

THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

APRIL • MAY • JUNE • 1965



**the BEST
of the good
old days**

"The author
dares to speak out
firmly in areas where other
writers often remain silent."

—Howard Foshee
*Secretary of Church Administration De-
partment, Baptist Sunday School Board*

PASTORAL ADMINISTRATION

by Arthur Merrihew Adams

Westminster Press

\$4.50

See Mr. Foshee's review-in-depth
in the *Book Review Section*
of this magazine.

"This book sets
forth more competently
and comprehensively than any
other modern work what a total
ministry of pastoral care in the
local church means in the modern world."

—Seward Hiltner
*Professor of theology and personality,
Princeton Theological Seminary*

PASTORAL CARE IN THE CHURCH

by C. W. Brister

Harper & Row

\$5.00



Use the coupon on the inside back cover to order
today from your **BAPTIST BOOK STORE**

THE QUARTERLY REVIEW

SECOND QUARTER, 1965

VOLUME 25, NUMBER 2

Editor: Martin B. Bradley

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

THE BEST OF THE GOOD OLD DAYS

Attending a Southern Baptist Seminary	5
On Editing a State Baptist Paper	9
Life at a Baptist College	13
The Training Union Frontier	17
Pastoral Ministries in the City	21
God's Blessings in the Rural South	24
Things Seen and Heard	28

SPECIAL SECTION . . . When Do Preachers Preach? (p. 32)
. . . Problems in Communicating the Gospel (p. 35)

HISTORICAL PERSPECTIVES

Historical Biography and Southern Baptist History	46
Notes on Jamie Ireland, Freedom's Champion	55
In Religious Liberation—Victory but No Peace: Joseph Martin Dawson	61
Baptists Beginning in North Carolina	70

SERMON SUGGESTIONS

BOOK REVIEWS

SOUTHERN BAPTIST HISTORICAL LIBRARY AND ARCHIVES
Nashville, Tennessee

THE COVER

Doris Owens

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

Printed in the U.S.A.

Annual individual subscription, \$2.75; quarterly, 41 cents.

Second-class postage paid at Nashville, Tennessee.

© 1965, The Sunday School Board of the Southern Baptist Convention. All rights reserved.

Viewpoint

Yesterday is gone. We would not cling to its memory and, in so doing, relax our grasp on the future. Nevertheless, the days gone by were noble—and interesting—and significant—and productive of a heritage which drives us onward to extended progress.

Now and again, it is refreshing to reach back and claim some of the meaningful moments, the heretofore unrecorded episodes in the lives of faithful men of God. We do well to catch the spirit and dedication with which they served. Accordingly, certain men whose Baptist influence spans three generations have contributed to a symposium feature in this issue on the theme, "*the best of the good old days.*"

No exhaustive treatment of "the good old days" has been attempted. These few men, among many, who together have had a wide range of experience, and who could effectively relate that experience to readers, were asked to participate. By mere coincidence, several happened to be natives or residents of Georgia.

The heartwarming reminiscing that results is but a shadow of the immense volume of inspiration and virtue shared with us by previous generations. Proudly and gratefully do we treasure our Baptist legacy. Let us make sure that we do as well for those who follow us.

MARTIN BRADLEY

"the best of the good old days"

Attending a Southern Baptist Seminary

Forrest C. Feezor

There is an arresting sentence in Deuteronomy. It reads, "Ask now of the days that are past" (Deut. 4:32). The question emerges, What days shall we talk of? But the answer is at hand, "Seminary days." But what seminary days? Why those of between four and five decades ago?

But in asking of days that are past, we encounter a temptation, namely, to idealize them as "the good old days." We are likely to say, using the title of a novel of some years past, "The World Went Very Well Then." No such sweeping claim shall be made for the good old seminary days.

However, let no one be critical of those of us who "sneak some nostalgic glances at the past." We may not cry with the poet-warrior David, in his highest nostalgic moment, "Oh that one would give me drink of the water

of the well of Bethlehem, that is at the gate!" (1 Chron. 11:17). But it seems worth remembering that those theological wells from which we drank between four and five decades ago, contained water, in some particulars, not surpassed by the more modern ones of these times.

There may not be much to say for the water of those seminary wells of nearly a half century ago, but what there is to say is mighty. Between four and five decades ago, only two Southern Baptist seminaries served students of theology; and one of those was in comparative infancy. Therefore, these observations obtain only to our oldest seminary at Louisville.

The question emerges, what excellencies, what desirable qualities, what practices, what principles marked those days of yesterday worth preserving for today?

For one thing it would not be the beauty of the campus.—Located as it was, in deep downtown Louisville, the campus had not a single claim to enticing beauty. Upon the removal to the “beaches,” the old campus became the home for a trucking concern. There is no homesickness for the campus.

The facilities present no claim for the good old days.—The dormitory, New York Hall, for unmarried men, was unmodern and old. It may surprise students of today that only one telephone in a small office on the first floor served between 130-140 men. The rooms were without running water; a bowl and pitcher served. Each floor, in the center of the building had a shower and toilet stall that served all the men occupying the corridor. It was impossible to keep the building clean, with all the smoke, soot, and smog from the nearby river.

Two other buildings comprised the physical equipment, Norton Hall for chapel and classes, and the Levering gymnasium for recreation. These had long since served their day.

Therefore no claim can be made for a return to the good old days in these respects. Other features and other factors hold sacred and high place in the memory of those four or five decades ago.

Faculty.—There was the faculty and what a galaxy of greats. Let it be said at once, not one thing would be discounted relative to the ability of the men who comprised the faculties of our six seminaries of today. But it can be doubted if greater souls and better teachers ever met classes than those of Mullins, Sampey, Carver, Gardner, Robertson, Dobbins, and Davis. If one may borrow the slogan of

the Gillette razor people, here were men with minds as “sharp as ever were honed.” Moreover, among these giants of the classroom, one never suspected an iota of envy and jealousy. One felt the power of, not only their intellects, but of their spiritual impact. Truly to think of these men is to have a homesickness steal over the soul.

It seems proper and appropriate to look more minutely at four of these faculty men. They had reached a maturity not true of others. Carver, Mullins, Sampey, and Robertson: what a quartet of significant souls. These were the men who really constituted the strength of the seminary. Each was different from the other, and yet they formed such a unity as to place the school at commanding heights.

The minds of these men were amazing. The impression and impacts made on students can hardly be put on paper. It seems proper to apologize for the attempt to characterize them. But for the purpose of this paper it will be indulged.

Consider Carver.—In the classroom he was compelling and commanding in his presentations. Moreover, from his pen there came books of such merit that reprints are in demand. Dr. Carver’s views and philosophies of missions stand at the forefront, even now. His book, *The Plan of the Ages*, is still a classic.

Let us move to Mullins.—It is freely admitted that meditation upon Mullins moves any soul to notable nostalgia for the sound of his voice and the flow of his language. A man like Mullins emerges only once in a century. No one I know comes close to duplicating him in interpreting Baptists and their distinctives. His

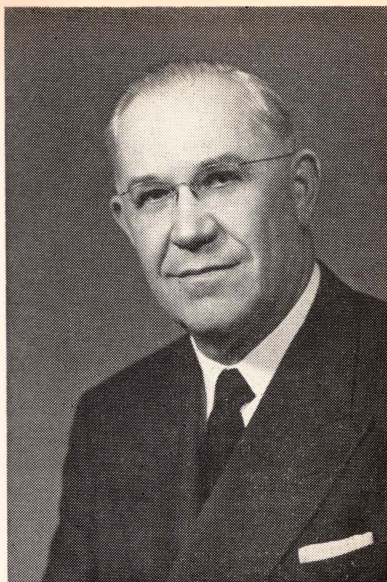
book, *The Axioms of Religion*, is a high-water mark in this respect. It leaves little, if anything to be said in its field. To his credit, are other books of solid merit, making for him a place as a great writer as well as a towering teacher.

Illness prevented Dr. Mullins from presiding at the Baptist World Congress in Toronto in 1928. His presidential message was read by Dr. George W. Truett. Its title was "Baptist Life in the World's Life." The vast audience was moved in emotion and agreement beyond any such event witnessed in nearly fifty years of denominational attendance of meetings. If men in mind, personality, and magnetism can be compared to a mountain, Mullins would qualify.

Robertson.—Here was one of nature's prodigious souls. I thought he was harsh, austere, sarcastic, and unfeeling until he came in his lectures to the crucifixion of our Lord. His tears, as he described this episode in Jesus' crucifixion melted my heart. His great Greek grammar, his *Word Pictures*, and a score of other books leaves Robertson among Baptists without an equal until now. He said he viewed God as calling him to take the conceit out of young preachers. In this, too, he was in a class all alone.

Sampey.—Two men could hardly have been more opposite than Sampey and Robertson. Yet, the combination of the two gave Southern Baptist teachers in both the Old and New Testament fields not to be surpassed in their or our generation.

In elegance, enthusiasm, and freshness of spirit, Sampey was superb. He made the Old Testament tingle one's soul. If one was looking for the perfect embodiment of the Southern gentle-



FOREST C. FEEZOR

Baptist General Convention of Texas, retired

man, Southern chivalry, and charm, he need not go beyond Dr. Sampey.

These four men gave the seminary its place and power in Baptist life. They believed the Bible, all of it. With them, there were no uncertain sounds about the Scriptures. If Baptists had bugles, Sampey, Robertson, Mullins, and Carver would have been over to give no uncertain sound about the sacred Scriptures. May the good Lord preserve their memories in our minds and souls.

The student body calls for comment.—One recalls how there were some freaks and misfits. There was the case of one who would never bathe and had only one bath in his years at the seminary, and that given by force, with faculty permission. There were others, loud and bordering on the

uncouth. But discounting these few, what a mighty band of men made up the student body of those days of the decades ago.

No complete list of names serves the purpose of this article. Only a fickle memory supplies some of the names of men who achieved distinction, which men adorned that obsolete campus. Almost every responsible denominational service was to be filled by the magnificent men of those good old days, and fellowship with them creates a pardonable nostalgia. Let some of their names be specified.

As administrators of institutions, there were Fuller, of Southern; and Williams, of Southwestern; Binns, of Williams Jewell; and Tribble, of Wake Forest.

As state executive secretaries, there were Thomas, of Maryland; Polhill, of Virginia; Sims, of South Carolina; Reed, of Alabama; and Williams, of Texas. Men of missionary fame and achievements were M. T. Rankin, Hamp Ware, Frank Woodward, Earl Parker, Myers Harrison, McGavot, and Harrison of South America.

Eminent teachers emerging from those good old days were W. W. Adams, Kyle Yates, Owen Herring, Allen Easley, and Ben Ingram.

As pastors, one recalls John L. Slaughter, John Buchannon, Dick Hall, C. B. Jackson, Ralph Herring, Perry Webb, C. C. Warren, B. E. Morris, and Dick Redwine.

The fun and fellowship among these men gives joy to reflect upon those days together. Proper dress and etiquette held high place among the fellows. No one entered the dining room of New York Hall except with coat, collar, and tie. Once, one with a

more rustic background purchased a becoming sweater. He essayed to wear it to his meals. It provoked a storm of protest. For several days the matter received attention and speeches were made. Finally the matter was resolved by the sweater wearer. No one had given him too high credit for ability, but this time he rose to the occasion. He concluded high classic oration that silenced all objections by saying: "For him all things were lawful, even wearing a sweater in the dining room. But if wearing a sweater offended his weaker brothers, he would no more wear a sweater so long as the world stands." What days those were among men who made a mark on their world in their time.

If Baptists had a firmament, these men would be some of the biggest stars. It required good days to create them. Time may erode places of their charm and beauty, but personalities glow with increasing significance. It is so of the good old days of the seminary. What a fellowship those days of the past present to those who "Ask now of the days that are past" (Deut. 4:32).

There is profit and benefit in the backward look, at least the prophet Isaiah so thought. His counsel to his contemporaries was: "Look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged" (Isa. 51:1). The inspired writer, it can be believed, was saying: "Keep ever before you, your origin; remember where you came from." Who of us would say this is a useless or foolish employment of time? Is the interpretation permissible that the seer was saying, "Remember the best of the good old days"?

"the best of the good old days"

On editing a **STATE BAPTIST PAPER**

Louie D. Newton

Born four hundred years after Columbus discovered America, on a farm six miles from the railroad station, I gradually opened my eyes—my physical eyes, and the eyes of my heart—to this *My Father's World*.

The first object I can remember seeing was my mother. I saw her beautiful face, with my physical eyes. I heard her gentle voice with my physical ears. I felt her warm hands with my physical sense of touch.

And there was the discovery of my father in much the same process—his kindly face, his voice, and his established presence. They were two beings, but with one evident meaning to me. And there were other beings—sister and brothers.

Along with my first and most important discovery—that of loving, understanding human personalities—I gradually discovered myself—hands, feet, voice, desires for food; curiosity about many things like a spoon, a bed,

pictures, flowers, a wall above me, fire on the hearth, a clock ticking, light, and darkness.

Then came the onrush of questions, scarcely to be answered, it seemed, but recurring and recurring. Encouraged by the patient and sympathetic effort of my mother and father to answer these questions, I discovered something else—the eyes of my heart.

"Be Still, and Know . . ."

From my earliest impressions, there was always the feeling that my mother and father were trying to show me something, tell me something—something beyond themselves. My mother sang all through the day—in the kitchen and in the garden. My father would often join her as he went about his work in the barn and on his way to the fields, and always it was something about God.

And when the sun went down and the fire lighted the room and the lamp

added its luster to the setting, they opened a book—the Book. They read to us about God—the same theme they had sung all through the day. And then my father would kneel; and we would all kneel; and my father would talk to God, as if he were there in the room about the fire with us.

These questions were knocking at the door of my heart, mostly questions about God; and I was standing, tiptoe, on a great shoreline, wistfully searching for the answers to these questions, until one night, my father read from the Book: "Be still, and know that I am God." That was one of the great hours in my childish life—maybe the greatest hour in my life of seventy-two years.

Always in the Bible

I can see it now—the folded copy of the current issue of *The Christian Index*, always in the Bible. After the family worship, my mother would often say: "And here is something I want to read from this week's *Index*," Maybe it was a short story on the "Children's Page." Maybe it was a poem. Maybe it was a sermon.

Leap the years with me, from that family scene on the quiet farm, six miles from the railroad—the years in high school, at Mercer University, at Columbia University, teaching at Mercer, World War I, marriage to the greatest Christian I have ever known, the first baby, and then the Baptist 75 Million Campaign, when the eyes of my heart opened yet more widely and singly to *This Is My Father's World*. It was then December, 1919, and the invitation to become editor of *The Christian Index*!

Waiting before God, seeking his will, remembering the folded paper in the Bible, I trembled at the thought of editing the paper that would be in many and many a Bible in Georgia Baptist homes—homes where little boys and girls would be discovering the world—discovering themselves—*Our Father's World*—the seen and the unseen, the real and the unreal—time and eternity!

A Changing World

The decade known as "the turbulent twenties" formed the setting of my editorship of *The Christian Index*, 1920-29. The Baptist 75 million Campaign had pushed back the horizon for Southern Baptists. We were in a mood of lengthened cords and strengthened stakes. We had undertaken great things for God, and we expected great things from God in what we knew was a changing world, and we knew that *This Is Our Father's World*.

In that setting, I prayerfully mapped my course as editor of a state Baptist paper, asking myself at every turn if I was seeking first and always God's will for my stewardship. Many, many times, as I sat at the typewriter, I hummed the hymn:

Change and decay in all around I see:

O Thou who changest not, abide with me!

Social, economic, political, and moral revolution was rampant. Doctrinal issues within our Baptist fellowship emerged—modernism versus fundamentalism. The backlash of world turmoil swirled through tempestuous seas, with fierce waves like tiger's teeth threatening every sanc-



LOUIE D. NEWTON
Pastor, Druid Hills Baptist Church
Atlanta, Georgia

tity of home and church and school and state.

"Our God Is Marching On"

Convinced that *This Is Our Father's World*—that Jesus Christ has "overcome the world" of Satan's subtle schemes—I set to work to provide, week after week, a rich diet for the readers of *The Christian Index*. Writers were used who believed God's promises to his children.

I secured manuscripts from men like E. Y. Mullins, A. T. Robertson, L. R. Scarborough, W. T. Conner, George W. Truett, George W. McDaniel, Fred Brown, M. E. Dodd, E. J. Forrester, W. L. Poteat, Charles W. Daniel, H. A.

Porter, O. C. S. Wallace, S. D. Gordon, F. W. Boreham, J. H. Rushbrooke, J. H. Jowett, John R. Mott, W. O. Carver, T. R. Glover, W. Y. Fullerton, K. S. Latourette, J. B. Gambrell, Campbell Morgan, Hight C Moore, and numerous others. They provided our readers a weekly menu of spiritual certitude. I paid them a modest stipend for their manuscripts, which proved a good investment for the paper.

Blended with a program of positive declarations of doctrine, evangelism, missions, education, and benevolence, I sought to maintain a realistic balance of diet that would insure reader interest and kingdom awareness. It was all very interesting and rewarding; and after putting the paper "to bed" every Monday afternoon, I would load up the faithful little Model-T with the portable typewriter, a bundle of current issues of the *Index*, a bundle of Bibles and tracts and denominational data, go by our little home to kiss Mrs. Newton and the babies good-by, and strike out for Georgia Baptists, from Dan to Beersheba. Always I would be sure to have my pliers, haywire, and a bucket—the bucket to dip up water now and then for the steaming radiator—and would sing as the Model-T bumped over the dirt roads, "Our God is marching on."

A Family Paper

Keeping ever in mind that the denominational paper must be a family paper, I worked hard, with cherished helpers, to make better and better the pages for Boys and Girls, the Book Reviews, the Farm Page, the Business Page, and all such variety of appeal.

Remembering that one picture is worth a thousand words, I carried al-

ways my faithful camera, making pictures of families, new meetinghouses, fields of corn and cotton, sawmills, litters of little pigs, calves, lambs, ginhouses, new stores and banks and mills, schoolhouses, bridges, winners in Sunday school attendance, B.Y.P.U., Sunbeams, golden weddings, historic cemeteries, and baptismal scenes in running streams.

Returning usually on Friday, I would have the Model-T loaded with eggs, hams, dried fruit, and all sorts

of barter in exchange for new subscriptions. I had firm customers who would take the produce, insuring that I could come out even with two dollars for every new or renewed subscription. Then came the budget plan, and I didn't have to haul shoats and eggs and friers too often.

All right. Thanks for letting me revel in this nostalgic moment of the decade in which I sought to serve the Lord as editor of a state Baptist paper. Selah.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION		Publisher
For the Month of 1966, Between _____ and _____ (Give the Exact Dates)		File two copies of this form with your postmaster.
1. DATE OF FILING October 1, 1966	2. TITLE OF PUBLICATION THE QUARTERLY REVIEW	
3. FREQUENCY OF ISSUE QUARTERLY		
4. LOCATION OF HEADQUARTERS OR GENERAL BUSINESS OFFICE OF THE PUBLISHER (Not the printer)		
127 Ninth Avenue North, Nashville, Davidson, Tennessee 37203		
127 Ninth Avenue North, Nashville, Davidson, Tennessee 37203		
5. NAMES AND ADDRESSES OF PUBLISHER, EDITOR, AND MANAGING EDITOR		
PUBLISHER (Name and address) Baptist Sunday School Board, 127 Ninth Avenue North, Nashville, Tennessee 37203		
EDITOR (Name and address) Martin Bradley, 127 Ninth Avenue North, Nashville, Tennessee 37203		
MANAGING EDITOR (Name and address) J. M. Crowe, 127 Ninth Avenue North, Nashville, Tennessee 37203		
7. OWNER (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual owner, must be given.)		
NAME ADDRESS		
The Sunday School Board of the Southern Baptist Convention 127 Ninth Avenue North, Nashville, Tennessee		
8. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)		
NAME ADDRESS		
A non-stock, non-profit corporation		
9. Paragraphs 7 and 8 include in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, also the name and address of the person or corporation, the officer's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as creditors, hold stock and securities in a capacity other than that of a bona fide owner. Names and addresses of individuals who are stockholders of a corporation which itself is a stockholder or holder of bonds, mortgages or other securities of the publishing corporation have been included in paragraphs 7 and 8 with the consent of such individuals, are equivalent to 1 percent or more of the total amount of the bonds or securities of the publishing corporation.		
10. THIS FORM MUST BE COMPLETED FOR ALL PUBLICATIONS EXCEPT THOSE WHICH DO NOT CARRY ADVERTISING OTHER THAN THE PUBLISHER'S OWN AND WHICH ARE NAMED IN SECTIONS 132.231, 132.232, AND 132.233, FEDERAL MANUAL (Revised 4-1-64, 4-11-64, and 4-11-64 of Title 29, Code of Federal Regulations)		
		PERCENTAGE OF CIRCULATION WHICH IS SALES
A. TOTAL NO. COPIES PRINTED (Net Press Run)	17,650	20,960
B. PAID CIRCULATION 1. BY THE SELLERS BY MAIL, CARRIER DELIVERY, OR BY OTHER MEANS	16,077	20,110
2. SALES THROUGH ADVERTISING SALESAGENTS OR OTHERWISE	None	None
C. FREE DISTRIBUTION (including samples) BY MAIL, CARRIER DELIVERY, OR BY OTHER MEANS	61	9
D. TOTAL NO. OF COPIES DISTRIBUTED (Sum of lines B1, B2 and C)	16,138	20,119
I certify that the statements made by me above are correct and complete.		
J. M. Crowe (Signature of editor, publisher, business manager or owner)		

PHS Form 3526, Aug. 1962

"the best of the good old days"

Life at a Baptist College

Homer L. Grice

Enrolling as an unclassified student (for I had not gone to school in ten years), I attended a Baptist college from 1909 till 1912. I became a junior the next year, and received my A.B. degree in 1912, about three months after my twenty-ninth birthday.

The years were strenuous, enriching, and happy. Georgia Baptists, through Mercer University, made me their lifetime debtor. What kind of college was Mercer? What was its purpose? How well did it minister to me and others? Who and whence were the students, and what did Mercer do to and for them?

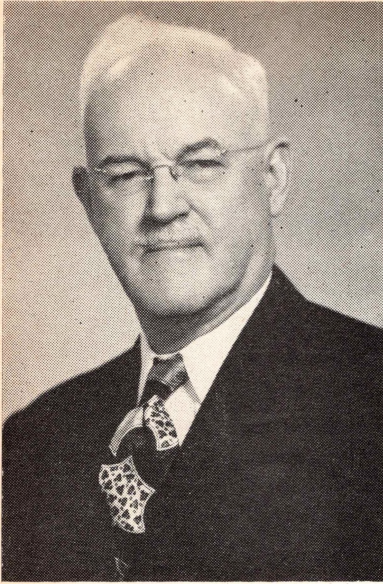
In 1833 Mercer Institute began on a farm in a tiny village. In 1839 it became Mercer University with two

schools—liberal arts and theology. It moved to Macon in 1871.

When I enrolled in 1909, Mercer had seven buildings. The administration and the chapel buildings faced an undeveloped city park of six blocks. The other five were a library, a gymnasium, a science, and a YMCA building, and a comparatively new dormitory with a dining room and about 125 rooms.

In 1911 the enrolment in the schools of liberal arts, law, and pharmacy was 358, exclusive of the small summer school. The 1912 senior arts class numbered 52.

Tuition was \$50.00 a year; board, \$9.00 a month, with ten cents for a napkin fee; and a room for \$3.00 to \$5.00. Board and room in private



HOMER L. GRICE

Baptist Sunday School Board, retired

homes was from \$12.00 to \$20.00 per month. Laboratory fees were \$1.50 a quarter; repair and library fee was \$5.00 a year; A.B. diploma fee, \$5.00. There was no infirmary, but a small medical fee.

There were twelve professors in the school of liberal arts. Two were in their thirties; the others, in their forties or fifties. Not one had a Ph.D. degree; most, if not all, had an A.M. degree. Their salaries were about \$1,800 a year. There was no retirement age, and therefore no provisions for retirement income. All except one were Baptists. They were good teachers, interested in their students, and companionable.

The professor of English also taught courses in history and economics, and an introductory course of three months on social problems. I took it and had my eyes opened to a new world. I became acquainted with Shailer Matthew's *The Social Teachings of Jesus*, Walter Rauschenbush's *Christianity and the Social Crisis*, Washington Gladden's *Social Salvation*, and Francis G. Peabody's *Jesus Christ and the Social Question* and *Christianity and Social Reforms*.

I would never be indifferent thereafter to the solving of social problems. My professor had opened up a new world to me. I became a confirmed believer in applying the teachings of the Lord Jesus Christ, not only to personal, but also to social problems.

There were about 300 students in the Arts college. About 50 of them were unclassified each year, primarily because they had not had access to good high schools. Many of them were past twenty-one. Of the 52 A.B. seniors in 1912, only one was from a city. Many were from the rural areas. Their average age was about twenty-three. Several were about twenty-five, and at least six were over twenty-nine. A good many of them were from Baptist academies that had been established by district associations to help young people who did not have a high school to attend. There were 15 ministerial students in the class, of whom four were married. Five, and possibly one or two more, later attended a theological seminary.

The only married students at Mercer were ministerial students who had married before they decided to preach.

They lived in tiny cottages that the university owned adjacent to the campus. One of these students, with a family of several children, entered a Baptist academy at thirty. Four years later he entered Mercer, earned his living as a streetcar motorman on a night shift, and received his A.B. degree at thirty-seven.

Only two students had an automobile—two more than the professors had. They either walked a mile or so to the business district of the city or rode the streetcar. Mercer was for men only. Wesleyan Female College was about a mile away. Its main building faced on two streets that became a parade ground for Mercer students.

Mercer was accredited, and its students were given full credit for their work when they entered other universities for graduate study. Most of the Georgia high schools were of eleven grades, and some of them were not accredited. Mature students entered Mercer from Baptist academies with insufficient credits, and were unclassified until they could qualify for one of the four classes. All applicants of maturity and determination were given every opportunity to make up their deficiencies.

Baseball, basketball, and football were the intercollegiate sports. It was hardest to field a strong football team, for when such colleges as Georgia, Georgia Tech, Auburn, Clemson, and Mississippi found the weak spots, the game was settled. I was the center for the three years I attended, and mention this because of the man who succeeded me as center. His parents were south Georgia sharecroppers. They lived in an unceiled tenant house that

was lined with newspapers. On one were some pictures of Mercer. As a little boy, he often looked at them. He resolved to go there. One day he showed them to his mother and said, "Maw, I'm going there some day." Sadly she replied, "No, Son, that ain't for the likes of us."

At twenty-seven he entered one of the Georgia Baptist academies, where he played center on the football team. Then he was center at Mercer for three years, graduating in 1915. He then taught at another Georgia Baptist academy, and was its president when World War I began. He entered the first officers' training camp and left it as a captain. On his way to an assignment in Texas, he died of spinal meningitis. Only God knows what he might have accomplished had he lived.

As YMCA president for two years, I was privileged to render special service, especially to the new students. Two years I went with a group of students to the YMCA annual retreat at Montreat, North Carolina, for Southern students. John R. Mott and Robert E. Speer thrilled us with their messages that gave us a worldwide vision of Christian service. We were blessed by our fellowship with Christian students from other colleges.

Most students, I fear, did not move their church membership to Macon. I did not, and do not recall my pastor asking me to do so, or being asked to join a Macon church. Most students, no doubt, attended Sunday school and church services, and made a nominal offering. They probably did not give to their home church, for we did not then have the unified budget or much emphasis on any phase of stewardship, or the every-member canvass.

There were two excellent and well-attended literary and debating societies with intersociety debates both fall and spring, and the champion debate at the commencement. The debates were well attended, both by the students and the community. There were successful intercollegiate debates both before and after, but not during my Mercer years.

We students were dimly aware of it, but Mercer's big problem was financial. The students paid less than \$20,000 tuition a year; endowment income was not large; and the Georgia Baptist Convention had only small offerings from the churches to send each year. Money, however, bought much more than it does today; and the University maintained its financial integrity. Relatively, it is far better off in every way financially now than it was then.

In 1910 the Board of Education of the Georgia Baptist Convention reported that the Mercer system included three colleges and ten high schools and academies, and that there were four other Baptist high schools not in the system. These high schools helped to fill the vacuum in the Georgia high school system and blessed thousands of young people, many of whom went to Mercer. Only two of those in 1910 now exist. They are excellent junior colleges.

Many of the Mercer students just before, during, and after my day were ambitious, capable, and studious. They went out to serve in practically every

phase of life, and bring honor to their alma mater. They were educators from the rural school through the university, some becoming distinguished professors and presidents of colleges, universities, and theological seminaries. Some became state and federal judges of high rank. Some served in both branches of the state legislature and in the Congress. Some filled responsible positions in state Baptist conventions and the Southern Baptist Convention, went abroad as missionaries, and were pastors of large and influential churches. At least one became the editor of a large city paper. These fields of service might be much extended. They do illustrate what small and struggling denominational colleges of fifty years ago did both for their students and their country.

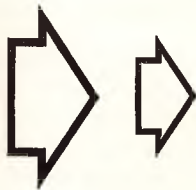
As a Mercer alumnus for 52 years, I am convinced that I made a good investment at Mercer. I am convinced also that Georgia Baptists through Mercer made a good investment not only in me, but also in the many thousand students that have attended Mercer during its existence of 131 years.

Had I gone, not to Mercer, but to any other Baptist college of the States in the Southern Baptist Convention, my experiences and observations would have been very similar to those I had at Mercer; for in all the states, the educational needs were much alike; the colleges faced much the same problems; and overcame similar difficulties.

"the best of the good old days"

Gainer E. Bryan, Sr.

The Training Union Frontier



A request that I prepare a story on such a fascinating subject as "The Best of the Good Old Days in Training Union Advance" affords for me, a product of the work, a very stimulating experience.

The first promotional project to capture my imagination, in fact, change my life's plans, happened a Sunday afternoon in October of the year 1915.

A group of thirty eager, dedicated young Christians from the nearby Sisters Church had come to our village church, upon invitation, to present a weekly B.Y.P.U. meeting.

Our spirit-led and youthful pastor, C. C. Tooke, now deceased, who was then a ministerial student at Mercer University, Macon, Georgia, had sponsored the movement.

He had tactfully and wisely led the reluctant deacons and, shall I say, slow-moving church to agree to this pioneer

action. This project was to later transform and revitalize a complacent church membership.

Never shall this writer forget this very high moment. These wide-awake young people, along with a few of their elders, led by Miss Velma Tanner (now Mrs. Will D. Duggan, of Sandersville), not only presented a quarterlyless, flawless program, they also proclaimed a living Christ. This small band of thirty-five members, raw recruits, of this newly organized union soon started thinking of its neighbor, unionless churches. Only two others reported the work.

A country preacher-schoolteacher, James G. Page, now in glory, agreed to lead in a discussion of Training Union principles and methods. Two weeks or ten nights were spent in this our first study course. The book used—only one available in those early

days—was *The B.Y.P.U. Manual* by L. P. Leavell.

Fires were being kindled in our breasts that would never die. Enthusiasm ran high. Better programs, greater interest, more members, larger givers were some of the visible results. As a missionary project, this one union assisted a dozen other churches in organizing a Training Union.

Willing Hands

Our first extension effort was to visit the Providence Church, fifteen miles away, at the worship hour, and present a weekly meeting program.

Pastor Page, ill with a short malady, believed we could grace this worship hour. How ill at ease we were, witnessing in His name in another community for the first time.

We were relying, however, on Philippians 4:13: "I can do all things through Christ which strengtheneth me."

This Scripture passage, written from a Roman prison by Paul of old, came to be a dependable motto, along with 2 Timothy 2:15, by this little band of Christian soldiers in this never-to-be-forgotten B.Y.P.U.

Following the Providence Church visitation which had resulted in the organization of another union, this Riddleville band assisted not only in organizing still other churches, but in a follow-up, nurture program. This was designed to help these new unions "get on their feet," so to speak.

Horizons were being broadened; the spiritual lives of the members were being deepened; and personalities were being developed. At the convention, in Dublin, this Riddleville union captured the state banner. It read:

"Best Baptist Young People's Union in the State in a Small Church."

Another promotional project for this union was to conduct a census of the community, with church approval; and during the revival, to lead a sunrise prayer meeting. From this service the lost would be visited, plus Baptists with letters elsewhere.

On one of these revival occasions during the long and fruitful ministry of Pastor Grover F. Tyner, Sr. (now in retirement in Augusta, Georgia), only five of thirty-three lost persons were not won to faith in Christ and baptized into the church fellowship.

Other promotional or extracurricula activities on the part of this union included giving an afternoon a week helping the farmers, in their labor shortage, gather their bumper cotton crops.

With burlap sacks on our young backs, and a picnic lunch in our empty pockets, this happy crowd of willing workers on more than one Wednesday afternoon in October would help harvest a full bale of the fleecy white lint.

Greater Acceptance

Needless to say, this Training Union program, now well under way, was the talk of the town. We now had the favor and support of the church leadership, including the often suspicious deacons. We were not simply studying the neglected subjects of stewardship, missions, and evangelism. We were practicing these tenets of our newly found faith.

Not only were the eyes of the community, the county, and the association upon us, but those of the state as well. Georgia's matchless state Training Union secretary (1913-

1922), the late Frank H. Leavell who subsequently became the first secretary of the Southern Baptist student work, continued to lure this group on to still greater achievements.

The next faith venture was the organization of the Mount Vernon associational B.Y.P.U. Leaders from only three churches came for this initial meeting at the Riddleville Church, August 17, 1917. Even so, an organization was born.

Ambitious Undertaking

State Secretary Leavell, at the next meeting, a quarterly rally, challenged this eager group to "organize a union in every church." We believed then that we should undertake anything and everything the state secretary suggested. (Suppose it happened now!)

Result: These members of the Mount Vernon associational B.Y.P.U., at the annual state convention at Dublin, Georgia, June of 1918, copped the state banner entitled: The Best Associational Union in the State. Every one of the twenty-three churches, save one (Bethany), now reported a live union. Remember, this small rural association had only one church with preaching every Sunday (Wrightsville), two half-time, and twenty quarter-time churches.

The associational organization with its quarterly meetings in the districts and the annual associational rally proved to be one of the best promotional devices. One does not have to pause and give reasons for values of the associational unit.

Back in the late teen years, the twenties, and during the thirties, these associational rallies often lasted two



GAINER E. BRYAN, SR.

Georgia Baptist Convention, retired

days or a night and a full day. They were small state conventions, and used a miniature state convention-type program.

It is true that we had fewer meetings in the good old days. Living then was simple. Life was not so complex as it is now. But, remember, we traveled dirt roads and only a few had cars. The Bryan's first car was a small Monroe that sold for \$750. On faith, we bought it and immediately dedicated it to the Lord. Within the next twelve months this little 4-cylinder

midget had been seen on every church ground in the entire association! Recall those unpaved, sandy, bumpy trails!

The state Training Union annual conventions, held through 1927, deserve special mention in thinking of "the best of the good old days." These three-day meetings attracted workers from far and wide, young and old, and from all sizes of churches. They were great dynamos.

These meetings gave way, in 1928, to what we now have (in Georgia), the state assembly on Mercer University (Baptist) campus, because it became difficult to find a city large enough to entertain the crowds that came. Many of the states, however, continue to hold these annual and far-reaching conventions.

The Ridgecrest weeks later became a great factor; also Glorieta. These inviting places soon were attracting youth and adults by the thousands. Their contributions are well known. This is also true of the state conventions and state and associational assemblies and camps.

Other Avenues

Another best of the good old days was the regional conventions which continue until this day to be vitally necessary and very fruitful meetings. In the early days, they lasted a period of one to two days and nights.

The first one of my memory was so powerful and impressive that it continued to linger fragrantly in my mind. Held at the Woodlawn church, Augusta, in the late teen years, it was conceived, promoted, and presided

over by layman Walter Blanchard, now in retirement in Augusta.

Blanchard was then the treasurer of the Georgia-Florida railway and, until retirement, was also the president of the Central-Eastern region of the Georgia Training Union. They came by the hundreds to this first meeting, stayed overnight, heard returned missionaries and other dynamic speakers, yielded their lives, and went away more determined to live worthy of their calling. Richly rewarding!

Since the first so-called "M" (Mobilization) Night, held in Atlanta's city auditorium in 1943, no promotional device has been able to draw more people to a simple associational meeting than this unique arrangement.

The late Dr. Jerry E. Lambdin had expressed the idea of a mobilization *day* in the churches during Ridgecrest week.

Young Calvin L. Pratt, of the Atlanta First Church and a window designer for a large chain firm, had suggested to this writer the idea of a mobilization *night*, an association-wide emphasis.

Pratt's professional skills and creative genius enabled him to come up with the bright plan of abbreviating the word mobilization to the letter "M." The Pearl Harbor tragedy of 1941 had brought about complete mobilization of the military.

Plans were made and advertising begun in Atlanta for the first "M" Night, 1943, at the city auditorium. The idea caught fire and spread like magic the following year throughout Georgia and on across, a year or two

[Continued on p. 54]

"the best of the good old days"

PASTORAL MINISTRIES

in the City

E. F. Hallock

The first seven years of my ministry were in the open country and the small town. The last forty-seven years have been in the small cities; and forty-one of them, in the city where I am now pastor. My assigned theme is "The Best of the Good Old Days—Pastoral Ministries in the City." I must, therefore, write from the background of the small city averaging around twenty-five thousand people in population.

I asked my people at prayer meeting to give me some ideas on what were some of the best things of the good old days. The question came back at me from one of my deacons, "Preacher, when were the good old days?"

I knew what he meant. The "good old days" are a fiction in the mind of some who quit looking ahead too soon. They have no interest in the present; and brooding on some particular events of the past, they magnify them beyond what they really were, so much so that they outmeasure anything in the present.

Robert Browning, English poet of the last century, spoke a good word about "the good old days" when he wrote his poem, "Rabbi Ben Ezra."

Grow old along with me!
The Best is yet to be,
The last of life, for which the first was
made;
Our times are in his hand
Who saith, "A whole I planned,
Youth shows but half; Trust God: see
all, nor be afraid!"

Isn't life like driving up miles and miles of a mountain road? Down in the canyon you drive by the tumbling waters of the little mountain river. Everywhere it is beautiful. All around, back of you and ahead of you, the mountains rise above you. Then you begin to climb—presently through the pines and aspens, you are seeing far below what you left behind. But up and up you drive, and presently you are near the top—and spread far below is all the beauty you began with—but up here you are still enthralled with the ascent ahead of you.

Tennyson expresses a similar feeling in his "The Passing of Arthur."

The old order changeth, yielding place to new,
And God fulfils himself in many ways.

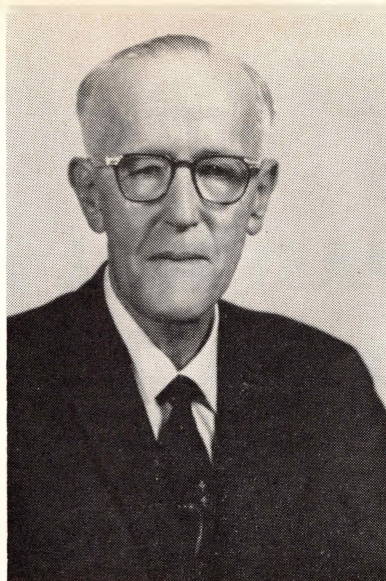
So there are "good old days," and those yet to be, and who is to say which are actually the better?

One of the good things from a pastor's viewpoint in those "good old days" was the respect and regard which the people gave to the pastor's hours for study. It was accepted by all that his morning hours were sacred to prayer, study, and sermon preparation. And a pastor felt a deep responsibility to use every sacred minute of those morning periods. But, with the coming in of more and greater organizations, more and more the pastor became an administrator; and his morning study hours were consumed in many duties. To keep study time, he must rise much earlier and stay up later.

Another of the seeming benefits of a past time was a more settled membership in the churches. The members stayed long enough for a pastor to get to know them; and for him to perform many of the sacred ministries for parents and children that only long association make possible. Today many of our members are on the move. Of course we minister to more people, but also do it more superficially. They are here for a year or two and then gone. How thankful it makes a pastor to have some who come and stay.

In the moral-social world, there were things we would like to recover and see made effective in our day and for all time to come.

I speak first of the pursuit of peace among the nations of the world. Until



E. F. HALLOCK
Pastor, First Baptist Church
Norman, Oklahoma

1914 wars among nations may have seemed big; but compared with the wars of our century, they were play-conflicts.

Perhaps because wars were usually confined to two or three nations; the effects at establishing peace might seem to have had more success than they actually did.

At any rate, the world was highly optimistic that peace was here to stay. In 1909 I attended a National Layman's Missionary Convention sponsored by the National YMCA. A missionary from China, a Methodist bishop, was one of the speakers. In his speech he was extolling the efforts at world peace and its advantages for mission work. To emphasize his message, he said: "I saw in San Francisco, a few days ago, my first airplane. As

I watched it fly, I said to a friend, 'War is annihilated!' " And he believed it was so and so did we.

Three years later, during my junior year in college, 1912, to be exact, President David Starr Jordan, of Stanford University, spoke at our college chapel. He declared, "War is impossible." He believed it and so did we. But two years later World War I broke the peace of the world. Today we are still striving for peace, but we are told it must be a peace by the deterring power of the mightiest armaments. In spite of this, "the best is yet to be."

Chastity has suffered irreparable shock, so great that one national educator wrote of it as "The Sex Revolution." Honesty has gone into a tail spin. Cheating is all but universal in high school and college. Homer Raimey said, at Ridgcrest Student Week about 1936, that a questionnaire sent to eight million youth, ages 16-24, showed that 90 per cent admitted cheating in examinations.

These things are not cause for discouragement, but rather a stern challenge to rebuild trust and honor into the moral fiber of the youth and young people.

Another of the great and good things of the good old days was the widespread success attained in the elimination of the liquor traffic. During the decade of 1910 to 1920, the liquor traffic was reduced to insignificance by town, country, and state action. In 1916 every state but New York and Pennsylvania had statewide prohibition of the liquor business. And it was largely successful. But in blindness, our leaders made it a Federal matter—and that was one of the great-

est errors ever committed. The all-powerful Federal Government could not do what the states had done, and we lost prohibition. Now God's people must awaken and defeat the accursed and cursing business. When will we turn back the enemy and bring sobriety to our land?

In the field of evangelism, we have lost something that was common in our churches until about 1950. We have not lost the message, we have not lost our zeal; we have not lost our methods and our organizations, but we have lost "the lost" people from our congregations. Nowadays we preface our invitations at the close of a service with some such words, "If there is a lost person here today." There was a time when such a statement was absurd, for they were present in goodly numbers.

In 1927 in our church in Norman, Oklahoma, forty-four people, youths and adults, were saved in the final revival service. The amazing thing about that is not that forty-four were saved, but that there were forty-four present to be saved.

We say we have better methods, better organizations, better many things; but we have lost the "lost" from our services.

So while those days were good, the best is ahead of us because "our times are in God's hand." And God does fulfil himself in many ways. We dare not spend our time and energy looking backward. God's call is "Go forward!" And we answer, "Forgetting those things which are behind, and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

"the best of the good old days"

God's Blessings in the Rural South

Charles D. Stewart, Sr.

The great mountain peaks and the rolling plains alone do not make all the earth. The little foothills and valleys and vales form an essential part of the globe. The sayings and deeds of great men alone are not all of history. The humbler folk often speak and do things which are the heart and center of real world events. As the little tributaries rising out of the neglected and unknown nooks and corners of the land flow into and make up the mighty river, so out of the obscure places of earth often come those tiny rivulets of life that give volume, force, and majesty to the deep and broad stream of human history.

Town and city, department stores and huge supermarkets, with their

conveniences and culture, do not hold all that is worthy to be written down. In the rural or country quarters, remote from the noisy centers, there are things transpiring daily in unadorned simplicity, whose chronicling is worthy of the best literary genius. Out there in the open spaces those rural people, too, aspire and despair, struggle and endure, build up and pull down, succeed and fail, wage war and make peace, weep and laugh, rejoice and sorrow, love and hate, marry and give in marriage, and live and die. They live life less artificially, but no less deeply. Here the dramatist may find material for tragedy; the comedian may see the accumulation of characters and life to help set the world laughing.

Here the novelist may find the sweetest love stories. Here the poet may find his subject for epic and song. And here, too, the moralist and the philosopher may come face to face with those subtle lines and forces so intangible and evasive in dressed-up life, and may behold them in all their native reality and purity.

Even though the times have changed, the greater number of the people of that far-back day were very religious in their attitudes, were most noble in character, and were most wholesome in their social and cultural life. The people, both white and colored, were very loyal to their families and to each other. They "took time to be holy" and were regular in attending their church services. God's Book was read, God's Day was observed, God's house was respected, and God's ministers were regarded as God's gifts to the churches.

Personal Influence

It is easy to imagine what a powerful influence great men of God had upon members of their congregation in relating some of their own personal religious experiences, using language after this fashion:

"When I found the wonderful Temple of Christianity, I entered at the portico of Genesis, walked down through the Old Testament art galleries, where the pictures of Noah, Abraham, Isaac, Jacob, Joseph, Moses, and Daniel hung on the wall; I passed into the music room of the Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard; and into the conservatory of Sharon, and there the Lily of the Valley's sweet-scented spices perfumed and filled my

life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation.

"I entered the audience room of The King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John; then I passed into the Acts of The Apostles, where The Holy Spirit was doing His Work in the formation of the infant church. Then I entered into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of The King sitting upon the throne in all His glory, and I cried:

All hail the pow'r of Jesus' name!
let Angels prostrate fall;
bring forth the royal diadem,
and crown Him Lord of all!"¹

Indeed, eloquent and stirring preaching abounded in those far-back days.

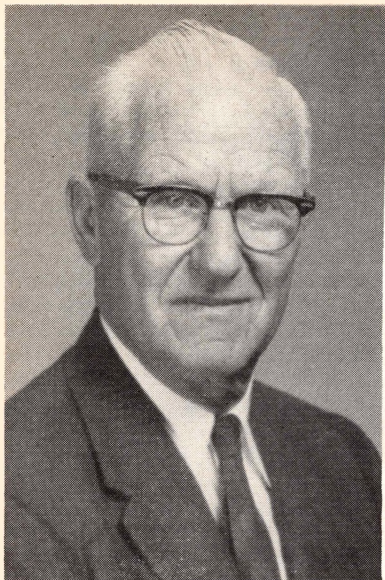
Relive with me two very closely related precious religious experiences, which occurred in July, 1910, in my home church in Worth County, Georgia.

A Real Revival

The annual revival meeting in the Ephesus Baptist Church was always held in July, beginning on Saturday before the third Sunday and continuing throughout the following week.

With the corn, the cotton, and the peanuts all "laid by," the annual two-week singing school was ready to begin at 8:00 A.M. on Monday after the first Sunday in July. Professor

¹John J. Wicker, *The March of God in the Age-Long Struggle* (Nashville: Broadman Press, 1943), p. 12.



CHARLES D. STEWART, SR.

(pastor, retired)

Statesboro, Georgia

Sweat came all the way from Waycross on the train to Sylvester, arriving on Saturday before the ten-day singing school was to begin on Monday morning. This singing school's teacher was entertained in the homes of his pupils, spending one night and day in each home, and sharing a noon meal, a supper, and a breakfast in the homes of his pupils. Each family paid a fee for each pupil to compensate Professor Sweat for his professional services.

The singing school was held in the Ephesus Baptist Church, which was the central point in the community. Hymnbooks of the church were used as the textbooks for the singing school. For five mornings each week during the ten days of musical instruction, the pupils answered the roll call

promptly at 8:00 A.M. each day. All the singing youth of the community (ages 10-18), within a radius of five miles, came. All came for one purpose, to learn to sing the church hymns, preparing themselves for the revival meeting. Each day's classes began after Scripture reading and prayer by Professor Sweat.

Practice Makes Perfect

The first day's lesson was to learn the name and shape of the seven notes used in the hymnbooks. Familiar hymns, such as "What a Friend We Have in Jesus" and "Amazing Grace," were studied in detail.

With each pupil holding his own hymnbook open at the hymn studied, Professor Sweat would strike his small tuning fork on the back of his chair, and would say, "Catch the pitch—Doo-o; Ra; Me; Fa; Sol; La; Ti; DOO-O." Soon the pupils were singing the hymn under consideration, some of them actually singing according to the written music. Each pupil tried his best to learn to sing according to the notes in the book.

On the third day of the first week Professor Sweat said: "Pupils, will you open your hymnbook to hymn number 90.

"Let us sing the first verse in unison." The class began:

I saw a way-worn traveler,
In tattered garments clad,
And struggling up the mountain,
It seemed that he was sad;
His back was laden heavy,
His strength was almost gone,
Yet he shouted as he journeyed,
"Deliverance will come!
"Then palms of victory, crowns of glory,
"Palms of victory, I shall bear."

The class paused for breath, even youthful lungs panting in response to the rapid measure of the song.

It was summertime, and the young people had ample time and opportunities for the cultivation of their voices, and also, they enjoyed the social activities the singing school afforded them.

Though the scholars numbered less than three dozen, they were full of zeal and consecration to the task at hand. The girls were dressed simply in their cool calicoes or pretty muslins. The boys wore starched shirts and pressed pants.

Ready for Harvest

When Cousin Rufus Jennings and Brother Sam Whatley arrived on Saturday before the third Sunday in July to direct this particular revival, they found the singing school pupils all in tune and ready to make their melodious contributions to the series of revival services.

At the close of the Wednesday morning's worship service in that particular revival, Brother Whatley, a big man physically and spiritually, guided by the Holy Spirit, preached a soul-stirring sermon on "The Mercy of God." He then sat down in a chair behind the pulpit, resting his head in his hands; for he was almost exhausted. Cousin Rufus Jennings, the pastor of the church, arose and exhorted everyone who should repent of his sins and accept Christ as his personal Saviour,

and apply for church membership, to do so as the invitation hymn was sung.

Cousin Bartley Stewart, the song leader for the church, arose and started the congregation singing:

O happy day, that fixed my choice,
on Thee, my Saviour and my God!
When the verse which reads:

'Tis done—the great transaction's done;
I am my Lord's and He is mine;

the Holy Spirit hovered near to all in the church. From the seat near the front pew, there was the sound of footsteps of a twelve-year-old lad as he approached the pastor, offering him his hand and surrendering to God his heart and life. That was the day I, Charles D. Stewart, accepted Christ as my personal Saviour and Lord and became an active church member.

Fifty-five summers, with blazing sunshine and pouring rain; fifty-five winters, with their frosts, holidays, and festivals; fifty-five springtimes, with the rainbow of promise and the optimism of springing vegetation; and fifty-five falls, with their harvests, their disappointments and their falling leaves have passed since that old-time singing school and revival meeting.

We who are growing older love to live occasionally in the past, when we were young. We wish to always pay homage to a past, rich in simple but noble living.

"the best of the good old days"

J. W. Storer

Things Seen and Heard

I have been asked to give my interpretation of things seen and heard during fifty years attendance at the meetings of the Southern Baptist Convention and participation in denominational life. This assignment encompasses not only years, but also relates to intimate fellowship with both men and affairs. It carries with it a sure indication of growing old; this I do not resent: many people never do reach that destination. In the very beginning, let us be agreed that any tendency to omniscience whether it be knowing the end of things seen or heard, or in the application of systematic patterns of interpretation is disavowed.

I attended my first Southern Baptist Convention in Nashville, Tennessee, in 1914. It met in the Ryman Auditorium, presently the home of the Grand Ole Opry. The sessions lasted six days with a break on Sunday. Lansing Burrows was president. Governor Ben Hooper, a Baptist addressed the

Convention. Nothing he said is recalled; but I, along with hundreds of others, shook his hand and swelled with pride.

When the 1917 Convention met in New Orleans, our nation was at war; and there were stormy sessions, one especially. J. W. Porter, of Kentucky, introduced a resolution pledging our loyalty and sacrificial support to President Wilson and the Government. It was met with thunderous applause, interrupted by J. J. Taylor, of Georgia, who started to speak against the resolution. No sooner was the trend of his speech apparent than hoots, catcalls, and angry denunciations drowned out anything he was saying. Whereupon he pulled a chair to the middle of the platform, sat down, and folded his arms; but it was no use, the mood of the Convention was the mood of a mob; and he was led away.

Twice in after years, I saw a recurrence of that scene and always with a sense of shame. What becomes of

our Christianity at times like these? Are we Christian only when what we like prevails? Our Southern Baptist Convention sessions have had too many mountains of controversy built out of molehills.

It was at the 1917 Convention that Bob Coleman offered a motion to change the Constitution so as to admit women as messengers. It was lost; however, on motion the matter was referred to a committee, which in 1918, made it possible for women to march on an equality with the lords of creation.

The Victory Convention, held in Washington in 1920, was addressed by Vice-President Marshall. Lee Scarborough announced that approximately \$90,000,000 in cash and pledges on the \$75,000,000 campaign had been received. It was hailed as "the most momentous period in Baptist history since Pentecost." With alacrity we started spending the \$90,000,000! Not until 1943 were our Southern Baptist Convention agencies to emerge from the sea of indebtedness, and only then after incredible agony well-nigh death throes. With the emergence of a debtless denomination, it was avowed that never again would we get into such a castastrophic financial debacle. Well, those hard-bitten lessons of past scarcity—have they been heeded?

It was in Washington, 1920, that Dr. Truett, standing on the Eastern steps of the Capitol, gave the memorable address on "Baptists and Religious Liberty."

It is manifestly impossible to speak of each Convention, either in passing or in detail. Some of the notable events were the acceptance of the Southwestern Baptist Theological Seminary

by the Convention in 1925; and Dr. E. Y. Mullins' great paper on Baptist doctrines also in 1925. It was here that A. J. Barton moved the previous question. This "previous question" was to many, a new handle on the parliamentary ax, and came to be used with enthusiasm by some who never knew what it meant.

The Convention at times deviated from considering the Bible "in depth," to resolving about externals; as per a resolution adopted in 1926 at Houston, "condemning and deploring beauty contests, bathing reviews, and late joy riding."

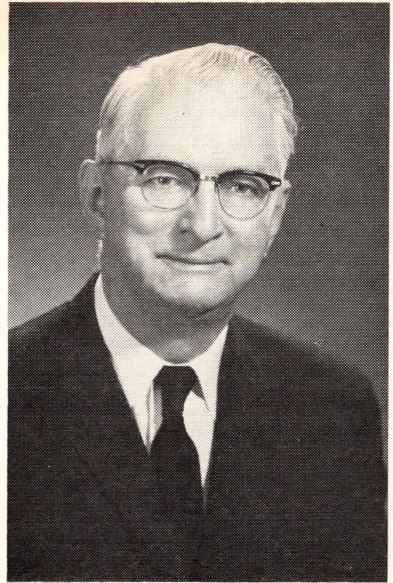
In 1931, at Birmingham, the debt-paying plans were launched. In 1933 Ridgecrest became the property of the Sunday School Board, and the special debtless campaign was inaugurated with M. E. Dodd, chairman. In 1936 at St. Louis, a joint convocation of Northern Baptists and Southern Baptists was held. The theme was "Historic Baptist Principles for Today." We were still discussing that theme twenty-eight years later in a joint ceremony at Atlantic City, and I think with equal results.

In 1952 the Convention adopted a recommendation that the presidential term be limited to two years, and in 1954 the Royal Ambassadors were transferred from the Woman's Missionary Union to the Baptist Brotherhood. The Radio and Television Commission was granted permission to move from Atlanta. Before the year was over, it had located in Fort Worth.

It might be observed concerning presidential terms that there has been

a marked tendency to decrease them. Notice was given at Atlantic City in 1964 that the motion to limit presidential service to one year would be presented for final action in 1965.

When my Convention attendance began in 1914, there was only one seminary; now we have six. Then there were only three boards—Foreign, Home, and Sunday School; now we have four plus nine agencies and Commissions and the Executive Committee of the Convention. In 1914 the territory in the main consisted of those states which had formed the Confederacy. In 1964 we reached from Dan to Beersheba, from A to Izzard, and “Southern” is a name only. It has no geographical meaning whatsoever.



J. W. STORER

Executive Secretary-Treasurer
Southern Baptist Foundation

We have changed Convention-wise from a single-minded people concerned with a few vital projects, into myriad-minded, sometime frantic-minded and hastily arrived at conclusive people seeking to right all wrongs by resolutions. We adopt without examination and reject without sufficient cause.

The three great fish which swam these fifty-year seas were “Evolution,” “Doctrine,” and “Church and State.” There were multitudinous lesser fish with lesser fishermen, but these three have brought us the most heartaches. None of these are past tense and perhaps never will be.

The evolution theory never bothered me. Genesis, chapter one, satisfied me.

From this contentious area we entered the doctrinal disputings. It came to center around teaching in our seminaries and colleges. It was a rule of thumb that whenever a preacher wished to acquire a reputation for

orthodoxy, he leveled his guns at one or all of our seminaries. To such men facts were never pleasant, they were acquired with reluctance, and forgotten with relish. That there were grounds for legitimate searchings we know to be factual, and denials of the faith once for all delivered to the saints sat in some seminary chairs. The great heart of our seminary teaching beats true to the Book, whatever the errant few may indicate otherwise. That God is a mystery beyond any mortal man’s deduction and definition is our

final trust. On this rock our seminaries must forthrightly stand.

The third great fish which swam these fifty-year seas resembled the salt-water "pogy" of my boyhood days. Its young were brought forth alive, not hatched from eggs. And so, "Church and State" had its live issues, which in time, assumed more importance than the mother. This has brought us into the arena of polemics with political overtones.

These things have come to the Southern Baptist Convention not because of dramatic turning points, but through the culmination of a long process. As Southern Baptists, venturing out in the stormy issues of today, it is better for us to go ahead slowly than around and around ever so fast. Compulsion arouses resentment; only through moral suasion and appeal to man's Christian concept can any movement succeed.

In summation, what great changes have been wrought in Southern Baptist Convention life? In the field of financial support for mission causes, we have gone from the individual appeal by each cause to the Cooperative Program. It used to be that the mission representative appearing in the churches who could induce the most tears got the most money. It was strictly an emotional appeal. What pastor would go back to the old competitive way?

In the "mechanics" of our work, there is far less clashing of gears and far more accelerated progress than in "the good old days." We have learned better how to "elicit, combine, and direct the energies of the Baptist de-

nomination of Christians for the propagation of the gospel" to quote from the preamble of the Charter granted the Southern Baptist Convention on December 27, 1845.

It is to our credit that the incidental features of a great goal have gained a better day without the goal itself becoming lost. Loosely knit, as we were fifty years ago, progress has oft-times been painfully slow.

Today the Convention has become a tightly bound group which makes for quick thrusts and rapid achievements. So long as we are controlled by the Holy Spirit, this is well. When that control is no longer sought nor tolerated, then we are in danger of having centralized power issuing orders and demanding conformity.

In conclusion, what has enabled the Southern Baptist Convention to arrive at its present stature? It is because Southern Baptists are a people of *the Book*, committed to its teachings and striving, however imperfectly, to obey the Great Commission.

If Southern Baptists in Convention actions, in church sessions, and in personal lives are true to this faith, no winds of adversity of any sort can ever destroy them.

In the year 1845
When the clouds of strife were
gathering over the nation
And prescient ears could hear
the boom of cannon and
whine of bullets, while
brothers would shed brother's
blood,
The Southern Baptist Convention
was founded, whose singular
praise it be to have done the
best things in the worst times.

SPECIAL SECTION

When Do Preachers Preach?

C. W. Brockwell, Jr.

A long time ago the apostle Paul said: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

The truth of what he said still endures. Non-Christians agree with Paul that preaching is foolishness. They tell us this by their lack of attendance to the preaching of the Word. But they are not alone. Too many Christians neglect the preaching of the Word, and some of them are preachers. Evidence of this is shown by the lack of preparation for preaching both by the hearer and the proclaimer.

While both may be at fault, preachers must take the initiative in providing genuine preaching. More people

may not come because of their preaching, but the ones who do will come face to face with the power of God, if the preacher preaches. When then do preachers preach?

I. Preachers preach when the proclamation of the Word is combined with the visitation of the Word.

Nearly every young preacher is tempted to choose between a preaching ministry or a pastoral ministry. However, most any pastor of experience will testify they both go together. It is not either/or, but both/and. The preacher must know the people in order to preach to meet their needs and give them God's Word for the hour. "A sermon based on the capacity

of the preacher to feel his way inside the hearer may lift men to insights, convictions, and new patterns of behavior to which no authoritarian word spoken from a lofty height could have driven them."¹

II. *Preachers preach when a message from God is communicated to men.*

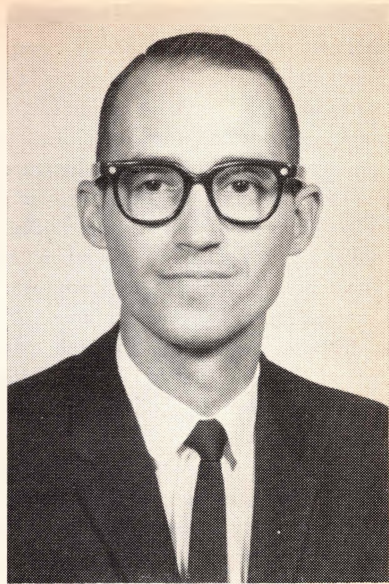
A low view of preaching reduces it to a man's comments upon the Scriptures, at best, or upon everyday problems, at worst. This view makes preaching the fruit of a man's thinking. Thus, the only requirement for preaching would be the ability to separate the curds from the whey and give the curds to the people. When constantly pressured for time, the preacher may resort to this in the hope that his advice will do the listener good.

On the other hand, a high view of preaching may cause the preacher to shrink from it. Such was Bernard Manning's view when he defined preaching as "a manifestation of the Incarnate Word, from the written Word, by the spoken Word."²

Properly understood, preaching is what God does. The centrality of the pulpit was designed by God, not man. This presupposes listening to God rather than man. If the preacher is not called of God, certainly he will have no word from God.

¹Merrill R. Abbey, *Preaching to the Contemporary Mind* (Nashville: Abingdon Press, 1963), p. 34.

²Quoted by W. E. Sangster, *The Craft of Sermon Construction* (Philadelphia: Copyright by W. L. Jenkins, The Westminster Press, 1951), p. 14.



C. W. BROCKWELL, JR.

Pastor, Cole Ridge Baptist Church
Blytheville, Arkansas

III. *Preachers preach when the supremacy of preaching is believed.*

Preaching is God's chief way of announcing his will to the world. Preaching is more than something said; it is something done. God is actively present in true preaching. D. T. Niles points out that "we cannot say God's word, only God can do that. But amazingly God sometimes makes our words the medium through which his word becomes active in another's heart."³ "Not what we say, but what God does is finally important."⁴

³Abbey, *op. cit.*, p. 36.

⁴*Ibid.*

Thus, it is through the event of preaching that the supreme event (Calvary) finds continuance as the cross extends its reach in time. Therefore, books, radio, and television, as good as they are, are poor substitutes for God's flaming herald. God is a personal God for personal men. Phillips Brooks had this in mind when he defined preaching as "the communication of truth by man to men . . . the bringing of truth through personality."⁵ The crowd should only change the form of address, not the personal nature of it.

But alas, preachers are prone to lose interest in the message itself. They are too often weary of speaking what so few want to hear.

J. H. Jowett's warning must be heeded to save preaching. "If we lose the sense of wonder of our commission, we shall become like common traders, in a common market, babbling about common wares."⁶ They must believe that heralding the King is the highest and holiest task of all. The proclamation of the gospel is not in the imperative mood nor the interrogative nor the subjunctive, but the indicative mood. Preachers are to declare what God has done, and then God will do something to the man who hears.

IV. *Preachers preach when God's message grips the hearts of the preachers.*

There must be a fire in their bones, and only God can build it. They must

be turned topsy-turvy by God's message before they can expect it to flow through them to others.

W. B. J. Martin declares: "A typical sermon of today is a closely linked argument when it ought to be a vivid firsthand experience."⁷ As J. B. Weatherspoon put it: "It is the very heart of preaching that preaching is from the heart."⁸ An old maxim says: "Let not the pulpit drive you to the text, but the text drive you to the pulpit."

V. *Preachers preach when the Word is made a daily meditation.*

There must be long, patient, quiet listening to God's Word. It should mature daily in preachers' hearts as they ponder and pray over it.

Following hours of agony, application and appreciation of God's Word, they should then be able to arise and take their stance squarely on a single Bible text and declare the good news of God in Christ.

In the final analysis, every preacher should be able to personally apply Luke 4:18-19 to himself: "The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

⁵*Ibid.*, p. 30

⁶Quoted by Jesse Burton Weatherspoon, *Sent Forth to Preach* (New York: Harper & Row, Publishers, 1954), p. 64.

⁷Abbey, *op. cit.*, p. 36.

⁸Jesse Burton Weatherspoon, *Sent Forth to Preach* (New York: Harper & Row, Publishers, 1954), p. 58.

Richard Dayringer

Problems in COMMUNICATING THE GOSPEL

There are perhaps as many problems in communicating the gospel as there are verses in the gospel narrative; that is, if you consider the various shades of meaning that every word contains, the indefinite output of the human speaker, and the internally censored reception of the human ear. To make an attempt to look at *some* of the problems in communicating the gospel is to be like the country hick who complains that he cannot see the city because of the tall buildings, for there are problems in communicating about problems in communicating the gospel. In fact, communicating is a perspective upon all the functions of the church and pastor because there are few, if any, activities of church or pastor in which communication does not occur. Nevertheless an attempt will be made to survey the above topic in three areas: (1) problems in communicating, (2) special problems related to communicating the gospel, and (3) problems in communicating the gospel in the church.

Certain limitations must, of course, be imposed and admitted in a study such as this. The topic dealt with in this article calls for a book; indeed, there are at least two books on the subject already: Hendrik Kraemer's *The Communication of the Christian*

Faith and Halford Luccock's *Communicating the Gospel*. This article will not be reserved to just an investigation of either theology or communication, but proposes to be an existential study of both. Seward Hiltner says that "the proper study of communicating the gospel is, then, both an application of theology and a contribution to theology."¹

In order to proceed, we need a working definition of both the word "communication" and the word "gospel." The somewhat well-known definition of communication that has almost become classic is that communication is the study of *who says what to whom with what effect*. This outline of communication will serve us as well as any in our thinking.

The "gospel" is one of those words that is much used and well known. It is usually defined as being a one-word summary of the idea of the good news that God loves man and has provided for man's ultimate and eternal salvation through his Son, Jesus Christ. This is saving knowledge, concerned with truth and life.

¹Seward Hiltner, *Preface to Pastoral Theology* (Nashville: Abingdon Press, 1958), p. 182.

Problems in Communicating

We live in an advanced age of communication. Newspapers, magazines, books, pamphlets, radio, television, speeches, and sermons are constantly in the process of attempting to communicate to people. Yet, in the face of all these efforts, many people live in isolation and loneliness.

The study of the process of communication has attracted increasing attention from a variety of disciplines such as sociology, linguistics, psychology, semantics, literature, anthropology, logic, and rhetoric. Yet, Leslie Sargent, who is a professor of communication and holds a Ph.D. in the field, said in a magazine article in 1963 that "the study of communication theory as an integral body of information constituting an area of scholarship in its own right is a relatively modern development."²

Communication requires two givens: sending and receiving, or speaking and listening. It is pretty difficult to keep on talking into a telephone without the conviction that someone, somewhere is listening. It is equally difficult to keep on listening to a telephone if you are not convinced that someone is going to speak to you.

Another important aspect of communication is that real communication can only take place in an atmosphere of acceptance. This is true whether the conversation is person-to-person or person-to-group. And the more this attitude of acceptance is evident to the persons involved, the easier they can move toward communicating new depths of their being. There can be no

real self-revelation unless we have first received some signs that our disclosures will be heard and understood.

If in the discussion above we have been thinking about what might be called some *external* problems in communicating, then let us now consider some of the *internal* problems. Genuine communication must contact the internal point of view of the person or group to whom it is directed. Only when this frame of reference is addressed will the communication be understood.

The need to communicate is often listed as one of the basic human urges or drives. In fact, our sanity may depend on our being spoken to continuously and variably by those around us. Earl Loomis reports a study in his book *The Self in Pilgrimage* done by Dr. Donald Hebb, a psychologist and Dr. John Lilly, a psychiatrist. They have managed to isolate volunteers from the real world of objective stimuli by using blinders, earplugs and other devices. Their volunteers developed strange ideas. They heard sounds that were not there. They saw things that were not there. They lost their capacity to concentrate and became seriously confused in their memory, time-sense, and other mental abilities.³

All of us have had to admit at times our difficulties in saying what we mean or wording-up our feelings. Perhaps there is an inner blockade that sometimes obstructs our efforts to put our ideas into the universal medium of

²Leslie W. Sargent, "Communication and the Spirit," *Christianity Today*, 3:15, 17 (February 1, 1963), p. 15.

³Earl Loomis, *The Self in Pilgrimage* (New York: Harper & Brothers, Publishers, 1960), p. 55.

communication. (As a matter of fact, this paper is something of a therapeutic effort on my part. I do not always communicate as freely as I would like. Therefore, I have tried to write this article with more freedom from rigid notes than I usually allow myself. This article is, then, an attempt to communicate something of myself.) Yet, to communicate, we must be understood. Kierkegaard said: "For if I when I speak am unable to make myself intelligible, then I am not speaking—even though I were to talk uninterruptedly day and night."⁴

However, there can be no personal identity without the risks of self-declaration. This search for selfhood has been a major theme for many existential writers. But only when we are able to accept in some measure the anxieties that attend our relatedness can we see something of what goes on between us as persons. Then we can genuinely learn from one another and help one another.⁵

Let's call on Loomis again, to summarize our thinking for us:

Overindividualistic communication is non-communication: no one else can understand our private language if we have forsaken the human race.

Overrelated communication is barely communication. Unless we separate selves we have little value to offer others.

Overequilibrium makes us poor communicators, for we are then so stable that we are not in need of either giving or receiving.

Overdirected action makes us poor communicators, since we may be so goal-focused that we have difficulty finding and relating to others with their own different goals, actions, and directions.

While each of these tendencies, considered by itself, is a problem, all of them, harmonized through communication, are necessary to the discovery of the self.⁶

Special Problems Related to Communicating the Gospel

One of the problems in communicating the gospel is the fact that people have preconceptions of the gospel. Many, probably most, Christians have a secondhand theology. They pick up a biblical and churchly vocabulary, using words that they have heard used by their minister, Sunday school teacher, or parents, but words which they cannot define because they are words that they have not met firsthand, studied, or experienced. If a list of such words could be made, some very common words would probably be found listed, such as repentance, redemption, justification, sanctification, etc. Obviously, these are all good words but they demand definition almost every time they are used. Hendrik Kraemer says:

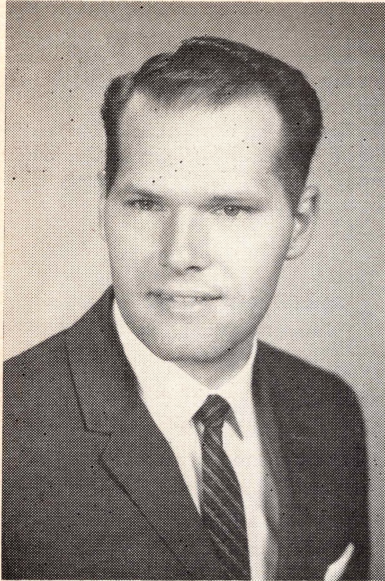
In the Churches we are suffering from the bane of "the language of Canaan," from a pious standard language in the pulpit or elsewhere, which agrees only to the taste of a minority, and which is annoying to the majority of the Church. To those outside, if they chance to hear it, it is a revolting abracadabra.⁷

⁴Soren Kierkegaard, *Fear and Trembling* (Princeton: Princeton University Press, 1941), p. 176.

⁵Ernest E. Bruder, "Having the Courage to Talk," *Pastoral Psychology*, 13:29-33 (May, 1962), p. 31.

⁶Loomis, *op cit.*, p. 56.

⁷Hendrik Kraemer, *The Communication of the Christian Faith* (Philadelphia: The Westminster Press, 1956), p. 120.



RICHARD DAYRINGER
Norwood, Louisiana

Thus, one can almost never assume when he uses a word that those who hear it will understand it and define it as he does.

This raises the question, "How can the gospel be communicated from one generation to the next?" Kierkegaard says in *Philosophical Fragments* that there are two things that can be done by one generation for the next. They can relate the content of the historical accounts of the gospel and they can affirm their own personal acceptance of this message through faith.⁸ But even

⁸Soren Kierkegaard, *Philosophical Fragments* (Princeton: Princeton University Press, 1946), Chapter 5, "The Disciple at Second Hand."

these two things must pass through the narrow channel of communication always alert for the icebergs of pre-conceived notions of the gospel.

There is also the question of sub-verbal communication: What effect do gestures or symbols have on the message communicated? Various parts of the body give off communication, the most obvious being the eyes, face, head, shoulders, arms, and hands. Much can be communicated with these parts of the body without ever passing any air over the larynx. The pantomime in Red Skelton's "silent spot" on television is a current proof of this fact. The problem for some who would communicate the gospel comes in trying to make the body and tone of voice coincide with the content of the message being spoken. For example, can love be communicated while gesturing with a clenched fist? So many times our body gestures in such a way as to refute everything we say.

Symbolism constitutes another method of silently communicating ideas. Kraemer says that

Part of the difficulty of communication of the gospel in our day is the unawareness on the part of the Church of the fact that the Christian message is highly charged with symbolic connotations . . . Neither theology, nor worship, nor the forms in which worship or liturgy are expressed, nor communication of the gospel in traditional or untraditional ways, can do without the awareness which a grasp of symbolic language . . . creates.⁹

The reports of revelation given by the biblical writers were largely received through symbolism, for even words are symbols. And biblical word

⁹Kraemer, *op. cit.*, p. 77.

symbols still make up a large part of the basic vocabulary within the Christian community today. Lewis Sherrill writes in *The Gift of Power* that "when the symbolism of the Bible is lost from the vocabulary of the Christian community there remains no common medicine of communication regarding the predicament of men and the salvation of God."¹⁰ Sherrill also lists twelve characteristics of symbols which are given here in summary fashion.

1. A symbol is a sign pointing beyond itself to something which it represents because associated with it, or participating in it.

2. That which the symbol represents cannot be grasped by the ordinary use of the senses.

3. The meaning of the symbol would be difficult to communicate in nonsymbolic terms.

4. A symbol refers ultimately to that which cannot be expressed in terms of time and space.

5. A symbol is inwardly and organically related to that to which it refers. It is rooted in history and is common knowledge to people.

6. Symbols are freely drawn from common life.

7. A symbol is concrete.

8. The symbol participates in that to which it refers.

9. A symbol does not fully contain that to which it points.

10. A symbol contains the power to convey its meaning.

11. We add to the meaning of the symbol by responding to it.

12. A symbol sets the mind soaring into an unbounded area, stimulates the mind to recognize its meaning, and encourages the quest for further meaning.¹¹

Symbolism must be recognized, especially by those who would communicate the gospel, as one of the basic tools of communication. Considering the fact that each word is a symbol which stands for an idea, we can only communicate through symbols.

The effect of the role of the communicator upon the substance of his communication may also be considered as a problem related to the communication of the gospel. For instance, most people adorn themselves with a façade when they realize they are communicating with a clergyman. And aren't we clergymen sometimes guilty of using our role to keep people at arm's length? Isn't it somewhat difficult to really get to know a person or to let him come to know you until he penetrates your ministerial role and sees you as a person? This is the sort of thing that sometimes brings criticism from the congregation of the minister who attempts to speak on such subjects as "The Christian View of Sex." This kind of subject does not seem to the hearers to be in keeping with the traditional role of the minister. On the other hand, the ministerial role is an asset when communicating concerning God's love or forgiving grace.

In communication, following the feelings and holding the attention of the communicant(s) are important. As we converse with a person, we must

¹⁰Lewis Sherrill, *The Gift of Power* (New York: The Macmillan Company, 1955), p. 126.

¹¹*Ibid.*, pp. 124-26.

know what he is thinking or feeling about the present idea before we can move on to another idea and take him with us. He may not be hearing us aright, and we may not be hearing him properly. When there is any doubt at this point, one can simply try to re-word what the other has said and ask him if that is what he is saying. Better still, try to put into your own words the feeling in the other person that produced his idea. This little experiment used occasionally in a conversation will help follow feelings and promote greater understanding. One-way conversation in which pressure is exerted by one person to get another to feel, act, or believe in a certain way will probably not bring about an encounter with God. For here God is not a self who confronts us, rather, we talk *about* him. "God wants to be known, not known *about*."¹² For even in conversing about the gospel understanding cannot be assumed because of the different definitions and ideas concerning the meaning of biblical words.

If one person is attempting to communicate the gospel to many, the retention of the hearer's attention becomes a problem. Edgar Jackson makes the following statement in his book, *A Psychology for Preaching*:

It has been estimated that a class listening to a teacher, an employee listening to his boss, or an audience listening to a lecture has serious lapses of attention every seven minutes. The expert public speaker jerks attention back by telling a story, making a demonstration, or doing something unusual about every five minutes. Interest, action or noise will renew attention.¹³

¹²Kraemer, *op. cit.*, p. 23.

¹³Edgar N. Jackson, *A Psychology for Preaching* (Great Neck, New York: Channel Press, Inc., 1961), p. 19.

The above quotation refers to things that might be done during the teaching of a lesson or preaching of a sermon. There are other things which come previous to the spoken word that help to sustain attention. When the hearer feels a direct relationship with the speaker and this partly because the speaker seems to be constantly aware of his interests, he listens more closely. If the hearer sees evidence of the speaker's interest in him and concern for him between speeches, this makes the speaker's proclamation of God's love, interest, and concern much more believable.

One of the important distinguishing marks of true two-way communication is honesty. What really motivates us to try to communicate the gospel? Are we seeking to bolster our statistics? Do we speak because the law says we must? Are we compulsive about wanting to change people? Let us hope that we communicate the gospel because we believe in it and because it has meant so much to us that we want to share it with others because of our interest in them. Sherrill gives another aspect of the importance of honesty in communication.

If communication is to be more than a verbal duel between people wearing masks, there must be honesty regarding the negative as well as the positive aspects of man's response to God. *This means that true two-way communication permits doubt as well as faith to be expressed . . .* The moment when the religious community begins to make it impossible for doubt as well as faith to be expressed is the moment when that community begins to breed distrust between its members, and falsity within individual selves who must cover with a show of faith.¹⁴

¹⁴Sherrill, *op. cit.*, p. 122.

Perhaps this sheds light on the question of whether or not the minister should present both sides of a disputed point, or only his own conviction. Personal integrity and honesty with others are necessary components of genuine communication and especially should this be true in the communication of the gospel.

The question has been raised by Dr. Leslie Sargent¹⁵ concerning whether or not the organized study of the communication process represents a potential threat or a possible source of increased efficiency in the spreading of the gospel. The three problems which he mentions will be summarized in the following paragraphs.

Problem one. — Communication theorists are technicians concerned only with method, having no regard for the truth or permanent importance of the matter conveyed. The student of communication theory is concerned chiefly with process—laws which govern it and the effects which it can produce. But the technique and the message cannot be separated, which means that the minister must be his own technician; and the better informed technician he is the more effective will be his message.

Problem two.—Theories of persuasion imply manipulation of the audience which violates the freedom of the human will. However, the minister who knows how propaganda techniques short-circuit the human rational processes will most stoutly assert the importance of his personal accountability. He will know the hazards against which to warn his congregation and the nonrational short cuts against which to guard his own sermons.

Problem three.—Application of communication theory to the work of communicating the gospel minimizes the direct work of God's spirit upon the human mind and elevates the human instrument. The student of communication gathers together the process by which ideas move from one mind to another. He probes the pressures causing them to be accepted, rejected, or modified. He observes whether they are applied or not applied to conduct. Yet, the preacher's mind must certainly be open to the Holy Spirit's stimulation through the Word of God. And certainly the minister is alert for pertinent lessons in the circumstances God brings him. The minister may well find in the study of the communication process a new opportunity to re-examine the worship techniques carried over from a previous generation and to determine whether or not they are suitable for our day.

Communicating the Gospel in the Church

The best-known and most obvious way of attempting to communicate the gospel in the church is through the medium of preaching. For hundreds of years men have been preaching the gospel of Christ, but too often this preaching has been an unexamined art. Men have preached with quite a limited understanding of what this might be doing psychologically to the lives of those who heard it. In recent years, marked progress has been made in the understanding of groups and group dynamics as well as crowd psychology. These studies may well help us to give new measurements to the art of preaching. Dr. Jackson says:

¹⁵Sargent, *op. cit.*, pp. 15, 17.

The preacher is essentially an artist. He uses words to heal and inspire the troubled souls of men. As with any artist he works at a threefold task: that of expressing his own feeling and insight, of using a medium to do that creatively, and ultimately of communicating to others through his medium of the feelings and insights that stir him.¹⁶

The shepherd of the flock must communicate himself, for more than any other one person, the pastor of a church is the communication center of the fellowship. Of course the preacher actually communicates in two ways. One by what he says and the other by what he does. One way is verbal; the other, existential.

If the pastor can identify with his flock in such a way as to convey to them the fact that he, too, is a sinner, this will help them to listen to him. For one can listen to a person who is struggling with problems similar to his own much easier than he can accept the advice and suggestions of one who has never experienced any of his difficulties. Dr. Myron Madden refers to this dimension when he says:

The pulpit, then, is where one communicates through unclean lips to a people of unclean lips. To pretend to speak as a white shepherd to a flock of black sheep is to remove the speaker from God's judgment as though he had actually succeeded in building the tower of Babel and now held the keys to the kingdom of his person.¹⁷

To use familiar terms, the wise pastor will strive to relate to his people as a brother rather than as a father.

The quality of the preacher's message and the methods he employs may be consciously or unconsciously the

devices he uses for satisfying his own personal needs. The aggressive pastor may use his pulpit to flay and flog his people, while the empathetic pastor attempts to move into their thoughts and feelings with a desire to bring peace and comfort and insight. The emotional needs of the preacher may be the major factor in qualifying the relationship that emerges between speaker and listener.¹⁸

In *The Authoritarian Personality*, Dr. T. W. Adorno and others reveal from experimental studies not only the characteristics of the emotions of a congregation under stress, but also something of the type of response that is to be expected from a certain type of pulpit figure. We have all seen the authoritarian preacher in action who speaks as though it were God that speaketh. Adorno can help us to understand something of what is involved in that approach. For we see the dynamics of personality needs that look for the control offered by an authoritarian person on the one hand and the personality needs that seek to exert such controls on the other. The preacher's understanding of his own personality needs will help him to understand his obligation to the congregation.¹⁹

Edgar Jackson has done some pioneer work of an experimental nature on preaching which should challenge many of us to "go and do likewise." He designed and controlled a series of sixteen sermons, using the repressive-inspirational method on one half of them and the analytical method on the

¹⁶Jackson, *op. cit.*, p. 114.

¹⁷Reprinted by permission from the September, 1957 issue of *Pastoral Psychology*. Copyright (1957, 1962) by Pastoral Psychology, Manhasset, New York.

¹⁸Jackson, *op. cit.*, p. 49.

¹⁹T. W. Adorno, *et al.*, *The Authoritarian Personality* (New York: Harper & Row, 1960), p. 730 f.

other. These were preached on alternating Sundays. Three things were attempted.

First, a deliberate and carefully designed effort was made to use markedly different styles of sermonic approach to the congregation both as to content, method, and purpose, and then observe the results of such differing types of communication.

Second, through the use of trained observers an effort was made to gauge the immediate response of the listeners to what was said.

Third, through the response of the congregation and its members over a period of several months, an effort was made to determine any significant delayed response to the communication that might become apparent.²⁰

The repressive-inspirational method is employed by Alcoholics Anonymous. They emphasize the group strength that can help the alcoholic repress his drinking urge, and confidence and strength are inspired by dwelling on the power beyond themselves that sustains their efforts at control. The repressive-inspirational method is particularly effective with an obsessive-compulsive type of personality which needs to be continually shored up and buttressed in order to face reality.

The analytical method makes a vigorous effort to explore openly the experience of life, to discover the inner resources that are available to deal with it realistically and competently. This method resembles the prophet; stern criticisms and calls to repentance. The results of the experiment are as follows.

1. While the repressive-inspirational sermons were being preached, there was a comfortable, relaxed feeling evident in the congregation. The congregation seemed to respond as a group,

and there was little or no coughing. No counseling relationships were established by the pastor during the weeks following this type of sermon.

2. During the analytical sermons there was no less attention than above, but the group seemed to be broken up into individuals as questions were asked that had to be dealt with on individual terms. The sense of joy and responsiveness was replaced by a mood of introspection and uncomfortable self-examination. There was a great deal of coughing, which is the only acceptable way for members to interrupt a sermon or defend themselves. There were fewer friendly chats on the church lawn after the service following this type sermon. During the eight weeks that followed the analytical sermons, over two hundred hours of pastoral counseling were begun. When one of the observers invited a newcomer to the community to church, she asked a question: "Is it true that your pastor preaches a good sermon only every other Sunday?" It was learned that a neighbor who was undergoing psychotherapy as an obsessive-compulsive neurotic had invited the new neighbor to church but had given a friendly warning, based on her own need.²¹

The minister will be rewarded by a serious study of preaching as a communication art since he believes that both language and the human mind are the products of God's creation and because he believes that God has chosen to communicate with men through these media.

Another way in which the gospel is communicated in the church is through the process of teaching. Of course,

²⁰Jackson, *op. cit.*, p. 49.

²¹*Ibid.*, pp. 47-62.

teaching is similar to preaching, and many things that have been said about the preacher and preaching apply to the teacher and teaching. One problem which the church faces in this area is that we may be prone to teach the Bible instead of people because of the importance of our subject matter. Yet, if we are to communicate the gospel to people, our teaching must be person centered.

A second problem is that in spite of the fact that we have so much material to communicate, we have opportunity to relate it only to volunteers who may attend the infrequent class meetings if and when they want to. Thus, the time problem should challenge all who would teach the gospel to use the very best methods of communication available. The relative effectiveness of the different methods of instruction is presented by Edgar Dale in *Audio-Visual Methods of Teaching*. He says that direct purposeful experience is most effective because it involves most of the person. Contrived experiences come next, followed by dramatic participation, demonstrations, field trips, exhibits, motion pictures, still pictures with recordings, visual symbols, and last of all, the medium most used by the teacher, that of verbal symbols.²² The teacher has the task of transposing the biblical truth from the first to the twentieth century in such a way that it can be experienced or at least understood by the pupils. To do this without modifying the divine truth is always a problem that calls for the teacher's best communicative efforts.

²²Edgar Dale, *Audio-Visual Methods of Teaching* (New York: Holt, Rinehart and Winston, 1954), p. 30.

The pastoral care or healing ministry of the church must also come through the channel of communication. In fact, Eduard Thurneysen, a pastortheologist who has been the lifelong friend and collaborator of Karl Barth, writes several chapters in his book, *A Theology of Pastoral Care*, about pastoral care as conversation. The kind of pastoral conversation of which he speaks proceeds from the Word of God and is constantly a listening to the Word and to man. For it is the Word of God which stands in the gap or breach between man and his sin problems. He says that the only content of pastoral conversation is the communication of the forgiveness of sins in Jesus Christ.²³ And I agreed that the concept of divine forgiveness is that which is most distinctive about Christianity when it is compared with psychology and sociology. Thus, in pastoral calling or counseling, our chief task is to offer men pardon and release from sin. In visiting his flock, the pastor demonstrates his interest in them and concern for them. This helps the parishioner to grasp the fact that God, too, is concerned about him and his family.

Open, honest, two-way communication is definitely needed in the fellowship of the church; for it is in many ways a source of strength for the group and for the individuals in that group. Martin Grotjahn, a California psychiatrist, in writing on the "Use of Emotions in Psychotherapy," indicates the significance of the group organization that is oriented to a principle beyond itself.

²³Eduard Thurneysen, *A Theology of Pastoral Care* (Richmond, Virginia: John Knox Press, 1962), pp. 101-178.

It is much easier to activate group emotions of hostile opposition and destruction than of tolerance and co-operation. A group feels strength in hate and in fight. The group feels broken up into weak individuals when love and co-operation is asked. Only the religious group is firm in faith and belief. It is united and, therefore, does not necessarily need hatred as a unifying factor.²⁴

This indicates that there is something unique in the power of a religious group to unite people for creative good. Paul says in Romans 14:19: "Let us then pursue what makes for peace and for mutual upbuilding" (RSV). In this respect the fellowship, both formally and informally, may be compared to group psychotherapy. However, one of the problems at this point is that many church members are afraid to reveal their problems, doubts, fears, and sins to one another. James 5:16 suggests: "Confess your sins to one another, and pray for one another, that you may be healed" (RSV).

The doctrine of the priesthood of all believers is one of our favorite themes, but it is usually quite one-sided. We are eager to be self-sufficient and serve as our own priest, but we are frightened at even the thought of seeking out one of our brothers in Christ to serve as priest for us. How can we pray for one another when we barely know each other except at the polite social level? The purging practice of public confession was modified early in the history of the church. Private confession became a matter of choice and then the accepted practice. Today, if we confess at all, it is only in the locked-door privacy of our own secret prayer closet. Yet Jesus seemed to indicate that his presence would be more evident in groups of two or

three or more. It is also much easier for a human being to *feel* forgiven if this forgiveness comes horizontally from the brethren as well as vertically from God. "A gospel of love cannot be realized in isolation, only in fellowship."²⁵

The things already considered in this section have to do primarily with communicating the gospel *in* the church. Witnessing is the outreach of the church: an attempt to communicate the gospel to those *outside* the church. It is an effort on the part of the church to communicate to those who have not embraced the Christian religion, the message of God's love and provision for them. Due to the emphasis on numbers in the church today, one of the problems in witnessing is respecting the person to whom the good news is given. Do we try to use people to meet some of our needs at this point? Are we compulsive about changing people to our own views? Is it important to understand this particular person and his problems, or will our theological medicine cure all difficulties if we can just get it down his throat? Paul Tillich says:

To communicate the gospel means putting it before the people so that they are able to decide for or against it. The Christian Gospel is a matter of decision. It is to be accepted or rejected. All that we who communicate this Gospel can do is to make possible a genuine decision.²⁶

Two obvious things are important in the "outside job" of witnessing: We

[Continued on p. 78]

²⁴Halford Luccock, *Communicating the Gospel* (New York: Harper & Row, Publishers, 1954), p. 98.

²⁵Paul Tillich, "Communicating the Gospel," *Evangelism and Pastoral Psychology*, ed. Simon Doniger (Great Neck, New York: Pastoral Psychology Press, 1956), p. 9.

²⁴Jackson, *op. cit.*, pp. 126-27.



HISTORICAL PERSPECTIVES

Material in this section is secured and edited by the Historical Commission, Southern Baptist Convention, Davis C. Woolley, executive secretary, under a special arrangement.

Historical Biography and Southern Baptist History

CLAUDE L. HOWE, JR.

New Orleans Baptist Theological Seminary

Some historians have equated biography with history, while others have dissociated biography from history. Most have assumed a mediating position that recognizes biography as one valid segment of history. Involving the total past of mankind, history encompasses more than biography. But biography, which involves the past of particular men, should be recognized as a legitimate phase of history.

Modern church historians have ample precedent within the Christian tradition to encourage biographical writing. Besides stressing the inherent dignity and worth of every individual,

biblical authors devoted large portions of both Testaments to biographical narrative. The first church historian discussed the life and work of several outstanding churchmen in his *Ecclesiastical History*. Jerome perpetuated this interest in 392 by producing the first formal collection of Christian biographies (*De Viris Illustribus*). And Augustine in his *Confessions* wrote a spiritual autobiography that has been imitated often, but never excelled.

Narratives depicting the accomplishments of many prominent political and ecclesiastical personages appeared during the medieval period, and numerous lives of the saints circulated widely. Undergirded by a spirit of individualism and spearheaded by notable personalities, the Protestant Reformation inspired the collection and publication of other biographical studies. But by shattering the medieval synthesis, this movement contributed toward the tendency to distinguish sharply between secular and sacred history. Furthermore, denominations proliferated following the Reformation; and constituents within distinct groups exhibited a growing unconcern for historical developments among other groups, except for polemical purposes.

Each denomination produced substantially its own historiography, including biography. Adhering to this precedent, Southern Baptists have produced a body of historical literature predominantly about Southern Baptists. Limitations imposed by the title confine the concerns of the present paper to a study of one segment of Southern Baptist historiography; namely, that portion which may be classified as historical biography.

I. A survey of Southern Baptist biographies

The library of the New Orleans Seminary contains over one hundred Southern Baptist biographical volumes (including autobiographies and group biographies). Although not absolutely exhaustive, this collection includes all of the better-known works as well as the majority of those that are more obscure. Remarks that follow are based on an examination of these volumes, along with a number of others located through various sources by the writer, who compiled a total of slightly over 125 titles.

As might be expected, missionary personnel predominated as biographical subjects. Shortly after the Southern Baptist Convention came into existence, J. B. Jeter published his *Memoir of Mrs. Henrietta Shuck* (1846). Mrs. Shuck died in China in 1844, but her husband numbered among the first missionary appointees of the Foreign Mission Board. A more recent biographer, Thomas S. Dunaway, utilized the Jeter memoir extensively in his *A Pioneer for Jesus: The Story of Henrietta Hall Shuck* (1930). Another early appointee, Matthew T.

Yates, inspired two extensive biographies by Charles E. Taylor (1898) and Ferree C. Bryan (1949). *Fifty Years in China: An Eventful Memoir of Tarleton Perry Crawford* by L. S. Foster (1909) describes the career of a controversial missionary who withdrew from co-operation with the Foreign Mission Board late in life. Solomon L. Ginsburg, who labored in Brazil for over thirty years, recorded many experiences in a typical autobiography entitled *A Wandering Jew in Brazil* (1922). Individual and group studies have focused attention upon both home and foreign missionaries, but administrative personnel have not been overlooked. Personally contributing to Baptist biography with his *Memoir of Rev. Luther Rice, Life of Lott Carey*, and *Lives of Virginia Baptist Ministers*, the first corresponding (executive) secretary of the Foreign Mission Board received consideration in the *Life and Times of James B. Taylor* (1872). This work was written by his son, whose faithful service as a missionary to Italy has been recorded by George Braxton Taylor in *Life and Letters of Rev. George Boardman Taylor* (1908). Biographies of R. J. Willingham (1917) and M. Theron Rankin (1958) have been published also, as has the autobiography of Charles E. Maddry (1955). Representative studies depicting the accomplishments of Home Mission and Woman's Missionary Union leaders are the volumes by J. S. Dill, *Isaac Taylor Tichenor, The Home Mission Statesman* (1908), and Annie Ussery, *The Story of Kathleen Mallory* (1956), respectively. The autobiography of Washington B. Crumpton (1921), corresponding secretary of the Baptist

Mission Board of Alabama for almost thirty years, provides useful information concerning a local missions leader, as do the lives of Fannie E. S. Heck by Minnie James (1939); of Sallie Bailey Jones by Foy J. Farmer (1949); and of Mary Hill Davis by O. B. Davis (1949). Southern Baptists are acquainted intimately with Lottie Moon, but the Christmas offering more than her biography by Una Lawrence (1927) has aided in establishing her popularity. Arriving in China almost a decade before Lottie Moon died, William Eugene Sallee devoted his life to the missionary enterprise. Two years after his death, Mrs. Sallee published his biography with the subtitle "Christ's Ambassador" (1933). In the most recent missionary biography entitled *Bill Wallace of China*, Jesse C. Fletcher recorded the life of a prominent medical missionary, who died in a Communist prison cell.

An extensive listing of missionary study course books that provide biographical information would serve little useful purpose. For home missions personnel several volumes such as those by Una Lawrence, *Pioneer Women* (1929); Louie D. Newton, *Amazing Grace, the Life of M. N. McCall* (1948); and Phyllis Sapp, *The Ice Cutter*; and *The Life of J. G. Rounds* (1948) are readily available. Mrs. Sapp has also written a brief biography of J. B. Lawrence entitled *For Such a Time*. Volumes by Elizabeth C. Pacheco, *The Apostle of the Chilean Frontier*, William D. T. MacDonald (1945); H. G. Harrison, *The Bagbys of Brazil* (1954); Lila Watson, *Grace McBride, Missionary Nurse* (1958); and Lewis M. Bratcher, *The Apostle of the Amazon* (1951) are

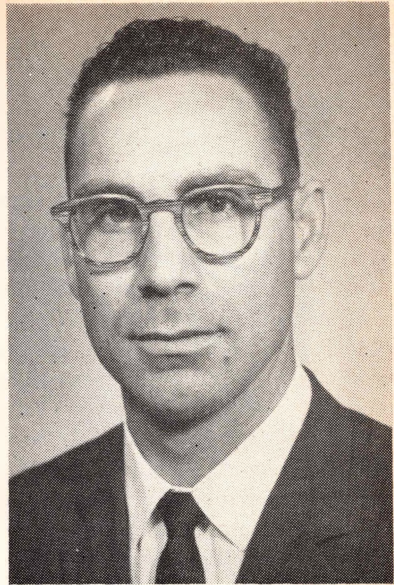
representative of such studies of foreign missionaries. *Annie Armstrong* by Elizabeth Marshall Evans is the most recent biographical volume published by the WMU (1963).

Influential pastors who have served the denomination in various capacities numbered second in popularity in the biographies examined. The first president of the Southern Baptist Convention awaited a biographer until 1950, when Hortense Woodson published her *Giant in the Land: A Biography of William Bullein Johnson*. Studies of other denominational leaders of the nineteenth century appeared much earlier, however. For example, the *Life of Richard Fuller* by James Hazard Cuthbert was available in 1879. A dozen years later a volume by J. B. Jeter appeared entitled *The Recollections of a Long Life*. And already, William E. Hatcher has written the *Life of J. B. Jeter* (1887). Preceded by E. Randolph (*Life of Rev. John Jasper*, 1884), Hatcher also wrote a biography of the Negro preacher *John Jasper* (1908) before publishing his own autobiography *Along the Trail of the Friendly Years* (1910). Several years later (1915) a biography by his son sought to present the "picture of a soul" or a "portrait of a person rather than the record of a career." Landmark leader J. M. Pendleton released his *Reminiscences of a Long Life* in 1891, but an account of the life of J. R. Graves did not appear until almost four more decades had passed. O. L. Hailey, *J. R. Graves: Life, Times, and Teachings* (1929).

Biographies of three prominent pastors who served as presidents of the Southern Baptist Convention during

this century have been published. The wife of George White McDaniel in 1928 wrote "a simple memoir, for his children and grandchildren." Slightly over a decade later (1939) the first edition of *George W. Truett: A Biography* by Powhatan James appeared. And after another decade Eugene S. English made available his study entitled *Robert G. Lee: A Chosen Vessel* (1949). Autobiographical accounts by Jacob S. Dill (*Lest We Forget: Baptist Preachers of Yesterday*, 1938) and Marion P. Hunt (*The Story of My Life*, 1941) contain many interesting comments on Baptist leaders that the authors knew personally.

An attempt to survey biographical studies of pastors whose influence was confined to local areas of the Convention must be representative rather than comprehensive. At this point, it is sufficient to note that no type of ministry or geographical area has been neglected. Whether urban or rural, trained or untrained, famous or obscure, Baptist pastors have won a place of respect in their localities of service. The lives of some of these have been recorded for posterity. For example, nineteenth-century preachers are described in works by J. D. Huffman, *Memoir of Rev. John L. Prichard* (1867); Z. N. Morell, *Flowers and Fruits from the Wilderness* (1872); J. B. Jeter, *The Life of Rev. Daniel Witt* (1875); W. C. Taylor, Sr., *Biography of Alfred Taylor* (1875); T. M. Vaughn, *Memoirs of Rev. William Vaughn* (1878); James Ross, *The Life and Times of Elder Reuben Ross* (1882); T. C. Teasdale, *Reminiscences and Indidents of a Long Life* (1887); Joseph J. Taylor, *Daniel G. Taylor, A Country Preacher* (1893);



CLAUDE L. HOWE, JR.

E. Z. F. Golden, *Uncle Tommy Muse, A Pioneer Preacher of Southwest Georgia* (1896); Arthur Yager, *Sketch of the Life of William Calmes Buck* (n.d.); T. S. Dunaway, *Personal Memoirs, Sermons and Addresses* (1900); J. C. Maple, *Memoirs of William Pope Yeaman* (1906); and A. N. White, *The Life of Rev. Walter Ellis Powers* (1918). Representative studies within the past decades include those by J. D. Crain, *A Mountain Boy's Life Story* (1914); Helen C. A. Dixon, *A. C. Dixon: A Romance of Preaching* (1931); J. W. Abercrombie, *Dr. Charles Averett Stakely: His Services to Education* (1936); J. W. Bruner, *Autobiography* (1951); J. P. Durham, *Allen Pinckney Durham: Apostle of Sunshine and Winner of Souls* (1952); W. L. Stagg, Sr., *Adolphe Stagg, Life and Work* (1954); S. W. Scantlan,

Andrew Potter, *Baptist Builder* (1955); J. M. Hunt, *My Life Story from Plow Handle to Pulpit* (n.d.); and Donie L. Branan, *My Pastor* (a biography of William Asa Duncan, 1957).

Biographies of leading educators have occupied a significant place in Southern Baptist historical writings. In 1886 William E. Hatcher published his *Sketch of the Life and Writings of A. B. Brown* as "a simple tribute from a loving pupil to the memory of a departed teacher." Some years later (1893) the *Memoirs of James Petrigru Boyce* by John A. Broadus initiated a series of biographical studies about Southern Seminary professors. A. T. Robertson, who produced the *Life and Letters of John Albert Broadus* (1901), was the subject of a study by Everett Gill (1943). "An Intimate Biography" of Edgar Young Mullins appeared in 1929, and the *Memoirs of John R. Sampsey* (1947), as well as the unfinished memoirs of W. O. Carver (1956), has been published more recently. A semiautobiographical volume by Inman Johnson (*Of Parsons and Profs*) and a seminary history containing biographical sketches by William A. Mueller were inspired by the Seminary Centennial (1959).

Author J. D. Ray described his biography (1927) of President B. H. Carroll as "a long suppressed expression of appreciation of a marvelous man uttered by one who knew him intimately, admired him lavishly, and loved him devotedly." A later symposium (1946) designated Carroll as the "Colossus of Baptist History." An account of the life of L. R. Scarborough, the second president of Southwestern Seminary, has been written by H. E. Dana (1942). Biograph-

ical volumes describing other Southwestern professors include those by Georgia Miller Ray, *The Jeff Ray I Knew* (1952); Frederick Eby, *The Church Historian* (1946); and a recent study by Mrs. John Maguire, *J. M. Price: Portrait of a Pioneer* (1960). Significant contributions to group biography have been made by Price, who edited *Baptist Leaders in Religious Education* (1943); *Ten Men from Baylor* (1945); and *Southwestern Men and Their Messages* (1948).

Accounts of two prominent college presidents were recorded early in the *Memoirs of Adiel Sherwood* (1884) and *The Life and Writings of Rufus C. Burleson* (1901). Somewhat later Edwin Alderman and Armistead Gordon published their useful biography of J. L. M. Curry, who has been the subject of a more recent study by Jessie P. Rice entitled *J. L. M. Curry, Southerner, Statesman and Educator* (1949). The last study endeavored to present "Curry as he saw himself, as he was seen by his contemporaries, and so relate him to his times as to allow the reader to judge him in the light of the political, social, and intellectual life of nineteenth century America." Also active in educational and denominational circles in the last half of the nineteenth century, James Clement Furman found his biographer (1926) in Harvey T. Cook, who had already edited *A Biography of Richard Furman* (1913). Relatively recent studies of two popular teachers who influenced many persons in the college classroom have been published by David E. Guyton (*Mother Berry of Blue Mountain*, 1942) and Robert A. Baker (*J. B. Tidwell Plus God*, 1946). John J. Wicker, who served for many years as president of Fork Union Mili-

tary Academy, has produced an informal autobiography entitled *Into Tomorrow* (1946).

Although concentrating upon missionary personnel, influential pastors, and leading educators, Southern Baptist biographers have produced a group of studies that may be classified under a miscellaneous category but which reflect some concern for the broader denominational constituency. During the present century, many new areas of service developed which demanded specialized leaders. Individuals responded to the challenge and thereby aided in structuring the rapidly expanding denomination. Understanding the significance of these developments, several writers have recorded accounts of the lives of some active participants. *An Unshamed Workman, the Biography of Landrum Pinson Leavell* (1932) describes the work of an early B.Y.P.U. and Sunday school worker. Other volumes of a similar nature are by L. V. Stalcup, *Life and Labors of J. C. Stalcup* (1937); Claude U. Broach, *Dr. Frank: An Informal Biography of Frank H. Leavell, Leader of Baptist Youth* (1950); Charles S. Green, *B. W. Spilman, the Sunday School Man* (1953); and C. E. Wilbanks, *What God Hath Wrought Through C. E. Matthews* (1957). Several biographical efforts inspired by Evangelist Billy Graham have appeared also, but the total impact of this outstanding Southern Baptist cannot be evaluated yet.

Equally important for Southern Baptists have been their editors, who both reflected and formed public opinion. Active in this field, J. B. Cranfill published two autobiographical volumes entitled *Dr. J. B. Cran-*

fill's Chronicle (1916) and *From Memory* (1937). He also wrote *Fifty Fruitful Years* (a biography of Mrs. W. L. Williams) and coauthored with J. L. Walker's *R. C. Buckner's Life of Faith and Works* (1914). Chairman of the first committee on the preservation of Baptist history which Southern Baptists appointed in 1921, Adoniram J. Holt at various times owned or edited five newspapers. A decade before his death, his informal autobiography was published under the title *Pioneering in the Southwest* (1923). Other autobiographies by prominent editors are available also. Besides writing *The Life Story of Dr. J. B. Gambrell* (1929), E. C. Routh published his *Adventures in Christian Journalism* in 1951. Some years earlier (1938) B. J. W. Graham, editor of *The Christian Index*, published *A Ministry of Fifty Years*, and Editor Leslie L. Gwaltney released his autobiography entitled *Forty of the Twentieth* (1940). A biographical symposium by four authors honored the Alabama editor shortly after his retirement. Also, a volume by Mississippi Editor P. I. Lipsey entitled *Memoirs of His Early Life 1865-88* has been published (1949).

Although undergirding Southern Baptists with support, only a few laymen have been subjects for biographical studies. Wealthy honors and family memorials account for a majority of these. In the first category, works by J. L. Burrows, *A Christian Merchant, a Memoir of James C. Crane*, and Spright Dowell, *Columbus Roberts: Christian Steward Extraordinary* (1951) are representative. Family studies include volumes such as *No Compromise with Principle: Auto-*

biography and Biography of William Harris Hardy by T. A. Hardy (1946); *Ruth* edited by Mrs. Alice Carver (1941); *Corra Berry Leavell, A Christian Mother* by Roland Leavell (1952); and a recent work entitled *Daddy Was a Deacon* by Connie Hunt (1961).

II. *An analysis of Southern Baptist biographies*

Someone has noted correctly that to write a good life is about as difficult as to live one. For those among Southern Baptists that have attempted this most demanding task, genuine gratitude must be expressed. At the same time, however, reflection concerning what has been written should intensify solicitude within the denomination both for quality and quantity in biographical studies.

With few exceptions, the works examined were written by individuals about themselves, members of their families, intimate friends, or colleagues. And, in most cases, the biographies appeared within a short time after the decease of the subjects. Some obvious advantages in this procedure should be recognized. For one thing, personal knowledge not recorded anywhere could be utilized. And excellent sources such as letters and diaries escaped destruction because biographers realized their value. Furthermore, a continuing influence by the subject usually enhanced the market value of the product. And finally, something of the impact of the subject upon his own generation could be registered. But disadvantages inherent in literature written under these circumstances militated against such studies being definitive productions. In most instances adequate time had not passed

for the individual to be seen in a clear historical perspective. Also, a close identification of the biographer with the subject insured a highly sympathetic interpretation at every point. As a matter of fact, not a single biography examined demonstrated that the author disagreed with his subject on a major issue. And besides these factors, most writers working under the conditions described succumbed to the temptation to magnify unduly accomplishments and influences.

The dominant motif which pervaded the studies arose out of conscientious efforts by the biographers to memorialize their subjects and to inspire others by recording accounts of these seemingly impeccable lives. Some authors related everything known about the individuals and their backgrounds in a conglomerate fashion; others developed chronological accounts of the persons' activities; while a third group attempted to convey convincing portraits of personality and character. And, needless to say, a fourth group wrote without indicating that any consistent purpose had guided them in the process of selection and narration. But almost all produced panegyrics which echoed the refrain "go thou and do likewise" without seriously attempting any objective evaluation of the particular person's life and influence. Content to narrate events and enumerate accomplishments, they failed to relate individuals to their times within a broad perspective. Seldom did interpretation depart from the realm of the obvious in such a way as to demonstrate genuine insight into basic causes or consequences. And only occasionally did a biographer wrestle with the theological heritage inherited or bequeathed by his

subject. Consequently, the major historical contribution attributable to this body of literature must be located at the descriptive level. In most cases, the volumes recounted what happened with reasonable accuracy and from a sympathetic point of view.

But the historical value of these works must not be underestimated. Admittedly deficient at many points, they constitute a body of primary sources which contemporary historians may utilize with profit. Failing as definitive biographies, they provide information and insight without which better accounts could not be written.

III. Conclusions concerning Southern Baptist biographies

Presently constituting the largest Protestant denomination in America, Southern Baptists have published about one biographical volume for each year of their distinct existence. Focusing attention upon missionary personnel, influential pastors, leading educators, and other denominationl workers, these studies have seldom treated ordinary laymen. Written by sympathetic authors for the purpose of memorializing the subjects while inspiring the readers, they lack balanced objectivity and incisive interpretation. But they have preserved information and provided descriptive accounts which are invaluable as historical sources.

These conclusions regarding past performance indicate that Southern Baptists should write more biographies, write better biographies, and preserve contemporary materials for future biographies. Continuing encouragement from Broadman Press, the Historical Commission, and other Convention agencies should produce some results; but the major initiative must

come from interested individuals dedicated to the task. Many leaders that have exerted a powerful influence within the Convention have been neglected completely, while others require serious restudy. Representative ministers and laymen provide an abundant field for research which would throw tremendous light upon the broader denominational constituency. And those whose influence has been adverse must not be ignored! Nor should modesty forbid autobiographical productions, which have been written usually because friends or colleagues encouraged such projects.

The time has passed during which Southern Baptists knew their pioneer leaders from memory. (For example, students remind church history professors continually that the name J. R. Graves means nothing to them even though much of their outlook has been conditioned by him.) Apart from such accounts, popular traditions concerning a few outstanding individuals are perpetuated, while other figures of equal importance fade into obscurity. Utilizing group studies unified around central themes, as well as individual portraits, capable writers within the denomination should concentrate upon producing more historical biographies.

But an equal emphasis should be placed upon qualitative improvement. Present biographical trends prefer factual works objectively interpreted. Rather than engaging in either hero worship or idol smashing, a proficient biographer conducts an honest search for truth. Basing conclusions upon evidence gained through an objective analysis of primary sources, he enumerates formative factors, recounts revealing events, delineates characteristic traits, or narrates significant

accomplishments which will better acquaint the reader with the subject himself, his place within society, and his influence. Without neglecting the descriptive task, the biographer must attempt to determine what motivated his subject at decisive points. What elements contributed most to his success or lack of it? What basic concerns dominated the individual's value system? To what extent was he a product of his culture and wherein did he challenge it? What lasting contributions for good or bad are traceable to this person? And the finished product must satisfy both the scientific standards of research and the artistic standards of literature.

Historical biographies remain within the realm of possibility and even probability when abundant primary sources exist. But adequate sources are indispensable for research of this type. Materials such as diaries, letters, and other unpublished manuscripts often provide valuable information or insights that are unavailable elsewhere. Tragically, however, the casualty rate for these records remains exceedingly high. General encouragement and specific projects sponsored by the His-

torical Commission (such as Operation Baptist Biography) have helped, but more effort must be exerted on the local level by interested individuals and organized groups. Alert librarians, professors, and society members could locate these collections and preserve them at least on microfilm in many instances. Future historical research depends upon present efficiency in the location, collection, and preservation of primary sources.

Laws regarding supply and demand have not been abrogated. Writers and publishers alike are painfully aware that problems exist regarding the market value of biographical volumes. Both must make initial sacrifices in the interest of progress. But quality products distributed among a large denomination with a growing historical consciousness could alleviate the difficulties somewhat. Southern Baptists read more today than at any point in history. When convinced that denominational biographies are informative and interesting, they will include such volumes in their purchasing and reading. But more and better biographies must be produced before such a transition can be anticipated.

THE TRAINING UNION FRONTIER

[Continued from p. 20]

later, the entire Southern Baptist Convention. The remainder of this thrilling story is well known.

In earlier years and of recent times, another unsurpassed promotional device has been the churchwide and associational-wide training and enlargement campaign. Hard work, they are, but they can be most productive.

Speaking of *work*, it expresses the

way of good Training Union promotion. The work has never been easy. It is a work of love and labor, but the dividends in helping church members strive toward becoming full-grown Christians are abundant.

Yes, reflecting upon some of the best of the good old days in Training Union promotion has been a delightful and rewarding interlude.

Notes on Jamie Ireland, Freedom's Champion

WILLIAM N. McELRATH

Missionary to Indonesia

James Ireland must have been one of the most compelling personalities ever to grace the Western scene. His strangely varied close contemporaries—schoolmates, shipmates, colonial gallants, Baptist ministers—all testified to his dynamic presence, his vigorous intellect, his "airy, antic and volatile spirit."¹

Even after more than a century and a half during which his Scots-burred tongue had lain silent in the grave, he last year constrained me against my will to sit and talk with him night after autumn night.

I had no time to write about James Ireland. My wife and I were in personnel process with the Foreign Mission Board. I had another (more "practical") book already under way. Yet Ireland was adamant. "Join your pen with mine," he demanded—or rather, "your typewriter with the quill of my amanuensis." And so I wrote, swayed by the music of his words, the vigor of his deeds.

Ireland's Autobiography

Since Ireland achieved so lively a career, and especially, since he wrote so lively an autobiography, it was a

sad surprise to find that he has been so largely neglected. No bright young Baptist has sought to get a doctorate as a partial result of writing a dissertation on Ireland. No really scholarly article or chapter since James B. Taylor has been issued about him, with the exception of pages 150-191 of *Imprisoned Preachers and Religious Liberty in Virginia* by Lewis Peyton Little.²

Garbled anecdotes about him have appeared in books by Baptists, South and North. His name has even been misprinted as "John Ireland"—an especially unfortunate error, inasmuch as the real John Ireland was an early American Roman Catholic prelate.

My first inclination, when I began to devour the pages of James Ireland's autobiography last fall, was to rectify the scholarly slight. And I would still issue an appeal for some university press to publish a carefully annotated new edition of the autobiography itself. Potential buyers would be few, but appreciative.

However, I soon concluded that I was not the man to edit that scholarly reprint—at least, not now. The ad-

ventures of Ireland's boyhood, both rollicking and harrowing, quickly called for a juvenile book. Reading further, I was amazed to find that Ireland's most notable exploit—his justly celebrated imprisonment in Culpeper jail—occurred when he was barely of age. And then in the compiler's Appendix to the book I discovered that "in his youth he was spare, and used to be called little Jamy Ireland, he was at that time extremely sprightly. . . . I have been told, by them who knew him well, that during the time of his life of vanity, they have seen him mount a small table, and dance a hornpipe to the greatest perfection."³

A Juvenile Book

The matter was settled. "Little Jamy Ireland" and I would make our major approach to children and youth. With the encouragement and unflagging help of Mrs. Lillian Moore Rice, children's book editor of Broadman Press, Jamy and I began our new book. After only twenty-eight delightful days—or rather, after four Saturdays and about fifteen nights—the first draft was completed.

Soon I discovered (as is always the case with popularized history or biography) that there must be some compromise with the scholarly ideal. For example, Jamy (J-a-m-y) had to give way to the more acceptable and recognizable spelling, J-a-m-i-e. Ireland's conversion experience, without being falsified, had to be recast in a mold more akin to the temper of our times. Names had to be supplied from tantalizing initials—such as "N. F." for the venerable Separate Baptist who had so much to do with Ireland's coming to Christ.

A crucial problem was to determine the reason for Ireland's migration to America. He himself wrote: "The circumstances . . . are of themselves, of a nature, at this time probably of not sufficient magnitude to detail; suffice it to say, they arose from an act of juvenile indiscretion, and the rigor of the penal laws."⁴

To this the compiler adds: "We are warranted in saying that the cause itself which procured his banishment from his native country was of so trivial a nature as would not have produced the most gentle reproof from one in a thousand of the citizens of America."⁵

What a juicy plum for a scholarly monograph! Conjecture could have followed learned conjecture, deductions could have been made a la Shakespearean authorship controversies.

But such pedantic niceties will not do for a juvenile book. Instead, I hit on the idea of taking an earlier "juvenile indiscretion" related to Ireland's notable career as a boxer—a mishap which he feared would even then bring down judgment on his head—and making that the specific cause for his later flight to America.

Interpreting Truth

Is this undue license? Or is it, rather, interpreting truth about a great hero of faith and freedom so that youngsters of today will read, understand, identify, and appreciate?

I choose to regard it as the latter. It is not embroidery; it is, to preserve the metaphor, the stitching of a quilting piece at a slightly different spot. But the coverlet is still Ireland's, not McElrath's.

Have I whetted your appetite enough? Do you want to know more about this remarkable man and his remarkable book? Do you wonder how a man could be a boxer, a sailor, and a dancer, yet become a minister and suffer imprisonment for his faith, and all of this before his twenty-second birthday?

That's not the half of it. He was also a daring ice skater, a prankish schoolboy, an able schoolmaster, a gifted poet, a writer of hymns, an interpreter of dreams, an eloquent debater—and all of this also during the years of his youth.

Each of the events suggested by these lists is true. Each is touched upon in *Jamie Ireland, Freedom's Champion*, save the ice-skating, which had to go for lack of space. I hope you will let your sons and daughters read the book, and will then spirit it away for yourself when they go to bed.

Incredible Career

Here we can only outline briefly Ireland's incredible career.

He was born at an unknown date, more than likely in the year 1748. His forebears were Scottish gentry in and near Edinburgh, and his father was a lawyer. James, too, took prelaw training at the Latin School in Edinburgh.

Upon completing this course, however, he yearned for the sea rather than for the university. His father tried several expedients to sicken him of his fancy—two coasting voyages to London, three whaling trips to Spitsbergen. Back came Jamie, unscathed and sanguine, from hurricane, threat of impressment, danger of capture by French privateers, shipwreck, weary icebound weeks, brushes with death in the jaws of whales and nar-

whals and walruses, and—most perilous of all—a wild circus ride on the main top-gallant mast as he tried to repair the rigging during a treacherous swell.

As well as I can estimate, it was the year 1767 when James Ireland came to Virginia. We have already mentioned the uncertainty of the cause. Something in connection with boxing seems as likely as any, however. He was champion of the ring at the Latin School, and his prowess definitely extended to out-of-school times and places. It was on one such occasion that he unintentionally injured a son of Lord Huntingdon and trembled lest he be prosecuted.

Suffice it to say that he came to America, and later "hailed" his "removal as the most auspicious and fortunate epoch" of his life.⁶ Making his way to Shenandoah County in the Virginia mountains, he applied for and got a job teaching school (in what is now New Market). Later he also taught at Smith's Creek in the same county.

Soon he became a leader in all the sports followed by young people of those parts—dancing, horse racing, gambling, cursing, indelicate language, and more than likely other peccadilloes as well. His poetic bent was exercised in writing low, witty ditties.

Ireland the Poet

Among his friends, however, was one "N. F.," to whom my book gives the sound Virginia name of Nathan Fincastle. This gentleman, unlike the majority of colonists, was a dissenter and a person of genuine Christian faith. Noting Ireland's metrical ability, he challenged him to write upon a holy theme—not once, but twice. (The two

occasions have been telescoped into one in my book.) The second of these religious lyrics was strangely used by the Holy Spirit to convict the poet of his own sin.

No less than fifty-eight of Ireland's autobiographical pages are given to the struggle of his soul that followed.⁷ Like many of his contemporaries, he found the gate to be exceedingly strait. Yet, he persisted in seeking to enter it—and in the process, actually led some of his former devil-may-care companions to find salvation before he himself did so. (Others of his former associates concluded that he had gone crazy.)

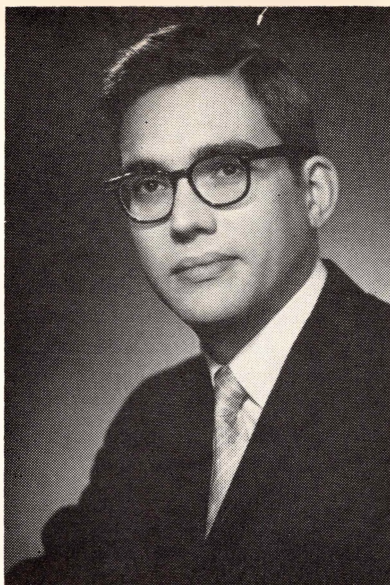
At last, as Ireland prayed in a creek-bottom cornfield with two of his converted friends, his "whole soul ran out by faith" on "the glorious Redeemer."⁸

The weeks that followed brought rapid advancement to the new believer. When Elder John Pickett failed to keep a preaching engagement, Ireland's neighbors prevailed upon him to substitute. Thereafter his homiletical services were in frequent demand.

Baptized by Harris

Ireland journeyed to Culpeper County and ably defended Pickett against verbal attacks by a parson of the Established Church. He rode down to Sandy Creek with a group of other ministers and was recognized even by John Garrard, their unofficial leader, as a disciple of rare potential. He was baptized by Colonel Samuel Harris and licensed to preach by that worthy and ten others.

During this time Ireland had worked through his feelings about two matters of doctrine and denomination. He alone, among the little group he had gathered on Smith's Creek, held



WILLIAM N. McELRATH

to a belief in baptism by sprinkling. Study of the Scriptures at last led him to abandon this position. Then he and his fellow believers had to choose between the two groups of Baptists in Virginia: Separates or Regulars. The decision went initially to the former, but Ireland later became one of the most active leaders of the Kettocton (Regular Baptist) Association.

All these ideas and events came tumbling in succession during a remarkably short period of time. In November of 1769 (according to Little's careful analysis of dates and sources),⁹ Ireland was invited by Harris to assist in founding a new church in Fauquier County.

Arrested for Preaching

On his return trip he preached in Culpeper County, despite warnings both from the authorities and from a

prophetic dream. Always clever and resourceful, he preached from a table that straddled property lines, rather than involve a timorous landowner in unnecessary trouble.

From that very table James Ireland was hauled down to begin the adventure for which he is rightly best known. Accused of preaching illegally, he was condemned by a packed bench of eleven magistrates and led to jail with much verbal and corporal abuse. For approximately five months he suffered an imprisonment virtually without parallel in the records of persecution for the cause of conscience.

So great was the rancor felt toward him that three separate attempts were made to murder him in his filthy cell. Bombing, suffocation, and poisoning all failed—although Ireland's health, then vigorous in the very bloom of young manhood, was permanently damaged by the latter two.

In connection with these plots, I beg leave to note one small contribution I may have made to Ireland scholarship. References to the poisoning episode are laconic, and most writers have assumed that the medium was poisoned food. From a meticulous reading, I am of the strong opinion that poisoned medicine instead was administered by a malevolent doctor. (This conjecture is understandably treated as fact in *Jamie Ireland, Freedom's Champion*.)

Yet a fourth attempt was made to murder Ireland in prison. The culprit in this case was his cellmate, about whom remarkably little is mentioned in any of the secondary sources. A huge, ignorant Irishman—a runaway indentured servant—he threatened to kill Ireland when his plans for escape were foiled.

The story of Ireland's subsequent ministry to the man's physical, mental, and spiritual needs is one of the most heartwarming I have ever read. Ireland himself compared the oddly matched pair to Paul and Onesimus (although calling the latter "Theophilus"—a rare slip of a keen mind and memory).¹⁰

Preaches from Jail

Ireland's imprisonment for his faith became famous even while it was happening. Despite repeated threats and dispersals of crowds, he persisted in preaching through the bars, and many responded. News of his brave stand inspired many more.

The one noteworthy event which I could find in addition to those reported in the autobiography itself occurred in connection with Ireland's "prison pulpit." This is the delightful vignette, told by Little, about the conversion, through Ireland's witness, of the chief persecutor's damsel daughter.¹¹

It would be inaccurate to state that Ireland's resolution never faltered. He very nearly gave his bond to quit preaching early in the incarceration. And this was the stratagem at last actually used to give him temporary freedom, probably in early April, 1770. There was method in his seeming submission: "Having continued in jail," he states, "as long as . . . could be of any further usefulness, . . . I came out."¹²

Off then he rode, to get signatures on a petition, and more important signatures on a license. He succeeded in both endeavors, and so confounded the magistrates at his second trial that they abandoned the bench one by one, like the accusers of the woman taken in adultery.

The rest of Ireland's ministry was useful but less dramatic. He preached in many parts of what are now Virginia and West Virginia. He baptized converts, founded churches, and otherwise carried forward the work of the kingdom. He was twice married and had a large family.

Warned in a Dream

Still misfortune plagued him. A jealous fellow minister tried to discredit him, but he was again warned about the situation in a dream, and resolved the conflict with Christian love. Another attempt was made to poison him, and his three-year-old son died as a result. A drunken rider collided with his horse and gave him a heavy fall. His carriage overturned and threw him out.

This last accident, along with the onset of dropsy, brought him to his deathbed. It was then that he thought—almost too late—of an autobiography. Some friend acted as his amanuensis and rapidly transcribed his words. Pages 6-197 of the autobiography are the result. But Ireland had not finished when death overtook him on May 5, 1806.

Autobiography Published

Some years later, an unknown compiler was prevailed upon by Ireland's widow and oldest son to gather the scattered pages and prepare them for publication. He also searched diligently for other written primary sources, but found few. Even Ireland's own introduction to the work was apparently lost (as were the manuscripts of at least sixty of his numerous hymns and poems). The compiler arranged the remaining material into books and chapters, added a Preface (pp. 3-5) and an

Appendix (pp. 197-232), and brought out the little volume in 1819.

No one knows to whom we are indebted for this labor of love. "J. Foster," credited as the compiler by the *Encyclopedia of Southern Baptists*, was in fact only the printer.¹³ Apparently the compiler had at least financial assistance from others, for the title page refers to "the publishers."

And now it is my joy and privilege to join these unknown benefactors in making Ireland and his message come alive again for a new generation. The purpose of it all is still the same as that which Ireland himself stated: "To give a just relation of the wonderful dealings of a gracious God," and to give "comfort and encouragement" to "the humble followers of the dear Redeemer."¹⁴

¹³*The Life of the Rev. James Ireland, who was, for many years, pastor of the Baptist church at Buck Marsh, Waterlick, and Happy Creek, in Frederick and Shenandoah Counties, Virginia.* Winchester, Virginia: J. Foster, 1819, p. 36.

¹⁴Lynchburg, Virginia: J. P. Bell Co., Inc., 1938.

¹Ireland, *op. cit.*, p. 213.

²*Ibid.*, p. 40.

³*Ibid.*, p. 41.

⁴*Ibid.*, p. 40.

⁵*Ibid.*, pp. 65-122.

⁶*Ibid.*, p. 121.

⁷*Op. cit.*, pp. 150-51.

⁸Ireland, *op. cit.*, p. 170.

⁹*Op. cit.*, pp. 178-80.

¹⁰Ireland, *op. cit.*, p. 177.

¹¹Norman W. Cox, *et al.*, eds. (Nashville: Broadman Press, 1958), I, 691.

¹²Ireland, *op. cit.*, p. 7.

In Religious Liberation— Victory but No Peace: Joseph Martin Dawson

POPE A. DUNCAN

Dean, Brunswick College, Brunswick, Georgia

By 1833 the heroic age of the Baptist struggle for religious liberty in America had ended. That was the year of the Massachusetts surrender and the complete disestablishment of the Congregational Church there. Naturally, Baptists rejoiced to have seen that day, but they recognized that they could not lay down their arms. The aged John Leland declared that he would remain alert to defend freedom from any who might attempt to prey upon it.

This was a farsighted point of view, for, though legally disestablished, the churches (sadly including Baptists) sometimes acted as if there were a sort of general Protestant establishment and sought to use legislation to enforce their view of morality upon the nation. They dipped occasionally into the public treasury for the support of their work, and held on to an older privileged position. It took greater courage perhaps to oppose, as many did, such subtle abuses of Church-State separation than to act when the issues had been clear cut. There had been victory, but there would never be peace.

Liberty Enjoyed

Unfortunately, after the final struggles in Connecticut and Massachusetts, Baptists tended to enjoy their liberty and take it for granted. Other matters crowded in upon their attention and kept them from being keenly aware of those problems which did arise with respect to Church and State.¹ For one thing, many Baptists were found in the camp of those who were excessive in their attacks upon Roman Catholics. Various nativistic, anti-Catholic groups sprang up which demanded long years of delay in giving the franchise to immigrants, restriction of office-holding to native Americans and continuation of the reading of the Protestant version of the Bible in the schools.²

Furthermore, the sensitivity to problems relating to government aid to education was not always well

¹Cf., Edward Earl Joiner, "Southern Baptists and Church-State Relations, 1845-1954," (Louisville: Unpublished Th.D. Thesis, S.B.T.S., 1959), p. 99.

²A. P. Stokes, *Church and State in the United States* (New York: Harper & Row, 1950), I, 825-838.

developed. As early as 1807, Baptists had established work among Indians and had received aid in the form of government funds, and their ministers were often regarded as government officers. This was excused on the basis that the work of the denominations aided in civilizing the Indian and thus contributed to the nation far more than was received by the government subsidy.³ At first also many Baptists seemed to see no dangers in the close association of civil authorities and other Baptist schools. For example, Mount Lebanon University (Baptist) in Louisiana sought and received (1859) financial help from the state legislature in the amount of \$10,000. "Between 1871 and 1877 at least three cities in Georgia gave money or property to Baptists for the purpose of establishing or maintaining their schools."⁴

Liberty in Danger

A third area in which some lack of awareness of the dangers involved was evident in efforts to put "God into our Federal Constitution." As early as 1844 such an amendment was proposed.⁵ Closely related was agitation for Sunday legislation, based not solely on simple humanitarian principles but upon religious principles. There were those who saw the fallacy of such efforts. Even Lyman Beecher, the Congregationalist, acknowledged that his second great mistake (his first was opposing disestablishment) was his

effort to "bring back the keeping of the Sabbath" by legislative action.⁶ Among Baptists John Mason Peck (1789-1858) saw clearly with regard to such matters. In an address to the Illinois legislature in 1851, he declared: "Our National government is not a religious institution. The 'higher law,' stripped of its glossary and seen in its true character, is but a new phase of the old dogma that the church should rule the state."⁷

Baptist Efforts Continue

It should not be concluded that these occasional lapses from the high standards of an earlier generation meant that Baptists had given up their ideal of full separation of church and state. Yet, it is true that until the Civil War little that was new or profound was said on this subject by Baptists. They were generally satisfied to reiterate earlier statements.⁸

Discussion of the issues relating to religious liberty was stimulated, especially in the South, by the events relating to the Civil War. Opposition to the appointing of chaplains by the civil authority developed.⁹ Others vigorously opposed the effort to add a "God-amendment" to the constitution of the Confederate States.¹⁰

³Winthrop S. Hudson, *The Great Tradition of the American Churches* (New York: Harper & Row, 1953), p. 92.

⁴Quoted in J. M. Dawson, *Baptists and the American Republic* (Nashville: Broadman Press, 1956), p. 203.

⁵Joiner, *op. cit.*, p. 110.

⁶Cf., Mark Bennett, "Appointing Chaplains by the Civil Authority," *Biblical Recorder*, Nov. 13, 1861 and *Southwestern Baptist*, April 10 and 17, 1862.

⁷Cf., Alexander Sands, "The New Doctrine of Church and State," *Confederate Baptist*, Jan. 27, 1864.

⁸Joiner, *op. cit.*, pp. 110-112.

⁹*Ibid.*, 113-115.

¹⁰A. W. Johnson & Frank H. Yost, *Separation of Church and State in the United States* (Minneapolis: University of Minnesota Press, 1948), p. 31, n. 26.

Furthermore, there was N. M. Crawford's (1811-1871) strong opposition to a Georgia law preventing the teaching of slaves to read on the basis that it violated the separation of church and state since it prevented the teaching of the Bible to these people.¹¹ However, the South became exercised most with regard to the secretary of war's order allowing the American Baptist Home Mission Society to take over abandoned Baptist church buildings in occupied territory. Military officers were ordered to place these under the control of the president of the Society with authority to appoint ministers. Kentucky Baptists protested vigorously as early as 1864, and further protests from others were not long in coming.¹² As a result, as Northern armies invaded the Confederacy, a frequent point of view expressed by Southerners was that the war was a fight to defend religious liberty.¹³ Many Southern ministers resisted the oath of loyalty to the United States required of all ministers on the basis that it violated the principle of religious liberty. R. B. C. Howell (1801-1868), former president of the Southern Baptist Convention, with several others, was imprisoned for refusing such an oath.¹⁴

Problems Increase

If the Civil War stimulated Baptists to be attentive again to the problems of Church and State, other events kept their interest active in the latter part of the century and in the twentieth.

¹¹*The Christian Index*, passim, fall, 1862.

¹²Joiner, *op. cit.*, pp. 126-28.

¹³*Ibid.*, p. 124.

¹⁴*Ibid.*, p. 128.

The increasing complexity of life, the growing Roman Catholic population and power, and the news of persecution of Christians abroad increased the problems, the tensions, and the concerns.

With the growing industrialization and urbanization of American life, problems arose which could never have been dreamed of in the simpler days of rural America. In this situation Baptists began to develop a conscience on social issues which prevented easy answers to the accompanying problems of Church and State. They were deeply concerned about liberty, but they could not take a simple negative view which would say nothing that might be politically relevant. Therefore, these years saw much mind and heart-searching in an attempt to relate the principle of separation to the changed historical circumstance in order to recognize the moral responsibility of both Church and State. This attempt to reconcile the Baptist emphasis upon separation with the church's social responsibility was often painful, and sometimes took questionable directions. The effort to enforce in the name of Christianity the church's moral standards on the whole of a pluralistic society proved inviting. Baptists protested Roman Catholic attempts to legislate with regard to birth control, but many were in the vanguard of those seeking legislation to enforce a Puritan sabbath, to prohibit the sale of alcoholic beverages, and to censor books and motion pictures. The solution to this whole problem is still to be achieved.

Roman Catholic Force

Perhaps the most pressing problem relating to the theme of Church-

State separation in the mind of Baptists in the twentieth century has been the concern generated by the growth of Roman Catholicism as a socio-political force. It was not until after World War I that the Roman Church was able to turn from its internal problems and undertake the shaping of the larger American culture towards its goals.¹⁵ Through "Catholic Action" this church came to exert a tremendous influence on American education, labor, and politics. The fear that this influence would be used to undermine America's policy of separation led many Baptists to oppose the election of a Roman Catholic President both in 1928 and in 1960. A far more significant problem is related to Roman Catholic demands upon the public treasury for funds to support its parochial school system. Though a small amount of aid from local and state government agencies continued for some Baptist schools into the twentieth century, by the end of the nineteenth century strong protests against government appropriations to denominational schools were being expressed by Baptists.¹⁶ Such opposition has continued to grow. Baptists, too, almost unanimously opposed the appointment by Franklin Roosevelt of a personal representative to the Vatican in 1939, and the efforts of Harry Truman to get approval of the appointment of an ambassador to the Vatican in 1951.

Since the early part of this century, Baptists have participated vigorously in the growing demand for religious

liberty for every person in the world. The organization of the Baptist World Alliance in 1905 gave to Baptists a world voice which could be used in this effort.

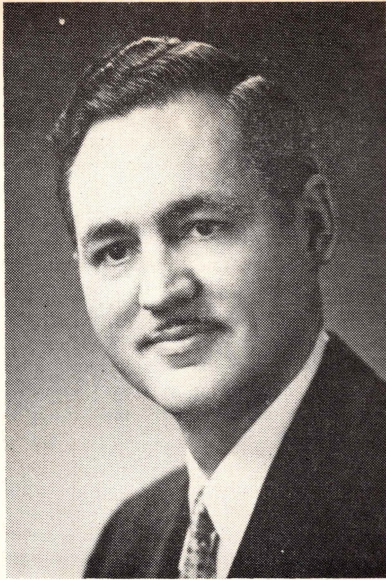
An Advocate of Freedom

No one is more illustrative of this complex picture by his life and work, or more influential with reference to the solution of the problems, than Joseph Martin Dawson. Born in 1879, Dawson's active ministry began in 1900 and has spanned the entire twentieth century thus far. A reading of the works from his pen and a survey of his activities reveal a man aware of the issues of his own time and struggling nobly with them. When the final story is written of those who have battled for liberty of conscience and separation of Church and State in America, J. M. Dawson's name may well stand alongside those of Roger Williams, John Clarke, John Leland, and men of like stature. At the same time, he cannot be judged by them or they by him, for he has lived in a different age—an age with its own particular problems and challenges.

From his early years one can discern in his writings those qualities which were to characterize his whole ministry. For our purposes, he had a two-fold concern. First, he was an advocate of freedom; and second, he was aware of the Christian responsibility in society. He has spent much of his life seeking to make both these concerns actual. One can see in him the struggle that has gone on among Christians of our century, and especially among Baptists, to find the proper solution to the tension which exists between individual freedom and social responsibility.

¹⁵J. H. Nichols, *Democracy and the Churches* (Philadelphia: The Westminster Press, 1951), p. 245.

¹⁶Joiner, *op. cit.*, p. 117.



POPE A. DUNCAN

Early Life

Dawson by birth, rearing, and temperament is as American as one can be. Born in the black land belt part of rural Texas to plain, honest farm people, young Joseph Martin knew neither poverty nor riches. As a boy he did his turn on the farm and went to the public schools. His father had come to Texas from Missouri; and his mother, from Georgia. This was still new country, and a great proportion of Texans were first generation residents. Country life did not hold young Dawson, and he found work for a time in a printing office in Italy and in Abilene—he even did a bit of reporting. This experience was indeed prophetic of the career of this man—or more perhaps it was formative. Soon he was in attendance at Baylor University in Waco, where he came under the influence of Drs. John S. Tanner, R. N. Barrett, and especially,

B. H. Carroll. While a student, he was licensed to the Baptist ministry (1899) and the next year, 1900, ordained by the First Church of Waco (again B. H. Carroll played a leading role). Student pastorates gave him experience. While in Baylor, Dawson exercised his newspaper and writing talents by founding and editing the Baylor University daily *Lariat* and editing the college annual. (At sometime he founded and edited the *Southwestern Theological Review*, which was later merged with the *Review and Expositor*.) In 1904 he took his A.B. degree. This was the only earned degree he secured, but the honorary degrees which came his way later were richly deserved and “earned.” (D.D., 1916, Baylor; LL.D., 1936, Howard Payne College.)

His story moves rapidly now. After a short time as pastor at Lampasas, Texas, he established and briefly edited the *Western Evangel*, 1906-7. On the resignation of J. H. Gambrell as editor of the *Baptist Standard* in 1907, Dawson took up those duties. However, J. Frank Norris having acquired ownership of the paper, Dawson gave up his position in April of 1908 to Norris.

In 1908 he was married to Willie Turner of Dallas. She not only bore him five children, but became famous in her own right as a speaker.

Pastor—Author

Two other pastorates, First, Hillsboro, 1909-11 and First, Temple, 1912-14, preceded his going to the great First Baptist Church, Waco, in 1915. This was almost like going home. He had been ordained there, and there was his heart. He began a notable ministry which lasted thirty-one years,

until 1946. He was pastor, preacher, and friend of thousands of Baylor students as well as of his resident parishioners. A book of sermons which he had preached to college students soon issued from his pen. Entitled *The Light That Grows*, it shows the breadth of mind and depth of understanding which was to characterize Dr. Dawson through the years. His courage, too, shows through. He did not hesitate to grapple with hard and controversial problems. In a time and at a place where it would have been politic to have been silent on many issues, he spoke up forthrightly and with intelligence. In a sermon on "The Bible and Science," he declared the Bible to be "a God-inspired Book." But he added: "It is not, however, uniformly verbal inspiration. It was not merely dictation as to a stenographer" (p. 43). Further: "The Bible is essentially a Book of Religion. . . . As such it is a revelation . . . not a book of science" (p. 45). "God has two books, the book of nature to be studied scientifically, and the book of Scripture to be studied spiritually. They both declare the glory of God, but in a different way and in a different realm" (pp. 47 f). "We are not to come to [the Bible] as to an arsenal from which to pluck weapons with which to wage controversy, or as to a storehouse of proof-texts with which to bolster a theory. . . . But we are to see in it the way to find God" (p. 50). His interest in freedom was already being evidenced when he wrote in his sermon, "Who is a Heretic?" that while formal statements of doctrine had values, they were not the whole of sound religion. He said:

A "form of sound words" is only a symbol, it is not an end in itself. When the brazen serpent began to be worshiped it had to be declared only a bit of brass, mere rubbish.

When Jerusalem became the exclusive place where God could be worshiped he left not one stone upon another in order that men might have freedom to worship him in spirit and in truth anywhere.

When the church claimed itself identical with the Kingdom of God he broke it into a thousand fragments in order that men might follow after truth and enter into life.

Whenever any creed becomes, external form that it is, an object of worship, God will let earnest and intelligent men repudiate it and pursue where the light of truth and the Holy Spirit shall lead them. For we are evermore to remember, "There is more light to break from the Old Book yet" and we are promised the help of the Holy Spirit in arriving at its truth. . . . The revelation in the Bible is complete, but theological statement is not final. In a real sense, therefore, theology is a growing science, for our children will have perhaps clearer views of the Bible teaching than we now have. It is considerable presumption to assert that we know all the Bible has to teach us and that our formal statements are the ultimatum. There is yet left some inspiration to individual investigation of Bible truth.¹⁷

Social Responsibility

In this same book he also shows his growing sense of social responsibility.

"Christ," he says, is the representative of humanity in the matter of service. . . . When we minister to the bodily necessities of tired humanity in Jesus' name we do it unto him. . . . The judgment-test of our religion will be this thing of service. If we have passed through earth and seen the seven hungers of man . . . and have done nothing to appease those human hungers we shall depart from Christ into the eternal fire. . . . Pitiful will be our orthodoxies and tragical our raptures, if then we cannot show him hands that have in them the marks

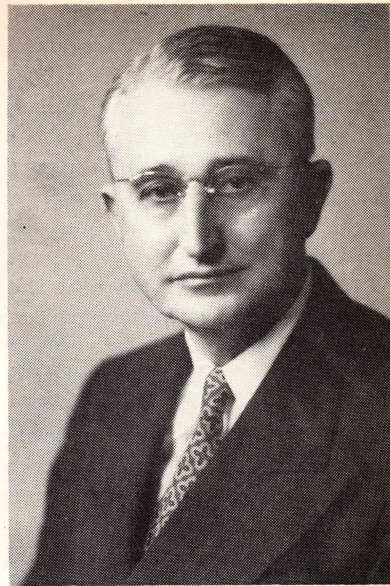
¹⁷J. M. Dawson, *The Light That Grows* (Nashville: Sunday School Board of the Southern Baptist Convention, 1923), pp. 55-56.

of service. . . . In a world of starvation, sickness, slavery, imprisonment, moral nakedness, and destitution of every kind Christianity comes to serve. Thus when a man meets Christ in a spiritual experience of his cleansing, forgiving love he is sent forth to serve, to help redress all wrongs, to smite all injustices, to dissipate ignorance, to alleviate suffering, to soothe men's sorrows, to heal their wounds, to reconcile them to their Father."¹⁸

His pen continued busy. In 1927 he published *The Spiritual Conquest of the Southwest*; in 1931, *Brooks Takes the Long Look*; and in 1932, *Souls Aflame*. In the meantime, he was writing frequently for various periodicals. For example, he was book editor for the *Homiletic Review*, 1932-3; and after 1928 he was on *The Christian Century* staff. As if all this were not enough, he was active in denominational service. He was state publicity director for the 75,000,000 Campaign in Texas, 1919-24; a trustee of various institutions; served on the Home Mission Board, 1915-24; on Texas General Convention Executive Board, and was vice-president of the Texas Convention; served on Executive Committee of Southern Baptist Convention, and as moderator of the Waco Baptist Association. Indeed, the list of such positions of service could be lengthened.

Human Concern

A major milestone in his life was the publication of a series of lectures under the title *Christ and Social Change* (Philadelphia: The Judson Press) in 1937. He was aware of the "urgent necessity" within Southern Baptist ranks for a "thoroughgoing consideration" of "the social implications and applications of Jesus' gospel of re-



JOSEPH MARTIN DAWSON

demption" (Foreword). It was obvious that Dawson was in touch with the thought of his day, and he was concerned that the Christian church should not divorce itself from the world and from human need. He had the audacity to say before a group of South Carolina Baptist ministers: "The doctrine of a future life is firmly fixed in Jesus' teaching, but it is not so central as his doctrine of the kingdom of heaven on earth" (p. 26). He boldly discussed such vital issues as the church and the economic order, the family, and war. He declared that "the church's recognition of the importance of individual change should not shut out the recognition of the importance of social change" (p. 121). "The fact is," he added, "there is no such thing as an individual—in any absolute sense. . . . He is a part of a race, of a family, a mere fragment of all his associations, from which

¹⁸*Ibid.*, pp. 107-108.

he cannot be separated and still live. In like manner the individual's eternal salvation is socially conditioned" (p. 121). Yet, at the same time, he shows he feels the tension between social responsibility and freedom, and criticizes those who want social improvement and change but who "distrust" love and "desire to resort to force" (p. 124). He sees this as a threat to all that has been "gained in the long fight for the separation of church and state" (p. 126). Thus, Dawson strikes out in an effort to solve the perplexing problem of how the church may play its proper role in social change without endangering the long fought-for freedoms which we enjoy in our country. Here then is a man of our time, conscious of our problems, and genuinely seeking their solution.

Church-State Separation

It is obvious that Dawson began to turn his attention to the Roman Catholic threat to the American principle of Church-State separation toward the end of the 1930's. He became especially concerned when President Roosevelt, in 1939, appointed Myron C. Taylor to the Vatican as his personal representative with the rank of ambassador. It was not surprising then to find Baptists of America turning to him in 1946 as the first full-time employed secretary of the newly formed Baptist Joint Committee on Public Affairs. He left the church in Waco, which had in the more than thirty years of his ministry become known to thousands as simply "Dr. Dawson's Church," to move for the first time from his beloved Texas to Washington, D. C. Here he made the Joint Committee a significant factor in keeping Baptists and others aware

of legislative and other threats to our American way in church and state. That he did not forget Texas was clear. In 1947 appeared his short history of Texas Baptists entitled, *A Century with Texas Baptists* (Nashville: Broadman Press). His mind and spirit became respected in influential circles in the nation's capital.

He saw the necessity for some agency through which a larger witness could be made and was one of those who helped found Protestants and Other Americans United for Separation of Church and State in January of 1948. He continued to be a strong supporter of that organization and its secretary, Dr. Glenn Archer, to whom he became a close adviser.

Warns of Danger

That same year, 1948, there appeared from his fertile mind a book which demonstrated his sense of urgency in calling the American people to an awareness of the present danger. Obviously, in Washington he had been shocked at what he found. It bore the title, *Separate Church and State Now* (New York: Richard R. Smith). It was a sort of call to arms for those devoted to freedom. A sort of modern broadside with the flavor of that which is current. It was forthright in calling attention to the Catholic attempt to subvert the essence of separation, especially in the field of education. He felt that the drift had gone far "away from the nation's boasted historic constitutional provision for separation of church and state" (p. 74). He called for taking the risk of freedom seriously. The citadels of a people's freedom he said are: "the freedom of the teachers in our universities—and . . . liberty of

the preachers in their pulpits" (p. 133). Both of these he believed were under attack. Yet he kept his confidence in freedom's inherent strength. "Religious liberty," he declared, "must finally win the world" (p. 168).

The prophetic quality of his writing returned in his little book published in 1950 called *The Liberation of Life* (Nashville: Broadman Press). Dedicated "to all who cherish soul liberty," it dealt not so much with the immediately current as the eternal true. He asked it to be read "as a commendation of the Christian gospel, the true hope of human freedom." He reasserts the view that "freedom . . . is not exclusively a human achievement; it is a divine gift" (p. 2), and that "the freedom which God bestows through Jesus Christ means more than liberty to pursue one's object without molestation.

"It means fulfilling God's ideal for life" (p. 8). Thus he concluded, "religious liberty is fundamental to all human freedom" (p. 12). And he called for an international Bill of Rights, recommended by the United Nations to be universally adopted (p. 13).

Plea for Minorities

Dawson's *Christ and Social Change* had so influenced President J. Ollie Edmunds, of Stetson University, earlier that he invited the author to repeat the series before ministers, students, and faculty in De Land. This he did in 1952, but the series proved to be such a thorough reworking of the earlier lectures that it was published as *America's Way in Church, State, and Society* (New York: The Mac-

millan Co., 1953). Perhaps the most unique thing about his treatment was the attempt to reinstate the word "secular." It was being used with sinister implications, especially by those who were decrying the public schools as "secular." He sought to show that those who throw that word around in an attempt to discredit our American way of separation of Church and State were misusing the word and misunderstanding the very essence of Christianity and that for which our forefathers fought. They imagine "that we can Christianize this nation by means of legal enactment and use of the police force" (p. 67). One can recognize that since the writing of the earlier *Christ and Social Change*, the author had become more and more involved in the Church-State struggle and much more aware of the current dangers to separation. At the same time, he had not given up his great social passion. He still believed that the Christian's social responsibility and separation were not incompatible. He gave serious consideration to economics, labor, family, and war and peace. One of the more illuminating facets of the book is the strong plea for civil rights for minorities, with especial attention to the Negro—and this *before* the 1954 Supreme Court decision! Here is a man who believes in freedom, not as a cliché or as a catchword for political oratory, but as a principle for the whole of life—he is willing to take it seriously, and not to hold back even though it be unpalatable to many. In 1953 he retired from his post as secretary of the Joint Committee and returned to his home state. However, his retirement has not meant inactivity. He has continued to study, speak, and write.

Dr. Dawson's fervent adherence to the Baptist way is pointed up most clearly by his last major book,¹⁹ *Baptists and the American Republic*, published in 1956. Based on much research, he undertakes to show the place that Baptists have had in creating the American way in church and state. Roger Williams, Isaac Backus, John Leland, Luther Rice, Walter Rauschenbusch, and George W. Truett are his heroes.

¹⁹Since this was written, announcement has been made that Dr. Dawson's autobiography is being published by Baylor Press.

His pen is still active. At least five articles in major journals have appeared under his name since 1956. The last of which I have record, by its title, shows that his interest in freedom remains alive. It is, "The meaning of Separation of Church and State in the First Amendment" (*Journal of Church and State*, 1:37-42, N^o59.)

Joseph Martin Dawson will not soon be forgotten. Indeed, Baylor University has received an endowment to continue research in the matter of his major concern—*J. M. Dawson Studies in Church and State*. Perhaps the most important result of this, thus far, has been the founding of a fine periodical, *A Journal of Church and State* (1959).

Baptist Beginnings in North Carolina

DANIEL C. WHITAKER

Pastor, Guston Baptist Church, Guston, Kentucky

The present states of North and South Carolina were chartered as simply "Carolina" in 1663 by Charles II. Although the charter guaranteed religious freedom from the first, the earliest settlers of North Carolina do not seem to have come for religious reasons. The Quakers alone were active before 1700.

Probably a few Baptists were among the first settlers. Morgan Edwards (the earliest historian of North Carolina Baptists) who mistakenly believed the first settlement to be in 1695,

stated that there had been some Baptists in the colony since the settlement in 1695. But not until 1714 do we find contemporary records of their presence. In that year Reverend John Urnstone, a missionary for the Church of England, complained that two of his vestrymen in the Chowan precinct were "professed Anabaptists."¹ Prob-

¹George W. Paschal, *History of North Carolina Baptists*, I (Raleigh: General Board of North Carolina Baptist State Convention, 1930), 130-31.

ably these Baptists were among the thousands of emigrants that were flooding into North Carolina from the port of Norfolk.

These scattered Baptists had no organized worship as far as can be determined by the colonial records. Governor Eden, in 1721 wrote that Quakers were the "only sort of dissenters worth minding."²

First Church

In 1727, fifty-four years after the charter, the first Baptist church in North Carolina was organized. It was located in the Chowan precinct near the present site of Cisco. Responsible for its erection was the General Baptist, Paul Palmer. Palmer, a native of Maryland, was baptized at Welsh Neck in Delaware and moved to the Chowan district about 1720. The youthful Joseph Parker, Palmer's disciple, was this church's first local pastor. About 1730 he moved west of the Chowan River and established the Meherrin Church. His former church apparently died soon after Parker left it. Palmer and Parker established several General Baptist churches in the area. Among them was the Shiloh Church. Founded in 1729, it is the oldest Baptist church now in existence in North Carolina. The Arminian views of Palmer and Parker were more attractive than rigid Calvinism, and many hundreds of converts were baptized. General Baptist churches were growing and giving birth to new churches.

In the decade from 1750 to 1760, a transformation took place in this pioneer movement of General Baptists. Through the proselyting zeal of the Charleston Association to the South

and the Philadelphia Association to the North, these churches in the Albermarle region of North Carolina swiftly became Particular (or Regular) Baptists. Robert Williams, a pastor in Welsh Neck, South Carolina, began the work. A Calvinist, with wide influence, he led many General Baptist pastors to his view.

John Gano

The Philadelphia Association also took interest in the condition of these North Carolina Baptists. It was their first messenger to these churches, John Gano, in 1754, who was perhaps most influential in effecting the change. An eminent minister and excellent speaker, Gano, after an initial rebuff by General Baptist ministers, was heard and convinced many of their errors. Peter Van Horn and Benjamin Miller were sent next by the Philadelphia churches, and new Particular churches were strengthened under their able direction. This change in doctrine was effected mainly by changing the ministers. At the grass roots, however, the movement was bitterly resented; for the rigid Calvinism was less appealing than the easier doctrine of the earliest churches.

At the time of this transformation, another, even more significant movement, was beginning in the central part of the state. This was the rise of the Separate Baptists. It is their phenomenal group that has most permanently influenced the later growth of Baptists in the state, and indeed in the South.

Shubal Stearns

This Separate Movement began in 1755 when Shubal Stearns, a native of Boston, moved with his family to Sandy Creek, North Carolina, and or-

²*Ibid.*, p. 138.

ganized a church. In 1745 Stearns had joined the New Light Movement which was a result of Whitefield's revivals. Stearns was immersed at Tolland, Connecticut, in 1751 and became a Baptist. It was a feeling of divine mission that led him southward, where he joined his brother-in-law, Daniel Marshall, in Berkeley County, Virginia. After preaching there for a time with little success, the two families moved to Sandy Creek, North Carolina. Stearns began the Sandy Creek Church in 1755, and his preaching drew large crowds of people.

Stearns preached with the strange new gestures and voice, and appealing fervor which was to characterize these Separate Baptists. The response was phenomenal. The membership quickly swelled from 16 to over 600. Many of these members lived long distances away and soon appealed to Stearns for the organization of local churches. By this method the Sandy Creek Church spread Separate Baptist churches in the whole area. Abbott's Creek was organized by 1757; Deep River, in 1757; Little River, in 1760; Haw River, in 1764; and on the growth continued. The Little River Church alone grew in three years to a membership of over 500.³

In 1758 Stearns organized the Sandy Creek Association which served as a base for ordaining new ministers and starting churches. Led by Stearns, Marshall, and a Colonel Samuel Harriss, the amazing Separates spread through-

out North Carolina, Virginia, South Carolina, and as far south as Georgia.

Battle of Alamance

During this same time in North Carolina, a group of people calling themselves the Regulators was becoming active. They sought through petitions or force the redress of civil grievances. They complained of unfair taxation, unjust land policies, and extortion by public officials. Governor Tryon's defeat of the Regulators, many of whom were Baptists, at the Battle of Alamance and their consequent dispersion was also a factor in the spread. The Little River Church was reduced from 500 members to 48 at the time of Edwards' visit. It cannot be doubted that where these Separates went they took their religious principles as well.

To summarize Baptist beginnings in North Carolina, the work was begun in the east by the General Baptists. In the decade of 1750-60, these General churches became largely Regular Baptists under the influence of the Charleston and Philadelphia associations. At this same time, the Separates experienced amazing growth in the Piedmont. Thus, there remained two large Baptist bodies in the state. They were united in the east in 1777; and after the Revolutionary War, they merged in the west. It was the combination of these two bodies that was to influence most deeply the future direction of Baptist work in North Carolina and indeed the entire South.

³*Ibid.*, p. 226.

Sermon Suggestions

WALTER L. MOORE

Vineville Baptist Church, Macon, Georgia

The Bible in Your Heart

Psalm 119:11

When a number of people were asked what books they would want to take into a fall-out shelter in case of atomic war, more mentioned the Bible first than any other book. One wonders why. For credit? To make up for lost time? For spiritual help? And were they using the Bible more than any other book in the meantime?

The longest chapter in the Bible, Psalm 119, praises the Scriptures. God is mentioned in every verse, and his Book in all except seven verses. Every Sunday school pupil can quote verse 11.

I. What he called the Scriptures: God's Word

1. Many terms used: the law of the Lord, his testimonies, thy precepts, thy statutes, thy commandments, thy righteous judgments, etc.
2. He referred specifically to the commandments and writings. The New Testament had not yet been written.

3. We believe both Testaments are needed.

4. Modern Bible scholars:

- (1) Contribute to knowledge of accuracy of the text, historical background, make translations, etc.
- (2) But cannot determine if God inspired it.

5. Belief in the Scriptures as God's Word is not opposed to scholarship. Many great scholars in every field have believed it implicitly.

6. It becomes God's Word to us when he speaks to us through it, and we respond.

II. What he did with the Scriptures: Hid it in his heart

1. Meaning: "Laid up as treasure."
2. He learned it with his mind (v. 7).
 - (1) Taught as child (Deut. 6: 4 ff.).
 - (2) Kept fresh in memory.
 - (3) Just as necessary today.
3. He loved it with his heart. He loved its author, its subject matter, its beauty, and its truth.

III. What the Scriptures did for him:
Kept him from sin

1. Present-day reaction against emphasis on personal sin.
 - (1) Pharisaic pride condemns others.
 - (2) Guilt complex brings suffering and harm.
 - (3) God's free grace stressed.
 - (4) Love and social expression of Christianity needed.
2. The fruit of the Spirit is positive: "love, joy, peace" (Gal. 5:22-23).
3. But the opposing spirit is not neutral: "The works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness, idolatry, . . . they which do such things shall not inherit the kingdom of God" (Gal. 5: 19-21).
4. The Bible talks about personal sins.
 - (1) As rebellion against God.
 - (2) Disobeying the law.
 - (3) Distortion of man's nature.
 - (4) Missing the mark.
 - (5) Injuring others.
5. God's Word in the heart is the instrument of the Holy Spirit.
 - (1) To banish the devils that fill an empty heart.
 - (2) To fill life with good works.
 - (3) And so bring about peace.

Let us teach the Bible diligently to our children, in the homes and in the churches.

Let us make the study of God's Word a lifetime endeavor, learning it, loving it, and living it.

A Prayer for Young Christians

Colossians 1:9-12

Effective preaching depends on prayer in many ways. The preacher is not ready to talk to the people about God until he has talked to God about the people.

To hear God's message, the hearers need to be in communion with God. Others elsewhere interceding add power to the proclamation.

Paul was a man of prayer. He seemed to have a constant sense of the presence of the Lord, frequently addressing a sentence to him. Often he burst out in doxologies. He requested prayer for his work, and told his readers he prayed for them.

In the Colossian letter, addressed to young Christians, the writer not only told them he prayed for them, but added some specific things for which he prayed.

- I. The mind of a Christian

"That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Col. 1:9).

 1. Not that they might understand God and his providences, or know the future.
 2. Compare Ephesians 1:18-20.
 3. The three words.
 - (1) "Knowledge" is thorough, penetrating, and from experience.
 - (2) "Wisdom" is broad, full intelligence.
 - (3) "Spiritual" understanding is a flowing together, combining mystical experience of God with investigation. The mystic and scientist combine to make the whole man.

II. The walk of a Christian

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

1. The measure: Worthy of and pleasing to the Lord.
2. The fruits: Good works. It is not the Christian's business to make something of himself, but to find something worth doing and do it.
3. The trend: Increasing.
4. The motivation: Experience of God.

III. The inner braces of a Christian "Strengthened with all might" (v. 11).

1. Hardest test of character not activity, but endurance.
2. Measure of Christian's strength not his trials, but God's power.
3. Mood of Christian not dogged submission, but joyfulness.
4. Reaction of a Christian not pride, but humble gratitude.

Paul did not say, "Be wise, be good, be strong," any more than one would say to one dying of thirst in a desert, "What you need is a drink of water."

Rather he points to the fountain: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

The source of wisdom, goodness, and strength is a person, who comes to us and offers them to us. Let us ask for and accept his gifts.

Facing the Facts of Life

Psalm 111:7-8

Some popular ideas need re-examination:

1. Freedom as an absolute good and carried to the point of absence of all physical or moral control.
2. Religious subjectivism which makes God simply a conception in the mind.
3. Moral relativism that reduces right and wrong to popularly accepted standards or practical ways of getting along.
4. Psychological permissiveness that abhors discipline or any compulsion for children.

Some of us were taught as children to say, "Please." Now we teach our children that they must be begged and cajoled, and that they don't have to do anything they don't want to do. If they have wisdom to learn, life is going to teach them that there are some basic facts that are not optional.

I. The fact of the moral law

1. Many deny this. They say that morals are a matter of expediency, and that we should experiment to discover what is right for us.
2. Right is in the very nature of the Creator.
3. Defiance of his laws is always disastrous. They are road signs, and we had better heed them. Lawlessness brings tragedy in every area of life.

II. The fact of passing time

1. We pass through this life. We cannot stand still nor go back.
2. The world around us changes. Many in all ages have thought progress had stopped, but the changes come faster.
3. Social changes are inevitable now. The population explosion, automation, the movement to cities, and travel and communi-

cation with all peoples are facts we face.

4. The world continues to move toward a final consummation.

III. The fact of yourself

1. Many would like to be different. Slow minds would like to be brilliant; homely faces, beautiful; frail bodies, muscular; obscure people, prominent.
2. It is important to look at ourselves honestly and accept ourselves as God has made us.
3. Accepting self does not mean a static, hopeless, unchanging self, but accepting your possibilities for growth and usefulness.
4. Accepting self means accepting God's purpose for your life. You are best fitted for that for which he made you, and are not really yourself anywhere else.

IV. The fact of God

1. Not like ourselves, but beyond our understanding.
2. Not for our convenience, but sovereign.
3. Not the creation of our imagination.
4. Revealed to us as love.
 - (1) You cannot keep him from loving you.
 - (2) He loves your neighbor. However you may treat him, you are dealing with one whom God loves, and for whom Christ died.
 - (3) Hate is the opposite of God. God is light; hate is darkness. God is life; hate is death.
 - (4) Love has created and sustains all things. Love is creative; hate is destructive.

5. God who is Redeemer is also Judge of all men.

Only in Christ can we be rightly related to these basic facts of life.

When Life is Made New

John 3:3

Many New Testament expressions emphasize the change that takes place when one becomes a Christian. He has "put on the new man" (Col. 3:10); "been born anew" (1 Peter 1:3, 23); "been crucified with Christ" (Gal. 2:20); been buried and raised "to walk in newness of life" (Rom. 6:4). He is a "new creature" (2 Cor. 5:17).

I. A new birth is needed

1. A popular idea that it is not:

- (1) "All by nature children of God."
- (2) "Bad environment the cause of evil."
- (3) "If social order is made Christian, the people will be good."
- (4) "The child only needs proper education and training."

2. Jesus believed men are sinners.

- (1) Very religious men evil (Luke 11:13).
- (2) All should ask forgiveness (Matt. 6:12).
- (3) Even a teacher of religion needs a new birth (John 3:3).

3. A favorite theme of Paul

- (1) Jews and Greeks under the power of sin (Rom. 3:9).
- (2) All have sinned (Rom. 3:23).
- (3) All mankind by nature are children of wrath (Eph. 2:3).

4. Fault in the heart, not merely the environment.

II. The new birth is a real change

1. Jesus and the apostles emphasized its reality.

(1) Jesus: Like the wind, powerful, mysterious, evident (John 3:8).

(2) Peter: Purified hearts, love of the brethren (1 Peter 1:22).

(3) Paul: Created in Christ unto good works (Eph. 2:10).

2. Eternal life is present reality.

3. The changed life is the unanswerable argument for the gospel.

4. The power that changes lives is available to all.

III. The new birth is the work of the Holy Spirit

1. He convicts of sin (John 16:8). We may dread its consequences, but of ourselves do not recoil from sin itself.

2. He gives repentance. We must see sin clearly; our love for it must die; and we must renounce it.

3. Faith is his gift.

(1) Not the same as being convinced intellectually, yet not opposed.

(2) A personal response to one who is real to us only through the Spirit.

4. So it is all of God. He is over us, with us, and within us.

IV. The Spirit uses instruments

1. The Bible.

(1) The record of God's redemptive acts.

(2) His message of invitation to all.

(3) His cutting instrument to lay bare the diseased tissues.

2. The human messenger.

(1) Proclaiming truth from the pulpit.

(2) Witnessing to truth in personal testimony.

(3) Demonstrating truth in his transformed life.

Jesus came not only to reveal the need of a new birth and to explain its meaning, but also to make it possible (John 3:16).

The Reason for Failure in Life

Proverbs 22:8

The writer of Proverbs answered many practical problems.

Is there any advantage in thrift and saving money? (Read Prov. 22:7.)

But is there any essential difference between rich and poor? (Read Prov. 22:2.)

Are riches the most important thing even in this world? (Read Prov. 22:1.)

Who is usually responsible for the things that happen to us? (Read Prov. 22:3,5.)

Is the proud, domineering man usually happiest? (Read Prov. 22:4.)

Is it ever wise to give away money? (Read Prov. 22:9.)

When are character and the course of life largely determined? (Read Prov. 22:6.)

What is the reason for failure in life? "A man who sows evil has a harvest of trouble; his labour goes for nothing" (Prov. 22:8, Moffatt).

It is still true that sin is the cause of man's failure. When a man is perverse toward God, life is perverse toward him.

I. Experience of each individual

1. Everybody does it.

A small boy asked what you have to do to have your sins for-

given, replied, "First you have to sin."

But this is not a problem for us.

(1) The Old Testament says it often: Ecclesiastes 7:20; Proverbs 20:9.

(2) The New Testament emphasizes it: Romans 3:23; James 3:2; 1 John 1:8,10.

(3) All experience confirms it.

2. Each individually responsible.

(1) We try to blame others (Jer. 31:29-30).

(2) But meet our records (Num. 32:23).

(3) And must face God (Rom. 14:12).

3. Redemption requires individual choice.

II. Endless social implications

1. Every sin harms others. A sailor who cuts a hole in the ship under his berth endangers all aboard.

2. Group attitudes may be sinful. Mobs sometimes are more sinful than any person in them.

3. Life can never be isolated.

4. The prophets addressed their warnings to the people together.

III. Brings us face-to-face with God

1. All sin is against God.

(1) Tempted, Joseph saw it (Gen. 39:9).

(2) Heathen Pharaoh knew it (Ex. 10:16).

(3) Repentant David confessed it (Psalm 51:4).

(4) The apostle Paul taught it (1 Cor. 8:12).

2. Judgment is from God.

(1) A great judge over all the earth.

(2) Disaster is brought by sin. It is ingrained in the very nature of the world which God has made that sin is self-destructive.

(3) He does not desire the disaster (Ezek. 33:11; 2 Peter 3:9).

3. Redemption is God's work.

(1) Not merely letting us off from the consequences.

(2) But making life what it was intended to be.

(3) Involves complete yielding of heart and life to God to be re-created by him.

Without God life cannot be successful. With God it cannot fail. There is no wisdom in trying to live without him.

PROBLEMS IN COMMUNICATING THE GOSPEL

(Continued from p. 45)

must know from personal experience what the gospel is and we must know the people to whom we wish to communicate it.

In conclusion, let me quote Carl Michalson who says: "A Christian is one who acknowledges that God has turned to man in Jesus and who takes upon himself the responsibility of

turning to the world with that report. Hence, to be a Christian is to be involved in the problem of communicating the Gospel."²⁷

²⁷Carl Michalson, "Communicating the Gospel," *Theology Today*, 14:321-334 (October, 1957), p. 321.

Book Reviews

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

Beginning with this issue, "in depth" reviews are presented for selected titles and will precede briefer listings.



The Omnipotence of God . . . by Howard A. Redmond (8w), \$4.50

This book is written against a theological, philosophical, and literary background (comprising three of the five chapters) in which, it is noted, the doctrine of the omnipotence of God has been seriously challenged, and radically reformulated, if not altogether abandoned. The question raised is whether belief in God's power diminishes as men grow in their understanding of him. Does belief in the omnipotence of God (understood onesidedly as simply his wrath, anger, judgment, and severity) detract from that side of his nature that reflects his goodness, love, forgiveness, and compassion? Beginning with Moses (chapter 4) and reviewing significant passages of some nineteen biblical writers, the author shows how the biblical concept of omnipotence combines these two aspects. With genuine exegetical insight, it is clearly seen that the severity of God and the ethical nature of God as compassion are not to be separated. The goodness and mercy of God are disclosed in the context of his greatness and power. As sovereign Lord of history and of all events, God is both omnipotent and gracious, both a God of judgment and tender as a shepherd, both transcendent and filled with passion, both militant and agonizing. In the New Testament, the power of God is seen within the context

of the cross, the resurrection and of the second coming. Here, too, God is both merciful and severe. Attention is focused not on an abstract concept of God's power, but of his power *in Christ*.

Chapter 5 draws constructive conclusions that make the book of real value, showing the significance of such a study as this, and revealing the author's desire for a return to the true biblical concept of omnipotence. First, a grasp of the true nature of omnipotence safeguards against divorcing the Old Testament God from the God and Father of our Lord Jesus Christ, "a view has emasculated the Christian faith and rendered it merely a proclamation of maudlin moralism and sentimental banalities."

Second, the book discloses the dangerous structures of rational religion which would establish an incompatibility and incoherence of divine power and goodness. The strong suggestion of this book is that the omnipotence of God—the compatibility of divine may be established not by logic or reason, but rather only by revelational theology. What may be "logically" understood as the stern side of God is not a denial of his ethical nature of love, nor does the expression of his love and compassion exclude his severity.

Third, a clear and comprehensive definition of omnipotence is attempted. It is not simply the "ability to do anything" which obviously needs to be qualified. God is not able to violate the laws of thought nor of his own moral nature. In a sense God is "limited" (a word of accommodation only! and always enclosed in quotation marks!). There are some things he will not do—or cannot do—because they violate his righteousness. The fundamental meaning of omnipotence is "the freedom of God." Nothing ultimately can hinder his activity in the universe or circumscribe the limits of his movements. In a word "divine omnipotence refers to the freedom of God by which he does all that he wills to do. His power is not to be considered in isolation from his total nature."

The author concludes by illustrating how this doctrine is amazingly understood and presented in the life, writings, experiences, and preaching of one man—strangely enough Jonathan Edwards, despite the "bad press" he has had as a result of his "Sinners in the Hands of an Angry God." Those who see in Edwards a cold, dour, crabbed, intolerant, narrow Puritan, should read this section which includes excerpts from many of his greatest sermons and treatises. "Like a spiritual Copernicus, Edwards pointed men to the true center of reality. He is a man in joyous captivity to the glory of God. We could hardly find a better guide for our exploration of the greatness of God."—*Othar O. Smith, pastor, First Baptist Church, Bowling Green, Kentucky.*



Emotional Problems of Adolescents . . . by Roswell Gallagher and

Hubert I. Harris (5-o), \$5.00

The book *Emotional Problems of Adolescents* by Roswell Gallagher and Hubert I. Harris is a marvelous addition to the already existing number of books dealing with this period of life. This revised edition contains two additional chapters. These two chapters deal with ways in which adults, other than psychiatrists, can help adolescents who have no more than everyday emotional problems. The other chapter discusses some of the aspects of present day materialism. The bibliography has been revised and updated. Also a very wonderful Index is included.

Adults who work in our Southern Baptist churches with Intermediates and Young People will welcome this book in that the terminology is not very technical, but rather it is written in such a way as to greatly simplify theories that by others would have been stated in a confusing way.

Some interesting quotes from the introduction of this book will serve to whet the appetite of the prospective reader. In the very beginning this statement is made: "The role of the adult is not to protect adolescents from all adversity and every difficult experience. These they must meet and conquer if we are to develop calm, mature citizens able to meet

the demands of adult life. But it is an adult's role to understand, to guide, and to give temporary assistance when a young person is faced with overwhelming odds." Another statement: ". . . an adolescent is more aware of his own personality than is a child, and less willing or able to sacrifice part of himself than is an adult." Another quote: "The gains that can come from listening, from asking their opinion, and from avoiding preaching, sarcasm, and authoritarianism, are obvious." Chapters in the book deal with subjects of mental health, sex, achieving independence, severe disorders, psychosomatic disorders, homesickness, pitfalls of testing, scholastic failure, stealing, and other antisocial behavior; and finally the two chapters referred to earlier, deal with ways to help adolescents and the price that needs to be paid regarding work with young people.

Some adults who work with adolescents in the churches will not want to get involved in some of the areas which the authors discuss, but it is the reviewer's firm conviction that some mental discipline is necessary if any of us are to do what we feel we must do with Intermediates and Young People. The book is heartily recommended.—*Carlton Carter, Baptist Sunday School Board.*



The Thickness of Glory . . . by John Killinger (1a), \$2.75

I like this book. I read it at one sitting. It stings you with ". . . it is a frightening thing, when you come down to the hour of preaching to realize that you have not known God."

It shocks you: "Most of us are still only half-born."

It snaps at you: "We set Jesus up as everybody's friend. He had to be marketable for gross consumption."

It shoves you on: "You must be able to pray the prayer of the publican, else you have missed the vision of your radical sin and cannot know the meaning of radical faith, which alone can end in redemption."

The book is provocative. It is disturbing. The reader cannot steer clear of its jabs and punches. There is no attempt on the writer's part to fit his thoughts into a small-scale theology at every point. The author has done

much thinking. His soul is restless. He seems more intent on laying bare his thoughts and his soul rather than trying to please the religious or caress the pious.

The foreword is worth the price of the book.

To some extent, the author may be a victim of his own criticism when he talks about the inadequacy of words by creating some inadequacies through the usage of words harsh and narrowly structured in the sentences. But this is not grave.

I suggest a wide reading of this book. It should be read in order to shake the soul out of its ease and not as a textbook or an outline of the plan of salvation. Dr. Killinger does not hesitate to point to the crucifixion and resurrection as the only clue to meaningful existence, and he further points the reader to the hard personal paths of full and significant service.—*Herbert C. Gabhart, Belmont College, Nashville, Tennessee.*



Pastoral Administration . . . by Arthur Merrihew Adams (8w), \$5.00

Pastoral Administration is a distinctive book that breathes a unique freshness. The book combines practical with theory; spiritual perception with current business acumen.

Written for both pastor and persons preparing to be pastors, the book could have a wide readership among laymen who desire a better understanding of church administration. A strength of the book is that, though written by a Presbyterian pastor, it does not taste of strong denominational flavor.

A sound approach is taken in a superbly written first chapter "Thinking About Administration." Administration is defined as "working with and through people to get things done." The entire book rings true to this philosophy of majoring on the involvement and growth of people rather than the mechanical doing of things.

The author dares to speak out firmly in areas where other writers often remain silent. Particularly strong, and rightly so, is the portion dealing with the temptations and dangers that the pastor encounters in facing up to his administrative tasks.

Even though it covers the full range of pastoral administration, the book maintains a relevance and high degree of readability.

The author obviously has maintained a close contact with contemporary administrative and management literature. A sound writing adeptness has enabled him to blend and apply principles and practices from business to the church. At no place does he allow business techniques to overpower the spiritual application for a church fellowship.

The pastor's use of time is faced realistically. And practical suggestions for preserving time for higher priority needs are suggested.

Planning, both annual and long range, is highlighted. Helpful information is included but the approach is more directed to the problem solving process than to the actual steps in planning.

The chapter on organization is unusually strong as the character and results of good organization are discussed.—*Howard Fosbee, secretary, Church Administration Department, Baptist Sunday School Board.*

THEOLOGY, PHILOSOPHY, ETHICS

Structures of the Church

Hans Kung (5n), \$7.50

This is a theological study of the nature of the church by an outstanding young Roman Catholic theologian who has already attained prominence as one of the ecumenically minded leaders of the Church. Kung focuses on the relation of papacy and councils, giving attention to the place of the laity in the Church. This is a remarkable book. In his emphasis on the authority of the Scriptures, the "priesthood of all believers," the essential unity of all believers in Christ, Kung will startle both Protestant and Catholic readers. This book will provide a better understanding of the Roman Catholic Church, and of ourselves as well. A dialogue with both Catholics and Protestants, it is an example of a genuine ecumenical spirit. Kung is true to his deepest convictions, open to others, aware of the common ground of Christian fellowship.—*Tom McCollough, assistant professor.*

The Doctrine of the Holy Spirit

Hendrikus Berkhof (5k), \$3.00

The author gives a very scholarly study of the work of the Holy Spirit and his relationship to the church, the individual, the world, the consummation of all things, and the Trinity. He speaks of this work as the activity of God, himself, in Christ, working today toward the ultimate good and glory of God.

He carefully handles the problem of extremes in the interpretation of the work of the Holy Spirit, both rebuking the conservative regulars who have practically forsaken him and pointing out the error of the "Pentecostals" who have sought to manipulate him as he was used in the Acts, without submitting to him in the manner Paul describes in the Corinthian letters.

It is a bit involved with too much scholarship for the average reader in the first few chapters, but more practical in the last few.—*Robert C. Fling, pastor.*

The Christian Faith

F. W. Dillstone (19h), \$2.95

The author of this book has set forth a direct and personal interpretation of the

Christian faith, relating it to the basic structures of human life as we know them today. His method of approach is not a backward look at history, but rather, to look again at the biblical witness to reveal the nature and activity of God and ask how this is related to our present situation.

In chapter 2 he considered four major questions with which man has been compelled to grapple at all times and in all places. The four clamant questions are the question of security, the question of freedom, the question of order, and the question of meaning. Then the author seeks to give answers to these great questions of human existence through the revelation of the nature and activity of the living God in Christ.

In my opinion, the author has done an excellent job. The Baptist layman may become upset over the author's use of words and phrases such as "pattern of myth," "rituals," and "sacraments." However perversely these words may be misinterpreted or misapplied, they constitute no great problem in this book for the reader. I heartily recommend it.—*John R. Cobb, pastor.*

Christian Faith and Modern Theology

Carl F. H. Henry (62c), \$5.95

Christian Faith and Modern Theology is an excellent volume for the evangelical church leader to study carefully. This timely book sets forth some of the most serious theological problems advanced by nonevangelical religious thinkers today, including Rudolph Bultmann. Then the book's various writers discuss the evangelical theologian's response to these alternatives to a conservative theology. Especially valuable are the first three chapters of the book which survey the development of twentieth-century theology in Europe, Great Britain, and the United States.

This book well might be a beginning point for one's study of the theological currents which today hold most significance for Southern Baptist teaching and witness. For here are discussed from a conservative viewpoint those theological concepts which offer serious threat or valuable aid to the traditional, evangelical, and interpretation of the gospel and of the Christian life.—*Rice A. Pierce, Baptist Sunday School Board.*

The Ministry of the Spirit

A. J. Gordon (66b), \$2.95

Dr. Gordon's personal ministry proved that he had a personal knowledge and experience with the ministry of the Holy Spirit. He has translated this personal experience and placed it into a book that every sincere Christian can understand.

The author has gone deep into the study of the Scriptures. This knowledge of the Word, plus his experience, has let him bring forth a most helpful book.

His language is simple. His scholarship is profound. His spirit is heartwarming. Both laymen and ministers could very well get enthusiastic about the book. Busy pastors would do well to carefully read what Dr. Gordon has given us.

Chapter VIII on "The Inspiration of the Spirit" will be helpful to all who feel a need in their lives for a power greater than their own.—*R. E. Lee, pastor.*

The Church in Prophecy

John F. Walvoord (1z), \$2.95

The quality of writing of the book is very good. The author presents a different approach to the church which is helpful, presenting some new thoughts, ideas, and illustrations which are interesting.

One of the main points of disagreement with Baptist doctrine, the author states that Christ did not begin his church until the day of Pentecost. He also discusses the idea of a church in the Old Testament.

The book has a quality of freshness about it that makes it easy and inspiring to read. I believe this is a book that would cause an individual to think seriously on the importance of the church.

Although there are portions one might disagree with, we must admire the author for placing the church in the center of the picture. I believe the book would be thought provoking for every pastor to read.—*Albert Moore, pastor.*

The Christian Belief in God

Daniel Jenkins (8w), \$4.75

In one form or another the question: "Does God exist?" is asked over and over again. This book deals with that question in as complete a fashion as is possible in a 226-page volume. As far as the reviewer's acquaintance with the

literature on this subject goes, this book is the most helpful he has found.

Beginning with an excellent discussion of the limitations of human reason in its efforts to lay hold of and comprehend God, the author proceeds successively to deal with "Belief and Honesty"; "Revelation and Reason"; "The Exclusiveness of the Christian Claim to a Revelation of God"; "God in Christ"; "The Qualities of Biblical Revelation"; "Is Christian Faith Self-deception?" "Christian Faith and Human Tragedy"; "The Justification of God"; and "Agnosticism and Decision." As can be seen from this listing of the chapter titles, the major areas of debate throughout the ages are given consideration.

The central contention of the author is that Christ is the way by which men come to be assured of the existence of God. This position, of course, is that set out in the New Testament. While holding steadfastly to this New Testament position, the author does not hesitate to face up to the philosophical problems that have been and are being raised about God. He does not reject the philosophical arguments that have historically been offered as "proof" of the existence of God, but he does show their limitations. Pastors, students, professors, and studious laymen should benefit from a careful study of this book.—*Russell Ware, Bible teacher.*

Religion Ponders Science

Dr. Edwin P. Booth (12a), \$5.95

This book consists of seventeen essays by a variety of persons whose lives "have been spent in the leadership of religion" who were asked to evaluate religion, broadly defined, in the light of modern scientific discoveries, also broadly defined. These persons include philosophers, scientists, preachers, and teachers of the Christian tradition, as well as a Hindu thinker and a representative of Judaism. The Christian thought is supposed to be from "the liberal and conservative branches of Christianity."

Each person makes his own evaluation of religion as related to science, and most agree that there need be no basic conflict. Rather, it is pointed out that each has contributed substantially to the other with science supplying a method for study of religion, and religion, often, supplying the opportunity or atmosphere for the study of science. The need of a continuing appraisal of religious truth in the light of today's scientific discoveries is a point well made by many writers. Their meth-

ods and assumptions are often far from the fundamental Baptist position.

In general, the Christian religion and the Bible are relegated to one of several ways of knowing "God." The authenticity of the Bible is questioned, although the truths of the Sermon on the Mount, and the like, are considered valid today. Too much, in my estimation, is of the liberal viewpoint, and, consequently, wide reading by the average Christian, probably would lead more toward confusion than toward enlightenment.—*Walter H. Kruschwitz, college professor.*

Turning to God

William Barclay (8w), \$2.50

William Barclay has an enviable reputation for writing that is sound and profound yet beautifully clear. The present book exhibits all of these qualities. The subject is conversion, a matter on which Southern Baptists consider themselves well informed. Yet the author has something to say to us. His message is not radical; more than anything else, it is a call for us to re-emphasize truths for which we have long stood. There are here, however, freshness and depth of insight that make this a stimulating book. The author is not merely "beating the drums" for the "Old-time religion." He is calling for Christians—those that call themselves evangelicals and those that do not—to take a fresh look at the concept of conversion and the practices related to it. The book deserves the attention of every Christian reader.—*Joseph F. Green, Jr., Baptist Sunday School Board.*

Acquittal by Resurrection

Markus Barth and Verne H. Fletcher (20h), \$4.00

A most stimulating book by two well-known biblical scholars. It places the resurrection of Christ at the center of Christianity. The basis of its historicity is the witness of both Old and New Testaments and lies beyond scientific proof. Barth shows that by it Christ is vindicated and that by it God can be just and justifier of a guilty man, an action which no human judge or court can do. Because of the resurrection, God justifies and forgives.

Fletcher applies this truth to two pressing problems, war and peace, and wealth and poverty, showing the church's witness in to-

day's world as being opposed to current political programs.

It is a good book for both scholar and general reader. Its clarity will doubtless gain for it theoretical assent by Christians, but many Christians and non-Christians alike will regard it as impractical in application to social and political problems.—*Owen F. Herring, seminary professor.*

Man in Community

Russell Philip Shedd (1e), \$1.95

This scholarly study, concerning the doctrine of mankind, was prompted by the current interest in the New Testament teachings about church unity and is "a study of St. Paul's Application of Old Testament and Early Jewish Conceptions of Human Solidarity."

Dr. Shedd's thesis might be summarized in one sentence: "The threshold of Paul's doctrine of the unity of mankind, is the unity of God . . . who had created and planted that seed which makes of men an organic unity." The text is a modification of his original manuscript presented as a partial requirement for the Doctorate of Philosophy, University of Edinburgh. It is a highly documented investigation with Scripture references and sources relating to biblical research.

I would recommend that it be read by those interested in Paul's writing and all who share a concern in the world's quest for community.—*William E. Young, Baptist Sunday School Board.*

The Dynamics of Forgiveness

James G. Emerson, Jr. (8w), \$5.00

The "dynamics" of forgiveness is "realized" fully only when it is seen in its "context" (its primary reference to God) and when it is meditated "instrumentally" through the church. The church as "instrumental" needs re-emphasis. Negligence here means irrelevance of the church and results in forgiveness being simply a "private" affair between man and God, thus failing in dynamic realization. But "context" and "instrumentation" combine the personal and emotional factor with the realization of forgiveness in its determined social expression. Sin is both against God and man, and forgiveness must be realized in the framework of both. Sin has a social dimension; and so also does its answer, forgiveness. Love of

God and love of neighbor, though not identified, cannot be separated. The "instrumentation" of forgiveness is that which allows it to be adequately expressed, and makes provision for its expression through some form of service, of helping others, fellowship with others, communing, of forgiving others, and of breaking bread together. Where the church fails here it fails in its primary function, and the forgiving presence of God can no longer be meditated. Unless there is this instrumentation that gives the freedom to express, forgiveness never becomes a dynamic of life. Christ only can forgive; the church only can provide the instrumentation of its expression. Both are essential. The weakness of the book lies in its failure to give concrete instances as to just how the church thus serves instrumentally, and what precisely is the role of the pastor in this context. Much of the book is thus left in the realm of theory and is much too abstract.—*Othar O. Smith, pastor.*

Christian Primer

Louis Cassels (11d), \$2.95

Christian Primer proposes to give adult answers to basic questions about the Christian faith. The author points out that he wrote the book because many people who are very active in church life are confused and uncertain about the basic doctrines of the Christian faith. Most of the topics discussed in the book are related to some of the great doctrines of the Christian faith. The first chapter discusses the certain arguments for God's existence, then emphasizes that God's existence must ultimately be accepted by faith. A great strength of the book is that it not only discusses topics that are relevant, but a large number of different topics for such a short book. The author is a newspaper columnist, so his terms are fresh and understandable rather than patented and theological. This is one of the best books that I have read in the field of Christian doctrine, especially for the laymen.—*Hudson Baggett, associate professor.*

The Christian Belief in God

Daniel Jenkins (8w), \$4.75

The author claims that belief in God has always been difficult. He contends that human reason unaided by the Spirit cannot know God. He rejects the Aristotelian theory of natural theology. The author contends that one can

only know God through a personal encounter with him in the person of Jesus Christ. Dr. Jenkins is a Congregational minister and chaplain of Sussex, England. Like most books of this nature, there will be differences of opinion. It will be acceptable to most Baptists who are likely to read it. The price will limit the sales.—*D. D. Smothers, pastor.*

History Sacred and Profane

Alan Richardson (8w), \$5.00

History Sacred and Profane discusses revelation, faith, miracle, myth, and other problems of Christian thought in the light of today's historical understanding. Dr. Richardson deals with the question of whether man's understanding of himself as a being in history possesses a significance beyond anything that may be discerned through his being in nature. He urges the value of historical thinking in arriving at Christian truth. To the question, "Is Christ's resurrection an historical event?" the author affirms his "Yes." He also discusses the role of faith even in the historian's task.

This book will prove stimulating and helpful, especially to the student of theology and to the thoughtful pastors and others who are interested in the history of Christian concepts.—*Rice A. Pierce, Baptist Sunday School Board.*

Christian Morals Today

John A. T. Robinson (8w), 65 cents

Dr. Robinson has put into print the text of three lectures given in Liverpool Cathedral in 1963. In these lectures he has discussed the ethical and biblical principles for what he has in other publications called the "new morality." Over against the traditional authoritarian concept of a code of ethics being found in the Scriptures, Dr. Robinson states that from the basic spiritual truths found in the Scriptures that a code of ethics must be formed and reformed constantly as mankind changes. Calling for freedom from fixity or from the extreme position of an ethic supposedly found in the Scriptures, Dr. Robinson calls for a more realistic approach to ethics which recognizes changes in moral acceptances and which is closer to an accurate law of love. He points out that the "law" is not the beginning or basis of the Christian's relationship with God, though some would have folks believe this. But he points out that the law of "love" not only fulfils the law, but in a sense it abolishes

it as the foundation of the Christian's relationship with God or man.

Contrary to the opinions of many, Dr. Robinson does not associate the new morality position with "free love" or lax morals; quite the contrary is true. He calls for a stronger more basic approach to ethics.

I recommend this excellent book.—*D. Eugene Briscoe, Baptist Student Union director.*

BIBLE STUDY

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 reading, demonstrating the fact that the Bible is its own best commentary.

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

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.*

The Interpretation of the New Testament

Stephen Neill (5-o), \$7.00

In precise, if not laborious fashion, the author takes us through two centuries of struggle in form criticism, showing the development of various traditions that have played important roles in biblical interpretation, and particularly the difficult task of the historical reconstruction of the life of Jesus. Here are biographical sketches and detailed studies of a host of scholars who have struggled with and made contributions to the problem of critical analysis. Few "nontheologians" will likely plow through 350 pages to discern just what the problem is. Devout Christians whose doctrine of inspiration almost precludes any application of scientific methods, will continue to love the Word of God, accept it in childlike faith, and find in it the all-sufficient living

Word of God for salvation and life in Jesus Christ. Their influence is hardly declining, as the author says. Ultimately questions as to the historical validity of the New Testament are not determinant in matters of faith, spiritual certainty, or of encounter with God in Jesus Christ. Despite the importance which the author attaches to the scientific approach in New Testament interpretation, his conclusion, strangely enough, remains that the gospel speaks directly to the hearts of men to whom the challenge of faith is presented, "Ye must be born again." While scholarship in the approach to the New Testament is essential in any critical understanding of the biblical revelation, ultimately the issue is one of revelation in terms of faith and belief and personal response, to Jesus Christ. This, I feel, is the author's conclusion, though vaguely stated.—*Othar O. Smith, pastor.*

Egypt and the Exodus

Charles F. Pfeiffer (66b), \$2.95

Dr. Charles Pfeiffer has combined conservative theology and modern archaeological discoveries into a remarkable book. His treatment of ancient Egypt and of Mosaic religion is especially good and readable. While some prior orientation to biblical archaeology would be helpful in reading this book, understanding does not require it.

College and seminary students, busy pastors, and progressive church workers should find this a useful book.—*E. M. Phillips, pastor.*

Tell El Amarna and the Bible

Charles F. Pfeiffer (66b), \$1.50

This is the second in the series of "Baker Studies in Biblical Archaeology" published in very attractive paperback form. The first volume in the series was *Ras Shamra and the Bible*, also by Charles F. Pfeiffer. The purpose of the series, as stated on the back cover, is to "describe the findings of archaeology in a form which is intelligible to the nonspecialist, as well as to the scholar." In the opinion of this reviewer this purpose is fulfilled in abundance. Dr. Pfeiffer has so written of the Amarna Age that you feel a part of the events as you read. With his vivid descriptive writing, and the most excellent illustrations and photographs, Akhenaton, Nofretete, and the whole of life in that time take on flesh and blood again. In accordance with the stated purpose, technical

data has been kept to a minimum, although you are aware that the author has taken it all into account.

However, I was disappointed in the small amount of references made to the Bible; the title would lead you to expect much more. The references were not only scarce, but also very general. Other than this weak spot, which I consider a vital one, the book is very strong and well worth the \$1.50 that it cost.—*W. Thomas Carter, pastor.*

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 on 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. I. Stealey, seminary president emeritus.*

Simple Studies in Timothy, Titus, and Philemon

Charles B. Cunningham (66b), \$1.00

This book is just what the title implies, a simple study of the three pastoral epistles and the letter to Philemon.

It is conservative and nontechnical in its approach to the subject matter. It will be classified as a devotional commentary.

Examining the letters paragraph by paragraph, the author gives special attention, by means of word studies and detailed exegesis, where special interest requires it.

A helpful outline is presented. Such a treatment of every book of the Bible would be of great benefit to laymen.—*A. B. Colvin, state superintendent of missions and evangelism.*

God's Discipline

Donald Grey Barnhouse (1e), \$4.50

With his usual concise, clear exposition of Bible doctrines, Dr. Barnhouse expounds the Scriptures, using Romans 12:1 through 14:12 as a basis and point of departure. Actually, this is the ninth volume of a series of studies in Romans. I have found great personal profit from the preceding volumes and feel that this latest addition to the set will be no exception.

Multitudes of Christians were blest by the ministry of Dr. Barnhouse, not only by his preaching, but by his writings. Many of us who knew him, knew his dream and driving ambition was to publish a set of books on the book of Romans. His death seemed untimely when he was taken in the midst of this labor. It is with genuine gratitude that we welcome the successive volumes that are still proceeding from the press and the pen and heart of one of the greatest expositors of biblical truth in the twentieth century. We commend this volume wholeheartedly. Every serious Bible student will do well to read it carefully and refer to it often.—*John W. Salzman, pastor.*

Two Minutes a Day: Daily Bible Studies

William Barclay (8w), 85 cents

Following the Supreme Court's ruling against the oral reading of the Bible in public schools, concerned parents, school personnel, and ministers made numerous requests for materials that could be given to their young people, through their church, to guide them in private study of the Bible during the school day. *Two Minutes a Day: Daily Bible Studies* was prepared in response to these requests.

In this collection are thirty-nine, four-page folders corresponding to the weeks in a nine-month school year. These studies are from Luke and Acts taken from "The Daily Bible Study" series written by the noted Scottish Bible expositor, William Barclay. The quotations from the Scriptures are Professor Barclay's own translation.

According to the plan, each church would secure enough sets of this material to supply each junior and senior high school student. A blank space is left at the bottom of the fourth page for any message the church might want to print.—*Mrs. E. L. Smothers, pastors' wife.*

The Commission of Moses and the Christian Calling

James Hardee Kennedy (1e), \$2.00

This delightful little book by the dean of the school of theology at New Orleans Baptist Theological Seminary is made up of five lectures which were originally delivered to the annual pastors conference in June, 1962. They are a study of the call of Moses with an attempt to exegete the material found in Exodus 3:1-4,17. The purpose of this study is to shed light on the way in which God deals with those whom he calls to service today.

The material in the book is well written and easily understood. Anyone who reads it will find his own soul searched and his own spirit uplifted. The book ought to be read by everyone who has heard God's call to special service. It would particularly be helpful to those who are struggling with their response to his call.

Dr. Kennedy comes to the heart of Moses' experience and ours when he says: "God . . . is not calling us to devote ourselves to His cause: He is asking us to yield ourselves to His Will."

I heartily recommend this book.—*Robert L. Cate, pastor.*

Hill of the Lord

Edward Longstreth (19h), \$2.95

Good narration is interpretation. This brief recital of the story of the Bible brings into clear outline understanding of the people of Israel and the unfolding purpose of God. Running through it is the deepening conception of God from Abraham to Jesus. Its style is excellent and the language popular and easy to grasp.

This book should have a wide reading. The average reader will find it fascinating and instructive, while the careful scholar will be charmed by its incisive portrayal of the central theme of the Scriptures.—*Owen F. Herring, professor emeritus.*

As Matthew Saw the Master

William P. Barker (6r), \$2.95

This devotional treatment of Matthew's Gospel will have many admirers and some critics. The author's snappy, Madison Avenue style, will gain readers who would turn away

from a book written in more conservative language. The wealth of illustrations used to give point to the message will sustain interest and please those who are looking for materials to brighten their own sermons and lessons. On the other hand, seriously minded people may be discouraged by many carelessly stated thoughts which leave the reader wondering the true intent of the author. And the overplayed literature style, sometimes bordering on the flippant, will offend the taste of some. Can it be that the writer himself lost enthusiasm for his own verbal vehicle before he finished? The final sections of the book lack the brittleness of the earlier chapters. Those who hear Dr. Parker through will gain helpful insights into Matthew's portrait of the Master.—*Donald F. Ackland, Baptist Sunday School Board.*

Matthew, Gospel of the Kingdom

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

The editor of this little book is an experienced writer of Sunday school lesson material and Bible study books and is pastor of the First Presbyterian Church, Seattle, Washington.

These thirteen chapters are so arranged that they will help week by week in preparing the Sunday school lessons for the first quarter of 1965. Being a pastor, Mr. Turnbull also gives valuable helps for sermon preparation in the book of Matthew. This is not a verse-by-verse or a chapter-by-chapter study of the book, but it is a selection of some of the major events of the wonderful ministry of Jesus. It is the sketch of the "life and work of the King who comes to reign in his kingdom." Each chapter of *Matthew, Gospel of the Kingdom* begins with the statement of the aim, a brief outline, statement of the central thought, and the presentation of the Scripture passage to be covered. This is a good piece of work. It can be followed easily by both minister and layman. It is a good approach to the study of the life of Christ.—*Ben F. Broadway, pastor.*

Prophets of Israel—Jeremiah and Ezekiel

William Neil (1a), \$1.00

This little volume is number eight in the twenty-two-volume set entitled "Bible Guides,"

general editors William Barclay and F. F. Bruce. The aim of the entire set is to present a total view of the Bible by giving a guide to the themes of each book. They are written for the nontheologically equipped readers, but preachers and teachers will find them helpful to buy and study. Each volume of the set should be evaluated in the light of the entire series, and with the understanding that it is not intended to be a commentary, but rather a very brief guide to the purpose, plan, exposition, and power of the book (or books) of the Bible covered. In this volume William Neil, of the University of Nottingham, guides our study of Jeremiah and Ezekiel. Some readers may question some of the technical and critical positions which he presents as generally accepted conclusions. For example, he asserts that the core of Deuteronomy was compiled in Jeremiah's time; that the book of Isaiah "is not the work of one prophet, but of a whole school of prophets ranging over almost three centuries"; that Jonah is an entirely fictitious person; that "the book of Jeremiah as we have it is the result of the work of many hands"; and that "no Hebrew prophet before the days of Second Isaiah makes explicit the claim of the Old Testament that there is, in fact, only one God . . ." While some may question these assertions, this volume will be found helpful and a stimulating guide to study. The sections on purpose, plan, and exposition are well done. It is very readable.—*James F. Eaves, pastor.*

A Survey of Syntax in the Old Testament

J. Walsh Watts (1e), \$3.95

This is a technical book for the student of biblical Hebrew. Seminary teachers and students and pastors, who have "kept up" with their Hebrew, will find this work helpful.

A revision of a book first published in 1951, this book gives an interpretation of the distinctive meanings in Hebrew verb forms and syntactical constructions. Dr. Watts, longtime professor of Old Testament and Hebrew at New Orleans Baptist Theological Seminary, gives a general treatment of the principles of syntax and a special examination of the perfect and imperfect tenses.

The Hebrew student will find that this book will enable him to derive a more accurate translation of the Hebrew Old Testament, as

well as provide a good review of grammatical definitions and those peculiarities of Hebrew syntax, so important to the interpretation of the text.—*Wilbur C. Lamm, Baptist Sunday School Board.*

COUNSELING AND THE PASTORAL MINISTRY

The Cure for Anxiety

William M. Elliott, Jr. (5k), \$1.00

The author addresses himself to the problem of anxiety and its destructive effect upon human life. In the book he offers encouragement, strength, and hope for those tormented by excessive anxieties and intemperate emotions.

The author's cure for worry is to be found in the resources of the Christian faith. He emphasizes the need for mastering the art of living a day at a time and makes helpful suggestions for doing so. He calls for a commitment to God's power and grace through confession of sin, restitution, and forgiveness. He gives practical suggestions for dealing with doubt and overcoming tensions, grief, and self-pity.

The author concludes that man's major problem is himself and that Christianity resolves the problem by dealing with man's inner life.

In my opinion the author does a superb job of calling attention again to the fact that the resources needed for today's living are to be found in the Christian faith. His counsel is psychologically sound and spiritually true. I do not find any objectionable features or controversial doctrines. I think the book is well written and most readable.—*Everett Barnard, Baptist Sunday School Board.*

Stepchild in the Family

Anne W. Simon (2-o), \$5.00

This book is a serious study of a serious problem. The author reports that there are seven million stepchildren in the United States, or one child in nine. She estimates that one fifth of the population lives in a step family. The author certainly speaks from experience, having lived in a step family all her life. Her grandmother left her

grandfather "for an enchanting Frenchman with a neat goatee." Later she had a stepfather and stepmother, and now she herself is remarried and has stepchildren. Her experience, however, prevents the author from viewing her subject with the necessary objectivity. She often finds herself defending the step family and strongly implying that it is superior to the normal family. Today, of course, most step families are created by divorce and remarriage. Since the author defends the step family, she must—and does—at the same time defend divorce and remarriage.—*Reuben Herring, Baptist Sunday School Board.*

Society and Love

Roger Mehl (8w), \$4.50

Society and Love is concerned with certain ethical problems of family life. It is translated out of the French and is developed on the premise that the relationship between the husband and wife is the primary relationship of the family, that this relationship apart from the bearing and rearing of children has meaning and significance in and of itself. Yet, the relationship cannot be thought of properly and ethically apart from responsibility for bearing and rearing children.

The basis of marriage is fidelity, a kind of commitment that is not possible outside of Christ. The author's development of the concept of fidelity is carefully done and is unusually thought provoking. Along with the discussion of marriage and family ethics, there are chapters of celibacy, birth control, and purity. The chapter on celibacy is unusually helpful, penetrating, and realistic.

The book is not easy to read and would be extremely difficult for a person with little background in sociology and theology. However, many ministers and religious educators will find the book valuable as a stimulator to their own thought and ministry in this field.—*Ellis M. Bush, Baptist Sunday School Board.*

Careers of Service in the Church

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

The book is for young people facing life-work and for their advisers. It interprets about one hundred careers in Protestant churches and their denominational agencies, showing qualifications and responsibilities involved. An

excellent treatise in an important and neglected field. The book should be in every public, college, and seminary library and in the hands of all counselors.—*J. M. Price, retired professor.*

Plain Talk for Young Marrieds

Allen Ludden (8d), \$3.25

In this book the author deals with the most basic and bothersome problems of the newly married man or woman. Each chapter or problem is in the form of a letter of complaint or question, followed by his discussion and suggestion for the solution of the problem. The author states that he makes no pretense at being a psychologist or marriage counselor, but his discussions show sympathy and understanding, plus an interest in those problems. This book should be quite helpful to newly marrieds or those about to be married. It is written in an interesting and appealing way.—*Mrs. D. R. Bowen, state mission study chairman.*

Counseling the Dying

Bowers, Jackson, Knight, and LeShan (5n), \$4.50

"Dying is an important event in the life history of the individual. Dying is a private affair. Each person must do his own dying. The end of life comes to each person as an intensely personal experience" (p. 1).

"In the event death is important to the individual, the process of preparation for it is also not to be treated as trivial" (p. 2).

The book deals with death as it is related to the person dying, the physician, the counselor, the clergy, and the family. It urges a corporation of effort in accepting all that is involved, and teamwork in meeting the needs.

My frank evaluation is that there is much good to be found in counseling the dying in this book. However, about three fourths of the book uses language and terms that the average minister will not understand nor make an effort to understand.—*George E. Findley, pastor.*

Intermarriage: Interfaith, Interracial, Interethnic

Albert I. Gordon (43b), \$10.00

This book is without a doubt the most complete survey available of the attitudes,

problems, and possibilities surrounding intermarriage today. The author, along with thirty years experience as a rabbi, has special training in the social sciences. His report of the attitudes of college students, on which he predicts a continuous increase in the rate of intermarriage in America, is based on samplings of student bodies from forty American colleges and universities. Tables of percentages about each college is included in the Appendix.

To the college student survey is added interviews with persons whose marriage is either interfaith, interracial, interethnic, or a combination of these. Dr. Gordon Allport, of Harvard University, refers to the book as the definitive book on intermarriage. The book is both scholarly and readable. The data is impressive and incontestable. It is a resource book essential to any person who is to be really informed about intermarriage in America today. The author addresses his own conclusions to parents, church leaders, and marriage counselors. The book is recommended as an extremely valuable contribution to our knowledge in this field.—*Ellis M. Bush, Baptist Sunday School Board.*

Counseling with Senior Citizens

J. Paul Brown (20p), \$2.95

Here is a good book to have at hand for quick reference on such matters as "Relating the Church Program to the Needs of Senior Citizens," "Selecting a Senior Citizen's Home," and "Financing the Senior Years." Included in the book also are "The Role of Religion in the Aging Process"; "Material Factors in Aging"; "Marriage Problems of the Aging"; and "Senior Citizens and Self-help."

This is another in the helpful and popular series, "Successful Pastoral Counseling." The author has measured up to the high level of achievement found in the previous selections. He has written with a background of accumulated experience and acquired knowledge in the field of guiding senior citizens.

Preachers, physicians, lawyers, and social workers will find invaluable help in this book. In addition to the chapter content, there are two bibliographies, one for ministers and counselors and one for senior citizens and counselors.

The author is to be commended for his well-prepared Index to the book.—*James Basden, Baptist General Convention of Texas.*

CHURCH ADMINISTRATION

Handbook for the Church Secretary

Lowell Russell Ditzen (20p), \$5.95

There are many similarities in the work of a church secretary regardless of the size of a church or denomination. Qualifications, duties, relationships, and the details of daily activities of the job come into sharp focus through the eyes of the author.

As minister of the Reformed Church, Dr. Ditzen through his background of experience as minister, writer, and administrator makes this book a choice resource both for the secretary and those who give supervision to her work.

Though all the forms, programs, and procedures will not be suitable for all churches, there are enough suggestions that can be used by all churches to warrant a place for this book in every church office.

The high esteem held by the author for the church secretary will challenge the best of relationships from fellow staff or volunteer members.—*Idus V. Owensby, Baptist Sunday School Board.*

The Silent Pulpit

Edward Greif (20h), \$4.50

Public relations is the subject of this book. It deals with techniques of communicating ideas through mass media. The author also deals with the relationships of the church to the various communities it serves.

The author divides mass communication into four categories: advertising, promotion, publicity, and exploitation. An example of exploitation is putting a poster in a supermarket window.

Numerous examples of church public relations are given by this professional PR man. The book can be used profitably by the church staff and the public relations committee. I recommend this enlightening book for reading and reference.—*J. Elvin Reeves, Baptist Sunday School Board.*

Metropolis: Value in Conflict

Compilation (Wadsworth Publ.), \$3.50

This book is a compilation of research projects and papers written on social problems

of the metropolis. These papers are written by outstanding sociologists of today. A few of which are Gibson Winter, Jane Jacobs, Louis Munford, Nathan Glazer, William F. Whyte, Kingsley Davis, Jean Gottmann, and many others.

The book deals with such social problems as urban planning, the automobile, housing, slums, race, gangs, and alcoholism.

The editors suggest that the book should appeal to college and university students in courses dealing with urban problems. It should also appeal to adult groups interested in social problems. I might add that pastors and ministers of education, as well as other religious workers serving in metropolitan churches, should also be interested in this book.

Because of the concentrated content, the book probably will not be a fast seller in Baptist Book Stores. However, I recommend it highly. Certainly it is an area of need, and our pastors should do more reading in this area.—*Charles W. Clark, Baptist Sunday School Board.*

An Introduction to Evangelical Christian Education

J. Edward Hakes (29m), \$5.50

The many fine features of this symposium on religious education in church, school, and home commend it to the attention of all engaged in this field of Christian service. Multiple authorship makes occasional repetition inevitable, and there is noticeable variation in quality. But, by and large, we have here a useful treatment of this important subject, comprehensive in scope and rich in instruction. The breadth of outlook is indicated by the five section titles under which the thirty-two chapters are classified: "Backgrounds of Christian Education," "Preparing to Teach," "Understanding the Learner," "Organizing the Learner," and "Agencies of Christian Education." Not all opinions expressed or methods recommended will command everybody's acceptance, even among those who are "strictly evangelical." But none could fail to be informed and stimulated by some of the contributed chapters. The chapter on buildings was written by Southern Baptists' own Gaines S. Dobbins, and generous acknowledgment is made throughout to Southern Baptist authors.—*Donald F. Ackland, Baptist Sunday School Board.*

SERMONS AND SERMON HELPS

Getting to Know God

John A. Redhead (1a), 95 cents

In these short yet comprehensive sermons, John A. Redhead presents a theological and human view of what God is like. The book should be of some help to every reader and an exceptional help to those who have kept God at some distance from their living. Utilizing soul-stirring illustrations that seem to grasp and hold the reader and surely the listener, the author presents God as one who will help meet our everyday problems. The total content is sound theologically for any group without reference to denominational barriers. The sermon "The Will of God" seems especially suited for young people and can even be helpful and inspiring to those who have gone through life without being able to ascertain the will of God for their lives. When the reader has completed the book, regardless if it has been done in one sitting or not, there is a closer feeling of kinship to the God of our Saviour Jesus Christ and the remote, somewhat alien, relationship is removed. This is an excellent book to be given to all ages for their own personal devotional meditation or the skeletal beginning of messages suitable for any congregation.—*R. L. Armistead, pastor.*

Revell's Minister's Annual 1965

David A. MacLennan, editor (6r), \$3.95

This book is a veritable gold mine of information for the minister. It contains a church calendar for three years, a lectionary, suggestions for a minister's basic library, glossary for ministers, calls to worship, Sunday morning and evening sermons, offertory sentences, communion and funeral meditations, bulletin or calendar messages, suggested sermon topics for series, and family night or midweek messages. In his Foreword the author wisely counsels: "This book should never be considered as a crutch for the intellectually indolent, or as packaged services!" He desires that it be a "resource book" and that it "stimulate the reader's imagination and inventiveness." The author consulted with many ministers concerning their needs before compiling his material. This helps to guarantee

the usefulness of the book. Nothing was found that would be doctrinally offensive to Southern Baptists. The price of \$3.95 for this large book of 384 pages is reasonable on today's market. This book should find a ready acceptance on the part of ministers, and will benefit those who will use it not as a crutch, but as a challenge.—*James E. Singleton, pastor.*

Great Sermons on the Resurrection of Christ

Wilbur M. Smith (14w), \$4.50

These are sermons of rare beauty and power . . . showing a spiritual insight from the hearts and pens of many noted preachers. They are forcefully presented, and the great theme of the resurrection is adequately covered. Of special value and interest also is the chapter dealing with the observance of Easter in the Christian church and other special data relating to the resurrection of Christ.

There is also a helpful list of Bible passages referring to the resurrection, as well as a study of the Greek word translated "resurrection."

This is one of the best books in this field and will prove valuable to every pastor and Christian leader.—*Robert L. Braden, pastor.*

Preaching on New Testament Themes

Edited by C. E. Lemmon (14b), \$2.50

This book is intended to present "current samplings of Disciple preaching," according to its dedication page. The themes of the sermons include the preacher's preparation for a sermon, the birth of Christ, crucifixion, Lord's Supper, nature of the kingdom, the future life, faith, and the Holy Spirit.

No fault can be found with the themes. But the sermons are not uniform in interest or presentation. It seems as if the committee who selected the preachers decided on the basis of geographical representation rather than representative preaching. Surely there are greater sermons preached among the Disciples than these.

After a good opening sermon on the preacher's task, there follow four sermons that are jerky, lack continuity, and display very poor transition from point to point. This type of "pot-boiler" recurs in the book.

Some of the better sermons are the ones on "The Nature of the Kingdom," "Faith in God's

Grace," and "The March of Faith." In two of the sermons, evangelism is equated with the Ecumenical Movement; and in two, the "social gospel" is the theme.

Many of the sermons give evidence they were not subjected to proofreading, and there is one obvious printing error that should have been caught.

In collecting sermons from several authors, great care should be exercised to get the best sermon from each. Apparently, this was not done in this volume.—*W. B. Timberlake, pastor.*

Stop the Merry-Go-Round

Don Mallough (66b), \$1.95

Stop the Merry-Go-Round is a collection of twenty brief sermons on selected texts from both the Old Testament and the New Testament. The messages are derived from the Scriptures and are down to earth and practical, and deal, for the most part, with the growth of the Christian.

The author deals with problems that confront the believer; and with the use of biblical texts and illustrations, he sheds some light on the clouded pathway. He deals with such basic problems as our failure to grow, God's delay in answering our prayers, the problem of the "falling away" of some people, the problem of our stunted faith, etc.

The book is brief, interesting, and timely. Anyone will enjoy the messages and gain much from most of them.—*Herbert E. Bergstorm, pastor.*

Talks for Children on Science and God

Graham R. Hodges (1a), \$2.50

This is a valuable volume of sermons on a neglected subject and one any Bible-believing person will appreciate and one that should be in every library where children visit. I highly recommend it.—*Joseph Crook, pastor.*

Sermons Preached Without Notes

Charles W. Koller (66b), \$2.50

This book of sermons is divided into three main sections, according to types of sermons. There are four "Topical," four "Textural,"

and seven "Expository" in the volume. The sermons are directed primarily to the Christian to instruct and challenge in greater dedication to God and victorious Christian living. Part of the messages, however, are evangelistic in nature; and there is an evangelistic appeal throughout. Dr. Koller has chosen titles which demand attention and arouse curiosity. The content of the messages is biblically sound, refreshing, and original. His illustrations, in most instances, are excellent. The sermons are well organized, but the subpoints of many of the outlines are poorly worded and overlapping. At least one sermon seems to be out of place. Chapter six seems to be a "Topical" sermon rather than a "Textural," as he has classified it.

I believe that both layman and pastor will find this volume inspiring, challenging, and helpful. I can highly recommend it without any reservation.—*Glenn Hester, pastor.*

75 Stories and Illustrations from Everyday Life

Erwin L. McDonald (66b), \$1.95

This book contains seventy-five essays of short, short stories. They have excellent content, abound with personal interest, human interest, and are well written. Because of their mature insights, these short stories will have greater appeal to adults; but all young people should be encouraged to read this book, for it has much to offer youth.

There are no objectionable features in this book unless one objects to a clear Christian viewpoint as it is turned upon many different facets of human life and society.

This book does not digress from Baptist doctrine at any point. Anyone and everyone would do well to read this book.

In this book the author applies brief scriptural statements to his varied experiences and observations in a most helpful manner. He gets across a wonderful truth from the Bible in a few closing "punch lines," or sometimes at the beginning, in the seventy-five short stories.—*Julius H. Avery, pastor.*

The Power of Prayer

R. A. Torrey (1z), \$1.50

This is a reprint of the 1924 enlargement of R. A. Torrey's earlier work provided for personal workers in D. L. Moody's revivals

which was entitled *How to Pray*. Both books are collections of messages dealing with personal piety through prayer. The books furnish an insight into the character of what B. B. Warfield calls "perfectionism" as it has occurred, along with "revivalism," in American religion. The import of the sermons as a whole is that prayer is a discipline of personal power that results in the supernatural achievements of the individual in the revival of religious piety in oneself and in others. This way to holiness demands certain ascetic attitudes regarding self and society if it is to operate effectively. In light of the contemporary challenge, this book must remain a dated period piece. It is too ascetic toward culture to have a relevant answer to the crying moral crisis of our time. It is too otherworldly in its piety to furnish true insights into the practicality of the practice of prayer as personal confession. It seems totally devoid of the recognition of prayer as a source of divine wisdom directing the Christian in the daily necessities of living. In truth, it tells of the mechanics of escape into a supernatural realm rather than the power of prayer that brings meaning into living.—*Don G. Wester, pastor.*

Power to Master Life

William M. Elliott, Jr. (1a), \$2.50

These are the kind of sermons you would like for some people you know to hear. They certainly do need them. And the reader needs them, and they will intrigue him.

The book of Philippians is the basis for this series of sermons that seem to be made to be read rather than listened to. They are full of remarkable insights regarding such things as ways of having a radiant, joyful Christian life.

The author has the ability to make well-known Bible verses shine with a new light. Someone has said, "Genius is a fresh pair of eyes." Then Elliott is a genius. His sermon on "Turning Our Troubles into Blessings" is tremendous.

After you pass the first sermon, a little slow and historic, you come to so many good, short, pithy expositions of verses and sections of Philippians that you feel that the last one you read is the best. Occasionally, the author addresses the reader with a direct question. It is disconcerting, but appropriate to the context.

Minor faults are few, such as the somewhat set and forced dragging in of ecumenicalism in one sermon, and the abrupt ending of two or three. But no one can be perfect. However, this volume is almost perfectly filled with good sense and delightful ideas of Christian living and witness.—*W. B. Timberlake, pastor.*

The Art of Preaching

A. Skevington Wood (1z), \$2.50

A reminder of a well-known need is met by this book. Though not a great deal unlike several other books of similar title, it is at least something fresh off the press. The preacher will be challenged to read a new book, whereas he might not read one already on his shelf on the same subject.

The author is fundamental in his treatment of the high calling. He directs the reader to center his study and preaching around the Scriptures and to bathe them in prayer. An abundance of resource material is cited as the author calls up one example after another to illustrate his points. A long list of suggested works is recommended for illustrations, stories, and biographies.

A full gamut of the preacher's duties is run by the author, including program building, pastoral praying, and study habits. He covers such essentials as selection of the text, division of points, the use of illustrations, introduction, and conclusion. This book covers a great deal of territory for a small book, and it is extremely readable.—*Cooper Waters, pastor.*

Ten Sermons on the Second Coming

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

This book is a book of sermons covering most 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.*

Simple Sermons for Time and Eternity

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

Readers of Dr. Ford's many previous volumes of sermons will gladly welcome this one of twelve evangelistic messages. As in the past, this experienced Baptist pastor presents his topical sermons in simple, but direct language that challenges and inspires. There are many good illustrations—some old, some new.

These sermons deal with the general subject of salvation with an emphasis on the results of accepting or rejecting the Christian life. Here is instruction for daily living ("Upward Steps in the Christian Life"); introspection for the serious disciple ("Weighed in the Balances and Found Wanting"); and warning for the wayward ("Payday").—*Jimmy P. Green, pastor.*

Living Doctrine in a Vital Pulpit

Merrill R. Abbey (1a), \$3.50

This is a stimulating book and well written. The style is good and easy to read. The main emphasis of the book is that the Bible and Bible doctrine should be the center of the preacher's message. A great deal of stress is laid upon long-range planning for preaching. The author makes a strong point of proclaiming the great truths of the Bible in language of today buttressed by a vital experience in the preacher himself. Considerable emphasis is given to the Christian year which would not appeal to many preachers who do not plan their preaching by this method. It is a book that will be helpful to the preacher who desires to make his preaching Bible centered.—*J. V. Case, Jr., pastor.*

How Jesus Helped People

Alan Walker (1a), \$2.75

This book of sermons by the superintendent of the Central Methodist Mission of Sydney, Australia, will be welcomed by those who like to read sermons. The emphasis is on the saving power of Christ illustrated by his help to people. The author uses the historical experiences of individuals to stress the contemporary loneliness, distress, and trouble which confront people and create a sense of insecurity. He stresses the friendship and companionship of Christ. Although Dr. Walker shows evangelical concern for the conversion of the individual, for some he may have so stressed the concept of friendship with Christ as to have minimized the saving experience.

A few of the chapter titles are "Jesus and the Lonely Man," "Jesus and the Divorcee," "Jesus and the Man Who Failed," and "Jesus and the Man Who Wanted to Pray." I recommend the book for its timeliness and readability.—James Basden, secretary, Human Welfare Commission, General Convention of Texas.

Minister's Service Manual

Samuel Ward Hutton (66b), \$2.95

It seems as though S. W. Hutton has done a commendable job of compiling much useful material into this one concise little manual of pocket size. It is done mainly for "non-liturgical" churches, among whom Baptists find themselves. The goal of the compiler in putting this wealth of material together is the "sincere desire to keep the services free from cold, excessive formality; [and] at the same time [to] hold tenaciously to the spirit of freedom in worship values." He seems to have succeeded well in this.

Especially helpful are the sections on dedication ceremonies, installations, wedding arrangements, as well as the personal service record for the minister. This is a very fine, useful volume and well worth the price.—Cecil D. Fimfroch, pastor.

Why Not Just Be Christians?

Vance Havner (6r), \$2.50

It has been a refreshing pleasure to examine this volume by Vance Havner. The topics are such as to arouse one's sermonic curiosity; the illustrations will be quite useful by the

pastor in his own sermonizing; the ideas are current; and the issues dealt with are relevant. The sermons are along the evangelistic line—simple, challenging, and to the point.

The writer states his case quite succinctly: "... Scientifically we are in the graduate school; morally and spiritually we are in kindergarten We need not huddle together in self-defense; we need to scatter in all directions preaching the Word The greatest scandal of Christianity is the low grade of Christian living The only way to minister effectively to this generation is to be *Christian in it* Why not just be Christians?"

This volume of fresh sermons should be welcomed by every pastor.—Gillis Byrns Coleman, Bible Department instructor, Wingate College.

INSPIRATION AND DEVOTION

Adventures in Christian Living

Lawrence P. Fitzgerald (2j), \$1.00

This book does not seem to be adventurous enough. There are thirty short chapters in seventy-two pages of text. They impress me as digests of sermons. Most have three or four heads like sermons. There are a number of illustrations, most of them old.

I asked a keen young Baptist to read it and give me his impressions. He thought it was vague, with nothing new in it, and that it failed to give a well-rounded conception of the Christian life. He did not think it made a persuasive case for Christianity.

I sometimes make digests of books I read. There is little in this that I would deem worthy of transferring to such a digest. It is orthodox and simple but not very challenging.—F. Clyde Helms, retired minister.

The Meaning of Being a Christian

Harry Emerson Fosdick (18a), \$4.95

Here are 365 one-page treatises on the meaning of the Christian life taken from Dr. Fosdick's three books, *The Meaning of Prayer*, *The Meaning of Faith*, and *The Meaning of Service*. They are grouped under these three headings. The original books were printed in fifty languages and millions of copies were sold. Here is the gist of thinking of one of

America's most noted pulpитеers. The book is particularly valuable for daily meditation.—*J. M. Price, retired professor.*

Putting Life on Center

Robert E. Luccock (1a), \$2.75

This book has 365 daily meditations. They are grouped into 13 weekly cycles, each of which explores one central theme of the Christian faith. Each meditation contains a Scripture reference; a brief, but thoughtful, meditative idea; and a short, original prayer. The ideas are generally expressed in an illustrative manner designed to stimulate thought, rather than to make definitive statements. While the meditations are of unequal value, the over-all scheme is worthy and should be a valuable guide for devotional periods. The book can be used with profit by young people and adults. Ministers will find here several leads for sermons.—*J. Don Reeves, assistant professor.*

Prayer Changes Things

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

Dr. Allen has produced another very fine book. The first few chapters are on prayer, but actually the title is a little misleading. It could have been entitled "The Growing Christian," because he goes into many areas of life. Of course, prayer is a part of all of these areas, but he does not mention prayer too much in the last several chapters. The first few chapters are definitely on prayer, and he convinces you that prayer can change things.

I was a little disappointed in the ending because it was very abrupt. I felt there could have been a little bit more development in his last paragraph, or there could have been a rounding off that would have helped tremendously. However, it will be a good seller.—*Blanche Mays, Baptist book store manager.*

The Road to the Cross

Herbert F. Stevenson (6r), \$2.95

Here is a fresh and different view of the Christian's relation to the cross. Christ has been in agony of the cross from the foundation of the world. Dying by the most terrible method Rome could devise, Jesus' influence continues to make the world here and hereafter better places to dwell in.

Jesus knew our sin, and suffered for that sin, once and for all. His coming from his throne to the manger was necessary for our salvation.

Christians are not only to look on Jesus as he walked the road to the cross, but they are to keep him company on that road. From Jesus' first appearance in the Temple at twelve, he was about his Father's business, and was consciously walking the road to the cross.

His followers today are to continue on the road to the cross, and take part in the glory which followed the resurrection. We may rejoice, as Jesus rejoiced, when he overcame sin and entered into his glory. Faith is the principle of this new life in him.

The book is a good addition to any religious or home library.—*G. C. Patterson, minister of education.*

Daily Meditations

R. A. Torrey (66b), \$2.50

This book of daily devotions possesses a brevity of words, but concise spiritual and moral conduct are 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, music and education director.*

Kept for the Master's Use

Frances Ridley Havergal (6r), \$1.00

This book is helpful. There's no display of scholarship. It provokes no controversy. It is purely appealing, devotional, inspirational, and one of the best of its kind. These meditations are based upon the hymn "Take My Life, and Let It Be." The author convincingly con-

tends that Christ wants and claims complete dedication of our lives to his use—our moments, our hands, our feet, our wills, our love, and our hearts. In view of his great love and sacrifice for us, he demands nothing short of our best. Pastors will find these devotions suitable for study on Wednesday nights.—*Pierce S. Ellis, retired minister.*

The Song of Our Syrian Guest and the Shepherd's Song

William Allen Knight and Henry Van Dyke (6r), \$1.00

In Revell's handy and inexpensive series of religious classics comes this book of selections on the universally beloved twenty-third Psalm or Shepherd Psalm. The two major writings contained in this volume are very well known and deserve to take their place in a series of religious classics. Dr. Knight's retelling of a conversation with his Syrian guest has long been a favored interpretation of the psalm. Dr. Van Dyke's essay or sermonette is equally well known and accepted. To these two works is added shorter writings by George E. Post, entitled *Shepherd Life in Bible Lands*, and a characterization of the psalm called *The Singing Pilgrim* by Henry Ward Beecher. The four selections together give a deep view of the Shepherd Psalm. The material is not new, nor are the views contained therein any longer unique. But there is real inspiration for a new generation of readers in these longtime favorites.—*Monroe Hopkins, librarian.*

WORLD ISSUES

Southern White Protestantism

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

This book is an interesting, valuable product of a diligent search and able scholarship. It is 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 uncomplimentary 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.*

The Faith of the Russian Evangelicals

J. C. Pollock (6m), \$4.50

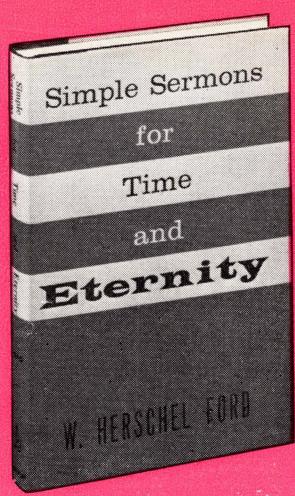
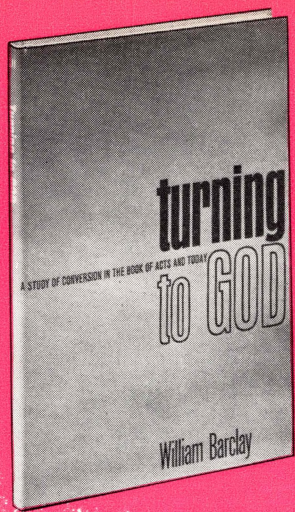
This book portrays the perils of Christians living in Russia today. It traces some of the history of religious persecution there from pre-Lenin days. One who has read of the whims of Protestant persecution in Spain, where ties exist with an authoritarian state church, will notice some parallel whims of religious persecution in Russia, a dedicatedly materialistic, communistic country of authoritarian godlessness. Where government and church are separated in a country like America, Christians are not put in the crucible to test their faith as the author indicates they are in the U.S.S.R. He offers illustration after illustration of individual Christians, young and old, subjected to jailings, beatings, family separations and forcible breakups, and other sorrows and sacrifices. This the author has apparently gleaned from avid readings of Russian newspapers and from one or more personal visits to Russia. The stories have the ring of sincerity, when tested against current reports via the secular press to America, reports which tell of continuing Soviet authoritative action against Christians in the U.S.S.R.—*Theo Sommerkamp, associate editor, Baptist Press.*

Religion Can Conquer Communism

O. K. and Marjorie Moore Armstrong (5n), \$4.95

Communism, these authors contend, is still antireligious. Although expediency may persuade Marxist leaders to hide their true intentions, their continuing purpose is to stamp out religious faith. The true anti-God character of communism is demonstrated by a review of the rise of this perverse doctrine and a record of steps taken in Russia, Iron Curtain countries, and Red China to control, if not to suppress, religious activities. Stories of oppression and persecution, apparently gathered from firsthand contacts, are furnished. The authors believe that people of all religions should engage in united action to demand freedom of worship in Communist countries. Unfortunately, they appear to have overlooked the fact that not all religions are prepared to grant freedom of conscience to those who differ from them.—*Donald F. Ackland, Baptist Sunday School Board.*

BOOKS BY WELL-KNOWN AUTHORS



TURNING TO GOD

by William Barclay, professor of divinity and biblical criticism at the University of Glasgow. The plea of this book is for a much closer connection between conversion and the church. Its chapters examine the scriptural *why*—they suggest the modern *how*. (8w) \$2.50

SIMPLE SERMONS FOR TIME AND ETERNITY

by W. Herschel Ford, popular evangelist-author of Dallas, Texas. Dr. Ford shows conclusively the relationship of biblical precepts and principles to day-by-day living—with eternity's values in view. (1z) \$1.95

For complete reviews of these books see the *Book Review Section* of this magazine.

Use the convenient coupon to order today from your



- | | |
|---|--|
| ALABAMA
Birmingham
Mobile | MISSOURI
Kansas City
St. Louis |
| ARIZONA
Phoenix | NEW MEXICO
Albuquerque |
| ARKANSAS
Little Rock | NORTH CAROLINA
Charlotte
Raleigh |
| CALIFORNIA
Fresno | OHIO
Columbus |
| COLORADO
Denver | OKLAHOMA
Oklahoma City |
| FLORIDA
Jacksonville
Miami
Tampa | OREGON
Portland |
| GEORGIA
Atlanta | SOUTH CAROLINA
Columbia
Greenville |
| ILLINOIS
Savannah | TENNESSEE
Chattanooga |
| INDIANA
Carmel | TEXAS
Dallas
Fort Worth
Houston
Lubbock
San Antonio |
| KENTUCKY
Louisville | VIRGINIA
Richmond |
| LOUISIANA
Alexandria
New Orleans | SHREVEPORT |
| MARYLAND
Baltimore | MISSISSIPPI
Jackson |
| | SUMMER STORES:
Ridgely, N.C.
Glorieta, N. Mex. |

BAPTIST BOOK STORE

Please send:

Enclosed is \$ _____ Please charge

Name _____

Address _____

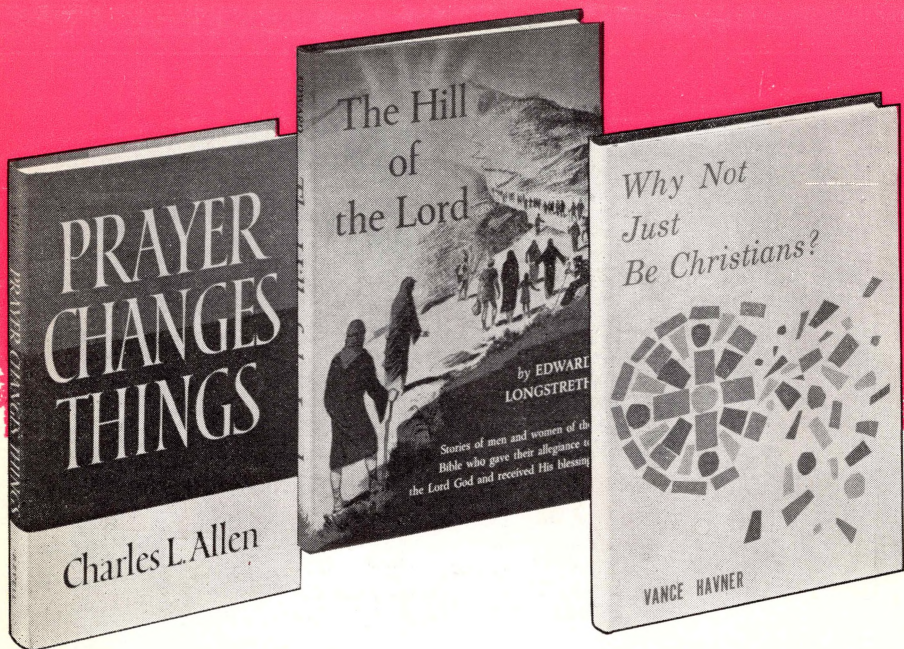
City _____

State _____ ZIP Code _____

(State sales tax, if any, extra)

Prices subject to change without notice

TIMELY BOOKS . . .



*For background reading on "A Nation United,"
Sunday school lesson theme, second quarter, 1965*

THE HILL OF THE LORD by Edward Longstreth

Based on the Bible and other sources, both new and ancient, this book tells the stories of Bible men and women who loved God more than they loved themselves. (19h) **\$2.95**

*For background reading on "Growing As Christians,"
Sunday school lesson theme, third quarter, 1965*

PRAYER CHANGES THINGS

by Charles L. Allen

"Things" prayer changes . . . fear to faith . . . questions to answers . . . debts to forgiveness. Dr. Allen restores meaning and significance to the phrase: "Prayer changes things." (6r) **\$2.50**

WHY NOT JUST BE CHRISTIANS?

by Vance Havner

A searching look at some of the inexcusables of modern Christianity . . . a study of the devious movements at work seeking to harmonize worldly standards with those of the Lord. (6r) **\$2.50**

For reviews of these books see the "Book Review Section" of this magazine

Use the coupon on the preceding page to order from your



BAPTIST
BOOK STORE