

# *Southeastern Seminary Bulletin*

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*This Issue  
Is Dedicated  
to the Convention-  
Wide Evangelistic  
Crusade to Be  
Conducted Throughout  
The Southern Baptist  
Convention During  
the Months of  
March and April*



DR. FRED BROWN  
See Page 2

## President's Paragraphs

I have asked Dr. Edward A. McDowell to be my guest columnist in this issue which is dedicated to the Convention-wide evangelistic crusade. Because our men are in two zones we could not dismiss for a given week. However, we are cutting our work load for this period and urging our faculty and students to participate.

S. L. STEALEY

### Pentecostal Evangelism

By EDWARD A. McDOWELL, JR.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. . . .

"And the Lord added to the church daily those who were being saved." Acts 2:41, 42, 47.

The Evangelism that accompanied the descent of the Spirit at Pentecost was not superficial, it was vital. It was the spontaneous expression of the life of the one hundred and twenty who were committed to the way of Jesus. What were the characteristics of this evangelism?

I. Those who were baptized had *received* the word. (Acts 2:41). The *receiving* of the word was an acceptance of the demands of Christ and a committal to the Gospel.

II. The new converts were assimilated to the way of life followed by the 120.

A crisis was precipitated in the life of the young church when 3,000 people presented themselves for membership in a fellowship numbering 120. Would the 120 be assimilated to the life of the 3,000 or the 3,000 to the life of the 120? The young church had a solution for the problem in its vital program of training of the new converts.

1. The new converts continued stedfastly in the apostles' doctrine.

This was a body of teaching, teaching given by Jesus and teaching about Jesus. (The Greek term means that the new converts *gave their strength continually* to the teaching, etc.)

2. The new converts were assimilated to the fellowship: they continued stedfastly in the apostles' fellowship. They were integrated into the *koinonia*.

3. The new converts were taught the meaning of the Lord's Supper.

4. The new converts were taught the meaning of prayer.

III. This evangelism was vital in that it continued.

"And the Lord added to the church daily those who were being saved" (correct translation).

1. There was *daily* "adding."

2. The Lord (not the preacher) did the "adding."

3. Those "added" were saved persons.

### COVER PICTURE

*Editor's Note — Dr. Fred Brown, now pastor emeritus of the First Baptist Church, Knoxville, Tennessee, has exemplified for many years much of what is best in preaching. His ministry has gone far beyond his own pulpit. He is a trustee of Southeastern Seminary, and his visits have meant much both to the faculty and students here.*

## Highlights of the Fall Semester

Opening addresses by **Dr. J. Glenn Blackburn**, pastor of the Wake Forest Baptist Church, and **Dr. Harley Fite**, president of Carson-Newman College.

Sept. 21-22 **Dr. A. C. Miller**, Executive Secretary of the Christian Life Commission, led the first student forum discussion on the subject, "Our Churches and the Supreme Court Decision on Segregation."

Oct. 4 **Dr. W. A. Harrell**, Executive Secretary of the Department of Church Architecture of the Baptist Sunday School Board, conducted a special on-the-field study of church architecture.

Oct. 6 **Dr. W. C. Pope**, Executive Secretary of the Tennessee Baptist State Convention, brought the first of four scheduled missionary addresses. Dr. Pope spoke on State Missions.

Nov. 12 **Dr. J. L. Corzine**, Director of the Sunday School Department of the Baptist State Convention of South Carolina, spoke in Chapel on the subject "Jesus and the Law."

Nov. 16-17 **Dr. Fred Brown**, trustee of Southeastern and for twenty-five years pastor of the First Baptist Church of Knoxville, preached to students and faculty.

Nov. 5 **P. Roland Wagoner**, pastor of the Central Baptist Church, Norfolk, Virginia, led the field-work forum.

Nov. 29-Dec. 2 **Convocation on Foreign Missions**. **Dr. Robert G. Bratcher**, missionary from Brazil, led **Convocation**. **The Rev. Mr. Elmer West** and **Miss Edna Dawkins** represented the **Foreign Mission Board in Richmond**. **The Rev. Mr. Fred McCauley** spoke for the **Home Mission Board**.

Dec. 9 **Mr. James T. Barnes**, Executive Secretary of the Medical Society of the State of North Carolina, and **Mrs. Annette Boutwell**, Health Education Consultant of the Medical Society, led the field-work forum in discussing "A Minister and the Health of His People."

**CHAPEL IS THE HIGH HOUR AT SOUTHEASTERN**. Splendid messages from the following pastors were heard by faculty and students during the first semester:

**Joe Roach**, pastor of the Hepzibah Baptist Church, Raleigh Association; **W. P. Milne**, pastor of the First Baptist Church of Ahoskie, N. C.; **Douglas Branch**, pastor of the First Baptist Church, Rocky Mount, N. C.; **John Garner**, pastor of the Rolesville Baptist Church, Rolesville, N. C.; **Claude Bowen**, pastor of the First Baptist Church of Greensboro, N. C.; **R. C. Foster**, pastor of the First Baptist Church, Whiteville, N. C.; **W. W. Leathers**, pastor of the First Baptist Church of Henderson, N. C.; **S. L. Morgan, Sr.** (retired), Wake Forest, N. C.; **Charles Trammal**, pastor of the Jahnke Road Baptist Church, Richmond, Virginia; **Willis Bennet**, pastor of the Olive Chapel Baptist Church, Apex, N. C.; and **J. E. Tull**, pastor of the First Baptist Church, Blacksburg, Va.

**MEMORIAL PLAQUE**. Upon the recommendation of Dr. Stealey, the Executive Committee of the Board of Trustees of Southeastern voted unanimously to place a bronze plaque in the chapel building honoring Wake Forest College professors and administrative officials who have served Wake Forest College through its 121 years of service to Christian Education.

**LOCAL PASTOR PRAISES CONVOCA-TION ON MISSIONS**. John Garner, pastor

of the Rolesville Baptist Church, states that the regular Convocations on Christian Missions helped his people to give \$1,500.00 to the Lottie Moon Christmas offering in spite of three successive bad crop years.

**SOUTHEASTERN ACCEPTED BY AMERICAN ASSOCIATION OF THEOLOGICAL SCHOOLS**. A significant MILESTONE IN THE HISTORY of Southeastern Seminary was reached when the American Association of Theological Schools accepted Southeastern as an associate member. The AATS is the recognized accrediting agency for American theological schools.

**SOUTHEASTERN ENROLLMENT NEARS FOUR HUNDRED MARK**. With the close of the registration period of the second semester the aggregate enrollment at Southeastern is expected to be in the three hundred and nineties.

**WAKE FOREST WILL MOVE IN FIFTY-SIX**. Wake Forest College will move to its new campus in Winston-Salem in the early spring of 1956 according to an announcement made here by President Harold Tribble.

**DURHAM PASTOR SAYS CHURCH COMMUNITY DEVELOPMENT PROGRAM HELPFUL**. R. L. Costner, pastor of the Westwood Baptist Church, Durham, North Carolina, said, "The fall travel seminar on church architecture sponsored by the department of church-community development at Southeastern has been of great value to our church people." Pastor Costner went on to say further, "No matter how good the books are and the drawings on new church buildings, there is no substitute for seeing first-hand what people have done."

**TRAVEL SEMINAR QUOTA FILLED**. Dr. Lovelace and Dr. Duncan say that the travel seminar scheduled next summer for Europe, the Middle East, and the Holy Land will be unable to accept any more applications. However, inquiries concerning 1956 will be welcomed.

### ANNOUNCEMENTS

February 17—Founders' Day Address by Porter Routh, Executive Secretary of the Southern Baptist Convention.

February 17—Board of Trustees meeting.

February 18 — Chapel Speaker, Dr. Howard Colson, Baptist Sunday School Board.

March 17—Final Missionary address by Dr. Baker J. Cauthen.

March 18—Chapel Speaker, Dr. Sibley C. Burnett, Associate Secretary, Vacation Bible School.

March 25—Special Lectures by Dr. Harold H. Rowley, Old Testament. University of Manchester, England, 10:00 a.m. and 7:00 p.m.

April 28—Dr. J. Howard Williams, President of Southwestern Seminary, Baccalaureate Sermon.

April 29—Graduation.

## BULLETIN

SOUTHEASTERN BAPTIST THEOLOGICAL SEMINARY

SYDNOR L. STEALEY, President  
BEN C. FISHER, Editor

FEBRUARY 1955

# The Questing Church

By M. RAY McKAY

The Apostle Paul instructed his young friend, Timothy: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The present day preacher, no matter how enthusiastic he may be about personal soul-winning nor how effective he may be as an evangelistic preacher, is nevertheless missing one of his greatest opportunities and failing to fulfil a definite command if he fails to teach the members of his church to be personal soul-winners. The pew is commanded as definitely as the pulpit in the words of Jesus: "As the Father hath sent me, even so send I you." Every individual who has accepted the Son of God as his Saviour must also accept the command of the Saviour as his own personal responsibility.

## Lay People Can Win

The world can never be won in any other manner. Preachers can never come into personal contact with all of the people of the world. Most of them must always be reached by the personal witness of the lay Christian.

Lay people can be effective soul-winners. They have the four essentials for effective soul-winning. They have the Bible, which is the Word of God. The Bible will tell any lost man how to be saved. If an individual Christian knows how to use the Bible, he can tell another man how to be saved. In the second place, the lay worker can depend upon the Holy Spirit to bring conviction to those to whom he brings witness. If we will pray for any man, the Holy Spirit will begin to operate in the life of that individual. We can see evidences of the working of the Holy Spirit in the attitude of the man for whom we pray. Probably he will be anxious and willing to listen. On the other hand, he may be resentful because an accusing conscience is disturbing him. In any case every soul-winner can depend upon the fact that if he prays for a man, the Holy Spirit will co-operate by bringing conviction. In the third place, every personal soul-winner may be assured that God will use his own personal testimony as an effective way to lead another man to know the Lord. Let the preacher encourage the redeemed persons in his church to "say so," to tell their own personal experience with the Lord. This will be an effective pathway by which another man may be led

to Christ. Finally, every lay soul-winner can be assured that Jesus Christ is always available to save. The preacher cannot save a lost man; only the Lord Jesus Christ can bring salvation. Now he stands ready to save any man who comes to him in repentance and faith. With these four assurances our people can be ready for instruction in soul-winning. This instruction must be clear, definite and scriptural.

Perhaps the best way for the preacher to lead his own people to be personal soul-winners is to begin with a few. Let the preacher take with him on a soul-winning mission a young deacon, and let the deacon be the prayer partner while the preacher wins a lost man to the Lord. A few such experiences will instruct and inspire this deacon to become himself a winner of the lost. When a small group has become enthusiastic about this work, then larger numbers should be invited to study definitely the way to win.

A first lesson which has proved itself effective as a way by which Christians may lead the unsaved to Christ has been called "the Roman Road."

The operation of this lesson may be made clear in a true story.

## A Cotton Farmer Finds Christ

Not long ago a young minister whom I was assisting in a revival meeting made an appointment to talk with a young cotton farmer. At the appointed time we met the young man at his farm home. There he presented to us his wife and his sturdy ten-year old son. His wife was an active, praying Christian. It had previously been agreed by the pastor and the visiting preacher that the pastor would be the prayer partner while the visiting preacher led in the conversation. After a brief and friendly discussion concerning the problems and opportunities of the farm the preacher said, "I know you are wanting the best things for your family, and I suspect that you agree with me that every home should have a Christian husband and father." As the young man nodded in agreement, the preacher continued: "Let's use your Bible to see how a man may be saved." The farmer handed the preacher the Bible and when he had found the place, the preacher said: "Now, will you read for us Romans 3:23." The young man read, "All have sinned and come short of the glory of God." "Now," said the preacher, "that verse expresses the truth as I have ob-

served it. All have sinned. Is that your observation, also?" The young man declared it was.

"Since all have sinned, how important is it? Let us look at Romans 6:23 for this answer." Then the young farmer read: "The wages of sin is death, but the gift of God is eternal life. . . ." "That means," said the preacher, "spiritual death as well as physical death. If a man has sinned, he is already condemned to spiritual death. He is without God and without hope in the world. As the Bible expresses it in another place, the sinner is on his way to Hell. Now what can a man do in so serious a situation?" The young farmer suggested that he had been planning to go to Sunday School, and he wanted his family to go. The preacher agreed that every man ought to take his family to Sunday School, but suggested that Sunday School attendance had nothing to do with salvation.

"If a man is condemned to death he cannot be saved by the things he does. Something must be done for him, Romans 5:8 will give you this good news." There the young man read: "God commendeth his love toward us in that while we were yet sinners Christ died for us." "Oh," said the preacher, "that's it. Christ died for us; therefore we ought not to die for our sin. If Christ has paid the penalty, there ought to be a way of escape for us. This is the greatest good news in all the world. Now let us see how the death of Christ can be made effective in our own lives. Turn to Romans 10:9 and you will find the answer."

There the young man read, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved." The preacher pointed out the importance of the resurrection. It means that Christ is alive and ready to save. Then he pointed out the nature of belief. It means a faith upon which you act. It means a personal transaction between you and the Lord Jesus Christ. "You say to the Lord Jesus Christ: 'I know I am a sinner; I know you have power or you would not have risen from the dead; and so I trust you right now as my Saviour. The best I know how, I take you as my Saviour and I will follow you as long as I live.' Let us talk to the Lord about it." Then the preachers and the young man, with his wife and son, knelt. The pastor prayed first, then the visiting preacher and the wife. Then the man himself, led by the pastor, prayed, using words like those suggested above. At the close of the prayer, he had prayed for himself and for his wife and for his son

(Continued on page 6)

# The Word of God and Evangelistic Preaching

## The Incarnate Word

By S. A. NEWMAN

With the simple affirmation, "the Word was made flesh," the Christian mind and heart translate the mysteries of the being and nature of the eternal God into the effectual Gospel of Grace.

The power and the prerogatives of that Person, the Word, are contained in the most absolute aspects of his divine being forever. He is the eternal Son of God, the effulgence of the Father in Holiness, Righteousness and Love, the Creator of the universe and all that it contains.

The tradition of the One, True, Living, Personal being, God, is a long and worthy story, but unique within that history stands the simple and profound account of God's purposeful and consequential incarnation, the advent of the divine in humanity. There had always been such a God but he had been chiefly a God, transcendent. Concerning him men had been assured there was an immanence, a nearness sufficient to maintain a complex and contingent creation, with an active and particular interest in mankind. His providences were so real as to be discernible by all but the most careless of the race. At its best, however, God's nearness was conceived to be a vague residue of that mysterious idea of his omnipresence, seriously lacking in the areas of man's sorest need.

Into that kind of faith burst the Incarnation of God. It was a new experience for God and it was a new kind of experience for man. God had been dealing with the problems of the universe, including human redemption, but he has now assumed those problems and is engaged at first hand in their adequate and ultimate solution. His eternal purposes in grace are now made actual and articulate in *One* — the Son of God and the Son of Man. The Word has entered into the arena where life had been for so long engaged in mortal conflict with death. The Life who knew no sin "was made sin," and in that transaction, which lies forever beyond the vision of finite understanding, lies the prospect for the difference between what is right and what is wrong in the whole world and in me.

### The Proclaimed Word of God—Footnotes

<sup>1</sup> The form the preaching took may best be seen in the sermons in the first sections of *The Acts of the Apostles*, although it is not lacking in the Gospel, Epistles, and the Revelation.

<sup>2</sup> Acts 2:16; 3:18; 10:43; Cf. Mark 1:1-8.

<sup>3</sup> Acts 2:30 (cf. the genealogies in Matthew and Luke); 10:37-38.

<sup>4</sup> Acts 2:23; 3:18 (cf. Isaiah 53); 5:30; 10:39.

<sup>5</sup> Acts 2:24, 32; 3:15; 13:30.

<sup>6</sup> Acts 2:33, 34.

<sup>7</sup> Acts 2:33.

<sup>8</sup> Acts 3:20, 21; 10:42.

<sup>9</sup> Acts 2:38; 3:19; 10:43.

<sup>10</sup> James S. Stewart, *A Faith to Proclaim* (London: Hodder and Stoughton, 1953), p. 13. It may be suggested that in addition to the book just mentioned the reader should consult Dodd, C. H., *The Apostolic Preaching and Its Developments*, Sixth impression (London: Hodder and Stoughton Limited, 1950) and Hunter, A. M., *The Message of the New Testament* (Philadelphia: The Westminster Press, 1944).

Jesus Christ died because he came into a place where death was going on; *he lives again because it was he who died.*

The Incarnation of the Son of God, therefore, affords a new experience for man and becomes the occasion of a new confidence. To as many as receive him, he gives eternal life.

On his account we may now approach with boldness the Throne of God for God is on the throne and God is on our side. *That is Good News.*

## The Proclaimed Word of God

By WILLIAM C. STRICKLAND

Two Words of God preceded historically the Written Word of God: the Incarnate Word and the Proclaimed Word. The Incarnate Word was Jesus Christ. He may be called the "Word of God" because He is in His Person what God intended to say about Himself to the world. As Incarnate Word Jesus is Revealed Word, for when men see Jesus, they see the Father. Jesus Christ then is Himself the Gospel, the living content of the Christian proclamation. When the Gospel, then, is truly preached, there is created by the Spirit of God the Proclaimed Word of God. And between the Revealed Word and the Proclaimed Word there is no disagreement; they are two sides of the same coin, so to speak.

When in the New Testament reference is made to the preaching of the Gospel, it is always to the preaching of which Jesus Christ is the content. The preaching is the narration of events: namely, God's redemptive acts in Jesus Christ the Lord. To make the proclamation is to announce to the world that Almighty God has effectively acted in human history to re-

### THE H. B. CARREKER TRUST FUND

The Nellie Carreker Bible Class of the First Baptist Church of Decatur, Georgia recently turned over to Southeastern the sum of \$1,000 which had previously been left to that class by the late Homer B. Carreker. The resolution accompanying the check said in part, "We believe that this money could not be better used than by helping to educate ministers and missionaries."

deem man the sinner, and that He has acted in His Son Jesus of Nazareth.

As the Early Church went forth to herald its saving proclamation, it began to express its proclamation in a rather set form.<sup>1</sup> First, there was stated a claim that the message of the redemptive act of God in Jesus Christ was the fulfilment of Old Testament prophecy. When Peter spoke on Pentecost, he quoted Joel 2:28-32 and claimed that Joel's prophecy had that very day been fulfilled. In this way the early preachers established the continuity between the Old and the New Covenants.<sup>2</sup>

In the second place, the early preachers developed an historical exposition setting forth Jesus in his life,<sup>3</sup> death,<sup>4</sup> resurrection,<sup>5</sup> exaltation,<sup>6</sup> gift of the Holy Spirit,<sup>7</sup> and return from heaven<sup>8</sup> — all of which was conceived of as being *one* mighty act of God.

Finally, the message was usually brought to a climactic close by a stirring summons to repent and accept the forgiveness of sins in Jesus.<sup>9</sup>

On the Incarnate, Revealed Word is based the Proclaimed Word, and the Proclaimed Word "is the announcement — brief, trenchant and authoritative — of certain historic events of final and absolute significance, the mighty acts in which God had visited and redeemed His people."<sup>10</sup>

## The Written Word

By JOHN T. WAYLAND

The Written Word is an absolute essential in our efforts to carry on the simultaneous crusade in 1955 in every Southern Baptist church and mission station in America. This is true because of its vital importance both to the Incarnate Word and to the Proclaimed Word.

In the first place, the Written Word is the embodiment of the Incarnate Word. The Holy Bible is the only source of the true knowledge of the Son of God. Josephus in his *Antiquities* (XVIII 3, 3) has a paragraph about Jesus—practically an interpolation only. Without the Written Word of the New Testament we would have no on-the-spot witness to the Incarnate Word. Without this Written Word any accurate description of the Incar-

nate Word would long ago have been lost.

The Bible contains the Word of God in such a way as to preserve it for all generations and at the same time make it available for the Holy Spirit's germination at this very moment. It is "set" in the sense that it is the standard by which any view we may have of God or of Jesus, or even of man, must be measured. It is vital and dynamic and living in the sense that it awaits but the spark of the Holy Spirit to explode it even as the atom's tremendous power is released by the cyclotron. The Reformation would have been impossible without the Written Word. A vital experience of God for the sinner is dependent upon its revealed truth this very day.

The Written Word, the embodiment of the Incarnate Word, is an evangel in its own right. Dr. R. G. Bratcher, Missionary to Brazil, told our seminary family in chapel recently that a Bible thrown free in the airplane tragedy that took the life of Julius R. Hicker-son fell into the hands of natives who had not previously heard the Gospel. Because of the saving power of the Incarnate Word found in the Written Word, they sent messengers down the mountain side to our people asking for a missionary to guide them further in the truth.

In the second place, the Written Word is indispensable to an effective ministry of the Proclaimed Word. It makes the proclaimer fit to proclaim. Neander writes of John, surnamed Chrysostom on account of his eloquence: "Throughout his writings, and his whole conduct, he affords a striking example of the mighty power which the Bible can exercise over the human heart; for by the study of that sacred volume, the great features of his character were formed." The Bible will "make" a preacher.

The proclaiming of the Written Word prepares the hearer for the birth of the Incarnate Word in his heart. "For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." (Heb. 4:12, RSV). "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3).

The use of the Written Word by the evangelist brings an authority to his message which is unsurpassed and for which his hearers are hungry. Jesus began his ministry by opening the book and finding the place where it was written—that which the Holy Spirit had

led him to read as the message that would meet the need of the people of that particular time and place. Even the people of Nazareth accepted his message that day.

With careful reverence and honest scholarship let us read and proclaim the Written Word of God.

## The Place of Doctrine

By M. RAY MCKAY

Christianity is a factual religion. Its source is God. In this it is unique. The source of animism, for instance, lies in man's fear of the unknown and in his effort to devise sacrifices which will avert the wrath of an angry God. The source of Buddhism is man's longing for rest and peace. Seeking to fulfill this need, he has made a God before whom he bows. The source of Shintoism is man's desire for security and authority; therefore, he has decreed that the emperor is the highest authority and that all men must bow before him.

Christianity, however, begins with the self disclosure and creative activity of God. On the human side, it is man's response to an originating, adventurous, living, acting, working God who has taken and is still taking the initiative. Man's experience of the Christian religion grows in direct proportion to his loving and obedient response to the self disclosure and creative activity of God in Christ. All this is more clearly stated in the Scripture text: "Behold I stand at the door, and knock: if any man hear my voice, and will open the door, I will come in to him, and will sup with him, and he with me."

The most effective evangelistic preaching then is the proclamation of the facts about God and the meaning of these facts in human life. This is the pattern of the New Testament. The Gospels give us the biography of Christ or the story of the acts of God. The letters of Paul concern themselves with an interpretation of the meaning of the acts of God in the lives of men.

Christology provides the first great doctrinal area for evangelistic preaching. We preach Christ: his nature, his works, and his worth. Included will be the doctrine of the incarnation: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"; a doctrine of the atonement: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us"; the doctrine of the resurrection: "Up from the grave he arose, with a mighty triumph o'er his foes." Included also in the doctrines of the grace of God are forgiveness, reconciliation and sanctification.

The second area of doctrine has to do with

### JAMES KING HENDERSON

Jesse P. Henderson, of Scotland Neck, North Carolina, son of the late Rev. James King Henderson, donated one hundred books from his father's library to the Southeastern Library. Miss Linnie Overton and Carlton Walston made cash donations to add other memorial volumes to the Henderson collection.

man's response. Included here are the doctrines of repentance, faith, and obedience. It is not our purpose here to present a complete survey of the doctrines but rather to indicate the doctrinal content of evangelistic preaching. Christ himself declared, "And I, if I be lifted up from the earth, will draw all men unto myself." In this truth the evangelistic preacher may well rest his case. If he will preach Christ and him crucified, he may certainly be assured of the readiness of the people to make response. His second responsibility will be to make clear to them the necessary nature of their response. The preacher must not leave out the "how." He will proclaim the truth, "Ye must be born again," and then he will make clear man's part in this necessary experience.

It is indeed a sad situation when any minister will depend upon the emotion awakened by the story of a helpless dog floating on the bosom of a swiftly moving river as a substitute for the proclamation of One who loved us and gave Himself for us.

Evangelistic preaching is Bible preaching. In the Scriptures we have presented the factual material and its relevance in human life. Let us "Preach the Word."

### SECRETS OF GREAT EVANGELISTS

**FRANCIS OF ASSISI**—"Certainly part of the secret of Francis lay in his disregard for any earthly gain, and his guileless concern for the common man."—A. M. BAILEY.

**JOHANN TAULER**—"The secret of Tauler's evangelism is found in his waiting on God in prayer."—A. M. BAILEY.

**JONATHAN EDWARDS**—"If we seek the secret of Edwards' power it must be found in his keen intellect."—A. M. BAILEY.

**JOHN WESLEY**—"Wesley's message for the man of today is this: Have an experience with God yourself that can be translated into terms of your day."—A. M. BAILEY.

**GEORGE WHITEFIELD**—"His secret lay chiefly in the unquestioned possession of vast reservoirs of spiritual experience. He was in vital relation with God."—A. M. BAILEY.

**CHARLES FINNEY**—"Finney's power came from his absolute insistence in every sermon on the duty of immediate compliance with the will of God."—A. M. BAILEY.

**CHARLES HADDON SPURGEON**—"He never preached unprepared. His preparation of sermons was exacting and thorough. His language was clear, lucid, Anglo-Saxon."—ROLAND Q. LEAVELL.

**GEORGE W. TRUETT**—"He influenced Southern Baptist preachers to stick to the Bible and to teach the fundamental doctrine of grace."—ROLAND Q. LEAVELL.

# Beyond the Sacred Page

## "A DOOR OF UTTERANCE"

By  
MARC LOVELACE

One of the most dramatic truths of the Hebrew-Christian religion is that the God of our faith has made Himself known. According to the author of Hebrews, this revelation was made at many different times and by various methods. However, the full impact of this truth is only now being felt, since, by a comparative study of a voluminous literature resurrected from antiquity by the spades of archaeology, this divine action and its implications are today being set in bold relief for clear comprehension.

It was a commonly held belief in ancient days<sup>1</sup> that a name was the equivalent of life; that it gave to its bearer force, content and individuality; and that it defined the reality of its bearer. In fact, it was the very substance of the person; it was a living potency which could be released and controlled by proper pronunciation. Since this made possible the magical use of names, effective means were sought to prevent the knowledge of the name, and thus to safeguard its power. By the use of a second name, the real name was withdrawn from the potentially dangerous use which might be made of it. Thus did the men and gods of antiquity keep secret their names, lest their new possessors should thereby obtain equality with them and exercise power and control over them.

In sharp contrast to this, how dramatic is the truth that to Moses and the Hebrew people God openly and purposely made Himself known by revealing His true name, YAHWEH! So far as is known in recovered literature from the Near East, the God of the Hebrew-Christian faith is the only God who has ever thus revealed His name.

A logical and important question now to be raised is: Since the ancients conceived the name as defining the reality of its bearer, just what of God's reality is it that is defined or revealed by this name, YAHWEH?

While it is true that the nature of God is not dependent upon the etymology of the word used for the divine name, in the context of ancient Near Eastern thought there is significance to be attached to it. Though the etymologies heretofore suggested have varied according to the scholars' explanations of the verbal action implied in the name, the majority link the name to the Hebrew root *h w y*, "to be." Recent light, however, from the Ras Shamra poetic parallelisms has been focused by Raymond A. Bowman<sup>2</sup> with that from an independent study of Hebrew magical terms to show that the use of the root *h w y* with the meaning "to speak" is now well attested, with the startling result that we can now know the original meaning of the name of YAHWEH—"He speaks" or "He declares."

Such a conception of YAHWEH is adequately supported by and thoroughly consonant with the nature of Yahwism as reflected in the Old Testament. Even in the creation, YAHWEH *speaks* and thus gives existence to all things; from Moses' first contact with YAHWEH in the "burning bush" YAHWEH is a *talking* God; the priest, later, was an intermediary through whom YAHWEH *spoke* to His people, in that he brought the "Word of Yahweh" to them; and the prophet, especially, was one who *spoke* the message of Him who sent him. Thus the conception of YAHWEH as one *speaking* to His people dominates Hebrew religion. The heart of Yahwism has been the endeavor to hear the words of YAHWEH, to learn His will as law, and to receive His declaration as to how men should conduct themselves. Upon this foundation Hebrew and Christian morality is constructed; YAHWEH speaks, and it is the obligation of man to hear and to obey.

Thus is the name YAHWEH particularly associated with revelation: the God of our faith is One who has a message which He can and does speak—even by His name. However, in spite of the tedious speaking through the events of history, the message did not quite get through with clarity; man, if he was hearing, was neither understanding nor obeying. It was not until God wrapped up His message in a human being that man began to hear, to understand, and to obey. When the "Word was made flesh and dwelt among us," God had at last found an effective "door of utterance" for His message of love, truth, redemption, and life. The reality of God's name was now visibly and redemptively defined—God, in these latter days, hath spoken to us in a Son, Jesus the Christ.

Now, our task—nay, our joy and life—is to be doors of utterance through whom God may yet speak His message. Thus must we speak "in His name," not so much by way of tongue and lip as by way of letting His Word become flesh in us. Our prayer should be: "Lord, speak to us that we may speak in living echoes of Thy tone. Open unto us a door of utterance, to speak the mystery of Christ."

<sup>1</sup> W. C. Strickland, *The Meaning of the Name of God in Biblical Theology*, 1953. Pp. 25, 33, 40, 51, 54.

<sup>2</sup> "Yahweh the Speaker" in *Journal of Near Eastern Studies*, Vol. 3 (1944), Pp. 1-8.

# From the Bookshelf

*Early Christianity* by Burton Scott Easton. Seabury Press, 1954. \$3.50. A different study in Acts. Luke compared and contrasted with Paul. S. L. S.

*The Great Tradition of the American Churches* by Winthrop S. Hudson. Harper, 1953. \$3.75. A real study of separation of church and state. Strong ideas on how to restore and maintain it. S. L. S.

*Broadman Comments*—E. F. Haight, Broadman Press, 1955.

*The Doctrine of the Atonement*—Thomas Crawford, Baker Book House, 1954.

*Living With Parents*—Grace Sloan Overton, Broadman Press, 1954.

*Pilgrimage to Brazil*, Everett Gill, Jr., Broadman Press, 1954.

## MAN AND CHRIST

By Dr. A. C. Reid

This book is a critical and constructive discussion of the human situation in the perspective of the mission and message of Jesus Christ. Dr. Reid is one of the South's leading Christian thinkers and educators, and in this volume he analyzes the forces that threaten human values today and sees hope for man and society only in relation to the spiritual foundations of life. His criticisms are sharp and clear, but the tone of the book is positive, and the last chapter is a reverent and profound interpretation of the mind of Christ.—O. T. BINKLEY

## THE QUESTING CHURCH

(Continued from page 3)

and for the Christian home he wanted. He arose with shining face and said, "Oh, I feel much better already."

Now the joy of this story lies in the fact that that young man is one of the most faithful of new Christians, always present at the services, always active in whatever way he can help.

Along the pattern of these four verses, or others the pastor may suggest, any lay Christian can be taught in one lesson so that he can go out and win the lost.

The glory of life is brightest  
When the glory of self is dim,  
And they have most compelled me  
Who most have pointed to Him.

They have held me, stirred me,  
swayed me.

I have hung on their every word  
Till I fain would rise and follow  
Not them, not them, but their  
Lord.

N. M. SIMMONDS

Dr. Newton Mercer Simmonds of 1324 Gallatin Street, N. W., Washington, D. C., has recently donated his library to the Seminary. This excellent gift of books is now in the process of being catalogued.

# Southeastern Seminary Alumni News

## Books on Evangelism

Selected by EDWIN C. OSBURN

FRANK ASKINS was married to Miss Ada Ruth Swann, daughter of Mr. and Mrs. Thomas Eaton Swann, on the 19th of December at the Ardmore Baptist Church, Winston-Salem, N. C. CHARLES BETTIS, according to word received here, is now pastor of the Baptist church at Gracewood, Georgia. CECIL EARL CARDER is studying language and agriculture at Cornell University, Ithaca, N. Y. FRED C. CRISP was recently called to the pastorate of Kings Chapel Baptist Church, Shelby, N. C. VICTOR DOWD has recently accepted the pastorate of Gorman Baptist Church between Durham and Camp Butner, N. C. His address is Route 5, Durham, N. C. ELIJAH D. FLOWERS, JR., is pastor of the Proctors Chapel Baptist Church near Rocky Mount, N. C. JOSEPH F. GANTT is associated with Bethesda Baptist Church. His address is Route 4, Box 189, Durham, N. C. DENNIS W. HOCKADAY has been elected pastor of the First Baptist Church of Durham, N. C. CHARLES O. JENKINS, who is taking graduate work at Southeastern, has recently been selected as Dr. Newman's fellow in Theology. He replaces DeWitt Myers. RICHARD WARREN MCKAY, according to a letter written to Howard Knight and forwarded to us, is now Chaplain of the Southwestern State Hospital in Marion, Virginia. He states that there are about 1400 patients there, and they have an average of about four hundred in Chapel on Sunday. DEWITT L. MYERS, JR., has accepted a position with Furman University, Greenville, S. C., as associate professor in the department of religion. ELMER C. PAINTER has recently become pastor of Tabernacle Baptist Church, Wilmington, N. C. AUBREY QUAKENBUSH. A son was born to Sally and Aubrey Quakenbush on July 21, 1954, William Mark, weight 8 pounds, 10 ounces. GEORGE E. REYNOLDS. Rev. and Mrs. George E. Reynolds of Route 1, Rougemont, announce the birth of a son, Charles Edward, born November 25. JAMES C. RITTENHOUSE has entered the chaplaincy. His new address is: Lt. (jg) James C. Rittenhouse (CHC), Chaplain School, USNS, Newport, R. I.

### New Graduates

R. LEWIS BEAL—Pastor of Vass Baptist Church, Vass, N. C. CLYDE C. EDINGER—Pastor of Mt. Harmon Baptist Church, Route 1, Durham, N. C. CHARLES T. FULBRIGHT—Pastor of W. R. Cullom field of churches: Browns Baptist Church, Route 2, Norlina; Sulphur Springs Baptist Church, Elberon, N. C.; and Gardner's Baptist Church, Route 1, Macon, N. C. Mailing address is Elberon, N. C. RUSSELL LEE HINTON—Pastor of Osborne Baptist Church, Route 2, Leaksville, N. C. RAY K. HODGE—Youngsville Baptist Church, Youngsville, N. C. JULIAN R. MORTON—Pastor of Fort Barnwell Baptist Church, Dover, N. C., and Spring Garden Baptist Church, New Bern, N. C. Mailing address is Dover, N. C. M. VANN MURRELL—Pastor of Sharon Baptist Church, Chinquapin, N. C., and Dobson's Baptist Church, Route 3, Rose Hill, N. C. Mailing address is Box 36, Chinquapin, N. C. FRANK L. PERRY, JR.—Minister of Education at Tabernacle Baptist Church, Raleigh, N. C. Mailing address is 1821 Rankin, Raleigh, N. C. BAXTER C. PHILLIPS—Pastor of Yadkinville Baptist Church, Yadkinville,



### ALUMNI OFFICERS PUSH SCHOLARSHIP FUND

Shown here is Howard C. Knight, Tarboro, N. C., Publicity Chairman, accepting a check for \$100.00 from Walter T. Oman, Elizabeth City, N. C., President, while D. J. Stoner looks on.

N. C. Mailing address is Box 27, Yadkinville, N. C. JOHN A. POE—Pastor of Godwin Heights Baptist Church, Lumberton, N. C. AUBREY ROSSER—Pastor of Second Baptist Church, South Boston, Va. MATTHEW O. SEARS—Pastor of the Baptist Chapel, Route 7, Sanford, N. C., and Pleasant Grove Baptist Church, Route 1, Apex, N. C. Mailing address is Route 1, Varina, N. C. LEONARD M. THOMAS—Pastor of North Henderson Baptist Church, Henderson, N. C., and Oak Ridge Baptist Church, Kittrell, N. C. Mailing address is 538 Rowland, Henderson, N. C. G. SCOTT TURNER—Pastor of Tabernacle Baptist Church, Route 2, Raeford, N. C. WILLIAM D. TYNDALL—Chaplain Baptist Hospital, Winston-Salem, N. C. Working with Dr. Richard K. Young. DAVID L. WADFORD—Raleigh Road, Wake Forest, N. C. Plans to enter chaplaincy.

### OUR CONTRIBUTORS:

- Dr. Denton R. Coker, Assistant Professor of Religious Education.  
Dr. Marc Hoyle Lovelace, Associate Professor of Archaeology.  
Dr. Edward Allison McDowell, Jr., Professor of New Testament Interpretation.  
Dr. M. Ray McKay, Professor of Preaching.  
Dr. Stewart Albert Newman, Professor of Theology and Philosophy of Religion.  
Mr. Edwin C. Osburn, Librarian.  
Dr. William Claudius Strickland, Assistant Professor of New Testament Interpretation.  
Dr. John Terrill Wayland, Professor of Christian Education.

Archibald, Arthur C.

*Establishing the Converts.* Philadelphia, Judson Press, 1952. \$2.00.

This is a complementary sequel to the author's *New Testament Evangelism: How It Works Today*. The practical purpose of this book is clearly stated in the subtitle: "What Pastors and Church Members Can Do to Conserve the Results of Their Evangelistic Efforts." Heart-warming illustrations afford inspiration.

Barton, L. E.

*Helps for Soul-Winners.* Montgomery, Alabama, The Paragon Press, 1947.

Dr. E. P. Alldredge wrote for the Quarterly Review, as follows:

"In September, Dr. L. E. Barton brought out the best book on soul-winning published by any Southern Baptist author in recent years. And it certainly ranks at the top for every one who is in this biggest business on earth—soul-winning. It is a superb book of the best sermons on this topic that I have read in many, many years. It is worth its weight in gold."

Bryant, Dawson C.

*Building Church Membership Through Evangelism.* Nashville, Abingdon-Cokesbury Press, 1952. \$2.00.

In this practical handbook for ministers, Dr. Bryan has provided an effective, tested program of visitation evangelism showing "How to find and win the unsaved and unchurched" and "How to assimilate new members into the church fellowship and guide them in their Christian growth."

Dobbins, Gaines S.

*Evangelism According to Christ.* Nashville, Broadman Press, 1949. \$2.50.

Dr. Dobbins has clearly defined the purpose of this book in the foreword: "This book proposes a recovery of evangelism according to Christ. He is the Evangel, he stands supreme as the Evangelist, his message and method constitute the heart of evangelism. . . . The 'bad news' of sin and death must be met with the 'good news' of God's redemptive love in Christ if disaster is to be turned into blessedness."

Leavell, Roland Q.

*Evangelism, Christ's Imperative Commission.* Nashville, Tenn., Broadman Press, 1951. \$3.00.

Because of its theme, its usefulness, and its author, this book will appeal to evangelical church leadership everywhere as a sound and practical guidebook in the development of a program of perennial church evangelism.

Miller, Basil.

*Ten Famous Evangelists.* Grand Rapids, Mich., Zondervan Publishing House, 1949. \$1.00.

In this volume of the "Ten Famous" series, the author provides, for juveniles, interesting character sketches of ten famous evangelists: George Whitefield; John Wesley; Jonathan Edwards; Robert Murray McCheyne; Charles G. Finney; Peter Cartwright; D. L. Moody; Charles H. Spurgeon; Billy Sunday and Reuben A. Torrey.

Mott, John R.

*The Larger Evangelism.* Nashville, Abingdon-Cokesbury Press, 1944. \$1.00.

"The evangelization of the world in this generation" has meant and continues to mean giving to every soul "an adequate opportunity to know Jesus Christ as a personal Saviour and Lord." This has been "the supreme purpose of the Christian Church" and "incomparably the most important work for every Christian," as Dr. Mott demonstrates from his amazingly successful experience, and "the present time is the time of times."

Sweazey, George E.

*Effective Evangelism: The Greatest Work in the World.* New York, Harper, 1953. \$3.50.

This book covers the whole conception and practice of evangelism for the local church, giving the Why, What, How and Who of evangelism. It outlines the four essential steps in the program of evangelism: Contact; Cultivation; Commitment; and Conservation.

# Quotations From Great Preachers

Selected by DENTON R. COKER

"Knowing therefore these things, beloved, even if we should have mounted to the very pinnacle of virtue, let us consider ourselves last of all; having learned that pride is able to cast down even from the heavens themselves him who takes not heed, and humbleness of mind is able to bear up on high from the very abyss of sins him who knows how to be sober." — CHRYSOSTOM.

"The more a man is delivered from solicitude concerning temporal matters, the more perfectly he will be enabled to love God." — AQUINAS.

"God demands not great intelligence nor profound penetration of mind, nor magnificent methods of spirituality, for all good spiritual practices obtain their merit from love. But what God requires of us is only love, for, St. Paul tells us, love 'is the bond of perfection' (Col. 3:14)." — TAULER.

"And may God Almighty strengthen his little flock . . . against antichrist's clerks and helpers, and make them strong in rightful faith, hope, and charity, to seek truly the worship of Jesus Christ, and the saving of men's souls. . . . May Jesus of his endless might, endless wisdom, endless goodness, and charity grant to us sinful wretches this boon!" — WYCLIFFE.

"Faith is a living, well-founded confidence in the grace of God, so perfectly certain that it would die a thousand times rather than surrender its convictions. . . . Pray God that He may work faith in you; otherwise you must remain forever without faith, whatever fancies you may invent and whatever works you may be able to perform." — LUTHER.

"The second part of the gospel, then, is repentance: not that which takes place for a time, but that which makes a man who knows himself blush and be ashamed of his old life, for one reason because he is greatly dissatisfied and pained at himself, and for another because he sees it ought to be altogether foreign to a Christian to waste away



DR. McDOWELL'S BOOK "THE MEANING AND MESSAGE OF REVELATION" TO BE TRANSLATED INTO PORTUGUESE

Shown here are Dr. Edward A. McDowell, Jr., Professor of New Testament Interpretation, and Dr. Robert G. Bratcher, missionary to Brazil, discussing plans for making the book, "The Meaning and Message of Revelation," available to Portuguese students. Dr. Bratcher will make the translation from English to Portuguese.

in those sins from which he rejoiced to believe that he had been delivered." — ZWINGLI.

"If you wish to have a soul-winning church get your people to pray." — SPURGEON.

"And as I said, the guilt of sin did help me much; for still as that would come upon me, the blood of Christ did take it off again and again and again, and that too, sweetly, according to the Scripture. O friends! cry to God to reveal Jesus Christ unto you; there is none teacheth like him." — BUNYAN.

"How will you answer to our common Lord that you, sir, never led me into the light? Why did I scarcely ever hear you name the name of Christ? Why did you never urge me to faith in his blood? Is not Christ the First and the Last? If you say that you thought I had faith already, verily, you know nothing of me. I beseech you, sir, by the mercies of God, to consider whether

the true reason of your never pressing this salvation upon me was not this — that you never had it yourself." — JOHN WESLEY (to William Law, a Minister).

"What we need and must get is the divine power to change the human heart." — E. Y. MULLINS.

"Let us not forget that the evangelization of the world is not man's but God's enterprise. Jesus Christ is the leader." — JOHN R. MOTT.

"Evangelism means the conversion of people from worldliness to Christlike godliness. Conversion is absolutely fundamental, for without the awakening of a spiritual hunger, there is no hope for an individual, a society, a race, or a nation." — KAGAWA.

"Evangelism is the winning of men to acknowledge Christ as their Saviour and King, so that they give themselves to His service in the fellowship of His church." — WILLIAM TEMPLE.

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