

THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

JANUARY • FEBRUARY • MARCH • 1966

a
case
for...



editorial
freedom
and
responsibility
of state
Baptist
papers



the
yellow
light
in
Southern
Baptist
life



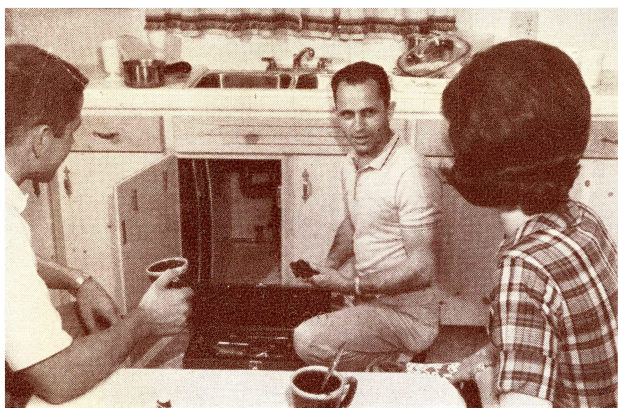
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Southern
Baptists



a
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challenge
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of Southern
Baptist
youth



denominations
in general,
Southern
Baptists in
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THE QUARTERLY REVIEW

FIRST QUARTER, 1966

VOLUME 26, NUMBER 1

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Nashville, Tennessee

THE COVER Jerry Ross

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A FORUM is provided in this issue for selected writers to express themselves on vital issues confronting Southern Baptists. Each, in stating his case, displays real insight, devotion to basic Baptist tenets, and the ability to stimulate and challenge our thinking. Whether the reader agrees or disagrees, he will have been helped toward a fuller picture and awareness of particular denominational matters deserving wide concern.

* * * * *

SOME MEN place their footprints in concrete at Grauman's Chinese Theater in Hollywood; others carve their initials on trees standing watch over countless trails. Rare, however, is the one who is known for the *heartprints* he has embedded in the souls of men.

Such a man is Harold E. Ingraham.

A great host of witnesses—Sunday school teachers, pastors, fellow employees, Sunday school superintendents, members of the Sunday school classes he has taught—cry out concerning his faithful witness for his Lord. For forty-four years he has touched the lives of others through service at the Baptist Sunday School Board. In February, 1966, he passes along his mantle—one stained with "blood, sweat, and tears" of untold victories wrought in the name of Christ.

His retirement from active employment with the institution he has so loyally served merely propels him into a new era. Indeed, such a soldier as Dr. Ingraham never puts aside the arms and armour of Christ.

Harold E. Ingraham, vivacious Mrs. Ingraham (Sybil), and children (Anna Ley and Frank), we salute you! May God continue to direct all of you to hearts waiting for prints which you, in Christ's name, shall place within.

MARTIN B. BRADLEY

"I Knew Him When—"

A TRIBUTE TO HAROLD E. INGRAHAM BY J. P. EDMUNDS

I knew him when he was the recognized youth leader, and later the educational director, of the Main Street Baptist Church, Jacksonville, Florida.

I knew him when he was president of the Jacksonville City B.Y.P.U. (as it was called in those days).

I knew him when Arthur Flake, pioneer Sunday school leader, visited the Main Street Baptist Church and was so impressed with the leadership potential of its educational director that he invited him to join his staff at the Sunday School Board.

I knew him as a boyhood friend, a fellow church member, and a young man whose life was a challenge and inspiration to those who knew him.

I knew him when Sybil Ley walked down the aisle of the First Baptist Church, DeLand, Florida, and met Harold at the altar. In fact, I had a part in the wedding.

I knew him several years later when I was state Sunday School and Training Union secretary for Arkansas, and he telephoned to invite me to join the staff in the Sunday School Board's Department of Sunday School Administration, of which he was secretary.

If space permitted, I could continue the phrase "I knew him when—" to further illustrate how his life has been a continuous challenge and inspiration. *He will always be remembered by those who have known him intimately as a man possessing unquestioned dedication and commitment, limitless vision accompanied by boundless enthusiasm, platform charm and effectiveness, uncompromising convictions, a zeal for personal evangelism, and complete loyalty to his friends and associates.*

I believe after these years of personal friendship I know Harold Ingraham. And, during these years I cannot recall a single instance which would cause me to doubt or challenge the characteristic qualities expressed above.

His friends will miss him here at the Sunday School Board. We will miss his hearty laugh. We will miss his wholesome stories. Above all, we will miss his fellowship and wise counsel. With his zeal for personal evangelism and his effectiveness as a lay-evangelist, he will not be idle; and the churches which invite his help will be richly blessed. I recall the famous words of my former pastor, Dr. W. F. Powell. With his genial smile he would say: "It's not the mileage on the speedometer that counts, but the condition of the motor!" Dr. Ingraham may be retiring from the Sunday School Board; but with a "motor" running strong, he is *not* retiring from serving his Lord.

Mr. Edmunds, former editor of the QUARTERLY REVIEW, now serves as Sunday School Board representative in the Office of Denominational Relations.

A Case for . . .

The Yellow Light in Southern Baptist Life

Harold E. Ingraham

We say, with partial truthfulness, that the one certain thing characterizing our day and age is change. And we can illustrate it in social, scientific, political, religious, and many other realms.

Yet, there are many areas that are changeless. There is human nature, the problem of suffering, loneliness, love, hate, greed, sin, the way of salvation, and other ultimate realities.

Much of change is good but not all. One illustration is the trend toward the loss of all restraining inhibitions which result in open disregard for modesty, which remove even criticism of sexual indulgences and immoralities. This is not good. This is bad.

So change—yes, where change is for the good, but not just to gratify self-interest or divert attention from laziness, ignorance, or failure. A great

deal of so-called change is pure backtracking. It is the bringing again of false ideas that have long since been discarded. Many times the reading and understanding of history can really be profitable.

Lights are used to control highway traffic. The green light is to go—the red light is to stop, and the yellow light is for caution as change is made. Yellow is a wonderful color; it has many beauties and uses. Here we speak of it as denoting a need for caution. Beyond it, there is green or red to go or to stop.

This can be a setting, a starting point to discuss almost whatever comes to mind. Space is limited, as is knowledge and wisdom. Let us do what we can with some suggestions as to where caution is needed. There is no absolutism, no completeness, or finality.

New Approaches

One yellow light area is the often heard plea for new methods, new approaches, and new images to meet the alleged changed psychology and motivation of our day.

It has been said that "Southern Baptists must develop new techniques to deal with problems of overmotivation, materialism, middle-aged disillusion, etc." This might be balanced over against the truism that we should not desert what we have and what has made us until we can positively produce and have something better.

So far, this is a bit up in the air; let's get to cases. There's the question of grading in our church educational activities. Shall we hold to the age basis, or shall we insist that problems are such as to demand a change? A yellow light flares. The apostle Peter asked, "To whom shall we go?"

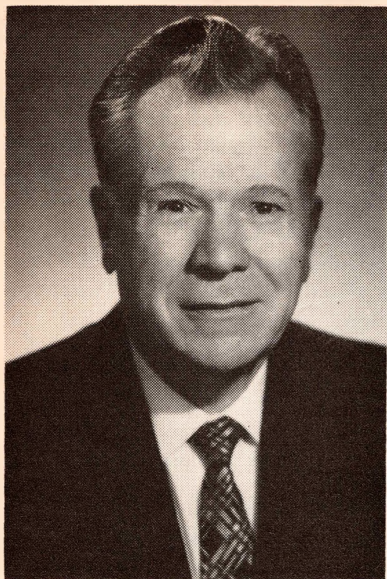
The use of the age basis has been with us as we achieved the greatest growth and progress of any evangelical group on earth. Change to some other basis would only shift, not eliminate the problems that exist in this area. Ideas are as plentiful as ministers of education. Many come as alibis for failure. Time and energy spent in trying to discover some nonexistent means to solve these problems by changing the method of grading could be directed to prayer and visitation and Bible teaching and soul-winning with much more effective results.

Beyond agitation concerning grading, there's a red light saying stop, stop this waste of time and thought. And there's a green light saying that age is something everybody has—let's

go ahead with it and spend our energies going after souls for Bible study, soul-winning, and Christian development. Grading on the age basis has been a bedrock foundation for our growth. It need not be adamant or cruel or harsh. There should be the realization that we will lose if we introduce more than one basis of grading; for then we would have no grading, only confusion. Human nature has not changed. Age is still with us. So let's go.

Program "Handed Down"

Another area of caution concerns the growl about conformity, about the programs, and about methods that are "handed down." The cry grew so loud that the emphasis now is upon: "Let every church study the New Testament and build its own program." Necessarily, that is a challenge with a limitation—a basic truth with an understanding that individual church autonomy includes, even enjoins, the responsibility to co-operate with others in a denomination to provide channels for much that no individual church could do or have or use. Arthur Flake, whose contribution was past estimate, argued one value of The Standard of Excellence for Sunday schools to be its provision for unity of effort toward common spiritual achievement. So here is a yellow light, an area of caution. Conformity can be hurtful. Non-conformity can also be hurtful. Buildings, curriculum materials, methods, and programs must come from the best that all can produce. There's room for experimentation; but if we are to do our best in extending the kingdom of Christ, we must project methods, materials, and programs



HAROLD E. INGRAHAM
Director, Service Division
Baptist Sunday School Board

which all can use to the doing of better work under God.

"Too Much Organization"

And there is the constant cry from much misunderstanding that we have "too much organization," too much emphasis on methods, and on standardized procedures. There is the accusation that these things "have become the end instead of the means; we spend more time keeping the organizations going than working for the purpose of them." Following this, some line of thought among us would propose organizational changes. They would eliminate this and combine

that. They speak of confusing unilateral action, of overlapping, and of other unclear ideas. There are yellow lights all over the place. We deny the accusation of traditionalism, of hidebound holding to organizational lines, and of selfish competition. We remember that there is an Americanism to the effect that "competition is the life of trade."

We have made changes, many of them. Perhaps most of them have helped. Others are questionable. We must make other changes. Judgment is needed; balance must be maintained. It is better to have too many organizations than too few. We have learned the principle of growth by division, not by combination. With all of our organizations, there is a terrifyingly large percentage of our church members still inactive and unenlisted. What organization could you kill or combine without increasing this number?

The old criticism of organization being mechanical is ridiculous. Once a great preacher among us cried out from the platform, "All we hear is organize, organize, when it ought to be agonize, agonize." And I said to myself, "Brother, get off the soapbox and try to organize. In so doing, if you don't agonize, I want the answer!" Organization is simply the analysis of the work to be done, the enlistment of workers to do it, and the provision of schedules and means through which prayerful energy can be poured out for spiritual accomplishment.

Emphasis on Numbers

There is the old criticism of too much emphasis on numbers, on the

amount of the budget, and even on the number of people baptized. Most of this comes from those who are weak in these areas. One of our great preachers said that he never heard any preacher criticizing the use of oratory unless he didn't have any.

The emphasis on numbers is biblical; a passion to reach people is bedrock Christianity. There is something subnormal and abnormal about any Christian or any church that isn't dedicated actively to the business of reproducing itself and of winning others to Christ. Christianity is centrally, essentially a conquest. The church or Sunday school that is not reaching people is, at most, a partial failure. It is not achieving a main reason for its existence.

And to say even in a general way that we are so interested in numbers that we are omitting the other purposes of our organization is unfair and untrue. There could be illustrations by the multiplied thousands of where the purposes of God are being achieved.

I know a situation where two Baptist church members married—got a divorce, and remained in the same church and attended. In the course of time, the man brought another woman to church with him. She was not a Christian. She was lost, headed for eternal perdition. She came and joined one of the ladies' classes. There was consternation—they did not want her. She was the outsider, the homebreaker. Some told the teacher that if she stayed, they would leave. The teacher was "in the middle." She spent a number of hours visiting the individual members and talking with them, facing up to what the Christian attitude should be, facing up to the fact that

this woman was lost. Prejudices and maybe some other realities were irrelevant. Here was a lost person—what would be their attitude? Through many hours of prayer and work, the problem was solved; and this person was welcomed to the class. Later she was won to Christ and is now an active member of the church.

Let's try to realize with wonder, how many times this sort of thing is duplicated. This would be better than hounding the question of numbers.

I know of many specific instances where Sunday school teachers have been instrumental in keeping homes together that were falling apart, in ministering to the sick, in supplying life essentials to the needy, in implementing Bible truth in the hearts and lives of class members, and of winning lost people to Christ. I know them—I can name them. And if I can name so many, there must be multiplied thousands, even millions of others. Why not magnify these things instead of pounding the podium to proclaim that we are merely interested in numbers, and that we are making budgets and so-called "mechanics" the paramount thing in our churches?

Oh, there are many areas of the yellow light as there are many red lights and green lights. Let's accentuate the positive, let's call attention to the sounds of a going in the tops of the mulberry trees. Let's come out of the cloisters and give our energies to the simplicities of reaching the people and teaching the Bible and winning the lost and developing the saved in Christian living to become evangelists witnessing to the lost of our day.

Correlation

Of course, correlation is good, is needed, is necessary. Let that be clear. The caution is to keep from thinking of correlation as elimination, or of just putting things together. Correlation may be necessarily technical in planning and structure, but the simplicities are desirable when we move out to get the job done. There can be real loss if we forget or neglect such well-known and inbred meaningful words as "Bible teaching, soul-winning, stewardship, and missions."

As new language is necessary to clarify concepts and produce definitions, let it go along with and be warmed and interpreted by language that we all understand—language that has been used and infused in us as we come to where we are.

Retarding results of not-so-wise correlation and co-ordination of work are easily observable. Wanting a large men's class, several years ago, a certain church combined a class of men with twenty average attendance with another class averaging forty. In six months, the average attendance of the combined class was forty.

Some have suggested combining Sunday school and Training Union into one organization with Sunday morning and evening sessions. One denomination tried it and lost tremendously.

There are other areas in which we have retarded our progress by combinations that reduced results. We do not grow by combining, but by increasing our working units.

So, while correlation is worthy, and the "one stream" idea has virtue, there are yellow lights all over the place. It will take something more to pro-

duce the growth we seek. Maybe it must come through a new commitment, more prayer, and submission to the Holy Spirit. We can remember that in the years of "unilateral, overlapping planning and confusion" we experienced tremendous growth. Yes, it was that growth that made correlation necessary. But, let us seek again whatever it was that reached out and brought lost multitudes to our churches and to salvation. Let's find the green lights and get on with the task. The recent Southern Baptist Convention, meeting in Dallas, was the most hopeful in years. The pastors and the leaders of the denominational agencies, and the Convention president, all seemed to be clear in their commitment to give less attention to side issues. The call was for major energies, time, place on the calendar, and effort toward the main tasks. Yes, to the main tasks of reaching the people and bringing them in where the Bible is taught and where the Holy Spirit can have a chance to point them to the Lamb of God that taketh away the sin of the world. Here, indeed, the light is green.

Research

Another yellow light in a good area is the projection and conduct of research projects. Let's major on research that is really needed, and observe caution so as not to do unnecessary work that may cause confusion. A clear statement came recently to the effect that a number of churches receiving questionnaires in the area of grading immediately assumed that changes were to be made and that all were going to follow their particular

pet idea. Several decided to change to day-school grading, giving as their reason that the questionnaires "revealed this to be the trend"; and they wanted to be in the vanguard. This is a way to produce loss, confusion, and retardation.

Let's go ahead with research and the preparation of study papers and the search for all knowledge that is good; but let's not lose the fire, the conviction, and the commitment that makes us appear to be fools for Christ's sake. Many multitudes will respond to passionate appeals that will never be stirred by the good content of scholarly papers read in a calm voice.

There was the quotation recently that many of our greatest pulpiteers now are "preachers with a quiet voice." I think of the mother who told her little boy that there were many, many little boys who would gladly eat their spinach; to which he replied, "Name three." The great response will come from the fires of conviction.

Let's seek a balance for the furtherance of the gospel. Let's emphasize evangelism with all that we have and are, and add to it the social responsibilities of Christians. Let's believe that the churches and pastors and Sunday schools that are desperately interested in increasing numbers really have this dedicated concern because of the Great Commission and the many commands of Christ that we go out and constrain them to come in. Let's observe and realize that churches must build their own houses and build them strong and adequate and beautiful if they are ever to grow to where they can do their best job in sending forth the gospel to the ends of the

earth. Let's understand that an interest in the increase of the budget and the contributions is entirely scriptural, and is not contrary to spiritual commitment and growth. Let's go from the glories of the resurrection, as portrayed in the fifteenth chapter of 1 Corinthians to the sixteenth chapter and be concerned about the collection.

Young People

Oh, and about our young people. Are they wild? Some are, most are not. Must we have newer, different organization and materials for them?

Can we not understand that present-day young people are not essentially different from what young people have been all through the ages? They need not to be coddled but to be challenged. They are not something different, something on a stick; they are just young people who need dedication to Christ. They do not have to sow wild oats either morally or intellectually or spiritually. And if they do, although the loss is not irreparable, "the hoof slide is scarred on the course"; and broken wings, though healed, are never as strong. They need the pure gospel and the plain call for commitment to Christ. One thing they do need and deserve is better adult example and leadership. Where they have that, they are glorious.

Conclusion

Let's hold to the simplicities that come to us straight out of all of our experience, guarded and guided by the truths of the New Testament. Let's name a few.

1. *Let's go after the people.*—Jesus said, "For the Son of man is come to

seek and to save that which was lost" (Luke 19:10). "As my Father hath sent me, even so send I you" (John 20:21). "Go out into the highways and hedges, and compel them to come in" (Luke 14:23). This obligation, this program, this necessity is inescapable. The Sunday school is still our best way to do this.

2. *Let's teach the Bible.*—Let's pass on the naked Word of God. Let's not bother about defending it; let's release it. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Teach the Bible—it will do its work. It will not return void. Let's not water it down; let's pour it out. Let's not question its authenticity; let's magnify its simplicity. Let's not add to or take from; let's testify. Read the concluding verses in Revelation 22: 17-21.

3. *Let's magnify, insist upon, and engage in soul-winning.*—This ministry of reconciliation has been committed to us (2 Cor. 5:18-21). The

spirit and practice of soul-winning work will solve many, if not all, of the problems of Christianity. If we could get our denominational workers and pastors and Sunday school officers and teachers and deacons to really do personal work for lost people consistently, we would experience a world-wide revival.

4. *Let's enlist and develop Christians.*—Admittedly, the majority of our church members are unenlisted and undeveloped. Consider our great church and denominational achievement—that it is being carried by a minority of our members. What could happen in this world if all of our professing Christians or church members were enlisted and fully dedicated to Christian living and the service of Christ and the furtherance of his kingdom? Let's use all of our organizations, all of our energies, all of our prayers, and work. Truly, "enlistment is the greatest task upon us." And, if achieved, it will enable us through evangelism to achieve God's purpose for this age, to make up the bride of Christ, to hasten the Second Coming according to his Word. Even so come, Lord Jesus.

A Case for . . .

Denominations in General, Southern Baptists in Particular

J. D. Grey

When the late Peter Marshall was chaplain of the United States Senate a few years ago, a highly controversial matter was being debated. One morning in his prayer, which opened that day's deliberations, he prayed: "Lord, help us to know that unless we stand for something, we will fall for anything."

Nearly every witticism and bit of homespun humor quoted in Baptist meetings today is attributed to "Uncle Gideon," as Dr. J. B. Gambrell was called, when we aren't sure who said it. One such utterance for which he receives credit is, "A dog that trots under everybody's wagon won't hunt with anybody." This thought is most apropos of this discussion.

A favorite pastime growing in popularity in many circles today is to indulge in downgrading the having of denominations. The larger a denomination is, the more downgrading it gets. Since we Southern Baptists are the largest non-Roman denomination in the United States today, it is not surprising that we have the "double whammy" put on us!

Union and Unity

The subject of Christian union is increasingly discussed today. I admit I am not too concerned with mere union or so much either with uniformity; but I am concerned very deeply with unity. Now, union has

to do only with the physical, with the material, and maybe merely juxtaposition. Uniformity has to do with the intellectual and formal statements of creeds, while unity has to do with the inner things of the spirit. It is far more important than either of the others. Our Saviour prayed for unity, and our prayer also should be for "the unity of the spirit in the bond of peace."

When the Southern Baptist Convention met in Atlanta, Georgia, in 1924, Dr. J. B. Gambrell, who had served four years as president of the Convention (beginning in 1917), said, in discussing church union: "If you tie the tails of two tomcats together and throw them over a clothesline, you will have union, but you certainly won't have unity."

The results of unification moves in recent years have been rather surprising and even disappointing to some of the most ardent advocates of unification. The record shows that when two denominations merge, the end result is not one denomination. You will have three denominations. In addition to the new one thus formed, many of the churches in each of the two original groups go on their way as a denomination as though no merger had taken place. Thus, each of the original bodies is weakened; and the new one formed by the merger hasn't the strength it anticipated it would have. Thus, unification really results in fragmentation.

Individual Identity

Protestantism in our country has made its great strides as the different denominations retained their identity, established their institutions, built

their programs, and carried on their work in a manner consistent with their point of view. Of course, when the members of any given denomination hold very little doctrinal conviction, they can merge with another group feeling the same way, with both groups losing nothing or gaining nothing of doctrinal conviction.

The current call to "return to Rome" is being listened to by a few Protestants on the basis of the prophecy, "The lamb and the lion shall lie down together." This can happen at any time if the lamb is willing to lie down inside of the lion. In the final analysis, many brethren in various denominations who urge unification so strongly, in their hearts feel like a dear old Baptist lady in Texas we heard of. She said, "I wish everybody would get together in one church. I would like to see all the Catholics, Methodists, Jews, Lutherans, Presbyterians, and others get together in one great big Baptist church!"

Nondenominationalism

One of the fastest growing denominations in America today is the "nondenominational" denomination! There are many preachers who have become dissatisfied, disgruntled, disappointed in personal ambitions, or unfrocked by their denominations, and have organized a "nondenominational" church of their own. In my early ministry such a brother came to our town, drew about him a few dissatisfied people from several of the churches and organized a group in a residence. Very soon they became known as the "No Name Church." Through the years of my ministry, I have observed the birth and also

the demise of numerous "nondenominational" churches. I have further observed that while they may start out as "nondenominational," they soon become "antidenominational." Most of them, though not all, began in a spirit of antagonism and grew by drawing around them malcontents and misfits from the established churches in the community. Many of these churches remind us of the cowbird which lays its eggs in another bird's nest for the occupant of the nest to hatch.

Recently a Neo-Pentecostalism has arisen. It is not an interdenominational project; but rather as an independent movement, it transcends denominational lines. It draws unto itself some persons who are emotionally disturbed. Its hyperemotionalism appeals to a few good people in almost all the denominations by its emphasis on speaking in tongues, "divine healing," and bodily responses to the stimuli of the Holy Spirit. This movement is rapidly metamorphosing from an interdenominationalism into a distinct denomination.

There are many co-operative efforts which the various denominations can engage in without losing their own identity. Most Southern Baptists are glad to co-operate with others in matters of temperance, law enforcement, moral and social reforms, a religious census, and other things, including evangelism, through crusades such as those conducted by Billy Graham. We can do these with great vigor, at the same time retaining our own denominational distinctiveness and integrity.

What Price Distinctiveness?

The big question Southern Baptists should face is, "Shall we be guided by

custom or conviction?" Conviction caused the first-century Christians to preach Christ's resurrection. It was dangerous to do so. It was not the custom. Conviction made them sell their property to support their church. Conviction caused them to "die with their boots on" for preaching Christ. J. B. Phillips, the English translator, reminds us that the early Christians accomplished what they did because they were on fire with conviction. Then he shames us by pointing out that if we believed what they believed, we might achieve what they achieved. He is right, for believing and achieving do go hand in hand. The Bible admonishes us to have a distinctiveness about us. Paul referred to those who had been redeemed by Christ as "a peculiar people" (Titus 2:14).

Dr. M. E. Dodd delivered the Layne Lectures many years ago at the Baptist Bible Institute (now the New Orleans Baptist Theological Seminary). He said, "Unless we have some distinctive truth which we believe to be imperatively important to the world, and which is taught by no other religious body, we then have no claim or right for a separate existence. If we do hold such truth and go out proposing to teach it to the whole world, then the world is entitled to know what our distinctive principles are, in order that it may intelligently receive or reject them."

Polity Considerations

Because of our insistence upon the "priesthood of believers" and the autonomy of the local church, it is a practical impossibility for the Southern Baptist Convention to officially relate

with ecumenical organizations. Many of our brethren of other faiths fail to understand this and often refer to us as "the problem child of Protestantism." A Baptist church is an independent, self-governing body, complete in itself, is not composed of other organizations, nor, as a body, can it join to or unite with any other organization of any kind. If two Baptist churches should unite, both would cease to exist; and the united body would be another Baptist church. A Baptist general organization such as the Southern Baptist Convention is not composed of churches.

A Baptist general body is not "the Baptist church." This is true because it is a fundamental, New Testament doctrine that a church is only a local congregation, worshiping in one place, and composed of local groups of persons as members. We frequently hear the expressions: "The churches in a district association," "The churches in a state convention, or association," and "The churches in a Baptist convention." Such expressions are misleading. What we mean is, the churches co-operating through these general bodies. When such an organization meets, no church is there in any sense.

A Baptist general body is advisory only, and its whole power is moral—the power of persuasion and enlistment. It may have great persuasive power over a church, but this is so only when the church believes that it is promoting the cause of Christ in carrying on Christian institutions. The agencies of all Baptist general bodies make their appeals to the churches solely by moral suasion. The plans adopted and the measures pro-



J. D. GREY

Pastor, First Baptist Church
New Orleans, Louisiana

posed by the general body are laid before the churches, and they may support them or decline to do so. It is a matter of the utmost freedom so far as the churches are concerned. The relation of churches to general bodies is simply one of voluntary co-operation.

Hence, it is a practical impossibility for the Southern Baptist Convention to join a national or international Council. Our unique doctrine on church government would demand that each Baptist church co-operating with the Southern Baptist Convention would have to vote approval of the proposition.

Forgive me for quoting myself. I said something in my President's Address at the 1953 Southern Baptist Convention, meeting in Houston, Texas. I believe it more strongly today even than I did at that time. I said:

Southern Baptists have a job to do for the Lord. They can best do it in their own way and perform their duty as God gives to them to see their duty. We are pressured by two conflicting forces. On one side is the ecumenicalism of "United Protestantism"; on the other is the "anything-ism" of nondenominationalism. We are like a healthy, wealthy, attractive young lady. These ambitious "Lotbarios" are "making eyes" at us. But we have not, cannot, and will not even "drop our handkerchief" to invite or encourage their attention. However, a few neighborhood gossips are whispering over their back fences that the wedding date has al-

ready been set. But those who know the least always talk the most.

Our would-be suitor has made bold to announce that a chair is being reserved for us. But this young lady in all graciousness would suggest that before she occupies that chair it will have become an antique. She feels that for her, this chair would be virtually an "electric chair." Personally, I think the young lady is correct. For the moment she sits down in that chair, she signs her own death warrant and sets the date of her execution. This young lady doesn't object to being friendly with her ambitious suitors, but she has no matrimonial intentions.

My brethren, let Southern Baptists face the future in faith, and continue in a united spirit to take up the task of the Lord with strengthened hands. During a crisis in the Texas Convention many years ago, Dr. B. H. Carroll gave this admonition, "Let us bury our differences beneath the cross." We have always been able to do this. We will continue to do it this year and through all the years.

A Case for . . .

Frequency and Extension of Dialogue Among Southern Baptists

Gomer Lesch

American humorist Robert Benchley believed that one of the chief duties of the fan at a baseball game was to engage in arguments with the man behind him. He lamented the fact that, in his opinion, this department of the game had been allowed to run down fearfully.

Among Southern Baptists, it is entirely possible that the dialogue department of the denomination has been allowed to run down fearfully.

What Is Dialogue?

Dialogue may be argument, but it is not always this. In simple form, it is conversation between two or more persons. In its most creative and constructive form, it is an exchange of ideas and opinions.

Dialogue has been recognized for hundreds of years as a desirable achievement. It is really a mark of civilization. The most closely knit tribal society achieved accomplishment of high purposes when dialogue was established among members of the tribe. As tribes became nations, and as transportation and communications developments multiplied, so too did the advisability of dialogue among nations as well as within nations.

The twentieth-century cultural complex is so sophisticated that the individual or the group that fails to keep in touch—to engage in dialogue with others—cannot possibly grow toward cultural maturity.

Pericles, the Athenian statesman of the fifth century B.C., commended dialogue:

"And, instead of looking on discussion as a stumbling block in the way of action, we think it an indispensable preliminary to wise action," Thucydides records his words.

Jesus' dialogues prove their teaching value. With the woman at the well of Sychar, with Nicodemus, with the rich young ruler, and with others noted by the gospel writers, he entered into creative dialogue.

Science, religion, government, education, law, business—these fields and more have discovered that without dialogue, progress is impossible.

Dialogue in Disuse

Why then are we suspicious that dialogue has fallen into disuse among Southern Baptists?

One evidence is the conduct of some messengers at the Southern Baptist Convention. Unusual or untried ideas are often met with expressions of disapproval. Opportunity is not given for an exchange of ideas. Approval is voiced when a favorite shibboleth is shouted. Vigorous dissent is expressed when an unfamiliar theme is developed, even though it may have potential merit.

A second evidence may be found in the columns of letters to editors of state Baptist papers. In themselves, these columns are a form of dialogue. All too often, however, the writers, in expressing themselves, show that they have closed the windows of their minds to the fresh breeze of a new idea. They fail to weigh pros and cons. They tend to prejudge on the basis of fixed positions. They parrot the thoughts of professional dissenters or professional promoters.

A third evidence may be found in Sunday school and Training Union groups. How often does the teacher clutch the lectern and "bring the lesson" rather than stimulating fruitful and imaginative discussion? How often does the union member "read part three" rather than seeking refreshing ideas based on the resource material suggested in the quarterly, and exchanging these ideas with fellow members?

A fourth evidence may be found in the failure of the Christian to bear witness to his faith in creative sharing with unsaved individuals. Perhaps this failure shows up in an oversimplification of the witnessing situation. Perhaps the Christian goes no further than the recital of a rehearsed kind of litany. Or perhaps he never seeks at all to share his faith with another.

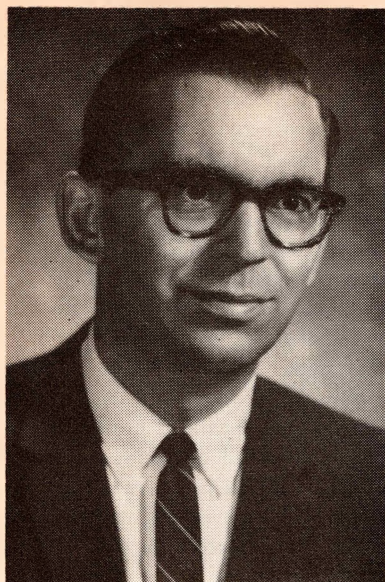
Not all Southern Baptist Convention reactions stifle dialogue. Not all letters to the editor bear a similar stigma. Not all Sunday school classes or Training Union programs are one-way streets. Not all Christians fail in communicating to others their own encounter with Christ.

But enough of this kind of single-sided presentation exists to call the quality of Southern Baptist dialogue into question.

Conditioned Heirs

Part of the problem is a matter of "heir conditioning," a combination of tradition and circumstantial impositions. We have inherited a system of proclamation of the gospel that is by nature a monologue, not a dialogue. Preachers for generations have been conditioned to this style of delivery.

A few have broken the pattern, and, gingerly, in evening services, have



GOMER LESCH

Director, Office of
Denominational Relations, Baptist
Sunday School Board

invited on-the-spot reaction to the thoughts they have presented. Result? An exchange of ideas and opinions. Communication. Understanding. Not simply well-turned phrases falling on well-shaped, but tuned-out ears!

A few more have broken the pattern to enter into dialogue outside the walls of the church.

The Convention, the class, the writer, and the witness—all may be hampered by the bonds of tradition.

More serious, though, is the conditioning we are receiving through the daily abuse rendered our senses by the mass media of communication. We have fallen heir to the role of spectator rather than participant in any

"exchange" of ideas.

Incredible numbers of hours each day are given over in the average family to television watching. The overwhelming percentage of this time is devoted to absorbing the content, most often superficial, of the entertainment program and the commercial message. When we tune to an "intellectual" program, we kid ourselves into believing that we are automatically engaging in dialogue. We simply open the reservoirs of our minds, instead, to the outpourings of other minds, without occasion for a real interchange of thought.

Another facet of the problem is the conditioning to which we have fallen heir as a result of the social and psychological climate of the day. We have come to a time when the dissenter is unpopular, when the person who is fearless in speaking his mind is in literal or figurative danger.

Only after violent episodes almost totally destructive of administrative order and academic accomplishment have college students and faculty members, along with "outside" experts, taken time to engage in an attempt at constructive dialogue. The "teach-in" is such an attempt.

Only after violent and often lawless demonstrations has the conference table been opened for communication in areas where burdensome human relations problems exist.

Only by virtue of strong conviction and the ignoring of criticism from intellectual illiterates have nations been able to carry on conversations in an attempt to solve the problems accumulated through generations of in-grown self-seeking.

It is no wonder that our tolerance for listening to the other fellow's

point of view has reached the disappearing point.

Frequency Must Increase

Grant that dialogue is necessary to our denomination. Grant that dialogue is necessary within our churches. Recognize, then, that the frequency of dialogue is a primary consideration.

Life today can no longer be characterized as involving "men on a merry-go-round." Our placement is more nearly on the whirling tips of the rotors of a jet helicopter than on the lazily gyrating enameled wooden ponies of the carousel.

We are living at a fantastically accelerated pace today. We are moving about so fast that we hardly have time to get our name in the new telephone directory before our address and phone number have changed. We have accelerated our progress through school. We have accelerated the progress of our children into a socially pseudo-maturity at a frighteningly early age. We have been able to devise new methods of committing crime, new perversions, new addictions, new neuroses, new barbarities at a pace that outstrips preventive or curative measures, as an intercontinental ballistic missile outstrips a milk train.

The frequency of our dialogue must not remain geared to the ice wagon pace in a deep freeze era.

Social, cultural, theological, and philosophical discussion cannot remain accustomed to a seat on a buckboard. That vehicle, and its crawl, are found today only in museums.

God has given us advanced mechanisms in transportation, communication, and cerebration. Only by finding

them and using them, and by making more frequent and more sound our dialogue can we remain true to the example of Christ to stir up the people, teaching.

God has given us writing instruments and broadcast media. Men have contributed of their substance to provide Southern Baptists with means of dialogue. What is to keep us from making greater use of these communications media in our own country, and to reach the far places of the earth? What is to keep us from using them frequently? What is to keep us from using them to minister to the lost and the spiritually immature?

Extension Is Imperative

"We have suddenly become the largest evangelical denomination in North America. Our influence has reached out on the national scene. Our Convention is no longer territorial." So spoke Dr. James L. Sullivan in addressing the 1965 Southern Baptist Convention in Dallas, Texas.

Southern Baptists' greatest growth has come in recent years from the "newer" or "pioneer" areas of our work, in the Northeast and Northwest, and in the central part of our country.

Our dialogue must be extended to include the interests, the language, the cultural patterns, and the diverse thought patterns of metropolitan cities that have been for decades completely out of touch and out of tune with the traditional southern reaches of our Convention.

Our orientation needs to begin to be not toward "them," but toward "us" as we refer to fellow Christians,

and indeed, to fellow Southern Baptists in northern, central, and western parts of the country.

This is not easy. Some congregation members, talking about an action of their own church, speak of it as "the way they voted," or as "the way they do it." How, then, if we cannot switch from third person plural to first person plural within our own local church can we expect quickly to make the transition across a thousand miles of intracontinental terrain?

Perhaps, in view of these circumstances, we need to call for a beginning of dialogue instead of for an extension of dialogue. Perhaps we need to begin with a meeting of the minds before there can be an exchanging of thoughts and ideas. Perhaps we ought to consider shaking hands in friendship rather than sadly shaking heads in misunderstanding.

And if extension is imperative in our own country, how much more imperative, and even more fraught with difficulty, is extension of dialogue into the other lands where we seek to carry on missionary efforts.

Speak Out, Southern Baptist!

Speak out, Southern Baptist! Our advance will not take a forward step until we cease thinking in terms of monologue and begin recognizing the need for dialogue.

Speak out, Southern Baptist! You have ways to be heard. Your state Baptist paper, your Southern Baptist Convention agency journal, your curriculum material, your *Baptist Program*, your Sunday school, your Training Union, your Brotherhood or WMS meeting, your church business meeting, your Convention—all these are avenues of dialogue—usable according to your own need and your own capability. Use them! They are yours!

Speak out, Southern Baptist! You may be criticized, but criticism is not all bad. You may have to defend your ideas, but they ought to be worth defending if they are worth expressing. You may be misunderstood, but if you are engaging in dialogue, you have opportunity to make yourself understood.

And, listen, Southern Baptist! You will not be listened to unless you are a listener. Listen! The other person may be speaking the truth, and your own ideas may need adjustment. Listen! Men seek to be understood. Listen! Then make a responsible decision.

God's great act of creation opened a route for dialogue between God and man. His creation of the second human being, and each succeeding individual, opened the route for dialogue between and among his people. Southern Baptists are neither exempt from dialogue with God nor dialogue with men.

A Case for . . .

A Greater Challenge and Involvement of Southern Baptist Youth

Judson B. Allen

On the face of it, there is no argument—there is obviously a case for greater involvement of youth, for without the coming generation, the church would die. We are thus trying in many ways to keep our youth, but we are not notably successful. Most seriously, we are failing to hold many of the talented and educated among our youth. Perhaps our failure is partly due to our lack of understanding of what true involvement means.

It means first of all that youth are, in fact, involved—that is, that young, creative, rebellious, talented, energetic people have a real place within our fellowship, and are accepted for what they are. It means in the second place that youth are involved in a real church—a real part of the continuing, incarnate body of Christ. Instead of this sort of involvement, we often

offer our young people essentially sideline, supervised, insulated activities, sponsored by organizations which look and act more like service clubs than churches. If there is to be real involvement, it will make certain demands of the young people and of the church. In both cases what is demanded is that most difficult of all things to achieve—true religion and undefiled.

The demand which the church can and must make of the youth is very simple, very difficult, and at the same time, very compelling to youthful idealism. Only Christians need apply. The church needs no involved pagans, even young energetic ones. The ancient dismissal of the catechumens before the celebration of the central mysteries of the church was a good idea, in symbol and in fact, and is still a good idea. The church must

be pure; in its actions and assemblies, it is the fellowship of the redeemed. Religion has a right and an obligation to be difficult, and to set high standards.

The demand placed upon the church is exactly the same. It must also be converted—Christian. But since salvation is a process, as well as an event, the church must, in its one-way history, change if it is to remain what it has always been and always must be: the body of Christ. The church is the incarnate *logos* of God. Incarnate: that is, it exists visibly in the individual and corporate acts of visible people. *Logos* of God: that is, the redeeming Word which has power because it is of God, and which is effective because, whether verbal or not, it is in a language intelligible to the world to which it is addressed.

The church must therefore change, if it is to remain the same thing. Like any Christian individual, the church must continually repent—as an institution—and live in the present. To be the sort of incarnate, redeeming reality which involves youth, I suggest four ways in which radical demands are made upon the church, by the times in which we live.

Worthy Doctrine

First, it is demanded of the church that it hold, obviously and openly, to sound doctrine, soundly defended. Here I mean, for lack of a more acceptable summary, a type of the Apostles' Creed. In Southern Baptist language, I mean creation, incarnation, redemption, resurrection, ascension, Second Coming, judgment, providence, and the church universal. This is the central core of faith. This faith has been radically held and radically

lived by the power of the Holy Spirit. This very faith, flung into the teeth of a world which thought it foolishness and treason, wrote the Bible, built the church, and conquered the world. To this faith the church must hold—and to no other.

What the church has done is to confuse the faith with some particular defense of that faith, and in so doing has been extremely unwise. The Catholic Church's ignominious argument with heliocentric astronomy is only one of many encounters in the ridiculous, losing battle with science which the whole church has been waging with science for several centuries past.

The church is obviously in a jam. The language of proof which it seems forced to speak in the twentieth century—that is, the scientific language of empirical verification—is a language rigged to make impossible and absurd just those things which the church feels it must believe. There are several possible ways out, which I only have space to mention. One is to use a different language, such as the language of material symbols—of art. But Baptists are children of the eighteenth-century enlightenment, and never learned to speak it. Second, the church can, and should, attack the whole system of logical positivism, which has developed the empirical verification theory of truth—should attack positivism at its very root, at the premise level. The third way is to withdraw from the battle of historicity altogether. Withdrawn, the church speaks of existential encounter, of the ground of being, of ultimate concern, of the God who is no longer "up there," but who "dwells within." Thus, the church gives up all the objectivities of religion which are vul-

nerable to attacks from positivism, and makes religion out of what is left within the depths of the individual soul.

This way is far more attractive to youth than the dogmatic complacency, shallowness, and preoccupation with institutional trivia which is endemic in popular program-oriented religion.

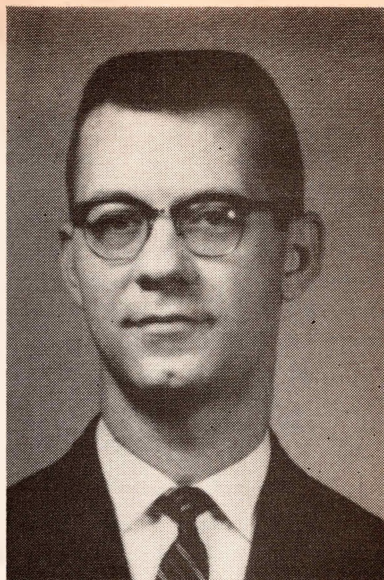
Whatever the defense, it must be real, and effective. Religion cannot afford to defend itself in ways which make it a foolish pushover for its educated enemies. Only people who can defend it effectively, with genuine learning and Christian humility, are worth having as leaders in the church.

Avoiding Secularism

The second demand is an internal one. The church must be eternally vigilant, lest its secular tools, good when rightly used, turn into corruption. For the most part, Southern Baptists are strong because they have very properly adopted, from the world of business and advertising, the most efficient methods of promotion and management. Yet these things are ultimately secular, and they seem to have entered into the very heart of denominational life—into its administration, its polity, and its machinery.

Southern Baptist administration is dedicated to efficiency—a virtue, granted, but a secular one. It leads inevitably to a statistical, bigger-is-better understanding of religion. It sometimes leads also to the corollary that activity (which is measurable) is good for its own sake. The more the better. The result is a machine which sometimes seems to be run for its own sake.

The machinery itself is, if one be honest, a secular form of sacramental-



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ism. Our church calendar is promotional, not religious. We have weeks and days, usually with offerings. We celebrate various promotional feasts but not the feast of Pentecost. All this busyness works quite well, statistically, but I think perhaps the body of Christ has gotten pinched between the gears. The primitive church had a program of religious education which consisted largely of a series of Lenten exorcisms and the memorization of a short creed, but it did fairly well. Presumably their success was the work of the Holy Ghost, because they didn't have any help from Madison Avenue. I wonder, today, what has happened to the Holy Ghost, and I

suspect that the young people who are searching for religion, and can't find it in the church because all they see is machinery, are wondering too.

Our polity makes the problem worse, because in spite of its genuinely noble definitions, in practice it works out to be a least common denominator democracy which often puts the exercise of intelligent leadership at the mercy of a rabble-rousing clique of demagogues. Idealistic, educated young people take one look, and become spiritually nauseated. Some pastors, to give them credit, do too.

Wanted: Charisma

The third demand which involved young people make of the church is that it give them a charismatic leadership, with whom they can identify. By nature, and as a proper part of maturing, young people are rebels, but they need and want guidance—even authority. What they need they will get, but they demand a leader different from a parent or home town pastor in several interesting ways. First, whatever his age, the charismatic leader is a contemporary of young people, and speaks to them as adult to adult. Second, he has young concerns and enthusiasm, and is usually a rebel himself. Third, he appears unshockable. He will listen to anything. Fourth, he is talented. It is this sort of person who captures the loyalties and enthusiasms of young people, by his very existence.

But, such is our blindness, this is the very sort of person that Southern Baptists have, in the eyes of some, seemed to exclude from positions of leadership and responsibility. Having done so, they are surprised and angry when this person's criticisms become

acidly sharp, and even more angry when young people listen and agree. Thus, if Southern Baptists want their young people involved, they are going to have to accept, even welcome, into positions of leadership, those slightly older young people to whom the youth will listen.

Awareness of Others

The fourth demand which involved young people make of their church is that it have an ecumenical *spirit*. Here I mean nothing ecumaniac; I hold no brief for the least common denominator organic union which some agape-smitten enthusiasts sponsor. Yet, at the same time, I know that Christianity is nearly two thousand years old, and has always been just about as Christian as it now is, even in the Middle Ages, which Southern Baptists totally ignore. Christianity has many forms, some that we do not know could bless us, if we were open to them. Personally, I have come to a new appreciation of the doctrine of the Incarnation—of God's becoming flesh—by realizing that it validates the doctrine of creation, and transforms all created things into sacraments. I have come to a new appreciation of the cloud of witnesses in Hebrews by discovering what medieval Catholics thought about saints. There is, in short, a richness in what God has already given to the church, beyond all that we as Southern Baptists ask or think. Young people know this, and visit around. When they find something good, they want to bring it home, only to find too often that home—the home church—won't have it, or them either. At this point young people become suddenly and violently uninvolved.

Capitalize on Virtues

If Southern Baptists can measure up to these demands, then we will be able to take advantage of certain real virtues which we already have, which, if properly presented, can challenge and involve the best there is in modern young people—the best of their intellect, education, and devotion. I find three of particular relevance.

First is sheer size. Southern Baptists have numbers. We have power and influence, if not prestige. We do things in a big way. Put in secular terms, a big fish in the Southern Baptist pond is a big fish. This is exciting. The second virtue is the program. This vast structure of promotional machinery, whatever its practical difficulties and potential dangers for corruption, is a powerful instrument. It is our chief contribution to modern Christianity. I have said some harsh things about it, and I mean them, because I think we have become program-idolators, confusing means with ends. *But as means, rigidly kept the servant of content, constantly reviewed by our best critical minds, the program can be an instrument of great good.* As such, it is also exciting. The third virtue is what I might call Southern Baptist piety. It is a religion of the multitudes, sound at the core, which seems to be immune to theological fads and gods who are no God. It may sometimes be uneducated, and badly defended and expressed. It often has a bad image. But it is real, nevertheless, and as such it is a notable virtue.

Genuine religion, vast multitudes, and efficient administration—the combination is a field of service difficult

enough to challenge the best of talent, and valuable enough to challenge the best of dedication. It is a combination which, therefore, can involve young people in the church, if the church is willing to let them be involved.

Trusting Young People

Letting them be involved means giving them freedom, and responsibility. Freedom means freedom to learn, to explore, to criticize, to choose their own leaders and get them accepted by the denomination. Responsibility means real power—the ability to make real decisions, influence real policies, now, and more in the future. Young people—especially those with talent, education, and insight—need to know for sure that they are wanted, and that they will be used. They need to know, on the basis of present denominational behavior, that trusteeships and officers do not go only to pastors with big power bases, or to the yes-men of powerful executive secretaries. They need instead the real prospect of a future of responsible denominational service which will excite and involve them, here and now, in their days of preparation.

This much openness to youth is dangerous, particularly to a settled, vested, working institutional structure like the Southern Baptist Convention. But we really have no choice. We must gamble everything on the next generation eventually, or we are dead. We might as well do it happily, and early, while we are still alive to argue for

[Continued on p. 31]

A Case for . . .

Editorial Freedom and Responsibility of State Baptist Papers

Purser Hewitt

At irregular intervals, some good brother, possessed of the best of intentions, arises in our midst to propose a Convention-wide newspaper or news magazine for Southern Baptists.

As a general rule, we would favor such a program, since we believe the printed word, made available, has power, appeal, and influence unmatched by any other medium.

But too often the proposal for such an enterprise is coupled with the suggestion that the new publication take the place of our state papers. At this point we humbly, fraternally but emphatically dissent.

If proposals for a Convention-wide paper mean elimination of state papers, we're opposed to them. If such a paper were to prove even crippling or limiting in its effect on our state papers, we would be among its foes.

Many years of interested participation in denominational affairs at all

levels leads the writer to the conviction that the state papers are among the most effective instruments operating among Southern Baptists. Seldom have the individual papers been given the credit that is their due, and never have the publications been properly appreciated in the aggregate.

We say this with knowledge of the various credits that have been given, and the assorted praise that has been voiced concerning the work of the papers. That devoted company of God's anointed, the editors, has been lauded, but withal, inadequately. We are not saying the state papers have not been given favorable evaluation by many. We are saying that the evaluation given has not been sufficiently high.

Impressive Credentials

We say this for several reasons. While inferior to the pulpit wherein

God's ordained prophet stands, the state Baptist papers are second to no other agent or agency in instructing, informing, and inspiring our people. This has been our observation through many years. This impression grows with time.

For many Baptists, the paper is their only link with the progress and program of the denomination, save for the valuable dribblets which may be soaked up from the local church bulletin.

The advancing circulation of the papers; the increasing interest manifested by readers; indeed, the mounting criticism of the papers: all serve to indicate the expanding place in the denominational picture of the state editor. It is at this last point, criticism of the state Baptist press, that we want to dwell.

Censure si, Censor no!

The far-reaching adjustments now taking place in the living, working, studying, and worshiping patterns in our society have given rise to questions and quarrels with which the denominational papers have had to deal.

In the process they have drawn criticism and complaint. This is inevitable and we think it healthy. We favor the freedom of the readers to praise or to censure their papers, but they have no right to censor the denominational press. Censure si, censor no!

Responsibility

The only censorship permissible is that of responsibility, exercised by the editors in their individual judgments. The editor's judgment is reinforced by his dedication to the biblical revelation, his sense of divine calling, his respect for his denominational co-

workers, and his desire to serve his constituency.

It is presumed that the editor has been chosen because he has revealed to the selection committee his well-rounded and deeply grounded sense of responsibility in the essential task to which he is being called.

The editor must be responsible in his writings and must keep this requirement ever before him. It must govern his course when the alternatives open to him as a writer seem likely to awaken protests and controversy. The editor must counsel with his courage and no less with his conscience.

This sense of responsibility, exercised at all times and on all topics, is what the editor owes his readers.

Freedom

The much-heralded freedom of the press is the freedom of the people to have access to information and informed opinion, responsibly expressed.

In turn, the readers and denominational leaders owe the editor freedom to write what he, as an individual, sees and interprets among the shifting scenes and events within the denomination and in the world itself.

The state papers are strong at the point of individualism. Their diversity springs generally from their varied environment and constituency as well as from the personality of their editors. With their fields assigned by state boundaries, editors are sensitive and responsive to their own people.

In this area editors are given, and justly so, great latitude in the form and content of their papers. By experience and observation, they learn the techniques best suited to serve their home state people.

Mutual Core of Concerns

But in the consciousness of strength in diversity, there are certain patterns into which identical responsibility falls to all the state editors. They are responsible for improving the quality of journalism practiced in their papers and by their staffs.

Strange as it may seem, elevating quality often is controversial since change is always opposed by some. But better papers will mean better service to readers and more interest by readers.

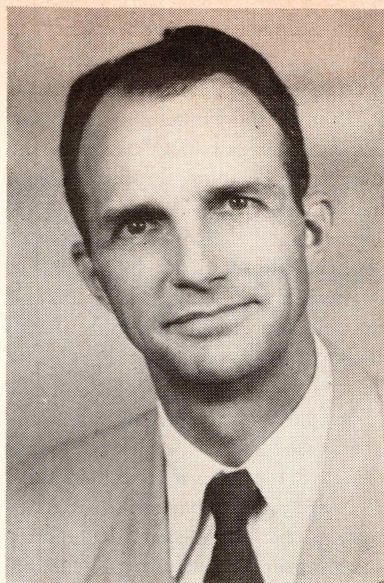
Editors are responsible for opposing without compromise injurious attacks on basic Christian doctrines. There can be no doubting this assertion. And again, the editorial sword is unsheathed always when moral principles are at stake.

These are clear-cut cases. But editors of state Baptist papers have a responsibility when the issues are not so easily identifiable, when shades of opinion are involved.

Premium on Fairness

Not always will the role of the editor be that of the persuader. Often it must be a case of reasoned and reasonable explanation. State papers, as indicated previously, are the principal source of information for most of our people. This makes the responsibility of the editor pressing indeed where there are alternative courses of action available, and disagreement as to the wisdom of the separate paths which may be followed.

In such cases, the editor is not shut off from taking sides on the issues or programs involved. But he is enjoined by his sense of responsibility from presenting only one set of arguments.



PURSER HEWITT

Jackson-Clarion Ledger
Jackson, Mississippi

Even a casual observer of the various state papers sees strengths and weaknesses in all of them. But it would be a man of great conceit who would imagine himself capable of making arbitrary or infallible decisions as to wherein strength and weakness lies in the several papers.

Human, Yes!

It is granted that some editors are not producing the best papers of which they are capable. But there is scarcely a man in the editor's chair of a state

paper who is free from other responsibilities that limit his all-out performance as a seeker and recorder of the news and the interpreter and emphazier of that news.

By and large, the state papers are molded to the shape the editor deems best designed to serve the peculiar readership of that medium. It would be a mistake to attempt conformity in content or reproduction for these separate organs.

In the same vein, it would be a mistake to use controls and restraints upon the editors to channelize their thinking or their expressions. Editing, like preaching, is a creative endeavor. It calls for imagination and originality.

It requires that the producer of a paper which is lively and interesting be afforded opportunity for mental and spiritual stimulation and refreshment.

These do not exist in a cramped and confined atmosphere. The editor's office must not be made into a prison cell. His mind must not be compressed into a mold.

The editor must not have a censor reading over his shoulder or the threat of a censorship hovering across from his desk. The wise editor occasionally will ask selected and qualified persons to consider his work prior to publication. But he should not be *required* to submit manuscripts to anyone in advance of publication.

Our denominational papers in the states are one of the prime influences for spiritual growth and maturity of our people. They are functioning, in almost every instance, with increasing effectiveness and service.

Our editors merit praise; they need counsel and criticism; they must be given freedom with responsibility. They cannot endure censorship.

A GREATER CHALLENGE AND INVOLVEMENT

[Continued from p. 27]

the aspects of the past which we really believe are worth preserving, and while there are still some talented young people left. In a really free interchange between youth and maturity, idealism and realism, criticism and pragmatic compromise, the truth, by the grace of God, will come. It will certainly come in no other way. If we give young people real freedom, and accept what they find in their freedom; and then give them something real to do with it, they will be-

come involved. The challenge of a great responsibility, undertaken with dedication, and carried out in genuine freedom, is what will capture the youth. It will take great courage for Southern Baptists, as a denomination, to trust the youth so far. But to do so is to trust the future, and to trust the providence of God, in that way which leads to life and health as a part of God's redeemed fellowship, the church.

SPECIAL SECTION

A Jungle or a Garden?

ROBERT J. HASTINGS

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it . . . lest ye die" (Gen. 3:2-3).

IF YOU HAD YOUR CHOICE, would you live in a jungle or a garden? It would be an easy decision; we would pick the garden. Because a garden is a place of sunlight, whereas the foliage grows so thickly in a jungle that it is a place of darkness. A garden is a place of peace, whereas a jungle is saturated with the fear of unseen dangers. A garden is a place of health and life, where beautiful flowers cheer the soul and vegetables and fruits nourish the body. But a jungle is infested with disease and death. Wild animals, poisonous snakes and insects, tropical diseases, sinkholes, and quicksand cast a pall of death. The law of the garden is peace and its spirit is "live, let live, and help live." The law of the jungle is fear. Its spirit is "might makes right," and its doctrine is the survival of the fittest.

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Life began in a beautiful garden. God placed Adam and Eve in Eden, where they enjoyed, not only the bounties and beauties of a luxuriant garden, but also the presence and fellowship of God himself. There was only one restriction. God circled one tree, saying that Adam and Eve could have anything else. But they were to leave this tree alone. It was off limits. It was forbidden.

Why? It was Jehovah's way of saying: "Adam and Eve, you are not God. You cannot have everything for yourself. You must learn self-discipline and self-control. This one tree is a sign of my sovereignty and holiness. Leave it alone."

Self-control (recognizing what rightly belongs to others and to God) is a part of the growing up process. Self-discipline is one sure sign of maturity. "He that ruleth his spirit [is better] than he that taketh a city" (Prov. 16:32). A baby knows nothing of self-discipline. He cries at two

o'clock in the morning for his bottle, oblivious of the feelings of anyone in the family! As a toddler, he wants his playmate's toys for his own and madly cries, "Mine, mine!" when his mother tries to take them. When he goes to the department store, every toy on the floor is his. He has no appreciation for cost, and no recognition of the privileges and sensitivities of others.

Unfortunately, we have some twenty-year-old babies in the world, as well as some who are forty, sixty, and even ninety. A baby is not a child who wears diapers, but anyone who lives in a little world of self.

So God was wise in limiting Adam and Eve. He was also wise in allowing them to break his command if they chose. Only as they had the choice to obey or disobey would they truly be free. God has always desired that man would serve and obey him voluntarily. He could have built a wall around the forbidden tree, making it impossible for Adam and Eve to pick the fruit. But this would have been righteousness by coercion, not choice.

The Tempter Enters

Satan whispered in their ears and raised doubts in their minds. "Who is God to say you cannot have this fruit? How does he know what's best for you? Aren't you tall enough to reach the fruit, and strong enough to pick it? Why deny yourself *anything* you want? Why not enjoy life to the fullest?"

In this temptation, Satan was trying to change the garden into a jungle, a place where one can have anything he wants if he is big enough and strong enough to take it!

And since that fateful day in Eden, there has been a ceaseless struggle

between the forces of evil which would make this world a jungle, and the forces of light which want a garden.

We do not know how many days, weeks, months, or years passed until the first couple yielded. We do not know how many times they looked with longing eyes at the fruit, or savored its delight, or imagined its secret joys. But one day they took matters into their own hands. They forsook the spirit of the garden and resorted to the law of the jungle: Might Makes Right. They picked and they ate. They showed God *who* they were, how *important* they were, how *big* and how *brave* they were!

But those who choose the jungle way of life must also trade peace for fear. And fear came to Adam and Eve. When God called for them in the cool of the day, Adam replied, "I was afraid . . . and I hid myself" (Gen. 3:10). Any person who takes matters into his own hands and lives ruthlessly and recklessly will always hide in fear! Those who live in the jungle know they must kill or be killed, hide, or be found. And Adam and Eve by their choice had changed Eden into a jungle!

As God drove them from the garden, he promised a Redeemer. Someday a Saviour would come to bruise Satan's head, and in so doing restore man to Paradise.

Until that day when, by the grace of God, we come to that blessed Paradise so beautifully described in the last chapter of Revelation, we are engaged in a relentless struggle. That struggle is the conflict between the garden and the jungle. It never ends.

Study the laws of the Old Testament, and you will find that all of them encourage self-discipline. Just

as a parent teaches his child to grow out of his little world of self, so God through his Law helps us to mature into unselfish, considerate persons. He teaches us how to make a garden, not a jungle.

These laws are summarized in the Ten Commandments. Take any of the Ten Commandments and see how this principle emerges.

Live and Help Live

Hands off my name: "Thou shalt not take the name of the Lord thy God in vain" (Ex. 20:7). In this Commandment, God draws a circle around his own name, saying that it is different, unique, holy. We are not to drag his name through the gutter of profanity and obscenity. But the law of the jungle reads: "I'll say anything I want to. God's name is not off limits to me. I'll curse and swear anytime I wish, and anywhere I wish." But who wants to live in a jungle of profanity and obscenity?

Hands off my day: "Remember the sabbath day, to keep it holy" (Ex. 20:8). Here God circles one day in seven, teaching us to discipline the use of our time so one day can be reserved for rest, for worship, and for service. But the jungle says: "Use your time as you please. Do what you please on the Lord's Day. Sunday is just another day. Use all seven for yourself. Forget this nonsense about one day being unique and different from all the rest."

Hands off your parents: "Honour thy father and thy mother" (Ex. 20:12). God has drawn a circle around our parents, saying to be careful how we treat them. We are not to run roughshod over them. But the jungle law reads: "Treat your old man and

your old lady any way you want to. They're old-fashioned, anyway. Ignore their advice. Forget the ideals they have for you!"

Hands off your neighbor: "Thou shalt not kill" (Ex. 20:13). Here God marks off the sacredness of human life. But the jungle has no respect for the life of anyone. It is kill or be killed.

Hands off your neighbor's property: "Thou shalt not steal" (Ex. 20:15). Yet the jungle lives by stealing what belongs to others, whether by gun-point at midnight in a dark alley or in broad open daylight in a "deal."

Hands off your neighbor's reputation: "Thou shalt not bear false witness" (Ex. 20:16). You may not have a famous name which will go down in history. Your name may not be engraved in monuments of granite or marble. But God has circled your name, the name your parents gave you at birth. And he said no one is to defile it with half-truth, lies, gossip, or slander. Does the jungle recognize this law? No! Because the aim of the jungle is to exploit and expose and then kill. And poisonous words can be as deadly as poisoned arrows.

Hands off your neighbor's wife: "Thou shalt not commit adultery" (Ex. 20:14). The jungle says to obey every beastly instinct, to satisfy every fleshly desire. It says: "You can have any woman you want if you are smart enough, clever enough, bold enough, cunning enough, beguiling enough, or big enough to take her." But in his law, God has circled every home in the land. He has said: "Another man's wife, another woman's husband, is off limits. Leave her alone. Do not so much as lift an eyebrow to wreck the stability of another man's family."

Hands Off the Tithe

. . . *Hands off the tithe*: "All the tithe . . . is holy unto the Lord" (Lev. 27:30). Moving now beyond the Ten Commandments, we come to this significant verse which tells us God has circled one dollar of every ten. He says that the tenth dollar is unique, different, separate, and holy. True, the ten tenths belong to God for the whole "earth is the Lord's, and the fulness thereof" (Psalm 24:1); but in a distinct sense, he has drawn a circle around the tenth the same as he did the tree in Eden, around one day in seven, around the property of one's neighbor, etc.

Why? Because God is so poor he needs our tenth? No! But because we need the discipline, the self-restraint, the compassion, the generosity, and the unselfishness that often accompanies tithing. In the law of the tithe, God is not so interested in saving one tenth of what we earn for himself as he is in saving us from our own selfishness and greed. The garden says, "Live and help live." The jungle, "Might makes right. Get what you can while the getting's good. Keep everything for yourself. Get, but never give. Kill, but never heal. Stuff yourself, but never share. Prefer gluttony to generosity."

Christian stewardship is the opposite of the jungle. The Christian steward is living for something far bigger than himself. Not only is he liberal with what he has, but he respects the rights of others and the prerogatives of God. Never does he try to usurp the whole world for himself. Repulsive to him is the bullying, defiant spirit that shakes its fist to the heavens and declares its independence of both God and man.

Rather the Christian steward is quietly, patiently planting a garden in his own soul. And there is peace in this garden, and sunlight, and health, and life.

So stewardship is not an easy way to raise money for one's church. Rather it is the solution to most of the ills that plague our world today. It is the way to make gardens out of jungles. This is what Horace Bushnell meant when he wrote: "One more revival, only one more is needed, the revival of Christian stewardship. . . . When that revival comes, the kingdom of God will come in a day."

An Example

During the Civil War, night raiders carried away a slave mother and her baby boy from the farm home of Moses Carver, near Diamond Grove, Missouri. Tracking them down, Mr. Carver traded a race horse worth about \$300 to get the baby back, who was critically ill with whooping cough. Unfortunately, the mother had already been sold.

Returning the black baby to the farm, Mr. Carver and his wife reared him in their home. Because he was so truthful they named him George Washington, plus their own family name of Carver. Today we remember George Washington Carver as one of the foremost agricultural scientists of the past generation.

George was a sickly boy, and Mrs. Carver taught him to work in the garden and do other household chores. He became quite skilful at raising flowers, and sick neighbors could always count on a bouquet from the little colored boy.

He lived in a woodshed and took in washings to pay his way through Simp-

son College in Iowa. On graduation, he took a teaching job at Tuskegee Institute in Alabama and set up a laboratory. Here he became a genius at working with plants. He developed 53 different products from the feathers of turkeys and birds; 100 different ways to serve the tomato; 250 medicinal properties of plants; and 500 varieties of dyes from roots and stems of plants. For example, he rediscovered the royal blue tint which the Egyptians used centuries ago to paint the tombs of their kings. He developed the formula from the red clay of Alabama.

In 1912, the boll weevil swept out of Mexico over the South, destroying cotton, the traditional one-crop economy. Carver felt the South could be saved if some use could be found for such products as peanuts and sweet potatoes. Then farmers could diversify, and not depend entirely on one crop.

In the laboratory he prayed, "God, what is a peanut, and why did you make it?" And God told him 300 ways to use the peanut. Some of the by-products were milk, cereal, coffee, face cream, ink, soap, salads, vinegar, butter, oil dyes, wood stains, paints, flavors, and shampoos. Now there was a market for the peanut, and many farmers began raising them.

Carver refused to patent any of his findings, saying they were for the good of all. When he lost several thousand dollars in a bank failure, he shrugged it off with, "That's all right, I wasn't using the money anyway!"

From the time he was a sickly farm boy raising flowers in Missouri until he worked with peanuts and sweet potatoes in Alabama, George Washington Carver was planting gardens.

He was bringing color, and life, and health, and prosperity, and happiness to others. Had he lived by the law of the jungle he would never have shared a single rose with a sick neighbor, nor would he unselfishly and patiently nurtured 300 by-products from the peanut and 100 by-products from the sweet potato, nor would he have taken the red clay of Alabama and turned it into the royal Egyptian blue!

Each of us—in his own way—can plant a few seeds of happiness, water them with the tears of compassion, and nurture them with the hands of love. And in so doing, we will be practicing Christian stewardship.

One day while walking through the Memphis Memorial Park, Memphis, Tennessee, I noticed this poem on a marker. It reminded me of how the Christian steward is never alone, how his life is gathered up in a great partnership with God. I hope its words bless your heart as they did mine:

He who builds a garden
Has never worked alone,
The rain has always found it
The sun has always shown;
The wind has blown across it
And helped to scatter seed,
And he who makes a garden,
Has all the help he needs.

He who makes a garden
Should surely not complain
With someone like the sunshine
And someone like the rain,
And someone like the breezes
To help him with the toil,
And someone like the Father
Who gave the garden soil.

Oh, he who makes a garden
Has oh, so many friends,
The sunshine of the morning
And the dew when daylight ends,
The rain and gentle breezes,
The kind and fertile sod,
For he who makes a garden
Works hand in hand with God.

God's Word in God's World

JAMES Z. NETTINGA

YEAR IN AND YEAR OUT, one book among thousands published continues to outsell all others. It is the holy Bible, which is in greater demand today than at any other time in the history of Christendom. Last year the American Bible Society alone distributed nearly 50 million Scriptures in 492 languages and dialects to people in 131 countries.

At least one book of the Bible has been published into 1,232 languages and dialects. However, many of these tongues had to be reduced to written form before the translation could be made and then published by the society. Chiluba, for example, used by more than two million Congolese, was only a spoken language until put in writing by a missionary. In the same way, hundreds of other languages and dialects were reduced to writing by Bible translators—an achievement without parallel in the creation of written languages.

Problems Solved

Translation is not easy, nor can it always be literal. For such translations often create misunderstandings. To illustrate, the Mossi people on the fringe

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of the Sahara knew nothing about ships and had no word for "anchor." But they had horses and cattle which they staked out at night, using a picket peg. So the Bible phrase "steadfast anchor of the soul" became "steadfast picket peg for the soul."

In many instances, some of the most profound spiritual truths are communicated by phrases which may seem quite senseless to us, but are highly significant to others. Among the Shilluks of the Sudan, God's forgiveness is spoken of as "God spits on the ground in front of us." Spitting among the Shilluks is not an act of contempt or rejection, but can be a symbol of reconciliation. When, for example, a plaintiff and defendant have had their case tried before a chief or king, the punishments have been meted out and the fines paid, the two men are then required to spit upon the ground in front of each other to signify that the case is terminated, all is forgiven, and the accusations can never come into court again.

A Shilluk pastor could, therefore, say to his people: "We have all sinned against God, and he had a case against us, but rather than punish us, he was in Christ reconciling the world to himself. By faith we know that God 'has spit on the ground in front of us' to show that our sins will never come

into his presence again!" The idiom may seem strange, but it is the vehicle needed to tell the good news to the Shilluk people.

Solid Foundations

The American Bible Society was founded 150 years ago, in 1816, to put Bibles into American homes cut off from their British supply by the Revolution and the War of 1812.

The founding president was Elias Boudinot, who had been president of the Continental Congress and a close friend of George Washington. Boudinot was succeeded by John Jay, the nation's first Chief Justice. Other famous names appearing among early members of the Society's Board of Managers and Officers are Samuel Mills, Jedidiah Morse, Francis Scott Key, James Fenimore Cooper, DeWitt Clinton, Stephen Van Rensselaer, and Richard Varick.

Three Baptist laymen—John E. Cauldwell and Thomas Stokes of New York, and Thomas Shields of Philadelphia—served on the first Board of Managers of the American Bible Society 150 years ago. One of the first overseas appropriations by the Bible Society was to support the translation and printing of the Bible by William Carey.

From its founding in 1816 until now, the Society has distributed more than 700 million Bibles, Testaments, Scripture portions and selections. This, however, is but a beginning.

The Road Ahead

When we hear that in less than 40 years—within our own lifetime—this already overcrowded planet will double its population and expand into

over six billion inhabitants, it becomes obvious that the American Bible Society must exert every effort possible to meet the challenge of this population explosion.

To date, we of the Western world have furnished armaments, motion pictures, and physical aids in abundance to the rest of the world; but the supplying of Scriptures has seemed to be the very last of our considerations. Two cases in point: in Northern India 40 years ago one portion of Scripture was available for every ten literates; today there is but one portion for every 300 literates. Also, it is estimated that in Africa alone there are 800 languages and dialects. Yet, the whole Bible has been translated into only 72 of them. In 11 countries of Africa, a complete Bible is still not available in any local vernacular.

Another problem faced by the Bible Societies today is the widespread distribution of subtle atheistic literature. Approximately 1.5 billion dollars is spent annually for the dissemination of this kind of reading matter.

The American Bible Society, one of the 27 national Bible Societies comprising the worldwide organization known as the United Bible Societies, has engaged with its sister agencies in a great global program of Scripture Advance entitled "God's Word for a New Age."

Role for Baptists

Confident that Baptists of today will answer the challenge of Bible reading and sharing in the spirit of John E. Cauldwell, Thomas Stokes, and Thomas Shields, who answered it in 1816, the American Bible Society has pledged itself to an annual distribu-

tion of 75 million copies of Scriptures in 1966—its 150th Anniversary Year. This will be one half of the goal of 150 million set by the United Bible Societies in its program of advance, "God's Word for a New Age."

Baptists can undergird the future by commitment to these goals of Bible Society work.

A Bible for every Baptist home;

At least a New Testament for every Baptist;

At least a portion for all who can read in the countries where Baptists are at work;

An opportunity for every Baptist to distribute Scripture in personal witness.

The American Bible Society is deeply grateful for the long and close relationship it holds with the churches of the Southern Baptist Convention. The increasing support it is receiving through the churches affiliated with this Convention is making possible significant progress toward the realization of the goals of the Society. In every land and language in which the churches of the Southern Baptist Convention are at work, the Society is supplying Scriptures and assisting in their translation, revision, and distribution. Only by redoubling, indeed by trebling, our mutual endeavors can we begin to meet the Scripture needs of our time.

Unconquered Frontier

Just before his tragic death, President John F. Kennedy, in a letter to the American Bible Society, said: "An inspiring record of human confrontation by God, of judgment of

the temporal by eternity, the Bible is a synthesis of that which abides and endures."

Yet, some 50 million in the United States alone have still to be confronted with the Word of God. As one goes to the non-Christian nations of the world, this figure rises to hundreds of millions.

In the world of the sixties, the demands upon the resources and imagination of the American Bible Society and the twenty-six sister Societies will be constant and continuous for passing on God's Word to this new age.

As the American Bible Society observes its 150th Anniversary, it does so in humility, realizing that its greatest challenge lies ahead.

The Society looks upon its sole "product"—the holy Bible—as God's intimate letter to mankind. It is addressed to every person in the world. It comes not primarily as a book about religion or about God; rather, it comes as a very personal communication from God to each individual, regardless of his race, color, or creed. The American Bible Society shares with members and friends the tremendous task of distributing God's Word to all spiritually hungry people in this and every age. The unending task of the Society is to keep both church members, and those with no present religious affiliation, supplied with the Sacred Book.

The best place to begin this undergirding is to start at home in the local church. As one layman put it sometime ago: "If we conscientiously read the Bible and really believe its message, we will want to share it with others."

How to Determine the Spiritual Condition of a Church

C. W. BROCKWELL, JR.

While talking with a pulpit committee about their church, I suddenly realized they had given little thought to its spiritual condition. Most of them had seen their church the way a person sees a word. He first notices the vowels because they add spice and flavor to the word. Pastors also are guilty of looking only at the A E I O U of a church—its attendance, establishment (building), income, organization, and undertaking.

These facts and factors certainly may serve as indicators of a church's spiritual condition. However, one must readily admit these are deceptive indicators. A church can conceivably be mechanically healthy and spiritually ill at the same time. One cannot make strong words from vowels. Consonants must be used as they are the bone

structure of the word. Neither can a church's spiritual condition be determined by reading its A E I O U for the past year. A closer look must be taken at its consonants. "C" is a good one to begin with.

Check its calling.—What are the goals or aims of the church? What is its motif for existence? Is it primarily concerned with its spiritual impact or its community image? Paul warned the church at Rome that "they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5).

Check its capabilities.—Are there many gifts of the Spirit in the church? Are these gifts well distributed among the membership? Do the people possess the greatest gift, love; or are they majoring on a minor gift? When a church is spiritual, there will be many

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gifts of the Spirit in its congregation. "All these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

Check its character.—What is the character of a church? If it is strong spiritually, it (fruit) will be the fruit of the Spirit. Such fruit "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22-23). Beware of a church which substitutes hate for love, sadness for joy, turmoil for peace, impatience for longsuffering, harshness for gentleness, indifference for goodness, unbelief for faith, pride for meekness, and greed for temperance.

Check its countenance.—It naturally follows that inward character determines outward countenance. Likewise, the countenance or appearance is an indication of character. Paul outlined the spiritual countenance when he wrote the churches in and around Ephesus. "... be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph. 5:18-21).

Check its course.—The Spirit-filled church will have a planned course. It will be "endeavouring to keep the

unity of the Spirit in the bond of peace" (Eph. 4:3). A church pulling in all directions is certainly not Spirit controlled. The Spirit brings harmony, not conflict.

Check its confession.—A church may confess something is wrong or much work is to be done, but it should confess Jesus. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15). Is it not strange that the name of Jesus is so seldom heard in the conversations of God's people today? Is it because they fail to relate themselves to him? What or whom the people confess is very important!

Check its compassion.—John put it bluntly, but truthfully. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17)? A spiritually minded church will show compassion on men in need of food, clothes, and the gospel. Dr. George W. Truett once told his people: "A church that is not missionary does not deserve the ground on which its building stands."

These are some of the ways a church can determine its spiritual condition. Any church or people will do well to examine its condition periodically. But if it fails to remedy the weak points, its condition will be worse than before.



HISTORICAL PERSPECTIVES

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A Critique of the First London Confession of 1644

JIMMIE L. STEELE

A fundamental problem in Baptist history is the nature and extent of present-day Baptist indebtedness to the early English predecessors. The two mainstreams of early English Baptist development were the General and Particular Baptists.

The General Baptists were Arminian theologically and subscribed to the doctrine of a "general" atonement. For the most part by the end of the

seventeenth century, General Baptists had been absorbed into the Unitarian ranks. While appearing later, the Particular Baptists proved to be the more virile. They derived their name from the Calvinistic doctrine of a "particular" or "limited" atonement. These Baptists were steeped in Calvinism and "are the real forefathers of the modern Denomination."¹ They came out of the non-Separatist division of English Congregationalism. Unlike their Separatist brethren, the non-Separatists sought to reform the national Church and did not wish to sever all connection with it.

Jacob's Church

Following his return from exile in Holland, Henry Jacob organized in 1616 a non-Separatist church at Southwark. This church contained many members with differing convictions and experienced several divisions, beginning about 1630. A group who believed that baptism administered by a parish clergyman was invalid left

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¹J. H. Shakespeare, *Baptist and Congregational Pioneers* (London: The Kingsgate Press, 1906), p. 180.

the Jacob Church in 1633 and formed what may be called the Eaton Church.

In 1638 another group from the Jacob Church, subscribing to believer's baptism, was amicably dismissed. This group united with the Eaton Church, now under the leadership of John Spilsbery, which then became the first Particular Baptist Church. A study of baptism continued, and many members became convinced that immersion was the preferred scriptural baptism. In 1641 Richard Blunt traveled to Holland, where he may have been immersed by the Collegiants.² Upon his return, Blunt immersed Mr. Blacklock and in January, 1642, these two immersed fifty-one others.³

Confession of Faith

By 1644 the number of Particular Baptist churches had increased to seven. In that year to refute the accusation of radicalism, to clarify their position on baptism, and in an attempt to distinguish themselves from the Arminian General Baptists and the Anabaptists (with whom they were frequently confused), the seven Particular Baptist churches, represented by fifteen brethren, prepared and published their Confession of Faith.

Perhaps the largest difference between the Particular and the Arminian Baptists was relative to the doctrine of election, with the Particular Baptists adhering to the strict Calvinistic view that atonement was only

for the elect. The Confession contains numerous statements pointing to this belief: "yet the elect," "reconcile his elect onely," "to his elect," "reconciliation onely for the elect," and "wrought in the hearts of the elect." While these phrases, together with twelve articles on Christology and an article asserting that there is no "falling from grace," illustrate a denial of the Arminian tenets, there seems to be, nevertheless, an effort to temper the Calvinism expressed. The Particular Baptists were adamant Calvinists and were later forced to defend the rigidities of hyper-Calvinism, but the Calvinism of the 1644 Confession of Faith has accurately been termed "a moderate type."⁴

Emphasis on Preaching

One example of the attempt to modify the Calvinism of the Confession may be seen in the strong emphasis placed upon preaching. In article XXI a somewhat abating statement is made regarding the addressees of the gospel. With reference to the gospel, it is described as ". . . the Gospel which is to be preached to all men as the ground of faith. . . ." While this statement lies far from the general atonement of the Arminianists, it is, nevertheless, a partial attempt to lessen the degree of intensity of Calvin's Particular Election by preaching the "Gospel of the Elect" to "all men." It is interesting to note that a place is prepared for lay-preaching. The assertion is made that the gospel does not require "as absolutely necessary, any qualifications,

²Pope Alexander Duncan, "A History of Baptist Thought 1600-1660" (unpublished Master's Thesis, Southern Baptist Theological Seminary, Louisville, Kentucky, 1947), pp. 146-48.

³*Ibid.*, pp. 186-87.

⁴William L. Lumpkin, *Baptist Confessions of Faith* (Philadelphia: The Judson Press, 1959), p. 146.

preparations, terrors of the Law, or preceding Ministry of the Law," but only a "naked soule . . . to receive Christ. . . ."

One of the most striking discoveries to be made in a study of the First London Confession of 1644 is its remarkable affinity with the beliefs of modern Baptists. Believer's baptism is inextricably related to the development and history of Baptists, and article XXXIX strongly asserts that baptism is "to be dispensed only upon persons professing faith. . . ." Later editions of the Confession added to this article the phrase: "and after to partake of the Lord's Supper."⁵ The proper mode of baptism was stated explicitly: "The way and manner of the dispensing of this Ordinance the Scripture holds out to be dipping or plunging the whole body under water. . . ." This was the first Baptist Confession to set forth immersion as the proper method of baptism. It should be pointed out that subsequent critics of the Confession denied that Scripture defines baptism as immersion; and in later editions the phrase, "the Scripture holds out to be," is omitted.⁶

The Confession strongly asserts the authority of Scripture in all matters of faith and practice. Faith and knowledge of God and Christian duties, worship and service are seen not as contrivances of men, but as "the Word of God contained in the Canonick Scriptures."

The Church Described

A delightful discovery is seen in the definition of the church, for here one finds that the early Particular

Baptists, our forebearers, recognized the Universal Church. In article XXXIII it is stated: "That Christ hath here on earth a spirituall Kingdome, which is the Church. . . ." The confession points to the "Visible Church" as a local congregation of baptized believers, subject to the censure and judgment of Christ, recipient of the power of Christ, the right to practice the ordinances of baptism and the Lord's Supper. Every congregation was distinct and self-governing, but was exhorted to "have the counsell and help one of another in all needfull affaires."

It must be understood that these Baptists had been persecuted and misunderstood for their belief in religious liberty and their declarations that the Church and State must be separate entities.⁷ While it is true that a basic purpose of this Confession was to gain legal toleration from the State, it is also true that the Baptists wished to clarify their position on the Church and State controversy. They declared "That a civill Magistracie is an ordinance of God" to whom subjection should be given so long as they were not compelled to subscribe to ecclesiastical laws which were contrary to the dictates of their consciences.

Enthusiastically received, the Confession of 1644 is perhaps more expressive of Baptist beliefs than any other single confession. As a result of its influence, Baptists in England were granted legal toleration on March 4, 1647. It served apologetical and evangelistic needs at that time. Modern-day Baptists could profit much from a study of the First London Confession of 1644.

⁵*Ibid.*, p. 167.

⁶*Ibid.*

⁷Duncan, *op. cit.*, p. 154.

The Nature and Significance of the Philadelphia Confession of Faith

RAY B. POLLARD, JR.

Although they have held a particular aversion to formal creeds or statements of an authoritative nature, Baptists have, since their earliest days, used statements of faith to good purpose. A glance at these statements or confessions reveals that they seem to have served both to state the nature of the particular group and to serve as a witness or definition of their practices and doctrines. There were times of persecution and hardship brought about by false charges which demanded clarification. There were times of doctrinal dispute and confusion when it seemed desirable to restate certain common beliefs, never to coerce but to clarify.

The "Second London Confession," adopted in 1689, and which serves as the content of the Philadelphia Confession, was brought into being in an effort to demonstrate that the English Particular Baptists were, in fact, not so very different from the mainstream of English Protestants. As Dr. Stealey has stated: "It was an expression of the desire of Baptists of that period to show their relationship to other bodies of Christians and was, therefore, based firmly upon the Presbyterians' Westminster Confession of

1648, modified as to the doctrine of the church by the words taken from the Congregationalists' (Independents) Savoy Confession of 1658."¹

The Association

The Philadelphia Association arose out of a group of Welsh Baptists who had been attracted to the Pennsylvania colony by the unique policies of religious toleration in force there. They established the historic Pennepack Church under the leadership of Elias Keach. Soon five churches of the area formed the Philadelphia Association of Baptists in 1707. It later came to encompass an area extending from Virginia on the South to New York on the North. So great was the Baptist growth during the subsequent years that several other associations were formed, reducing the territory of the Philadelphia Association. It continued, however, to maintain a position of considerable influence and leadership in relation to the Colonial Baptist churches. This Philadelphia Association, meeting in 1742, authorized the printing of the Second London Confession, having adopted it formally in

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¹Sydnor L. Stealey, *A Baptist Treasury* (New York: Thomas Crowell and Company, 1938), pp. 48-49.

A
CONFESSION
OF
FAITH,

Put forth by the
Elders and Brethren
Of many
CONGREGATIONS
OF
CHRISTIANS
(Baptized upon Profession of their Faith)
In *London* and the *Country*.

Adopted by the Baptist Association
met at Philadelphia, Sept. 25. 1742.

THE SIXTH EDITION.

To which are added,
Two Articles *viz.* Of Imposition of Hands,
and Singing of Psalms in Publick Worship.

ALSO
A Short Treatise of Church Discipline.

With the Heart Man believeth unto Righteousness, and with the
Mouth Confession is made unto Salvation, Rom. 10. 20.
Search the Scriptures, John 5. 39.

PHILADELPHIA: Printed by B. FRANKLIN.
M,DCC,XLIII.

this session. It seems to have been in some use even in the years before its formal adoption.

The Confession

As might be expected from the close reliance of the original confession to the Presbyterians' Westminster Confession, it is quite Calvinistic in nature. "The Philadelphia Confession," says Dr. Stealey, "is strong on Calvinism and on the general or invisible church."² It was, in fact, more Calvinistic in tone than the earlier London Confession which had been published in 1644. It was also more complete and orderly, a result of its close kinship to the scholarly Westminster work. The Lord's Supper was not restricted to those who had received believer's baptism although many who otherwise accepted the content of the Confession, continued to draw the line with reference to this matter.

[▲] The Philadelphia Confession included two additional articles, one dealing with the singing of psalms, hymns, and spiritual songs, and the other referring to the practice of the laying on of hands to the baptized believers. These had been added to the 1689 Confession by Benjamin and Elias Keach. A closing appendix on discipline was authorized in the 1742 session and was presented in 1743, the work of pastors Benjamin Griffith and Jenkin Jones. By nature, then, it was generally a reproduction of the belief and practice of most English Particular Baptists.

A Significant Document

Relative to the significance of the Philadelphia Confession, much more

²*Ibid.*, p. 49.

can be said, for it proved to be one of the most influential factors in early American Baptist life. Here "... the first organization of Baptist churches in America identified itself with Calvinistic theology, a fact which was destined to give direction to American Baptists theologically."³

This was all the more significant when seen against the fact that it had seemed that American Baptists were following the Arminian line similar to that of the English General Baptists. The Philadelphia Association was to demonstrate its influence and point the American Baptists in a different direction; however, for after the adoption of its Calvinistic confession, most of the Baptists of the East soon followed, thus marking a turning point in American Baptist life. The frontier Baptists were somewhat more hesitant to accept it, having a rather general distrust for all confessional statements; but in the 1780's, associations in Kentucky and Tennessee had adopted it.

[▲] Likewise, it was significant in that it provided a common ground for Baptists on which they could enjoy more unity among themselves. For instance, it has been pointed out by Dr. Lumpkin, "... the Confession became the basis of union of Separate and Regular Baptists of Virginia in 1787."⁴ It seemed to offer a clear and comprehensive statement of the beliefs and doctrines of the majority

[Continued on p. 72]

³Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 231. Used by permission.

⁴William L. Lumpkin, *Baptist Confessions of Faith* (Valley Forge: The Judson Press, 1959), p. 353. Used by permission.

Deserved Fame of John Bunyan

PAUL J. FORSYTHE

Recently on Sunday night, Dr. Theodore F. Adams of the First Baptist Church, Richmond, retold to his Sunday night congregation the story of John Bunyan's *Pilgrim's Progress*. To the large number of young persons present, it may have been surprisingly new; for some of the adults were heard asking pertinent questions such as: "Was it published during his lifetime? What was its reception? Is it read today?" To these can be added: "What kind of a fellow was he really like? Did not some think he was touched in the head? How much of a Baptist was he? Where did he get his education?" All of these have turned many back to reading about the tinker of Bedford, England.

At the same time, it was suspected that when Dr. Carlyle Marney, of Charlotte, North Carolina, took as his subject, "The Interpreter's House," for his Sprunt Lectures at Union Theological Seminary, Richmond, Virginia, early in March, 1965, he would draw

on *The Pilgrim's Progress*. Sure enough, Dr. Marney journeyed with Christian from the City of Destruction through the Slough of Despond, the Wicket Gate, and on to the Interpreter's House which he described with his characteristic, pointed effectiveness. For him, the house was the church and the interpreter the man of God to whom Christian could say, "You will show me excellent things as will help me on my journey." For you will remember the Cross and the losing of his burden of sin came afterward.

A New Look

These two occasions prompted a new look at "the world's best travel book"¹ and how it came to be written. The reader should bear in mind the period of English history in which Bunyan lived and other great persons who would not have dared to associate with him, not even Milton. John Milton's years span from 1608 to 1674, while

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¹Lawrence E. Nelson, *Our Roving Bible* (New York-Nashville: Abingdon-Cokesbury Press, 1945), p. 99. Used by permission.

Bunyan's ran from 1628-1688. Milton went blind in 1654, about the time Bunyan began preaching. The latter's *Abounding Grace to the Chief of Sinners* was printed in 1666, while the former's *Paradise Lost* reached the book stores in 1667. Both lived through London's plague of 1665 and its great fire of 1666.

William Shakespeare had ended his earthly pilgrimage in 1616, but such ones as Ben Johnson (1574-1637), Robert Herrick (1591-1674), John Dryden (1631-1700), Samuel Pepys (1633-1703), John Locke (1632-1704), and Sir Isaac Newton (1642-1727) lived in Bunyan's time. Thomas Macaulay said that one of the two most imaginative minds in England penned *Paradise Lost* and the other *Pilgrim's Progress*;² the latter having once been called by the *London Times* "the world's best supplement to the Bible."³ So Bunyan must not be sold short nor forgotten.

In a very real sense, John Bunyan's times made him. Charles I was born in 1600. In 1625 he succeeded James I, in whose reign the version of the Scriptures bearing his name was printed. England's Civil Wars of the 1640's were the undoing of Charles I, and he was beheaded in 1649. That began the era of Oliver Cromwell, who became the Lord Protector for nearly a decade. In the meantime, Charles II, who was born in 1630 returned from The Hague, was made king of Scotland, challenged Cromwell's authority, was defeated in 1651, and fled to France. When Cromwell died in 1658, Charles II returned to Eng-

land and was made king over all. Thus, Restoration began, but not for the Puritans and the Dissenters in that year of 1660. But to finish the kings, Charles II ruled until 1685, when upon his death James II came to the throne. Bunyan died in 1688.

Early Life

The illustrious tinker of Bedford was born outside of the city at Elstow prior to Nov. 30, 1628, because on this day he was christened. As was true for many poor persons at that time, the date of John's birth will never be known. His father, Thomas, was a maker and mender of pots and pans. He did right well for his family, and John could have had a better education if he had applied himself. What he early learned, he says he forgot. He has been described as a good boy, or average, or bad, depending on the writer and the standard used. He enjoyed Sunday afternoon play, pulling the rope and ringing the church bell when there was no service, and having fun at the expense of the older people. Had he been in school he would be called today a "drop-out."

About the time his mother died of the plague, Sister Margaret, too, in 1644, John signed up in the Parliamentary army and served for some thirty-two months. One tradition has it that while on military duty, the youth met a servant by the name of Mary whom he could not forget. He was no sooner home when he turned around to go after Mary to make her his bride. With gentle looks and two books, she joined the Bunyans in a district where the family had lived for over four hundred years. The

²*Ibid.*

³*Ibid.*

books? They were reported to be Dent's *Plain Man's Pathway to Heaven* and Bayley's *Practice of Piety*. Tradition also has it that Mary read these to him, even spelling out the words. To his first wife credit must be given for not only the four children, but the beginning of Bunyan's real education, religion, and home life. Still, for the five years between 1648 and 1653 he was boy, youth, husband, and father—all struggling within him for self-control and surrender to the finest. He did read the Bible, and he had the friendship of Pastor John Gifford to help him. This John Gifford had surprisingly founded the Bedford congregation of Baptists in 1650. Earlier he had been a major in the king's army in the Civil War. He was captured, condemned to death, escaped his guards, set himself up as a doctor, followed a dissolute life; then he was converted and became a preacher. As such, he became Bunyan's counselor.

Becomes a Preacher

This date is not fixed in Bunyan's life, but it seems Gifford baptized him in the River Ouse in 1653. Some say 1655. Between these dates John and Mary moved to Bedford, taking with them their four children—blind Mary, John, Thomas, and Elizabeth.

The year of 1655 saw Bunyan becoming a deacon, assuming leadership in the church, starting to preach, and Mary's death. Sometime between 1656 and 1658, John married Mary's friend, Elizabeth, for whom his daughter had been named. Of this union two more children were born.

Though not a school man, Bunyan's common sense and imagination made him more than an uneducated man

preaching to ignorant men. Scholarly volumes have had to say that his vigorous genius animated by a fervent spirit of devotion enabled him not only to exercise a great influence over the vulgar but even to extort the half-contemptuous admiration of the scholars. He was considered a strong preacher and a good pastor. But this five-year period ran out. Puritans and Dissenters lost out to Charles II and the Established Church. John Bunyan was advised to stop preaching and not endanger his family. He refused such advice and was arrested on November 12, 1660.

Imprisoned Preacher

At first his sentence for preaching as an unlicensed nonconformist was for three months with the threat afterward of banishment or death. This imprisonment stretched for six years. Each time he was offered freedom, he would always reply, That if he were out of prison today, he would preach the gospel again tomorrow.⁴ Bunyan had his Bible and Fox's *Book of Martyrs* in jail with him. He took to making thousands of shoe laces to provide for his family. He served as pastor to the other jailbirds, some of whom were Dissenters. And he wrote! Having produced four treatises before 1660, he added some nine more in this jail period and three more between 1666 and 1672. Most of these can be considered books.

Bunyan had a short spell out of confinement in 1666, but was returned for six more years with some liberty being granted from time to time.

⁴W. Y. Fullerton, *The Legacy of Bunyan* (London: Ernest Benn Ltd, 1928), p. 36. Produced for the Baptist World Alliance.

Once with local co-operation he slipped out of jail, visited his family, journeyed to London, contrived an audience with Charles II, safely returned to Bedford, and stole back into jail for the king had too much opposition to give him freedom. The story also is told how his daughter, Mary, in her blindness would feel her way along Bedford's streets to visit her father every afternoon.

Dr. W. D. Jackson of London, eminent Baptist minister, told the writer in Richmond recently that the jug in which Mary carried soup to her father in jail is in the Bedford museum.

The Act of Uniformity put Bunyan into jail and the Act or Declaration of Indulgence paved the way for getting him out. The latter was dated March 15, 1672; but Bunyan's name was not mentioned. Maybe he was already out unofficially, because he was called to the "pastoral office" in Bedford on January 21, 1672. His papers of official freedom were signed on May 8. For three more years he was Bedford's outstanding citizen. He preached anywhere and everywhere. The church seems to have met in a barn or more often outdoors. He began preaching annually in London, and sometime in this later period Bunyan was considered to be the unofficial chaplain to the Lord Mayor of London. And he continued to write!

Bunyan, the Author

Things again went wrong or right for the preacher in 1675. For six months he was imprisoned in the town jail on the Bedford Bridge. But most agree it was at this time he wrote *Pilgrim's Progress*, the first part being

printed in 1678. Its immediate public reception was unprecedented in English publishing. First read in the spring, a second edition appeared in the fall. Others followed until the tenth, which included the second part for the first time, was printed in 1785. After that, count was lost; but *The Legacy of Bunyan*, by Fullerton, which the Rev. Walter Bradley of Manakin, Virginia, brought back from Bedford, indicates that it takes more than fifty pages of the British Museum catalog just to register the various editions of John Bunyan's works. Some sixty treatises and books were written that reached the publication stage. Though *The Holy War* has been rather unknown and *Abounding Grace* little appreciated despite its deep spirituality, the world has heard of *Pilgrim's Progress*. It has been translated into 120 languages and, oddly enough, the Roman Catholic Church made its own version. A complete edition of all Bunyan's printed works appeared in three volumes in 1855.

Most volumes containing Christian quotations will have quite a few from Bunyan—his thoughts on prayer, giving, gratitude, temptations, and death. But one has only to know *Pilgrim's Progress* for illustrations to be plentiful. Critics "were compelled to own that the ignorant multitude had judged more correctly than the learned and that the despised little book was really a masterpiece. Bunyan is decidedly the first of the allegorists as Demosthenes is the first of orators and Shakespeare, the first of dramatists."⁵ One, Dr. John Owen, was asked by Charles II how he could

⁵Op. cit., p. 12.

listen to Bunyan; and this was the reply: "May it please your majesty, had I had the tinker's ability I would most gladly relinquish all my learning."⁶

Such ability did capture the literary world. Browning was led to express his awe like this:

*His language was not ours.
'Tis my belief God spoke;
No tinker has such powers.*⁷

Samuel Johnson, "who did not like to read books through, confessed that *Pilgrim's Progress* was one of the two or three books he did wish were longer."⁸

"Samuel Taylor Coleridge found therein theology painted in exquisitely delightful colors."⁹ After reading it twice, Coleridge felt it was the best commentary on the gospel by one not considered inspired.

According to John Greenleaf Whittier, Bunyan wove the spiritual journey into such a vivid story that "the infidel himself would not willingly let it die."¹⁰ Indeed an adult agnostic by the name of Robert Blotchford wrote that in his tenth year he knew it almost by heart. Evidently he didn't believe it!

A Pilgrimage Ended

John Bunyan's earthly journey ended on Friday, August 31, 1688. On a call to London, he went by Reading to intercede with a father who was much put out with his son. He

effected a reconciliation, but upon journeying again got caught in heavy rains and became ill at Holborn. He insisted on preaching at White Chapel, London, on August 19; and that finished his illustrious career. He died on August 31, 1688. He was buried in Bunhill Fields.

Besides the church and the museum at Bedford, there is a statue which bears the words taken from the *Interpreter's House* and applied to Bunyan himself:

*He had his eyes lifted up to Heaven,
the Book of Books was in his hands, the
law of truth upon his lips, the World
was behind his back, and he stood as
if he pleaded with men.*

But alas, final observations by Lawrence Nelson in the *Roving Bible* must be honestly stated. "The critics now vigorously agree that it [*Pilgrim's Progress*] is one of the world's masterpieces, and the common people sedulously leave it unread."¹¹

One volume has appeared to help correct this. John Bunyan's matchless story of Christian faith and victory has been retold by James H. Thomas under the title *Pilgrim's Progress in Modern English* and just released by the Moody Press, Chicago. It is a happy effort to recapture the simplicity, the imagery, and most of all the truth of Bunyan's immortal allegory. It is available in your Baptist Book Store.

⁶*Ibid.*, p. 11.

⁷*Ibid.*, p. 15.

⁸Nelson, *op. cit.*, p. 102.

⁹*Ibid.*, p. 103.

¹⁰*Ibid.*, p. 101.

¹¹*Ibid.*, p. 105.

Three Freedoms

POPE A. DUNCAN

Is there a Baptist in the English speaking world who has not sung:

*Come, thou fount of ev'ry blessing,
Tune my heart to sing thy grace;
Streams of mercy, never ceasing,
Call for songs of loudest praise.*

or:

*Mighty God, while angels bless thee,
May a mortal lisp Thy name?
Lord of men, as well as angels,
Thou art ev'ry creature's theme?*

Yet, few perhaps know that the author of those lines was a famous Baptist minister who preached at Cambridge, England, during the period of the American Revolution and about whom a biographer said: "He worshipped in the temple of truth with decent reverence; but at the altar of liberty he prostrated himself with the passion of a devotee."¹ Robert Robinson was a man to whom freedom for the church, freedom within the church, and freedom of the soul were Christian axioms. He and men like him

are a part of our Baptist heritage, and a study of this heritage will serve to remind us that these axioms need application no less in our own time than in his. Consider them briefly along with me.

Freedom for the Church

Even though the worst days of persecution in England were over when Robinson lived, Dissenters were as yet only tolerated; they were not truly free. They were still denied many public offices, and it was necessary for their ministers to subscribe to most of the Thirty-nine Articles of the Church of England. Robinson led the fight to rid England of such restrictions upon the life of Dissenting churches. Full liberty for the church to be the church was what Robinson and the Baptists were striving for. The state had no right to dictate to the church; no right to establish any creed. "No religion," he said, "can be established (by law)

¹Cited in Graham W. Hughes, *With Freedom Fired, The Story of Robert Robinson* (London: Carey Kingsgate Press, 1955), p. 45.

Dr. Duncan is president of South Georgia College, Douglas.

without penal sanctions, and all penal sanctions in cases of religion are persecutions."

It is no wonder that Robinson, like many Baptists in England, welcomed the American Revolution. He greatly admired Washington and saw the American Constitution as a document purposing to make the United States a land of true liberty for all. Writing to an American, he exclaimed: "Happiest of countries! Peace and prosperity attend you! I shall never see you; but if I forget the ability and virtue, that struggles to obtain all that mankind hold dear, let my right hand forget her cunning."

Robinson was only one of those who make up our heritage, a heritage which has uniformly sought full liberty for the church to be the church. We may rightly be proud of our record here.

This is all the more reason for us to be vigilant to counter any and every move which may in our time challenge the church's right to determine its own course of action. It is well for us to remember that while the first amendment to the American Constitution says that "Congress shall make no law respecting an establishment of religion," it also adds, "or prohibiting the free exercise thereof." This latter statement is equally as important as the first. It is not enough simply to prevent the establishment of a church; it is enough only if there is freedom for the church to be the church.

Freedom Within the Church

The freedom inherent within Baptist democracy was a joy to Robinson. He abhorred hierarchical power and any effort to reduce Christian diversity

to a uniformity. "Make religion what you will"; he wrote, "let it be speculation, let it be practice; make it faith, make it fancy; let it be reason, let it be passion; let it be what you will; *uniformity* in it is not to be expected. Philosophy is a stranger to (*uniformity*) and Christianity disowns it." He rejoiced in being a Baptist, in part at least, because Baptist polity positively encourages discussion and debate. He went so far as to say: "I am always edified by reading the controversies. I admire the constitution of our churches, because it admits of free debate. Happy community!" "We lead one another into the truth," he asserted, through our freedom to argue and to differ. He gloried in the fact that no *imprimatur* had to be secured from an ecclesiastical official before a Baptist could use the printed page to persuade others to see things his way. He saw variety of sentiment and practice in the life of Baptist churches as a very essential factor in their vitality. He would have agreed with E. Y. Mullins who said that "every form of polity other than democracy somewhere infringes upon the lordship of Christ. . . . Baptist congregationalism is the exact antithesis of the Romish hierarchy."²

In our desire to achieve quickly, we may all too easily bypass the harder road of democratic procedure for the easier road of authoritarian rule. In our noble aim to preserve the purity of the faith, we may violate our own convictions and seek to impose upon a minority or even upon a majority those propositions which we have come to believe are true, forgetting that

²E. Y. Mullins: *The Axioms of Religion* (Philadelphia: American Baptist Publication Society, 1908), p. 129.

we too are human, that we too are subject to error, that we too need to stand humbly before the sovereign God as teachable children. If, in the spirit of vindictiveness we rush in to crush those who stand in our way in the Christian fellowship, if we ignore their rights, we have violated the very democracy which we have avowed, for a first principle of democracy is the protection of the rights of the minority. It is the authoritarian, not the democrat, who ruthlessly crushes and destroys his opposition. Freedom within the church is just as precious a part of our Baptist heritage as freedom for the church. If we give it up, we will be like the Indian in Dr. Mullins' story who found a leather pouch of pearls. However, not knowing the value of pearls, he threw them away, "but kept the pouch as a convenient receptacle for his tobacco."³

Freedom of the Soul

As concerned with these other freedoms as he was, Robinson did not forget that the most meaningful liberty flourished in the deepest recesses of man's soul. This is that inner indestructible freedom which is the gift of God in Jesus Christ. He was concerned that every man and woman should enter into that freedom which comes from a personal knowledge of incarnate truth. Faith cannot be coerced or compelled "... the nature of

faith does not admit an imposition; it signifies nothing to say, kings command it; if angels commanded it, they would require an impossibility, and exact that of me, which they themselves could not perform." He once imaginatively placed these words on the lips of Christ: "The enemies I oppose are ignorance, pride, malice, avarice, and all other evil dispositions. . . . My end is answered, when the human soul is freed."

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:35,37-39).

Before Savonarola was to be hanged and burned in the public square of Florence, he was stripped of his monk's cloak; and his hands were bound. The bishop then intoned over him: —*separo te ab ecclesia militante et triumphante*, "I separate thee from the Church militant and the Church triumphant." Whereupon Savonarola quickly replied, "From the Church militant, thou canst do that, but not from the Church triumphant, that is not thine to do."

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

³*Ibid.*, p. 135.

The Annals of Mankind

J. W. STORER

The subject is "The Annals of Mankind." Someone once wrote of "the short and simple annals of the poor." This shall not be lengthy, and the subject, at least, is not poor.

The word history is used in two senses—it may be the record of events, or it may be the events themselves. In a wider scope, history is all that has happened in the phenomena of human life; it is a description of everything that undergoes change as related to mankind; of ideas and of what we term nature.

The earliest known prose origins of history are the inscriptions; these are of various kinds and relate contemporary events, even pose inquiry—the Greek root of our word history.

Herodotus, fifth century B.C., who has been called "the father of history"

was remarkable for his approximation of truth and the vastness of scope dealing with it. The historical writing of Thucydides was of greater virtue than Herodotus, though still in the form of annals. Follow on through the decades and centuries of historical development, and there stand out like bright stars in a clear night the names of Sallust, Livy, Tacitus, Suetonius, Eusebius, Jerome, Orosius, Petrarch, Martin Luther and his antagonist, Cardinal Baronius, Muratori, Henry VIII's Chaplain John Leland—the roll call is always the recital of historical development.

In more modern times came the dramatic historians; Gibbon and Thomas Carlyle, not to forget John Richard Green, Motley, Prescott, and others. Shall we agree that Arnold Toynbee (*A study of History*, ten volumes) is today our most distinguished and comprehensive historian?

Dr. Storer is executive secretary-treasurer of the Southern Baptist Foundation.

He deals with events, their meaning, and dares to draw moral judgments.

1918 to his assumption of power in August 1934.

Biographical History

So much for a brief word about the developments of historical analysts. Before we come to consider the history of the Southern Baptist Convention, may I lay down a principle which I have followed in my study of and also an interpretation of history, a principle with which you may not agree? It is that biographical history is also a contemporary history of the nation and thought processes which led to the emergence and life of those great figures. No one can adequately write the biography of a great man without at the same time giving the history of the events that preceded and surrounded him. To quickly document this thesis, let us consider but three.

G. Salvemini does exactly this in his monumental "Napoleon Bonaparte, His Rise and Fall." Douglas Southall Freeman in his six volumes on Washington also gives us the history of events leading up to the Revolution, and following its victorious conclusion, the birth of a new nation with its painful emergence from the womb of time.

It is just too near the tragedy of World War II to write a considered and fair appraisal of Hitler. Perhaps the best English work is Bulloch's *Hitler, a Study in Tyranny*. In German it may be Hans-Adolf Jacobsen's three volumes, *The Second World War in Pictures and Documents*.

But there can be no explanation of Hitler which does not begin with the treaty of Versailles, or include the political ferment of Europe from

Denominational Historian

The function and office of the denominational historian is difficult of definition, since his subject requires exposition as well as interpretation. Unlike so many concerns of history, it demands little orientation to other parallel aspects of the record.

No true history of the Southern Baptist Convention could be written were it to begin with its origin in 1845 at Augusta, Georgia. One must at least go back to "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions," which met triennially—hence its name, "Triennial Convention."

It was organized on May 18, 1814. The first president was Richard Furman of South Carolina, and its first secretary was Thomas Baldwin of Massachusetts. Incidentally, it was Thomas Baldwin, who almost single-handedly stayed the Unitarian sweep in New England, as did many years later, R. B. C. Howell prevent the total loss of Nashville Baptist churches to Campbellism.

For all practical purposes, it is as they worked with the Baptist Board of Foreign Missions of the Triennial Convention that we first meet Luther Rice and Adoniram Judson. Of the former it was said, "He changed the scattered Baptist churches into a Baptist denomination," and of the latter, "He was the leader of the movement that made the dream of American foreign missions a reality."

Half of the 175,000 Baptists in 1813 lived in five Southern states:

Virginia, the Carolinas, Georgia, and Kentucky. Time does not permit to chronicle here the abrasive events that led to the formation of the Southern Baptist Convention, although it is a real temptation to do so.

Southern Baptist Convention

Suffice it to say that pursuant to a call by the board of managers of the Virginia Foreign Mission Society the "to be" Southern Baptist Convention met for organization on May 8-12, 1845, in Augusta, Georgia. It is of more than passing interest that those who thus met were called "delegates"—a head-shrinking word to us now. We are "messengers," you know. Well, macaroni is still macaroni, no matter how much cheese you put on it.

To quote from the proceedings, "A large number of delegates assembled in the meeting house of the Baptist church in Augusta." The "large number" were from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia. There was only one delegate from Kentucky; but he was Isaac McCoy, the great missionary to the Indians.

When next the Convention met in Augusta, eighteen years later, a terrible war was being fought, and the territory of the Convention lay in economic ruins; as one embittered old veteran said, "We are starving to death on a mattress stuffed with Confederate bills."

The new Convention faced herculean problems; for though it was born because of friction in mission work, and the preamble to its constitution specifically stated that "The benevolent intention of our constituents is to

organize a plan for eliciting, combining, and directing the energies of the denomination for the propagation of the gospel," there were then as now interpretative dissenters.

There were those Baptists who feared centralized authority; there were those who stressed the local church and denounced boards as communication channels for mission funds; and there were those extremely Calvinistic in theology. The discussions attendant to the birth and adolescence of the Southern Baptist Convention sound quite familiar to our present ears.

Of those discussions, and of the many I have heard on the floor of the Southern Baptist Convention, in my nearly fifty years attendance, I have often thought of these words which Shakespeare puts in the mouth of Lepidus. In *Antony and Cleopatra*, Act II, Scene 2, Lepidus says to Caesar and Antony: "Noble friends, that which combined us, was most great, and let not a leaner action rend us. What's amiss, let it be gently heard. When we debate our trivial differences loud, we do commit murder in healing wounds."

But the Holy Spirit drew to himself and used great leaders, who forgetting the things which were behind, pressed patiently on toward the goal. Not always seeing eye to eye, these men, ultimately joined hearts and hands on centralities; and because of them, we are permitted by the grace of God to face the rising sun of another rendezvous with destiny.

Aeschines, in an oration against Ctesiphone, exclaimed: "Our lives have transcended the limits of humanity; we are born to serve as a theme for incredible tales to posterity." That is a fitting portraiture of those great

men, the founding fathers of the Southern Baptist Convention and those who have followed in their train. To read of their heroic struggles and sacrificial service is to be reminded of Hebrews 11 and to ask, "Of them are we worthy?"

Optimistic Hope

In closing, with particular reference to the Southern Baptist Convention, of which the Historical Commission is so vital and vigorous a force for service, permit these observations. I do so because there is among many a spirit of defeatism—born, I am persuaded, because the world is too much with us.

Say what you will, there is no denying that this nation of ours is in its most critical situation since its birth a hundred and eighty-seven years ago. There is—singular tense—no united state of America; the states are not united, and the national affairs are found wandering in an intricate maze of confused cross purposes, led by some guides whose only light is political expediency.

Call the roll of the great nations of the past and their civilizations—what has been their fate? From the mounds of Nineveh to the Bay of Pigs, rings the tintinnabulation of the bells, the bells, the bells.

Yet, I have no sense of somber shroud of doom—I do have the sense of triumph in my heart, and for me the knell of bells is lost in the triumphant trumpets of our God who will yet make the wrath of men to praise him.

The hope of the Southern Baptist Convention is not in itself; but (1) in the God who gave it birth, and

(2) in its faithful adherence to the Great Commission. Ours is to keep a steady hand on the helm whilst we seek to steer the ship by the clear star of trust in him who cannot be obscured through shadows cast by variableness of turning.

Baptists' Main Task

And here, I ascend from the "Annals of Mankind" to do a bit of preaching; to reiterate that the main vocation of Baptists is emphasis on soul-winning and not the avocation of following side issues. Such side issues, I concede, are pregnant with possibilities for publicity, and pictures in the papers. But they are side issues and result in dead-end streets; they have in them only the glitter of momentary life, not the fruit of eternal life.

I shudder when I see preachers who take up the lightwood of opportunism, for in doing so they must lay aside the heavy cross of soul-winning. You will remember the Grecian myth of Atalanta, a virgin huntress who helped kill the Calydonian boar. All suitors whom she could outrun were put to death, but she was vanquished by one who dropped three golden apples given him by Aphrodite, which Atalanta stopped to pick up.

Alas, far too many of God's called, as they ran the race set before them, have had apples of gold and the bauble repetition tossed along their path. Turning aside they have lost the good they might have done. As a great poet once wrote, "Just for a ribbon to stick on their coat, they have left us."

In the mighty struggle now swerving about us, I would dare to call for

a return to the centralities of the gospel and a renewed dedication to the one who came to seek and to save the lost.

Let us look about us—the field white unto the harvest should give us a sense of urgency which is well-nigh gone, and drive us afresh to the redemption of time; for the days are evil.

There is an old and little known story of a Georgia cotton-planter, driven to desperation by awaking each morning to find that the grass had quite outgrown the cotton overnight, and who set the whole state laughing by exclaiming to a group of fellow-sufferers: "It's all stuff about Cincinnatus leaving the plough to go into politics for patriotism; he was just a-runnin' from grass!" This inspired Sidney Lanier to write "Uncle Jim's Baptist Revival Hymn."

*Sin's rooster's crowed, Ole Mabster's
riz,
De sleepin' time is pas';
Wake up dem lazy Baptissis,*

*Dey's mightily in de grass, grass,
Dey's mightily in de grass.*

*Ole Mabster's blowed de mornin' horn,
He's blowed a powerful blas';
O Baptis' come, come hoe de corn,*

*You's mightily in de grass, grass,
You's mightily in de grass.*

*De Meth'dis team's done hitched; O
fool,
De day's a-breakin' fas';
Gear up dat lean ole Baptis' mule,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.*

*De Workmen's few and' mons'rous
slow,
De cotton's sheddin' fas';
Whoop, look, jes' look at de Baptis'
row,
Hit's mightily in de grass, grass,
Hit's mightily in de grass.*

*De Jay-bird, squal to de mockin'bird:
"Stop
Don' gimme none o'yo' sass;
Better sing one song for de Baptis'
crop,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."*

*And de ole crow croak: "Don' work,
no, no;"
But de fiel'-lark say, "Yaas, yaas,
An' I spec' you mighty glad, you deb-
blish crow,
Dat de Baptissis's in de grass, grass,
Dat de Baptissis's in de grass!"*

*Lord, thunder us up to de plowin'-
match,
Lord, peerten de hoein' fas'
Yea, Lord, hab mussy on de Baptis'
patch,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.*

Noah Turner Byars, Imperishable Builder

JOSEPH MARTIN DAWSON

In the past hundred and forty years, few men in Texas contributed as much to that state's emancipation from Mexico, to its material development, and spiritual advancement as a quick-tempered, sharp-eyed, large-nosed, bristly-haired, tough-built, undersized man named Noah Turner Byars.¹

Early Life

Born in Spartanburg, South Carolina, May 17, 1808, and dying in Brownwood, Texas, July 18, 1886, this much loved small-statured man, late in maturing, lived in humility but wrought with amazing creativity. His services included such a variety of distinguished accomplishments and extended over such wide areas that it is surprising that not more has been published about him. The explanation lies not in lack of respect for him while he was alive, but in his self-effacement which allowed scant monuments bearing his name. Perhaps in Navarro County, where he lived for a decade, enduring institutions form the most striking; but in Waco and Brownwood are others of much importance.

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Byars' education was quite limited, but his parents were of excellent character, and he enjoyed good home training. At the age of sixteen, he became a member of the church; and for a time considered entering the ministry. His exalted conception of that vocation, however, deterred him, feeling that he was sadly unqualified for it.²

Instead, he went to nearby Georgia and studied to be a gunsmith. The fact that in 1835 he made his way to Texas has caused some to speculate that in Austin's Anglo colony in the rough Mexican province he might have thought manufacturing guns would prove profitable. In any event he did not stake his future on any such expectation. Upon arriving in Texas, he chose not to confine himself to a gunsmithy but engaged also in the sale of real estate, a fact overlooked by most when referring to

¹*Texas Historical and Biographical Magazine*, edited by J. B. Link, Austin, 1892, p. 109.

²*Ibid*, pp. 106-107. The Rev. Z. N. Morrell, author of *Flowers and Fruits*, who organized the first regular Baptist Church in Texas at Washington in 1837, accepted Byars as a charter member and in 1841 ordained him to the ministry. Concerning Byars' Navarro County ministry, Morrell says of him (p. 277), "Elder N. T. Byars was a true and as laborious a pioneer preacher as ever wielded the Jerusalem blade."

the room in which the Texas Declaration of Independence was adopted.

Texas Independence Hall

Curiously there is much confusion in the popular mind about that Texas Independence Hall. Usually it is mentioned as Byars' blacksmith shop, but actually it was an unfinished commercial house, rented from him by a group of citizens for use of the Convention which resulted in the Texas revolution. It is necessary that this confusion be cleared up.

Surprising is it to discover that J. M. Carroll, in his history of Texas Baptists, was the first to say the room was a blacksmith shop.³ Dr. Carroll doubtless thought that logic compelled the conclusion, but likely he was impelled by sentimentality, in an effort to show what meager resources the Texans had. Since I was a member of the editorial committee which approved his manuscript before publication, I should feel remiss in not having engaged in adequate research and challenging the accuracy of his designation.

Upon examining a dozen or more of the generally accepted early authentic Texas histories, one cannot find any of them which identifies the building as Byars' blacksmith shop. Only Rupert N. Richardson, a respected Texas historian, says it was; but rather obviously he repeated Carroll's statement in the belief that the oft-quoted identification had to be correct. But William P. Zuber, in a manuscript now in the Texas Archives, who wrote as an eyewitness on the scene, describes quite another

kind of building: "A two-story frame, but they occupied only the first floor . . . new, a commercial house." The Baptist General Convention in its 1888 obituary resolution simply called it Byars' "dwelling." Byars, himself, in efforts to collect the rent from the Republic, which recommended instead a suit against the group of contracting citizens for payment of the rent, made no reference to a blacksmith shop. The only semblance of evidence that the building was a blacksmith shop anywhere to be offered is an old photograph shown by the blacksmith shop, in which the Texas Declaration of Independence was signed. But experts say Ellison could never tell where he obtained the photograph; and the clothes worn by the men in the picture belonged to the late 1880's, not to the time of 1836 more than a half century earlier. Likely the building was some old remodeled house.⁴

The Gunsmith

In whatever building the fifty-eight members of the Constitutional Convention unanimously signed the Texas Declaration of Independence, it is known that it belonged to Noah Byars. It is known, too, that in the terribly swift action of those March days when Sam Houston was elected commander in chief of the Texas forces, it was Byars the gunsmith on whom was laid the momentous responsibility of serving in the capacity of armorer, not because of his store

⁴F. Henderson Shuffler, *The Southwestern Historical Quarterly*, January, 1962, "The Signing of Texas' Declaration of Independence: Myth and Record," pp. 322-323. This article represents full and reliable research.

³J. M. Carroll, *A History of Texas Baptists*, Dallas, 1923, p. 56.

of supplies, but obviously because of his knowledge and skill.

Imagine, if one can, the difficulties which confronted Byars when he undertook to provide munitions for the Revolutionists. As early as November 12, 1835, when Sam Houston was elected major general, he had emphasized the prime necessity for *munitions*.⁵ Colonel Fannin had with him ten pieces of artillery, and Colonel J. C. Neill had fourteen cannon in the Alamo. No doubt, among other reasons Houston had in mind for ordering Fannin to abandon Goliad and Neill to blow up the Alamo, was his desire to conserve munitions as well as preserve the soldiers in each place. Now these men and their arms had been destroyed. Houston's forces had not a single cannon to start with. Worse still, the "runaway scrape" began with the retreat from Gonzales, thus removing all possibility of augmenting equipment from the settlers, who carried everything away with them.

We can understand better at this date why the commander in chief so stubbornly—against fierce opposition of his own undisciplined troops, mostly boys—kept retreating, retreating from the Guadalupe to the Colorado, from the Colorado to the Brazos, and apparently meant to retreat to the Sabine for U. S. aid. Luckily at the nadir of discouragement came the gift of the Twin Sisters, two cannon from Cincinnati. By cutting up horseshoes and bits of scrap iron for plugs, Byars assured some more fire powder. Out of such bits of metal he also fashioned cartridges for the rifles that hours later mowed down the Mexicans on

the field of San Jacinto. But for the handiwork of this craftsman behind the scenes, not even classed a soldier, the Declaration adopted in his humble house might have become the instrument of guilty death instead of the immortal document of triumphant freedom.

Byars is next heard of as being sergeant at arms of the Senate of the Lone Star Republic in 1837, a position which he retained for five years. During the last two years of this period, he was also associate judge, or justice of peace of the County Court in Austin. When re-elected to the judgeship, he declined, under a conviction that he should yield to the long-deferred duty of preaching. He did not take this final decisive step before seeking to confer with trusted religious counselors. His greatest desire had been to get the advice of Judge R. E. B. Baylor,⁶ of whom it was said, "He held court during the day and preached at night." Understandably, Byars thought that Judge Baylor, who alternated between service to the state and exercise of the Christian ministry, would know. He failed to contact Baylor, but came upon one T. W. Cox, pastor at Independence and LaGrange, prominent among Baptist organizers, yet soon to be unfrocked by his brethren, ironically enough with approval of Byars along with the leaders. However serious the charges against Cox, he was an able⁷ man, and no doubt gave good advice.

⁵Judge R. E. B. Baylor, for whom Baylor University was named, presided in district court over a territory that reached from Houston to Corsicana. He was an ordained minister.

⁷See next page.

⁶Llerena B. Friend, Sam Houston, *The Great Designer*, Austin, 1954, p. 63.

Ordained Minister

On October 16, 1841, Noah Turner Byars was ordained as a minister by the Macedonia Baptist Church, situated ten miles east of Austin. To his great delight Elder Z. N. Morrell, pioneer Baptist leader in Texas, conducted the solemn ceremony. Many from Bastrop, Byars' home, were on hand. The Republic's President, M. B. Lamar, and his entire cabinet attended in a body. No doubt this strange decision of Byars caused the people to wonder. Why would a popular holder of public office turn to a vocation such as the ministry which promised such meager support?

If the ministerial novice entertained any fears of survival, he was soon to experience relief. Immediately he was called to the pastorate of the strong Providence Church in Burleson County, to which the eminent Carroll brothers, B. H. and J. M., belonged. That he could succeed was attested by the fact that within a year he had erected one of the handsomest church edifices to be seen in all Texas, or so said Judge Baylor.⁸

Still Byars could not pull completely away from public office. When his devoted friend, Sam Houston, succeeding Lamar, returned to a second term as President of the Republic in 1842, Byars accepted appointment as "armorer and blacksmith to the Indians," a position which he held for only six

months. He might have succumbed to Houston's overpersuasion, but much as he shared the President's ardor for the Indians and hoped to achieve some degree of civilization for them, a larger task loomed on the horizon. The Baptists wanted him to become their missionary in the West, particularly in a territory which stretched almost from the boundaries of Burleson County to Palo Pinto between the Brazos River and the Trinity River. Desperately needed was the refining, constructive force of religion, where settlers were pouring in.

Upon his responding to the Baptist appeal, President Houston named him notary of the public, which under all the conditions then prevailing meant more than the office does today, in fact, afforded a neat supplement to his meager missionary stipend.

Land Owner

Almost coincidentally with these developments came from the Texas Republic the allocation of 3,129 acres of land on Richland Creek, Navarro County, two thirds of a league and one labor, in terms of survey. This was in payment for his work as armorer in the Texas Revolution. At once he built a house of logs near to the home of a man named Ethan Melton. Ever he had a passion for building, as in Washington and Burleson Counties. On January 28, 1838, Byars had married Sophia A. Lowden. They were already blessed with a son, Jefferson, or Jeff, and were destined to have two more, Charles Baylor, and Adoniram Judson. Happiness beckoned to them. In later years a second marriage increased the number of children.

⁸Exclusion of Cox arose over charges of heresy, but culminated over discovery of fraudulent conduct in Alabama which placed him among other despicable refugees from justice in Texas at the time. See Carroll, Link, and other Baptist historians.

⁸J. B. Link, *Magazine*, 1892, p. 107.

The village of Dresden sprang up on a corner of the Byars' tract. The owner invested in cattle which bore a big B for his brand. One might rightly judge that Byars could be expected to become a rich man. This prospect brightened in 1847 when Dresden was regarded as the certain selection for the capital seat of the newly organized county. The location committee of five citizens, however, by a majority of one vote passed up Dresden for "a camp-site midway between it and Porter's Bluff on the Trinity River." The place chosen was named Corsicana by Jose A. Navarro for Corsica, his father's birthplace. As of 1848 when this was done, Navarro County contained the domains of what are known now as Hill, Ellis, Tarrant, Hood, McLennan (in part), Limestone, Johnson, Parker, and Palo Pinto counties.

To the surprise of everybody, except those who knew him intimately, Byars showed little interest in money as shown by his refusal to press a suit for the collection of rent due on his house which became famous as Independence Hall.⁹ Records in the Navarro County clerk's office show that

⁹Shuffler's article reports that on March 2, 1959, George T. Gates of Killeen, president of the Texas Independence Day Organization, presented to Jewel Byars of Houston, the organization's check for \$170, "in payment of three-month's rent on the Byars building." The presentation was a part of ceremonies conducted in front of the "replica" of Independence Hall at Washington State Park. Brenham *Banner-Press*, March 3, 1959. Tom Whitehead, Sr., publisher of the *Banner-Press* and active director of the Texas Independence Day Organization, stated that Miss Byars endorsed the check and turned it back to the organization as a gift from the Byars heirs.

he began to sell off parts of his land. Among these sales we note 430 acres, March 10, 1846, to Jonathan Newby for \$1,200; other parcels to Newby in March of the same year; a sale to W. T. White in 1846; acreage to Squire Smith in 1848; lots for projected town of Richland to a number of purchasers in 1849; 250 acres to C. C. Taylor for \$500 in 1850; 50 acres to Squire Smith for \$50.00 in 1848, and 60 acres to the Squire, January 14, 1853. In 1851 Byars moved to Waco where he had organized the First Baptist Church. Within a few years, he was a poor man, always pushing West, no matter what the costs.

Frontier Missionary

Byars at no time slighted his employment as missionary. His diligence and zeal in pursuit of souls, his sacrifices, his courage in face of dangers on the wide frontier, his extreme exposures and tireless rides of 100,000 miles through the sparse settlements amazed the most indifferent, won the respect and admiration of all those who caught sight of him. Although at intervals he suffered intensely from bronchial attacks, he kept on.

By 1848 in Navarro County, he had constituted six small churches—Corsicana, Union Hill, Providence, Springfield, Society Hill, and Leona. With these, he organized at Providence Church, north of Chambers Creek, the Trinity River Association. The territory of this association between Trinity and Brazos Rivers extended one hundred and fifty miles in length and at least half as far in width. In this organizational beginning, it is commonly reported that Judge R. E. B. Baylor, in Corsicana for his court

circuit, presided, and to guide deliberations was the most highly revered of all Texas Baptists, Z. N. Morrell.

Byars is credited with setting up a total of sixty-five churches and three district associations. Many of these rural and village churches have ceased to be, but most of the large town and city churches established by him live on to perpetuate his incomparable work—notably First Churches in Corsicana, Waco, Belton, Brownwood, among the largest in the Lone Star state.

A noteworthy aspect of this missionary's evangelism was his ardent correlation of it with education. He was one of that celebrated band of leaders who started the Texas Baptist Education Society in 1845, which six months later originated Baylor University, which was chartered by the Republic of Texas. Nor have Baptists failed to recognize his zeal and heroism in building Golconda Academy in Palo Pinto County, which attained such vigor that it invited Rufus C. Burleson to leave the presidency of Baylor to become its head. Except for a disastrous fire and outbreak of the war between the States, Golconda might still be on the map, and maybe others of his begetting.¹⁰

At the Belton session of the Baptist General Convention in 1888, upon the passing of this man of apostolic labors, it was declared in a resolution adopted: "His work in extending our Redeemer's kingdom will live when the world has burned and the stars have faded from the sky." One wonders if any man ever equaled his record as a missionary of the frontier.

In the observance of the Texas Centennial, 1936, this writer had the privilege of awarding two honors in memory of Noah Turner Byars. The first was the placing of a bronze tablet in the sanctuary of the Byars-founded First Baptist Church, Waco, with J. Howard Williams, executive secretary of the Baptist General Convention of Texas and former pastor of the Byars-founded First Baptist Church of Corsicana, giving the installation address. The second was delivering the address on the occasion of dedicating a monument to him erected on the campus of Howard Payne College, Brownwood. The celebration in Brownwood, his burial place, was greatly enhanced by a reunion of the descendants of N. T. Byars, a large group of worthy men and women from different sections of the state and other states.

¹⁰Of general interest were weddings he performed which endeared him forever to many families, such as that of John A. Roark and Miss Mary Ann Hartzell of Dresden;

Britton Dawson and Miss Suzanne K. Cannon of Dawson; and General Edward H. Tarrant and a Miss Danfort of Fort Worth—all of record in the Navarro County clerk's office.

Church History in the Changing Society

ARTHUR L. WALKER, JR.

Many hard-nosed businessmen would still agree with the oft-quoted statement of Henry Ford, "History is bunk." It is also true that church leaders who are pragmatically oriented would agree. These would feel that history is an involvement in theoretical or philosophical concerns which impede "doing" and "accomplishing."

Religion and History

Yet, from the earliest dates of the Judeo-Christian tradition, there has been the singularly intimate connection that has existed between religion and history. The realization of Jehovah as the God of history has called for an interpretation of history which affirms that historical events are the ways of God with man. Historical consciousness so influenced Christianity that Nicholas Berdyaev could write: "The Church is essentially and preeminently an historical force."¹ These emphases make applicable to church history the statement of Herbert Muller concerning general history:

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We are forever drawing upon the past. It not only constitutes all the "experience" by which we have learned: it is the source of our major interests, our claims, our rights, and our duties. It is the source of our very identity.²

Man's concern with the stresses and conflicts of life compels him to find his bearing whenever the opportunity is afforded. History is his "sextant and compass."³ This is no doubt the universal value of history.

It enables communities to grasp their relationship with the past, and to chart on general lines their immediate forward course. It does more. By giving peoples a sense of continuity in all their efforts and by chronicling immortal worth, it confers upon them both a consciousness of their unity, and a feeling of the importance of human achievement. History is more than a mere guide to nations. It is first a creator of nations, and after that, their inspirer. Without it this world, a brilliant arena of human action canopied by fretted fire, would indeed become stale, flat, and unprofitable, a congregation of pestilent vapors.⁴

¹Nicholas A. Berdyaev, *The Meaning of History*, p. 100.

²Herbert J. Muller, *The Uses of the Past*, p. 30.

³Allan Nevins, *The Gateway to History*, p. 3.

⁴*Ibid.*

Values of Church History

Church history is not greatly different. Its values are naturally confined to its interests; but these values are in the realms of identity, unity, consciousness of purpose, sense of importance and inspiration. In fact, the Christian conviction of the immediate, nonrecurring and unique nature of events served to stress that historical consciousness is the *only* source of such values.

The significance of Christian history in this society or any society could be summed up in Berdyaev's statement:

History is a progression; an inner significance and mystery, a point of departure and a goal, a center and a purpose. It both ends and begins with the fact of Christ's Revelation.⁵

There are, however, some applied values. These have inherent relationships, and for our purposes will be discussed in four general classifications. These are the confessional value, the conserving value, the critical value, and the correlating value.⁶

Confessional Value

The confessional value is the more obvious value in light of the nature of church history. It is this aspect of church history which provides an understanding of the origin and development of dogma.

⁵Berdyaev, *op. cit.*, p. 41.

⁶The four classifications were first used by Jaroslav J. Pelikan as "The Functions of Theology" in *Theology in the Life of the Church*, edited by Robert W. Bertram, pp. 3-21.

The history of dogma testifies . . . to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost and have defied all attacks.⁷

The importance of the confessional aspect is related further to the popular "common religion" which holds that it really makes no difference what one may believe. In this religion it is even considered unchristian to distinguish between one's own belief and what someone else may believe. In fact, it is now the accepted practice to declare that the plurality of religious bodies is in itself a sin. There is consequently such a latitudinarianism that members of various confessions do not know what they believe, who they are, or why they are.

It is impossible for one to confess his faith without knowing the historical background of his faith and understanding how his faith came to be distinguished from that of another. This means, also, that one must understand the position and historical background of other religious groups. Pluralism has grown out of convictions, convictions that are historically important and which have had historical meaning. The importance and meaning of one's position are based upon knowing what one believes and why one believes it. The confessional function is important because it helps one relate properly to other groups.

Jan Van Baalen has written: "There seems to be a lamentable dearth of sound elementary doctrinal teaching and as a result, cults which have little in common with historic Christianity,

⁷Adolf Harnack, *Outlines of the History of Dogma*, p. 8.

find an easy access among Christian people as long as they camouflage their wares."⁸ Historical study assists in stripping away the camouflage, in understanding the deviation from historic Christianity, and in providing an answer for the cults.

Conserving Function

In its conserving function, church history reminds of the neglected issues in present church life. It emphasizes the need for constant awareness of the ideological struggle of today. It shows how the existential attempt to determine truth can cripple thought, that it may handicap by an overemphasis on areas which only seem to be significant. In this overemphasis, other very important issues may be neglected.

The life of the church is not healthy unless it is giving adequate emphasis to all phases of theological concern. An excellent example of the way in which the intellectual climate of the time affected the life and the message of the church is found in the evolution controversy of the nineteenth century. Avoiding the doctrine of creation, the church lost its dynamic awareness of the meaning of creation. Historical study fulfils its conserving function in such a situation by reminding that if such issues are neglected, the life of the whole church suffers.

There is, though, another side to this problem which the study of church history will reveal. Extremists, in their desire to stress neglected doctrines, have sometimes overemphasized them. This is the reason Van Baalen calls the cults, "unpaid bills of the church."⁹ Even communism could

be classified in this category. The success of this perverted appeal to the ideals and aspiration of the kingdom of God can be traced, to a large extent, to the failure or refusal of the established church to recognize its social responsibility.

Historical study has another conserving function. It provides the road signs through the various traditions back to *the* Tradition, the revelation given in Christ and communicated to and through the apostles. If revelation is taken seriously, as Baptists have traditionally claimed to do, the only adequate interpretation is through the various historical approaches that have been made to this revelation. The study of the specific traditions out of which have come the formulations of Christian thought, provides the means of communicating the truth which is so significant and important to a changing society.

Perhaps the greatest of all of the conserving functions of the study of church history is that it provides orientation. It tells us where we are. Too often, we refuse to first find out where we are and how we have come to be here. Oftentimes the only way to determine location is by retracing our steps to determine how we have progressed from the mountain peak of the revelation of God in Christ to our present position. As we understand where we are, we can best understand who we are.

Historical study provides this needed assistance in the midst of present changes. As landmarks of social experience are removed and national identities are revised, it is important to find that which is unchanging. But

⁸Jan Van Baalen, *The Chaos of Cults*, p. 13.

⁹*Ibid.*, p. 15.

even more than this, the orientation provided by such inquiry delivers from the tyranny of here and now. The demands of the moment may prevent proper orientation. It is true that the experience with Christ, to have real meaning, must be related to this moment. However, if the only orientation is this moment, the experience may be cut loose from historical shorings. One could lose sight of the scriptural tradition. Historical study reminds that one must not forget all the thinking and searching for the meaning of Christian thought from the time of Christ until now.

Others have known a society which was predominantly secular; governments antagonistic to Christian beliefs; a populace calloused by its own desire for material accumulation; and churches, monastically concerned with their own salvation. One is imprisoned by present circumstances if he is without the orientation of Christian history which lifts above individual needs and concerns, and places the believer in the stream of experience which causes the saints of God to sing, "He shall reign for ever and ever!"

The study of church history makes us sensitive to the vitality of faith of those who have gone before us. It is easy to begin to think like Elijah, ". . . I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:10, RSV). Such a person feels that God is able to speak only to and through him and that he is isolated not only through the context of experience, but in the history of existence. When this happens those who have gone before begin to be criticized. The fallacies of their service, the faulty reasoning of their logic, and the weak-

nesses of their theology then become one's only concern.

Historical study prevents adolescent theological thought from rebelling against theological predecessors and historical identity. This in itself is a conserving function because it keeps one from being so immature as to reject truth simply because it has been held by those who have gone before. It causes one to remember that others have thought before the present thinking; others have grappled with the truths of God before present-day grappling; others had experiences with God before today's experience. History forces this acknowledgment and the present Christian is thus able to avoid the pitfall of thinking of himself and of his thought more highly than he ought to think.

Critical Function

In its critical function, historical study calls the denomination, the local church, the denominational leader, the theologian, and the pastor to examine present positions. The institutional church can become the victim of its own success. It can be tempted by the successes to forget its needs, responsibilities, fallacies, and weaknesses, and in this forgetting can become self-satisfied. Historical study will not afford such comfort. It reminds of the need of constant vigilance for an adequate basis of thought and life.

But, far more than any other critical function, historical study forces theology to examine itself. Theology cannot and must not, become the carping of the men of ideas against the men of action. The greatest problem faced in theological thought today is the assumption on the part of some that there is a conflict between the theo-

logian and the pastor. Nothing could be further from the truth. Christian history reminds that one of the greatest theologians was Augustine, bishop of Hippo; not the man in the ivory tower, but the pastor of a church.

Theological thought cannot be allowed to be relegated to the ivory tower. When this happens, men will spin fine webs of speculative thought without being concerned with the firing line. Neither can it be afforded to allow the man on the firing line to lose a concern for theological thought. Concern for theological thought will demand a constant re-evaluation of motives. One can become so involved in having a hundred more in Sunday school next Sunday that he never really is concerned with the theological basis of his activity. He can be so involved in the promotion of a larger budget that he never sees how he has manipulated the people of his church. He can become so engrossed in the winning of men to his position that he comes to that dangerous line where one has destroyed his effectiveness for God because his preaching is based on improper motives.

The study of history will allow the Scripture to judge the church. The evaluation of motives and practices cannot be based on their success. Nothing is any more dangerous than to say, "God must be in this action because it has been so successful." This is pragmatism, and pragmatism is diametrically opposed to the Christian gospel. The success of activity cannot be determined by whether it works, but rather the activity must be brought under the judgment of the Word of God. Only in this way can it be determined if the activity truly fits within God's purpose and intent.

The scribes and Pharisees were not the last men of violence who have attempted to take the kingdom of heaven by force and pervert it so that it would fit into their preconceived ideas.

Historical study can perform the function of reminding us that unworthy theology is provincial, blasphemous, and idolatrous. In much of the theological thinking today, God is cut down to man's size. If truth is no greater than one's system, then one's system encompasses all that is truth; and if God is true, then one's system would encompass God.

As one reads in the rich variety of Christian theology, it becomes ever more apparent that there can be no one normative theological position; the breadth of historical affirmations continues to shed new light and shadows on the search of man to articulate his relation to the God of Christian faith and to the tradition that is his. The faithful reader of history cannot become provincial. Those who are versed in the traditional theological issues soon realize the many sidedness of solutions, the tentative nature of human answers. Though the past cannot be the norm, history does provide the anchor.²⁰

Correlating Function

The last function of historical study is its correlating function. Christianity must be presented to today's society. Christian thought must be interpreted to the world. This was the task of the early apologists. In their time Christianity was not understood, it was misinterpreted; and even the most innocent of its acts received some of the most outrageous charges. The apologists interpreted what Christianity

²⁰Robert L. Ferm, *Readings in the History of Christian Thought*, p. viii.

meant, what it said, and what it did for the world about it. But, the apologists also reminded the church that it could never withdraw from the world. The church had to live constantly in a world where its actions and its thought were interpreted or misinterpreted. The apologists reminded the church that it had to live in the world if it would fulfil its function of reaching the world, that it could not withdraw within the soft comfortable confines of its own walls.

This is still true. We live in a world where the stench of oil and sweat is much more real than the smell of incense. We live in a world where the grinding gears of machinery and the straining muscles of man are much more real than the muted-music of the organ. We live in a world where sweat and blood are real. We live in a world that can understand the suffering and dedication of the cross, but not if we place above it all of the accumulations of thousands of years of liturgy and beauty, or monastically separate it from real life. The study of church history will remind the present-day church what has happened in the past when this was attempted.

In its correlating function, the study of church history emphasizes that theological thought must evaluate secular thought. Perhaps at no time in all of history has Christianity been faced with so many systems of thought. These systems have won to their way important minds, individuals who give themselves in logical thinking and concern. Yet, systems of thought have been accepted by the common people as an accepted way of life. The evaluation of secular thought must involve the recognition that secular dogmas are dogmas, and that men give themselves to these dogmas with a religious devotion.

No one expects the historical approach to be a panacea. The historian would be the first to recognize that there have never been any easy answers. The present society is not so different from other societies. Change is not new. It is only that its rate has been accelerated.

The values discussed are not meant to be definitive. They can suggest, however, that the study of church history has value in a society where the major emphasis seems to be on the present and the future.

THE NATURE AND SIGNIFICANCE

[Continued from p. 47]

of American Baptists. This unity was important to the struggling band of Baptists in this formative period which was to produce hardships and trials to test the courage and devotion of many. Thus the Philadelphia Confession and the influential association which adopted it, which had Benjamin Franklin print it, probably helped to determine the pattern of American Baptist life for this period and for

years to come more than any other such document or group.

Due to the rise of other, more pressing matters, the "Philadelphia Confession passed into the background of Baptist affairs in the nineteenth century, but it still was often referred to in America as 'the Baptist Confession'."⁵

⁵*Ibid.*, p. 353.

Sermon Suggestions

WALTER L. MOORE

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The Voices of God

Acts 16:9-10

Does God speak to men today? How can they recognize his voice? How does he make his will known to them?

At every turning point in the life of Paul, we are told in the book of Acts that God spoke to him. Sometimes it is plainly stated; often it is implied.

I. God led in his conversion.

1. Through the preaching and martyrdom of Stephen, which impressed him deeply.
2. Through the goad of his own conscience (Acts 9:5).
3. With a light and a voice from heaven, sensed by his companions, but meaningful only to Paul (Acts 9:3ff.).
4. Through a man called to be a soul-winner (Acts 9:17).
5. By a miraculous, immediate change worked by the Holy Spirit (Acts 9:18).

6. No two conversion experiences are identical, but God always takes the initiative.

II. God called to a missionary career.

1. It was God's purpose long before Saul knew anything about it.
2. First clearly told to someone else (Acts 9:15). Christian friends may see evidence of God's call before the chosen one does.
3. The trance in the temple (Acts 22:17). God speaks in times of worship.
4. A friend led him into service that prepared for his lifework (Acts 11:26). Those who give youth opportunities to serve Christ may be used to call them to greater works.
5. A missionary church was led to commission him (Acts 13:3).
6. Characteristics of his call.
 - (1) Came early.
 - (2) Persisted through varied experiences.
 - (3) Was confirmed by others.
 - (4) Doors opened to serve.
 - (5) He was obedient throughout.

III. God spoke in life's storms.

1. In danger of storm at sea (Acts 27:23).
2. In trouble with thorn in the flesh (2 Cor. 12:7-9). He prayed for deliverance. God showed him the value of what he wanted to escape.

IV. God guided in service.

Paul was "forbidden of the Holy Ghost to preach in Asia," and "the Spirit suffered them not" to go into Bithynia. By a vision he was called to Macedonia (Acts 16:6-9). God spoke directly and through circumstances.

1. God sometimes leads by closing doors. The Judaizers were very active in the province of Asia. On other occasions Paul found it expedient to move away from them and work elsewhere. Effective work may have been impossible there. A slamming door may be the voice of God to us.
2. Enforced inactivity sometimes enables us to hear God's call. Paul was at one time sick while in this area. Dr. Luke may have been called for him. Many have heard God's voice while on sick beds.
3. God speaks through known needs. Luke may have been from Macedonia, and have pressed on Paul the needs there. No evidence proves this. But, in the vision Paul saw a lost man calling for help. When a Christian sees a need that he can supply, he should ask, "Is this the voice of God calling me?" Jesus identified the cry of the needy with his own voice (Matt. 25:40,45).

God speaks with many voices. Let us be attentive always to hear, and ready to respond.

The Unrecognized Christ

John 20:14

There are people who have been acquainted with Jesus a long time, but know very little about him. He asked Philip: "Have I been so long time with you, and yet hast thou not known me?" (John 14:9).

There are times when the Lord is very near to us, while we are unaware of his presence. He may be trying to get our attention when we are absorbed in other things. We may even be seeking for him, yet not conscious of his eyes upon us and his voice speaking to us.

Consider the experience of Mary Magdalene in the garden.

- I. It was not Mary who found Christ, but Christ found Mary.
 1. She was trying to find him.
 - (1) Her life had been tragic without him.
 - (2) His friendship had made her a new person.
 - (3) She desperately wanted to be near him.
 - (4) Neither danger nor grisly surroundings kept her from seeking him.
 2. But she did not find him; he found her.
 3. This is our experience with him.
 - (1) When we first meet him.
 - (2) When prayer is real to us.
 - (3) When we have strayed, and he has brought us back.
 - (4) In vital experiences of worship.

II. Though she loved him supremely, she did not recognize him when she met him.

1. He was not like her picture of him. She remembered him, but this was a new experience. Mark says of another occasion, "He appeared in another form" (Mark 16:12). He is always different from our ideas of what he is like.
2. Her eyes were blurred by her tears. He may be nearest to us in our sorrow, and yet grief may blind us to his presence. Funeral occasions are often more pagan than Christian, because we fail to see the Lord.

However, he did reveal himself to her while she wept. Sometimes tears enable us to see him more clearly.

3. She was looking in the wrong direction.
 - (1) She looked in the tomb; he was out in the garden.
 - (2) She looked backward to the crucifixion; he was leading into the future.
 - (3) She looked down on the ground for a pitiful body to be sentimental about; he stood above her to command her service.

III. Meeting the transformed Lord transformed her.

1. His friendship in the flesh had changed her life.
2. But a new relationship was formed when she met the risen Lord.
3. The weeping mourner became a glad bearer of good news.
4. A minister has a new and vital message when he has met the risen Christ.

5. Our churches will be transformed when the members can tell how they met him.

Let us seek him with all our hearts, and be willing to be found of him on his own terms.

A Woman's Heart

Acts 16:14

Although a man of Macedonia appeared in Paul's vision calling for help, the first and most distinguished convert in Macedonia was not a man, but a woman. Lydia was one of many women in the New Testament who "opened their hearts to the Lord" and became his faithful servants.

I. She was a businesswoman.

1. In Macedonia, as in modern America, women enjoyed great freedom.
2. She was prosperous. Her business required capital, and her house was big enough for Paul and his friends.
3. She was probably a widow. She had a household, but no husband was mentioned.
4. Women in every age have done their share of the world's work.
 - (1) In the home and out of it.
 - (2) As successful career women and as humble workers.
 - (3) Combining outside work and homemaking duties.

II. She worshipped God.

1. In spite of handicaps. Ten Jewish men were required in order to have a synagogue. Lacking these, the faithful met at a prayer place. The men maintained no

synagogue, but the women met for prayer.

There are many churches where men have not met their responsibilities that are kept open by faithful women.

2. She was probably a Gentile. The word used for "worshipped" was used of those who were drawn to Judaism from outside. She had responded to the light given her.
3. She gave heed to the gospel. In our churches women do not usually preach, but they predominate among listeners.
4. The Lord opened her heart. As she had come to worship Jehovah, she came to accept the Messiah.
5. She led her household into the church. Whether servants or children or both, we are not told. But those of her house followed her lead. Often a godly woman is the influence that draws a household to God. But it is far better when she has a godly man to help her.

III. She invited the missionaries into her home.

1. Others had done so before.
 - (1) The prophet's chamber.
 - (2) The Bethany home of Mary, Martha, and Lazarus.
2. Paul frequently lodged with Christian friends.
3. Hospitality has been a blessing.
 - (1) To ministers, missionaries.
 - (2) To the homes.
 - (3) To the cause of Christ.
4. Should be kept alive, in spite of difficulties now.

IV. She was a leader in a generous church.

1. Extent of her leadership unknown.

2. Her church was generous. Sent gifts to Paul. Gave largely for Jerusalem Christians.

3. In keeping with her hospitality. She was able to give, and ready to do so.

4. Not all women are generous. Some spend much on themselves and their families, and give little to Christ.

5. But generous women have blessed his cause. They have raised money for their churches, led in missionary support, persuaded their husbands to give, and given money they controlled.

Thank God for noble women. But they alone cannot bring in the kingdom of God. Man's place is in the lead; men and women cannot take each other's places. Both are needed in the cause of Christ.

The Power of Love

John 3:16

The claims of this verse are tremendous. It brings together the superlatives. "For God," the greatest Being, "so loved," the greatest emotion, "the world," the greatest number, "that he gave," the greatest act, "his only begotten Son," the greatest sacrifice, "that whosoever," the greatest invitation, "believeth on him," the greatest condition, "might not perish," the greatest loss, "but have everlasting life," the greatest riches.

Its claims are not easy to accept. Science cannot prove the existence of God, nor conceive that he should feel the emotion of love, or that such love should include all men. How could he have a Son; and if he has one, why should he sacrifice him for sinful men?

How can faith in one who was crucified long ago deliver from death and bring eternal life?

This memory verse for little children is the basic message of our faith. It needs to be taught to children, for only the heart of a child can receive it. When it is accepted amazing results follow.

I. Enough gospel to save anyone.

1. What we need to know about God.
 - (1) That he loves.
 - (2) His love includes us.
 - (3) This love not canceled by our sin.
 - (4) His holiness requires redemption.
 - (5) His love provides a sacrifice.
2. What we must know about ourselves.
 - (1) We are perishing.
 - (2) God has acted to rescue us.
 - (3) The cross is the symbol of his saving act.
 - (4) Faith is the condition.
3. The nature of the salvation offered.
 - (1) Life that is unbounded.
 - (2) Life that is unending.

II. A principle that creates the church.

1. Love is the ground of fellowship.
 - (1) Each member a brother for whom Christ died.
 - (2) A fellow sinner, needing help.
 - (3) Possessor of divine life.
2. Determining factor of sharing.
 - (1) Service to his beloved world.
 - (2) A gospel to tell to every man.
 - (3) The field is the world.

III. Motivation to change society

1. God loves, not just the church, but the world.
 - (1) Shocked his own nation.
 - (2) Difficult to accept in view of the character of the worst people.
2. Shed abroad in our hearts.
 - (1) Our love must include all.
 - (2) Must stop at no sacrifice.
 - (3) Must continue always.
3. Is relevant to every problem.
 - (1) God loves nations we call enemies.
 - (2) He loves those of all races.
 - (3) The poor and rich are precious to him.
 - (4) The criminal and delinquent, too.
 - (5) He loves them all as persons, and accepts them in his family.

We invite all men to a Saviour whom love has provided, into a fellowship that love has created, to join in a task that love motivates.

When a Letter Is Not Enough

Acts 15:23,27

What is the most important invention of man? The wheel? Electricity? The cooking stove? Any number of suggestions might be made, but a good case can be made for the invention of writing as the most important of all.

- #### I. The world is enriched by its writers.
1. Culture and civilization are preserved by it. If suddenly we

- should lose all our books of history, science, law, all business records, all works of philosophy, and all religious writings, darkness would settle on the world.
2. The discovery of reading marks a milestone in any person's intellectual development.
 3. Personal letters brighten the world. Some people write frequent, thoughtful notes. Some write loved ones faithfully. Some are gifted at writing beautifully and simply. Some write even when it is a struggle to do so. Some very busy people take time to write helpful letters.
 4. Writing has been important in Christian history. The Scriptures were inspired of God, gathered slowly, and have had a central place in the history of the church. Theological and devotional literature has been valuable. Writing has been helpful in evangelism. Religious education depends on it. By it, the Christians in many places have communicated with each other.
- II. Sometimes writing is not enough.
1. Often letters cannot take the place of personal contact. Sales letters cannot replace salesmen in business. Love letters are not like courtship in person. Home relationships are sustained by personal presence.
 2. The Antioch situation.
 - (1) Upset by Judaizers who said Gentile Christians were not saved.
 - (2) Jerusalem conference decided for reception of Gentiles.
 - (3) Reassuring letter sent.
 - (4) The letter not enough. Messengers were also sent.
 3. God's way in the Bible.
 - (1) He sent prophets, not merely prophetic writings.
 - (2) The eternal Word came in flesh, not written on a piece of paper.
 - (3) He sent disciples to tell, not writings to be mailed.
 4. So the gospel has spread.
 - (1) He said, "Go ye," not "Write ye."
 - (2) Mass media helpful, but not to replace missionaries.
 - (3) Distribution of Scriptures not instead of messengers.
 - (4) Most important thing not to hear a sermon, but to see a Christian.
 5. Meeting human need. Only compassionate people can build a great society.
 6. Healing the rifts among us. The problem between races is partly that direct communication has broken down.
 7. The life of the church.
 - (1) The trend: "Write a letter," "mail a card," "put it in the bulletin."
 - (2) This will not mold fellowship.
 - (3) Will not reclaim absentees.
 - (4) Will not enlist prospects.
 - (5) Will not win to Christ.
- We need to use writings more effectively than we have. But the business of Christ requires those who will go in person to tell about him.

Book Reviews

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



Deutero-Isaiah: A Theological Commentary on Isaiah 40-55 . . . by George A. F. Knight (1a), \$5.50

This master in the historical-critical method of biblical interpretation is completely dedicated to the trito-Isaiah theory. The book is a new and original translation based upon the Masoretic text of the sixteen chapters, Isaiah 40-55, called Deutero-Isaiah and dated at the close of the Exile. He assigns the remaining chapters to a third Isaiah. The translation follows the form of "sense strophes," and within the framework of these strophes supplies a verse-by-verse exegesis and exposition. This is a theological commentary, aimed at filling an existing need in the midst of extensive literature on this section, very little of which is theological. The author's concept of the work of the prophets insists that each spoke only in and to an "existential situation." It is stated, "The prophets were no diviners or prognosticators of the future." Thus, the infrequent Christological references in the exposition are almost apologetically expressed and are regarded not as the fulfillment of prophecy, but as the product of religious evolution. Even at Isaiah 53, the author insists that "the basis of the thought of this chapter is the existential experience

of Israel," and states categorically "of course this chapter is not to be regarded as a photograph of any historical personage." The "Servant" is suffering Israel. It is recognized that the language describes an innocent one, suffering unjustly, making a self-offering and fulfilling the redemption of mankind. Somehow, in the Babylonian Exile suffering, Israel has become sufficient to be God's instrument of redemption of the world; for God has made them "to suffer to educate them for his purposes." Through Israel's suffering, God has suffered vicariously and redemptively. There is really very little in the entire commentary which would be offensive to a scholarly, orthodox, Jewish rabbi.

Do not mistake the author for a radical left theologian. The conservative will relish the passages on sin, grace, and salvation which insist that "if by God's grace man can become aware that he is a worm, then God can begin to do something with him." The student may have no doubt that he is reading a very accomplished scholar in biblical Hebrew who has a thorough and comprehensive knowledge of history contemporary

to ancient Israel. The writing style is an easy flow of splendid rhetoric, appearing most of the time to be a transcription of completely confident and competent lectures by a scholar of superior ability and dedication. He makes DI (his name for the prophet Deutero-Isaiah) to become a living person in the midst of a very real historical situation—and a very fascinating person of immeasurable wisdom and theological insight—who is the recipient and transmitter of divine revelation through the agency of the Holy Spirit. Through this DI the self-revelation of

God takes a mighty leap forward, and theology is vastly expanded. To the student who accepts the historical-critical method of biblical interpretation, this book is a "must" and one which admirably fulfils its advance notices. To any student who can read discerningly, here is a vital contribution to historical and biblical theology having a majestic, adequate, and exalted conception of the Eternal Yahweh who is omnipotent, omniscient, omnipresent, and full of grace and truth, but who just does not foretell the future through his prophets.—*Nolan M. Kennedy, pastor.*



A Protestant Case for Liturgical Renewal . . .

by Kenneth G. Phifer (8w), \$3.95

This book traces the history of liturgical worship from biblical times until the present from the perspective of an American Protestant. It then seeks to evaluate the current renewal of interest among the churches in this area. It provides a balanced historical perspective and asks questions which open the door for re-examination by Protestants who have rejected or neglected liturgy.

The author has a genuine appreciation for liturgy without being rigidly bound to any particular expression. The two approaches, liturgical and nonliturgical, go back to the temple and the synagogue in New Testament times. The temple was liturgical in worship; God was present in mystery. The synagogue was informal. He brings recent documentary discoveries as evidence that liturgy was used in the early worship of the church. Mr. Phifer believes that the decline of the church in the Dark Ages was in large part due to the decline in worship as a meaningful symbolic expression. The church of Rome made the symbols of bread and wine, for example, literal rather than symbolic. "When symbols become literal they degenerate to superstition."

A striking point which lies deep in the unconscious of Baptists is the fact that the Roman Catholic Church made the table into an altar, and then used liturgical worship as an instrument of political power. The church could withhold salvation by refusing to permit persons from receiving the sacra-

ments. Hence kings or princes could be made or broken, and the common people could be held in subjection. The same use of worship was found in the Church of England in the 1600's at the time of the rise of Puritanism. The king sought to rule the nation through the Bishops, and the Bishops sought to rule through uniformity of worship. Our Baptist rejection of liturgy must be seen in this historical framework, as is the case for other American Protestant groups. In our minds we have associated liturgy with subjection to political control, and to arbitrary control over the lives of people by a corrupt church. But the author indicates that these battles have been won; and now we must rethink the value of liturgy in its own right, apart from its misuse at certain historical periods.

It is interesting to note in detail the simplicity of the worship service prepared by Luther, as compared with the official liturgy adopted by the Catholic Council of Trent. While for Luther and Calvin the primary emphasis was preaching, both recognized the importance of symbolic representation and accepted forms. Zwingli was the reformer who most fully rejected all symbols.

The author shows how the American frontier, with its stress on rugged individualism, and with the demands of a crude life, naturally was in sympathy with a non-liturgical expression in worship. The fear of

control through worship was still present also. A great weakness of the informal worship was that so much of its meaning depended upon the personality of the minister. In time, as the churches have grown in size and dignity, another weakness has been a lack of participation by the congregation in expressions of worship. Once again, the clergy speaks for the laity, as in the Roman Church.

The book is weakest, I feel, in the discussion of fitting symbols and in suggestions for current liturgical renewal. The theologians and biblical scholars are calling the churches back to liturgy as appropriate and necessary. The church recognizes that words are symbols as much as color, art, music, or architecture. Every worship service will develop a pattern, whether or not it is liturgical. He makes a plea for the appropriate use of color

in the sanctuary, and suggests the value of following the calendar of the church year. The author chides those churches which celebrate Mother's Day, but fear to recognize Lent. Finally, the author fears novel innovations which are not rooted in a historical setting and understanding.

The book can make a valuable contribution to those Southern Baptists who are concerned to rethink the meaning and place of the worship service in the common life of the congregation. We need not accept any particular conclusion of the author; but we should do for ourselves what he has done for us: namely, we should appreciate the ancient symbols and liturgical forms and re-examine them to find how much meaning they can have for us.—Robert L. McCan, *visiting professor, Boston University.*



Christian Faith and History: A Critical Comparison of Ernst Troeltsch and Karl Barth . . .

by Thomas W. Ogletree (1a), \$4.00

Two of the more important issues of biblical theology are the nature of history and the legitimacy of the "new quest for the historical Jesus." This book deals constructively with both issues.

It seeks to "clarify an appropriate way of thinking about history and historical method in constructive theological work." The method is to provide a critical analysis of the thought of Ernst Troeltsch, chosen because he was basically a historian, and Karl Barth, chosen because he is primarily a dogmatic theologian.

Part I is an analysis of Troeltsch's thought. Troeltsch felt that modern critical historicism and natural sciences are the two dominant factors in the modern world. History is phenomenological, that is, it has to do with the whole life experience of the race. The notions of individuality and development are the two basic concepts of history. The first means that history is composed of definite units which have inner coherence and meaning; while development means that the units exist in a state of becoming or change.

Since history is developing, it is relative and no part of it is absolute. Through the creative use of the empirical method one finds a normative value or cultural synthesis which is absolute. History moves toward a goal which to Troeltsch is "Europaism" or Western Culture. It follows that Christianity is not absolute nor necessarily permanent. Nor can it be demonstrated that Jesus was the unique Son of God. He was an itinerant preacher, whose ministry ended in a violent death. Later he became the center of the life and worship of a religious community.

Parts II and III give an analysis of Barth's concept of history as seen in his *Romans* and *Church Dogmatics*. His concepts moderate between the two works, but he continually denies any absolute value intrinsic in history. The absolute is outside history. God confronts man in Jesus Christ from outside man's realm. History is thus viewed Christologically and has meaning only because God encountered man at a point (the Christ event) on the boundary between man and God.

Part IV seeks to probe deeper into Barth's basic view of history and show that it is not far removed from Troeltsch's view. Barth's accent on the unique event is similar to Troeltsch's concept of unit. Yet Barth's concept of history as encounter, or discontinuity, does not fit Troeltsch's notion of development, or continuity.

The final chapter focuses the contrast on the problem of the historical-critical quest for the historical Jesus. Troeltsch believed that for Christianity to continue, it must be demonstrated empirically that Jesus lived. Barth holds that *Geschichte* (inner meaning) is more important than *Historie* (outward happening) and that historical-critical study cannot prove Jesus. Professor Ogletree maintains that the arguments by which Barth rejects historical-criticism are in reality arguments for it. He (Ogletree) feels that the Christian historian must follow Troeltsch's

empirical method of history, but at the same time view history Christologically.

The book is well written and the frequent summaries are helpful to the reader. The analyses of Troeltsch and Barth are well done, though there is a great deal of needless repetition in the treatment of Barth. The reviewer felt that Parts II and III could have been deleted without drastically hurting the book's argument.

Those who are wrestling with the questions of history will find the book stimulating. It does not solve all the problems; in fact, it probably does not solve the problem it attacks; but it is a constructive approach to a solution. It is not a good book with which to begin such a study but it is an excellent addition to the field.—W. T. Edwards, *associate professor of Bible and religious education.*



The Act of Becoming . . . by Robert W. Hites (1a), \$2.50

The publishing of a well-written and concise little book for the church worker who desires to make good use of the methods of modern psychology has been sorely needed for some time. This need has been adequately met by Robert W. Hites of Greensboro College. The author states that the purpose of the book is to give the church worker some background knowledge of the development of needs, self, attitudes, motives, values, goals, and the effect of groups upon these. Thus, it will become obvious to the church worker why methods of modern psychology such as group work is more effective than some of the more traditional approaches. To be successful, the church, through its workers, must understand motives, attitudes, roles, and even the meaning of religious fellowship. All too often denominational literature provided for the church worker suggests the use of group work, and yet seldom does the worker recognize the reason for such suggestions. This book is written to fill this need.

Often the church worker hears such words

as needs, drives, attitudes, character, personality, and opinions; and quite often the distinctive meaning in the Christian context is uncertain. The author feels that before the church worker can lead, he must understand the tools with which he is to work, such as words, methods, and trends of new thought. Several examples are given relating to the improper usage of the above words and emphasis given to the thesis of this work.

This volume is not one that may be profitably read with speed. It was written with captivating clarity and is so pungent that one's attention will be drawn to specific statements throughout the entire book. It is begun with a forthright and simple introduction with the main body of the book being comprised of eleven chapters.

Throughout the book a series of interesting insights are reflected which will interest the church worker. The author states "the evidence is that man has no instincts at all," and then goes on to point out that the drive for achievement is probably learned. This book is primarily concerned with learning

from our environment, and points up the value of the Christian community from this consideration.

Aside from a few minor infractions of good writing, this work is first-rate as I see it. This is not to say that I agree with all the

observations or conclusions made in the book. Yet, a casual reading of this work will reflect the fact that it is provocative. Everyone interested in becoming a church worker should have this book. It is a must for the thinking church worker.—Harold F. Graves, pastor.



THEOLOGY AND PHILOSOPHY

A Theology of Christian Experience

Delbert R. Rose (12b), \$4.95

A Theology of Christian Experience is a history of the National Holiness Association, a biographical study of Joseph H. Smith, an exponent of the holiness movement, and a survey of the theology which Mr. Smith taught for more than sixty years.

This is the first time that an official history of the National Holiness Association has been written. It is a book of radiant Christian witness and theological insight. Joseph H. Smith was a man of unquenchable faith. He believed that God spoke to him through the Scriptures. He believed that he was made holy by the Holy Spirit. This he believed to be a distinct mission of the Holy Spirit. He declared that "there was not a single day between his conversion and of his entire sanctification" that he did not make progress in the divine life.

Dr. Delbert R. Rose, author of the book, does a splendid job of interpreting the Historic Wesleyan Message and, thereby, makes a worthy contribution to religious history. The reader will experience renewed insights into biblical theology as he reads the book. I found the book most refreshing. I recommend the reading of this book. It merits careful and prayerful reading.—D. W. Edwards, pastor.

A Time for Christian Candor

James A. Pike (9h), \$3.50

James A. Pike, the controversial Episcopal Bishop of California, in this book expresses his conviction that we are in the midst of a

theological revolution, brought about by the awareness that our old doctrines and old traditions are in many cases obsolete. His purpose is to present what he sees as the heart of the Christian message stripped of unessential doctrines, customs, and symbols. He believes this "stripping" is necessary because churchmen have kept Christianity so irrelevant that many have been kept out of the fold, and many who are inside have never known the "real thing." He writes a snobbish invective against Orthodox Christianity and against churchmen in particular, who have "exalted the temporal as the eternal, the contingent as the final, the *ad hoc* as the universal, and the finite as the infinite." He casts aside as obsolete the doctrine of the inspiration of the Bible, saying that if the "Edenic myth" were really true all people of reasonable intelligence would be forced to be atheists. Any moral absolute is rejected in favor of a relativistic ethic. The ascension and the return of Jesus are just too incredible. Belief in angels or a devil is not plausible. God is the great Evolver, not Creator. In keeping with his relativism, Pike defines sin as only those actions which wrong and are wilfully and freely committed. Homosexuality is compulsive behavior, not free behavior, so not sinful; and the same is true for certain cases of murder. He proposes that justification be preached in psychological terms of self-acceptance; denies the virgin birth, the deity of Jesus, and the Trinity. The style makes for difficult reading. The book serves to positionize Bishop Pike, leaving no doubt that he has committed his influence to the promotion of very unorthodox views.—James F. Eaves, pastor.

The Image of God

Theodore Parker Ferris (5-o), \$4.25

This book is well written and gives an indication of a search for God. The author

begins at the right place—Christ Jesus. Some of his ideas are rather debatable, but the book makes good reading for the average Christian. There is a tendency to deify man and humanize God, but it seems to be a reaching-out to know the unknowable. Taken all in all, the book should be read by earnest students of the Word for a broader amplification of their search for the knowledge of God.—*Millard B. Box, pastor.*

History and Future of Religious Thought

Philip H. Ashby (20p), \$1.95

This is a scholarly, thought-provoking book dealing with the history and the future of the world's four leading religions: Christianity, Hinduism, Buddhism, and Islam. Although it is written from the Christian perspective, the book attains a high degree of objectivity in its treatment of the other religions. The author does not point to an ultimate religion that will supersede all others, nor does he suggest that Christianity is the ultimate religion. Perhaps we would desire that he speak on this crucial point, but he does not.

The most stimulating aspect of the book is the part in which the author speculates concerning the future of these religions in light of a shrinking world where isolation of cultures is no longer possible. He holds that religions must recognize the revelation of God in all of human history. The author concluded that the great religions under discussion will continue to thrive only as through continual reinterpretation they remain meaningful to man in his changing conditions. Though, as already indicated, the author did not predict in detail an ultimate religion; he did say that a universal religion and a universal culture are mutually dependent.

This book will appeal mainly to well-informed pastors and laymen.—*Fred Howard, Department of Religion, Wayland Baptist College.*

God's Plan for the Future

Lehman Strauss (12), \$3.95

This book, as its title indicates, deals with eschatology (the doctrine of last things). The point of view of the author is pre-

millennial, pretribulational, and dispensational. While dealing with the "true church," the rapture, judgment, the seventy weeks of Daniel, the Jew, the Second Coming, world peace, etc., little or no treatment is given of death, the disembodied (or intermediate) state, and the resurrection. The author seeks to be biblical.

The style is popular and clear. The format is attractive. His section, "On Being Ready," for Christ's Coming is the best I have seen.

Many Baptists will disagree with some of the doctrines presented—two Second Comings ("for" and "with" his saints), and the church being an afterthought after the kingdom was finally rejected by the Jews in Acts 7 at the stoning of Stephen.

There are other weaknesses of this book. The author often uses strong language for weak points ("quite clear" when it is not clear, "obvious" when it is not). The author's handling of the biblical text is often shaded by his point of view, and he often fails to mention passages that don't support his view.

I recommend this book conditionally. Ministers and others wanting a good introduction to dispensational eschatology will find it interesting.—*H. Eldon Sturgeon, foreign missionary.*

Theology and Preaching

Heinrich Ott (8w), \$4.50

This is a study which introduced Karl Barth's successor to English audiences. Already he had written *Eschatologie*, according to the author's introduction (p. 9). Ott begins where Barth had arrived in *The Humanity of God*. His basic proposition in this work is the continuity of dogmatics and preaching. He illustrates by pointing out that while Barth was at Gottingen he pondered over whether he should go back into the pastorate. Dogmatics should be a guide to preaching. His emphasis is explored through the first eleven questions of the Heidelberg catechism.

At several points he is led to criticize the form of the question or answer in the catechism, but he stays with the catechism all the way. In faith-obedience he is highly influenced by Bultmann's "Radical Obedience," and Bonhoeffer's rejection of "Cheap Grace." He insists that the doctrine of original sin must be interpreted existentially and that

"The practical experience and sense of responsibility of the preacher suggests that some criticism be made of the dogmatic tradition," and that "such criticism must take the form of new dogmatic insights and formulations." A good feature of the author is that he summarizes the findings and assumptions of each chapter.

The value of this work is that it offers a foundation for one who may be expected to carry Barthianism beyond Barth. He does, in fact, deny that he is Barthian; but Barth comes through as do Bultmann and his followers. He has made us anxious to see where his method will take him.—*Lee Gallman, director, Extension Division, Howard College, Birmingham, Alabama.*

PSYCHOLOGY, COUNSELING, PASTORAL MINISTRY

Understanding and Helping the Narcotic Addict

Tommie L. Duncan (20p), \$2.95

This book was needed years ago, but it can be used now to meet a need—the how of pastoral care of narcotic addicts. The author deals with such vital questions as what kind of drugs are addicting? Can anyone become addicted? Where can the addict get medical treatment? What can the pastor do for the addict?

Among the excellent features of the book are those chapters which identify the addicting drugs and discuss their effects and the chapter dealing with some of the misconceptions about addiction.

As is usual in the other volume of the series, *Successful Pastoral Counseling*, this book has a very useful bibliography.

This book is recommended, but not for reading and setting aside on the pastor's library shelf. It is recommended as a handbook of ready information, working knowledge, and practical suggestion.—*James Basden, secretary, Human Welfare Commission, Baptist General Convention of Texas.*

Helping Youth in Conflict

Francis I. Frellick (20p), \$2.95

This book is a worthy addition to the series, *Successful Pastoral Counseling*. The author's varied experiences in study of and

work with delinquent young people bring to his work a maturity and insight which give depth and meaning to the book. This volume provides the pastor with guidelines and suggestions for his counseling with and redirecting of the lives of young people in conflict. The first chapter entitled "The Juvenile" discusses the period of adolescence, the origin of the word delinquency, and the development changes in the life of the child.

The pastor will use this book over and over. He will use its psychological interpretations, its experiential approaches, its practical suggestions, and its pedagogical and sermonic materials.

In recommending this book I call attention to the excellent bibliography which is characteristic of this series.—*James Basden, secretary, Human Welfare Commission, Baptist General Convention of Texas.*

Ministering to the Grief Sufferer

C. Charles Bachmann (20p), \$2.95

In the popular and useful series, *Successful Pastoral Counseling*, this volume fills a vital need. Although grief is experienced in a variety of crises circumstances, the author deals with it here in relationship to death. The aim of the book is to help the pastor understand the role he must play in relationship to the grief sufferer, and how he, the pastor, can assume this pastoral role with a kind of understanding and helpfulness, which no one else can provide.

To achieve this aim, the author discusses the meaning of grief and reactions to it. He then examines the pastor's own attitudes toward death and grief. From this, the author moves to a description of techniques which can be used to help the grief sufferer handle and learn to live with his grief.

The reader will find particular help in the chapters that deal with the constructive and destructive ways of handling grief, the meaning of the funeral, and the relationship between the pastor and the funeral director. Those who want further reading on the grief situation will welcome the bibliography.—*James Basden, secretary, Human Welfare Commission, Baptist General Convention of Texas.*

Our Home in Heaven

W. A. Criswell (1z), \$.50

This paperback book of thirty-one pages comes in a white parchment paper envelope trimmed in light blue. It is apparently designed to be a source of comfort for the bereaved and of information for the pastor who must minister to the bereaved. The first chapter is a collection of short passages of Scripture. Chapter two is a ministerial description of heaven, scripturally based, which even notes that the width of heaven will be equal to the distance between Maine and Florida. No instruction is given on how to enter heaven. The last chapter contains seven poems appropriate for certain funeral occasions. The book seems to be the type of thing some pastors give to those who have experienced the loss of loved ones. However, indiscriminate use of the book may not be wise. Perhaps it should be given only to Christians whose loved ones were Christians at their death. The book is a real source of comfort.—D. C. Martin, *pastor*.

Public Speaking Without Pain

Maurice Forley (7m), \$3.95

A simply written book which deals specifically with problems which confront the public speaker, regardless of the amount of speaking experience he may have. These problems, though simple and easily recognized, must be faced squarely and dealt with on an individual basis.

Perhaps the best point in the book, one that is often overlooked, is that which differentiates between the sentence formations in a spoken speech and a written speech. A speech that reads well does not necessarily sound good. Knowing this should prevent much usage of speeches of others. In the words of the author, page 28: "We can help you give direction to your effort, and we can help make your preparation painless, but *only you* can make yourself an effective speaker."

Recommended highly to all speakers, especially the "experienced" ones.—Wallace E. Anderson, *Program Services Manager, Tennessee Baptist Convention*.

After Death, What?

William B. Ward (5k), \$1.00

An excellent treatment of the Christian view of death. It is concise—the subject is

adequately treated in less than one hundred pages. It is practical—the planning of funerals and the comforting of the bereaved are discussed.

The author writes with great understanding, and his approach is psychologically and theologically sound. His views are biblically founded, and he shows wise reserve in not being dogmatic where Scripture does not warrant.

This book, of course, would be of interest to anyone actually faced with bereavement or to anyone wishing to prepare himself spiritually for the inevitable. Because of its conciseness, readability, and soundness, it is a book that pastors could recommend to their parishioners without hesitation.

In view of the misunderstanding of death prevalent today, I think this book has a valuable contribution to make.—Robert B. Barnes, *chairman, college department of religion and philosophy*.

The Secret of Christian Family Living

Ralph Helms (66b), \$2.95

The purpose of this volume, according to the author, is "to show the relationship between mental health and family living." The fifty-nine chapters are divided into five areas of family life: "The Family As a Unit," "Parents and Their Children," "Teen-agers in the Home," "Keeping the Home in Balance," and "Bridging the Generations." The book is written primarily from a psychological viewpoint; however, it is based on sound biblical and theological truths. The author gives excellent counsel and guidance toward a healthy mental and emotional family relationship.

The book deals very little with interpretation and application of Scripture. I feel he could have made better use of the Bible, since the book is written from viewpoint of the Christian family. The use of case studies or illustrations would have made the book more readable. In chapter 49, "Alcohol Is Not the Answer," the author speaks of "overuse" of alcohol and "excessive drinking." In this chapter he *seems to imply* that "controlled drinking" is acceptable and healthy for the Christian family. This one chapter hurts an otherwise excellent and sound book.—Glenn Hester, *pastor*.

BIBLE STUDY

The Anchor Bible—Genesis

E. A. Speiser (11d), \$6.00

This is a scholarly, well-written book that includes a lucid introduction, the author's own translation, exegetical notes, and commentary. Although the author accepts and makes use of the methods of higher criticism, he is sufficiently objective not to ignore or belittle the more conservative viewpoint. He espouses the view that the writer(s) of the creation account borrowed from the Mesopotamian counterpart. Instead of "Spirit" in 1:2, he prefers "awesome wind." Moreover, he takes the introductory clause of 1:1 to be a dependent time clause, "When God . . ." etc. His choice of "expanse" in 1:6-8 is a decided improvement over "firmament" in the King James Version. He doubts that "until Shiloh come" (49:10) is messianic; and he translates the expression, "To the end that tribute be brought him."

In our evaluation of this book, we have mixed emotions. Thus, we can recommend it to the trained biblical student, such as pastors with seminary training and Bible teachers in college and seminary. However, we cannot recommend it to the average reader.—*Fred Howard, Bible department, Wayland Baptist College.*

Jeremiah—The Anchor Bible

John Bright (11d), \$7.00

This work is Volume XXI of *The Anchor Bible*, a new translation in thirty-eight volumes. A prodigious work, it makes a significant contribution to our understanding of Jeremiah, his prophecy, and his times.

The introduction of 144 pages is especially valuable. It discusses the history of Hebrew prophecy, the historical setting for Jeremiah's prophecy, the life and message of Jeremiah, and the structure, composition, text, and critical problems of the book of Jeremiah.

The remainder of the book is devoted to a translation of the text of Jeremiah and helpful notes and commentary on the text. The main emphasis is upon the text as Dr. Bright seeks to magnify Jeremiah's own words and

bridge the barriers of language with as much clarity as possible.

The book is well written, scholarly, and helpful. The text of the prophecy is made to speak in our language with relevance to our situation. This is a valuable volume in the *Anchor* series.—*Wilbur C. Lamm, Baptist Sunday School Board.*

Concordance to the New English Bible New Testament

E. Elder (1z), \$4.95

This is the best arranged of the concordances! The compiler and publisher have brought forth a much needed work to assist Bible students.

The title tells its contents exactly. Its arrangement and listing of words seems to make the work of finding words easier. The printing of *The New English Bible New Testament* made it mandatory that such an excellent work as this be done. This concordance enables the student to find words different from, or not in the same verse as the Authorized Version, and is a supplement to existing concordances of the Authorized and other Versions.

Its 401 pages and well-arranged setting of the words give it thoroughness, clarity, and yet conciseness. It will have no peer in its field. In its second printing, this concordance apparently will have record sales. It is helpful to all students of the Bible.—*Paul Brooks Leath, pastor.*

The Encyclopedia of the Bible

(20p), \$2.95

This encyclopedia of the Bible was compiled by both Catholic and Protestant scholars. It was originally written by a team of Dutch experts on biblical exegesis and later translated into English.

Fine print is used, but it is easily readable. It is scholarly, yet, understandable to layman and theologian. This work is a fine reference work of Bible terms, names, places, persons, maps, sketches, tables, and many other needed materials.

It is of average book size and will easily fit on the desk or book shelves.—*T. M. Hodgkin, pastor.*

The New Combined Bible Dictionary and Concordance

Introduction by Charles F. Pfeiffer (66b), \$4.50

The purpose of this book is admirably stated in the introduction—"In order to facilitate study of the Bible, two basic tools are needed: a dictionary of the Bible and a concordance of the Bible. It is the purpose of this work to provide in one convenient alphabetical listing these two basic tools, a dictionary and a concordance."

The purpose is excellent and it is remarkably well fulfilled. There are over 10,000 words listed in a comparatively limited space. The definitions are concise, yet precise. The Concordance is not exhaustive, but it is fairly complete.

In addition to the basic material, there is a brief but excellent section on "How to Study the Bible." This section alone could be an invaluable aid to any Bible student.

The book will be extremely useful for anyone who is interested in Bible study. For the theologian and scholar, it will not replace larger, more exhaustive volumes; but even for them, the book will be very useful for those times when one must travel and cannot carry larger volumes along.

This is one of those few books which come along which are "musts."—*Robert Cate, pastor.*

The Acts of the Apostles

Thomas Walker (29m), \$4.95

The Acts of the Apostles by Thomas Walker will likely be welcomed by Southern Baptist readers. The commentary material gives evidence of wide learning and cites a number of authorities, especially William Ramsay and the church fathers. The commentary is more a verse-by-verse exposition than a verse-by-verse exegesis. Some materials are presented in sermon-type outlines, e.g., Acts 3:15.

Perhaps some will object to the author's treatment of Acts 2:41: "... we are not justified in regarding immersion as essential to the validity of baptism," but the interpretation of 2:38 will prove satisfactory: "They were to be baptized, i.e., as the sign and token that they accepted Jesus Christ as their Saviour and Lord."

The book was originally published in 1910. Walker, a missionary to India from 1885 until 1912, illustrates some of the verses by referring to specific Indian customs, beliefs, and geography. This produces a feeling of *nonsequitur* for the reader unaware of this background. The book lacks the additional background which modern scholarship, especially in the field of archaeology, could shed upon its places and times. More extensive footnote references would be helpful for the serious student.

At \$4.95, a rather high price, it is a book we ought to make available to Southern Baptists.—*Billy G. Hurt, pastor.*

Guidance from Men of God

John A. Redhead (1a), \$2.50

The author could have almost as easily taken his title from the subject of the first chapter "Mirror of Human Nature," for that is just exactly what this book is.

Redhead has succeeded well in holding us up before ourselves as he traveled from one character to another in the Bible. He has shown us our many human traits as experienced by men of the Bible.

Of particular significance is the idea of finding God's will for our lives as illustrated in the chapter on Isaac. The chapter on Daniel is refreshing as real character development is brought under the bright light of trials and struggles. The chapter on the elder Brother is all but a perfect portrait of ourselves in the imperfect manner with which we treat our fellowman. Regardless of whether we feel ourselves to be our brother's keeper, this chapter fairly well shouts out that we are our brother's *brother*.

The book is further enhanced by the choicest of illustrations dropped in here and there at just the right places. Preachers and teacher alike will find this good reading.—*Frank Bozeman, associate pastor and minister of music.*

Difficulties in the Bible

R. A. Torrey (66b), \$2.50

This book will find its way onto the shelves of many students of the Bible. It is just what its title claims—a study by R. A. Torrey on so-called difficulties in understanding certain passages of the Bible.

Of perhaps equal importance to his treatment of the special passages are the first three chapters of the book. A student of the Bible will find these chapters of much benefit. In these pages Torrey spends considerable time in explaining his methods of handling these questions. They are quite good.

Torrey's presentation of the selected passages will challenge the reader to further study. He will not always agree with the author, but he will surely reap benefits from matching thoughts with him.—*Frank Bozeman, minister of music and associate pastor.*

The Compassionate Christ

Walter Russell Bowie (1a), \$5.50

This book is a series of "readings and reflections from the Gospel of Luke, meant not for specialists but 'for souls on pilgrimage' who look to the compassionate Christ." Its chapters parallel the English text of the gospel narrative. The text is treated paragraph by paragraph.

Some general statements such as, "the touch of Jesus did heal the man," "Jesus' power of healing," or "description of a healing" seem to give credence to miracle working by Jesus. However, in most cases, the miracles are ignored, explained as natural phenomena, referred to as exaggerations, or denied.

The author misses completely the significance of the two genealogies in Matthew and Luke. He sees the temptations of Jesus as coming from "this world's plausibilities." He treats the transfiguration as truth coming "as in a vision." He views the unpardonable sin as a "continually stifled response to goodness—nothing left—that can desire or register forgiveness." In referring to the experience with the Gerasene demoniac, he accuses Jesus of telling the bystanders an untruth. He refers to the Lord's Supper in terms of "sacrament" and "Eucharist."

This book will not be a great guide or strong help to those "'souls on pilgrimage' who look to the compassionate Christ."—*A. B. Colvin, state superintendent of missions and evangelism, Kentucky.*

Paul and Thessalonians

Lyle O. Bristol (2j), \$1.50

The author does at least three things in this masterful short commentary on Thessalonians: (1) He gives us a fresh insight into

Paul's mind; (2) He clearly pinpoints the situations and problems confronting the Thessalonians, individually and as a church; (3) Then with clarity and emphasis he shows the relevance of the message for our day and all days.

The background story for the study is given in chapter one. Then in the seventeen remaining chapters, the author gives an outline of the Epistles. Each chapter begins with a free translation of the passage followed by a general discussion and interpretation, interspersed with helpful background material, and then the practical application of the message as he shows that it is very relevant to Christians and churches today.

I believe more of these practical commentaries are needed that will appeal to the layman as well as the trained theologian.—*J. O. Carter, pastor.*

From Adam to Me

H. Stanton Carney (1e), \$4.50

This book has been a delight to my soul. A layman could take this little book and locate almost any passage in his Bible in short order. There is concise material on almost every period of biblical history and an excellent outline of the Christian movement from the second century until now. A great help in developing spiritual character.—*Tom W. Dunlap, pastor.*

Epistle to the Hebrews

William Barclay (1a), \$1.00

If there is in print a "book to end books" about Hebrews, this would seem to be it. Hardly a question one could ask about the letter is overlooked. All the answers are thought provoking; many are compelling. Among matters dealt with are title, date, author, destination, and intended readers. The book is well documented and reads like a romance.

Epistle to the Hebrews is one of twenty-two volumes in the *Bible Guide* series. The aim, rather than to furnish a commentary on the text, is to present "a total view of the Bible, and to present the purpose, plan, and power of the Scriptures." In this volume this aim is achieved in a manner and degree

highly rewarding to lovers of clear and readable exposition of Bible themes.—*B. F. Smith, division of religion and philosophy, William Carey College, Hattiesburg, Mississippi.*

The New Testament

Bruce M. Metzger (1a), \$4.75

Dr. Metzger has attempted the difficult task of writing a comprehensive introductory study of the New Testament for the secondary school level. He has done a commendable job in presenting in a simplified form material on the background of the New Testament period, the life and teaching of Jesus and the Apostolic Age.

This is not a book which just "tells the story"; teachings and interpretations are summarized. There is a brief, but effective discussion of the miracles in the Gospels, the originality of Jesus' ethical teaching, and the leading ideas in Paul's theology.

Metzger points out that the nature of the book restricts the presenting of new theories. He also acknowledges that in attempting a simple presentation there is the danger of oversimplification. At a few points the writer has presented solutions as though there was no problem involved. He has dealt fairly with the various schools of criticism, even though his conclusions represent a rather conservative account of the consensus of present-day scholarship.

This book should be helpful to the age group for which it was written, and to the teachers of this group.—*Arthur L. Walker, Jr., professor of religion.*

The Epistles of Peter

Elvis E. Cochrane (66b), \$1.50

The Epistles of Peter by Elvis E. Cochrane is another addition to the *Shield Bible Study* series which serve as guides for Bible students from the local church level up to the seminary classroom. The content of this study grew out of both a series of college lectures and a radio Bible class conducted by Dr. Cochrane. Each letter is discussed in outline form under five or six main headings; and in the introduction to First Peter, Dr. Cochrane includes some additional helpful material on Peter, his theology, and the purpose behind his

letters. First Peter is divided into sections on (1) an expression of thanksgiving, (2) conduct before God, (3) conduct before men, and (4) conduct of the church. Peter's second letter is discussed under sections on preservation, the peril of false teachers, and perseverance.

This guide to the study of Peter's epistles is an excellent addition to a very useful Bible study series. Dr. Cochrane not only clearly discusses exact word meanings and applications to the men and women being written to, but he also relates Peter's message to those of the mid-twentieth century. This exposition, sprinkled with poetry and other literary allusions, is a reader's delight as well as inspiring food for thought for the Bible scholar.—*Dr. Kenneth Phifer, scientist.*

CHURCH ADMINISTRATION

The Church and Urban Renewal

George D. Younger (12-L), \$4.50

Never before have so many Americans lived in the context of the urban way of life. One of the realities of urban life is change. Probably the most noticeable factor in change is urban renewal. Urban renewal has made it necessary for some churches to sell their property and move in order to make way for other uses and buildings. Others have found in this program a chance to add to their present property. Some have fought the projects; others have seen urban renewal as a chance to serve a new constituency or to build a new community.

"No matter what their reactions, churches which are located in urban renewal areas," says Mr. Younger, "must face the question raised by this program of redevelopment."

This book is a guide to action, a realistic appraisal of what churches affected by urban renewal can do for the city and for themselves.—*Charles Clark, Baptist Sunday School Board.*

Education for Renewal

David J. Ernberger (8w), \$4.50

Education for Renewal by David J. Ernberger is an excellent contemporary expression of the need for Christian renewal and the local church's need for less institutional emphasis and more emphasis on its God-given mission within the world where members live and work.

Christian education, preaching, and a strong lay ministry are all viewed as vital areas for renovation and expansion. Emphasis on activation of laity in fields commonly allotted to the clergy is appropriately strong.

Many up-to-date suggestions in the areas of industrial missions, concern groups, stewardship education, family life education, proper curriculum, and others are given. The church is described as creator, spokesman, and sustainer of all these suggested programs.

A fine comprehensive bibliography is used. Pastors, ministers of education, other church staff members, and denominational leaders will profit from the reading of this book.—*Danny Bush, minister of education and music.*

Older Members in the Congregation

Arthur P. Rismiller (19a), \$1.95

This book gives needed help for those who work with an important group in the church. The author accurately suggests that the people sixty-five and above are the most neglected group in most churches. There is much material in the book that helps one understand some of the problems and possibilities of the aging church member. One of the most helpful features of the book is the author's suggestions of programs that can be formulated for the older church members. Another very valuable part of the book is the author's listing of many books on this same topic. This book is an excellent one both for the older people and those who work with older people in the church. It is attractively written and published. The price is very reasonable in a time of soaring costs.—*Hudson Baggett, professor.*

Foundations for Purposeful Church Administration

Alvin J. Lindgren (1a), \$5.50

A recent study indicated that a minister spends approximately 50 per cent of his time in administrative activities, according to Mr. Lindgren. More important is the fact that these ministers resent the growing administrative demands upon their time. Probably, a source of the resentment could be traced to the minister's not knowing why he is saddled with the many administrative

responsibilities. This book focuses the pastor's concern and attention on persons instead of things. Administration is viewed in this book as a dynamic process to help the church move toward the achievement of its objectives. Long-range planning, as well as annual program planning, is emphasized. Administrative jobs to be done, why they are important, and some guiding principles required to do them are presented in this well-written book.

This book should be a valuable tool for pastors and ministers of education, as well as students, as they seek to move their church from where it is toward where it ought to be.—*Charles Clark, Baptist Sunday School Board.*

A Guide to Conducting Meetings

Dr. John E. Baird (1a), 75¢

A Guide to Conducting Meetings will be of great help to pastors and others in charge of business meetings, especially to inexperienced moderators. This book is long overdue.

There is nothing in this book that would not be acceptable to Baptists; therefore, I highly recommend it.—*Roy E. Boatwright, Sunday school secretary, Kentucky Baptist Convention.*

Youth Ventures Toward a Vital Church

Sheila D. Wood (1a), \$3.95

This is one of the first printed interpretations of the church as a fellowship of reconciliation written especially for youth. Its purpose is to inform youth of the many new ventures of the church today as it meets as an institution only to go back into the world. These ventures are viewed in the light of God's Word in the Bible.

Each of the first eight chapters is developed as brief worship sessions by youth groups with a closing section to each entitled "Suggestions for Discussion and Action." Chapter 9 lists specific opportunities for action by Christian youth. Useful addresses are listed for obtaining additional information from various youth Christian service groups throughout the world, representing many ecumenical faiths.

This work gives a splendid interpretation of what is the church? What is its relationship to youth? How can youth in the church

better *be* the church? How can youth take the church *to others*?

The avowed intent in these "ventures" is of "church youth" taking some form of action or service following experiences of worship. In Baptist circles it is excellent resource material for young people—senior high, college, and professional.—*Mancil Ezell, Baptist Sunday School Board.*

The Pastoral Ministry of Church Officers

Charlie W. Shedd (5k), \$1.25

This little volume is designed to be a brief "how to do it" manual for training church officers in the pastoral ministry, specifically, the art of visitation. The terminology is Presbyterian, but can be easily adapted for use by any church. The author makes a deeply spiritual, but practical, approach to the problem of ministering to the needs of people. His position is that deacons and other church officers are called to serve people in the name of Christ. He makes suggestions as to ways the church can organize for this ministry, types of calls to be made, how to recognize the more serious needs of people that will be beyond his ability to serve, some "do's" and "don't's" in visitation, the personal preparation of the one who visits, and some verbatim reports on visits. The author analyzes these reports as to the effectiveness of the visits, where the caller made mistakes, and how the caller made effective visits. Southern Baptist churches would do well to use this fine little volume as resource material in training church visitors, especially deacons and Sunday school workers.—*J. Merle Bandy, pastor.*

Understanding the Learner

George E. Riday (2j), \$1.50

"If we are to understand the learners in any department of the church's educational ministry, we must begin by discovering what lies behind the development of human personality." From this early statement by the author, he moves to present, in simple terms, some basic principles of psychology as they relate to Christian teaching.

The author, a Christian professor-counselor-psychologist, presents in six all-too-brief chapters, the influence of various aspects upon

the learner. These include the influence of self, needs, perception, emotion, and the teacher himself. The language of the book avoids technical definitions, bringing meaning and value for individuals who may not have had any psychological training.—*Franklin Farmer, Baptist Sunday School Board.*

SERMONS AND SERMON HELPS

It All Began with God

W. McFerrin Stowe (1a), \$2.50

A fresh insight into vital Christian faith is provided by this short book on the vital themes of our gospel. Stowe attaches deep importance to the topics of "Man," "Freedom," "Jesus Christ," "Grace," "Joy," "Work," "Prayer," "The Church," "Hope," "Love," "Resurrection," and "First and Last." The writer is not a Baptist, but his thought is worth reading, and his style is worth studying.

Not brushing past the really probing questions which plague the heart of the Modern, yet neither attempting to press deeply into the matter of "making the gospel relevant through brushing away the cobwebs of a primitive thinking culture," the author deals with life as it is and with the answers as they are found in the gospel. Here is an example: "So we come through the stumbling blocks of logic to the same conclusion that God has revealed in his Holy Word to those who believe, 'In the beginning God,' . . . But finest of all, God reveals this to us through the incarnation of his Son, Jesus Christ . . . it all began with God."

Simplicity of style sparkles throughout the sermons, yet they have crystal-clear depth. An example of the sermon on grace: "One thing that everyone needs to understand is that salvation is a gift which comes from God, not a reward achieved by man." This is a rare, thoughtful, lucid book.—*Raymond Perkins, pastor.*

The Bible for Today's World

W. A. Criswell (1z), \$2.50

This is a book of nine sermons on the Bible, preached by the author at First Baptist Church, Dallas, Texas, and transcribed from

tape recordings. The sermons present a conservative defense of the Bible as the "dynamic, plenary, verbal, supernatural" Word of God. Emphasis is made upon the infallibility of the Bible, the uniqueness of the Bible, the prophecy of the Bible as giving validity to it, Jesus' view and use of the Bible, the inspiration of the Bible, and the preservation of the Bible. The last chapter presents the place and value of textual criticism and a history of the discovery of important manuscripts. The Foreword explains that these sermons are as preached and not written lectures. This explains their style and the repetitions that are frequent. The style is simple and easy to read. It will be a popular book with pastors and laymen alike. Some matters may seem to be oversimplified and others overlooked. No references are given. However, its simple style commends it.—*James McCluskey, pastor.*

The Way of the Master

Emerson S. Colaw (1a), \$2.50

With difficulty, this book review was finished. Almost every sentence gave pause for meditation. In *The Way of the Master* by Emerson S. Colaw, a Methodist minister, uses events in the life of Christ as the basis for dealing with many of the problems that plague people today.

In this slender volume, the author deals with the way of Jesus in decision, as a teacher, with his friends, with his enemies, in failure, in prayer, in suffering, and in triumph. The principles enunciated serve as guidelines for significant and meaningful living.

Dr. Colaw has the ability of taking the deepest and most profound theological concepts, and simplifying and making them relevant for this day. This book of sermons will serve as a model for the preacher who wants to avoid the pitfall of either light, understandable sermons or heavy, unintelligible messages. Many Baptist preachers can learn something of the fine art of preaching from this Methodist minister. Laymen will find the reading of these messages a delightful and blessed experience. With great enthusiasm, I commend this book to our people.—*James E. Singleton, pastor.*

CURRENT WORLD ISSUES

Seek a City Saint

David Head (9m), \$2.50

An appropriate subtitle for this book might be "How to Be a Christian and Still Live in the City." Written by a Birmingham, England, Methodist pastor, this practical and down-to-earth advice on how to be a Christian witness in the midst of the crassly materialistic atmosphere of the market and the factory is presented in an attractive and interesting format. It is presented in the form of letters to "Joe," who is a sort of an urbanite everyman. Though labeled as forty letters to be read on the days of Lent, there is nothing dated or seasonal about the pungent advice given to the young city dweller. Many books and articles have been written about the life, attitude, and stewardship of the Christian farmer. This volume, though not necessarily the first of its kind, may be a forerunner of good, solid, Scripture-based, yet practice-oriented suggestions to the factory laborer, the professional man, the office worker, the housewife, the commuter, the public servant, and others on their stewardship and their contribution to the growth of the kingdom of Christ. It is written with under- and overtones of quality humor, yet is loaded with Scripture citations as well as references to contemporary and classic literature. His most frequent reference is to Kierkegaard's *Fear and Trembling*. Most often his Scripture reference is to the New English Bible. This is not a shallow book, but it is written for the "average reader," hoping that some contemplation will go along with the reading of it; and a great deal of it is after the book is read.—*Monroe Hopkins, librarian.*

The Free Men

John Ehle (9h), \$5.95

The Free Men is a classic in reporting. It reports the many and varied activities in and about Chapel Hill, North Carolina, in the civil rights struggle which was initiated and led predominantly by whites, although Negroes participated strongly. Its 340 pages are packed with vivid, clear, forceful, exciting detailed and panoramic views of the whole

affair. It is a community drama at its best.

The quality of writing is outstanding. The style is excellent. The content is rich in human interest and is presented with almost perfect coherence and unity. The format and general appearance are attractive. This is, by far, the best book the reviewer has seen on this subject. Much factual materials are presented, and the reader gets the impression that everyone's views, attitude, and spirit are presented clearly and accurately. As one reads the book, he feels that he comes to know many prominent people in Chapel Hill personally, both of the townspeople and in the university.

There are no objectionable features in this book. Those who want the best reported story in the current race, civil rights struggle should read this book.—*Dr. Julius H. Avery, pastor.*

Hooded Americanism

David M. Chalmers (11d), \$5.95

This is a scholarly treatment of the history of America's "oldest secret society for organized mayhem." The author, a professor at the University of Florida, traces the cyclic rises and declines of the Ku Klux Klan from its beginnings in Pulaski, Tennessee, to the present.

During Reconstruction the Klan thrived throughout the Confederate states because of a misplaced fear of emancipated Negroes. Responsible citizens often supported the Klan, but these began to drop out as the movement became increasingly violent and unruly. General Nathan Bedford Forrest, the imperial wizard, ordered the Klan to disband in 1869; and it lay dormant until 1915. Since then, it has had periodic spurts of organizational strength fed by profits from sale of Klan regalia, the appeal to "Americanism," and prejudice against Negroes, Jews, and Roman Catholics.

This volume emerges at a time when the Ku Klux Klan is very much in the news. The organization is presently under investigation by the United States Congress because of its links with bombings, arson, and terrorism in reaction against the changing racial situation in the nation. The author has rendered a splendid and timely service in writing a book which sheds light on the Klan mentality. Those who are victimized by that mentality

must have the compassionate help of their fellow citizens.—*Ross Coggins, Christian Life Commission, Southern Baptist Convention.*

Protestantism in an Ecumenical Age

Otto A. Piper (48f), \$4.50

This volume contains the three necessary ingredients for a good book: A topic of relevance, a scholar who can handle such a topic, and academic depth translated into simple language. The author declares that the zeal and enthusiasm of the early advocates and leaders seeking "unity" overshadowed the theological implications of such unity. The whole book rests on the presupposition that "only by seeing both the movement itself and the existence of Protestantism in the light of holy history can we hope to find the right synthesis of organizational effort and divine inspiration in our endeavors to make the unity of Christ's body manifest." Guided by this basic theme of approach, Dr. Piper surveys the place of Protestantism in the modern world (the factors which challenge its existence) and the "basic problem now confronting Protestantism" is declared to be "its quest for a place in ecumenical church life." Protestantism should, without doubt, continue to exist and can, in some sense, point to the richness of a unity which accepts the diversity as a part of the "fellowship" in the faith. The whole idea seems to be, according to Piper (he implies this), that the movement cannot come down from the top (the organizational differences, etc. being dissolved into nothingness), but must come from the foundation which is similar: Faith in and commitment to Christ as Lord! Protestantism can offer to this movement a new look at the Bible and a new attempt at common worship in the context of faith and trust.—*Gillis Byrns Coleman, instructor, Wingate College, Wingate, North Carolina.*

The Past That Would Not Die

Walter Lord (9h), \$4.95

The quality and style of writing is outstanding. The format and general appearance is very attractive. The title of the book arouses one's interest and desire to read it. Perhaps there are books and materials written

on the same subject; but I am sure there are enough new thoughts, ideas, and illustrations to make the book worth its price and time to read it.

There are no controversial or objectional features. The author states the facts concerning what has happened in the race problem in the South, dealing mostly with Mississippi, in the past and present, with a look toward the future.

The title of the book is most fitting, since the present racial condition is an outgrowth of attitudes since the Civil War. The author presents in detail the happenings leading up to and during the enrolment of James Meredith at Oxford, University in Mississippi.

The book closes with the thought that we are a part of this world, we must live in it with other people and learn somehow to solve the racial problem.

This is a good book for every pastor and Christian worker to read in seeking to understand the race problem of the South. I would recommend the book.—*Albert Moore, pastor.*

Primer on Roman Catholicism for Protestants

Stanley I. Stuber (18a), \$3.95

This revised and expanded edition of Dr. Stuber's "Primer" is a frank and friendly appraisal of the basic differences between the Roman Catholic Church and Protestantism. It is timely in view of the recent changed atmosphere brought about by the Vatican Council sessions and the new approach based on mutual interest and the desire for understanding by the Roman Catholic Church and Protestant churches.

Dr. Stuber, a Baptist, has given much study to the Catholic faith and deals with the differences between this faith and the position of Protestants in general with scholarly insight. He discusses the dogma of Peter as the First Vicar of Christ, the papacy and the historical claims of church institutionalism, and sociological development in contrast to the free spiritual nature of authority based on personal experience without dependence on institutional or organizational structure. The belief in the succession of authority of bishops from Peter is the central point of difference with Protestants.

The mass and Catholic worship is clearly explained.—*Adiel Moncrief, church editor.*

MISSIONS

Twelve Angels from Hell

David Wilderson (6r), \$2.95

This book *Twelve Angels from Hell* introduces the reader to a mode of life most of them know little or nothing about. They are introduced to twelve young dope addicts, some of them are very young, some are a little older. The reader is carried with them through periods of withdrawal and struggle to stay off the drugs. He learns terminology, ways in which the drugs are secured; and he has an opportunity to see the conditions that breed drug addiction. It is not a pretty picture, but it is one that needs to be painted.

Another factor, one sees a man, a very unusual man. Few people have the insight, the patience, the understanding, and the integrity that are manifested by this man, David Wilderson, who chooses to work with people who have this particular type of weakness and need.—*Miss Eva Inlow, retired Woman's Missionary Union executive secretary.*

Behind the Ranges

Mrs. Howard Taylor (29m), \$1.29

A thrilling biography of a modern-day missionary hero.

James Fraser had made an unreserved commitment to Christ. Depending wholly upon God for daily sustenance, he set out to share Christ with the unknown mountain tribesmen living behind the ranges towering above the Mekong and Salween canyons of southwest China.

He became the "Apostle of the Lisu" tribes and translated the New Testament into the Lisu language—thus laying the foundation of a continuing work upon which many other missionaries of the China Inland Mission have built.

His emphasis was upon the necessity of intercessory prayer, and he enlisted many such groups at home in England. The chapter "The Prayer of Faith" is rightly called a classic commentary on intercessory prayer. The author adds that this is the secret of a successful missionary enterprise.

Though not a biography of a Southern

Baptist missionary, it is highly suitable reading for all adults and young people in our churches and colleges.—*Mrs. R. K. Redwine, former state Woman's Missionary Union worker.*

There Was a Man

Carl Phillip Anderson (6r), \$2.50

This is the story of Dr. Paul Carlson, the medical missionary who was martyred by Congolese rebels in the Congo in the fall of 1964.

The book is actually a compilation of various events from Dr. Carlson's life as told by a number of friends and relatives. The stories deal primarily with his life up until his death—very little with the immediate events surrounding his death.

The complete story reminds one of the story of Bill Wallace. It is inspiring. It tells of an unselfish Christian man truly seeking to give his all for the Lord.

Since the book is written by several persons, it is a bit unorganized, but yet quite readable.

The next to the last chapter gets away from the specific story of Carlson and launches into a spiritual interpretation of the meaning of a missionary's giving of his life.

I recommend the book.—*Larry Allison, Baptist Sunday School Board.*

In This Land of Eve

J. B. Dibble (1a), \$2.95

Much has been written of short-term mission appointments, and of men or women who turned aside from a busy employment to serve for a while in foreign fields and thus, relieve the heavy load borne by regular missionary appointees. Here is the story of a busy doctor who left a successful practice in this country to give a year of service at a mission hospital in Tanganyika. The vivid description of hospital visits, operations and treatment of those in remote areas is matched by a lively sketch of tribal customs, big game hunting, and ordinary living among people whose ways are far different from those of this country, but who respond to the same powerful message of God's love in Christ known by us. By all means, this book deserves a wide, appreciative reading.—*E. Norfleet Gardner, pastor.*

INSPIRATION—DEVOTION

Fire in Coventry

Stephen Verney (6r), \$1.95

This is the most unusual book to come to my desk. It strikes a very responsive chord in my heart, mind, and life. My purpose is to reread this book—perhaps many times—and then to try to profit by what I learn from these people.

This little book is a story of experiences. We see a group of people being prepared by the working of the Holy Spirit to enter into a new cathedral. Well may it be looked upon as a genuine revival, but taking place in an entirely different manner from our accustomed way of thinking of a revival. It is a story of clergy and laity trying to discover what God wanted them to do and allowing God to work his will in and through them.

Every minister and every layman should read this book carefully, prayerfully, and thoughtfully. To do this with an honest and sincere desire to know God's will for us, coupled with a determination to follow the leadership of the Holy Spirit, may produce the revival or spiritual awakening we need so much today.—*R. Knolan Benfield, pastor.*

Witness for Christ

John F. Crosby (8w), \$1.45

This is a very readable book about a very vital subject. The author begins by pointing out that so often we speak of a person "serving Christ" but do not tell him how to serve. This little volume is designed to give a very practical discussion of what it means to be a Christian in the truest sense of the word. It deals with such subjects as following Christ and the kind of life the Christian should live. It deals with the theme of witnessing from the standpoint of the spoken word as well as the living example. This book is a very worthwhile treatment of the practical meaning of the Christian life.—*H. H. Hobbs, pastor.*

Springboard to Discovery

Mary Lou Lacy (5k), \$2.00

This is one of the most inspiring books on stewardship I have read.

It is a thought-provoking book that chal-

lenges the Christian to apply his whole life in being what God would have him be.

Chapter 7, "Power to Become," will challenge the reader to be alert to the spiritual laws of God's kingdom that guide him in becoming what he can be.

The book gives advice on practical stewardship which leads to true happiness and offers solutions to emotional unhappiness.

The book teaches nothing new; but reminds us that to live more fully, we must have a great faith in a great God.—Mrs. J. V. Myers, *church librarian*.

FICTION—BIOGRAPHY

The Beloved Invader

Eugenia Price (12-L), \$3.95

This book is one of the most absorbing novels I have ever read. It is a story based on life at St. Simons Island, Georgia, during the latter part of the nineteenth century. The characters of the book are drawn from actual persons who lived on St. Simons during this time.

Basically, it is the very powerful story of Anson Dodge, pastor of the little Episcopal Church at Frederica, and several other individuals involved in his life on the island.

Miss Price has certainly captured the beauty and serenity of the island. And she has skillfully painted a verbal picture of the faith which motivated Anson Dodge. This belief and trust in the purpose of God is a part of the strength of the several other main characters.

The story is penetrating, shows real insight into human nature, humorous at times, tender, and moving.

I highly recommend it.—Melbaline Camp, *youth director*.

Journal of a Soul

Pope John XXIII (6m), \$7.95

This is a spiritual diary of Angelo Roncalli, known by millions as "good Pope John." The book reveals the methods of spiritual discipline of Catholicism which led to genuine love and humility. It provides a look

from the inside at the apparatus of the Roman Catholic hierarchy by one who was impatient with its outmoded rigidity and, thus called the significant Second Vatican Council.

I commend this book highly for the mature person. Many ought to read this book as one of the most significant publications of this era—the first time the diary of a Pope has been published. The good Baptist will not accept the framework in which he lived, but he will appreciate the sensitive spiritual commitment of a great Christian statesman and a humble believer. The book is important for the nonrigid Protestant who wants to appreciate the good, as well as condemn the bad, in the Roman Catholic system.

Pope John wrote (p. 287): "But I am dismayed at the thought of not being able to look into everything, and more thoroughly—not being able to get everything done; I am always tempted to indulge my peaceable instincts which lead me to prefer a quiet life rather than risk making precarious moves." All of us can thank God that he made those moves.—Robert L. McCann, *student*.

The Bobby Richardson Story

Bobby Richardson (6r), \$3.95

Bobby Richardson testifies to the greatness of a personal relationship with his God. His method of telling of this relationship does him credit. He has accomplished his purpose in a noble way. He tells of his faith in God in a language that will be interesting to men and boys who enjoy baseball. Each chapter leads to the next so as to create movement of interest to the reader. His story doesn't drag for want of expression. He has command of words to express himself clearly. It will be helpful to those who read from the viewpoint of the baseball lover and for the Christian who loves to read a fine testimony of one who loves God.—Seibert H. Haley, *pastor*.

John the Baptist

Charles H. H. Scobie (48f), \$3.25

Furnished with a usable map in the front, supplied with ample footnotes for authority, and made readable because of suspense created in the introduction, this book satisfies an interpreter-critic as offering something new in an accurate, clear, and selective manner. To

set forth John the Baptist as an individual in his own right worthy of respect for his creative leadership, Mr. Scobie takes into account all recent archaeological discoveries and theological conclusions. He traces very well the history of baptism and the early following of John the Baptist. For sheer beauty, the chapters on the wilderness as an education are recommended.—*Mrs. Edgar H. Duncan, professor, Belmont College.*

William Carey—Missionary Pioneer and Statesman

F. Deaville Walker (29m), \$3.95

This record of the life of William Carey is both an inspiration and a challenge. The story of how a man from a home of great poverty, a man of scant education, and an inadequate shoemaker could so educate himself as to become a brilliant and sought-after linguist is in itself a challenge. How this same man, untutored in the ways of culture and diplomacy, could achieve the ability to win friendships in high places and gain international recognition as a great Christian leader is an inspiration greater than words can express. We are allowed to share his many unhappy and tragic personal experiences, and watch him rise above them to leave his mark on history.

At times, perhaps from necessity, the book seems to move a little slowly; but it does move on, with an interest almost bordering on suspense, as one through its pages lives and suffers and triumphs with William Carey.

I am proud to have this book in my library.—*Miss Eva Inlow, retired Woman's Missionary Union executive secretary.*

Rebels with a Cause

Frank S. Mead (1a), \$2.75

This is a collection of historical stories concerning men who dared to think or act differently from the accepted forms of religion in their times. Some of these are today

classified as our founding fathers, and some are still thought of as wild fanatics. All of them have contributed to present-day Christianity in one way or another—perhaps even negatively in some cases, such as Simon Magus. The time span covered is enormous—all the way from Jesus Christ through William Booth.

Mr Mead uses the term "church" in various ways without stopping to distinguish between organized Christianity, the Roman Catholic Church, or a local body of Christians. His smooth style of writing makes history and biography read like fiction.—*Mrs. J. Franklin Nix, homemaker.*

The Life and Times of Martin Luther

J. H. Merle D'Aubigne (29m), \$4.95

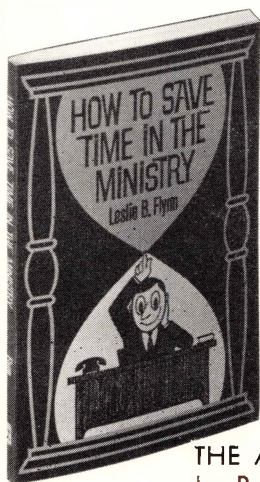
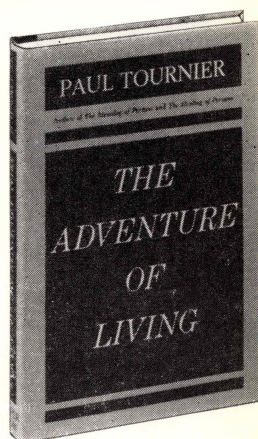
This is an informational, as well as highly inspirational, account of the beginnings of the Reformation and the real issues that brought it about. Every Protestant, and every Christian, ought to know these historical facts and get an insight into this stirring movement. Martin Luther is portrayed as a great apostle of truth, commensurate to the apostle Paul in the early days of Christianity. The reading of this great biography ought to stir the fires of evangelism in our day and redirect the masses to an individual study of God's Word. Too long have the majority of Christians permitted Sunday school teachers and pastors to do all of their Bible studying and interpretation of the Scriptures for them. We ought to "search the Scriptures daily, whether those things were so," as did the Bereans. It was easy then, and becomes simple today, to mistake tradition for truth, especially when the interpretation of truth is left in the hands of the few. Hierarchies can be established even today by carelessness with the Word of God. Truth, like liberty, must be treasured if it is to be kept. The reading of this book is highly recommended for every devout student of God's Word, and is vital to a complete understanding of the history of Christianity.—*Earl Langley, secretary, Lubbock Baptist Association.*

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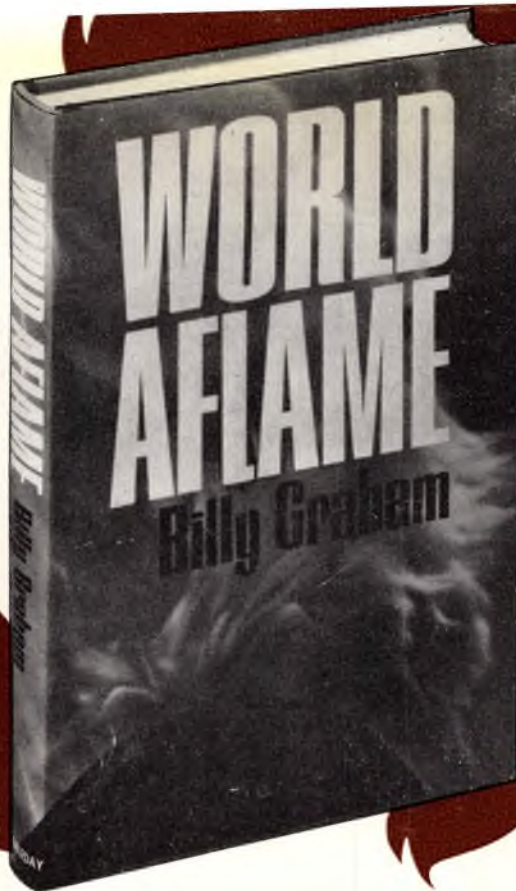
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