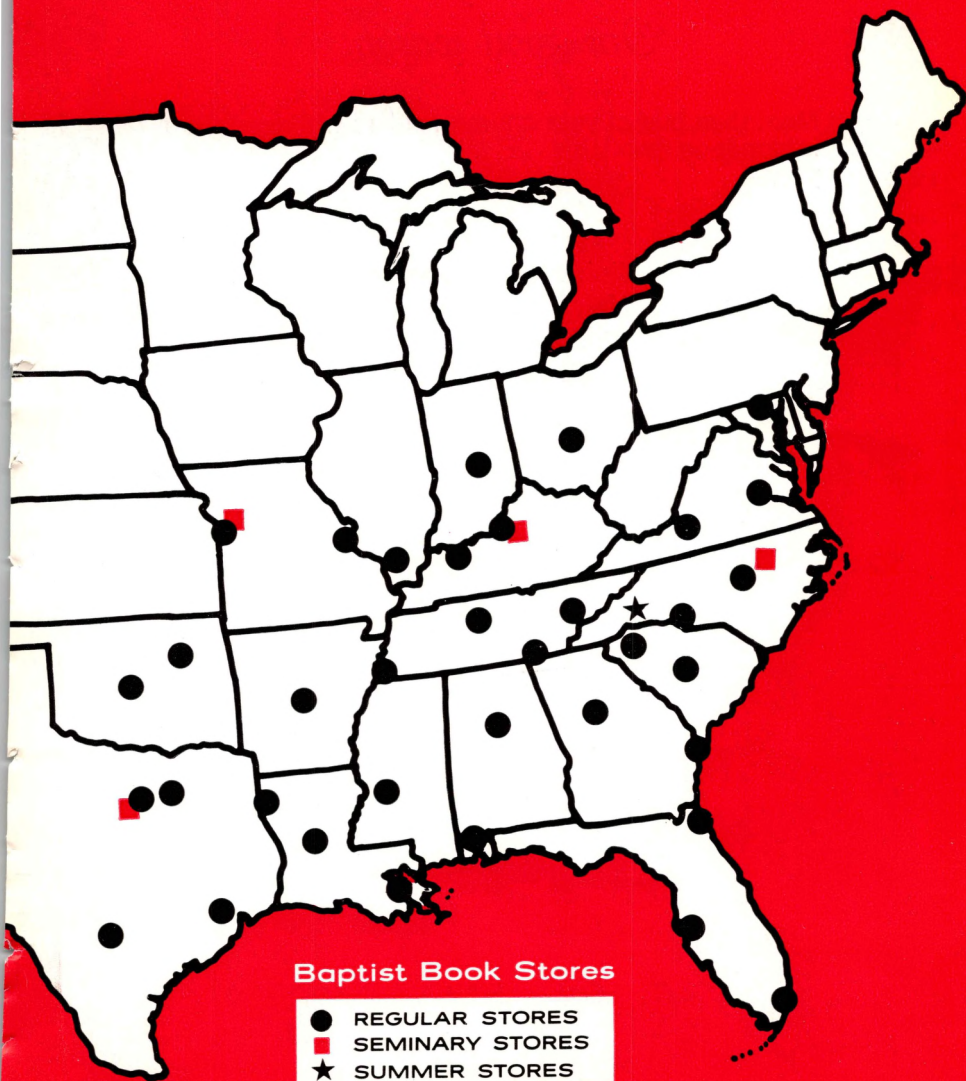


THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS
APRIL MAY JUNE 1966



Continued on back cover



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THE QUARTERLY REVIEW

SECOND QUARTER, 1966

VOLUME 26, NUMBER 2

Editor: Martin B. Bradley

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

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Standpoint

THE IMPACT of a good book defies precise measurement. Unchallenged, however, is the testimony of those who loudly praise the power of such a book. The right book, at the right time, in the right place, has been for some a life turning point—for some, a motivation unfound elsewhere—for others, an island of hope in a sea of despair—for yet others, the bottom rung on a ladder leading upward.

GOOD BOOKS are not always dramatic in effect, and are not limited to being agents of salvation or reclamation. They often are the day-to-day unnoticeables, the "taken-for-granted." So available and commonplace, they emit their messages unspectacularly amid other media now clamoring for man's attention. Nevertheless, the ongoing educational, reinforcing, and therapeutic value of wholesome books is ever with us. Amen—may it be so!

THE BAPTIST BOOK STORE ministry is featured in this issue. How appropriate to survey the scope and nature of this means of Kingdom witness when the Baptist Sunday School Board is observing its seventy-fifth anniversary. The distribution of books, Bibles, and church supplies has been vital to the welfare and continuance of the Board's ministry among Southern Baptists, even to the world. Selecting and merchandising books to meet the needs and interests of Southern Baptists is not an easy task. A salute is due the persons who so effectively serve in making printed pages of life and light available to us.

MARTIN B. BRADLEY

THE BOOK STORE MINISTRY OF SOUTHERN BAPTISTS

By Keith C. Von Hagen

From the very beginning Southern Baptists recognized the need for a Bible and book ministry.

The first Convention, in 1846, appointed a committee of twenty-five men to study the matter. From 1847 until 1927, when the first group of seventeen stores was established, many attempts were made to provide this service.

In 1851 a committee consisting of two men from each state recommended The Bible Board of the Southern Baptist Convention. It was established in Nashville with W. C. Buck as corresponding secretary. Some time prior to 1862, The Bible Board established a store. It ceased to exist after the Union Army captured Nashville.

In the early 1900's, after the present

Sunday School Board was established, there was a growing awareness of the need for a book ministry serving Southern Baptists. The idea of a retail store, or stores, was presented as early as 1912. In the meantime, the Board enlarged its mail-order business and increased advertising space in Southern Baptist papers.

During these years the various state Baptist boards recognized the need; and by 1919, ten state book stores had been established. In 1920 a co-operative venture was set up between the Sunday School Board and the various state conventions.

When the 1927 convention approved the Board's operation of a group of stores in co-operation with the state boards, a total of seventeen stores were reported. Sales the next year were over \$500,000.

Although the depression years of the 1930's were difficult, steady progress was made. The Board has always maintained a policy of upgrading locations and improving policies and procedures. During the depression years, the Board kept many of the state stores from bankruptcy, assuming full ownership of most of them by 1940. In order to have better control and a more uniform operation, the Board acquired full ownership of all the stores by 1952.

Between the years 1940-52, many new stores were organized with a total of forty-two operating by the end of that period. There are forty-two regular stores today, five seminary stores, two summer stores, and Broadman Readers Plan, making a total of fifty units.

The objective of the book store ministry is to make useful materials available to the Southern Baptist constituency, to be courteous and efficient in contacts with customers, and to earn income sufficient to carry on the book store operation, provide its capital needs, and contribute financially to the education and service programs of the Sunday School Board.

In the selection of materials for advertising and promotion, the Book Store Division attempts to choose only those items which will be useful to individuals in the development of their spiritual and mental beings and to churches in carrying on their work. Published materials selected are the best that can be found in the literary market places. Nonpublications provided are of the highest quality and greatest usefulness.

In co-operation with other denominational agencies, the stores distribute the nonseasonal materials of the Bap-

tist Brotherhood Commission, the study course books produced by the Home Mission Board, and those published by Convention Press for the Foreign Mission Board. The stores also distribute all of the priced materials of Woman's Missionary Union.

Through summer stores at Ridgecrest and Glorieta, book exhibits at Convention-wide, regional, and state meetings, the division serves the churches with materials needed to carry on their programs. Each store manager is encouraged to be cognizant of his state programs in order to supply materials when and where they are needed. Regular store inventories are selected with these programs in mind.

In addition to materials for denominational programs, the stores provide Bibles and Testaments for individual use, good books for Christian reading, books designed to stimulate children's minds in right ways, and books suitable for home and church library use.

The policy of upgrading store locations has continued. During the past ten years, forty-five stores have been moved to better locations or remodeled; some, more than once. In most cases new store fixtures have been installed. A study of book store locations, trade territories, and market potential is made every other year to determine if present locations are adequate and whether new stores are needed.

The Book Store Division employs 575 persons (37 in Nashville and 538 in the stores) dedicated to serving Southern Baptists with a ministry worthy of our heritage.

Keith C. Von Hagen is director, Book Store Division, Baptist Sunday School Board.

Administering The Book Store Ministry

Messengers from More than 33,500 Churches with More than 10,750,000 Members

The Southern Baptist Convention

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WHO ARE THE CUSTOMERS?

The typical Baptist Book Store customer is almost always a Baptist, usually falls between 35 and 44 years of age, may be a man or a woman, and probably holds some job in his church, most likely a Sunday school teacher. These findings are the results of the latest survey of Baptist Book Store credit customers conducted by the Sunday School Board's Research and Statistics Department.

The survey indicated that 91.8 percent of Baptist Book Store customers are Baptists. Methodists and Presbyterians predominate in the remaining group.

What kinds of church work are book store customers engaged in? **It was not surprising to discover that 36.4 percent of all customers indicating they hold a church-related responsibility are Sunday school teachers.** Only 26.2 percent were pastors. Sunday school superintendents, both general and departmental, comprised the third largest group, including 14.4 percent. Training Union directors, general and departmental, comprised 10.5 percent of the total; 6.7 percent are Woman's Missionary Society presidents or circle chairmen; and 3.3 percent are Brotherhood presidents or leaders. The remaining 2.5 percent have miscellaneous responsibilities within their churches.

Of all book store customers, seven out of ten (69.5 percent) in 1962 held a job of some type in the Sunday school. Many pastors and other church staff members also doubled as Sunday school workers.

Nearly one half (44.8 percent) of all book store customers held some position in the Training Union (director, sponsor, officer, etc.). More than one third (34.8 percent) of all cus-

tomers included women holding jobs in the Woman's Missionary Society; and 12.7 percent were men holding jobs in the Brotherhood. The foregoing percentages add up to more than 100 because many customers hold more than one office in their churches.

It was also discovered, at least among credit customers of Baptist Book Stores, that exactly 50 percent of all customers of stores are men; and 50 percent are women. In a survey made four years earlier, women accounted for only 39 percent of book store customers. Fifty percent is still a lower percentage of women customers than marketing surveys reveal for stores in the nation generally; however, it would seem that Baptist Book Stores are moving in the direction of conforming with the national shopping pattern.

It is also interesting to note that, of all customers who are Sunday school teachers, 62.9 percent are women; while only 37.1 percent are men, despite the equal division with respect to all customers. This may indicate that women teachers are simply better customers than men, or that there are many more women teaching Sunday school than men.

The great bulk of Baptist Book Store customers (nine out of ten) are between the ages of 25 and 65, with three of the nine between 35 and 44 years of age. Twenty-three percent are between the ages of 25 and 34, and another 23 percent are between 45 and 54.

HOW ARE PURCHASES MADE?

■ An interesting discovery in a recent survey revealed that probably less than half of all Baptist Book Store customers make purchases by personal visits to their stores. Rather, it was found, 39 percent purchased mainly by phone or mail order, while only 34 percent purchased by a visit to their store, with the remainder buying by both methods.

These percentages were derived from a total of 9,046 answers received in a survey of Baptist Book Store credit customers conducted by the Sunday School Board's Research and Statistics Department.

Virtually all of the customers responding to the questionnaire said they had made a purchase from a Baptist Book Store during the previous twelve months. More than half said they visited the store at least once every three months.

Men visited the store far more frequently than women; younger customers more frequently than older ones; and full-time church staff members more frequently than nonstaff church workers.

Well over half of book store customers reported making most of their purchases for "church or church-related needs," with the remaining respondents advocating most of their purchases for "personal needs" or "gifts."

In stores located in areas where Southern Baptist work is new or in areas considered fringe, most customers prefer to shop by phone or mail.

The Baltimore (now Lutherville), Maryland; Carbondale, Illinois; Portland, Oregon; Columbus, Ohio; and Fresno, California, stores led the list with high percentages favoring phone and mail-order shopping.

The opposite appeared to be true among store customers in the older and more firmly established Convention territories. Customers in New Orleans, Louisiana; Nashville, Tennessee; Fort Worth, Texas; Knoxville, Tennessee; and Mobile, Alabama, indicated a much greater preference for shopping by personal visit.

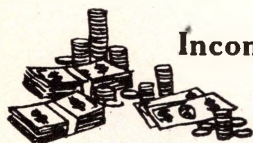


WHERE DOES YOUR MONEY GO?

**What you
spend here**



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helpful books and materials for every need.**

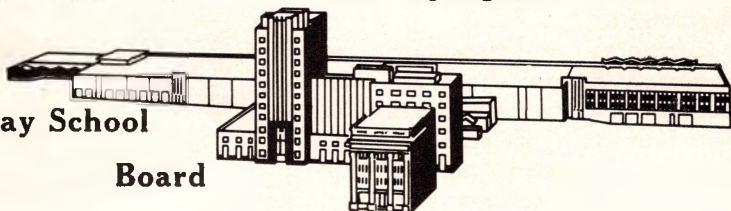


**Income from these sales helps provide
money for operation of these
educational programs of the**

Baptist

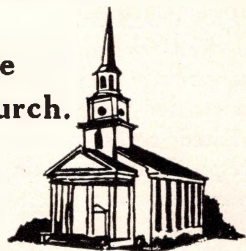
Sunday School

Board



**Sunday School • Vocational Guidance • Training Union
Church Administration • Student • Tract Distribution
Church Music • Church Architecture • Family Ministry
Church Library • Church Recreation**

**—all of which give vital assistance to the
educational ministry of your own church.**



**Order from your
BAPTIST BOOK STORE**

—it helps you in more ways than one!

WHY BOOK EXHIBITS?

Or, How to Lose Money and Like It

Frequently at Southern Baptist Convention-wide, state, regional, and associational meetings, you will find a Baptist Book Store exhibit.

These exhibits are actually small Baptist Book Stores in themselves, and they have done much through the years toward educating the denomination to a wide assortment of high-level reading.

Some persons have misunderstood the purposes of the book exhibits and have thought of them strictly as a money-making proposition. If the truth were known, however, it would be seen that the Sunday School Board has often *lost* money on the book exhibits. As a matter of fact, the exhibits frequently do not take in even enough to meet the actual expenses incurred in operating them!

Why, then, is the Sunday School Board willing to spend money on what it often *knows* will be a financial loss?

One answer, as has just been pointed out, is to encourage the denomination

toward a higher level of reading. Another reason, just as important, is that the book exhibits are a *service* to a great many people—providing books, supplies, music, and other items which are currently in the public demand.

Still another reason is that book exhibits educate the individual in the unlimited value and worth of his local Baptist Book Store. There are often those who visit the book exhibits who never have any other opportunity to visit a regular Baptist Book Store. For them, particularly, this is a service as well as a chance to discover what their denomination is doing in providing Christian books and related items.

There may be many other reasons why Baptist Book Store exhibits are popular and seem practical. But all of it may be expressed by the face of the customer whose needs have been determined, who has found what he is looking for, and who is pleased with his purchase. This is the final goal of each and every book exhibit—another *Service with a Christian Distinction*.



IT
HAPPENED AT
A
BAPTIST BOOK
STORE

In the New Orleans store, the Bible is definitely our first book. Our postage meter carries the slug, "The House of Bibles," and over the years we have opened up Bible sales in our city to the extent that other shops readily refer customers to us.

We have used radio spot announcements at special seasons and various display methods to present the Bible. Last year a citizens' group chose thirty-eight Bibles from our stock to send to the President and his immediate staff and the Governor and his staff. Members of the committee had not been in our store before and were amazed at their privilege of choice.



Every Christmas season, for the past several years, someone has missed the official holiday on Christmas Eve to be in the store to serve customers with Bibles. Other merchandise is unimportant on that day. People always come for that last minute but all important gift item, the Bible; and we have someone to accommodate them.

We are convinced that providing Bibles for our community of one million people is the best service we can render.—*May Detherage, manager, Baptist Book Store, New Orleans, Louisiana.*



Recently we received a mail order for Vacation Bible school materials bearing this scribbled note: "I want these things last week. That is the reason I order them tomorrow."



Another customer telephoned and asked, "What is the title of the mission study book the Sunbeams will study in November?" to which a clerk replied, "WHO? ME?" The customer was taken aback and retorted, "Well I don't care who tells me—I just want to find out!"—*Jo Gwin, manager, Baptist Book Store, Charlotte, North Carolina.*



Mistakes occasionally take place at the Baptist Book Store. They never are planned, they just happen. Frequently they have a note of mirth and laughter in addition to an often subdued embarrassment. The Retail Advertising and Sales Promotion Department

has had its share of "slips" at book exhibits it has maintained at Southern Baptist meetings.

One young lady has the particular misfortune of mistaking identities. She was highly embarrassed at the Southern Baptist Convention last year when Dr. Herschel Ford of El Paso, Texas, a well-known author, walked up to her booth and she exclaimed, "Well, how do you do, Dr. Hobbs!"



A nice, middle-aged lady requested a book for a young couple just starting out on their married career. Hoping to be of real service and to answer the lady's needs in a hurry, the clerk's eyes darted across the counter and stopped at a book he recognized as a big seller. "It's so popular, it'll be perfect!" he thought. He grabbed it and presented a copy to the customer.

Distracted momentarily, he looked up in a minute to see the lady walking away—without saying a word and without the book. The clerk went over to pick it up and return it to its stack. It was only then that he got a good look at its cover—and saw it was a book of funeral sermons!—*Jim Cox, copy editor, Retail Advertising and Sales Promotion Department, Baptist Sunday School Board.*

SELECTING A BOOK WORTH SELLING

By W. Don Rogers

■ Each year the Sunday School Board receives over two thousand books to be considered for sale and promotion through Baptist Book Stores. It is the responsibility of personnel in the Board's Retail Advertising and Sales Promotion Department to select and promote those titles most likely to meet the needs of Southern Baptist readers.

Since so many titles are received, it is not possible for the department personnel to read and evaluate each book. It is, however, vitally important that the content of the books be known. To accomplish this, a list of some five hundred highly qualified reviewers is maintained.

Of this number, more than half are Baptist pastors serving churches from coast to coast. The other half is made up of denominational employees, teachers, librarians, lawyers, physicians, housewives, and secretaries—indeed, readers from every area of Baptist life.

Books are mailed to reviewers almost every working day. Likewise, reviews are constantly being received. Each book advertised, cataloged, or promoted in any way has been read by at least one—and, perhaps, by as many as three—reviewers. Often, reviewers do not agree on the worth of a book.

One reader may recommend a book very highly and suggest that it be widely promoted. Another might find

the book completely unacceptable and advise against its promotion.

There have been instances when a book forwarded to three reviewers was recommended wholeheartedly by one reviewer, recommended with reservations by another, and not recommended at all by a third. When there is such disagreement, the decision is generally made to reject the book and to cancel any plans for promotion.

From the reviewers' evaluations, an effort is made to find answers to questions like these:

Is the style and quality of writing good, mediocre, or outstanding?

Are the format and general appearance of the book attractive? Is the price reasonable?

How does the book compare with others on the same subject?

If factual material is presented, is the information accurate?

Are there any objectionable features? If so, what are they and are they outweighed by the total effect or value of the book as a whole?

Does the book digress at any point from Baptist doctrine? If so, how?

Could the book be controversial—if not to you, perhaps, to others?

How can the book be related to the program of a Southern Baptist church?

After a book has been reviewed and meets the necessary requirements as far as content is concerned, there are other factors which must be considered before a definite decision to promote it is made.

The *audience* to which the promotion is directed is always an important consideration. The book must be "right" for the audience. For example, a book of church administration procedures would not be selected for an advertisement on *Home Life*. Rather, it would be more appropriate for *Church Administration*, a magazine intended for the pastor and church staff.

Timing is another factor in book selection. A book of ideas for Christmas programs is not appropriate for advertising in April. October or November is a much better time.

Judgment is a very important consideration—and is not as easily defined. Persons charged with the responsibility of book selection must approach the task with open minds. They must be able to weigh with objectivity the advantages of one book against another.

Of course, they must be informed about the whole area of book publishing—they must know what books are available. Review after review is read. Publishers' catalogs are scanned. *Books in Print* and *Subject Guide to Books*

in Print are consulted. No source of information is overlooked.

Selection personnel must be as widely read as possible and be thoroughly familiar with Baptist life and the program of Baptist churches. A reverence for books and a recognition of the value of reading is a valuable asset, too. The recommending of books to



others can best be done by someone who knows the joy of finding the right book for the right occasion.

Book selection is a never ending activity and a rewarding opportunity. A sincere effort is being made to find and promote the *best* books available. A highly trained staff is dedicated to this task.

W. Don Rogers is sales promotion specialist for adult books and Bibles, Retail Advertising and Sales Promotion Department, Baptist Sunday School Board.

HAVE YOU SIGNED UP?

By William D. Fox

The objective of the Broadman Readers Plan is to provide a balanced plan of reading in the areas of personal, family, church and denominational life, and to enlist young people and adults in reading the books in the plan." So stated the guiding committee of Broadman Readers Plan in early 1962 as plans were being made for a program of Christian reading.

From the beginning in January, 1964, subjects have been varied and interesting; and some 15,000 subscribers from all 50 states and from more than 25 foreign lands have been enrolled. Church libraries have accounted for about 10 percent of subscriptions.

Writers of the books are as varied and interesting as the subjects, as they bring the talents and experiences of pastors, teachers, counselors, and laymen to the Plan.

At a price more attractive than anything previously attempted by the Sunday School Board, the books are supplemental to all of the denomination's life. Useful as subscription gifts, as well as individual book gifts, the Plan serves as a source of good books at moderate prices. The effectiveness of the Plan has unlimited possibilities.

There are two types of subscriptions available:

1. *The quarterly plan.*—A set of three books is mailed quarterly, and the subscriber is billed \$3.00 for each set. A ten-day examination period is allowed during which time any book may be returned for full credit. The subscription may be canceled at any time with no requirement as to the number of books which must be accepted.
2. *The annual plan.*—The subscriber pays \$10.50 in advance and agrees to accept four sets of books during the ensuing year. No return privilege is permitted in this plan.

Under either plan, Broadman Readers Plan sends all books postage-paid.

As parallel studies to the curriculum, as personal devotional reading, and as leisure reading for enjoyment, these books are on timely subjects at realistic lengths. Regular readers increase their understanding of the total stewardship of life in Christian service through their churches and through personal witnessing. Every Christian's life could be stimulated through this systematic program of reading.

It is anticipated that further developments in the Plan will provide a greater stimulus for readers, and—as opportunities come—Broadman Readers Plan will grow, continually striving to undergird the life of God's people.

William D. Fox is Broadman Readers Plan supervisor, Book Store Division, Baptist Sunday School Board.

Baptist Book Stores Don't Just Happen

By E. Odell Crowe

■ From Portland, Oregon, to Miami, Florida; from Lutherville, Maryland, to San Antonio, Texas, and thirty-eight additional cities in between, Baptist Book Stores are strategically located to serve Southern Baptists. Yet, with these forty-two stores, requests frequently are received from individuals, churches, and associations for new book stores.

But Baptist Book Stores don't just happen. The cost in establishing a book store is considerable, at least \$100,000. A lot of study is required to determine when and where a book store should be located.

A primary factor in locating a site for a store is Southern Baptist membership. A total membership of over 100,000 Baptists is needed to adequately support a store.

Every two years, maps of each store in the continental United States are prepared by the Book Store Division's operations analyst and staff. These maps show the Baptist population in each county in the United States, the Baptist population per square mile, and how much was purchased by customers in each county the previous year from the Baptist Book Stores. A new store is usually located in an area most densely populated by Baptists.

Baptist Book Stores aid in the growth of Baptist work in a city or state. Some stores have been located in areas where Southern Baptist membership is small. These stores are

called "pioneer stores" just as the work in the area is termed "pioneer work." By working hand-in-hand with the state offices, the stores have been able to aid in the growth of Baptist work in these areas.

Although Baptist Book Stores are established primarily to serve Southern Baptists, they are usually located in large population centers where they can serve other people as well.

Baptist Book Stores are located so they will not compete with each other. To prevent this competition, trade territories are assigned to each store. These territories follow state Baptist convention boundary lines. Baptist associational boundary lines are not broken when there is more than one store in a state.

Trade territories are assigned to the stores which can serve their customers' needs best. Although customers are encouraged to purchase from the store serving the territory in which they live, each may order from any Baptist Book Store.

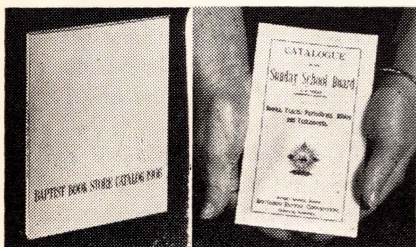
It is not possible to have a book store within personal shopping distance of every Baptist. It is the objective of the Sunday School Board, however, that every Baptist be within quick phone or mail service of a Baptist Book Store.

E. Odell Crowe is manager, Retail Advertising and Sales Promotion Department, Baptist Sunday School Board.

C THE FINE ART OF PRODUCING A CATALOG By Eva Giles

The new *Baptist Book Store Catalog*, 1966, produced by the Retail Advertising and Sales Promotion Department of the Sunday School Board for Baptist Book Stores contains 5,412 items including Bibles, books, supplies, equipment for churches, music, recordings, and audio-visuals.

Its handsome, white plastic-coated cover with gold lettering and embossed emblem of the Sunday School Board commemorates seventy-five years of Sunday School Board service. The prominent opening position in the catalog and the colorful back cover are given to Bibles since providing Bibles is a primary function of the Baptist Book Store.



In the papers of Dr. J. M. Frost, which are now in the Dargan-Carver Library of the Sunday School Board, was found the four-page catalog shown here, published by the Board in 1901. Minutes of the Southern Baptist Convention note that one hun-

dred years ago (in 1866) the predecessor to the present Sunday School Board published a mail-order catalog listing over two hundred religious books and Bibles.

An 1891 catalog lists a book still included in the *Baptist Book Store Catalog* of 1966 which has recently been in the news—*Parliamentary Law* by F. H. Kerfoot. The 1901 catalog carries the statement that Kerfoot's *Parliamentary Law* "has been adopted as a standard in the Southern Baptist Convention." The Southern Baptist Convention in its session in Atlantic City in 1964 adopted *Robert's Rules of Order* by Henry M. Robert, which has also been listed in the *Baptist Book Store Catalog* for many years. A leaflet published in 1899 advertised Baptist Sunday School Board periodicals primarily but also included supplies such as Sunday school and treasurer's records, catechisms, Testaments, Bibles, and one of the early Sunday school lesson commentaries, *Peloubet's Select Notes on the Sunday School Lessons* for 1899. Peloubet's Sunday school lesson helps are still listed in the *Baptist Book Store Catalog*.

The catalog of 1909 had no illustrations but was sturdily bound and interleaved with blank ruled pages for

note taking. It contained many Bibles (American Standard Revised Version was featured), and many books which are still carried in the *Baptist Book Store Catalog: The Heart of the Old Testament*, J. R. Sampey; *Smith's Bible Dictionary*; *Cruden's Concordance*; *Young's Analytical Concordance* (with the notation: cloth, \$4.50; sheep, \$6.75).

Books by many Baptist "greats" were found here: J. R. Sampey, A. T. Robertson, John A. Broadus, J. M. Frost, E. C. Dargan, and L. P. Leavell (*The B.Y.P.U. Manual*). The first Sunday School Board publication, *The Story of Yates, the Missionary*, makes its appearance here. *Baptist Hymn and Praise Book* and other songbooks were included, as well as Sunday school maps, award cards and tickets, Sunday school records, collection envelopes, promotion certificates, and census cards.

The catalog has had many "drop-outs." Many items and expressions found in the 1909 catalog have disappeared: supplies for Rally Day, attendance punch cards, pin cushion blackboards, to name a few.

In 1924 the catalogs began to take on a more professional appearance. A larger page size format was adopted; illustrations were used; the number of pages increased; and soon the catalog came to be known as *The Master Key*, a name remembered by many throughout the Convention.

In 1957 the page size of the catalog was increased to 8½ by 11 inches and it was given a new name: *The Baptist Book Store Catalog*.

In 1960 the first full-color illustrations were used. The catalog now has full-color illustrations on 77 pages.

Two gift catalogs each year are now prepared for distribution to customers of Baptist Book Stores: *The Baptist Book Store Christmas Catalog* and *The Baptist Book Store Gift Catalog*. Specialized catalogs for particular areas of the church program are *The Vacation Bible School Catalog*, *Select Titles for the Church Library*, *Catalog of Brotherhood and Royal Ambassador Supplies*, and catalogs for Woman's Missionary Union—WMS *World in Books* and WMS *Round Table Booklist*, YWA *World in Books* and YWA *Book Club List*, GA *World in Books*, and *Sunbeam Band World in Books*.

These catalogs contain items from 189 vendors from whom Baptist Book Stores secure supplies to serve Southern Baptists, and many of these have been represented in the catalogs for a great many years.

One of the most unique of these vendors is Bentley & Simon, manufacturers of choir robes. Bentley & Simon choir robes have appeared in Baptist Book Store catalogs for over twenty-five years. This firm serves many other denominations but its largest volume of business is from customers of Baptist Book Stores. The robes made for Southern Baptist churches are specially designed and "satisfaction is guaranteed or your money back."

Several of the machines in use in the factory were designed for a particular operation such as the stitching

for the fluting, a feature of these choir robes. Another is the cutting machine where a quantity of a basic size of a particular style of choir robe can be cut. The robes are then tailored to individual measurements by workers who take pride in their craftsmanship, hand draped and finger pinned to shape shoulder fit, and hand pressed at each stage of manufacture.

Another vendor relationship of long standing is that with Harper and Row (formerly Harper and Brothers). For nearly a hundred years, there has been a close tie between Harper and Brothers and the Sunday School Board. Harper and Brothers is the oldest general publishing house in America, established in 1817; and from its earliest days, it has published many popular religious and theological books and Bibles. This was further strengthened in 1931, when Harper acquired the George H. Doran list of religious books. In this line there were many titles that were published jointly with the Baptist Sunday School Board: Broadus, Sampey, Robertson, Truett, and Yates were among the outstanding authors.

Some of the Doran religious and theological books had earlier been taken over from A. C. Armstrong. This firm had originally published the perennial best seller, *On the Preparation and Delivery of Sermons* by John A. Broadus, first released in 1886, when Dr. Broadus was president of Southern Baptist Theological Seminary, Louisville. The Armstrong Company began publishing books jointly with the Sunday School Board in 1898.

That relationship was continued by Doran and by Richard R. Smith and then by Harper until the practice was discontinued in 1957 with the division of certain "joint imprint" titles between Broadman Press and Harper and Brothers.

Harmony of the Gospels and *Word Pictures in the New Testament*, both by A. T. Robertson, were two of the titles published under the joint arrangement with Harper now published by the Sunday School Board and carried in current catalogs.

The procedure used in the preparation of the catalogs is patterned after that used by Sears Roebuck and Montgomery Ward. Both of these mail-order companies have been helpful in offering suggestions.

When the budget is approved, the catalog specialist formulates plans to produce the best catalog possible within budget allocation, and calls on many other specialists in the process.

The format and design of the catalog as a whole are planned with the advertising art supervisor; the catalog specifications and printing schedule are decided upon with printing, paper, and engraving buyers; the photographs are arranged; and the copy style is discussed with the copy editor.

A sales promotion specialist and a copy writer are assigned as a team to the various product lines sold through book stores: Bibles and books, children's books, music and audio-visuals, and supplies. The sales promotion specialist gives the copy writer basic information for the items on each

catalog page. The copy writer works with an artist in planning each page. At this point each page is studied by the sales promotion specialist, copy writer, artist, advertising art supervisor, and the catalog specialist. The artist then completes the layouts and duplicates are made.



Now copies of the layout go in two directions. The copy writer writes copy to fit the space allowed for type on the printed page. The copy is edited by the copy editor, marked for type, and sent to the printer for the type to be set.

In the meantime a copy of the layout goes to the photography studio with the item to be photographed. This copy of the layout with completed photographs is sent to the engraver. Engravings are delivered to the printer at about the time type has been set. Type and engravings are then put together to make up the page.

The page is proofed and checked; prices are corrected according to the latest information from vendors; and the page is ready to be printed.

Through the long production schedule, the catalog specialist is the coordinator who sees that the various parts of the catalog fall into place at the proper time.

An interesting use of the electronic computer is in the preparation of the indexes for catalogs. When selection of items is made a card is prepared for each item. Arranged alphabetically, a list is run by a computer which is used as copy for the index and is sent to the printer.

These same cards are arranged electronically by vendor; and lists are sent to each vendor for verification as to price, title, availability, etc. When the vendor's corrections are made, the lists—still arranged by vendor—are electronically printed on multilith masters, reproduced, and sent to Baptist Book Stores so stock may be ordered in advance and ready in the stores when the catalog is distributed.

In the meantime, labels for mailing the *Baptist Book Store Catalog* to Baptist Book Store customers have been prepared by an electronic computer from magnetic tape. The names of Baptist Book Store customers are maintained on tape in ZIP Code sequence. Sixteen hours of running time are required to print the labels.

After the labels are grouped into the eight postal zones and into cities under the zones, the postage is applied by the postage meter machine. The labels are added to the catalogs and placed in mailing bags, then carried from the shipping department to the post office and then into homes of Baptist Book Store customers.

Mrs. Giles is catalog specialist, Retail Advertising and Sales Promotion Department, Baptist Sunday School Board.

BAPTIST FILM CENTERS:

A New Service Opportunity

■ Beginning January 1, 1965, the Sunday School Board established ten strategically located Baptist Film Centers throughout the country to supply motion picture requirements of Southern Baptist churches.

The creation of the film centers was the result of several months of study by the Board's Executive Office, the Book Store Division, and Broadman Films Department, to determine a more efficient method of serving churches in this field. J. M. Crowe, associate executive secretary-treasurer, stressed that the film center plan would provide "better and faster service than previously possible to all concerned."

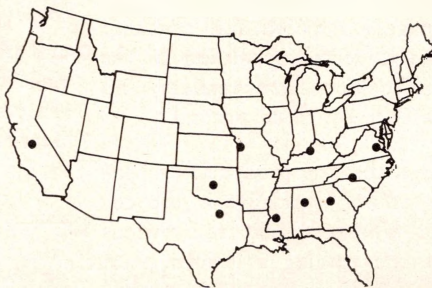
He pointed out that availability of prints has since been increased, film handling is more efficient, and film repair is now much faster than before.

The ten Baptist Film Centers are located in Atlanta, Georgia; Birmingham, Alabama; Charlotte, North Carolina; Dallas, Texas; Fresno, California; Jackson, Mississippi; Kansas City, Missouri; Louisville, Kentucky; Oklahoma City, Oklahoma; and Richmond, Virginia.

All Baptist Book Stores have continued to handle a complete library of filmstrips and audio-visual equipment. However, since frequently only a limited number of prints of a particular motion picture are available, the ten Baptist Film Centers have made it possible for all ten outlets to maintain at least one print of every film cataloged.

Southern Baptist churches participating in the Church Audio-Visual Education (CAVE) Plan have been notified which Baptist Film Center serves them. Other churches are permitted to select films from the center most convenient to them, which, in most cases, is the nearest to them geographically.

The Retail Advertising and Sales Promotion Department of the Sunday School Board prepared a complete film catalog for Baptist Film Centers which is available at all Baptist Book Stores. The entire division believes that the new plan will offer better film service to every church than ever before possible.



CELEBRATING THE BOARD'S 75th ANNIVERSARY

■ It is most appropriate that the *QUARTERLY REVIEW* should select 1966 as the year to feature the work of the Baptist Book Stores, for this same year commemorates the seventy-fifth anniversary of the founding of the Sunday School Board. And since the Sunday School Board operates largely from the sale of literature and from items sold in the forty-nine retail book stores, there is additional significance in the fact that the stores are being featured now.

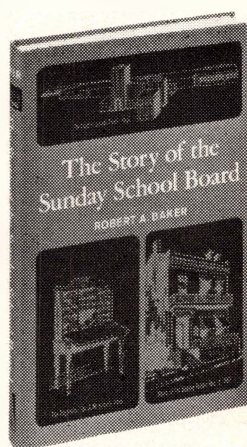
The Sunday School Board was established by the Southern Baptist Convention at its 1891 session at Birmingham, Alabama. Several ventures for supplying the churches with quality literature and supplies had been previously tried and failed; it was not until the present board was established that Southern Baptists' work in the local church began to have greatly increased meaning on the lives of the masses.

May is the actual anniversary month; and to commemorate the occasion properly, Baptist Book Stores will be featuring a brand-new book by Robert A. Baker of Fort Worth, Texas, May 15, titled *The Story of the Sunday School Board*.

The 288-page volume, to be published by Convention Press, will be an invaluable aid to pastors, church staffs, and others assigned to positions of leadership in the church. It should be especially appealing to the student of

church history, those interested in a more comprehensive understanding of the functions of their denomination, and those who read history purely for enjoyment.

Dr. Baker, the author, has been professor of church history at Southwestern Baptist Theological Seminary since 1942. He is a graduate of Baylor University, Waco, Texas, Southwestern Seminary, and Yale University.



A considerable portion of the book is given over to the book store ministry—how the idea came into being, how it has developed, and something of its possibilities for the future. It will give any Baptist Book Store customer a greater appreciation of his store and a clearer understanding of how the book store ministry serves the denomination.

You may order a copy at \$3.95 by telephone, mail, or personal visit, at your Baptist Book Store, May 15.

BAPTIST BOOK STORES: FROM PAST TO PRESENT



MODERN FIXTURES ADD TO THE BEAUTY OF MANY BAPTIST BOOK STORE INTERIORS.

The interest of the Baptist Sunday School Board in the book store ministry is recorded as early as 1910, when T. P. Bell, then corresponding secretary of the Board, expressed to the Southern Baptist Convention his feeling that the denomination should provide and maintain book depositories and dispensaries.

However, it was not until 1925 that the Sunday School Board took an active role in this mission by becoming half owner of the then existing book stores, shops, and dispensaries operated by the various state Baptist conventions. When the great depression came on, many of the state conventions wanted to dispose of their interests in the book stores; and the Sunday School Board purchased them.

The history of every one of these

stores is intriguing, for many times the influence of one store has often been felt on another. The early stores did not have many similarities, but as time progressed a pattern of uniformity developed and what happened in one store had considerable bearing on other stores.

As you read the following accounts of each store, try to pick out several things: First, notice which are the oldest stores; second, which do the greatest volume of business and are the largest; third, notice in which other stores the managers have served; fourth, see how many times a particular store has moved from one location to another; and, fifth, compare the size of store staffs, an excellent guide to their relative business volume.

ALABAMA

Birmingham.—James R. Hobbs, pastor of First Baptist Church, and David M. Gardner, pastor of Ensley Baptist Church, established a Baptist Book Store in the educational building of First Baptist Church in 1927 with Mrs. T. M. Floyd as manager until her retirement in 1955. The store was later moved to 2011 Third Avenue, North, and June 28, 1965, opened in new facilities at 2020 Eighth Avenue, South, in a building planned and owned by the Sunday School Board. Other managers of the store have been Mrs. Roy S. Bass, 1955-56; V. L. McGlocklin (now manager of the Sunday School Board's Western Stores Department), 1956-62; and LaFayette S. Horn (formerly of the Sunday School Board staff), 1962-present. This is one of the largest Baptist Book Stores in volume of business done, and the store has a staff of twenty-six.

Mobile.—This store opened in 1951 at 902 Government Street in answer to requests for another store serving Alabama Baptists. Elizabeth Parke has been manager since the beginning, and—with two high school students—composed the original staff which has since grown to include ten persons. In 1958 the store was moved to 1302 Dauphin Street, where it remains today.

ARIZONA

Phoenix.—The Albuquerque, New Mexico, store served Southern Baptists in Arizona until denominational work in the state was more firmly established. In 1943 a store opened in Phoenix at 384 North First Avenue

with May Detherage as manager. In its first year the store met the needs of fourteen denominational groups, ten Army camps, and seven racial groups. It served not only Arizonans, but Californians, Utahans, Oregonians, and Washingtonians. In 1944 Lizzie Waite succeeded Miss Detherage and served until the Sunday School Board sent her to open a store at Fresno, California. Mrs. Ruth Ely served as manager from 1946 until October, 1965, when Charles Lanningham was appointed manager. Staff: seven persons.

ARKANSAS

Little Rock.—This store existed as early as 1901 as a small shelf of books and Bibles to answer the inquiries coming in to the office of the state Baptist paper. In 1909 this work was named the Book Department; in 1916, Baptist Book House; and in 1930, Baptist Book Store. A. P. Schofield had charge of the early work, and was followed by Rev. E. J. A. McKinney, who served as editor of the state paper and manager of the store from 1913-18. In 1919 the management was assigned to the general secretary, Allison Tims. Other managers have been C. C. McCullough, 1920-21; Gulnare McGuire, 1922-29; Dr. T. W. Croxton, 1930; Ira Patishall, 1931-34; Mrs. Nell Helton, 1934-37; Carl Potter, 1937-44; Blanche Mays (now at Louisville, Kentucky), 1945-54; Dan Coker, 1954-57; T. Bradley Bolin (now at Oklahoma City), 1957-61; Richard O. Sellars (now at Houston, Texas), 1961-63; and Robert H. Bauman, 1963-present, who came from the Carbondale, Illinois, store. There are presently sixteen on the staff. The work began at 124 East Fourth Street

and continued there until 1912, when it moved to Seventh and Main Streets. From this location the store moved to 716 Main Street in 1932; in the early 1940's it moved to 303 West Capitol Avenue; and in 1961, to its present location at 408 Spring Street. The Sunday School Board began co-operating in its financial operation in the early twenties. In 1925 the Board acquired half interest in the store; and in 1936 it assumed full interest.

CALIFORNIA

Fresno.—Before 1946 the Phoenix, Arizona, Baptist Book Store served California, Utah, Oregon, and Washington; but with rapid growth of Southern Baptist work in these states, a store was opened in Fresno at 2316 Tulare Street in 1946. Lizzie Waite came from the Phoenix store to serve as first manager and was succeeded in 1951 by Junerilla Cooper. Other managers have been Dorothy Ford, 1952-65; and Norman Dingmore, since 1965, who came from the Albuquerque, New Mexico, store. The staff now consists of ten persons. In the fall of 1965, the Fresno store moved to its new home with the Southern Baptist General Convention of California at 680 East Shaw Avenue.

COLORADO

Denver.—This store opened in 1952 with Mrs. Ozella F. Hawkins as manager, who was succeeded after her retirement in 1963 by J. D. Dawson. The first location was at 1509 York Street. In 1953 the store moved to 1120 East Colfax Avenue, and in 1957, to 2322 East Colfax. There are six on the store's staff.

FLORIDA

Jacksonville.—The Jacksonville Baptist Book Store began in 1919 as a room for study course books including a desk and shelf in the Sunday school office of the Florida Baptist Convention. In 1922 a second room was added, and a short time later the store was moved to the first floor at 216 West Church Street. In 1959 it moved to the Florida Baptist Convention's new building at 1230 Hendricks Avenue. The Sunday School Board acquired half interest in the store in 1925 and full interest in 1933. Managers have been Mrs. L. C. McCormick, Effie Sutton, William J. Brown (now manager of the Sunday School Board's Eastern Stores Department), 1954-62, and Dorothy Elliott (who came from the Tampa store), 1962-present. The store has twelve staff members.

Miami.—This store opened in 1947 at 174 West Flagler Street, later moving to 1275 West Flagler Street. Edna Hickman was first manager. Margaret McKinney, the present manager, came from the Richmond, Virginia, store in 1955 when Miss Hickman transferred to Birmingham, Alabama. The staff has grown to include eight persons.

Tampa.—The Tampa store was opened as a service to the people of Florida's west coast in 1956 with Dorothy Elliott, formerly of the Savannah, Georgia, store as manager. The store was established at 1000 Florida Avenue. In 1962 Miss Elliott went to the Jacksonville store and was succeeded by Pauline McCardell of the Nashville, Tennessee, store. Eleven persons are now on the Tampa store's staff.

GEORGIA

Atlanta.—In 1919 the Georgia Baptist Convention purchased from the Index Printing Company the Baptist publication, *The Christian Index*. In connection with the paper, there had been a small book room established which the owners insisted on selling with the paper. Erva Blackstock was employed as an extra stenographer with the additional assignment of looking after the book room in her spare time. A Baptist Book Store officially began operation in 1920 and was located at 317 Palmer Building for many years with Miss Blackstock as manager. She retired after forty-five years of service, and was succeeded by Robert H. Mendenhall of the Nashville, Tennessee, store in 1965. The Atlanta store was one of the first jointly owned by the Sunday School Board and a state Baptist convention, and it was the last of those of which the Board assumed full ownership. The Board paid fourteen times as much for the second half as it did for the first half. It was moved to its present location with the state board in 1944, and was enlarged and completely remodeled in 1955. It has since developed into the largest business volume store in the Convention, with a present staff of twenty-eight.

Savannah.—The Baptist Book Store in Savannah opened at 152 Barnard Street in 1954 with Dorothy Elliott, formerly of the Charlotte, North Carolina, store staff, as manager. In 1956 she transferred to Tampa, Florida, and was succeeded by Dorothy Brandon, who came from the Sunday School

Board staff, and transferred to Carbondale, Illinois, in 1958. She was followed by Jean Hall, the present manager, who has a staff composed of eight persons.

ILLINOIS

Carbondale.—The Sunday School Board and the Illinois Baptist State Mission Board jointly opened a book store in East St. Louis, Illinois, in the middle twenties. In 1928, when the State Mission Board moved from Marion to DuQuoin, the book store was moved to DuQuoin to be near the heart of Southern Baptist work in the state. Lois Moyers was manager three years. In 1931 Mrs. Clara C. Shirley came from the Louisville, Kentucky, store staff as manager. In 1932 the state offices and the book store moved to Carbondale. In the late thirties a better location was secured, and the store moved again to 306 West Main in the Illinois Baptist State Association Building. Frances Brown succeeded Mrs. Shirley in 1943 and served until 1946 when H. S. Simpson (of the Houston, Texas, store) became manager. In 1954, when Simpson went to the Sunday School Board as manager of the Merchandise Control Department (now assistant to the director of the Publishing Division), he was succeeded by V. L. McGlocklin. McGlocklin transferred to Birmingham, Alabama, in 1956, and was succeeded by Kenneth L. Hayes of the Sunday School Board staff, who served during 1957. From 1958-61 Dorothy Brandon, who transferred from the Savannah, Georgia, store, was manager of the Carbondale store. She left to go to the Kansas City, Missouri, store

and was succeeded by Robert H. Bauman (formerly of the Austin, Texas, store), 1961-63. In 1964 Paul Webb became manager. The store has a staff of eleven persons at the present.

INDIANA

Indianapolis.—The Indianapolis store opened in 1964 in the Baptist Building at 900 North High School Road with Ben A. Rentz, Jr., as manager, and a staff of one other person. Rentz was formerly on the Sunday School Board staff, and prior to that time served in the Charlotte, North Carolina, store.

KENTUCKY

Louisville.—In 1890 the book business of the denomination in the state was incorporated as a store under the name, Baptist Book Concern, and bought the *Western Recorder*, state denominational paper. Several rooms were secured in the Dearing Building; and a mail-order business was begun with J. Henry Burnett as manager. Later, space was rented at Fourth and Guthrie streets. In 1901 John W. Hill became manager, and was succeeded in 1909 by Henry C. McGill, who was followed by Wiley J. Smith. Christina Stokmann was manager pro tem from 1918-22. The Baptist Book Concern sold its holdings in the *Western Recorder* to the General Association of Baptists in Kentucky in 1919, and continued only as a retail book store, with the Book Concern itself being sold to the Sunday School Board in 1925. E. E. Porter was manager from 1922-27 and was succeeded by Christina Stokmann, who served through 1954. Davis C. Hill was appointed

in 1955 and served until 1960 when Blanche Mays, then eastern area sales supervisor at the Sunday School Board, came as manager. Dr. Hill went to the Sunday School Board as financial analyst of the Book Store Division. When the Baptist Book Concern was purchased in 1925, it was located at 660 South Fourth Street. A short time later it moved to 661 South Fourth Street and in 1928, to 323 Guthrie Street. There are now twenty-three persons on the staff. The store's name was changed to Baptist Book Store when the Sunday School Board began operating it.

Owensboro.—A Baptist Book Store was opened in 1947 at 227 Allen Street with Ruth Eastman as manager. Pauline McCardell (now at Tampa, Florida) served as interim manager for about two months until Clarice Taylor came as manager in January, 1949. In 1952 Miss Taylor transferred to St. Louis; and Della Frances Bell became manager in 1953, transferring in 1955 to Richmond, Virginia. Mrs. Martha Miner has served as manager of the Owensboro store since that time, and it is now located at 204 West Third Street. The staff includes six persons.

LOUISIANA

Alexandria.—This store opened in 1948 in the headquarters building of the Louisiana Baptist Convention at 534 Jackson Street with May Detherage, formerly of the Phoenix, Arizona, store, as manager. Carl E. Day became manager in 1952 when Miss Detherage went to the New Orleans store. He was succeeded by Mrs. Kate Carter in



ATTRACTIVE DISPLAYS MAKE BROWSING EASY.

1956. The store has nine employees. It moved into a new home in 1960 at 1254 MacArthur Drive.

New Orleans.—In 1945 the store on the old Baptist Bible Institute campus at 1220 Washington Avenue was acquired by the Sunday School Board. Imogene Sullivan (now Mrs. Fred C. Schatz) was first manager, and was succeeded by Edna Hickman, who went to Miami, Florida, in 1947. Mary Lou Menscer (now Mrs. Colie W. Roof) succeeded her until she transferred to Columbia, South Carolina, in 1950. When New Orleans Baptist Theological Seminary moved to its new campus in 1950, Mrs. James R. Todd became manager of the New Orleans store and upon her retirement in 1952, was succeeded by May Detherage of the Alexandria, Louisiana, store. Since 1950 it has served both the campus and the New Orleans communities as a full-service Baptist Book Store. The staff now consists of ten persons.

Shreveport.—This store was first managed by Mrs. F. J. Katz and was located on the third floor of the Giddens-Lane Building. Mrs. Houston McClendon succeeded Mrs. Katz, and Mrs. Bess Davis Harrison followed her. When Mrs. Harrison transferred to

Richmond, Virginia, Mrs. Leon Fortson became manager, and the store later moved to 306 Texas Street. Mrs. Ethel Cox followed Mrs. Fortson; Jo Gwin then came from the St. Louis store as manager; and when she transferred to Charlotte, North Carolina, in 1952, Lynn Fleming became manager. In the meantime, the store had moved to its present location at 705 Texas Street. It was expanded to double its former size in 1957 when a complete remodeling of the building took place. The staff is composed of ten persons.

MARYLAND

Lutherville.—The Baptist Book Store was established in 1927 at 405 Hearst Tower Building, Baltimore, with Edith H. Rhodes, secretary to Joseph T. Watts, general secretary of the Maryland Baptist Union Association, as manager. She continued in both assignments for many years. The Sunday School Board purchased the Maryland Convention's interest in the store in 1948, the year Miss Rhodes retired and was succeeded by Ruth Eastman. In 1949, Nellie Higgins, who now supervises a staff of ten, became manager. The store was relocated in 1944 at 330 North Charles Street, 1948 at 308 Park Place, 1952 at 323 Park

Avenue, and June 16, 1965, at 1315 York Road, Lutherville, on the ground floor of the new state Baptist headquarters building.

MISSISSIPPI

Jackson.—The Mississippi Baptist State Convention bought both *The Baptist Record* and a small book store operated with it near the corner of Lamar and Capitol streets in 1920. The store then moved to 502 East Capitol Street where it remained until 1945 when it was temporarily relocated at 213 West Capitol Street. In 1946 it moved to 113 North President Street, and in 1957 to 125 North President. The Sunday School Board purchased part interest in the store in 1930, and assumed full responsibility five years later. W. G. Mize was manager until 1934, when Pauline McCardell became manager. When Miss McCardell left in 1936 to come to the Sunday School Board, Mrs. O. M. Jones became manager and has been there since. The staff has grown to include twenty-five persons.

MISSOURI

Kansas City.—This store was begun by J. C. Hockett, then state Baptist secretary, with a small stock of Sunday school and Baptist Young People's Union training course books. The store was officially organized in 1927 by the Sunday School Board and the Missouri Baptist General Association, with Mary E. Tongee as first manager. In 1946 she transferred to the Oklahoma City store and was succeeded by Mrs. Lorell C. Burns. When Mrs. Burns transferred to the Sunday School Board in 1954 as su-

pervisor of book stores in the western part of the country, Robert L. Horton succeeded her. He went to the Houston, Texas, store in 1961, and was succeeded by Dorothy Brandon of the Carbondale, Illinois, store, who supervises a staff of eighteen. Following several moves to more spacious facilities, the store moved to its present location owned by the Sunday School Board at 1017 Grand Avenue in 1954. During the summer of 1965, the building was completely remodeled. The store was expanded by adding a balcony for offices, thus providing more sales floor space.

St. Louis.—This store opened in 1944 with Eula Stotts as manager. When she transferred to Memphis, Tennessee, Jo Gwin became manager. Miss Gwin left to go to Shreveport, Louisiana, and Margaret McKinney succeeded her. Miss McKinney left in 1952 to go to Richmond, Virginia, and was succeeded by Clarice Taylor, who has a staff now of twelve persons. In 1951 the store moved across the street to 3728 Washington Boulevard. In 1955 it moved to 3528 Washington Boulevard in space several times larger than either of the first two locations.

NEW MEXICO

Albuquerque.—About 1917 the Baptist Book Store originated with a colporteur working in the state, driving a team of mules and selling books from his buggy. A book room was later established in the state Baptist executive secretary's office. An additional room was rented in the headquarters building as business increased. In the middle twenties the Baptist Conven-

tion of New Mexico made a definite investment in the capital stock of the book store; and the Sunday School Board did likewise, each organization owning half interest. The store continued to move into larger quarters and finally moved into the new Baptist Building in 1950. The Sunday School Board assumed sole ownership in 1944 and moved into the new Baptist Building in 1951. H. C. Reavis became manager in 1927 and continued until 1962, when Norman Dingmore became manager, and served until 1965, when he transferred to Fresno, California. He was succeeded by Nolan Houston. The staff is comprised of six persons.

NORTH CAROLINA

Charlotte.—This store opened in 1947 with Evelyn Hampton as manager. It was jointly owned by the Sunday School Board and the North Carolina Baptist Convention until 1952, when the Board assumed full ownership; and Jo Gwin of the Shreveport, Louisiana, store came as manager. The store's original location was at 302 North Tryon Street. In 1957 it was moved to 315 North College Street in a building owned by the Sunday School Board. It has a staff of twenty-two persons.

Raleigh.—This store began in 1919 as a small book room operated by R. L. Middleton, then cashier and bookkeeper for the Baptist State Convention of North Carolina, in addition to his other duties. A year-and-a-half later Middleton bought the stock and operated the store personally, until it was bought jointly by the Sunday School Board and the Baptist State Convention of North Carolina. Madge Alder-

man (now Mrs. Roger P. Marshall) became manager of the store, then known as the Baptist Book Shop. In 1940 the store moved downstairs at the front of the Recorder Building. In 1951 the state convention sold its interest in the store to the Sunday School Board. The store moved to a more suitable location in 1952 at 328 West Morgan Street. Mary Ayscue succeeded Mrs. Marshall as store manager in 1947, and has a staff of eighteen.



BOOKS ARE PLACED AT EYE LEVEL.

OHIO

Columbus.—In 1953 three rooms were secured by the White Water Baptist Association of Kentucky on the second floor of a downtown office building in Dayton for headquarters offices for a state Baptist convention in Ohio and a Baptist Book Store. Irma Gallagher was temporary manager of the one-room store until Myrtle A. Anderson came as full-time manager in 1954. In June of that year, the headquarters offices and the store moved to 30 South Fourth Street, Columbus, which was deemed more central as a permanent location. They were again moved in 1965 to 1676 East Broad Street in a building constructed for the store by the Ohio Convention. The store presently employs eight persons.

OKLAHOMA

Oklahoma City.—C. P. Stealey opened the Oklahoma City Baptist Book Store in 1920, and five years later it was transferred to the Sunday School Board and the Baptist General Convention of Oklahoma. The Board later assumed full ownership. H. Kay Killingsworth was a staff member from its beginning; manager most of those years, he transferred in 1946 to Dallas, Texas. In 1946 Mary E. Tongee came from the Kansas City, Missouri, store as manager, and was succeeded by T. Bradley Bolin in 1961. In 1950 the store was relocated in the Oklahoma Baptist



Building at 208 N. W. Eleventh Street, and in 1965 space was doubled with the enlargement of the sales, office, and stock room floors. The store presently employs twenty persons.

Tulsa.—Mrs. Jessie Keys was the first manager of the Tulsa store when it opened in 1947 at 216 East Fourth Street. In 1950 she was succeeded by Virginia Martin, who left three years later to become manager at Memphis, Tennessee, and was succeeded by Mrs. O. S. Allen. In 1952 additional space was acquired at 214 East Fourth Street. In 1957 the store moved to its present

location at 10 East Sixth Street. The staff includes twelve persons.

OREGON

Portland.—This store began in the home of James R. Black. Later the store moved to a room on the third floor of a furniture building on Third Avenue. The Sunday School Board purchased the store from Black in 1951; and Mildred Baker became manager, now supervising a staff of six. The store was relocated at 1424 S. W. Eleventh Avenue in the basement of the First Southern Baptist Church in 1951, and a year later it moved to its present location at 1127 S. W. Morrison Street.

SOUTH CAROLINA

Columbia.—In 1921 a small book room was reserved in the Baptist headquarters building, then located in Columbia's First Baptist Church. Here a stock of study course books and supplies for Sunday school and Training Union work was kept, with A. J. Foster as manager the first year; and from then until 1925, Thomas J. Watts supervised the store. Lutie Durham was manager from 1925-44. Other managers have been Mrs. Frances Becker (now Mrs. John L. White); Mrs. Ethel Cox (who went to the Shreveport, Louisiana, store); Frances Brown, and Mrs. Colie W. Roof, who came in 1950 from the New Orleans, Louisiana, store. The store moved to 1301 Hampton Street in 1925, the year in which the State Convention of the Baptist Denomination in South Carolina sold half interest in the store to the Sunday School Board,

with total interest sold to the Board in 1937. In 1962 it was relocated at 905 Richland Street in the state convention office building. The staff includes fifteen persons.

Greenville.—In 1952 this store opened at 108 West McBee Avenue, with Margaret Phillips as manager. Leon Branham became the second manager in 1955 and served until 1958, when Bruce K. Whitfield became manager. The store employs eleven persons.

TENNESSEE

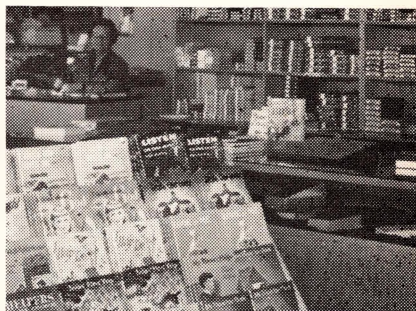
Chattanooga.—This store opened in 1945 at 103 East Sixth Street and moved to 734 Cherry Street in 1953. It expanded into larger quarters in the same building in 1960 and was completely remodeled. Pauline McCardell was acting manager when the store first opened, and June White was named manager a short time later. The store employs seven.

Knoxville.—This store originally belonged to Rev. J. R. Black, from whom the Sunday School Board purchased it in 1945. It was then located at 608 South Gay Street. In 1949 it was moved into larger quarters at 308 West Church Avenue. It was again moved in 1957 to 706 South Gay Street. Rev. Black continued as manager until 1949, when Belle Lazenby succeeded him, now supervising a staff of nine. Six of these nine employees have served more than fifteen years.

Memphis.—The Sunday School Board bought a small store in 1945 at 39 North Third Street from Lois Moore, who continued as manager. That same year the store moved to its present location, 24 North Second

Street. A complete remodeling of the store took place in 1963. Miss Moore transferred to Richmond, Virginia, in 1947, and was succeeded by Eula Stotts, who remained until 1953. She was followed by Virginia Martin, the present manager, who came from the Tulsa, Oklahoma, store. The staff consists of twelve people.

Nashville.—At the close of World War I, the Sunday School Board maintained a small sales room in its Frost Building at 161 Eighth Avenue, North. In 1941 the store moved to the Board's Administration Building at 127 Ninth



A CLERK GREET'S YOU WITH A SMILE.

Avenue, North, into more spacious quarters, and returned to its original location with additional space in 1953. In 1960 it was moved to its present location in the new building at 1010 Broadway, adjacent to the Board's massive three-block-long Operations Building. The store was first managed by H. C. McGill, manager of the Sales Department of the Sunday School Board. Claude Sweeney was then assisted by one person in operating the store. Keith C. Von Hagen (now director of the Board's Book Store Division) was manager from 1929-34, when the Baptist Book Store name was

designated, and was succeeded by Mrs. O. M. Jones. When she transferred to Jackson, Mississippi, in 1936, she was succeeded by Christine Little (now Mrs. Howard Smith), 1936-48. Subsequent managers include: Imogene Sullivan (now Mrs. Fred C. Schatz), 1948-49; Mrs. Clara C. Shirley, 1950-52; R. Maines Rawls (now director, field services section, Church Recreation Department, Sunday School Board), 1953-55; Pauline McCardell (now manager of the Tampa, Florida, store), 1955-62; Robert H. Mendenhall (now manager of the Atlanta, Georgia, store); and James Yarborough, 1965-present. The staff now includes sixteen persons.

TEXAS

Dallas.—In 1915 J. B. Cranfill bought an existing store and changed its name to the Texas Baptist Book House. It became the property of the Texas Baptist Convention four years later, and the store was relocated at 1019 Main Street, where it remained until 1941. It was then moved to the newly purchased Baptist Building at Pacific Avenue and Ervay Street. Later the store was located in the Baptist Building at Ervay and San Jacinto streets for several years. In 1960 it was moved to its present location at 2115 North Akard Street. E. C. Routh became manager in 1921 and was succeeded by Earl S. Johnson in 1925, the year in which the Sunday School Board assumed half interest. From 1927-46 the store was managed by Lacy R. Keele, and H. Kay Killingsworth followed him from the Oklahoma City store. He was succeeded by Dan Coker, of the Little Rock, Arkansas store from 1957-61,

who was succeeded by Arnold A. Durbin, of the Houston, Texas, store, the present manager. The Sunday School Board assumed full ownership of this store in 1949. The Dallas staff is now composed of twenty-eight persons.

Fort Worth.—This store opened in 1952 at 107 West Tenth Street with Virginia Dare Smith, who had managed the store at Southwestern Baptist Theological Seminary since 1941, as manager. She was succeeded by Mrs. Imogene Greer in 1957. This store has been located at 400 Throckmorton Street since 1956. The staff includes fourteen persons.

Houston.—This store opened in 1940 at 1420 Main Street with H. S. Simpson as manager. Two years later it moved to 1406 Main Street, later expanding into 1408 Main. In 1957 it was moved to its present location at 4111 South Main Street. The Sunday School Board and the Baptist General Convention of Texas operated it for five years, after which the Board assumed full control. Garland W. Foster was manager starting in 1942, and was succeeded by Arnold A. Durbin of the Lubbock, Texas, store in 1958. He was succeeded by Robert L. Horton in 1961, when he moved to the Dallas store. Horton was followed by Richard O. Sellers of the Little Rock, Arkansas, store in 1963. The staff includes twenty-two.

Lubbock.—This store opened in 1947 at 1212 Avenue Q with Rev. Paul Mason as manager. In 1948 Rev. Ira Harrison became manager, serving until 1956, when he retired and was succeeded by Arnold A. Durbin. In 1958 James R. Hinkel became manager

when Durbin went to the Houston, Texas, store; in 1959, James T. Johns, of the Sunday School Board staff, became manager; and in 1962, Mrs. Lorell C. Burns, who had been western sales supervisor at the Sunday School Board, became manager. During the summer of 1965, the store was expanded in the same building with a complete exterior and interior remodeling, including all new fixtures on the sales floor and new shelving in the stock room. The store has fifteen employees.

San Antonio.—J. D. Brannon and Willis J. Ray, district missionaries, opened this store in 1939; and it was known as the Baptist Book Shop, located on Fourth Street. It later moved to 206 Broadway, becoming jointly owned by the Sunday School Board and the Baptist General Convention of Texas in 1940. Additional space was secured in 1943 at 202-204 Broadway. In 1956 the store moved to its present location at 111-115 Lexington Avenue. Morris J. Rachel was the first manager, succeeded in 1941 by Oscar Pruitt. He was followed a year later by O. N. Clary. In 1964 Donald Turner, Jr., of the Roanoke, Virginia, store became manager, and has a staff of eleven.

VIRGINIA

Richmond.—In 1909 this store was opened at 1013 East Main Street with George F. Reynolds as manager. The store was operated at first by the Virginia Baptist Board of Missions and Education, and later jointly by it and the Sunday School Board. The Sunday School Board acquired full interest at a later date. Channing Hayes succeeded Reynolds as manager,

and other managers have been Mrs. Bess Davis Harrison, Lois Moore, Ann Walker, Margaret McKinney (who came from the St. Louis store and later went to the Miami store), and Della Frances Bell, who came in 1955 from the Owensboro, Kentucky, store. The store has been relocated several times: From the Traveler's Building in the 1100 block of East Main, it went to Ninth and Main; then to 110 North Second Street; in 1938, to 212 East Grace Street; and, in 1959, to 115 East Grace Street. There are fourteen employees.

Roanoke.—The Roanoke store opened in 1953 at 36 West Kirk Avenue with Mrs. Kittie Sullivan as manager. Donald Turner, Jr., formerly of the New Orleans store staff, became manager in 1959; and when he left in 1964 to go to the San Antonio, Texas, store, Paul W. Hardin became manager. There are nine on the staff.

SUMMER STORES

Glorieta.—The Glorieta Baptist Assembly store, operated during June, July, and August each year, opened when the assembly did in 1953, with H. C. Reavis, manager of the Albuquerque, New Mexico, store in charge the first years. Since then, managers of the store have been, Mrs. G. T. Lobb, 1956-60; Mrs. Lorell C. Burns, 1961; James Yarborough, 1962-64; and Charles Lanningham, 1965.

Ridgcrest.—In 1926 Mrs. Roger P. Marshall, then manager of the Baptist Book Store at Raleigh, North Carolina, took a book exhibit to Ridgcrest Baptist Assembly where the North Carolina Baptist Young People's Union

Convention was in session. The experiment was such a success that, in 1927, she set up a permanent summer store at Ridgecrest, and left Madeline Elliott in charge. From 1927-37 Miss Elliott, Hazel Martin, and Mary Ayscue served as managers of the store. The space originally was only a small area in the downstairs lobby of the old Pritchell Hall. In 1938 the Sunday School Board began operating the store under the supervision of the Sales and Advertising Department. Pauline McCordell managed the store each summer for eighteen years, being succeeded in 1955 by Irma Gallagher, the present manager, when Miss McCordell became manager of the Nashville store. In 1940 the store was moved to larger quarters on the second floor of Pritchell Hall, and in 1950 it moved into the newly built Center Building. The store space was nearly doubled in size in 1965.

SEMINARY STORES

Golden Gate Baptist Theological Seminary, Mill Valley, California.—This store began operation in July, 1959, as a branch of the then existing Baptist Book Store at Oakland. The seminary store moved to the new campus at Strawberry Point in Mill Valley in September, 1959. When the Oakland store was closed in February, 1961, the seminary store became a branch of the Fresno store. In August, 1962, the store was separated from the Fresno operation; and since that date, it has been one of the special stores. Mrs. Mary Ruth Johnson served as supervisor from September, 1959, to May, 1962. She was followed by Mrs.

Dorothy N. Warren who served as supervisor until April, 1963, when her title was changed to manager. Mrs. Warren was manager until July 1, 1965. Mrs. Myrtle I. Chaney was manager during July. Charles McGlocklin became manager August 1, 1965. In addition to the manager, the store has one regular employee; and the number of student temporary employees varies during the year.

Midwestern Baptist Theological Seminary, Kansas City, Missouri.—When the seminary first opened in 1958, the Baptist Book Store in Kansas City, Missouri, established a branch store in the Calvary Baptist Church, the temporary location for the seminary. The store moved to the new campus in 1959. In August, 1962, the seminary store was separated from the Kansas City store, and it became part of the special stores. Mrs. Margaret Jane Boyer was supervisor from 1958 until August, 1960. Gertrude Lockard served as supervisor from August, 1960, until April, 1963; and since that date she has been manager. The store has no other regular employees. One temporary employee is on the staff most of the year.

Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.—The Baptist Book Store in Raleigh established a branch store at Wake Forest when the seminary began operation in September, 1951. The store was located in the only building occupied by the seminary on the Wake Forest College campus. In 1952 the store moved to a small room in the old Alumnae Building. The store was open only two afternoons a week dur-

ing the first year and every afternoon during the second year. In 1953 the store became a full-time operation, and it moved from the campus to an old house near the campus. When Wake Forest College moved to Winston-Salem in the summer of 1956, the seminary took over the entire campus. The seminary store moved to a renovated classroom building which also houses the student supplies store. In August, 1962, the store was separated from the Raleigh store; and it became one of the special stores. Ina Mae Benner served as supervisor from 1951 to 1956. Ruth H. Ouzts was supervisor from 1956 until April, 1963; and since that time, she has been manager. The store has no other regular employee, but several students are used as temporary employees each year.

Southern Baptist Theological Seminary, Louisville, Kentucky.—The Baptist Book Store in Louisville began a branch store on the seminary campus in 1927. In September, 1947, the store moved into the new wing of Norton Hall. The store ceased operation July 31, 1961, and another organization entered into contract with the seminary. The Sunday School Board returned to the campus with a book store in April, 1964; and since that time, the store has been one of the special stores. During the early years the store was operated by part-time student employees. Evelyn Kyle was the first full-time employee, and she served as supervisor from September, 1947, to September, 1958. Mrs. Myrtle I. Chaney was supervisor from September, 1958, until the store closed July 31, 1961. Bill Graham has been the

manager since it reopened in April, 1964. The store has no other regular employees, but several temporary employees, mostly students, are on the staff.

Southwestern Baptist Theological Seminary, Fort Worth, Texas.—In the early thirties the Baptist Book Store in Dallas opened a branch on the seminary campus. The Dallas store had several branch stores in Texas which were owned jointly by the Baptist General Convention of Texas and the Baptist Sunday School Board. The Texas book stores were purchased by the Sunday School Board in 1949. In 1952 a new Baptist Book Store opened in downtown Fort Worth. The manager of the new store also served as manager of the seminary store. The Baptist Book Store on the seminary campus ceased operation July 31, 1961; and another organization entered into contract with the seminary. The Sunday School Board returned to the campus with a book store in April, 1964; and since that date, the store has been one of the special stores. During the early years of the seminary store, Carl Potter, H. S. Simpson, and Morris J. Rachel were managers. Virginia Dare Smith was manager of the store from 1941-57. She also managed the downtown store from 1952-57. Mrs. R. Othal Feather and Mrs. Frances Jo Tuttle were supervisors at the seminary store after Miss Smith moved her office to the downtown store. Kenneth W. Wright has been the manager since 1964. The store has two other regular employees, and several students are used as temporary employees each year.

SPECIAL SECTION

Four Theologies and Three Practices of Ordination

JOHN M. HARRIS

THE ordination of ministers in Long Run Association of Baptists is based on a variety of theological positions which result in an uneven array of practices of ordination. Confused practices were discovered in an intensive study of ordination in Long Run Association (Louisville) during August, September, and October, 1964. This author conducted the study to gain material for a Master of Theology Thesis written at Southern Baptist Theological Seminary. It was based on twenty-two personal inter-

views and 146 questionnaires returned by pastors, seminary professors, denominational employees, and chairmen of deacons. Details of the statistics, interpretations, conclusions, and recommendations may be found in "A Study of Contemporary Practices in the Ordination of Ministers in Long Run Association of Baptists, Louisville, Kentucky," unpublished Masters thesis, Southern Baptist Theological Seminary Library, Louisville, Kentucky. This article is the author's own interpretative summary of the thesis.

Mr. Harris is associate pastor of First Baptist Church, Florence, South Carolina.

The thesis was aimed to discover if there is confusion about the nature, purpose, and method of ordination of

Baptist ministers in Long Run Association. Preliminary investigation indicated much confusion about ordination. Most of it was *related to a conflict between presbyterial and congregational forms of church polity*. This conflict was later found to be very prevalent and real.

The confusion about ordination can be seen most clearly in the answers to this question: "*What is the purpose of ordination?*" Each person was allowed to respond to this question in his own words. The answers and percentage of responses to this open end question fit into the following categories:

1. To show he is acceptable and recommended to others15%
2. To show the church's approval and testimony to what God has already done ..11%
3. To set him apart to the full work of the gospel ministry 14%
4. Formally to set him apart for a special kind of ministry or service13%
5. Formally to set him apart for a specific call 6%
6. To give accreditation and admission to the Christian ministry 5%
7. For the church to express approval and prayerful support of the ordained 5%
8. To give legal status 5%
9. To remind the candidate that his calling is of God and approved by the church 1%
10. Miscellaneous26%

The largest section—miscellaneous—is very significant. None of the answers in this category could be readily related to any other answer. And the answers came from pastors, chairmen of deacons, denominational employees, and seminary professors. This is a real

key to confusion among Baptists. More than one fourth of the respondents interpreted the purpose of ordination in terms that were foreign to all other respondents.

The confusion is also seen in the responses to this open end question: "What does ordination enable one to do that he could not do prior to ordination?" The categories and percentages of responses to this item designed to discover the *significance of ordination*, are as follows:

1. Perform weddings 18%
2. Administer ordinances 17%
3. Be a pastor 13%
4. Nothing 10%
5. Have a certain legal status .. 7%
6. Have an area of recognition larger than the local church 5%
7. Attain personal benefits or tax exemption 5%
8. Usually have the right to administer the ordinances and be a pastor 3%
9. Function with some kind of authority 3%
10. Unusable responses (unclear wording) 8%
11. Miscellaneous 12%

Again it is significant that many of the answers are not readily related to any other answer.

These questions, which reveal the purpose, nature, and significance of the minister's ordination, *indicate mass confusion about ordination among Baptist leaders* in Long Run Association. This confusion is also evident in the technical matters related to the method of ordination. The study revealed widely divergent and conflicting opinions about which church should ordain a man, what questions are appropriate for the examining council to ask, who makes the decision

to ordain a man, who should plan the service, who should serve as interrogator, who should exercise discipline in ordination, and whether employment in a church position is necessary before ordination.

The confusion mentioned above is responsible for the presence of *four theological assumptions* about ordination. These four assumptions (or positions) can be described as *presbyterial*, *congregational*, *mixed*, and *none*.

The *presbyterial form of polity* is followed by those who say that only ordained men should lay on hands, that the association should have responsibility for ordination and discipline of the minister, that only ordained men should administer ordinances, and that ordination is to a work larger than that found within one specific local congregation.

The *congregational form of polity* is followed by those who say that all members of the congregation should lay on hands, that the local church should have responsibility for ordination and discipline, that ordination enables a man to do nothing he could not do prior to ordination, and that a man is ordained to a specific ministry delegated to him by the ordaining church. This form of polity would require a man to be "reordained" each time he was called to a different church. He would be "unordained" when he was not serving a church in some officially delegated capacity.

The third theology of ordination, which is a *mixed form of polity*, is expressed by those who explain ordination in terms of both the presbyterial and congregational views. It is often the result of a confusing effort to combine the advantages of both the con-

gregational and presbyterial theologies. Another contributing factor is uncritical acceptance of traditional ways of ordaining ministers. This mixed form of polity is clearly seen among those who say that the local church ordains a man, but ordained ministers from other congregations must be present to assist. The practice of other churches accepting the ordination performed by a local congregation is a result of this mixed form of polity. Finally, the mixed theological system is evident when the local church assumes responsibility for ordination, but the entire congregation cannot take part in the laying on of hands.

A *fourth form of polity*, which is really an absence of polity, also exists. The theology behind this view has led a small minority of ministers and deacons to say that ordination is not necessary, it serves no useful purpose, and ought to be abolished. This view is based upon (1) the priesthood of all believers, and (2) the assumption that being a minister is a private matter between an individual and God, and should not be questioned by anyone.

When these theological assumptions are put into *practice*, they are carried out in *three ways*. The most prevalent practice—not theology—is the *mixed* form of polity. Almost all men are ordained under these conditions. The *presbyterial* form is occasionally practiced, and two churches that followed the *congregational* form were discovered. Those who say there should be no ordination generally followed the mixed or presbyterial form of practice. They feel that churches would not accept a permanently unordained pastor. In other words, they see ordination as a social custom which should be ob-

served for pragmatic reasons. The findings of this study indicate they are right in this opinion.

The diverse theologies and practices of ordination result in large scale confusion and ignorance. Thirteen percent of the respondents to the questionnaire said they did not know the purpose of the ministerial license. Only 21 percent could state its purpose in the actual wording on the certificate or in its correct historical interpretation. More than one fourth of the respondents assumed the candidate was called to preach when he was licensed and never really questioned or investigated the candidate. Many people thought that the examining council was obligated to recommend ordination if the candidate said he was called to preach and some stated that the last council they participated in had no choice but an affirmative recommendation.

In the actual examination of a candidate most of *the councils were fragmentary in their interrogation.* The examination usually centered on the candidate's religious experience, call into the ministry, doctrine, polity, and understanding of his task as a minister. *Little attention was given to the candidate's private and family life, ethical standards, and personal habits.*

More than two thirds of those responding to the questionnaire thought *the ordination service should be made more meaningful.* The suggestions for increasing the meaning of this service focused on ways for enhancing its worshipful atmosphere and better advanced planning for the service.

There was an almost infinite number of suggestions for improving the ordination of ministers. Most of these *could be readily implemented through*

an associational committee charged with guiding and counseling individual churches concerning ordination. One half of the respondents indicated they wanted such a committee.

There is one further problem with ordination in Long Run Association. Many individuals feel that they and their church were being "used" by seminary students to accomplish a personal goal. When a student is called as pastor of a church, he feels that he needs to be ordained. He or the church which has called him as pastor then asks a local church to ordain him. The student may have attended the ordaining church for a while, but generally he has not become a vital part of the church and the church is not really important to him. He is therefore ordained by a church that does not truly know him as a person. This attitude is reflected in three ways: (1) Many pastors and deacons indicated that the student should be ordained by his home church, not the church he attended only while he was in seminary. (2) Very few churches receive any kind of acknowledgment from the person they ordain. One pastor, who said his church had ordained several students, commented that his church had received only one "thank-you note" during his ministry there. As pastor, he had received only three notes of appreciation. (3) Very few churches continue to stay in touch with the men they ordain.

With these impressions and interpretations in the background, the following suggestions are made to improve the ordination of ministers in Long Run Association:

1. *Each church should know the person it ordains.*—The church must remember that theology is important

but they are ordaining a person, a minister of the Lord Jesus Christ, not a set of "cut-and-dried" answers to traditional questions. It takes time to form an intimate relationship and genuinely to come to know a person. Unless a church has had this time and relationship with the candidate, it should not ordain him.

2. *The ministerial license should be issued with care, and should be used for a period of training and development to see if the candidate has the gifts of ministry.*—The candidate should be counseled and supervised by the pastor and a committee on ordination during this period, and the candidate should be subject to periodic examination and evaluation.

3. *The council should examine the candidate thoroughly about personal and family relationships as well as about theological beliefs.*—The pastoral epistles specifically enjoin attention to

this. This should be done at least one month prior to the ordination service.

4. *The ordination service should be formal and planned well in advance.*—It is a significant occasion for both the candidate and the church. No effort to increase its significance and worshipful atmosphere should be spared.

5. *The churches and pastors in Long Run Association should discuss ordination at the annual meeting, pastors' conferences, and other study periods.* Periodic workshops could be sponsored. *There should be a constant effort to get the theology and practices of ordination to agree with each other.*—The ordination service should picture, in a uniform manner, what God, the church, and the individual candidate are doing when they are united in the laying on of hands. At present, there is not much uniformity in Long Run Association. This means the picture of ordination is not very clear.

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The Relation of Landmarkism to Mission Methods

BY DAVID L. SAUNDERS

WHEN the Southern Baptist Convention was organized in 1845, the primary concern was for the formulation of a plan to project an organized method of support for missions, both home and foreign.¹ A consideration of the circumstances surrounding this decisive moment would be complex and not particularly relevant to the scope of this paper. However, the outcome of this historic meeting in Augusta, Georgia, which took place in May, 1845, was the initiating of a program leading shortly to the appointment of missionaries under the Domestic Mission Board and the sending of foreign missionaries to China and Africa under the Foreign Mission Board.

The Landmark Movement was a product of the personalities and forces

at work within the new Convention. To a very marked degree, the effects of Landmarkism were felt in the practical carrying out of missionary endeavor on every level within the Convention. Since the doctrinal contentions which centered largely around the nature of the church, its authority, and its ordinances, were undermining the program of co-operative effort of Baptists in the South, the Landmark controversy moved quickly into the area of missionary methods of support and control.

The purpose of this study is to examine the circumstances surrounding the development of the attitudes within the Landmark Movement toward mission methods and the accompanying anti-board sentiment which evolved from its adherence to these methods, in order to understand and to cope with the vestiges of Landmarkism which, from time to time, appear in the attitude toward missions of certain elements within our denomination.

¹*Proceedings of the Southern Baptist Convention, 1845, p. 3.*

Mr. Saunders is a missionary to Nigeria.

An evaluation of the relative strength of the opposition to the board method of missions is extremely hard to ascertain, because the reaction of the opposition to this method was highly vocal, while many of the leaders who sided with the Convention's method for the projection of missionary outreach seemed to be reticent about becoming involved in the contention that ensued when any opposite view was expressed to that held by the Landmark leaders.

Definition of Terms

The terms "Gospel Missions" and "Crawfordism" are sometimes associated with the early stages of Landmark development. In this study however, "Gospel Missions" is used for descriptions of the movement associated with T. P. Crawford and the Landmark Associations, while "Direct Missions" is used for the alternative offered to the board method by early Landmarkism. The later approach to the problem was basically the same in philosophy, so the ease of confusing terms is understandable.

The term "Crawfordism" is ambiguous also, because an early proponent of the Landmark views was N. M. Crawford, president of Mercer University; and the missionary who was identified closely with the same philosophy was T. P. Crawford. In this study, T. P. Crawford is the person to whose movement the name "Crawfordism" refers.

Approach to the Subject

Although Landmarkers began very early to oppose the board method of missions, there are three specific times at which their active opposition

reached a climax. The first was at the meeting of the Southern Baptist Convention at Richmond, Virginia, in 1859. The second occurred during the latter years of active service of T. P. Crawford, between 1885 and 1893. The third point in the development of this opposition is seen in the formation of Landmark Associations from 1901 to 1905. This study, therefore, will be constructed around these three foci.

Direct Missions in Early Landmarkism

At the outset of his career as editor of *The Tennessee Baptist*, J. R. Graves considered himself engaged in a task which would assist the Baptists "to employ all the energy of the denomination for the conversion of the world, through the most effectual means and agencies, as our missionary organization,"² by which he meant the Home Mission Board and the Foreign Mission Board. However, between the years of 1857 and 1859, during the height of his controversy with R. B. C. Howell and the First Baptist Church of Nashville, Tennessee, his views underwent a considerable change. Howell was the Convention president; Graves began to oppose the work of the Convention. Howell was a believer in, and a promoter of, the board method of missions; Graves had begun developing views of ecclesiology which caused him to reject boards as agents of the churches.

In 1858, three controversies were carried on through *The Tennessee Baptist* which seem to have had a direct bearing on the development of the anti-board sentiment of Graves, his associates, and his followers. The first

²*The Tennessee Baptist*, Nashville, Tennessee, October 3, 1857.

was that which enveloped A. C. Dayton in a conflict with The Southern Baptist Bible Board.³ He resigned from the Board in April and was associated with the Landmark-controlled Southern Baptist Sunday School Union from its inauguration until he moved from Nashville at the beginning of the Civil War.⁴ As the controversy raged, the editors of *The Tennessee Baptist* were developing an opposition to boards which was to be brought to a climax the following year.

N. M. Crawford and Mission Methods

The second controversy was one instigated by N. M. Crawford, an outstanding Georgia Baptist layman and president of Mercer College at the time. He was stirred into action by an unfortunate comment in *The Tennessee Baptist* about polygamy, which stated that the Foreign Mission Board was planning to make a decision concerning what action the churches in Nigeria should take with regard to this practice. Crawford insisted that the decision was one for the missionary churches to make, for the Board had no right "to deliberate and decide" the issue.⁵ As he contested the matter in *The Christian Index* of Georgia, he spoke of Baptist ineffectiveness in missions and concluded: "I have been led reluctantly to the opinion that our Southern Baptist Convention should be dissolved."⁶ He claimed that the board method was (1) unknown to

the gospel, (2) unnecessary, (3) ineffectual, (4) resulted in "decreasing contributions and a diminishing number of laborers."⁷ He also contended that missionaries should be sent by (1) individuals, (2) churches, (3) associations, for, he said, "I now believe . . . that missions can be promoted better without the Convention than with it."⁸

Francis Wayland and Mission Methods

Prior to the time that these two controversies were raging, a third force had begun working. Francis Wayland, president of Brown University and a Northern Baptist active in missionary organizations, had become convinced that the program of missions should be undertaken by a missionary union which would be completely separate from the churches and not in any way composed of "*Representation of the Baptist Denomination*."⁹ He felt that the attempts to merge the various benevolent societies with the Triennial Convention had been an attempt to control all benevolent efforts, made by a small group of leaders.¹⁰ Through his concern for the independence of the individual churches, he led in the organization of the Northern Baptist Missionary Union which was based wholly on individual life members. His concept of missionary support was expressed as he wrote: "As Jesus Christ has showed us no 'pattern' is it desirable for us to make one for ourselves?"¹¹ He was considering the

³*Ibid.*, August 14, 21, 28, and September 4, 1858.

⁴J. C. Hensley and H. L. Grice, "Amos Cooper Dayton," *Encyclopedia of Southern Baptists* (Nashville, Tennessee: Broadman Press, 1958), I pp. 351-52.

⁵*Tennessee Baptist*, September 4, 1858.

⁶*Southwestern Baptist*, Montgomery, Alabama, March 24, 1860.

⁷*Ibid.*

⁸*Ibid.*

⁹Francis Wayland, *Notes on the Principles and Practices of Baptist Churches* (New York: Sheldon, Blakeman and Company, 1857), pp. 187-88.

¹⁰*Ibid.*, p. 185.

¹¹*Ibid.*, p. 183.

board method as the making of the pattern. He stated his views in an article published in *The Tennessee Baptist*, which evoked the comment from Graves that: "It is with pleasure . . . that we submit the views of President Wayland upon the scriptural and effective plan of conducting missions."¹² The editor of the *Southern Baptist* entitled it "a new plan of missions."¹³

Landmarkers and Mission Methods

Graves and Dayton promoted opposition by printing the writings of Wayland and Crawford, adding editorial comments and favorable letters which had been sent to the editors. The assent of Graves can be seen in his comments on the first article which was published in *The Tennessee Baptist* by Crawford. He wrote:

No man has lower views of the authority of a Missionary Board to dictate to missionaries and churches than we have. We did not mean to concede for one moment that we thought the Foreign Board had a right to decide this question for the missionaries. We . . . said that the Foreign Board will soon be called upon to decide. We, no more than Bro. C., believe that our missionary machinery is scriptural or expedient.¹⁴

He then concluded with a charge subsequently retracted in a later issue: "Why more money should be spent in Richmond annually to keep the ponderous Board machinery, than is spent in either Africa or China, we cannot see. There is a wrong somewhere about our foreign missions."¹⁵

The Convention of 1859

Thus, Graves had carried in the

¹²*Southern Baptist*, Charleston, South Carolina, April 12, 1859.

¹³*Ibid.*, March 1, 1859.

¹⁴*Tennessee Baptist*, September 4, 1858.

¹⁵*Ibid.*

pages of his paper the writings of these two advocates of a new method of direct mission work just prior to the meeting of the Southern Baptist Convention in Richmond, Virginia, in 1859. At the meeting, Graves and his followers were unable to carry the day against the reelection of R. B. C. Howell as president. Although Howell resigned the presidency immediately after being elected, the Graves faction had been rejected by the Convention as a whole and from important positions on the committees of that body.¹⁶

L. T. Mays, in discussing the reaction of Graves toward the Mission Board, evaluated the opposition as he wrote:

From this time forward the leaders of the landmark movement [*sic*] saw that the Southern Baptist Convention would not favor them; hence, they began to criticise or oppose its work. At this very meeting Dr. Graves made a long speech against the methods of the Mission Boards of the Convention.¹⁷

Tull, in considering the same situation came to an opposite conclusion and wrote: "Graves took the Crawford plan into his over-all strategy, and amalgamated it with his bitter opposition to Howell."¹⁸ This cannot be proved, nor can the former statement, but one fact can be noted. At this Convention meeting, Graves took

¹⁶*Proceedings of the Southern Baptist Convention*, 1859, pp. 13-19.

¹⁷Livingston T. Mays, "A History of Old Landmarkism" (unpublished Th.D. dissertation, The Southern Baptist Theological Seminary, 1900), p. 37.

¹⁸James E. Tull, "A Study of Southern Baptist Landmarkism in the Light of Historical Baptist Ecclesiology" (unpublished Ph.D. dissertation, Columbia University, 1960), p. 363.

the lead in seeking to get the plan of mission support and control changed in such a way as to take it from the hands of a board of the Convention and put it back into the jurisdiction of the churches or associations.¹⁹

The Georgia Baptist Convention had sent to the Southern Baptist Convention meeting "certain resolutions touching foreign missions."²⁰ As they were presented, W. H. Clark, a furloughing missionary from Africa, moved a resolution for a revision of "our present system of missionary operations."²¹ A substitute resolution asked "to inquire whether any changes can be made in our present missionary organization that will add to the efficiency."²² The motion that was finally adopted by the Convention stated:

Whereas it has been suggested that improvements can be made rendering our system of missions more efficient and several good brethren, as well as members of the Mission Boards, are desirous of perfecting the same as far as possible, be it therefore *Resolved* That a committee of fifteen can be appointed by the President who shall consider and report to this convention any or what improvement can be made in our system of missions and missionary organization.²³

The committee appointed by the president brought two recommendations. The first was a reaffirmation of the board method of missions, stating: "It is inexpedient to make any change

in the existing plan of missionary operations."²⁴ The second was a victory for the Landmarkers' contention for local control of missions. The recommendation said:

That in case any churches, associations, or other bodies entitled to representation in the Convention, should prefer to appoint their own missionaries and to assume the responsibility of defraying their salaries and entire expenses, the respective Boards are authorized, under our present organization and fundamental rules, to become disbursing agents of the bodies so appointing missionaries and appropriating funds, whether such contributions be intended for the civilization or the evangelization of the heathen; provided that such expenses of forwarding the money, as have to be specially incurred, be borne by the contributors.²⁵

At the conclusion of the discussion, Graves stated that he was satisfied and would support the action of the Convention with reference to the Foreign Mission Board. All the delegates went home with a hope for peace for at least the next few years. This optimism was ill-founded, for almost immediately an "opposition more systematized and persistent than ever appeared,"²⁶ to fan the flames of the controversy.

Continued Opposition

In April, May, and June of 1860, a series of articles appeared in *The Tennessee Baptist*, copies from the *Baptist Banner* of Georgia. These articles were written in opposition to the board method of missions and affirming the Landmark position.

When Dayton fled to Georgia, he took up the editorship of the *Baptist*

¹⁹William Wright Barnes, *The Southern Baptist Convention, 1845-1953* (Nashville, Tennessee: Broadman Press, 1954), p. 11.

²⁰*Proceedings of the Southern Baptist Convention, 1859*, p. 21.

²¹*Ibid.*, p. 23.

²²*Ibid.*, p. 24.

²³*Ibid.*

²⁴*Ibid.*

²⁵*Ibid.*, pp. 95-96.

²⁶*Southwestern Baptist*, September 29, 1859.

Banner, in Atlanta, and continued the conflict, with opposition appearing in its bitterest form. He wrote of the consequences of the board method, saying:

*It will place in the hands of a few men A DANGEROUS AMOUNT OF MONEY, to be used at their discretion, within certain limits. It would give a few men power to WIELD A VERY DANGEROUS PATRONAGE. Your plan, if universally adopted would place in the hands of a few men A VERY DANGEROUS POWER over the principles and practices of all the NEW CHURCHES, founded by missionaries.*²⁷

This opposition can be summarized in these words:

*It is very dangerous to the independence and purity of the churches and the safety of individual ministers and church members, to place such enormous power in the hands of a few men, irresponsible to the churches.*²⁸

The officials of the Foreign Mission Board were unusually patient in seeking to reply to charges, to answer questions, and to give the benefit of doubt wherever possible. Dr. Jeter, the secretary of the Board, wrote several times to J. R. Graves, and the letters were published in *The Tennessee Baptist*. He stated that Landmark affiliation did not affect anyone's relation to being chosen to serve on the Board.²⁹ The Goshen Association, one of the groups that used the new ruling of the 1859 Convention, wrote acknowledging that the Board had served well as a "disbursing agent" even though the association did decline the invitation to send delegates to the meeting of the Convention.³⁰

²⁷*Baptist Banner*, Atlanta, Georgia, June 4, 1864.

²⁸*Ibid.*, June 25, 1864.

²⁹*Tennessee Baptist*, July 13, 1861.

³⁰*Tennessee Baptist*, March 2, 1861.

This constant bickering and fighting over methods affected mission giving in several states, but the most drastic was that of Tennessee. According to the Foreign Mission Board's statement, the gifts for the first quarter ending October 21, 1859, were as follows:

Virginia	\$3,102.53
Georgia	2,116.70
Alabama	1,738.90
South Carolina	1,648.71
Tennessee	14.70 ³¹

The Conflict Diminished

The deprivation of the day and of the reconstruction period severely limited both the extent of missionary endeavor of the churches and the conflict over methods. Two other facts need to be considered in the closing years of this period. The first is that the movement of direct missions within the Convention seemed never to gather above a rumble in practice while it was a roar in theory. T. A. Reid, the missionary sent out by the Rehoboth Association, disassociated himself from that arrangement and went out again under the Foreign Mission Board.³² The prophetic words of Samuel Boykin of the *Southwestern Baptist* are indicative of the immediate results of this controversy. He wrote: "History will continue to demonstrate what history has always demonstrated, that anti-ism will fuss, and quarrel . . . and do nothing and die out."³³

The second fact is found in the attitude of the Landmark leaders, for

³¹*Southwestern Baptist*, December 18, 1859.

³²*Ibid.*, March 28, 1860.

³³*Ibid.*, March 8, 1860.

they did not seem to enter into the conflict with any vigor in the post-war days. D. O. Moore wrote of Graves: "He always thought of himself as a loyal Convention Baptist even until the day of his death."³⁴ Dayton died in 1865, and Pendleton seems to have disassociated himself completely from this part of the Landmark controversy with the Convention.³⁵

Thus, the first stage in the Landmark concern with mission methods ended; and "the Convention emerged unscathed, with its former plans of mission operation still intact. However, as a concession to the Landmarkers, a second plan of operation had been added to the first."³⁶

Gospel Missions or "Crawfordism"

J. E. Tull in his thesis on Landmarkism states that "the Gospel Mission movement, which arose in the denomination in the 1880's was ideologically a continuation of the Landmark opposition against mission boards."³⁷ There are two ways in which this statement can be related to the facts of the situation. The leading proponent of Gospel Missionism was the missionary, T. P. Crawford, who was associated with the Landmark movement in most of his contacts in the United States.³⁸ In addition, the

support which he received in propagating his views came from leaders and associations involved in this movement. The name "Gospel Missions" was given to the movement by H. A. Tupper of the Foreign Mission Board, who opposed the objectives which were proposed for the reformation of mission methods, both in the Southern and Northern Conventions.³⁹ A consideration of the involvement of Crawford and his developing concern in the matter gives the background necessary to an understanding of the movement.

Tarelton Perry Crawford was born in Warren County, Kentucky, on May 8, 1821. He was converted at the age of sixteen, attended Union University in Tennessee and, upon graduation, was appointed by the Foreign Mission Board as a missionary to China in 1851.⁴⁰ His support was promised by the Big Hatchie Association, which was actively involved in the earlier Landmark controversies.⁴¹

His recollections were that the first seeds of the developing principles of missionary methods were sown during his initial trip to China in 1851-52. He had observed that a "German mission under Dr. Gutzluff had a paid core and was rotten,"⁴² and that "a hireling ministry implied a corrupt membership."⁴³ He wrote just before his death in 1902: "It seemed to me then, as it seems to me now, that Baptist churches could never be erected on foreign money or on what is known

³⁴David O. Moore, "The Landmark Baptists and Their Attack Upon the Southern Baptist Convention Historically Analyzed" (unpublished Th.D. dissertation, The Southern Baptist Theological Seminary, 1949), p. 26.

³⁵James M. Pendleton, *Church Manual* (Philadelphia: American Baptist Publication Society, 1867), p. 161.

³⁶Tull, p. 445.

³⁷*Ibid.*, p. 569.

³⁸Tarelton Perry Crawford, *Evolution in My Mission Views* (Fulton, Kentucky: J. A. Scarboro, 1903), pp. 12, 44-46.

³⁹*Ibid.*, p. 24.

⁴⁰*Ibid.*, p. 24.

⁴¹Barnes, p. 114.

⁴²Crawford, p. 27.

⁴³*Ibid.*

as the 'employment system' of modern missions."⁴⁴

From this time until the 1880's, this conviction was a growing one in his life and labors, so much so that by 1883 he had begun to write to the Board expressing his opposition to the system in current use. His primary concern at this point seemed to be one of finance, for he wrote that doing away with subsidies would put the mission boards in a position of having nothing to do.⁴⁵ He "had now come to see clearly that the 'extra sum of money' or 'subsidy funds' appropriated . . . for the work of the missionaries was the *bane* of modern missions."⁴⁶ The decision which he and his wife made was "with united convictions of duty we can now cast the last dollar of money 'out of our operations' and 'overthrow the tables.' Henceforth, we will neither receive nor use such funds."⁴⁷

His Conflict with the Board

Crawford's personal agitation was such that, in 1885, he felt that he must convince others of the need for change. His letters to the Board had apparently had no more effect than his pleading with them in Richmond in 1873,⁴⁸ so he made plans to travel home at his own expense, without informing the Board of his action until after he had arrived.⁴⁹ He hoped to meet with the Board at the October

meeting, so the time between his arrival in May and October was busily spent in proclaiming, to any who would give him the opportunity, his convictions about the scriptural method of missions. He spoke at state conventions in Texas, Louisiana, and Mississippi as well as at associations and churches in Tennessee and Kentucky. He arrived in Richmond at the end of this tour in mid-September.⁵⁰ The principles which he was then advocating were three:

First—The gospel of Christ as the power of God unto salvation, in every mission field unaccompanied by any kind of pecuniary inducement to the people; or in other words, through native self-support everywhere.

Second—The churches of Christ should, as organized bodies, singly or in cooperating groups, do their own mission work without the intervention of any outside convention, association, or Board.

Third—Self-denying labors for Christ's sake, both by the churches at home, and by the missionaries abroad.⁵¹

According to the record, "Two other subjects were brought . . . by Dr. Crawford. The plan of making exactly the same appropriation to each missionary, and the abolition or modification of the technically called 'missions.'"⁵²

The Foreign Mission Board considered his presentation, both at the full meeting and in a specially appointed committee, and made two recommendations. The first was a rejection on practical grounds of his views with regard to mission methods, although the principle was agreed

⁴⁴*Ibid.*, p. 29.

⁴⁵*Ibid.*, p. 87.

⁴⁶*Ibid.*, p. 39.

⁴⁷*Ibid.*, p. 38.

⁴⁸*Ibid.*, p. 47.

⁴⁹H. A. Tupper, *A Decade of Foreign Missions 1880-1890* (Richmond, Virginia: The Foreign Mission Board of the Southern Baptist Convention, 1891), p. 451.

⁵⁰Crawford, pp. 44-47.

⁵¹*Ibid.*, pp. 24-25.

⁵²*Ibid.*, p. 62.

to as an ideal. The second was more personal and stated that Crawford "should not continue further discussion before our Southern Churches of plans for the conduct of missions and . . . return, at some early date, to his work in China."⁵³

Crawford's response was prompt and decisive, for he wrote to a friend:

Without delay I began my lecture tour through the churches of the Southern States, resolved to the utmost of my ability to get before our people the evils of the prevailing "subsidy system" in foreign missions, and to urge upon them the necessity of adopting the policy of "native self-support" in all mission fields.⁵⁴

His tour carried him to Montgomery in May, 1886, in time for the meeting of the Southern Baptist Convention. Before returning to China in September, he also took the opportunity to visit in North Alabama, West Tennessee, and in the Big Hatchie Association.⁵⁵

At the Convention he was given an opportunity to present his views (all too briefly, according to Crawford), but the response was more one of toleration for a veteran missionary with thirty-five years of faithful service in China, than careful consideration of his proposals. Several editors wrote briefly about his presentation. The consensus was:

The spirit of Dr. Crawford's address was to place missionaries on the same footing as regularly stationed pastors—pay them stipulated salaries, making whatever was paid them in that way their personal

property, for which no account should have to be rendered, and by so doing do away with the useless and annoying bookkeeping.⁵⁶

Very few took his earnest pleas seriously.

Crawford returned to China where, in early 1889, he wrote to the Board asking that they cease paying his salary; but he specified that his wife was to continue getting her salary. He stated that he was retiring from active labor, but what he meant to do was to retire in relation to any necessity of accounting to the Board for what work he did.⁵⁷ He continued to work in conjunction with the mission, supporting himself by careful use of some small investments made during the Civil War.⁵⁸ His continuing activities in the matter of conflict with Board policy are seen in a terse statement in the Report of the Foreign Mission Board to the Convention 1890, which stated: "Dr. T. P. Crawford is in America, having resigned from the active duties of his mission, of which he has been the efficient leader for many years."⁵⁹ During this visit home, again at his own expense, the response to his pleadings for reform was so discouraging that he spoke only at a few associational meetings and at the state convention in Texas before returning to China.⁶⁰

It was on this trip home that Crawford, in visiting with some missionaries of another denomination, came

⁵³*Ibid.*, p. 65.

⁵⁴*Ibid.*, pp. 75-77.

⁵⁵*Ibid.*, p. 79.

⁵⁶*Baptist and Reflector*, Chattanooga, Tennessee, March 19, 1886.

⁵⁷Crawford, pp. 90-93.

⁵⁸*Ibid.*, p. 127.

⁵⁹*Proceedings of the Southern Baptist Convention*, 1892, Appendix B, p. xxxvii.

⁶⁰Crawford, p. 105.

to accept the practice which he was to pass on to the Landmark Associations, many of which assimilated the idea as a basic part of their missionary philosophy. He became convinced that missionaries should wear "native clothes" and live in "modified native dwellings."⁶¹ His wife and a colleague, D. W. Herring, had been following this practice for several years.⁶²

Separation from the Board

Although Crawford was the leader of this persistent expression of anti-board sentiment, his was not the sole voice to be heard in opposition to board missions. D. W. Herring was on furlough in 1893 and made a special appeal to the Convention at their annual meeting. His dissension was noted, considered, and rejected. His views were predominantly those which have been associated with Landmarkism. The Convention's minutes recorded:

Brother Herring proposes that local churches or groups of churches shall select, appoint, and support their own missionaries.

That these churches or groups of churches shall be invited and urged to send their funds quarterly to the Board, who shall thereupon transmit them to the said missionaries, less a reasonable commission for costs as shall be determined by the Board.

That the Board shall *under no circumstances* transmit to any missionary more or less (except the commission above allowed) than is received for him.

That the Board shall report these sums in connection with its annual report, and shall similarly report the work of the said missionaries as they shall report the same annually to the Board.

That the Board shall have no voice in the selection or approval of missionaries,

no responsibility for their support except to transmit designated funds, and shall have nothing to do with their location or methods of work. . . .

. . . . *Resolved*, That the Foreign Mission Board is hereby instructed not to accede to the proposition of Brother Herring in regard to the appointment of missionaries, but that the policy heretofore pursued shall obtain thereafter.⁶³

Neither Crawford nor his associates had been successful in their many pleas, by letter and personal representation to the Board, so in 1892 Crawford began a course of action that was to end completely his relation to the Board. He prepared a booklet, *Churches to the Front!* which was a complete statement of his beliefs in mission methods, writing in such a tone as to be derogatory to the Board and to hinder its work. He had this fourteen-page work printed in China and, early in 1893, sent a thousand copies back to America, to friends and supporters, as well as to influential Baptist leaders.⁶⁴

The effect of his circulating the booklet and of the commotion that it stirred up was that the Board decided to terminate the relationship between Crawford and themselves. The secretary, H. A. Tupper, wrote him a letter to this effect and recorded in the Board's annual report to the Convention that: "Dr. T. P. Crawford's name, also, will no longer appear on our list of missionaries."⁶⁵ The G. P. Bosticks, missionaries working on the same station, were also involved in the controversy; so they were asked to resign

⁶³*Proceedings of the Southern Baptist Convention*, 1893, p. 44.

⁶⁴Crawford, pp. 110-11.

⁶⁵*Proceedings of the Southern Baptist Convention*, 1892, Appendix B, p. xxxvii.

⁶¹*Ibid.*, p. 97.

⁶²*Ibid.*, p. 98.

from the Board during the same year.⁶⁶ Shortly after this, Mrs. Crawford resigned as did six other missionaries from the same mission.⁶⁷

Formation of the Gospel Mission

These nine former missionaries of the Foreign Mission Board, together with three new missionaries, without any dependence on or relationship to the Board, supported by churches or associations, moved northward to open their work under the name of The Gospel Mission. They began, after considerable difficulty, in 1894, and continued together until the Boxer Rebellion forced them to flee from China in 1900.⁶⁸ The work continued on a limited scale upon their return to China some years later, still as an independently supported work.⁶⁹ However, Crawford's return was forestalled by his death in 1902.⁷⁰ With his passing away, the strength of the leadership seemed to dwindle away; and by 1912, four of those leaving the Foreign Mission Board had returned to work under its auspices once more.⁷¹

With the separation of this group of missionaries from the Foreign Mission Board, the direct effect of the Landmark concept of missions as anti-board in its practical application to the work of the Board was practically at an end, both from the pressure on the field and from the leaders at home.

⁶⁶*Ibid.*

⁶⁷Crawford, pp. 109-10.

⁶⁸*Ibid.*, p. 148.

⁶⁹W. R. Glass, "Gospel Mission Movement," *Encyclopedia of Southern Baptists*, I, 572.

⁷⁰Crawford, p. 3.

⁷¹Roberta Pugh, "Foreign Missionaries, Southern Baptist Convention, 1845-1955," *Encyclopedia of Southern Baptists*, I, 476, 485, and 487.

The Board resolved at its meeting just after the separating of these missionaries that it would "confidently hope and earnestly pray that this action may be the means of a peaceful separation between our mission and what is called 'The Gospel Mission.'" ⁷² Thus ended the second phase of the Landmark involvement with the Foreign Mission Board.

"New Landmarkism"

The beginning of associational Baptists is seen in the following interpretation of the Great Commission:

The Commission (Matt. 28:19-20) was given to the church as such. The church as such is, therefore, the unit in missionary operations. . . . The church must do the preaching. Individual church members . . . may tell the story of salvation. . . . But the only organized effort recognized in the New Testament is *the local congregations of baptized believers* . . . Any other organization is a usurper, a law breaker.⁷³

This was new Landmarkism fully developed, totally anti-Convention, and thus totally anti-board. How did this phase begin? There is probably no one person or action, but a series of individual, isolated events that created the climate that precipitated the formation of the Associational Baptists. The fact that Graves did not withdraw from the Convention has been previously mentioned. T. P. Crawford did withdraw; but, because of his lack of widespread support, no drastic breakaway by the associations or large numbers of churches followed. However, those areas where Graves had

⁷²*Proceedings of the Southern Baptist Convention*, 1893, Appendix A, p. iii.

⁷³Ben M. Bogard, *The Baptist-Way-Book* (Texarkana, Arkansas-Texas: Baptist Sunday School Committee, 1946), p. 11.

been vigorously championed, and where Crawford had itinerated during his personally financed trips home, were the locations where there developed in the late 1890's and early 1900's the setting for the final action by Landmarkism as an organized force, from within, on the Convention and mission methods.

Churches in North Carolina, South Carolina, and other seaboard states supported individual missionaries, but the larger movements which became most violent in their opposition to the board method were located in Arkansas, Texas, Kentucky, and Tennessee. The two most outstanding were the Baptist Missionary Association of Texas⁷⁴ and the Baptist General Association.⁷⁵ In both of these cases the mission-methods aspect of the controversy seemed to be used as a tool to promote division initiated by personal grievances. In Texas, the Hayden Affair seemed to be the vortex around which were arrayed many other charges leveled against the Texas Convention and the Southern Baptist Convention. In Arkansas, the focal point seemed to be the personal involvements of Ben M. Bogard, W. A. Clark, J. A. Scarboro, and J. H. Milburn.⁷⁶ All of these men had held responsible positions within the Convention framework prior to developing their anti-board, anti-Convention attitudes.⁷⁷

⁷⁴J. S. Rogers, *History of Arkansas Baptists* (Conway, Arkansas: The Conway Printing Co., 1948), p. 602.

⁷⁵James Milton Carroll, *A History of Texas Baptists* (Dallas, Texas: Baptist Standard Publishing Co., 1923), pp. 791-92.

⁷⁶Allen Hill Autrey, *Grapeshot and Canister from the Arsenal of Truth on Mission Methods* (Little Rock, Arkansas: The Doctrinal Interpreter, 1911), pp. 154-78.

Streams of material came from the pens of these men as they used denominational papers and printed books to join the issue of mission methods, their most effective weapon in the conflict. Prior to the organization of the Landmark Associations, they were critical of the Convention and of boards; but once the formal break came, their criticism took on a sharper edge and never ceased. In fact, it intensified during the period until 1905.

Initially, Hall, in answering an attempt by the *Baptist and Reflector* to make peace, and to show that there is a possibility for some churches to prefer one method and others the other without breaking the fellowship, wrote: "Well, we believe the Board plan of missions had done some good; but with the same facilities the Gospel Mission plan would have more than doubled it."⁷⁸ J. A. Scarboro joined in with: "By your plan it requires about 200 churches to support one missionary. By the Gospel Mission plan, ten churches support one in the foreign field."⁷⁹

Then he goes on to explain the reason for the failure of board missions and the success of Gospel Missions, showing the hindrances in the board scheme. They are (1) The churches delegate authority and responsibility. (2) The method takes "a good percent" for the Board. (3) The churches have to pay for any information which they get about their work. (4) Each church says that the others will do it. (5) Missionaries are discouraged from going.⁸⁰ He concludes the list

⁷⁷*Ibid.*

⁷⁸*American Baptist Flag*, Fulton, Kentucky, May 19, 1898.

⁷⁹*Ibid.*

⁸⁰*Ibid.*

by asserting: "We have a hundred now who are waiting in the boards and conventions and they cannot send them."⁸¹

Developing Anti-Board Sentiment

To show the incongruity of the approach, in the early stages, one issue of the *American Baptist Flag* carried an appeal on behalf of the Foreign Mission Board by the Board's secretary, in addition to three articles and an editorial on behalf of Gospel Missions. One article is an appeal by missionary E. D. Sims, who writes: "Our salary is far from being secured and we feel very anxious about where our food will come from, but we are in the Lord's hands and we will remain here in the work—come what may."⁸² The key sentence in the second article is, "I have contended all along that the 'Gospel Mission' movement was 'raised up' to correct the errors of the Southern Baptist Convention, . . . a transfer of interest from *Boards* to *churches*."⁸³ The third writer concluded that "independent missions give the Lord Jesus Christ a more direct superintendence of his own work. . . . It is more delightful to work for God than for an absent Board."⁸⁴ Then the editor comments: "The Gospel Mission work is a Baptist mission work and is in a state of great prosperity. The Board work is also a Baptist mission work and is in better shape than it has been for years."⁸⁵

Later the same year, Ben Bogard wrote:

When Baptists learn who the "Crawfordites" are and find that they are Baptists, true and tried with not a man among them the least bit unsound in the faith, and also learn . . . that the leaders of the Board system are *unsound* in the faith . . . the Baptists who love God's work will be proud to wear the name "Crawfordites" which will be understood to be only another name for *staunch, sound, unflinching Baptists*.⁸⁶

This indicates a trend toward a more drastic anti-board feeling which was developing.

J. A. Scarboro was unhesitating when he wrote in 1904 that he was the prosecutor of the Convention and its boards. Chapter 2 of his book is entitled, "The Convention-Board System on Trial—The Bill of Indictment, with Specifications, etc."⁸⁷ To his readers he appeals as follows:

So gentlemen of the jury, if any of you are "related by blood or marriage" to a Baptist Convention or mission board, you will please leave the panel and be seated in the audience where you can witness the trial. The Bible is the Law, you are the Jury. Here are the witnesses. Let us proceed.⁸⁸

And he did proceed to bring to light any unfavorable comment that he could find about the Convention and any commendable note about the Gospel Mission churches and missionaries.

Ben Bogard, in the early 1900's, wrote about the thirteen evils of conventionism, listing as follows:

1. Ignores the law of Christ and sets up rules of its own.
2. Gives one man authority over another.
3. Tends toward centralization

⁸¹*Ibid.*

⁸²*Ibid.*, May 26, 1898.

⁸³*Ibid.*

⁸⁴*Ibid.*

⁸⁵*Ibid.*

⁸⁶*Ibid.*, August 25, 1898.

⁸⁷J. A. Scarboro, *The Bible, the Baptists, and the Board System* (Fulton, Kentucky: J. A. Scarboro, 1904), p. 27.

⁸⁸*Ibid.*, p. 35.

and destroys congregationism.

4. Are unknown to the Scriptures.
5. Fosters liberalism and describes orthodoxy.
6. Is an invention of man and not a revelation of God.
7. Is a breeder of strife and confusion among churches.
8. Is a departure from the faith and practice of the fathers.
9. Incurs needless expenses, and unjustly calls upon the churches to pay the debts they had no part in making.
10. Has a bad spirit. Those it can't control it seeks to ruin.
11. Is responsible in a large measure for Hardshellism, since the extremes of Conventionism drove many into repudiating mission work.
12. Is fast becoming a schism; and unless reform or revolution comes speedily, it must be treated as such.
13. Conventionism and Hardshellism are both departures from the historic faith and practice of ancient Baptists.⁸⁹

He concluded: "A convention is unknown to the Scriptures . . . and should not be tolerated by the churches."⁹⁰

A few of the editorial comments from J. N. Hall will help to complete the picture of this reaction to the Convention and its boards. These were selected from a collection as representative of the most caustic, antagonistic, and revealing of his comments in order to show the bent of his opposition to the Convention.

⁸⁹Bogard, pp. 25-26.

⁹⁰*Ibid.*, p. 13.

⁹¹W. M. Barker, *Memoirs of Elder J. N. Hall* (Fulton, Kentucky: The Baptist Flag Print, 1907), p. 118.

You can't get a seat in the Southern Baptist Convention on faith, hope, or love; but you can on money.⁹¹

That money basis of representation we cannot swallow.⁹²

On general principles we can truly say we like the Southern Baptist Convention.⁹³

"Go ye into all the world and teach school" is not the way the commission reads in our Bible. But that seems to be the idea of the Home Board by the use they make of mission funds.⁹⁴

The inventors have exhausted their wits in making the best sewing machine with the smallest possible measure of machinery, but our religious "leaders" are exhausting their wits to invent the greatest possible amount of machinery to run a small measure of mission work.⁹⁵

Paul was a royal missionary when he went out without a board or convention behind him, but in this age he could be set down as a kicker and splitter and would not be counted as a missionary at all.⁹⁶

The Final Development

There are two other facets of this movement which need to be examined briefly in order to get a more complete picture of the new Landmark outlook. The first is to note that in the constitutions of both associations mentioned, an organizational form of missionary work was swiftly restored. In the Constitution of the Baptist Missionary Association, in 1901, the article dealing with boards states: "This association shall choose annually a Board of Missions and as many other boards as it may deem wise. . . . It shall be the duty of the Board of Missions of this Association to act as an executive of the body between sessions."⁹⁷ In that of the Texarkana

⁹²*Ibid.*, p. 144.

⁹³*Ibid.*, p. 165.

⁹⁴*Ibid.*, p. 116.

⁹⁵*Ibid.*, p. 127.

⁹⁶*Ibid.*, p. 137.

⁹⁷Moore, p. 178, quoting Minutes of Baptist Missionary Association of Texas, 1901.

meeting, in 1905, may be found: "It shall be the duty of the executive committee to elect home missionaries This association or the executive committee may employ as many missionaries to do mission work in foreign fields as may be practical by the endorsement and support of the churches."⁹⁸ Once these new organizations began to seek to work out the details of their program, boards were established. Rogers put it succinctly when he wrote: "The opposition brethren even insisted that the terms 'Association' and 'Committee' are scriptural and orthodox but that the terms 'Convention' and 'Board' were unscriptural and malignantly heretical."⁹⁹

The second facet is that, after the initial break, more than once individuals and groups returned to the Convention after they had tried to put into practice the system that they had advocated when leaving the fellowship of the Convention. In 1904, according to Rogers, of those who had formed the Baptist General Association, "Many of them came back to a happy reception."¹⁰⁰ The same thing may be noted from the Baptist Missionary Association, for, "Each year witnessed the increased withdrawal of members from the Missionary Association who returned to the Convention."¹⁰¹

Once a break was effected and a new organization was set into operation, the chances of reunion were

greatly diminished. The two philosophies of missionary methods divided, to a large extent, the Landmarkers from their Convention brethren. The only consolation of the breaking of fellowship was that, in a certain measure, each group was able to pursue the cause of missions in the way it preferred, in peace and harmony with like minded Baptists.

Conclusion

There are certain tendencies which are consonant with the underlying theological orientation of Landmarkism. These appeared in each phase of the anti-board reaction and can, in all probability, be expected to occur to some degree from time to time in each generation. The belief that, under God, the supreme authority is vested in local congregations of believers, coupled with the natural assertion of domination by strong-willed individuals presents one side of the conflict. The other side is found in that tendency of some individuals to find strength and satisfaction in a more highly organized denominational setup, coupled with a natural rebellion against domination by other individuals.

There were some persons within this stream of Landmark influence who entered for personal reasons of a less commendatory nature and became convinced and sincere in the reaction which they expressed to the Convention and its boards. There were others who were enlisted by sincere motives from the outset.

There is only one general conclusion that has been reached from this study; i.e., Baptists will always have within their ranks to some degree the effervescent presence of Landmarkism or its successors.

⁹⁸*Ibid.*, pp. 184-85, quoting *American Baptist Flag*, Fulton, Kentucky, April 6, 1903.

⁹⁹Rogers, p. 578.

¹⁰⁰*Ibid.*, p. 606.

¹⁰¹B. F. Riley, *History of the Baptists of Texas* (Dallas, Texas: Published for the Author, 1907), p. 645.

Realized Vision

Founder's Day Address New Orleans Baptist Theological Seminary

GAINES S. DOBBINS

NO BETTER title is appropriate for this address dealing with the contribution and life of Plautus Iberius Lipsey than "Realized Vision." For New Orleans Seminary, with all that it has meant, is meaning, and will mean represents the realized vision of a man whose memory must ever be kept green.

What is *vision*? John R. Mott, himself a man of vision who tremendously influenced the Christian youth of a generation ago, once ventured a definition. He had been to the Pacific West Coast and had observed its amazing

industrial, educational, and social development. As he viewed these achievements, such as the railroad that spanned the Rockies, Hoover Dam with its impounded waters, vast fields of fruit and grain made possible by irrigation, and great universities with multiplied thousands of students, he repeatedly asked the question, "What made this possible?" Over and over he received the reply, "This was due to some man's or some group's vision." Pondering the reply, he asked himself, "What is vision?" He concluded that it was not eyesight but insight and then proposed his definition: "Vision is seeing more and farther than others—and seeing it ahead of time."

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Near the turn of the century, New Orleans and French Louisiana were like a foreign world to those of us who lived even a hundred miles to the north. The population was almost solidly Roman Catholic. In the main, they were descendants of Longfellow's Evangeline, spoken of as "Cajans." I recall that, as a boy, I had something of the same feeling of strangeness in visiting New Orleans that I have later had in visiting cities of Spain, Italy, and France. Feeble efforts to establish Baptist work in New Orleans met with little success. Baptist missionary work in the rural parishes was somewhat more successful but often met with bitter opposition.

The preaching of the gospel brought light that the darkness could not drive out. In significant numbers men and women were won to Christ. Conversion from Roman Catholicism to the Baptist faith meant changing worlds. Naturally exuberant, these French Louisiana Baptists were enthusiastic in their evangelistic witness. Often theirs was a "zeal without knowledge." I recall a week spent in Mansfield in a Bible institute sponsored by J. Norris Palmer, for many years the honored pastor of First Baptist Church, Baton Rouge. There were about thirty French speaking Baptist missionaries in my class. Rarely have I taught such an eager group. When lunch time came, they would say, "Let's go on—we can eat some other time!" More than once I begged for mercy, pleading near exhaustion.

Writes of Need for a Seminary

Let me go back of that experience a few years to 1914. I had just received my degree from Southern Baptist Theological Seminary and was

called to the pastorate of old Galilee Church, Gloster, Mississippi. In the same year there appeared in *The Baptist Record*, state Baptist paper of Mississippi, an editorial written by Editor P. I. Lipsey, "The Seminaries and the Load." The writer pointed to the room and need for a seminary in the district surrounding the city of New Orleans. The challenge read:

There is also room for and need of just what a seminary can do in the district surrounding the city of New Orleans. Baptists have attempted to assault that stronghold of Satan with paper balls. Hitherto we have not made much impression on it; and are not now working at it in any adequate way. A seminary there would plant the Baptist cause in this city in a way that would immediately command the attention and the respect of all. It would be planting the siege guns at the enemies' gates. It would rally the Baptists and put heart into them and equip them for their work as nothing else could.

This is missionary territory in every direction from the city. Louisiana is probably the most needy mission field in the Southern Baptist Convention and has never had the attention it deserves. New Orleans is destined to be the greatest city in the South. Why not do what we can to make it not only a Baptist city, but a center of influence to radiate Baptist life in a needy and important field? There is no surer way to make it a great blessing than building here a great seminary.

Difficulties! To be sure, there are plenty of them. It takes men, and it takes money to make a seminary. These are not picked up everywhere, nor easily. But where there is a need, there is a way to supply it. There is one who is able to do exceeding abundantly above what we ask or think. Except the Lord build the house, they labor in vain that build it.

The editorial bore fruit. G. H. Crutcher, Louisiana state secretary, who had been thinking along the same

line, began with Dr. Lipsey to set machinery in motion looking toward the implementation of this vision of a seminary in New Orleans. Almost two years passed before a plan began to materialize. Dr. Lipsey wrote in *The Baptist Record* of March 2, 1916:

There is perhaps in a four-hundred-mile radius of New Orleans not one preacher in ten who has had special training for his work or under present conditions will have it. Distance is an element in theological training that we have not sufficiently reckoned. Educational institutions of a general nature are found to draw a large majority of their students from a comparatively small radius. Again if our preachers will not take the theological training that we think they need, let us provide for them what they will take. Many of our young preachers are going to training schools that are not under denominational control because there is given them what they are seeking for. Why not supply it under the direction of our own churches? The short course Bible institutes and conferences in many Southern states, some of them sporadic, others under direction of the convention forces, and the way they are attended, attest their popularity and their practical value.

A subsequent issue of *The Baptist Record* reported that the pastors of New Orleans had taken the initiative and that their churches endorsed the proposal and pledged themselves to carry it through. The beginning would be made as a training school or Bible institute which would contemplate "the practical training of men and women, lay workers, as well as preachers, for immediate service and for more efficient service for the future." Announcement was made of opening of the school in January, 1917, using the Coliseum Baptist Church and providing a suitable home for students. It was agreed that the school should

have the "English Bible as the heart of its curriculum, with missionary training courses, personal workers courses, pastoral training courses, and Sunday school training courses and gospel music courses, grouped around that center, for pastors, for missionaries, and Christian laymen and women who desire to better fit themselves for Christian service." A noteworthy article in the plan drawn up for the school was that it should, in the strictest possible manner, require a certain amount of active Christian service of each student each day and credit be given for the same toward the completion of the school's courses of work.

Articles of incorporation were drawn up and the institution chartered as the Baptist Bible Institute in 1917. A year later this beginning of the realization of Dr. Lipsey's dream was marvelously furthered in the acquisition of the Sophie Newcomb College property, as definite a miracle of God in answer to prayer of faith as any recorded in the book of Acts. Four years later the direction and ownership of the school passed to the Southern Baptist Convention. Through years of struggle and victory, near bankruptcy and prosperity, Dr. Lipsey gave wise guidance as chairman of the board of trustees. He was the first to suggest and advocate the Southern Baptist Hospital, whose healing ministry has through the years supplemented the teaching and preaching ministries of the seminary, through which, by God's grace, New Orleans has been changed from "The graveyard of Baptists" to a Baptist stronghold.

Remarkable Man

What should you know and keep in memory about this remarkable man to whom you owe so much? Perhaps I am in position to tell you as could no other man now living. Dr. Lipsey was my pastor at Mississippi College. I regret to say that I entered the college as a religious rebel. The newspaper editor under whom I served my apprenticeship had two distinguishing characteristics—he loved liquor and hated preachers. The printers in the shop with whom I worked were irreligious and took delight in indoctrinating me with their skepticism. I chose Mississippi College because it was nearby; it was inexpensive; and a banker alumnus, interested in me, offered to help me financially.

I began to attend church services for two main reasons—there was nothing else to do on Sunday, and almost everybody else went. Frankly, Dr. Lipsey's preaching did not at first interest me. His sermons were primarily expository and doctrinal. He was methodical, logical, and insightful, but rarely, if ever, exciting or emotional. He was in no hurry to get through—and since there was nowhere else to go and nothing else to do, the congregation sat patiently through the hour-long sermons. Sometimes the ministerial students spoke of him as "dry," but to me he was the teacher in the pulpit, and I often followed him with silent challenge and dissent. Yet, he aroused in me a deep intellectual respect both for himself and for what he preached. This interest led me to enrol in a class in apologetics taught by the venerable H. F. Sproles, whose textbook was E. Y. Mullins' *Why Is Christianity True?* I needed to make up a deficiency in Latin, and

Professor A. J. Aven offered to coach me privately for the examination. Personal gratitude to him induced me to become a member of his Sunday school class. Eventually, Dr. Aven led me to Christ.

In my class at Mississippi College was John J. Lipsey, eldest son of Dr. Lipsey. John and I became fast friends—a friendship that remains until now. John tells how he and other members of the family induced his father to put in writing the stories they had heard him tell of his boyhood and young manhood. John gives his brother James credit for persuading his father to write his memoirs. Always a busy man, Dr. Lipsey could never seem to find the time to put these recollections on paper. John writes: "James bought him a loose-leaf book, containing punched sheets of paper of the same size as those Father used in writing editorials. Father, I think, abhorred blank writing paper; he yearned to fill the blanks. The book and its blank sheets must have charmed Father into beginning a page which he headed, 'My Kinfolk.' He continued writing, with many interruptions, until the memoirs of his boyhood and youth were finished. From this manuscript come these highlights that help to understand and appreciate this man whose memory we honor on this Founder's Day.

Baptist by Conviction

Roots of this man of vision and determination ran deep into solid Mississippi Baptist soil. He was a Baptist both by inheritance and conviction. The memoirs record that Grandfather and Grandmother Lipsey were members of old Mount Zion Baptist Church near Independence ("Bucksnot"),

Mississippi, and went to "meetin'" regularly on the first Sunday of the month. Nearby were Hickory Grove Baptist Church and old Bethel Church, which young Lipsey's father served as pastor. The record reads: "The revival meetings in these churches form some of the most interesting items in my memory. Great crowds and glorious ingatherings were the rule." Throughout most of his life, Pastor Lipsey preached and taught school to eke out a somewhat meager living.

Plautus Iberius was born July 5, 1865. The people of the community in the midst of whom he grew up were the "sturdy yeomanry" who "believed in churches and schools—and in politics. In the early years it must have been known for fighting and drinking liquor, hence the name of 'Bucksnot,' which still adheres to it." Experiences in the country school were normal and wholesome and developed the lad's eagerness for an education. This love of learning and concern for education persisted throughout life.

From Independence to Hernando to Coldwater—the Lipseys moved in characteristic preacher family style in the brief space of eight years. The writer of the chronicle dwells fondly on Coldwater as "more than any other place the home of my boyhood." The house in which the family lived was larger; there were many more pupils in attendance on the public school; and there were several teachers and two rooms! The schoolhouse was used as a Baptist church on Sundays, since the Baptists had no building of their own. Three years after Pastor Lipsey's arrival, a Baptist church house was built.

The record reads: "these were days when nearly everybody was poor, but

many of those who were poor were still proud." The Civil War left the South economically prostrate.

Life was simple. . . . to be reared in the home of a preacher who necessarily ministers to all classes and belongs to all was a decided advantage to me. I can truly say that my father was loved and honored by all sorts of people, but wicked people had a wholesome awe of him. . . . It was all in my favor that I had to work. I didn't always enjoy it. It seemed to me a hardship that other boys didn't have much to do and could hang around town. But many of these filled premature graves.

Early Conversion

The story of the growing boy's conversion experience explains much concerning the character of the man who was to influence a whole generation of college students and mold the thought of the Baptists of an entire state and beyond. Let him tell it in his own words:

I became a Christian when I was ten years old. I had a desire to be saved two years before . . . A Baptist meeting was in progress in the Methodist church house, for the Baptists had no house at the time. My father was pastor. There was much interest in the meeting and large crowds attending. My sister Lulu and I one evening started together to go to church for the evening service. As we passed out the front door, my father was on the porch. He said, "Wait a minute. Don't you both think now that you ought to be thinking about being Christians?" Just then my mother called my sister back in the house and I faced the question alone. I was glad he had asked me, and promptly replied that I wanted to be a Christian. . . . Then my father lovingly showed me how to be saved.

I did not take it in very well, for my mind was already fixed as to what people had to do to be saved. I can't say that I listened to the preaching particularly, but I had watched what had gone on in all the protracted meetings where people were saved. I had seen them go forward when

the invitation was for those who were interested in being saved to come to the front seat for prayer and sometimes for personal instruction. This was commonly called the mourners' bench. Those who went forward generally seemed greatly distressed. I had never felt distressed in this way . . . I thought the way to be saved was to keep on going up to be prayed for until something happened to you, and that meant you were saved. I had seen many saved after repeatedly doing this. And I thought if I did this I would be saved.

So that night I went up to the front seat for prayer. I did this for several days in succession. I was disappointed that I was not saved! Then I began to listen to the preacher to find out what I must do to be saved. In the meantime my father had several times tried to instruct me and help me. I found I was not saved by going to the front seat, I had to work it out in my mind by attending to what was preached. And faith came by hearing. . . . I cannot say at what particular moment I did this, but to me that matter was settled for I knew that God would do what he said he would do, and had shown his desire to save me and had made the way of salvation for me in Jesus.

When this was settled in my mind, I went up that night and gave my hand as having given myself to the Lord Jesus. I did not that evening join the church. I wanted to talk with my father about it. I told him that I wanted to join the church, but I did not have an "experience" to tell as I had heard so many others tell. He said he knew about my experience and would explain to the church if I wanted to join. So I went forward at the next opportunity and presented myself for membership in the church. I have sometimes wished that I had had a rapturous experience as many others have had, but the lack of it has helped me to help some others.

At the close of the meeting in the month of July, 1875, I was baptized by my father in a lake near Hickahala Creek. It has always seemed a beautiful place to me. I have passed it probably hundreds of times and never without recalling my baptism.

I have had great reason to rejoice that I became a Christian early when it seemed easy to believe, and because it gave the opportunity through many years to grow in grace and in the knowledge of the Lord Jesus. The growth has been slow and my life has been full of blunders, but His grace has been and is sufficient for me. I have often had to find comfort in the knowledge that He knew all about me when He saved me, knew how weak and frail I am, and He was prepared for all this when He called me into his kingdom and service. To Him be glory now and forevermore.

For the next five years following young Lipsey's conversion, life revolved largely around school and church. It was a time of notable preachers and great revivals. The record tells of the coming of J. R. Graves to the community, with his Landmark doctrine and his spell-binding pulpit power. The annual protracted meeting was an outstanding event and many were won to Christ and the Baptist cause. Sunday schools grew vigorous and sought to conserve the fruits of this occasional evangelism. A certain amount of rowdiness, drinking, and fighting persisted, which Preacher Lipsey attacked with courage. Young Plautus records of himself significantly: "I have often been afraid to do things, but I have also been ashamed for anybody to know I was afraid." Reading between the lines, one realizes that the somewhat undersized lad gained for himself the wholesome respect of his peers.

His College Education

When Plautus was fifteen, a momentous decision was made—he would enter Southwestern Baptist University at Jackson, Tennessee (now known as Union University).

On the solid educational foundation laid by his teacher-father, young Lipsey made an excellent record alongside students older than he. Hard times hit the family about time for his return to college. "We made only four bales of cotton and when we hauled it to the gin two of these were burned up when the gin burned. We rolled the other two away from the fire. It looked like my chances for returning to college were all gone up in smoke. And I was late getting back to school. But father said I could go on and stay as long as he was able to keep me and then I could come back home. I went and stayed through the session."

After graduating from the junior college, Lipsey enrolled as a sophomore in the University of Mississippi. He records that his grades were satisfactory in other courses (except some difficulty with mathematics) but that he went all out to impress his professor of English. The reason soon appears: the professor, Dr. J. L. Johnson, had a daughter, Julia Toy, and young Plautus writes, "I thought she was a dream of beauty and loveliness." The romance ripened and later Julia Toy became his bride.

University days over, what should be his lifework? The pressure of necessity led young Lipsey to teach and go to school alternately. For his services as teacher he received the princely sum of \$35 a month, of which, he records, he saved \$30 a month! By dint of hard work and equally diligent study, he was graduated in 1886 with the honor of being chosen as salutatorian, the making of a speech giving a forecast of what the graduates were likely to be and do.

Call to Ministry

What next? The struggle was on between the law and the ministry. No pressure was brought on him by his preacher-father. Let young Plautus tell the story.

I went on home to Coldwater, to spend the summer, so far as I knew, in my father's home. The question of what I was to be, my life-work and occupation, was hanging over me. It had given me concern for a long time, and had gotten constantly heavier on my heart. It had grown upon me that the Lord wanted me to preach, but I had mentioned it to no one. I did not think it was a matter in which anyone else could help me. I had always advised with my father about everything else, but this was about the only thing that I had not conferred with him about. I was sure he had thought about it, but he had never mentioned it to me, and I was then and am now sure that he refrained from talking with me about it for the same reason that I had not mentioned it to him. There are some things that only the Lord can do, and this was one in which I thought it was better not to confer with flesh and blood. One or two had mentioned the matter to me, but I didn't encourage discussion of it.

I had considered the question of being a lawyer, for there were many things in the legal profession that appealed to me. It seemed to me a field in which the intellect would be constantly stimulated and where there was opportunity for growth, influence and usefulness. And yet my mind could come to no settled purpose to practice law. Only one thing made me hesitate about becoming a preacher: I did not wish to make the mistake of getting into the ministry if the Lord had not called me to that work. I believed then and believe now that no greater mistake could be made. For this reason I put off the decision as long as possible, that I might be sure of being right. I did not fight the call to preach, nor run away from it. I was willing to do it if it should be the Lord's will. I knew that I was not worthy of such a high task, but I felt that the grace of God could make me sufficient for

it. No pressure was brought to bear upon me from without, and I had no overwhelming and clear conviction that I must preach. But in considering the possibility of other lines of work, there was never any satisfaction in the contemplation of them.

At last I knew that the time had come for decision. I made up my mind that I would go alone with God and stay with him until it was clear to me what his will was. I went off in the woods and kneeled down by a big black gum tree to stay there and have it out with the Lord. To my surprise it didn't take long to settle it. It seemed clear that the Lord wanted me to preach, and that I must let others know of it and of my purpose to do His will in the matter. Soon I had the opportunity to tell my father of it. He did not seem surprised, nor did anybody else who heard of it. He seemed to feel a relief as I did that the matter was settled and began talking with me about plans for my preparation. He said I must get the best preparation I could for this work, and that he wanted me to go to the seminary in Louisville. That was the only seminary we had in the South at that time. He wrote to President Whitsitt, who answered with a very kind letter urging me to come and promising the usual student aid. And later when I went to the seminary Dr. Whitsitt showed me very marked personal courtesy.

The faculty of Southern Seminary was at that time small but of high quality. During the three years of his stay in Louisville, the young seminarian was impressed with the scholarship and spirituality of all his professors but was profoundly influenced by John A. Broadus. He writes: "I have never known a teacher superior to Dr. Broadus." The famed T. T. Eaton was pastor of Walnut Street Baptist Church and deeply impressed the student with his incisive and argumentative preaching. An event of great significance was the

coming of D. L. Moody to Louisville for a series of evangelistic meetings. The memoirs describe at length the man and his remarkable power, especially his forthrightness and homely speech, and his use of the "after-meeting," to which those concerned were invited to go after the service for personal counseling.

Abruptly the memoirs close with these recollections of seminary days. After a brief pastorate at Columbus, Indiana, Dr. Lipsey served as pastor at Vicksburg, Mississippi; Murfreesboro, Tennessee; Guthrie, Kentucky; Greenwood, Mississippi; and Clinton, home of Mississippi College. In 1912 he became editor of *The Baptist Record*, Jackson, Mississippi, in which position he remained until his retirement in 1941. His death occurred July 16, 1947.

Service as Editor

In terms of time, Dr. Lipsey's service as editor of *The Baptist Record* for twenty-six years constitutes his most notable contribution. Yet it may be, in terms of life influence, that his twelve years as pastor of the college church at Clinton marks his most enduring investment. When all of this is combined, perhaps the outreach of his life into the unforeseeable future will derive most significantly from that moment of insight and vision when he proposed the school that is now New Orleans Baptist Theological Seminary. Eternity alone will disclose the fruitage of that prophetic insight.

Men through the ages have sought truth in many ways. The oldest is the method of trial and error—uncritical effort with a minimum of reflection. Progress is made if there is correction of error; or uncorrected error may be-

come entrenched and sacrosanct, thus blocking progress.

Truth may be sought through formal logic. Logical reasoning is an indispensable tool of inquiry; but if there is fallacy in the original proposition there will be falsity in the conclusion; witness dogma of the Roman Catholic Church established by this method.

The scientific era was inaugurated by the experimental method. Science seeks truth by collecting data, testing and measuring under controlled conditions, proceeding from the particular to the general; outcomes are observed, classified, and applied, until the phenomena can be stated as a theory or a law of universal application. Employment of the scientific method accounts for the modern world of invention and material progress, yet has given rise to a materialistic philosophy that threatens with destruction the civilization it has built.

All of these are valid methods of truth-seeking. Already you have spent

much of your life in their use. During the remainder of your life you will search for truth by trial and error, by logical reasoning, by scientific experimentation.

But if I should be granted the power to confer on you a gift that might well surpass all other means of truth-seeking, my bequest would be that which God gave to Plautus Iberius Lipsey when he looked on godless New Orleans of half a century ago and saw a Sodom being transformed into a City of God by the very means that Jesus himself emphasized as he "went about . . . teaching . . . preaching . . . healing"—a seminary and a hospital. Such a moment of insight might be worth more than all your plodding, all your tedious research, all your painstaking experimentation. Herein would be fulfilled the promise of the Holy Spirit to "guide you into all truth . . . and show you things to come." This is *the gift of vision* according to which you will "see more and see farther—and see it ahead of time."

Sermon Suggestions

WALTER L. MOORE
Pastor, Vineville Baptist Church
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Victorious Faith

Acts 27:25

In the roll call of the faithful in Hebrews 11, each person is listed in connection with the testing of his faith. Faith that is never tested can hardly be called faith. But the world is full of people whose faith is being sorely tried.

I. Faith will be tested.

1. Paul's faith was often tested.

- (1) In the desert, communing with God and facing theological problems.
- (2) At Jerusalem when the disciples would not accept him.
- (3) In every city, persecuted.
- (4) By the Judaizers who would receive none but Jews as brothers.
- (5) In the storm when death seemed imminent.

2. All kinds of Christians are tested.

- (1) Missionaries facing resistance on their fields, worldliness back home.
- (2) Youth with sex problems.
- (3) College students with intellectual problems.
- (4) Businessmen with ethical problems.
- (5) Parents with their children.
- (6) Aging people facing suffering and death.

II. Victorious faith is God's gift.

1. To a dedicated man, who had counted all things loss for Christ. God was the one "whose I am, and whom I serve." Some people who never think of God expect him to come running when they are in trouble.
2. Reassurance was given when the test came, not before. In the helpless ship, driven by the

storm, Paul seems to have shared the hopelessness of the others. When all other hope was gone, the Lord spoke to him.

3. All questions are not answered, but a heavenly presence is recognized. The difference between Paul and his companions was not merely his courage, but his Lord. A divine person made the difference.
4. God spoke to him for the sake of others: "God has granted you all those who sail with you" (Acts 27:24, RSV). They would all be spared, not because they were good or brave, but because Paul was aboard. Abraham was assured that a city would be spared for the sake of ten just men. The world does not know the debt it owes to its small remnant of men of faith. In every city and in every church, there are a little handful who hold things together. Even in the finest families, usually one or two who have heard the voice from heaven give the others faith.
5. The Lord came to him, not merely to make him feel better, but to prepare him to act in the crisis that was coming. In their hopelessness neither he nor his companions would have been ready for the strenuous landing. But renewed faith made him a leader again, and the people listened and followed.

When Paul was converted the Lord told Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles." And every encounter he

had with the Lord was related to his mission. When Christ comes into any man's life, he wants to use that life to bless the lives of others. No one can share the spirit of Christ and continue to live only for self. Victorious faith inevitably becomes shared faith.

A Message for Pagans

Acts 17:22-31

In our day, missionaries have been persecuted, tortured, and killed. Converts continue to be relatively few. Not all are friendly to America. Why do missionaries keep going? Why keep sending them?

For a Christian, missions cannot be optional. Paul was not a missionary because he saw an opportunity to be great. He was made a missionary. We are not to send Jesus to other lands. He is already there. Do we go with him when he calls? Why a Christian world mission?

I. Because God is.

1. He is one. There are no others.
2. He is creator of the world and all that is in it. He is no alien or interloper anywhere in his creation.
3. He is Lord of heaven and earth. It may seem to make no sense; but he is still in charge, involved in all its affairs.
4. He is not shut up in the shrines of men. Neither Christian churches nor pagan shrines enclose him. He is already present wherever men are.
5. He is not dependent on our service as though needing anything.

He does use instruments, but he also discards those that become useless. Our missions are not his only means of acting.

6. He bears the load of the life of every man. Christ died for all, because God loves all. Christ wept for those he saw because the Father has compassion for all whom he sees.

II. Because man is.

1. Of divine origin. God has made every nation.
2. With an indivisible unity. Men are one family, with a common ancestry. None can secede from the human race. Can the most primitive be saved? And what about the most civilized? They have perpetrated greater crimes. All are sinners, but all are one race.

3. Object of divine love.

III. God lays claim to the soul of every man.

1. He is in intimate relationship to every one. We are his offspring, and in him we live and move and have our being.
2. He woos every heart. Some through inquiring minds, like the Athenians . . . Some through hungry hearts, as shown by the altars everywhere . . . Some through guilty consciences . . . Each with a fragment of revelation, which only the gospel of Christ could complete.
3. He has acted for all in Christ. In raising him from the dead, he spoke to the whole world. His death was not just for a chosen nation or for privileged individuals, but for the sins of the whole world.

4. All must face judgment. He has fixed a day in which he will judge all the world by one man. That man is Jesus. Every man will be judged by his response to God's act in Christ. His character will be judged by his likeness to Christ. His record will be judged by his obedience to Christ.

Each is accountable for accepting or rejecting the gospel. Did he come to the Saviour? And each one who comes is accountable for his stewardship of the gospel. Did he share it with the world?

A Story to Change the World

Acts 28:23

If you could change places with anyone you chose, with whom would you trade? If you could make yourself different, what would you change? If you could change your lot in life, what would you make different? Some of us might agree with the old man who, when told that prayer changes things, replied: "Not interested; things are changing too fast to suit me now."

I. Jesus was a champion of change.

1. People who were with him were changed.
2. His Spirit changed men after he went away. Ambitious bickerers were of one accord; cowards found courage; self-seeking men held all things in common. From asking, "Can there any good thing come out of Nazareth?" (John 1:46) they moved to

confession, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

3. One of greatest changes was from an exclusive Jewish sect to a world missionary force.

- (1) Everything seemed changed: Their nation from God's exclusive favorites to an instrument for world redemption; Messiah from a national king to a world Redeemer; the kingdom from a restored nation to a world reign; salvation from keeping the law to accepting God's grace; the Gentiles from rejected heathen to accepted brothers.

- (2) Only God could change them. In Acts, God is seen acting all the way from Pentecost to Rome.

- (3) The battle won. Doors opened to the Gentiles.

- (4) But battle for a missionary church must be fought again in every age.

4. Missionary Christians must be something and say something. Satan loves glib talking soul-winners who live sinful lives and earnest practicers who will not tell anyone about Jesus. Paul tried to both live Christ and preach Christ.

II. The witness faced deterrents.

1. Sense of his own unworthiness.
2. Deep theological investigation.
3. Necessity to earn a living.
4. Rebuffs and discouragement.

III. He met mixed responses.

1. Some believed; some did not.
2. Belief sometimes matured slowly.

3. Each met in unexpected places. Godly people persecuted him, and unholy heathen were converted.

4. Preaching continues to meet the same kinds of responses.

IV. He took time for the Lord's business.

1. From daylight till dark.
2. No merit in long windedness.
3. But soul-winning takes time. A man who cultivates an insurance prospect for months expects to make several calls in one evening to talk about Jesus.
4. Great results usually take time.

V. He maintained glow of enthusiasm.

1. We let life lose its bloom in marriage, work, life, and religion.
2. Paul's power came from fire within.
 - (1) Enthusiasm for Jesus.
 - (2) Enthusiasm for the Kingdom.

We need to catch fire with enthusiasm about our Lord, our experience of his grace, the fellowship with his saints, the world he is trying to build, and our privilege of sharing in the task.

The Heart of a Woman

Acts 16:14

The women of the New Testament form a distinguished company. Think of Mary the mother of Jesus, her cousin Elizabeth, aged Anna, Mary and Martha of Bethany, Dorcas, and many others.

Lydia of Philippi belongs in this group. Although a "man of Mace-

donia" appeared to Paul in the vision, his most distinguished convert there was a woman.

1. She was a businesswoman. Apparently she was the owner, and her goods were not cheap. She must have had capital. Her home was large enough to entertain a number of visitors.

She may have been a widow. She had a household, but her husband is not mentioned. She was the bread winner.

In all ages, women have worked. Formerly it was in or about the home. In this she made full contribution to the support of the family. Many today work in business and industry, as well as being homemakers. The dual role is not easy.

2. She helped to maintain a place of worship. Ten Jewish men were required in order to have a synagogue. Lacking these, a prayer place was maintained, frequently near running water for the ceremonial washings.

Here the women were meeting, and Lydia among them. She may have been a convert to Judaism in her native Thyatira.

She was a good listener. Women do not usually preach, but they predominate among the listeners. Her mind was open to the message; and her heart, to the Lord.

It is not God's plan that men should leave support of the place of worship to the women, but it often happens.

3. She invited the missionaries into her home. She became one of a long line of those who have provided hospitality for God's messengers. It was a great help for the preachers and a blessing to the home.

4. She became a leader in a generous church. Philippi became the most liberal of Paul's churches. They sent gifts repeatedly for his support in his travels and in prison. They gave more than he thought they should for his collection for Palestine relief.

What part Lydia had in this we do not know. That she was able and generous we do know, and the record of the church seems to reflect her influence.

Not all Christian women are generous. Some are selfish and stingy with the cause of Christ.

But women have made a large contribution for the promotion of the work of the Kingdom. Some women have given most of their fortunes; and others have influenced their husbands to do so. They have prayed and given for the support of missions. They have raised and given money for the work of their local churches.

As in the home, so in the church, men and women should work in partnership. The church is to be one body, in which all join hands as one in Christ. In him we are not merely men and women, youth and adults, Jew and Gentile, but all fitting and essential parts of one complete and coordinated body, his church.

The Adventure of Marriage

Matthew 19:4-6

Not everyone marries, but marriage affects the life of everyone. Homes and families are important to us as individuals and to our world. Not many fail to have occasion at some time to advise friends with marriage

problems. An understanding of what marriage is like is needed by all.

I. Marriage is a gamble.

1. There is an element of risk. Two people who have never lived together take a solemn vow to live together in the most intimate of relationships until death. This is taking a great risk.
2. It does not have to be as blind a gamble as it often is. Maurice Chevalier said: "Many a man has fallen in love with a girl in a light so dim he would not have chosen a suit by it."
3. Each gives up something of value. She loses independence, possible opportunity for further study, and making money. He forfeits freedom of movement, privacy, and ability to give entire attention to business.
4. Each risks much suffering. They may be more unhappy than when single. The death of a companion, serious illness, the death of life itself, infidelity, seeing the companion go to pieces, or the constant nag of an unsuitable marriage may bring suffering.
5. The winnings of a good marriage are very great.

II. Marriage is risking everything.

1. It is not a contract in which a little is risked to gain a little. It is a commitment, in which two people give themselves to each other.
2. It can involve only two. One cannot give himself to more than one.
3. It is possible only between equals. He cannot give himself to an inferior.

4. They are so united that they become one.

5. Faithfulness is the logical consequence.

6. If they are one, it is permanent.

III. Christian marriage is a leap of faith.

1. It is intended in creation. Man and woman were made for each other.
2. It is an act of worship: "What God hath joined together." Vows are to each other and to God.
3. Duties to each other are duties also to God.
4. It involves the Christian community.
5. Only with continuing divine help can it be successful.

IV. Marriage is a prosaic, long-term achievement.

1. Young love a thrilling experience.
2. But the wedding day is not the high point of the marriage.
3. There will be problems, work, suffering, and disappointments.
4. Both must work to build the marriage.
5. There will be successive stages: physical attraction, partnership, and the devotion of living for one another.
6. Every marriage is unique. Two people bring into being a relationship not like any other. It is a new masterpiece in the world.
7. The rewards of acceptance, trust, and devotion are among life's most precious treasures.

This is the relationship that is used as a symbol of our life with Christ.

Book Reviews

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

BIBLE STUDY

The Gospel According to John

A. M. Hunter (76c), \$1.65

The Cambridge Bible Commentary is based on the New English Bible. The editors emphasize in the preface that the whole series is provided for the general reader. No special theological or language background is presumed.

The volume on the Gospel of John reflects the character of writing that one who is familiar with Hunter's other writings would expect. The results of historical critical study are touched on but not dealt with extensively. Following the format of the series, Hunter deals with the introductory matters of authorship, language, relationship with the Synoptic Gospels, and the purpose of the Gospel in fourteen pages.

Though very few references are made to other books, one who is somewhat familiar with them will recognize the contributions of other authors. The biblical material is divided into sections with a rather brief commentary on each section. Unfortunately, this commentary is so brief that in many places it is inadequate.

The commentary meets the standards set for it and will probably be of value to the beginning student of the Gospel of John. In passages such as the discussion of the statement, "I am the light of the world" (8:12), the student will probably be encouraged to seek further information. The only major criticism is that Hunter does not go far enough. In light of the announced intention of the series, simplicity of style and content may be the major strength.—*Arthur Walker, Jr., professor of religion.*

Leviticus: A Commentary

Martin Noth (8w), \$5.00

This is at best a prologue to a commentary, being rather a minute dissection into the fragments of the supposed JEDP "documents." The multiple-document theory is credulously accepted, despite growing evidence of its untenability. Lacking is respect for Leviticus

as Scripture; rather, a condescending attitude toward the content, structure, and style of the book. There is little exegetical or homiletical element in Noth's treatment, and even less devotional value. The book's usefulness is limited to advanced critical study by those who wish to promote or to refute the hypercritical viewpoints.—*Francis M. Warden, East Texas Baptist College.*

I & II Samuel, A Commentary

Hans Wilhelm Hertzberg (8w), \$7.50

This is one volume in the Old Testament Library series written by an internationally famous scholar and translated into English by J. S. Bowden.

Reading this book is more like reading a novel than a commentary, because it is so interestingly written. His explanation of the Scriptures is given in a very clear and concise manner. His use of modern terminology makes for a better understanding of the material. The author makes it abundantly clear that his study is basically a theological work; and as such, it is supremely rewarding to teachers, pastors, lay teachers, and students.—*R. Knolan Benfield, pastor.*

Meditations on Ephesians

Leonard T. Wolcott (1a), \$2.95

The volume is primarily a day-by-day devotional type. The author fulfils his purpose in putting the Greek spoken by the common people of the first century into the vernacular of our day. In addition, the prayer suggestions prove to be most helpful. The terminology utilized in both the commentary and prayer suggestions is incisive and often quite graphic. The material in the book deals with some textual matters—but in language the layman readily understands.

It is constantly evident that the author draws from a wide theological, experiential background. The illustrations are pertinent and tastefully used. Particularly effective were the pointed observations pertaining to our day. The book is relevant. Unusual is the continued reference to the true and full

humanity of Jesus, without omitting the assertion of his deity.

Perhaps my major difference with the author would be his use of the term "church"—but not all Baptists, by any means, agree on this topic!—*Tim Trammell, pastor.*

The Book of Deuteronomy

Clyde T. Francisco (66b), \$1.50

This "study manual" in the "Shield Bible Study Series" was written by one of Baptists' most outstanding Old Testament scholars, Clyde T. Francisco, of the Southern Baptist Theological Seminary. It is brief but interesting and well written, reflecting thorough scholarship. The author says, "Go to Deuteronomy not to find fault but to find help"; and good help he makes available. Jesus said his disciples should "do and teach" even the least commandments; and Francisco says, "How can we fulfil a commandment that we do not know? Unless we study Deuteronomy conscientiously we are likely, although in the kingdom, to be retarded in our progress there." This kind of New Testament interpretation and Christian application makes this book very valuable.

Following a brief introduction and an extended outline of Deuteronomy, there is a verse-by-verse commentary which dodges no difficult passages or problem. Treated attractively and informingly are critical problems, such as authorship, date of the book, its emphasis on one central sanctuary, instructions to kings, holy wars, and others. Worth of the book is heightened by the frequent references to and interpretations of the original language. This is an excellent guide for individual and group Bible study.—*D. C. Martin, pastor.*

The Epistles to the Romans

Frank J. Leenhardt (33w), \$6.00

This is a very scholarly book, but in many ways does not vary greatly from other books written on the same epistle. The author is in line with the best scholarship and gives a good discussion of the book as a whole.

He raises some questions that are very interesting. As an illustration, he wonders why Paul knew so much about the Christians in Rome when he had never visited there. Such questions stimulate the reader.

The author brings out very clearly the varied opinions that Paul had. Many times he was grieved because of the persecution of the Christians and particularly the Jews; likewise, he saw Christians living below their standards, as is true in the world today. He approached them from the basis of faith and tried to stimulate them to remain true to the principles laid out by the Word of God under the leadership of the Holy Spirit. The book is well worth very careful study. Those who have made a special study of the Epistles of Paul will do well to add this book to their list.—*O. W. Yates, pastor.*

General Epistles

George R. Beasley-Murray (1a), \$1.00

Dr. Beasley-Murray writes in clear, simple, straightforward English. His schematic approach is to discuss the purpose, the plan, the leading ideas, and the power of each of the general epistles. This is not a commentary on the text of the books, but a "guide" to the main themes of the book. While the book is free from the technicalities of biblical scholarship, the writer does not omit the questions of authorship and date where, except in the case of 2 Peter, he stays close to traditional conclusions. He gives prominence to the baptismal interest of 1 Peter. In the interpretation of James he "trods a less common path."

While written for the nontheologically equipped reader, this book will appeal to the preacher, the teacher, the educator, the expositor of all educational ranges, and to the youth and adult alike. Scholarly skill and the evangelical zeal of sound biblical expression are superbly blended into a concise treatise well worth its price.—*Clifton Courtney, Jr., pastor.*

The Letters of Paul: An Expanded Paraphrase

F. F. Bruce (1e), \$4.95

Our debt to the eminent British scholar, F. F. Bruce, is greatly increased by this latest addition to the growing list of books from his pen. As the subtitle indicates, this book offers a rendering of the Greek text to Paul's letters in a paraphrase which interprets the apostle's meaning for the English reader. This

paraphrase is printed alongside the English Revised Version of 1881—a version which strove for the opposite result, namely, a close adherence to the idiom of the original Greek. The deliberate contrast is illuminating, and the fact that the so-called Fuller references are reproduced with the Revised Version greatly adds to its value. The reader has in this feature a ready instrument for comparing Scripture with Scripture. But the chief purpose of this review is to appraise Dr. Bruce's applied work for which the highest praise must be given. Not only has he applied his unique knowledge of the Greek text to the production of an enriched New Testament text, but he added to our knowledge of the apostle Paul by a chronological arrangement of the Epistles, interspersed with biographical notes.—*Donald F. Ackland, Baptist Sunday School Board.*

The Book of Daniel

Philip C. Johnson (66b), \$1.50

This is not just another study manual. With the eloquence of simplicity, Dr. Johnson presents traditional information in a new light. It is a skilful interpretation of the book of Daniel set forth in a practical application of its prophecies, revealed more clearly and more forcefully than ever before.

The book of Daniel reveals fascinating aspects of how through him, God proclaimed his purpose for the nations in the years to come. The first six chapters record the events in his life and that of his companions, how they lived, and where they labored in exile. The last six chapters are the visions of Daniel who remained faithful to God to the end, and how God spoke to him directly of the things to come.

This is a book not only for ministers and teachers, but also for laymen who feel a need for a better understanding of the essential unity of the whole Bible.—*F. P. Loman, chaplain.*

The Epistle to the Colossians

Charles N. Pickell (66b), \$1.50

This volume is another in the series of "Shield Bible Study" books, a series providing inexpensive guides for use by the average

layman in studying the Bible. After a brief introduction in which the questions of authorship; the date, place, and occasion of writing; the city of Colosse; the church at Colosse; the heresy at Colosse; the relation of Colossians and Ephesians; the Christology of Colossians; and the contents of Colossians are discussed, the author provides for the reader a good outline of the letter. Following this outline, the contents of the letter are then given a brief, but adequate, treatment for a person who has little or no acquaintance with the letter.

Throughout the presentation of the message of the letter, the author provides for the reader the benefits of his study of the Greek text. This focuses mainly on the meanings of the Greek words that are prominent in the text. This is done without going into such details that a person not acquainted with Greek would find it difficult to understand.

This volume should prove to be helpful to all individuals and study groups desiring a brief and sound help to the understanding of this letter. It should prove to be helpful to both young people and adults. To anyone, however, who has already made a beginning in the study of the letter, using other available commentaries on the letter, there will probably be very little in this volume that is new other than the helpful outline.—*Russell Ware, professor.*

The Praise of God in the Psalms

Claus Westermann (5k), \$4.25

This book is a critical and analytical study of the structure of the Psalms. The author gives special attention to the connection between the elements of praise and petition in the Psalms, and describes the relation of these elements to their Hebrew environment, and to their counterparts in Babylonian and Egyptian Psalms. He shows that, despite similarities existing between Hebrew and Babylonian Psalms, the Hebrew Psalms emerge as unique expressions of Hebrew understanding. He also points to the significant way in which the corporate act of worship and proclamation by the church parallels that of the Hebrew congregation as seen in the Psalms. The basic theme is the same. It is the public declarative praise of God for what he has done.

The book is a contribution and will enrich the understanding of the preacher and the teacher who wants a better comprehension of the Psalms and their relationship to the Christian church.—*Edward E. Joiner, associate professor of religion.*

The World of St. John

Earle Ellis (1a), \$1.00

This is not a commentary, but a book of factual information throwing light upon the background, meaning, and message of John's writings. Over half the resource is given to background material, showing how John's writings reflect particularly the religious environment of his day. Much of John can be understood only against this religious-historical setting, and herein the author sets forth the major purpose of John's writings: to show the positive relation of Christianity to its Jewish heritage, and to confront the threats that had infiltrated the church of his day. The expositions, following concise outlines, are at best brief.

The Gospel is presented along two major lines: First, the meaning of Jesus' mission as it relates to his messiahship; and second, the meaning of the death and resurrection of Jesus. The book is helpful mainly as a complement to a more detailed commentary and provides primarily a broad background concept to acquaint the reader with purposes and settings. In this sense the book is helpful as an introductory guide, but for the same reason is, in itself, incomplete and obviously so. The closing chapter is helpful in setting forth the meaning of John for our day, which the author calls "the era of the post-Christian man for whom Jesus Christ has become irrelevant," and a day very much like that of John, particularly in its philosophical search for "truth" and "the meaning of existence." To John's world and to ours, John's writings discover and interpret the message of Christ.—*Othar O. Smith, pastor.*

Shechem—the Biography of a Biblical City

G. Ernest Wright (6m), \$7.95

The subtitle aptly describes this fascinating book. Quickly the method of archaeology comes to mind as the pages unfold, as do the layers of civilization in the mound of earth and artifacts now identified as Shechem—city of Samaria, important crossroads of ancient Palestine. The author is already well known not only as an author, but as a teacher and active archaeologist—thus, a historian and geographer. His book is a report of the scientific Drew-McCormick Archaeological Expedition to Shechem. Chapters deal with the following facets of the excavation: identification of the site, geographical situation and importance, German excavation thirty years ago, present excavation account, results achieved (in detail), history in Israelite and Samaritan times, and appendices of specialized reports.

The result is a fully documented and extensively illustrated report—an actual biography of a city.—*Murray Severance, Baptist Sunday School Board.*

The Life and Philosophy of Christ

T. Layton Fraser (1e), \$3.75

This book is called a "study guide." As such, it is an acceptable work of some value to the layman and pastor. It gives evidence of scholarship on the part of the author, especially in the field of biblical archaeology. The author's scholarship is conservative, but not obscurantist. He generally follows the traditional interpretations of such matters as the date and authorship of the Gospels and the belief that they can be "harmonized." He makes uncritical use of such sources as Josephus. The title is rather superfluous for the actual material in the book; it is a sort of study of the background and text of the Gospels. There is no specific attempt to study the life and philosophy of Christ in any formal way, and the book simply comments on

the Gospel accounts. The book could be a helpful one. It is too expensive, and its size is misleading. It appears to be a chock-full book, but at least a third of its volume is space for the reader to write his own interpretations to events, parables, teachings, etc. These sections should have been put in the form of questions at the end of the sections, encouraging the reader to furnish his own paper.—*Billy Hurt, pastor.*

The Gospel for the Whole of Life

Richard C. Halverson (1z), \$3.95

This is the kind of book that gets hold of the preacher who loves expository preaching. He may want to drop his present preaching program, turn directly to the book of Romans, and do a series of expository sermons from this great book of the Bible. The author has a unique understanding of the depravity of man, Jew and Gentile, and the ability to communicate his knowledge to the heart and mind of the reader. He brings to life the old terms such as law, grace, depravity, and righteousness, and makes them live. He makes his study so a part of you that you wonder who could have expressed it in that manner before you.

My favorite chapter is his discussion on "Who Is a Real Jew?" which is an exposition of Romans 2:17-29. It is worth far more than the price of the book.

The layman will find it to be a readable, yet deeply theological, book. It is his answer to a helpful study of the book of Romans. The preacher will find it to be a ready help and resource to which he can turn throughout his ministry.

I disagree with the author in the baptism passage of Romans 6; but with that minor exception, I heartily endorse the book.—*R. E. Lee, pastor.*

Introduction to the New Testament

Everett F. Harrison (1e), \$5.95

This is a conservative work—an excellent one. It contains far more "meat" than the

New Testament student has come to expect from introductions of this type. Its 400 plus pages are filled to capacity.

Do not think that because Dr. Harrison writes from the conservative viewpoint that he does not consider all sides of any question that arises. In my use of the book in several of the Epistles, especially John's and Peter's, I have found the dealing with all issues more complete than I had expected. In fact, the information in this work far exceeds any other introduction with which I am acquainted.

In addition to the material book by book, Dr. Harrison has other excellent sections on background, language of the New Testament, textual criticism, the Canon, and literature of the New Testament. The indexes, by subject and text, are quite thorough.

This book is worth every penny of the \$5.95 price, and then some. Get it!—*W. Thomas Carter, pastor.*

The World's Greatest Story

Horace Greeley Smith (2r), \$1.95

With the eloquence of speech that has almost become lost from the present generation of preachers and storytellers, Horace Greeley Smith briefly and beautifully tells the story of God and his love for man. Beginning with the creation, coming quickly to the sending of God's Son, and ending with a challenge to face the future with a sustaining faith in God, the story is simple and inspiring. It seems to portray the plan of God in a nutshell of only 48 pages.

For libraries, the binding of the book is rather poor; but I feel that the content outweighs this objection, especially since the price is only \$1.95.

I recommend this book for church libraries and for promotion through the Baptist book stores.—*Sue Conn, homemaker.*

Understanding the New Testament

Kee, Young, & Froehlich (20p), \$10.60

The current liberal attitude toward the New Testament is capably expressed in this handsome volume. Its declared purpose is to

place the New Testament books "in the life situation of the early Christian community" on the assumption that this is the best way to understand them. Unfortunately, the authors regard much of the New Testament as the product of early Christian opinion and idealization rather than historical narrative. Thus, the nativity stories of supposed conflicts are stated "to lie in the realm of the theology of the churches." Much is made of supposed conflicts in the various Gospel accounts, and one is amazed at the statement that Matthew's record affirms that Jesus was born in Joseph's house, not in a stable. The same treatment is accorded the resurrection stories. "Matthew," we are told, "has developed a rather elaborate apologetic story of the guard at the tomb." John's story of Thomas and the risen Christ is "apparently an effort by the early church to answer the heretical claim that the resurrection was no more than a vision of Christ." While there are areas of this book well worth the attention of a serious student, such flaws as the above make recommendation impossible. —Donald Ackland, *Baptist Sunday School Board*.

The Cross in the New Testament

Leon Morris (1e), \$6.95

This is an exhaustive survey of the atonement using the entire New Testament as its source and significant related studies as its commentary. Assuming that the atonement is the "crucial doctrine" of Christianity, the author shows that the biblical view of the cross is "substitution" rather than "representation." He finds the following points of agreement throughout the New Testament: the universality and peril of man's sin; Christ's substitutionary death for sin; Christ's victory over Satan via his life, death, resurrection, and ascension; the threefold invitation from the cross of repentance, faith, and holy living. This is a technical work filled with ex-

tensive documentation which often relies upon the reader's knowledge of Greek, and his understanding of the different views of the atonement.

It is a work of great merit, in that it assumes the authenticity of the New Testament and does battle with the more "liberal" views of the Bible. It is a *must* for pastors, theological students, and some laymen who wish to delve deeper into the meaning of the cross. —Tal Bonham, *pastor*.

New Testament Detection

Gordon Robinson (5-o), \$4.50

In this small, yet significant, volume the reader is led to do some "detective work" in New Testament study which serves to sharpen one's sense of "meaning" in the small and sometimes overlooked items. The book is divided into several larger sections: I. "Identifying People," II. "Searching Out Places," III. "Tracking Down Words," IV. "What You Say May Be Used in Evidence," and V. "Circumstantial Evidence." In "Identifying People," he looks at Thomas, Bartholomew, and others often overlooked; yet, the author sees them as significant to the overall picture of New Testament study. In "Tracking Down Words," he looks at "God Forbid," "Unless," "Yea, Rather," "In Vain," and others.

This book proves to be inviting to the reader. The casual Bible reader will find it interesting; the pastor and specialist will find it inviting in possibilities for future sermonic materials. The book is simply written, yet profoundly presented. The pastor, however, will reap a great harvest for this investment if he follows the author through this study of the New Testament. The point of the whole book is well made—one must "be tireless in his scrutiny of the facts . . . persistent in his assembling of all the relevant evidence, assiduous in his deductions, and controlled in his intuitions and imaginative reconstructions." In this way, the author proclaims: "Good detective work will always fascinate and enthrall." —Gillis B. Coleman, *instructor*.

Bible Key Words

Gerhard Kittell (9h), \$4.50

Those interested in "in depth" word studies and expository preaching, who have kept up with their Greek, will welcome this latest translation of important words from the *Theologisches Worterbuch Zum Neuen Testament*. In this volume a methodology of showing how words and their related concepts were used in the Old Testament, the various forms of late Judaism, and the Greek world, before treating the New Testament usage, is followed. In the treatment of the New Testament meaning, the similarities and differences with previous uses are demonstrated.

Since the concepts of hope, life, and death are important for all people in every age, this volume is especially important. Hope in the New Testament is fixed on God's eschatological act in Christ, and combines the elements of expectation of what is to come and confident, patient waiting. Life is the gift of God and has both present reality and future assurance. Death, the inescapable punishment for sin, has been destroyed in Christ.—*W. T. Edwards, professor of Bible and religious education.*

The Enduring Message of the Bible

L. Harold DeWolf (5k), \$1.45

The author's purpose is to present the unifying message of the Bible, thus hoping to make the Scriptures more understandable to those who, for various reasons, have failed to grasp its essential nature and content. He has accomplished his purpose admirably. It is remarkable that in such a brief book he has given some interpretation of every book in the Bible. His threefold division of the material "From God" and "With God" strikingly presents the redemptive purpose of God in history.

Some of DeWolf's interpretations will be controversial. There are some subjects, such as universalism, about which he does not appear certain theologically. But his basic interpretation of the message of the Bible remains true.

This book will especially be helpful for those who have confronted skepticism about the Bible, because of a failure to understand the nature of the biblical language and the basic redemptive motif of Scripture.—*Gordon Clinard, seminary professor.*

Free Men: Meditations on the Bible Today

Suzanne de Dietrich (8w), \$1.25

A book of meditations, designed for Bible study groups, this book is replete with scriptural footnotes, reflecting evangelically sound exegesis. Here is the biblical record of man's journey toward freedom, culminating in Jesus Christ. Beginning in Genesis and followed by character study and insight into scores of related Bible passages, the author takes us through significant blocks of Bible history and teaching depicting man's loss of freedom, the meaning of enslavement, and man's ultimate liberation through Christ. In Part One we see the Old Testament movement toward liberty after its loss in Adam. In Part Two we confront the Liberator, Jesus Christ. In Part Three, we see the meaning of spiritual freedom as it relates both to the Christian's personal life and the church. In Part Four we see this soul liberty within the framework of other areas of sought freedom—political, social, and economic. Step-by-step, beginning with the inner freedom from sin and death in Christ, we see how Christian freedom breaks through the narrow, enslaving barriers of life, and relates to all other so-called quests for human liberty. While living within the framework of externally enforced conditions that seem to spell servitude, the free man in Christ nevertheless can declare, "Prisoner, I am free; dying, I live, for the 'I' of self-slavery is crucified with Christ. Jesus Christ is my liberty—and my life." This is real freedom. This is what it means to be free men!—*Othar O. Smith, pastor.*

Going Steady with God

Anna B. Mow (1z), \$1.95

Here is a worthy effort by the author to give mature young people a daily plan of Bible study and personal guidance in living a dedicated Christian life. She begins each month, starting in September, with about eight pages on the average to introduce the general subject for a given month. This brief chapter is followed by an appropriate Scripture passage and a brief comment for each day in a month. The Scripture verse is only from two to four lines; and the comment following is also very brief, from three to six lines. The book seems to have an appeal to grown-up young women.

The subject of a book often seems to be poorly chosen to the reviewer, as is the case with this book. A far better title for the book would be the subtitle, "Your Life with God Every Day of the Year." The author has aimed at meeting a need that was not found in any other book; namely, that of producing a "practical guidebook for young people" to guide them in their daily life in meeting problems all must face and by pointing out a proper Christian solution.—Karl H. Moore, *annuitant, supply 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 in traveling 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 teachers alike will find this good reading.—Frank Bozeman, *associate pastor*.

The Greatest Texts of the Bible

Clarence E. Macartney (1a), \$1.25

This paperback book contains eighteen sermons, scripturally based and spiced with Dr. Macartney's scholarship and wit.

Hundreds of pastors and laymen have found this book to be a source of inspiration and information. (The world and Christendom lost a great scholar and a great pastor and preacher in the death of the author!)

This inexpensive book of sermons, like all Macartney's books, will bless the life and ministry of every reader.—Robert L. Braden, *pastor*.

Hebrew Honey

Al Novak (12v), \$4.50

The author has selected some of the most popular words in the King James Version, has given the Hebrew root of each word, and has illustrated the rich meanings of the Hebrew words by prominent texts. He has tried to make the riches of the Hebrew text available for the minister and the layman who have no knowledge of Hebrew.

His word study is accurate as far as it goes, but at times the information is too brief. Much of the material is very clear to someone who has a knowledge of Hebrew, but the study is probably too sketchy for the average

Bible student. The student will find all of this information in a good Hebrew lexicon and commentary. If the author had concentrated on an exhaustive study of a few key words in this book and had planned additional volumes, the worth of his work would have been increased a hundredfold.—*Billy Smith, associate professor.*

His Hidden Grace

Roy A. Harrisville (1a), \$2.00

This volume sketches briefly the origins and developments of biblical criticism by outlining its task and limits, and by exposing its character as "witness" or "confession." The author's viewpoint is seen clearly in the statement: "In principle, biblical criticism can neither destroy nor support faith—because of the nature of faith." Faith, he asserts, derives its character not "from assentment to data, but, an appropriation of their meaning." The author believes the Bible is a contemporary book with a message that demands to be proclaimed, understood, rejected, or believed here and now.

To the layman or preacher who wants to understand some of the current evaluation of biblical criticism, I feel that this volume presents a clear picture. This book meets a need. It is a helpful, concise presentation of scientific biblical criticism and its position in presentation of Bible knowledge.—*Kip Owen, pastor.*

PSYCHOLOGY, PHILOSOPHY, THEOLOGY

The Stranger Inside You

Edward V. Stein (8w), \$3.75

This is an unusually good book on psychology written by a Christian minister, who is well aware of the latest contribution of most modern schools of psychology.

In a most interesting and informing manner, he discusses in seven chapters the meaning of selfhood, the drives, repressions, and ways to understand direct lines. His appeal is

for a biblical understanding of the self with the acceptance of responsibility, forgiveness, and faith in God.

Quotations from many well-known writers help make this sensible volume very up to date. One has the feeling of a good, sound, middle of the road Christian understanding of ourselves.

The interesting chapter headings are "The 'I' in Everyone," "The Stranger Inside," "So You Had a Mother," "Sex Was God's Idea," "Your Private Tiger," "Epitaph for a Conscience?" and "Is God So Dead?"

This is a very helpful book on a most interesting subject—ourselves.—*I. B. Hall, pastor.*

The Mystic Mind

Kenneth Walker (18e), \$3.95

The author has presented to the American public one of the finest works in the field of psychological research. He writes clearly and obviously for the general public. While dealing with a rather scientific subject, he carries his readers along quite well.

Dr. Walker points out early in the book that he finds great support for his concepts in the philosophies from the East, even more than from the West, and proceeds to base much of his work on Oriental works. His book is made up of eleven chapters dealing with subjects ranging from "Consciousness and Mind" to "Artificially Induced Changes in Consciousness" to the final chapter "The Evolution of Man."

For one who is concerned with ESP and the use of LSD and other similar subjects, I highly recommend this book. Dr. Walker does a good job with the treatment of the material, in my opinion. He begins with a broad survey focusing mainly on Oriental mysticism, and then adds the theories of Plotinus as well as the Christian philosophers. Indeed, most of the world's mystics are quoted. His main concern is a deeper understanding of oneself.—*Harold Green, pastor.*

Illnesses of the Modern Soul

Russell V. DeLong (48b), \$1.75

This is a book that discusses very frankly and sensibly the basic problems of man. Beginning with what the author refers to as the seven basic illnesses, he gives the analysis of philosophy, psychology, and Christianity. He discusses the influences that might enter into the problem, both good influences and bad influences. In the fourth main division of the book, the author gives the cure for the illnesses of man in changed lives. Changed lives can come about only through regeneration in Jesus Christ. However, lives can be changed; lives are changed; and when lives are changed, people act differently.

This book is a book on counseling that could well be described as "down to earth." The average layman could understand and profit greatly from a study of the book. As a matter of fact, many of the people whose cases fall under one or more of the discussions in the book could well gain much benefit from reading and studying the book.

The book is safe, sane, and understandable. He gives the real key to many mental and emotional problems—faith in God.—*William F. Hall, Sr., professor of Bible.*

The Image of God

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

This is a well-written book dealing with a not too widely seen subject. It is often provocative in its insight and fairly constant in its depth. For its depth, the style is very easy and would be popular.

Dr. Ferris writes from his Anglican background and his Episcopalian theology is seen throughout. Baptists reading this book can get much from it if they will overlook his infrequent remarks concerning the method of salvation and his sacramental concepts of worship.

This is a good book for laymen and pastors. I believe that it would stimulate many of our people during our worship emphasis.—*John Doherty, Baptist Sunday School Board.*

Christ and the New Humanity

C. E. Dodd (48f), 75 cents

This very brief booklet contains two splendid essays by C. E. Dodd, "Christianity and the Reconciliation of the Nations," and "The Gospel and the Law of Christ." In the first essay Professor Dodd presents the biblical concept of nationhood; then he asks what Christianity has contributed in the past and can contribute today to the overcoming of hostility between nations. Drawing on the book of Revelation and the epistle to the Ephesians, the author shows how the world's quest for genuine community is related to God's eternal purpose of "one new humanity" in Christ. While the author is careful to distinguish between Christian witness in human society and the policies of nations, he bears effective witness to the need for the church to recover its ministry of reconciliation.

The second essay relates the divine *kerygma*, or proclamation, to the Christian's moral behavior. This is a fresh definition of Christian ethics as conformation with the incarnate, crucified, and risen Christ. Professor Dodd sees the Christian ethic, not in terms of legalism, but as Christian love in action. He believes that even in political, economic, and international relations, human action is doomed to fail unless it has the "quality and direction" of the law of Christ.—*Ross Coggins, Christian Life Commission, Southern Baptist Convention.*

Christ and Ourselves

Roger Hazelton (9h), \$3.00

This is a book to be read in hard, serious study, and not with the hope of learning something quickly and easily. It is a sincere attempt to cut through the confusion produced by irreconcilable extremes in modern theology. The author achieves his purpose admirably, but not without some evidence of influence by both extremes.

To him the gospel is the complete involvement of God in humanity, and not a "symbolism or assumption." He is impatient with many modern theologians, such as Barth and

Tillich, who will not bring themselves to the doctrine of the full incarnation of God in Christ. He is sympathetic with the problem of the early theologians in explaining the paradox of Jesus.

This is a valuable book for the library of every serious student of the Christian faith.—*Charles C. Lemons, president, Baptist Academy.*

The Challenge to the Church

M. Niemöller and Eugene C. Blake (8w), \$1.65

This little book contains a series of messages brought by two distinguished churchmen in a week of religious services in Philadelphia during Lent, 1965. Each man brought a message on such themes as the challenge to ecumenicity, Christ for the world, politics and economics in relation to the gospel, the one-Christian family, and the relationship of Christianity to world poverty. Each message was followed by dialogue between the men. A final chapter consists of questions raised by persons attending and answers by Niemöller and Blake.

This book is worth reading because it reveals the thinking of Dr. Niemöller concerning current religious and social issues. His far-sightedness, Christian commitment, and rich background cause the reader to pay close attention to his words.

The first section presents a plea for ecumenicity which is being made by many churchmen today. In fairness, these two seem to want to recognize separate denominational viewpoints and polity and, at the same time, have true ecumenicity. Like others who plead for unity, they fail to explain how both can be had. They fail to give sufficient recognition to the great work being done by separate denominations in evangelizing the world.

Most Southern Baptists will not agree with all that is said in this book, but all would find the work stimulating and thought provoking. It is worth the price to read the penetrating comments of Martin Niemöller.—*Wilbur C. Lamm, Baptist Sunday School Board.*

God and Incarnation

Claude Welch (5-o), \$7.00

The thinking of three theologians relative to the incarnation is the nature of this book. The three theologians are (1) Gottfried Thosmasius (1802-75), a Lutheran; (2) Isaak Dorner (1809-84); and (3) A. E. Biedermann (1819-85). Both Dorner and Biedermann were of German descent.

The book is written strictly for the mind that has been trained in theological thought. The terms and approach used demand that the reader have this background in order to comprehend the contents. What I'm saying is that it is a very difficult book to read, even though reading it is very beneficial to those who have adequate background. For this reason, the book should be helpful to professors and some pastors, but of little value to the layman.—*John A. Ishee, Baptist Sunday School Board.*

The Scandal of Christianity

Emil Brunner (5k), \$1.25

The author relates five major themes of Christian thought to the redemptive work of Christ—"Historical Revelation," "The Triune God," "Original Sin," "The Mediator," "The Resurrection"—indicating that the scandal concept applies to each of these individually. He means by scandal the frivolous attitude of the modern mind to the gospel, which becomes a rock of offense to modern men. Dr. Brunner discusses these doctrines against the background of leading philosophical thought of the past and modern world conditions which have produced a new philosophical or religious environment. He stays with the basic theological truth, and his ideas will be stimulating and welcomed by many evangelicals. We could wish for more detail in all of his treatment—especially in his chapter on the resurrection. The message of this doctrine is in this chapter, but much is left to one's own concepts and imagination. This work is a

resumé of lectures delivered at Trinity College, Glasgow, in 1948; and this explains why a fuller discussion is not given. This work may well serve as an introduction to Emil Brunner. A Baptist pastor or teacher may find this book stimulating and helpful.—*T. J. Welch, pastor.*

The Interpretation of Prayer in the Early Church

Robert L. Simpson (8w), \$5.00

The author presents a very thoughtful, philosophical, and theological discussion of the Lord's Prayer. He sets out several objectives and factors involving these considerations.

In carrying out such an exegesis, he treats by comparison such basic texts as "Tertullian's *De Oratione*, Cyprian's *De Dominica Oratione*, Nyssa's *Homilies on the Lord's Prayer*," and other such works.

The discussion undertakes such topics as the form that Christian prayer ought to take, the content of prayer, the function of prayer, and the relationship to God that prayer presupposes. The author elaborates on the liturgical and devotional use of the Lord's Prayer.

I do not consider this an inspirational study; however, it is a challenge for the serious minded and heart searching for the experienced interpreter.—*W. A. Harrell, Baptist Sunday School Board.*

The Holy Spirit in Christian Theology

George S. Hendry (8w), \$3.50

This book fills a real need for the minister's shelf. It is timely and well written. The author of this neat volume is concerned with the unity of the doctrine of the Holy Spirit. Historically, the Holy Spirit has been seen, according to Hendry, to function in solidarity, as in the Roman church; authority, as in the reform churches of classical Protestantism; and vitality, as in the Anabaptists, the

Enthusiasts, and Spiritualists. This trifurcation of the Spirit has weakened our understanding and appreciation for his ministry. The author begins with the New Testament describing the coming of the Spirit as the eschatological fulfilment of the Old Testament hope; not the resuscitation of what was dormant in man, but a new creation out of the conflict of the cross and the crisis of the resurrection. The new community, the church, grows out of this new man, whose integrity is preserved by the Holy Spirit. The final authority for this new man is not Scripture or doctrine, but prayer in the context of these and led by the Spirit.—*Herbert Howard, pastor.*

The Existence of God as Confessed by Faith

Helmut Gollwitzer (8w), \$5.75

James Leitch's translation of *Die Existence Gottes in Bekenntnes des Glaubens* by Helmut Gollwitzer deals largely with the disagreement between K. Barth and R. Bultmann. This book adds to an already large corpus of work on both Barth and Bultmann. It contributes in that the author contends and seems to prove that Barth and Bultmann of the twenties, in their common association in dialectical theology of that time, move into a logical difference in the pre-1945 years. The weakness is that the author is speaking of the doctrine of the Trinity, and that he ignores all Anglo-theologians on the subject.

I would recommend this work to any minister who keeps up on his theology.—*James W. Hatley, Baptist Sunday School Board.*

New Theology No. 2

Martin Marty and Dean Peerman (9m), \$1.95

Here is first-rate groping to make the Christian faith not just intellectually respectable but dynamically relevant to the present historical situation. Here are the usual question marks concerning Robinson's *Honest to God* and Bultmann's demythologizing. Here

are profound insights and hopeful horizons with regard to Judaism, the ecumenical councils, and Roman Catholic renewal. Here is the still more hopeful extension of theology beyond Brunner, Barth, Niebuhr, and even Bultmann, in the rise of younger theologians on the continent whose profundity points to the inevitable and much-hoped-for swing-back of the pendulum toward "a new quest of the historical Jesus." Here is the frightening prospect of the Negro revolution. But, in the midst of it all, one discerns an earnest search for relevance on the part of the church. The most thought-provoking chapter, "The Form of the Church in the Modern Diaspora," strikes relentlessly at the ghetto-type Christianity to which we have become meaninglessly acclimated, and calls the church once more to its mission of sacrificial involvement out in life where the real issues are being faced and fought, and where alone the church can make itself relevantly heard and felt. This suggestion is not new, but it does frightfully point out the cost; namely, that "we must be willing to see our most cherished forms of church life die in order that the church may live!" Conservatives of the status quo will not like this, but it had better be heard and read! Much of the book will be meaningless to those uninitiated in the modern dialogue on the theological front. But, it is hoped that the reader will come to see what is really involved in this day of worldwide revolution.—*Othar O. Smith, pastor.*

Dispensational Today

Charles C. Ryrie (29m), \$3.95

At last a book that comes near being a much-needed encyclopedia on dispensationalism. In defending his "ultra position," Dr. Ryrie gives a fairly complete and accurate history of this doctrine. His suggestion and request that every reader read chapter 11, whether he completes the book or not, is well taken. Should there be future editions, this chapter should be moved to the number one place.

"A dispensation is a distinguishable economy in the outworking of God" is the author's definition of this doctrine. His thesis deals with an explanation of his definition and the terms used therein. We agree with Dr. Ryrie that the matter of a definition is the first essential in any effort to understand dispensationalism.

For interesting reading and as an important contemporary apologetic of dispensationalism, this book is indispensable.—*Arthur H. Stainback, pastor.*

The Holy Spirit at Work in the Church

Lucurgus M. Starkey, Jr. (1a), \$3.00

Here is a stimulating addition to the literature on both the Holy Spirit and the church. The author states at the outset his conviction from which the book has grown: "(1) Theology always begins in the concrete experience of the church's life at the local level; and (2) This local Christian community throughout all its ministries is sustained by the work of the Holy Spirit." In clear and persuasive manner, he appeals to the church in its local setting to be open to the dynamic ministry of God in Christ by the Holy Spirit. It is the church "on location" that can most accurately interpret and serve the God who is at work in the world. "The true locale for theologizing—thinking about God—is in the worshiping, teaching, witnessing, strengthening community of Christ with headquarters at the corner of First and Main streets." From such a position, Dr. Starkey incisively and powerfully writes of the Holy Spirit's work in this kind of community. His is a welcome stance in our day, when some have both derided and "written of" the local church as outdated and noneffective.

His references indicate an excellent background and suggest a worthy biography for the reader. A helpful feature of this work is the carefully stated conclusion drawn at the end of each of the seven chapters.

The author is not consistent in referring to the Holy Spirit in personal terms. Baptists will not be willing to accept his doctrine of baptism. Beyond these criticisms, the book commends itself to a wide and careful reading by thoughtful ministers and laymen alike who may share a concern for a Spirit-empowered community of faith.—*R. Quinn Pugh, pastor.*

COUNSELING AND THE PASTORAL MINISTRY

Jesus and Logotherapy

Robert C. Leslie (1a), \$3.00

This is one of the most fascinating and enjoyable books I have read in years. Dr. Leslie has done a monumental job in comparing the modern counseling methods of Dr. Viktor Frankl with Jesus' approach to healing and counseling.

Dr. Frankl's school of psychotherapy, called "Logotherapy" is more consistent with a Christian view of life than any other current therapeutic system. The book deals with three underlying principles of Dr. Frankl: the pull of immediate pleasures, ambition for status and prestige, and the evasion of responsibility. Illustrations from Jesus' experiences in healing, as well as examples from Dr. Frankl and Dr. Leslie, make this book well worth studying.

I recommend the book highly to anyone in a counseling or therapeutic frame of reference. Frankl's previous book, *Man's Search for Meaning*, should, if possible, be read in conjunction with this book.—*Henry W. Greer, campus chaplain.*

You Can't Lose for Winning

Jess C. Moody (1z), \$2.95

This is a how-to-do-it book for pastors designed to give them encouragement as well as edification. The writer draws widely from his own pastoral experience. The style is fresh, catchy, and easy to read. The author

tries to encourage the pastor to gain a new sense of his own significance and mission, and at the same time, give practical advice regarding some of the common problems that face those in the pastoral ministry.—*Robert Hastings, pastor.*

Caring for Your Disabled Child

Benjamin Spock and M. O. Lerrigo (9m), \$4.95

This is an excellent handbook for parents of disabled children. This volume will be a welcome addition to church libraries and to the pastor's bookshelf.

As many parents have come to lean heavily on Dr. Spock's earlier book on child rearing, so many will find this new work very helpful in parent-child relationships. Written in simple style and from a very practical vantage point, this work will be reassuring and informative to a wide range of people. One notable omission in this work is the place of religious faith; the role of the minister; and the ministry of the church in the care of the mentally, physically, and emotionally handicapped child. However, the insights and concerns expressed for the disabled child and his family are easily translated into the framework of the local church and its ministry.—*E. A. Verdery, chaplain.*

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 volumes 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, Baptist General Convention of Texas.*

Family Pastoral Care

Russell J. Becker (20p), \$2.95

Each volume in the "Successful Pastoral Counseling" series has made a unique contribution to the literature on the pastoral care of people. This volume, written by a pastor, turned theological professor, is no exception.

The chief value of the books in this series is their usefulness as handbooks for the working pastor. As tools, these books will be used over and over by the pastor who seeks to work with his people in the stress experiences of life.

In order to achieve his purpose in this book, the author uses the first section for definition and identification; the second section for reviewing the perilous strains upon families today and for suggesting a form of congregational structure for dealing with these strains; and the third section for setting forth theories and cases in family counseling.—*James Basden, Baptist General Convention of Texas.*

Building a Christian Marriage

William E. Hulme (20p), \$3.50

Here is another book dealing with the oft-debated subject of marriage and the home. Yet, it is more. In this volume the writer defines the role of husband and wife and the place of the child in a Christian home. Light is thrown on the cause of much modern failure on the part of members of the family, and a clear call is issued to return to the biblical pattern of home life.

I have found this book stimulating and helpful. The pastor will gain insight for counseling from its pages. The layman will be

able to better pattern his life after God's design as a member of a family if he will thoughtfully read it. I can heartily recommend the book.—*John W. Salzman, pastor.*

Your Growing Child and Religion

R. S. Lee (9m), \$1.45

R. S. Lee discusses two major subjects in his interestingly written paperback book: (1) what goes on in the mind of children as they develop through the many stages of growth during the first seven years, and (2) how parents, educators, pastors, and counselors can aid in the development of children's healthy religious outlook.

The author stresses the need for a child's closeness to his mother and healthy emotional, deeply religious tone in the family. The importance of the readiness stages of children as guides for teaching is emphasized. The joyful experiences of the first few years he insists are fundamental in children's later experiences. Lee feels that children should be trusted to work out their feelings regarding religion with their own imaginations without adults pointing out the morals.

Although there are some ideas which would be questioned by many Baptists, the positive approaches to understanding and guidance of young children offers much insight to readers who are interested in children under seven.—*Alma May Scarborough, Baptist Sunday School Board.*

STEWARDSHIP, EVANGELISM, DOCTRINE, CHURCH HISTORY

Stewardship in Contemporary Life

T. K. Thompson (18a), \$4.95

This book is divided into four parts. Each part is written by a different author and edited by T. K. Thompson, executive director, Department of Stewardship and Benevolence,

National Council of the Churches of Christ.

Part I is "The Motives for Giving in the New Testament," Part II, "Corporate Stewardship," Part III, "The Ethics of Promotion," and Part IV, "The Denominational Structure." The book has some good material, and in some parts shows a depth study. Some of it seemed a little far removed from reality. One of the strong points to me was the "Ethics of Promotion." Here a shallow success type of surface stewardship was severely condemned.—*J. V. Case, Jr., pastor.*

Stewardship in Mission

Winburn T. Thomas (20p), \$1.50

These messages evidence a considerable departure from earlier notions of benevolence and missions. While there are points of overlapping, each makes a distinctive contribution to understanding of the larger mission and work of the Christian. Emphasis is placed upon reformation and renewal by ecumenical developments.

The book attempts to reinterpret the ministry in the sense that each Christian is endowed with gifts of the Holy Spirit which are to be employed for the perfecting of the saints. It defines stewardship to include the responsible use by Christians of all they are and have in the work of Christ's kingdom. None of the writers refers to specific biblical teachings, and none of them attempts to set forth a systematic study of passages which treats stewardship as mission. Four of the writers base stewardship on gratitude, the thankful witness for God's benevolence in his gift of Christ to the world, and the expression of our obedience in mission. One writer interprets stewardship as "the essential status of man in his wholeness." The underlying theology of these studies is God's relationship to his property. Many will find this book challenging and rewarding.—*W. E. Grindstaff, Stewardship Commission, Southern Baptist Convention.*

The Grace of Giving

G. A. E. Salstrand (66b), \$1.00

The style of writing is somewhat stilted. For instance, in each chapter the conclusion begins with something like this: "This brings to a close." . . . One chapter concludes with the words: "It now seems fitting to bring this study to a climax. . . ."

The appearance of the book and its overall theme is good. In comparison with other books in the area, I would rate it on the level of devotional. But this is its intention, a series of talks on stewardship.

The book is well documented with scriptural references.

I find nothing controversial about the book, and I feel that it may have a place on the shelf of the busy minister who needs assistance for a message on stewardship. Certainly, it would fit in with the annual budget promotion in most Baptist churches.—*James A. Hutson, pastor.*

The Scriptural Basis of Evangelization

Don W. Hillis (66b), \$1.00

The quality of writing is outstanding, inspiring, instructive, and to the point. In comparing this book with other similar books on the same subject, nothing new is being suggested; however, it does give good, brief devotional talks. This would make the book worth reading by pastors and laymen.

There are no controversial, objectionable, nor unnecessary barriers in getting across the message. The book does not disagree with our Baptist doctrine or position and would tie in well with the program of a Southern Baptist church in providing inspiration, challenge, and some information.

The book has a quality of freshness about it that makes it easy and interesting to read. It is compiled from the contributions of several preachers.—*Albert Moore, pastor.*

The Message of Evangelism

W. T. Purkiser (48b), \$2.00

This book is dynamic, relevant, biblical, logical, and well written. It has a standard of true Christian academic excellence.

These lectures first appeared as the body of the "Williams Lectures on Evangelism," which were delivered in 1962 at Pasadena College to the entire student body. The underlying theme is: "Evangelism is everybody's business." The five chapters are: "God's Provision for Man's Plight," "The Finality of Christ," "The Transforming Touch," "The Spirit and the Power," and "The Kingdom to Come." The Epilogue: "Proclaiming the Message."

This volume is crisp, clear, and pungent. Each chapter is smooth and meaningful, making liberal use of the fruits of great minds both past and present. There is incessant quoting and name dropping which reflects wide reading on the part of the author and academic activity in his background.

While it is quite obvious that the author writes from within the framework of the Wesleyan tradition of theology, he never violates his respect for his colleagues of other theological vantage points. This fine work will be accepted in all evangelical denominations. Baptists will find nothing but joy in this work.

I highly recommend it to all Christians who love evangelism.—*Harold F. Green, pastor.*

Melanchthon: on Christian Doctrine

C. L. Hanschreck (5-o), \$7.00

Among the giants of the Protestant Reformation, none stood closer to Luther than Melanchthon. A man of wide scholastic interest and almost encyclopedic knowledge, Melanchthon made theology his main concern, largely as a result of Luther's influence. He may justly be considered the leading systematic theologian of the Reformation. During his lifetime, and since, Melanchthon's opinions have been attacked and he himself accused of instability of conviction. For this reason, great significance attaches to the publication for the first time in English of his *Loci Communes*, 1555, which is considered to express his mature thinking on biblical theology. Melanchthon's views not only helped to mold Lutheranism, but also greatly influenced other Christian bodies. Baptist readers will concur with many of his positions, but will also identify him as a bitter foe of Anabaptists, whose teaching against infant baptism he associates with "many frightful, terrible doctrines of the devil and across the entire Holy Scriptures."—*Donald F. Ackland, Baptist Sunday School Board.*

God's Plan for the Future

Lehman Strauss (1z), \$3.95

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

pretribulational, and dispensational. While dealing with the "true church," the rapture, judgment, the seventy weeks in 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 presenting 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 it conditionally for ministers and others wanting a good introduction to dispensational eschatology.—*H. Eldon Sturgeon, foreign missionary.*

The Development of Modern Christianity Since 1500

Frederick A. Norwood (1a), \$1.95

The book sketches in broad outline the story of Christianity for the past five hundred years. The story is well told. However, some would feel there is too much emphasis on movements which demonstrate the prestige and power of ecclesiasticism, rather than New Testament Christianity. As an example, the beginnings of the Baptist movement in Europe receive scant attention, although Dr. Norwood gives generous recognition to the Baptist contribution to the American democratic ideal. His conclusion that denominationalism is "a great sin of human wilfulness" seems to be repudiated by many of the facts which he so ably records.—*Donald F. Ackland, Baptist Sunday School Board.*

The Church of the Catacombs

Walter W. Oetting (21c), \$1.95

As Volume I of the projected "Church in History" series in paperback, this book is well written and very interesting. While it does not attempt to be a complete history of

the first 250 years of the Christian church, it does give a good introduction and should be very valuable to the person who has not studied much church history. It is a refreshing review of the subject for those who have studied deeply.

The book should be noted for the long appendix in which is included a number of passages from the church fathers on various subjects. These direct quotations, at some length, do give the flavor of the writings of the fathers to the reader. The passages quoted in the text are not too long to be interesting.

In the brief treatment of but 97 pages, many interesting subjects in the early church are left out. This reviewer could wish them included.

There are several places where the Lutheran background of the author shows through. However, the knowledgeable Baptist reader will immediately spot them and take them for what they are, since the work is projected as a study guide for Lutherans. The book could be used for study among Baptists, but it would be better if we would project a series of our own, since several questions of special interest to Baptists are left out or treated in a way not suitable to us.—*J. T. Burdine, pastor.*

CHURCH ADMINISTRATION

Living and Learning in the Church School

Phoebe M. Anderson (25u), \$1.25

This is a resourceful book written by one qualified by education and experience to discuss such a vital and pertinent subject. The purpose of the book is to improve our present ways of winning people to Christ and making the community Christian. The author clearly shows the ineffectiveness of our program in the church school. The church school can, and should, be more effective in soul-winning. A change in plans, programs, and techniques must be employed. Teachers should be more dedicated and better equipped because of an experience with Christ. Better preparation of the lesson, more intimate acquaintance with the background of the pupils, cultivation of the art of holding attention of the pupils, and getting them interested enough to ask

and consider questions are essential methods in church school teaching. I recommend a thorough study of this book by churches of every faith.—*Pierce S. Ellis, Sr., retired pastor.*

Freedom and Faith: New Approaches to Christian Education

J. Gordon Chamberlain (8w), \$3.95

This book consists of two main divisions. Part I is entitled "Contemporary Alternatives." In this section, the author primarily discusses the theological religious views and how they relate to Christian educational programs promoted and conducted by Protestant churches. One may wonder how authentic is the interpretation and analysis given relative to the views of these three educators: James D. Stewart, Randolph Crump Miller, and Lewis J. Sherrill.

Part III is entitled, "Toward a New Approach." Here the author examines the context of Christian education in relation to changing churches, its meaning, and its freedom. Further examination is made concerning Christian education, and what forms are appropriate for Christian education.

Part I would be of little value to the student. Part II gives much food for thought and raises many questions. The Southern Baptist layman would find this book to be very uninteresting and confusing. Some ministers of education and some pastors would find portions of it helpful. Those teaching in theological seminaries and colleges in the field of Christian education should study it.

Anyone studying this dissertation should be aware of the many pitfalls. It is quite evident by the absence of any appreciable statements on the Southern Baptist educational program that the author has little understanding of Southern Baptist work.

I would recommend this book to Southern Baptists with reservations.—*Roy E. Boatwright, state Sunday school secretary.*

Education for Renewal

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

This book 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.*

Ways of Teaching

Dorothy Fritz (8w), \$1.75

This book does not contain any startlingly new concepts nor gives detailed instructions in technique. However, it does provide insights regarding the "why" and the "whom" of teaching.

There are six basic concepts in the book: (1) Teaching the Christian faith is a great task; (2) The ways of teaching are numerous and are constantly changing; (3) The content of teaching is God-given and is not to be corrupted; (4) The heart of the teaching process is the relationship of teacher to learners and the relationship of both to God; (5) Effective teaching is possible only within these relationships; (6) The teacher finds joy in his task only when he learns and grows.

The book is remarkably free of "way-out" concepts in both education and theology. Although it is largely oriented to teaching children, it also offers inspiration and help to teachers of Adults and Young People.—*John T. Sisemore, Baptist Sunday School Board.*

Learning to Worship

Edna Baxter (2j), \$3.95

Written for laymen and professional church leaders, this book discusses how individuals can be united with the creative, sustaining spirit and energy of God, through meaningful

worship experiences. The author devotes the first thirteen chapters of the book to discussing the nature of worship and principles that can be used in teaching youth and adults how to worship. The last seven chapters contain an extensive bibliography of worship materials, as well as specific resources, which may be used such as stories, poems, Scripture selections, etc.

I was especially impressed by the author's description of worship.

Some Baptists will object to the litanies and prayers suggested in this book. Furthermore, the suggestions to obtain materials for worship services from the NAACP and Congress of Racial Equality would also be objected to by many Southern Baptists.—*Charles Clark, Baptist Sunday School Board.*

The Church at Work and Worship

Mildred Corell Luckhart (8w), \$1.25

Three facts are evident as to the quality of the author's work: (1) The Junior has been kept in mind as materials are presented for use by the teacher; (2) Directions for use by leaders are specific; (3) Materials are flexible enough to be used under varying circumstances.

This is a good resource book for workers with Juniors, especially in consideration of some of the hymns that are included. Would not recommend for use in a Vacation Bible school in Baptist churches.—*L. J. Newton, Baptist Sunday School Board.*

Architecture in Worship

Andre Bieler (8w), \$3.75

This book gives an excellent relationship between architecture and worship, showing how man's outlook on worship has affected architecture in churches. Of particular interest is the parallel drawn between the periods in the church when man has been more personally involved in the act of worship and those periods when he was simply an observer. In this respect, it shows how layout and style have been affected.

This book would be of particular help to a pastor ready to lead his people in the building of a place of worship.—*Jim Coile, Baptist Sunday School Board.*

Death and Birth of the Parish

Martin E. Marty (21c), \$3.00

Four Lutheran ministers deal with the place of the parish (congregation) in modern life. They reject the idea of "administer euthanasia; kill it off," but argue that many old concepts must be discarded in favor of new concepts which meet the needs of mid-twentieth century life. They write about forms that must die and forms that will replace them.

Some of the new forms suggested are ministry to labor unions, in factories, and to leaders of social change; lay academies where lay leaders will seek to relate Christ to their jobs; campus ministry; and house churches.

The following quotations give an idea of the direction of the thought of the authors: "If local congregations are to continue in existence in the modern world, they will have to look at the world itself as a problem." "Just as parishes are independent, so they are dependent." "Every move a local congregation makes must be made in the light of its small part in the whole church in the world." "If parishes are to survive, they will orient their evangelism first to the marginal elements of the community."

Practical suggestions are made concerning churches in town and country, in the suburbs, and in the cities.

This is a very thought-provoking book. Perhaps most people will not agree with every suggestion. However, the reader will be stimulated to rethink the place of the congregation in modern society.—J. M. Crowe, *Baptist Sunday School Board*.

SERMONS AND SERMON HELPS

Farm Sermons

Charles H. Spurgeon (66b), \$1.95

This book of sermons is a reprint of the original, published in 1882.

Dr. Spurgeon uses farm settings, activities, and harvests in eloquent and vivid illustration of the gospel. The book begins with "The Sluggard's Farm," as seen by Solomon to show the blight of indifference and neglect and to urge diligence and faithfulness. Rich materials are woven into such themes as "The

Broken Fence," "Frost and Thaw," and "Ploughing the Rock." The seasons, laborers, farm animals, seedtime, and harvest are used to challenge dedication and zeal in service.

The final topic, "Wheat in the Barn," illustrates the accomplished mission of God's Son with God's saints gathered into the security and glory of heaven.

This new, old book will sow seeds and produce harvests in many minds and hearts.—Gordon Whiteside, *pastor*.

Declaration of Dependence

John H. Baumgartner (21c), \$2.00

This paperback book of seventeen provocative sermons will be a valuable addition to any library!

The author sets the theme and indicates the temper of the messages when he points out that "national holidays were established by law to provide time for reflection. They are more than times of vacation with pay; essentially, they are all religious seasons and point to a beneficent God. America and Americans have taken these spiritual holy days and turned them into secular holidays."

The author calls the nation to turn back to the faith of our fathers and proclaim with lip and life our dependence upon God, not our independence from him.—Robert Braden, *pastor*.

A Piece of Blue Sky

Darrel E. Berg (1z), \$2.95

This book of sermons is characterized by freshness, relevance, and scholarly integrity. A series of studies on the life of Abraham. The call out of Ur, the trip to Egypt, the demand for Isaac's sacrifice, and other well-studied passages are well handled. He deals in the great universal principles and relates them very pointedly to today's personal and social affairs.

It is fresh, easy to read, and well organized. The breadth of the author's reading has brought to his writing a treasure of helpful materials.

The author lacks the polish of a prolific literary man, but he makes up for it in many ways. His deep reverence, warm personableness, and accurate scholarship make this a very worthwhile book.—Roy McClung, *president, Wayland Baptist College*.

CURRENT WORLD ISSUES

God Wills Us Free

Robert McNeill (73h), \$5.00

This is a good book to read with an open mind and a generous heart. The author, a Presbyterian minister who was relieved of his pulpit because of his stand on integration, relates his life story in words which will not be acceptable to all. It is not that the language is vulgar; it is that his cataclysmic experience of dismissal has enveloped so many harsh and bitter trials that his mind and heart express themselves with a strength of perception and passion that no soul will find relaxing or comforting. As one reads the book, he is likely to feel that here is an attempt to justify every experience through an indispensable urgency of a restless conviction, and that this justification provides somewhat of a pungent strike back. It is worth careful reading. The author, though a Southerner, does not repudiate the South as an arrogant extremist. He is more of an obsessed individual with open eyes struggling with the injustices of a society whose traditional culture is fighting for its life; it is weighted down with moral and spiritual inconsistencies which are no longer glossed over because of prestige of heredity and power of control. In laboring for a cause which is just, he displays toward the institutional church a resentment and dogmatism which is regrettable. He does not come out of the fracas with the sword of his spirit unsullied. But who could?—*Herbert Gabbart, president, Belmont College.*

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, and 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 material is presented; and the reader gets the impression that everyone's views, attitude, and spirit are presented clearly.

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

A Faith for Fellowship

Donald H. Rhoades (8w), \$3.75

The author attempts to demonstrate "that Liberalism, with its spiritual maturity, its freedom, its versatility, and positive openness, is able to make fullest use of the symbols of the faith and most effectively share and make shareable our faith and fellowship." Liberalism, as defined by the author, is to be distinguished from Modernism, the latter being antithetical Fundamentalism. Such Liberalism, which the author defines as "evangelical" Liberalism, accepts the proved aspects of Conservatism and the contemporaneousness of Modernism. Stress is placed on the inclusiveness of the Christian faith as over against the exclusiveness of Fundamentalism and Modernism.

Perhaps the strength of the book is its emphasis on a nature of mature love as expressed in relationship to others. Its weakness seems to be its failure to deal with the problem of doctrinal differences, as if doctrine is a matter of minor significance. The style is somewhat abstruse but should be easy enough for informed pastors and laymen to understand. I recommend it with reservations.—*Fred D. Howard, Wayland Baptist College.*

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 an English Methodist pastor, this practical, 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 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 also a source of reference 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.—*Monroe Hopkins, librarian.*

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 a brief worship session 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 Second Vatican Council and the New Catholicism

G. C. Berkouwer (1e), \$5.95

This is a detailed analysis of the background developments in the Roman Catholic Church which led to the calling of the ecumenical council, Vatican II. Of particular interest to non-Catholics is the author's account of how the traditional views of the Church were gradually, but definitely, modified so as to make a general meeting of the Church leadership necessary as well as possible.

The clearly defined interpretations of the author make it seem quite reasonable to assume that the world shall see much more of the liberalizing spirit in the Church, making dialogue with non-Catholics the normal and to be expected course of the next decades of history. Particularly impressive is the renewed interest in and dependence upon the Scriptures among capable Catholic scholars, a point of real rapport with Protestantism.

The author, normally working from a rather extreme right wing perspective, has done an excellent job in stating this thesis.—*Stewart A. Newman, professor of theology.*

INSPIRATION, DEVOTION

The Twenty-Third Psalm

Ronald R. Meredith (1a), \$1.50

This is a little book of inspiration, centered around the Psalm so well known and loved by many. The author discusses the Psalm in the light of those eternal questions about God, life, death, heaven, etc. He uses his imagination in seeing the old shepherd and his flock at the end of a busy day in a box-canyon, musing upon these questions. The application is helpful for modern-day man, who faces the same questions in a jet age.

The book is short, simple, pleasant to read, and at places soars in word imagery. It would be helpful for people who have special sorrow or burdens. I would recommend the book as helpful.—*J. Leland Hall, pastor.*

God and Jack Wilson

Frederick B. Speakman (6r), \$2.95

Jack Wilson is quite a man. You will find Jack able to discuss the Christian faith in a manner it would take others some hours to think through. There are many penetrating questions that come from everyday life handled by Jack Wilson. He does a superb job in cutting out the answers. The answers he gives are bite size, and they stimulate hunger for more information. This book, rather than satisfying a hunger and thirst for righteousness, stimulates more hunger and thirst.

There is a strangeness about the book, in that it is not like others that I have read recently. There are no warmed-up illustrations and leftover words put together for a make-shift meal. Everything is good, solid food.

This is a fresh book with a fresh approach. You can read for enjoyment, feeling that what you read makes sense.—*George Euting, Brotherhood Commission.*

The False Prophet

Dwight E. Stevenson (1a), \$2.75

I like the book. The author doesn't beat around the bush. Every prophet of God needs to take a solid look at himself frequently and carefully. This book will help, but it will cause hurt—the hurt that helps.

The chapters "Trapped in the Temple" and "Living Behind a Mask" are straightforward and provocative.

Reading this book will assist in treating a common malady among prophets known as "sterile self-analysis."—*Herbert Gabbart, president, Belmont College.*

With the Passing Seasons

W. Burgess McCreary (45w), \$1.50

With the Passing Seasons is written especially for the mature and the retired. It is a small volume with unusual covers.

Each two-page meditation begins with a Scripture passage and closes with a prayer thought. Among the timely topics for the older-age group are the giving of money from pensions, etc., inspiring others rather than "bossing," continuing mental and spiritual production in old age, continuing study, and the giving up of cherished positions to

younger leadership. These are done with sympathetic understanding because the author is "there."

This small book would make a lovely gift for "remembrance" days. It would be good for rest home libraries as some of the meditations are geared directly to that group. One in particular, "This One Thing," tells of an aged man's desire to be a part of such a group and his contribution to it.—*Mrs. H. C. Hunt, state Woman's Missionary Union, vice-president.*

Home Before Dark

Bryant M. Kirkland (1a), \$2.75

This is a book about a death—a subject which is largely avoided, an event in human life which is disguised and, from the Christian point of view, too often paganized.

It is a book which one feels instinctively ought to have been written. It is a rewarding meditation about the natural place of death in the scheme of life and its hope for the children of God. The biblical revelation of the immortality of man is clothed with dignity and is expressed with beauty.

Dr. Kirkland believes that man lives a "fuller and better life when he puts death in its proper place." Man does not do this by pushing all thoughts of death out of his mind. This is wrong, just as a morbid preoccupation with the final great venture is also wrong.

Home Before Dark asks for a depth perception, based on faith, which fortifies the soul for passing into the unknown, just as faith affords strength and courage for encounters with the unknown in many of life's other ventures.—*Adiel J. Moncrief, religious editor.*

FICTION, BIOGRAPHY

Marcus

Laurene Chinn (25m), \$5.95

This novel attempts to represent the autobiographical point of view of the author of the Gospel of Mark. As such, it elaborates upon many of the events described in the book of Acts. It must be read as a novel, and not as an effort at serious scholarship.

The author seems to strain at many points in order to establish relationships. For ex-

ample, the romantic aspect concerns Mark and Rhoda. In order to get her into the story, she is introduced as the daughter of Ananias and Sapphira who was orphaned at the tragic death of her parents, adopted by Mark's widowed mother, shocked by Peter's appearance from prison, and finally became Mark's wife and mother of his five sons. Such examples could be repeated many times (including some of Peter's experiences in the catacombs of Rome) and could tend to confuse a casual reader who did not understand that the book is merely fiction.

Some of the brightest points are descriptions of towns and landscapes. On the whole, however, the book seems to be heavy and pedantic (though not objectionable), moving too slowly to its conclusion.—*Glenn Yarbrough, director of religious activities.*

Straight Down a Crooked Line

Francena H. Arnold (29m), 89 cents

Why can't there be more books like this one? Here is a story of a teen-age, hasty marriage, made against the wishes of parents. But the facts are not glamorized. Neither is there any preaching. Mrs. Arnold lets the reader draw his own conclusions. Her skill has produced an unforgettable book about real people that is a fine attention-holder, and perhaps it makes a few points that a parent could not have made.

Not-so-popular Mary Jo Hallet was reared in a Christian home and knew the value of faith in the Lord and the power of prayer. However, she was swept off her feet by the handsome Jack Freeman, home on leave to be in the same wedding as Mary Jo. Jack was more mature and truly loved Mary Jo, but she later discovered she did not love him as he loved her. As a Christian, she felt she had made this decision to marry; and now it was up to her to make the best of it. Lack of money, arguments, parenthood, an accident, and separation from military duty sorely teased this young couple. The way Mary Jo and Jack worked out their problems proves that such young couples can have a happy marriage, but it also proves that it is not easy. It also proves God can bring good out of wilful disobedience to him if his children will let him.—*Mrs. J. F. Nix, homemaker.*

How Far to Bethlehem?

Norah Lofts (11d), \$4.95

This is a fair religious novel. It is imaginative, yet credible. Most purely creative portions deal with the Wise Men's story which the Bible leaves "openended" enough to permit fictionalization.

When touching on the biblical narrative, the author does not distort biblical facts. She does, however, exercise her license as a writer and builds fictional lines in and around her story to give her characters dimension. She is familiar with the historical, religious, and intellectual backgrounds of the era of which she is writing.

Many of our people object to any fictionalization of the Bible, feeling that it tells its own story well enough. For this reason, plus the fact that these characters are human, we probably should stock this novel, but not advertise it.

I don't believe this is destined for the best seller's list. It is too racy for Southern Baptists, and too pure for the world.—*A. B. Cotbron, Baptist Sunday School Board.*

William Tyndale

Gervase E. Duffield (48f), \$6.25

William Tyndale is a compilation of the writings of a Bible scholar of another generation. This volume includes Tyndale's prefaces and introductions to his translations of biblical books, an exposition of the Sermon on the Mount, his translations of First Corinthians 13 and Isaiah 53, as well as certain letters and polemical treatises.

Mr. Duffield has edited almost too much of Tyndale, at least for the average reader. But for the scholar, this book is a wide window into a man who gave his life to (and for) the Scripture in the people's language. Except in the most general sense, *William Tyndale* is not a biography. However, it lays open a part of the sixteenth century and one of its remarkable men. Reading Tyndale, thanks to Duffield, is hard going; but it is a vivid commentary on the language of the era and the tensions it produced even in the Christian fellowship.—*Johnni Johnson, Foreign Mission Board.*

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: "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. McCan, government employee.

MISCELLANEOUS

Roll Jordan Roll: The Life Story of a River and Its People

Robert St. John (11d), \$5.95

To read this book, you would think the world's history centered in the Jordan. As strong as that statement seems, the author, Robert St. John, convinces the reader that this is just about true. Even students of history will be amazed at the mass of man's life which has taken place in the area. The unique thing about this very interesting book is that it deals only with accounts centered around that distinctive river which seems to defy complete description. And yet, the author

manages thirteen chapters with an ever-unwinding story which deals with physical aspects, uniqueness, and history of very early man through the Bible years to the modern conflict between Israel and the Hashomite kingdom over the precious water which is like life-giving blood.

Aside from the very excellent writing ability and the completely fascinating account he offers the reader, there is one disturbing factor to the Bible student. In all fairness to the author, he draws no conclusions, but he does bombard the reader with a scientific explanation for every miracle which occurred in the Bible account. To this reviewer and student of the Bible, he went further than he needed to go. Otherwise, it is an excellent study.—Murray Severance, Baptist Sunday School Board.

Guns at the Forks

Walter O'Meara (20p), \$6.95

The early period of our young nation's fight for independence from foreign rule has been overshadowed by the barrage of books about our more recent history and wars.

This is the very interesting and romantic story of the struggle by the English and American forces to restrain the French and their Indian allies from establishing a strong point in what is now the state of Ohio.

The book is a well-documented account with numerous footnotes, bibliography, and index to help the serious student of history.

It is an excellent research book on the period just preceding the Revolutionary War. The author has used his intimate knowledge of all the hills and valleys and streams, etc. of the area involved to make the narrative a personal adventure.—Haskell D. Richardson, Baptist Sunday School Board.

American Roulette

Donald Young (20h), \$6.95

The subtitle for this book, "The History and Dilemma of the Vice Presidency," more accurately describes the contents than the title *American Roulette*. It is packed with American history, and anyone interested in this subject will enjoy and profit from reading it. The author points up the weakness of the American system in nominating vice-presi-

dential candidates, and shows the unfolding development of the improvements that have been made. One is almost surprised to learn of the significant turns in American history that have been hinged on the decisions and actions of men catapulted into the chief executive's office by an unforeseen tragedy. This book is certain to have powerful influence on current decisions which will revise the constitutional provisions clarifying the status of the vice-president. The last chapter in describing the vice-president's office is most helpful in pointing out that the choice of a candidate needs more careful calculations and less of the element of pure chance. Mr. Young has done American historiography a great service in preparing this book.—*Davis C. Woolley, Historical Commission, Southern Baptist Convention.*

Danger, Saints at Work!

Jean A. Rees (12), \$1.25

This is a negative approach to what Christian workers should do rightly. There is not a minister, even, but who will see a home visit, a business meeting, a hospital call, the timing of a sermon, or the wording of an invitation that could have been done differently. In a sense Jean A. Rees is England's version of "Minnie Belle," though ranging beyond a pastor's personal interest.

The reader is entertained by the author's true life humor while getting truth across, whether it is evangelism or administration. We do not think of the more formal British being able to do this. All of the students for the ministry and other Christian workers will find the do's and don't's of this volume of real instructional value. The drawings further enliven the pages, inviting interest and helping one remember the point driven home. Because at times it touches on the very ethics of some workers' methods, the book has moral value as well. Buy it and pass it around.—*Paul Forsythe, pastor.*

Don't Retire from Life

Horace Greeley Smith (2r), \$3.95

In trying to describe this book, the only word I can find is "tremendous." It is beautifully written by a great Christian of eighty-four years. Even the division titles are in-

spirational: "The Morning Hour," "Reaching High Noon," "Toward the Sunset," and "Afterglow and Beyond."

Dr. Smith, a minister and college president for many years, is scholarly; at the same time, I feel his gentleness and simple faith in every line. I think any retiree will find it almost impossible to lay the book aside once he has started reading. I recommend this book with all my heart.—*Agnes Pylant, retired, Baptist Sunday School Board.*

Red Hills and Cotton

Ben Robertson (13u), \$5.00

Ben Robertson was well known for his descriptive accounts of life in the South, especially his native South Carolina. This reviewer has read several of his works and considers this the best. It is somewhat like memoirs, with particular emphasis on the traditions and prides of the South of several generations ago. Much space is given to the importance of the church in the local community. The place of the family, especially grandparents, in molding the values of young people is pointed out. It should be as popular now as when first published.—*Helen E. Falls, associate professor of missions.*

Splendid Moments

Betty W. Stoffel (5k), \$2.00

From life itself with its pain, joys, sorrows, laughter, and compassion. Betty Stoffel has woven beautiful poetry. The rhyming pattern is varied, and a few of the poems are in a lighter vein, but always the reader is brought to a sense of God's purposes for his children and their responses. There is an element of praise and a spiritual depth which I found most challenging.

I liked these lines:

"Stir up our settled souls with miracles of change; wrest from our pale unthinking prayer its casual step."

"Set one more burning bush upon our way."

"To know the cross of Christ

One must go where pain is . . .

Where real crosses are . . . Where love weeps . . . God does."

Mrs. H. C. Hunt, state Woman's Missionary Union, vice-president.

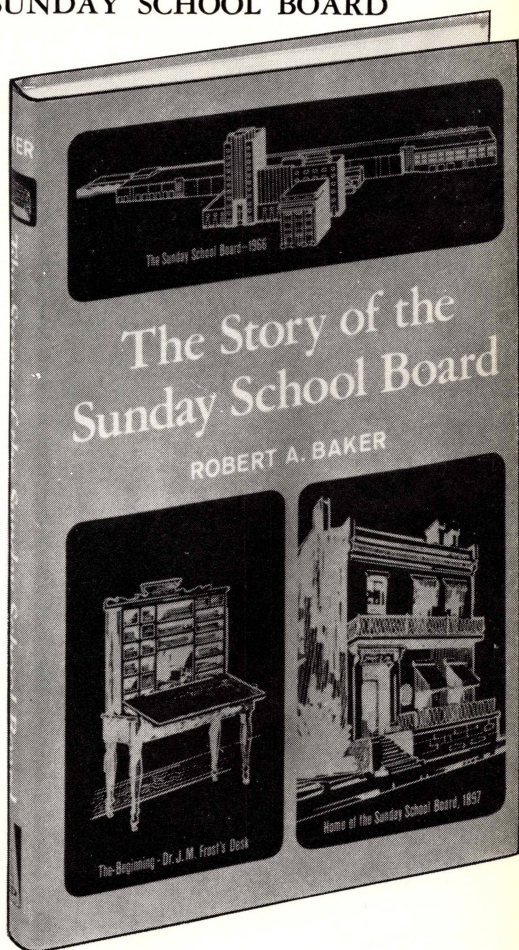
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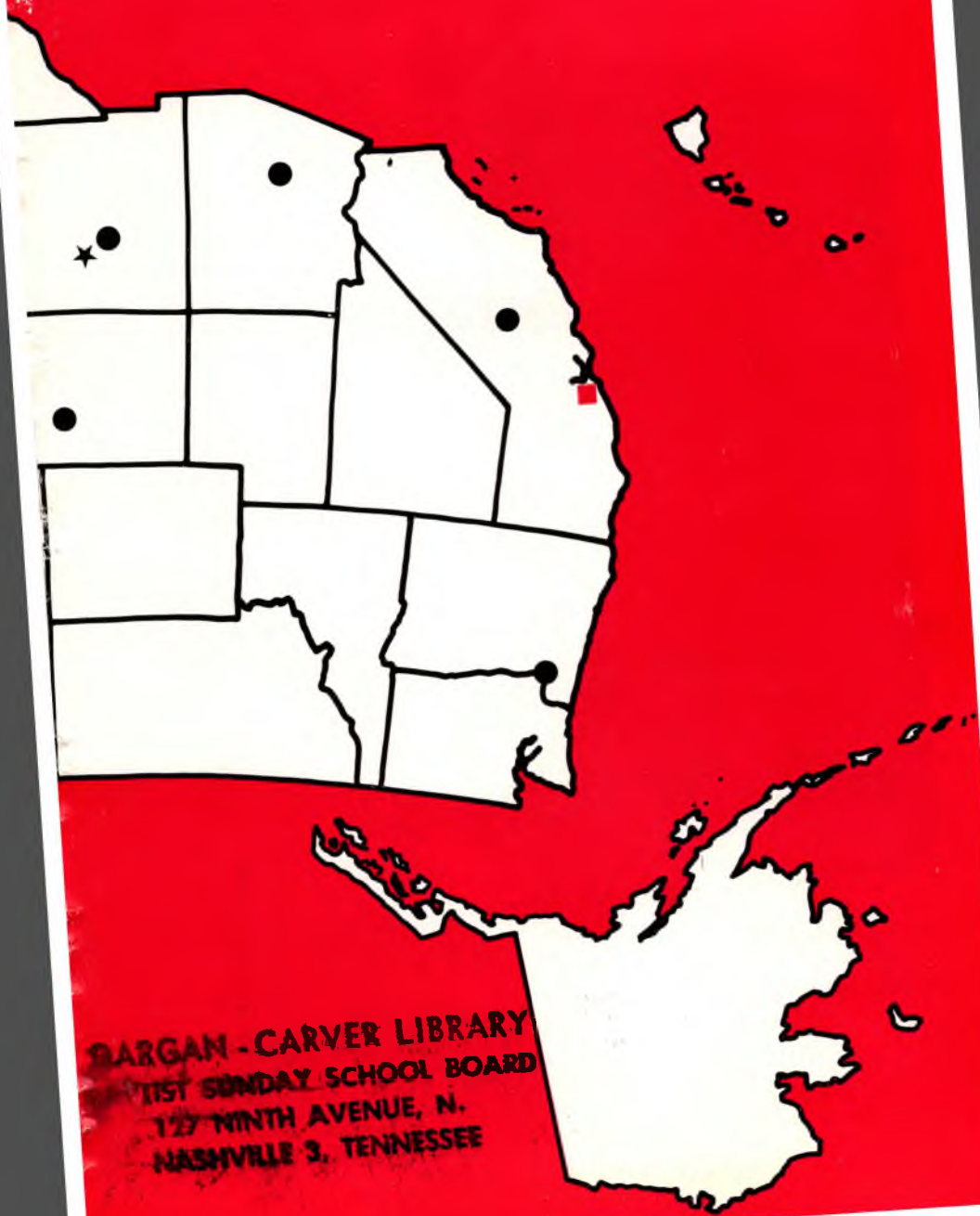


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