

BAPTIST HISTORY

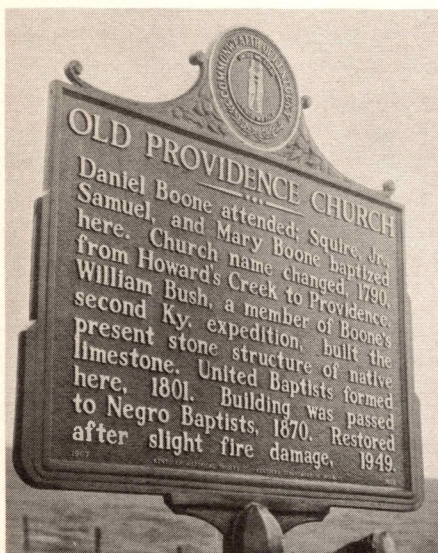
and

HERITAGE

Vol. VIII October, 1973

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No. 4



Providence Baptist Church, Clark County, Kentucky, formed in 1783, is representative of numerous early frontier churches organized in Kentucky. The congregation worshipped in this stone meeting house from 1793 to 1870. See article in this issue regarding discipline in frontier churches in Kentucky.



OLD STONE MEETING HOUSE - CLARK COUNTY, KY.

**BAPTIST
HISTORY
—
HERITAGE**

"A Southern Baptist Journal"

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PUBLICATION POLICY

1. Writers are urged to submit articles of general interest about Baptists and their history.
2. Inquiry should be made for a style sheet and instructions for preparing copy.
3. The editors seek articles that shed new light on old subjects as a result of scholarly research. No attempt is made to defend any "historic position" held by Baptists.

The policy is to let history speak convincingly.

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Editorial

PARTNERS TOGETHER

State Baptist historical organizations, the Historical Commission of the Southern Baptist Convention, and the Southern Baptist Historical Society are partners in a common task. Each has an important role in serving the history interests of Southern Baptists. Through both individual and cooperative efforts these organizations are helping to make Baptists more aware and appreciative of their heritage. They are encouraging Baptists to create accurate, comprehensive records of their work, to procure and preserve the materials of their history, and to utilize these materials to help Baptists understand their heritage and world mission.

The 36-member Historical Commission, SBC, has gained the support and assistance of multiplied hundreds of Southern Baptists by enlisting them as members of the Southern Baptist Historical Society, auxiliary to the Commission. The Commission also works closely with the state Baptist historical agencies which enroll hundreds of Baptists in the ongoing tasks of conserving and making known our Baptist story. The vital work being done by many of the state historical organizations is reflected in the "State Baptist Historical Reports" feature in this issue of Baptist History and Heritage.

INVOLVEMENT NOW

To involve now thousands of Southern Baptists as active members of the Southern Baptist Historical Society will do much to stimulate an awareness and appreciation of our Baptist heritage. The Society and the Historical Commission, SBC, both function upon the principle that Baptists must know their history in order to understand and appreciate their heritage and World Mission. In April of this year the Historical Commission and Society jointly launched a campaign to enlist 1,650 new members in the Society to increase the total membership to 2,500.

Members of the Society do much to help in locating, assembling, preserving, organizing, and making available the facts and materials of Baptist history. Members receive the Commission's quarterly journal Baptist History and Heritage and also The Quarterly Review. Annual membership, including these publications, is currently only \$4.00 a year, but it will increase to \$5.00 January 1, 1974, due to the rising cost of the two quarterly periodicals. Current members of the Society are encouraged to join in the campaign to enlist new members. See the back cover of this issue for awards which will be made for membership enlistment. --LEM

DISCIPLINARY PROCEDURES IN FRONTIER BAPTIST CHURCHES IN KENTUCKY

Charles William Deweese*

Church discipline occupied an important position in the life of frontier Baptists. This article will focus on the application of discipline in five frontier Baptist churches in Kentucky in the years 1800-60. The layout of this writing will be threefold: (1) to suggest some reasons why such a study may be profitable; (2) to present schematically the principles governing disciplinary procedure; and (3) to offer a critique of the theory and practice of discipline used by frontier Baptists.

The reasons for this study hinge on the objective of determining the hermeneutic value of church discipline among frontier Baptists for contemporary Baptists. The writer is keenly aware that church discipline is practically a nonexistent phenomenon in many Southern Baptist churches today. An obvious evidence of this fact is that inactive and nonresident members are fairly numerous. Thus, an investigation of disciplinary theory and activity among the frontier predecessors of modern Baptists can perhaps reveal some useful possibilities inherent in a recovery of discipline.

A gradual interest is arising in cultivating a renewal of congregational discipline. James Leo Garrett presented a bibliographical listing of sixteen articles on Baptist church discipline which were written between 1949 and 1961.¹ Later, Forrest H. Watkins offered a selected bibliography of writings on the same subject which appeared primarily in the 1960's.² Since there is an accumulating concern for church discipline among many Baptists, research into the strengths and weaknesses of frontier discipline may provide some guidelines and structure for a responsible appropriation of discipline into the current Baptist context.

The principle of selectivity required the writer to focus his attention on a small number of churches. Consequently, this study involved an examination of the minutes of five frontier Baptist churches in Kentucky in the period 1800-60. The minutes explored were those of the Burks Branch Church, the East Hickman Church, the Glen's Creek Church, the Mt. Tabor Church, and the New Liberty Church.

The Burks Branch Church was organized in Shelby County and was constituted on June 15, 1801. The East Hickman Church was constituted on June 15, 1787, as the Marble Creek Church in Jessamine County, but the name of the church later became East Hickman. The Glen's Creek Church was organized in August, 1801, in the Elkhorn Association in Woodford County. The Mt. Tabor Church was started in November, 1798, in the Green River Association. The

*Dr. Deweese recently completed the Th.D. degree in Church History at Southern Baptist Theological Seminary in Louisville, Kentucky.

¹James Leo Garrett, Jr., Baptist Church Discipline (Nashville: Broadman Press, 1962), p. 2.

²"Selected Bibliography for Church Discipline," Church Training, 2:33, January, 1972.

New Liberty Church was constituted on June 23, 1801, as the Baptist Church on the Twins in Gallatin County, but the name of the church later became New Liberty.³

The basic approach to the minutes of these churches was to scrutinize them inductively and to extract from them the operating principles which governed disciplinary procedure. This approach necessitated the use of numerous brief quotations from the primary documents as the means of validating with particularity the general principles being set forth. No attempt was made to give the correct forms for all the grammatical, orthographical, and punctuative errors in these quotations, simply because the errors were too abundant.

The business meetings of the five churches under study took place once a month on a designated Saturday. Since some of the church minutes did not indicate on which day of the month a meeting was held, and since some of the minutes did not have page numbers, the method of citation in this paper was to give the month and year of items referred to in the original sources. Occasionally, the month and the year did not appear in the minutes. When this was true, items were cited by use of the page number.

The following pages will attempt to show that Baptist churches on the frontier exhibited themselves as moral courts, that they sometimes used severe measures in their application of discipline, and that they showed spiritual concern for the offenders, if the offences were not too serious.

CHURCHES AS MORAL COURTS OF FRONTIER

William Warren Sweet was apparently the first scholar to designate the frontier churches at large as moral courts.⁴ Harold W. Brown later continued this emphasis by centralizing his attention specifically on the Baptists.⁵ Brown wrote that

early Baptist churches were in a very real sense moral courts. In all cases they supplemented, and in many cases superseded, the civil courts of the land. As the civil court was to society, so the ecclesiastical court was to Christendom. When the civil court dealt with delinquents, they were 'criminals' against the state; when the ecclesiastical court dealt with the same delinquents, they were 'sinners' against God.⁶

The nature of the frontier Baptist churches as moral courts found expression in the language, the extent, and the process of discipline.

Reflected in language of discipline. --Reading the minutes of the frontier churches was like reading the minutes of a courtroom drama. In recording the minutes of one discipline meeting, a church clerk used the words "case,"

³This information came from the initial, and mostly unnumbered, pages of the minutes. Hereafter, the Burks Branch Church will be cited as BB, the East Hickman Church as EH, the Glen's Creek Church as GC, the Mt. Tabor Church as MT, and the New Liberty Church as NL.

⁴"The Churches as Moral Courts of the Frontier," Church History, 11:3-21, March, 1933.

⁵"Baptist Churches as Moral Courts," The Chronicle, V:82-90, April, 1942.

⁶Ibid., p. 89.

"investigation," "acquitted," and "evidence."⁷ Other examples of this type permeated the minutes. A Mr. Robert Hindman was found "guilty" of deism.⁸ A man was blamed with the "crime" of beating his wife.⁹ An "accusation" was brought against a slave for beating his wife.¹⁰ A certain Sister Johnston had a "charge" placed against her for bad conduct.¹¹ A committee was appointed to "cite" a woman to church so that she could give account of an alleged charge against her.¹² A white man had a "complaint" leveled against him for seducing a Negro woman.¹³ One man was excluded from membership for "treating the church with contempt." Finally, another man was excluded for fleeing from the "justice" of the church.¹⁵

Reflected in extent of discipline. --Disciplinary matters so dominated church business meetings that the minutes often reflected nothing but case proceedings. The minutes portrayed the character of a docket of a civil court. For example, on the first Saturday in October, 1821, the New Liberty Church acted upon ten elements of business. Nine of these concerned discipline. Seven persons were excluded from the church. John Titus and Nancy Crowder were excluded for adultery. A slave girl named Franke and Nancy Spangler were excluded for fornication. A Mr. New and a Mrs. George were excluded for nonattendance. Walker Bond was excluded for fighting. In addition to these exclusions, a Mr. Sale gave the church satisfaction for the charges against him of being intoxicated and wishing to fight. Further, the charge against Sam and Thomas Johnson for bad conduct was referred to the next meeting. Finally, an unspecified charge against Harry Bonds was also referred.

Reflected in process of discipline. --The way that frontier churches executed discipline gave additional substantiation to the fact that they were moral courts. The actual process of discipline proceeded in the following manner. First, a charge would be brought against a person. If the charge involved a flagrant offence, such as fornication, the offender might be excluded immediately, whether he was present at the discipline meeting or not. Normally, however, if a person were charged with committing a less flagrant offence, such as being intoxicated, he would have the right, if he were present, to express sorrow for what he had done. If the church members were satisfied with his words of repentance, they would retain him as a member and drop the case.

Occasionally, a person would be reproved even if he were retained. For example, a man was charged with excessive drinking in one church. The church retained him but felt "that he should be Reproved. Brother Waller was appointed and went forward to Reprove him."¹⁶ Further, a church might retain a person but place him under censure rather than under reproof. This meant that he would still be a member of the church but would lose his membership privileges of voting and participating in the Lord's Supper. An example of this occurred when a certain Jane Reed was censured for telling lies.¹⁷

⁷MT, January, 1830.

⁹MT, February, 1802.

¹¹BB, August, 1818.

¹³BB, September, 1829.

¹⁵BB, March, 1847.

¹⁷EH, July, 1802.

⁸MT, November, 1801.

¹⁰BB, January, 1811.

¹²BB, September, 1818.

¹⁴NL, October, 1843.

¹⁶BB, May, 1823.

If the person charged with an offence were absent, an individual member or a committee of members would be appointed to "labor" with him and "cite" him to attend the next discipline meeting of the church. If the person refused to attend the next meeting and "hear the church," he would be excluded, as was evidenced by a rule of government in one church.¹⁸ If, however, the person would attend the meeting to which he had been cited, the church would listen carefully to any words of contrition he might utter. If he were sorrowful enough, he might be retained in full. If he were not adequately repentant, he would either be reprovved, censured, or excluded.

EVIDENCES OF DISCIPLINARY HARSHNESS

The strictness of frontier church discipline found expression both in the numerous exclusions from membership, along with the proportionately small number of restorations, and in special rules, resolutions, and motions of the churches.

Exclusion from membership. -- The reasons why persons were excluded from the five churches under study were the following: stealing flanneed,¹⁹ being a deist,²⁰ beating one's wife,²¹ telling lies,²² treating another person in an improper manner,²³ gambling,²⁴ using rough language,²⁵ threatening to kill oneself,²⁶ drinking excessively,²⁷ fighting,²⁸ living in adultery,²⁹ refusing to live with one's husband,³⁰ being "pregnant by whoredom,"³¹ striking one's father-in-law,³² cohabiting with a man other than one's husband,³³ refusing to attend,³⁴ dancing,³⁵ having a "hard spirit,"³⁶ moving from the state without applying for a letter of dismissal,³⁷ displaying bad conduct in a church meeting,³⁸ stealing hogs,³⁹ selling a Negro woman away from her child,⁴⁰ refusing to pay a debt of twenty dollars,⁴¹ attending a horse race,⁴² "refusing to hear the

¹⁸GC (1801-24), p. 4.

²⁰MT, November, 1801.

²²NL, March, 1802.

²⁴MT, April, 1802.

²⁶GC, August, 1803.

²⁸EH, December, 1803.

³⁰GC, October, 1804.

³²EH, July, 1805.

³⁴EH, November, 1805.

³⁶GC, January, 1807.

³⁸EH, December, 1807.

⁴⁰GC, August, 1808.

⁴²MT, March, 1812.

¹⁹EH, May, 1801.

²¹MT, February, 1802.

²³Ibid.

²⁵MT, May, 1802.

²⁷MT, November, 1803.

²⁹EH, May, 1804.

³¹MT, April, 1805.

³³EH, September, 1805.

³⁵EH, December, 1806.

³⁷BB, April, 1807.

³⁹EH, February, 1808.

⁴¹BB, October, 1811.

Church, "43 behaving disorderly toward one's master (referring to a slave), 44 "having been charged, convicted and punished by the sentence of a magistrate for having stolen a pot, "45 denying the faith and doctrine of the church, 46 misrepresenting persons in the church to the grand jury in the county, 47 violating the rules of the church, 48 playing cards and billiards, 49 taking out a lawsuit against another person, 50 participating in fornication, 51 "being caught in bed with another woman's husband, "52 stealing chickens, 53 joining the Campbellites, 54 defrauding a neighbor and absconding from the state, 55 concealing another man's slave, 56 "stabbing a fellow mortal, "57 allowing one's slaves to play the fiddle and dance in the kitchen, 58 murdering someone, 59 uniting with the Freemasons, 60 killing a neighbor's hogs, 61 joining another church without applying for a letter of dismission, 62 being "a single woman. . . in a state of pregnancy, "63 eloping with a man not one's husband, 64 "offering to bet on the election, "65 joining the Regular or Hard Side Baptists, 66 and joining the Presbyterians. 67

In addition to these specific reasons for exclusions, other more general reasons were imbedded in such word groupings as "immoral conduct, "68 "Conduct . . . Unbecoming Profesers of the gosple, "69 "unseamly behaviour, "70 and "gross immorality. "71

It is quite possible that dozens of other causes of exclusions could be found through examining the minutes of other frontier Baptist churches. For example, in the index to his volume entitled The Baptists, Sweet mentioned the following factors which resulted in disciplinary action in several churches whose records he explored: destruction of corner trees, erection of improper landmarks, quarreling, selling a sick horse, swapping horses, shooting for liquor, and intimidating slaves. 72

Further, an historical study of the Little Cedar Grove Baptist Church, apparently constituted in 1812 and believed to be the "oldest church building in

43CC, June, 1812.

45MT, June, 1815.

47BB, December, 1818.

49GC, May, 1820.

51NL, February, 1822.

53MT, April, 1830.

55NL, April, 1835.

57NL, September, 1839.

59GC, December, 1840.

61NL, October, 1843.

63MT, October, 1855.

65MT, September, 1856.

67MT, October, 1857.

69EH, December, 1801.

71EH, October, 1829.

72William Warren Sweet, The Baptists, "Religion on the American Frontier" (New York: Henry Holt and Co., 1931), pp. 642-43.

44GC, April, 1813.

46BB, August, 1818.

48BB, December, 1819.

50GC, November, 1821.

52MT, August, 1829.

54NL, August, 1834.

56NL, January, 1839.

58GC, March, 1840.

60NL, September, 1843.

62EH, April, 1844.

64MT, May, 1856.

66MT, September, 1857.

68MT, August, 1854.

70EH, February, 1802.

Indiana still standing on its original location,"⁷³ revealed the following causes of discipline: beating a man with a wagon whip, breaking the Sabbath by driving a team on a public highway, and marrying a man not a member of any church. One person was excluded for his belief in universalism.⁷⁴

Humphrey clearly demonstrated the scope of the moral offences treated by five frontier Baptist churches in Kentucky from 1781-1860. He studied the minutes of the Severns Valley Church, the Forks of Elkhorn Church, the Tate's Creek Church, the Long Run Church, and the Great Crossing Church. These churches dealt with a total of 1,636 offences during the time under consideration. The top ten offences dealt with were alcohol--258, neglect of church--228, evil speech--204, anger and contention--154, sexual offences--149, fighting--108, dishonesty and stealing--84, unapproved amusements--60, gambling--40, and desertion of family--39.⁷⁵ Of these 1,636 cases, 821, or just over one half, resulted in exclusion.⁷⁶

Humphrey also made some interesting observations based on his study of all the exclusions and restorations which occurred in all the churches of the Elkhorn and Salem associations. In the Elkhorn Association in the period 1788-1860, the number of exclusions was 3,652, and the number of restorations was 1,120. In the Salem Association from 1811-60, there were 2,247 exclusions and 388 restorations.⁷⁷ This meant that one out of every seventy-nine members was excluded from the Elkhorn Association each year, and that one out of every fifty-one members was excluded from the Salem Association each year.⁷⁸ The figures also show that only a small percentage of the persons excluded were ever restored.

Church rules, resolutions, and motions. --Churches often adopted special regulations which showed the severity of their discipline. Excessive drinking always elicited the rebuke of the church. This was even true in the early 1800's when social drinking was accepted as legitimate by practically all the frontier Baptists. Alcohol was so prevalent on the early frontier that the salary of ministers sometimes consisted partially of whiskey. Sweet's examination of the minutes of the Elkhorn Association revealed that the members of the South Elkhorn congregation pledged, along with other items, thirty-six gallons of whiskey to help pay the salary of their pastor, John Shackelford, in 1798.⁷⁹ At first, it was even acceptable for members to engage in the production of liquor. Opposition against such production arose in the 1850's, however, because of the increasing excesses in consumption and because of the rise of temperance movements. In April, 1855, the New Liberty Church passed the resolution that if any member was caught retailing liquor, ". . . it shall be considered sufficient cause for dealing with such offender." Thus, the changing mores of society found reflection in churches in the new attitude toward liquor.

⁷³ Dorothy Riker, "Founding a Frontier Church," *The Chronicle*, X:87, January, 1947.

⁷⁴ *Ibid.*, p. 91.

⁷⁵ James Edward Humphrey, "Baptist Discipline in Kentucky, 1781-1860," (unpublished Th.D. thesis), p. 290.

⁷⁶ *Ibid.*, pp. 104-105.

⁷⁷ *Ibid.*, pp. 291-95.

⁷⁸ *Ibid.*, p. 105.

⁷⁹ *The Baptists*, p. 37.

Statements against dancing were particularly numerous. One Baptist asked about the propriety of holding a public barbecue on his property for the purpose of dancing and making money. He also wanted to know if it would be acceptable for other Baptists to attend the amusements. The answer of his church was, ". . . we think it wholly inadmissible under any pretence what ever."⁸⁰ A second church passed a resolution on dancing which viewed it and similar amusements as "entirely incompatible with the christian profession . . ."⁸¹ Finally, a third church spelled out some other types of prohibited amusements. It viewed the playing of cards, checkers, and dominoes as "antisciptural and . . . incompatible with christian character. . . ." ⁸²

Churches were quite averse to having members move out of the community without applying for letters of dismissal. One church incorporated into its government a rule against this.⁸³ Another church adopted a motion with an even more forceful intent concerning the matter. It asserted:

In future all members that remove without the bounds of the church who shall not within twelve months after said removal, apply for a letter of dismissal, shall be no longer reported as a members, nor after that time can such letter be obtain, d without evidence, of their piety and good conduct during their absence.⁸⁴

There was an obvious concern that members regularly attend the discipline meetings. After a time of consultation on the neglect of certain persons to attend these meetings, one church decided that in the future if a member were absent from two of these meetings in succession, he would be required to inform the church of the reasons for his absence. If the delinquent member failed to do this, the church would send a member or a committee of members to cite him to the next meeting to be disciplined.⁸⁵

The churches constantly exhibited an intolerant attitude toward members who would file suits against each other in public courts of law. One church early established as a rule of its government "that church members carefully avoid going to law with each other on any pretence what ever."⁸⁶

Finally, the minutes often contained rather incidental statements which reflected the rigorous approach of the churches toward offenders. In one instance a certain Mr. Sulcer was excluded for being an habitual drunkard. Then the church clerk wrote that "with such the true disciples of Christ was forbidden to keep company or even to eat."⁸⁷

DEMONSTRATIONS OF CARE FOR OFFENDERS

Liston O. Mills has posited the thesis that among the frontier Baptists, Methodists, and Presbyterians who were located in the area west of the Alleghenies and east of the Mississippi between 1800 and 1850". . . discipline was related to pastoral care among these people as watchfulness and supervision."⁸⁸

⁸⁰BB, September, 1825.

⁸²NL, October, 1854.

⁸⁴MT, January, 1815.

⁸⁶BB, July, 1801.

⁸¹EH, January, 1845.

⁸³EH, November, 1825.

⁸⁵BB, March, 1833.

⁸⁷MT, January, 1816.

⁸⁸Liston O. Mills, "The Relationship of Discipline of Disciplinary to Pastoral Care in Frontier Churches, 1800-1850: A Preliminary Study," *Pastoral Psychology*, XVI:23, December, 1965.

In spite of the seemingly harsh character of frontier discipline, there were many ways by which the churches showed genuine care for the offenders. The minutes revealed general indications of concern, formal protection for offenders in the rules of decorum, and some evidence of preventive discipline.

General indications of concern. --A church would not accept at face value the charge of one member against another. If a person made a slanderous charge against someone and was unable to prove to the church that the charge was valid, it sometimes happened that the person making the false charge would himself be excluded. This happened to a man who was unable to authenticate his charge that another man "was guilty of an indelicate act with his wife, in a public manner"⁸⁹

In connection with this was the fact that a church would often examine charges quite closely, and if the charges were proven false, the church would completely exonerate the alleged offender. One one occasion a certain Mr. Newell levelled the following six complaints against John Conlees: (1) "indecent and indelicate joking and jesting with sister Harlow," (2) "hard dealings with Polly Newell," (3) "taking sister Thacker under dealing to prevent her from being introduced as an evidence between himself and Polly Newell," (4) "an indelicate touch of his wife in the presence of company," (5) "having said he once walk, d on a brier patch," and (6) "attempting to deceive bro. John Baugh,"⁹⁰ The church overruled all these charges because they could not be substantiated by evidence. The church said Conlees was in no way worthy of censure and should be completely acquitted.⁹¹

Further, a church would reaffirm its confidence in a member if charges brought against him were false. A Mr. Gray was charged with belonging to a secret organization. A committee appointed to talk with him reported the following to the church:

We now give it as our opinion that Brother Gray has done nothing worthy of church discipline and from Brother Grays statements we have all confidence in him as a Brother and a christian. . . .⁹²

A church would give careful attention to an accused person who would express sorrow for what he had done. If the repentance was satisfactory to the church, the person would not be disciplined. For example, a certain James Allen charged himself with keeping Mr. Stewart's knife too long and with using abusive language when Mr. Stewart took back his knife. Mr. Allen expressed public sorrow for what he had done, and this caused the church to retain him as a member without disciplining him.⁹³

If a person had been excluded from a church, he could be restored if he would give adequate satisfaction that he was reformed. There was no definite period of time that had to expire before a restoration could take place. In one church a man who had been excluded for intoxication was restored as soon as three months later.⁹⁴ In the same church another man was restored who had been excluded several years earlier.⁹⁵

⁸⁹MT, June, 1812.

⁹¹Ibid.

⁹³NL, September, 1804.

⁹⁵BB, April, 1840.

⁹⁰MT, January, 1813.

⁹²GC, December, 1842.

⁹⁴BB, July, 1830.

When a member made a charge against another member, the church would send an individual or a committee to "labor" with the alleged offender. The apparent implication of the laboring was to elicit an attitude of penitence in the person so that discipline would not be necessary. A Mr. Webster and a Mr. Baker had a disagreement over who owned a certain number of hogs. The church to which they belonged appointed a committee to "labor" with both of the men.⁹⁶

If a person charged with doing a wrong was absent from the meeting to which he had been cited, the church would not act on his case if it did not know the reason for the person's absence, unless the wrong was quite flagrant. A charge was made against Mallory Martin for using profanity and being intoxicated. He was cited to appear at the next meeting but failed to do so. Not knowing why he was absent, the church decided to prolong discussion of his case until the following meeting.⁹⁷ Often, if the charged person did appear at the meeting to which he had been cited, it was difficult to reach a decision about his case in one meeting.⁹⁸ In order to secure justice, the church would give his case several hearings.

Rather than simply exclude two persons unable to solve a personal quarrel, a church would sometimes seek the help of a neighboring church. In October, 1825, the Shelbyville Church requested help from the Burks Branch Church to bring about reconciliation between two members in the former. The Burks Branch Church responded by appointing a committee to deal with the problem.

Formal protection in rules of decorum. --The churches built into their systems of government certain restrictions against an unlimited and punitive application of discipline. These restrictions favored the potential recipients of discipline. One church had as a rule of government that all questions requiring a vote would be determined in favor of the majority, except admitting and excluding members.⁹⁹ Another rule of the same church, however, stated that a two-thirds majority was necessary before a person could be excluded.¹⁰⁰ A second church went even further and decided that a unanimous vote was required to exclude a member.¹⁰¹

All the churches agreed on the essentiality of following the guideline of Matthew 18:15-17 in dealing with matters concerning personal grievances. A member who would bring a charge to the church against another member without having followed this guideline would himself be disciplined. One church expressed its disdain for the spreading of evil reports but formulated a rule that when such a report did exist, a member should dutifully check into the matter and converse with the person against whom the evil report existed before he presented a charge to the church.¹⁰² A second church passed a resolution to the same effect.¹⁰³

A third church presented the matter even more forcefully in the following rule:

And if any member knows of any private offence committed by any members of this church & doth divulge it previous to labouring with the said brother according to the Gospel /he/ shall come immediately under the censure of the church.¹⁰⁴

One church exhibited an obvious pastoral concern in two of its rules governing disciplinary operation. One rule admonished the church "not to expose

⁹⁶NL, March, 1810.

⁹⁷EH, March, 1847.

⁹⁸Mills, The Relationship of Discipline. . . Frontier Churches, p. 28.

⁹⁹NL (1801-1838), p. 7.

¹⁰⁰Ibid.

¹⁰¹EH, October, 1801.

¹⁰²BB, September, 1824.

¹⁰³NL, December, 1844.

¹⁰⁴GC, (1801-1824), p. 6.

the infirmities of one another unless for the good of Zion, or in obedience to the laws of the land."¹⁰⁵ A further rule reminded the members "to bear reproof, and to reprove each other in Christian love, meekness and charity--as is commanded by the great head of the church."¹⁰⁶

Preventive discipline. --The discipline of the frontier Baptist churches was not just reformative; it was also preventive. The writer was able to isolate two positive evidences of this fact. To begin with, persons were not disciplined with no previous knowledge of what was considered right and wrong. Discipline played such a crucial role in the frontier churches that members were constantly being reminded of their responsibilities. To be sure, it was not possible to become a member of a church without producing evidence of one's faith and character. One church adopted the following rule:

That strict enquiry be made of all persons professing to unite in Membership of a work of grace on their heart to their principals of faith in the Doctrines of the gospel the uprightness of their lives Except Members from other churches who bring letters of Dismission from sister churches.¹⁰⁷

The second evidence was the discipline meeting in which a member asked a question about preventive discipline. The church responded to his question, and the matter was reported as follows:

What is the duty of a christian, when he sees his bro^r going into a quarrel or drinking to excess or in any of the like hurtfull snares anss^r we believe it to be the duty of a bro. in such a case to try to prevent with out violence while he sees any probability of success.¹⁰⁸

This concluding section of this article will attempt to show two things. First, it will try to demonstrate that members of frontier Baptist churches had a great respect for church discipline. Second, it will strive to delineate accurately the strengths and weaknesses of frontier church discipline.

RESPECT FOR CHURCH DISCIPLINE

The churches commanded respect for their discipline in the way that they claimed to possess both the power and the duty to employ discipline. The minutes of the Burks Branch Church were especially helpful at this point. This church established as the third rule of its government "that a gospel Church hath the power (or keys) . . . within herself to Exercise the discipline thereof."¹⁰⁹ Further, the same church adopted the rule that if some of its members heard a bad report against another member, ". . . it shall be the Duty of those Members . . . to see and converse with the Member against whom the Report is. . . ."¹¹⁰ Then, if the members who made the inquiry thought the case against the person to be serious enough, ". . . it shall be their Duty to Report it to the church for their attention."¹¹¹

An example of the fact that the churches felt a duty to use discipline was the way a church would sometimes take up the case of a wayward member of another church. Absolom R. Battenton was a member of the East Hickman

¹⁰⁵EH, November, 1825.

¹⁰⁷BB, July, 1801.

¹⁰⁹BB, July, 1801.

¹¹¹Ibid.

¹⁰⁶Ibid.

¹⁰⁸MT, August, 1807.

¹¹⁰BB, September, 1824.

Church, but he was teaching school and living in the vicinity of the Burks Branch Church. A complaint was brought against him by some members of the Burks Branch Church, and the clerk of this church was directed to send the following letter:

The Baptist Church of Jesus Christ on Burks Branch Shelby County Ky. to the Church at East Hickman Fayette County Sendeth greeting. Dear brethren it has fallen to the lot of some our body to detect a member of your Church who has been guilty of different crimes. The crimes having been committed within the bounds of our Church and at a distance from your and believing you are not willing to hold as a member of your body any who walk disorderly we therefore have taken up the case of Absolom R. Battenton (the offender) so far as to here the testimony in relation there to and send you the following as the substance of the same.¹¹²

A second evidence of the respect which members had for their churches' discipline was the fact that these members occasionally brought charges against themselves. A church usually looked with favor upon self-accusations, if they were accompanied by penitence. A Mr. Downan was allowed to keep his membership after charging himself with being drunk.¹¹³ In another instance a Mr. Joshua Baker placed a complaint against himself for encouraging a shooting-match. After he disapproved of his conduct, his church agreed to retain him as a member.¹¹⁴

If, however, a person charged himself with a wrong and his church was not convinced that he genuinely disapproved of his conduct, the church might exclude him. Consider, for example, the following:

Br^o. Samuel Simpson bro^t forward A Complaint against himself for Making too free with a Woman not his own Wife in Useing light conversation. The thing being Enquired into and he haveing Corrupt designs in view the Church have Excluded him.¹¹⁵

A final evidence of the respect which members had for the discipline of their churches was the fact that disputing members would sometimes submit to the decision of a committee appointed by the church. An example of this was the dissension between James Ford and B. P. Gray over the fact that the latter was a Freemason. Unable to settle their difficulty, they agreed to abide by the decision of a church committee. The committee listened to all that both men had to say and then exonerated Mr. Gray.¹¹⁶

There were probably two reasons why individual church members were willing to submit to the extra-legal action of the churches. First, the members tended to identify the voice of the church with the voice of God, and they had a fear of divine retribution. Thus, the mores of the people were given a religious sanction. Second, since the churches set the moral standards of conduct in the frontier communities, what the churches designated as sins were accepted as sins by members and nonmembers. Thus, condemnation by the church was condemnation by the entire community. To maintain his position among his neighbors, a person needed the approval of the church. Expulsion from the church was considered a disgrace in the eyes of all.¹¹⁷

¹¹²BB, September, 1829.

¹¹⁴NL, October, 1807.

¹¹⁶GC, December, 1842.

¹¹⁷William Warren Sweet, Religion in the Development of American Culture, 1765-1840, p. 145.

¹¹³MT, March, 1804.

¹¹⁵NL, July, 1811.

CRITIQUE OF DISCIPLINARY PATTERNS

Church discipline among frontier Baptists had both negative and positive features. This section will attempt to evaluate frontier discipline in terms of its strengths and weaknesses.

Negative features of discipline. --The frontier churches adhered to legalistic standards of morality. An action was either right or wrong. Thus, a negative ethic tended to dominate religious life. This ethical style resulted in a disciplinary theory which was characterized by the view that Christianity was more restricting than liberating. An obvious demonstration of this confining ethic was the fact that churches excluded members who participated in such seemingly innocent recreational outlets as playing cards, checkers, billiards, and dominoes.

The churches made no serious efforts to reclaim persons whom they had excluded from membership. The churches were apparently so preoccupied with the feeling that they should rid themselves of the morally weak that they failed to develop a responsible ministry to the persons whom they had expelled. If an excluded person wished to renew his status as a bona fide member, he had to take the initiative himself. This was likely the primary reason why only such a small percentage of those persons excluded were ever restored.

The churches were evidently less interested in applying spiritual therapy to individual moral problems than they were in maintaining corporate self-purification. The churches placed so much emphasis on preserving their institutional sanctity that they had little tolerance for individual deviations from the established norms. This suggested that the individual was of secondary significance in relation to the wider church context and that he had spiritual worth only as long as he remained morally in alignment with what the church considered sound. In speaking of the frontier Baptists, Mills correctly asserted:

The easy way in which they equated the welfare of the individual with that of the church tended to stifle individuality and to create conformity. It bred situations in which the group will was often considered superior to the individual will and in which individual deviations led to discipline.¹¹⁸

The churches did not have an adequate comprehension of the true meaning of sin.¹¹⁹ They equated sin with external acts. This concentration on visible sins of a carnal nature precluded any significant concern for sins of a higher nature. The more subtle sins received little attention in the disciplinary process.

Growing out of the weak concept of sin was a weak concept of the church. In its effort to keep itself holy by excluding undesirable members, the church failed to realize the sinful character of its members who did the excluding. For example, William Cole was a leader of the Burks Branch Church, for he often served as moderator of the business sessions. In August, 1813, he was partially responsible for having James Hughes excluded from the church on the charge of dancing. Then, in May, 1823, the minutes revealed that the church had to reprove Cole himself on the charge of being intoxicated. Finally, in April, 1830, the church excluded Cole because of further evidence of excessive drinking in his life. The church failed to see the ambiguity of the Christian life. It also failed to take seriously the doctrine of original sin.

¹¹⁸Mills, *The Relationship of Discipline . . . Frontier Churches*, p. 32.

¹¹⁹Humphrey, *Baptist Discipline*, p. 270.

The churches gave far more attention to the corrective, punitive, and remedial aspects of discipline than they did to the constructive, preventive, and therapeutic elements. Brown pointed out that in reference to such social sins as divorce, adultery, fornication, and bigamy, ". . . the guilty party could expect no leniency from the church and seldom did anyone escape even if he professed sorrow for his sin."¹²⁰ Consequently, there was a rather sizable failure to meet the pastoral needs of the people. When churches excluded members for such things as premarital pregnancies and other family problems, the churches intensified the problems of these members instead of bringing solutions to them.

Positive features of discipline. --The basic strength in the frontier Baptist approach to discipline was that the churches took discipline seriously. This was reflected in the abundance of disciplinary matters discussed in the minutes of the churches. Further evidence was the rule of government in one church which said that in business meetings disciplinary concerns were to be the first items to merit consideration.¹²¹ Frontier Baptists believed that church membership was a privilege which necessitated responsible moral living. To violate one's covenantal agreement with the church meant that a person had to be reminded of his duties by the church. Although the moral standards of the churches were quite legalistic, the intention of these churches to keep the moral integrity of all their members on a high level was commendable.

Another strong point of the discipline in frontier churches was that it "served as a practical corrective aid to some of the excesses of frontier life."¹²² The frontier was characterized by excessive drinking, gambling, fighting, and general lawlessness. It was in obvious need of moral restraint. Even though the number of churches was proportionately small in reference to the size of the frontier communities, the churches exerted an influence far greater than their number would indicate.¹²³ The churches, Baptist and others, "were an important--if not the most important--factor in maintaining decency and order in the average frontier community."¹²⁴

The frontier churches had a biblical foundation for their discipline. They relied heavily on Matthew 18:15-17. In some sense, the churches may have misinterpreted this section in Matthew. It is also possible that they may have confined themselves so closely to this one passage that they neglected other important passages. Still, their attempt to establish discipline on a biblical basis was significant.

Discipline was considered to be the task of the entire congregation.¹²⁵ Since there not many full-time pastors, the laymen had to be the disciplinary agents. Whole congregations examined potential church members, persons

¹²⁰Brown, "Moral Courts of the Frontier," p. 86.

¹²¹BB, p. 4.

¹²²W. Morgan Patterson, "Discipline in Baptist Churches and Culture on the Early Frontier," *Review and Expositor*, LXI:539, Winter, 1964.

¹²³Sweet, "The Churches as Moral Courts of the Frontier," p. 21.

¹²⁴Sweet, *Religion . . . American Culture, 1765-1840*, pp. 145-46.

¹²⁵Mills, *The Relationship of Discipline . . . Frontier Churches*, p. 34.

wishing to be restored to membership. Some churches required a unanimous vote of the congregation before a member could be excluded. It is not possible to condone the disciplinary measures which often resulted in an inordinate amount of embarrassment for the members being disciplined, but the genuine concern which members had for the moral well-being of each other was an excellent trait of frontier church life. The centrality of moral concern was a key element enabling the churches to have close fellowship.

Humphrey has suggested other points of strength in the discipline of Baptist churches in frontier Kentucky.¹²⁶ For one thing, discipline took place on three levels (reproof, suspension, and expulsion), depending on the seriousness of the sin involved. There was sincerity and love in much of the discipline that was administered. This was evidenced by the great patience used in giving some cases several hearings. There was much emphasis on the power of repentance and grace to purify a morally weak person. Finally, frontier Baptists strongly believed that the church could not be a part of the world even though it was in the world.

In light of the preceding critique of discipline in frontier Baptist churches, the following suggestions may be helpful for a contemporary understanding and application of discipline in Baptist life. (1) Church discipline has been an important feature of Baptist history and can continue to be a valid part of religious experience. (2) Discipline deserves to be recovered in those churches where it has come to be neglected. (3) Discipline must be taken seriously in order to be successful. (4) It needs to be constructed on a solid biblical and theological basis. (5) A punitive application of discipline must be precluded by the candid acknowledgment that all men possess a sinful nature. (6) The primary emphasis can best be placed on the preventive phase of discipline rather than on the re-formative. (7) Discipline should be used with therapeutic intentions and with the hope of redemption, or not at all. (8) Churches can best aid a person by helping him solve his problem and not by excluding him. Exclusions may still be necessary, however, in cases of deliberate hostility to the church and its spiritual welfare. (9) The primary focus can legitimately be on individual need and not on a superficial preservation of the sanctity of the church.

Southern Baptist Periodical Index—1972 (Nashville: Historical Commission, SBC, 1973). \$8.50. This comprehensive author and subject index to the 1972 issues of forty-eight periodicals is a reference tool which should be in the library of churches, agencies, and institutions. Volumes for 1965-71 are also available. Library discount makes these volumes available for \$7.70.

Index of Graduate Theses in Baptist Theological Seminaries, 1969-1971 (Nashville: Historical Commission, SBC, 1972). \$1.00

¹²⁶Humphrey, *Baptist Discipline*, pp. 266-68.

J. C. STALCUP: FATHER OF BAPTIST GENERAL CONVENTION OF OKLAHOMA

Bill Bruster*

Being called a "Baptist" was not a very clear denominational identification in Oklahoma at the turn of the twentieth century. At that time there were four Baptist conventions in what is now Oklahoma. In Indian Territory there was the Baptist Convention of Indian Territory which was cooperating with the Home Mission Society of New York, and the Baptist General Association cooperating with the Home Mission Board of the Southern Baptist Convention. In Oklahoma Territory there existed the Oklahoma Baptist State Convention which was cooperating with the Home Mission Board, and the Oklahoma Baptist Convention which was cooperating with the North.¹

It is easy to imagine the frustration that the man in the pew felt in trying to keep straight all the alignments of all the conventions with which his church was cooperating. Individuals in some churches had strong convictions about the convention with which their church should align. Some churches felt rather strongly about which convention they should support. Some associations were more concerned than others about their convention alignment. It was a delicate problem. God sent a layman to solve it. It was not altogether unique that a layman should be performing a task of such magnitude. Former Southern Baptist historian W. W. Barnes made the observation, "During the last quarter of the nineteenth century men, prominent in public life and in business in the United States, began to take an active part in religious affairs locally and denominationally."² Oklahoma Baptists were fortunate to have a man of the quality of J. C. Stalcup among them and it is interesting to see how he got to this new frontier.

BIOGRAPHICAL BACKGROUND

This layman's ancestry goes back to Holland when a Dutch steelworker came to the American colonies, either on the "Mayflower" or shortly thereafter. Because the immigrant wore a steel head covering he was called "Stahl-Kopf," which is German for "steelhead." In time the name became Anglicized as Stalcup. This immigrant's offspring, J. C. Stalcup, was God's gift to Oklahoma Baptists. It was Stalcup who lead the Baptists of Oklahoma from four conventions

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¹J. M. Gaskin, Baptist Milestones in Oklahoma (Oklahoma City: Good Printing Co., 1966), pp. 139-53.

²William Wright Barnes, The Southern Baptist Convention, 1845-1953 (Nashville, Tennessee: Broadman Press, 1954), p. 235.

to one convention with single alignment. It was this man who was the guiding force that made a single denomination of Oklahoma Baptists.

Moses and Nancy Stalcup had twelve children, the last of which was born February 20 1851, and given the name Joseph Cole.³ Moses Stalcup had a deep faith in God and instilled this in his children. Every one of the children became members of the Mount Pleasant Baptist Church near Athens, Tennessee. The influence of an almost ideal home environment evidently never left J. C. He had a deep respect for his parents and a warm love for his boyhood home. Stalcup attended a Baptist laymen's conference in Chattanooga, Tennessee, in February, 1913, and visited his childhood home for the last time. He described that experience:

I ran up to Athens, in the county in which I was born and attended service Sunday at old Mt. Harmony church . . . After the service wife and I drove over to the farm where I was born, and saw the old loghouse built by my father almost a hundred years ago--the largest log house I ever saw. As we walked through and around the old house and farm, a flood of fond memories filled my mind and heart of the many happy hours I spent there, and did not know how happy I was. When we turned and drove away, for the last time, quite likely, it was with a silent, but earnest prayer that God would help me to be a worthy son of the godly Father and Mother, who taught me, from my earliest recollection to love and serve Him.⁴

Stalcup was twice married. His first wife was the cause of his leaving Tennessee. Her parents moved to Kansas, and the young man in love could do nothing but follow. There they were married, but moved in 1872 to an Arkansas community about fifteen miles from Fort Smith. After teaching school for a few years, Stalcup moved his family to Fort Smith and became a deputy court clerk. He moved to Hartshorne and later McAlester, Oklahoma, where he entered private business.

MASTER DIPLOMAT

The two conventions in Indian Territory desired closer cooperation. At a meeting in Durant on September 6, 1900, they merged and formed the Baptist General Convention of Indian Territory. This convention was aligned with both Southern and Northern conventions and chose as its president the layman Stalcup. He said upon being elected:

I could not have been more surprised if he had said "you have been elected governor" for I knew nothing of organized religious activities, had never attended a convention in my life, and to be asked to become the president of a convention, especially of one, whose past was unsatisfactory to its constituents and for which the future seemed to hold so much of uncertainty, seemed almost absurd.⁵

³Encyclopedia of Southern Baptists (Nashville: Broadman Press, 1958), 11, 1293.

⁴Lena V. Stalcup, Life and Labors of Joseph Cole Stalcup (Oklahoma City: Baptist General Convention of Oklahoma, 1937), p. 17.

⁵Ibid., p. 38.

The two conventions in Oklahoma Territory likewise merged and formed one convention at Blackwell on October 11 1900.⁶ The new convention in Oklahoma Territory also voted to have dual alignment. These acts of unification were turning points in the Baptist life of Oklahoma. There was divided community and church life all over the state. The unifying conventions were the first positive steps taken in the life of Oklahoma Baptists.

In 1906 it became apparent that Oklahoma was about to enter the union as one state instead of two. There had been speculation that both Oklahoma Territory and Indian Territory would become states. In 1906 both Baptist conventions were scheduled to meet in Shawnee on the same dates. On Thursday, November 9, 1906, a committee headed by Stalcup came from the Indian Territory Convention with a resolution which was presented to the convention of Oklahoma Territory. The resolution encouraged both conventions to dissolve and form one new one. It was unanimously accepted by both groups, and the Baptist General Convention of Oklahoma was born. That first convention then elected Stalcup as its first corresponding secretary. There were differences to be settled, doubts to be dealt with, and suspicions to be calmed; but the Baptists of Oklahoma had found a man big enough for the job. The new convention was aligned with north and south so it was going to take a master in diplomacy to handle the job. Stalcup was that master diplomat! The new convention eventually voted to cooperate with the Southern Baptist Convention.⁷

EFFECTIVE ORGANIZER

Stalcup led the Baptists of this new state in setting up an organization big enough to challenge the people. He helped organize Sunday School work, B. Y. P. U. work, helped begin hospital work and child care work, supported the founding of Falls Creek Baptist Assembly, consolidated the schools, led the convention to single alignment with the Southern Baptist Convention, and set the feet of Oklahoma Baptists on the road to success.

A man who knew how to get things done, Stalcup was a good planner and a promoter. When he wanted anything done, he would go through the proper channels and then publicize. He wrote a weekly column in the Baptist Messenger and always pushed the next big event through his column.

This layman never had the opportunity for much formal education. He did manage to go to school long enough to get a teacher's certificate but had little other formal training. He was always interested in education. When he moved to Arkansas the community had no school, so he began one and became the teacher. When he became the corresponding secretary for the convention, there were several attempts being made by Baptists to sponsor a school. In 1901, Oklahoma Baptist College was begun in Blackwell but was never a real success, and closed its doors in 1913. While Baptists were halfheartedly supporting that college, another was begun at Hastings in 1907. But the Southwest Baptist College never got off the ground. In 1912, it was moved to Mangum and became the Western Baptist College, but operated only three more years. None of these schools was successful. After Stalcup became corresponding secretary he appointed an education commission and worked through them to get Oklahoma Baptists to support one school, the present Oklahoma Baptist University in Shawnee, which started classes in 1911.⁸ Stalcup continually urged Oklahoma

⁶*Gashin, p. 146-47.*

⁷*Ibid., pp. 146-51.*

⁸*Ibid., pp. 49-61.*

Baptists to support education. When asked in 1920 where the convention should place its emphasis in the coming year he replied:

We should by all means place the greatest emphasis for some years to come on our educational work, centered at OBU. . . . Unless we do this we shall find it impossible to hold our rightful place in the front rank of evangelical denominations in the state, or continue to be a strong, vigorous force in world-wide conquest.⁹

In encouraging the Baptists to give on education day he said in the Messenger, "I do sincerely hope that our churches will take this work of Christian Education on their hearts as never before and begin now to give to it, its rightful place in our thinking, praying and giving."¹⁰ He believed so strongly in Baptist schools that he said, "We can never take our rightful place as Baptists in this state without them."¹¹

COMPASSIONATE CHRISTIAN

Stalcup had a great capacity for compassion. While he was corresponding secretary the Baptist hospital in Muskogee was opened in 1909. He retired in 1916 because of poor health, but was asked to come out of retirement and become the superintendent of the Baptist hospital at Miami.

His compassion was even more keenly felt for children in need. The work with the orphans was probably the closest to his heart. This work was the most often mentioned in his column in the Messenger. His wife wrote a weekly article in the Messenger entitled "Orphan Home Corner." The oldest institution owned and operated by the Baptist General Convention of Oklahoma is the Baptist Children's Home at Oklahoma City, opened March 15, 1903, as the Oklahoma Baptist Orphans' Home.¹² The years 1911-15 were trying times in Oklahoma. Drought and depression spelled financial difficulties for Baptist causes. The Orphans' Home perhaps suffered the most. In 1916, Baptists thought they would have to close the home, so Stalcup became superintendent in order to keep it open. He pushed this work hard his last year as corresponding secretary. In almost every edition of the Messenger you could see his slogan, "Don't forget the orphans." Right after the state convention of 1912 Stalcup said, "We must not rest on the victories of the past, but begin at once to make preparation for the battles confronting us--the first of which is caring for our orphans."¹³ Near Christmas that same year he wrote, "Make the holiday season as bright and happy for our orphan children as you would if your gifts were laid at the feet of Him, whose birth we celebrate."¹⁴

EXCELLENT LEADER

Stalcup was a great man, and he was at his best when he was presiding at a convention. It was said of him, "He is a presiding officer who rules an assembly with common sense and good judgment rather than with parliamentary

⁹Baptist Messenger, October 10, 1920, p. 5.

¹⁰Ibid., December 4, 1912, p. 5.

¹¹Ibid., December 31, 1913, p. 7.

¹²Gaskin, Baptist Milestones . . . , p. 126.

¹³Baptist Messenger, November 20, 1912, p. 7.

¹⁴Ibid., November 27, 1912, p. 5.

technicalities. He knows the letter of parliamentary law, but rules an assembly with the spirit of it.¹⁵ He resigned as corresponding secretary in 1916 and was immediately elected president of the convention without a dissenting vote. He was reelected every year until 1922 when he moved to California to regain his health. Upon his election in 1921 he very cleverly remarked, "I take it that you have chosen me because you think I can render you service. I used to ask you not to elect me, but you did it anyhow and now I have decided to let you do as you please."¹⁶

Another wonderful ability which Stalcup had was that of being able to get people to cooperate. He succeeded in getting the two conventions in Indian Territory to unite in 1900, then got the two conventions in Oklahoma to unite in 1906, and succeeded in getting the Oklahoma Convention to align itself with the Southern Baptist Convention in 1914. One reason he had such magnetism at this point was his love of fellowship. When a Southern Baptist Convention was approaching, he would write the railroad, try to get reduced rates for the preachers, publicize in the Messenger how much it would cost, where the train would be stopping, and encourage the preachers to ride together on the train for the fellowship. He loved to attend conventions! While he was in California, he would write back at convention time and tell his brethren how he would like to be with them. One of the highlights of his life was attending the state convention in 1936 after a fourteen-year absence.

DECLINING YEARS

The stature of the man was seen at the spring commencement at Oklahoma Baptist University in 1936 when he was awarded the LL.D. degree. E. C. Routh said he watched Stalcup move his lips silently, in unison with the reading of Psalm 103 by President Raley. His mind was still strong and his devotion deep at eighty-five years of age.

He had to leave his beloved state in 1922 in search of health, but he came back in 1936. After attending the state convention in 1936, he was ready to join his departed brethren. His long and useful life came to an end on May 26, 1938, in McAlester. He was never ordained. When they suggested ordination to him, he replied that they might ruin a fairly good deacon and create a very poor preacher. It is very difficult to see how ordination would have added to the contribution that Stalcup made to the life of Oklahoma Baptists.

When Stalcup left for California in 1922, J. B. Rounds, former executive secretary of the Baptist General Convention of Oklahoma, said: "His going from our midst takes from Oklahoma for the present. . . one of the greatest religious statesmen of the day."¹⁷ When he left for heaven in 1938, Rounds said:

Dr. J. C. Stalcup stands among the Baptist giants of the world. His farsightedness has carried Oklahoma Baptists to their present glory. We who have borne his mantle since his day look back and thank God for the almost more than human accomplishments of our cause under his leadership. Dr. Stalcup is not a product of the schools. He is the product of the Holy Spirit's direction in a life that was submissive to his will.¹⁸

¹⁵Ibid., November 23, 1921, p. 2.

¹⁶Ibid.

¹⁷Ibid., June 14, 1922, p. 4.

¹⁸Gaskin, Baptist Milestones . . . , p. 269.

Changing Concepts of Vocation in Southern Baptist Foreign Missions, 1845-1973

Davis L. Saunders*

In July, 1973, the Marvin Givlers took up residence in Salisbury, Rhodesia. Givler, a retired businessman, arrived as a volunteer missionary to assume the bookkeeping and accounting responsibility for David Coleman, the treasurer of the Baptist Mission of Rhodesia, who was shortly to depart for a year's furlough in the United States. The following month the David Robertses were appointed as regular missionaries of the Foreign Mission Board to Zambia. Roberts was listed as a linguist in training and in special assignment. These are but two of a large number of "missionaries" sent by Southern Baptists into more than seventy-five countries to minister in the name of Christ. In brief spectrum, this article proposes to unfold the historical development of the concept of foreign mission service beginning at the organization of the Southern Baptist Convention in May, 1845, at Augusta, Georgia.

THE INITIAL PLAN

At the organizational meeting of the Convention, those present "Resolved, That the Convention appoint a Board of Managers for Foreign Missions"¹ Any detail in planning was left to the group of men chosen for each particular responsibility. The only direction that was given to them came in the address of the newly chosen president of the Convention, William B. Johnson, when he spoke of their concern for "Burmah and the Karens," for China, and for the needs of the continent of Africa.²

When the Convention met in its first session the following year, two views of fields of service claimed the attention of the messengers as the various committees of the Foreign Mission Board presented their recommendations to the entire body. The first, listed under "New Fields of Labor for Foreign Missions," was a resolution stating,

That whilst for the present it would be unwise for the energies of our Foreign Board to be diverted from China, and our contemplated mission in Africa; yet it is proper that they should direct their preliminary enquiries to other fields, and especially to Mexico, South America and Palestine, with a view to the future establishment of missions in those regions, if their means should justify it, and the providence of God should open an effectual door."³

From the experience gained by association with the China missionaries of the Triennial Convention, the chairman of the committee on the China Mission, Richard Fuller, implored the Board,

Send out as large a band of missionaries as possible, and with them, men qualified to become theological instructors to the Chinese candidates for the ministry; that, thus, your power may be increased,

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¹*Southern Baptist Convention Annual*, 1845, p. 14.

²*Ibid.*, p. 20.

³*SBC Annual*, 1946, p. 17.

and your efficiency, as well as economy, may be consulted, by large accessions of native talent and piety to the work of the mission.⁴

In the report of the committee, the advantages mentioned were that Chinese were already adapted in physical constitution social habits, and trains of thought to their own people, that Southern Baptists would not be able to furnish "a sufficient number" of missionaries for the task and, in addition, that these could be engaged at "small expense" to the Convention.⁵

In response to this challenge James B. Taylor, chairman of the Committee on Selecting Missionaries, advocated the sending of "a suitable individual to devote himself chiefly to the theological training of such native converts in China, as may be employed in the Christian ministry."⁶

In addition to this appeal, Taylor presented a resolution from his committee, "That it is expedient to send to the China field, as soon as possible, a Christian physician, who shall also be engaged in imparting the knowledge of divine truth."⁷ He noted, in addition, that "such an individual would secure ready access to all classes of society in China, and while remedies were administered to their diseased bodies, the heavenly panacea might be applied to their sin stricken souls."⁸

Thus the basic pattern of mission vocation was set in simple structure at these first two meetings of the Southern Baptist Convention. Missionaries were to be primarily evangelists and preachers, but the need was recognized for physicians and theological teachers to open doors and to expand the Christian witness of the missionaries.

An additional emphasis was made by the Board that did not evoke response in the years ahead as a pattern for further mission outreach. The concept of lay responsibility and involvement in a specific relation to overseas mission was couched in the formal terms of resolution, as follows:

Whereas, the law of Christ requires not only of his ministers, but of all his disciples, to bear a part in the great work of evangelizing the world; and as all may, according to their various circumstances, promote this great end and aim of true discipleship,

Resolved, That this Convention would regard with approbation, and with pleasure, the establishment at our several missionary stations of pious and intelligent merchants and mechanics, who, while they might pursue their respective occupations on their own responsibility, would, by their presence, example, and counsel, afford essential encouragement to the missionaries.

Resolved, That we respectfully invite the attention of our enterprising young brethren to this interesting and important matter.

In following the recommendations presented to it, the Foreign Mission Board reported in 1847 that Francis B. Johnson was appointed as a preacher and theological instructor and that he would be located in Canton as "a theological tutor."¹⁰ In addition, J. S. James was appointed the following year as a

⁴*Ibid.*, 1846, p. 10.

⁵*Ibid.*, p. 26.

⁶*Ibid.*, p. 15.

⁷*Ibid.*

⁸*Ibid.*, p. 26.

⁹*Ibid.*, p. 13.

¹⁰Foreign Mission Board, *Minutes*, 1847, p. 19.

"missionary and physician" to be located "at the new Shanghai station."¹¹ By the time of the meeting of the Convention in 1849, the sad report was given that James had died and that Johnson had been forced to return to the United States due to illness.¹² Thus the missionary force in China consisted of men simply designated as "missionaries," and the comment was noted that, "It is worthy of consideration, whether the ministers who remain may not be competent for some years to come to give theological instruction to the natives, without appointing any one specially to this duty."¹³

EARLY INSTITUTIONAL DEVELOPMENT

Two indications of the diversity that would emerge many years later in the pattern of missionary outreach may be found in the early days of the China missions. The Convention noted that "Sister Harriet Baker has gone to this position for the purpose of attempting the establishment of a school for female children. This is an experiment, the beneficial influence of which remains to be tested."¹⁴ Although the minutes noted Harriet Baker's school beginning in 1852, the following year she was forced to return home because of her health.¹⁵ The plan caught on rapidly, and a pattern was established that served for many years to come, with the conducting of day schools as a base for evangelistic operations and the establishment of boarding schools under missionary direction, usually by the wives or single lady missionaries.¹⁶

A second indication of the diversification was expressed by B. W. Whilden, serving on a station alone, who wrote, "If none else than a layman could be sent, he could take charge of the book department, &c., and I could thus be more useful."¹⁷

Meanwhile, the mission approach in Liberia and in Nigeria added several new dimensions to the Board's plan. With the appointment of Johy Day and A. L. Jones, both already resident in Liberia, two features can be noted. The first is that Negro missionaries were employed for many years, because of the judgment that they could more easily adapt to the living conditions in Africa than white missionaries. Also these men were often actively engaged in other businesses prior to and even after appointment. Day, upon receiving notice of his appointment, wrote:

My mercantile business I close, so as to commence unencumbered the first day of next month. The office of Judge I resign, and would immediately resign the office of superintendent of public affairs in this county, but without being consulted was elected Lieutenant Governor, and as I cannot resign that office without some little inconvenience to the people, I conclude to retain the office of superintendent.¹⁸

¹¹ *Ibid.*, 1848, p. 9.

¹² *SBC Annual*, 1849, p. 34.

¹³ *Ibid.*

¹⁴ H. A. Tupper, *The Foreign Missions of the Southern Baptist Convention* (Philadelphia: American Baptist Publication Society, 1880), p. 90.

¹⁵ *SBC Annual*, 1852, p. 14; and Tupper, *Foreign Missions . . .*, SBC, p. 93.

¹⁶ *SBC Annual*, 1851, p. 22; 1853, p. 33.

¹⁷ *Ibid.*, p. 29.

¹⁸ *FMB Minutes*, 1847, p. 22.

Schools were opened in each area, and became the method of missionary work in Liberia from its beginning until Southern Baptists withdrew support from the missionaries in the country in the retrenchment that followed the Civil War.

Thomas J. Bowen, first Southern Baptist missionary to Nigeria, in planning for expansion in Nigeria, not only saw the need for physicians and teachers, but also perceived that some form of industrial instruction had a valid place in missionary activity among the people of Africa. He wrote that "the art of reading is not more important than the art of working," and saw the need for "a little farm at each station" in order to effect "improvement of tools" and in the "mode of cultivation."¹⁹ Although unable to put his ideas into practice because health problems limited his years of service, he wrote:

It is true that preaching is our great and constant business in Africa. . . . The gospel is infinitely superior to all the rest; but for this very reason, I would have science, art, commerce, everything consecrated to the gospel as sanctified allies.²⁰

Following her husband's ideal, Mrs. Bowen, on January 2, 1854, recorded in her diary: "Commenced today to teach a little girl named Mocibi who was sent to us by her mother that she might learn to sew and read. . . . It shall be my delight to teach her."²¹ In the same month she "began a school with . . . servants, five in number, and five others employed as labourers during the week."²²

By 1876 a "day school" had been begun in Lagos, Nigeria, that William Joshua David, in 1883 and 1884, further developed into the Baptist Academy which is still in operation.²³ The same pattern was followed in China with several boarding schools, the oldest of which are the Pooi To school for girls begun in 1888, and the Pooi Ching for boys in 1889.²⁴

The Nigerian Baptist Seminary "had its beginning in 1897 with a small group of young Nigerian pastors who were taught the Bible by Charles Edwin Smith."²⁵ By 1904 a seminary was also opened at Hwanghsien in North China, as had the University of Shanghai with the cooperation of Chinese Baptists in Shanghai, the Northern Baptist Convention, and Southern Baptists.²⁶ At Recife, in North Brazil, a seminary was organized in 1902 and another at Rio de Janeiro in 1908.²⁷ By 1907, Southern Baptist missionaries had begun a seminary at Fukuoka.²⁸

After the turn of the century, Southern Baptist medical work became an important part of the missionary outreach. Jessie L. Pettigrew (later Mrs. W. B. Glass), the first trained nurse sent by Southern Baptists, arrived in Hwanghsien in 1902. She was related to the Warren Memorial Hospital there.²⁹

¹⁹*Ibid.*, 1852, p. 36; *SBC Annual*, 1853, p. 47.

²⁰*FMB Minutes*, 1854, p. 23.

²¹Ina N. Patterson, *Continent in Commotion* (Nashville, Tennessee: Convention Press, 1957), p. 41.

²²*Ibid.*

²³*Encyclopedia of Southern Baptists* (Nashville: Broadman Press, 1958), I, 467.

²⁴*Ibid.*

²⁵*Ibid.*

²⁶Baker J. Cauthen and Others, *Advance: A History of Southern Baptist Foreign Missions* (Nashville, Tennessee: Broadman Press, 1970), p. 92.

²⁷*Ibid.*, p. 248.

²⁸*Ibid.*, p. 95.

²⁹*Ibid.*, p. 91; *Foreign Mission Board News*, October 14, 1962.

By 1910, Southern Baptists had medical missionaries at seven stations in China. In addition, George Green, a physician, and E. G. MacLean, a dentist, had arrived in Nigeria.³⁰

EXPANDING CONCEPTS OF MISSION OUTREACH

The impulse for change generated in the first decade of this century swiftly heightened as a greater variety of missionary talent was involved in the program of Foreign Missions. Rosewell H. Graves was an example, being described as "preacher, teacher, writer and Bible translator, and medical doctor."³¹ So also was MacLean in Nigeria, who gave "his main effort to the establishment of an industrial school, which was later moved to Iwo," which school he headed for thirty years.³²

Trained nurses began coming in increasing numbers as well as doctors and teachers. Further specialization developed in the expanded mission thrust after the first world war. H. P. McCormick was appointed in 1920 for industrial work in Africa.³³ Others were found like Elizabeth Routh, a trained secretary and bookkeeper, who was "sent out as an assistant to Dr. George Green."³⁴

So the story goes, with missionaries sent to engage in publications, in book stores, in leper colonies, in schools, in orphanages, in good will centers, in a growing number of special vocations. Yet, little mention was made of specific tasks, nor were specialized categories listed for missionaries to consider as avenues of service during most of the first half of the century. Not until after the second world war was special note taken of prospects for using specialists who might not necessarily have the background of ministerial training thought normal for missionary appointment.

One of the first couples to receive appointment under a new concept of contract workers was the Buford E. Cochruns, who were sent to Nigeria in 1947 for two years.³⁵ Cochrum, with experience as a builder, was to be engaged in construction of mission residences and other mission buildings and to assist in developing a plan for raising standards in mission dwellings. The Cochruns stayed for three years instead of two and then returned for two additional three-year terms of service before completing their responsibilities at the task.

Another couple assigned to a special task at appointment was the Horace W. Fites, who were appointed to South Brazil in September, 1950, as contract workers in agriculture.³⁶ The Fites continue in this general assignment after twenty-three years.

The Donald L. Orrs were assigned in 1951 as "the first appointees to do fulltime music work on the foreign field, . . . in the new Baptist Seminary. . . in Cali, Colombia."³⁷ Their ministry in this field has been a continuing one.

³⁰ Cauthen, Advance, pp. 91-92; Patterson, Continent, pp. 41, 54.

³¹ Cauthen, Advance, p. 81.

³² Ibid., p. 147.

³³ Charles E. Maddy, Day Dawn in Yoruba Land (Nashville, Tennessee: Broadman Press, 1939), p. 144.

³⁴ Ibid., p. 195.

³⁵ Commission, VI:3, March, 1948, p. 91.

³⁶ Ibid., VIII:11 December, 1950, p. 348.

³⁷ Foreign Mission News, April 12, 1951.

These examples suffice to depict the trend of designated specialization which developed in missionary vocation related to the Southern Baptist foreign missions program at mid-century.

EXPANSION OF SPECIALIST MINISTRIES

In the intervening score of years, more detail has been added to the description of special talents and training for missionaries sought for service with the Foreign Mission Board. Glimpses of this development can be seen from three perspectives.

Missionaries serving in 1973 are categorized according to vocation. A recent survey reveals over twenty general categories, as follows:

Agriculture	16	Pilot	1	
Business Administration	61	Preaching	493	
Construction	4	Press	3	
Children of missionaries:		Publications and printing	56	
teaching and dormitory	11	Radio and television	31	
English language	51	Religious education	77	
Medicine	141	Secretary	21	
Education	317	Social work	29	
Music	60	Student work	43	
Men and boys' work	3	Veterinarians	1	
		Women's work	31	38

However, an extremely important fact is that in the general category of "preaching," 493 missionaries have been listed, indicating that at least one in three of the missionaries under appointment is currently engaged primarily in the ministry associated with evangelism and church development.

The diversity is shown also in the requests that are sent each year to the Foreign Mission Board by the missionaries on the field. Requests for 1973 included preachers and thirty-three other categories.³⁹ The most prevalent request, of course, was for preachers, with missions in fifty-one countries asking for strengthening specifically in this ministry. A request came from missionaries in twenty countries for added forces in the ministry to students and youth. Variety was the keynote, for included in the thirty-four were such designations as dietician, printer, linguist, engineer, and drama specialist.

Again, a summation of the stated needs for missionaries, as received from the missions, indicated that at least half of the requests were for preachers, and the others fell into the variety of categories as mentioned previously.

DEVELOPMENT OF SPECIAL CATEGORIES OF MISSIONARIES

Two new categories of missionary service have been developed within the last few years that lend themselves to further diversification in vocation for persons serving overseas. The first of these has been termed "Missionary

³⁸Foreign Mission Board Computer Printout. Some categories have been combined for brevity.

³⁹"Needed Now 1973," a pamphlet published by the Department of Missionary Personnel, Foreign Mission Board, SBC.

Associate." The Foreign Mission Board formalized this designation at its meeting in October, 1961.⁴⁰

Before the end of the year, Audrey Dyer was sent to Nigeria as a nurse and midwife, and shortly afterward the Galen Bradfords left for Japan where they were to serve as hostel parents for missionary children.⁴¹ The special needs met by these couples who are over thirty-five years of age at appointment and who serve where English is their basic language of ministry has been such that in 1973, in the eleven countries of Eastern and Southern Africa, twenty-four missionaries are serving as associates alongside 298 who are designated as "career missionaries."

A Foreign Mission Board news release, on July 19, 1964, noted that a new Missionary Journeyman Program "expects to have 50 single college graduates . . . overseas by September, 1965. . . ." These new missionaries were to be under twenty-seven and were to serve in English-language ministries for a period of two years. Response from the missions was such that a total of 130 requests were made for assistance by these young people, of which sixty-eight were given priority.⁴²

Again response was substantial from volunteers willing to serve. In 1973, in Eastern and Southern Africa, 298 career missionaries were supported by thirty-three journeymen.

Changes have been made in various details related to these two categories in their further development, and, in addition, several others are occasionally used in classifying unique ministries. Among these are "Special project physicians and dentists," who serve for one year; "Special project nurses," who serve for two years; "Medical-Dental Volunteers," who serve for a month or more; and other volunteers who serve from a month to a year according to the specific opportunity involved.

CONCLUSION

With the acceleration of diversification in the past half century, and with an awakening emphasis in Southern Baptist circles on "lay" responsibility in missionary outreach, no forecast of the possible trends of development could be certain. Nevertheless, two opposite and complementary principles may be pictured as presaging the direction of the changing concepts of vocation in foreign missions in the years ahead.

Increasingly, Southern Baptists, led by their Foreign Mission Board, will explore new, diverse, and exciting approaches to Christian witness outside of the borders of the United States, utilizing an infinite variety of skills in increasing involvement in a more widely conceived definition of the term "missionary." Such development, indeed, is well under way, led by the involvement engendered through the activities of William Eugene Grubbs, consultant on laymen overseas, Franklin Fowler, medical consultant, and Joseph B. Underwood, consultant in evangelism and church development.

The continuing task of missionaries, who are serving overseas in fulfilling the command of the Great Commission as enunciated by the Lord Jesus, relates

⁴⁰*Foreign Mission News*, October 11, 1961.

⁴¹*Ibid.*, December 15, 1961; April 12, 1962.

The Archives of Church and State

R. A. McLemore*

The Southern Baptist Historical Society and the Southern Baptist Historical Commission have a common responsibility for preserving the records of the heritage of their constituency and of disseminating the story of their accomplishments. The true story of the achievements of this great denomination must be based upon archival material. This paper is particularly concerned with the preservation of archival material of the church and the relationship of this program to state archives.

Church archival material, including that of Southern Baptist churches, is widely dispersed. Every church has its records of church meetings, deacons' meetings, committee meetings, church bulletins, church newsletters, and so forth. In many cases the records of the church organization have been carefully preserved and handed on from one officer to another. In some cases they have been considered the property of a custodian who has resisted efforts of the congregation to assure their passage to his lawful successor. This was true, for example, of the Salem Baptist Church, the first Baptist church established in Mississippi. As a consequence, only a portion of the records of that church are available today. In other cases, the records were kept in private homes where they often fell victim to the hazards of nature, such as fire, storm, or theft. In spite of the loss of many valuable records, church archives remain today one of the most abundant and most complete records of the past. The greatest restrictive influence on their use is their wide dispersion.

There was another factor that prevented scholars and the public from recognizing the importance of the church records. This factor stemmed largely from the doctrine of separation of church and state. There were many early historians who saw the Divine Hand guiding every action of the colonies and the United States government, but the dominant historical accounts centered upon political, military, economic, and social subjects. The influence and the part the church played in the shaping of the life of the people was consciously neglected or relegated to a minor position.

The importance of the church in the shaping of national life has been increasingly recognized in the twentieth century. A notable illustration of the increased emphasis placed upon the churches' contributions was the creation by the Society of American Archivists of a committee on church records in 1954. This committee began an active campaign of enlisting the leadership of various religious groups in the preservation of their records and of making available to scholars a bibliography of church records. Its activities have continued at an accelerated rate. Another illustration of nondenominational recognition of the importance of church influence is the writing of Max Weber, who linked the ideas of Protestantism with the rise of western capitalism, and of Robert N. Bellah who wrote on the influence of religion in the Japanese economy.

*Dr. McLemore, Mississippi member of the Historical Commission, SBC, and executive secretary of the Mississippi Baptist Historical Commission, was also director of Mississippi State Department of Archives and History when he delivered this paper at the Annual Meeting of the Historical Commission, SBC, and Southern Baptist Historical Society in April, 1973.

The religious denominations, including the Southern Baptists, made feeble efforts to preserve the records of their heritage. There was a recognition that if the church archives were to serve a significant purpose in the interpretation of the history of the nation they must be centralized for the use of scholars. In the case of the Southern Baptists, this resulted in the collection of significant quantities of source material by the seminaries and the colleges. There were many state historical societies organized for the same purpose. Adelia Hilman began gathering materials in 1885 and continued the program for a quarter of a century in Mississippi. The importance of her work and of many other laborers in the different states of the Southern Baptist Convention cannot be overestimated. They assembled source materials that would have been lost forever if it had not been for their dedication and their persistence.

The Southern Baptist Convention was relatively late in assuming some responsibility for the preservation of its history. There were efforts to preserve historical materials prior to the Civil War. It was not until 1922, however, when the Southern Baptist Convention appointed a Committee on the Preservation of Baptist History that official recognition of this important aspect of its work was given. This Committee ceased to function in 1933, but was reactivated in 1936. In that year the Committee on Resolutions proposed the reestablishment of the history committee, declaring, "There is no essential feature of our denominational life more neglected today than the study of Southern Baptist history."¹ The Convention adopted their resolution provided that a Committee on the Preservation of Baptist History be appointed "with instruction to recommend to the next Convention a program of action whereby Baptist historical materials may be assembled and made available for research, and whereby articles, books and courses of study shall be issued to the end that a just appreciation of the labors, the sacrifices, and the constructive leadership of our Baptist forefathers may be awakened among us, and the record of their achievements preserved to generations unborn."²

The need for public support led the Committee on the Preservation of Baptist History during the 1938 session of the Southern Baptist Convention to organize a historical society. The first meeting of the society was held May 13, 1938. W. O. Carver was named president and H. I. Hester, secretary-treasurer. The new organization agreed that its main purpose was to collect and preserve records of Baptist life. The Committee on the Preservation of Baptist History and the Southern Baptist Historical Society kept alive the spark that had been ignited for the preservation of Baptist history. Their labors resulted in the establishment of the Southern Baptist Historical Commission in 1951. The awakening interest of Southern Baptists in their history was contemporary with similar developments in other denominations and in secular life.

A very interesting development that was related to the awakening of the church in the preservation of its records occurred with secular depositories. Perhaps it was the influence of Professor William W. Sweet of the University of Chicago that was most responsible for this development. At any rate, Sweet began collecting source materials for the University of Chicago. This resulted in the accumulation of one of the finest nondenominational collections of church material in the United States. The influence of Sweet spread to numerous institutions of higher learning and to state archives. It is interesting to note that

¹H. I. Hester, *Southern Baptists and Their History* (Nashville: Historical Commission, SBC, 1971), p. 23.

²*Ibid.*, p. 28.

Mississippi State University was a pioneer in this movement. This land-grant college made a significant effort to accumulate complete records of all of the churches in the state. They sought the original records, if available, but if they could not secure originals they were content with microfilm copies. In this manner Mississippi State University, as a number of institutions of higher learning in other states, acquired a broad collection of materials relating to religious history.

The great Library of Congress, the National Archives, and the state archival agencies have been slower in developing their collections of church records. There are probably several explanations for this lack of interest, but certainly a primary one has been the concept that the principal responsibility of the secular archival agencies is the preservation of official records. There has been a marked change in this policy and a significant expansion of the activities of the various secular agencies in the acquisition of church records.

The activities of the Mississippi Department of Archives and History in the collection of church records are interesting and illustrative of what has been happening in other states. The first great impetus to the collection of church archives by the Mississippi Department of Archives and History, as well as many other states was the work of the Historical Records Survey instituted by the Works Project Administration in the late 1930's. This project was begun to provide employment for a number of competent students and researchers who found the economic climate of the 1930's exceedingly unkind.

The accomplishments of the Historical Records Survey Program were significant in several fields, especially in that of church archives, and gave a great impetus to the preservation of this vital group of records of American civilization. In Mississippi the work resulted in a mimeographed publication of 702 pages entitled "Church Archives." The publication lists 3,745 churches. It gives the name of each church, followed by the generally accepted date of its organization or establishment. "The inclusive dates and the type of vital statistics records are shown for each church, as well as the location of the records and the name of their custodian. The index is arranged alphabetically by the name of city or town."³ Although much of the information provided in this volume is outdated, the publication remains a standard reference work to church archives in Mississippi. Similar publications are found in most other states. These publications represent the first organized attempt of secular archival organizations to bring into a reasonable degree of availability these resources. I do not know of any one denomination that has made as comprehensive a survey of church archives.

One of the most active church groups in the collection of archival material is the Church of Jesus Christ of the Latter Day Saints (Mormon Church). Under the leadership of Andrew Jensen, who was appointed church historian in 1891, a program of research and collection of manuscript materials was instituted that resulted in a tremendous expansion of this aspect of the church's work. The impact and the relationship of the Mormon Church on secular archives may be illustrated in some measure by the relationship in Mississippi. The Mormon Church wanted to make microfilm copies of all denominational records available in the state and of certain local political records. The Mississippi Department of Archives and History was requested to make arrangements for microfilming teams to visit each county and to solicit the cooperation

³*Guide to Vital Statistics Records in Mississippi, Volume II, Church Archives, iv.*

of local officials and of denominational groups. The department undertook this assignment and was compensated for its endeavors by receiving complimentary copies of over four thousand rolls of microfilm, or more than six million pages of manuscript material. This tremendous volume of source material will be of great benefit to the Mormans, but it will be of even greater benefit to the Mississippi Department of Archives and History, for the department acquired source material that was far beyond its financial resources. The project in Mississippi covered more than two years of activity and cost the Mormon Church more than one hundred thousand dollars.

It should be pointed out that one of the difficulties in getting microfilm copies of church records is the lack of understanding of local church officials of the value of this program. In the work the Mississippi Department of Archives and History conducted in the eighty-two counties in the state with church groups, it was found that notices in the local newspapers and letters from the director of the department to local churches produced minimum results. The only successful way to get microfilm copies of local church records is to make personal contact with the custodian of the records and explain the advantages which micro-filing of the records would provide to the church and to the scholarly world.

There is another area in which cooperation between secular and church archival organizations is becoming prominent in Mississippi, as well as in other states. Secular agencies have developed staff, buildings, and resources that enable them to offer excellent services in preserving and making accessible archival materials of all types. In several church groups in Mississippi, the resources available for the preservation of the church archives are inadequate to provide proper storage, preservation, and utilization of the records. Several of these churches have made arrangements with the Mississippi Department of Archives and History for the handling of their archival material. This arrangement has obvious benefits for both parties.

The ability of a state agency to provide technical resources may be an aid to church archives. Important among these resources are microfilming, photostating, laminating, and collecting of records. In the case of the Mississippi Department of Archives and History, the department will microfilm church records without cost for any denominational organization with the understanding that it retain the negative and a positive copy. The church archival agency may acquire a positive copy of the church records at the cost of the print. This state agency is also in a position to provide photostating and laminating services to church archival agencies. The Mississippi Department of Archives and History uses its representatives to seek out church archival material. The personnel and travel funds to support this activity are frequently unavailable to church archival agencies.

The activities of secular agencies in the acquisition of church historical materials has been matched by intensification of efforts on the part of the different denominations. A dramatic illustration is the work of the Southern Baptist Historical Commission. The archival material which it has accumulated in the few short years of its existence almost staggers the imagination. In a report dated December 20, 1972, the Commission said,

Through the procurement and preservation of Baptist materials in its research center, Dargan-Carver Library, the Historical Commission is providing in one central repository the resources needed for the study of Baptist history and heritage. In pursuit of

its effort to procure a physical copy or photocopy of everything written by or about Baptists, the Commission has located, procured, and placed in its historical library over 18,145 books; 9,592 volumes of periodicals; 47,630 annuals of Baptist associations and conventions; 305 manuscript collections containing 133,992 items; 1,700 recordings; over 3,000 photographs, films, and filmstrips; 4,800 pamphlets; thousands of church histories and brochures; and other materials. By means of microfilm the Commission has procured thousands of rare books, manuscripts, periodicals, annuals, and other materials related to the life and work of Baptists. Baptistiana procured by the Commission on microfilm alone now totals almost 9,000,000 pages. This Southern Baptist research center is now one of the largest and most complete denominational libraries in the world. Its resources make it possible for Baptists to study every facet of their life and work, and thereby understand more fully their heritage. Southern Baptist program leaders and other individuals are utilizing the resources of the Historical Commission's library. Many of these materials would not be accessible for study and research had the Commission not assured their preservation for the denomination. This represents one of the most significant achievements in the archival area of any church denomination.

The intensification of activity in the archival field of church history by denominational and secular organizations raises the question whether the harvest has been reaped and the goal achieved. It requires only limited investigation to reveal that far more remains to be done than has been accomplished. Although the archival collections have grown immensely in the last half century, there are untold amounts of material that remain to be gathered together. The collection of the records of denominational agencies has hardly been touched. A very few of the records of the individual churches are available in central depositories. The personal files of prominent denominational leaders are largely an untouched resource. The exploitation of oral history is in its infancy. A good photographic collection is a necessity. A program of research and publication must be promoted. These are just a few of the areas that are crying for increased involvement and support by Southern Baptists.

One of the most sensitive areas in the support of a historical program is that of finances. The Southern Baptist Historical Society and the Southern Baptist Historical Commission are composed of people who are knowledgeable regarding the importance of history resources in furthering the interest of the denomination. This group must take upon itself a large share of the responsibility for acquainting fellow Baptists with the necessity for undergirding a historical program with adequate financial support. This is especially imperative at the present time when the denomination has an opportunity to make giant strides. As the denomination moves forward it must not be handicapped by the lack of information regarding its past.

Sidelights on Florida Baptist History

The Winter Assembly at Umatilla and a Connection with the Assassination of President Lincoln

Rollin S. Armour*

This paper deals with two events. One of them is a direct part of Baptist history in Florida but is also related to Southern Baptist history generally. This is the case of the establishment of a winter assembly grounds near the town of Umatilla in central Florida in the late 1920's. The other relates to the assassination of President Lincoln. One of the men convicted for having a part in the assassination plot was the son of a Florida Baptist pastor, and it is in that indirect way that there is a connection between Florida Baptists and that unfortunate event.

These two incidents are recounted here partly because of their inherent interest, but also because they illustrate a point, namely that historical research that one stumbles upon more or less accidentally, at least not by pre-planned choice, can sometimes provide as worthwhile, even more worthwhile than planned research. Both incidents came to my attention through outside inquiries; thus they might be called cases of how a curator can learn history by accident!

WINTER ASSEMBLY AT UMATILLA

The first began when P. V. Nelson, of Eustis, Florida, called at my office to confer about his plans to write a history of the Lake County Baptist Association in central Florida. Nelson explained that the officers of the association were interested in the project, that he was willing to do the research and writing, and that he felt the association would finance the printing. He proved to be right on all three counts, and about two years later after much work on the part of many, particularly Nelson, the volume appeared in print.¹ As the writing was being done, I helped in several ways from time to time as I was called upon. Then one day Nelson asked if I knew anything about the "Winter Assembly" at Umatilla, a town in the Lake County Association. I did not, but when I began looking into it, I found a story that is an interesting sidelight on Florida Baptist and Southern Baptist history.²

*Dr. Armour was curator of the Florida Baptist Historical Library, professor of religion at Stetson University in Orlando, Florida, and president of the Southern Baptist Historical Society when he presented this presidential address at the annual meeting of the Society in April, 1973. He is now professor and head of the Department of Religion at Auburn University, Auburn, Alabama.

¹P. V. Nelson, Forty Fruitful Years: A History of the Lake County Association of Baptist Churches, 1924-1964 (published by the Lake County Baptist Association, 1965), n.p.: n.d.

²A slightly more detailed account of the story compiled by the writer is to be found in Nelson, pp. 225-31.

A group of Baptists in Lake County had founded an assembly grounds near Umatilla in the late 1920's with the thought that Baptists might have a winter assembly at Umatilla to parallel the summer assembly at Ridgecrest. It seems that the project was conceived in the mind of Hugh W. Rowe, a young businessman in Umatilla.³ In 1925 or 1926, he discussed the possibilities of such an assembly with George Griffin, an evangelist from Washington, D. C. Griffin, who was spending the winter in Florida that year, had already considered such a plan and encouraged Rowe to act on his idea. Rowe had already achieved notable success in his business ventures, and was in a position to offer the land for such a program. The two men proceeded to contact the prominent Baptist figures of the county and soon formed a committee. The group appeared before the Florida Baptist State Board of Missions to discuss Rowe's offer of one hundred acres of land just north of Umatilla. The Florida Board was impressed by the proposal and approved it, thereby encouraging the committee to go to the Education Board of the Southern Baptist Convention and its corresponding secretary, J. W. Cammack.

Cammack needed little persuading. He had already been instrumental in establishing a summer grounds at Ridgecrest and had hoped for a similar arrangement to provide for winter assemblies. In fact, he was later quoted as saying, "The original idea of the promoters of the 'Summer Assembly' in Western Carolina, was to have eventually a 'Winter Assembly' in Florida."⁴

Cammack promptly visited the site in Umatilla, inspected it, and pronounced his full endorsement of the plan. Rowe then made, through the Education Board, a formal offer of the land to the Southern Baptist Convention specifying that it was to be used as a winter assembly grounds.

The Education Board looked favorably upon the offer but felt that the usefulness of the land would be increased greatly if a nearby lake and another fifty acres of ground could be included. H. R. Kendall, of Chicago, W. N. Shrouse, of Umatilla, and J. D. Shrouse, of Eustis, gave the lake and its land; and when Rowe added thirty more acres, the total stood at the requested one hundred and fifty acres. After further discussion, the Board was able to get the committee to agree to raise at least \$75,000 toward equipping the grounds.

The campaign for funds was begun. Baptists of Lake County were contacted, and members of other denominations joined in the campaign. The Chamber of Commerce, Kiwanis, and Rotary were enlisted in support on the basis that the assembly grounds would provide a strong moral and spiritual influence in the state. The campaign was remarkably successful. By the end of June, 1926, six months before their deadline, they reported that \$97,000 had been pledged; and by the end of October, \$50,000 of this was in hand, all without soliciting outside Lake County.⁵ Rowe himself had given \$5,000 in cash and had donated more lots which were expected to bring another \$50,000.

³Many of the facts about the establishment of the assembly grounds are found in Henry W. Battle, "The Story of the Florida Baptist Winter Assembly," *Florida Baptist Witness*, June 24, 1926, pp. 7-8. There is also an account in *The Umatilla Tribune* of June 11, 1926.

⁴*Florida Baptist Witness*, July 8, 1926, p. 4.

⁵*Ibid.*, October 28, 1926, p. 4.

The request of the Board had been met, and the transfer of property took place, with the provision that the project would be wholly self-supporting.⁶ The budget of the Southern Baptist Convention was already strained and could accept no more liabilities.

The Board then announced its hope of having an assembly that winter. Their hope was fulfilled. By the first of the year Cammack had let the contracts for the construction of an auditorium and cafeteria as well as other smaller buildings. Six weeks later he returned to find that the builders had completed an auditorium which would seat twenty-five hundred persons and a cafeteria with a large dining room. With these facilities available, leaders made arrangements for the first "Assembly and Chataqua."⁷

The assembly opened on February 23, 1927, on which day the grounds were dedicated. The principal dedicatory address was given by E. Y. Mullins, president of Southern Baptist Theological Seminary. He was followed in the afternoon by J. W. Martin, governor of the state of Florida. The meetings covered three weeks and presented an impressive array of speakers, including Lincoln Hulley, president of Stetson University, President Murphree, of the University of Florida, and Ellis Fuller, then of the Home Mission Board. Even Billy Sunday was present to preach once, and the famed evangelist Jacob Hartenhaus also spoke.⁸

The first winter's series was quite a success. On several occasions there were between two and three thousand persons in attendance, and more than once the big auditorium filled to overflowing. Meanwhile, the property itself had been increased to 190 acres, and lots were being sold to individuals for private cottages before the assembly ended.⁹

Before the year was out, Cammack had been succeeded at the Education Board by Rufus Weaver, who took over the assembly work. The attempt was made to secure George W. Truett as featured speaker for the second assembly,¹⁰ but the plans were not successful. On February 5, 1928, the second winter assembly got under way with Weaver in charge. Carter Helm Jones was the principal speaker. The assembly again lasted three weeks, the first week being devoted to the Sunday School, then the Baptist Young People's Union, and finally the Woman's Missionary Union. A notable feature of the assembly was that the Southern Education Conference met on the grounds at the same time.¹¹

The arrangements for planning and conducting the assemblies were soon changed, however. At the Southern Baptist Convention in May, 1928, the Education Board reported that an agreement had been made with the Florida Baptist Convention whereby Florida Baptists would operate the assemblies. The agreement was bound by a two-year lease.¹² The reason for the change was not given in the report.

The third assembly began on February 17, 1929, under the direction of W. W. Willian. In his account of the plans, he noted that the hotel formerly used for accommodations (and built by Rowe) would not be open for the coming

⁶*Southern Baptist Convention Annual*, 1926, pp. 412-13.

⁷*Florida Baptist Witness*, February 10, 1927, p. 4; March 3, 1927, p. 3.

⁸*Ibid.*, March 3, 1927, p. 3; March 31, 1927, p. 12.

⁹*Ibid.*

¹⁰*Minutes of the Lake County Baptist Association*, 1927, p. 4.

¹¹*Ibid.*, January 12, 1928, p. 2; February 2, 1928, p. 2; March 1, 1928, p. 2.

¹²*SBC Annual*, 1928, p. 382.

session, nor would meals be served on the assembly grounds.¹³ A later report of the meetings indicates that there was considerable support for the assembly from members of other denominations, especially Presbyterians and Methodists.¹⁴

At the Southern Baptist Convention of 1929, the Convention's Executive Committee, the legal successor to the Education Board, reported that a mortgage of some \$12,000 was outstanding on the property, a fact which seems not to have been made public before.¹⁵ A year later, a more precise report revealed that the mortgage was then a little over \$9,000.¹⁶ Thus the Convention was now saddled with a debt, even though the agreement had been that such would not take place. By then the two-year lease with the Florida Board had expired, but the Committee was hopeful that Florida Baptists would renew it, as in fact they did.

Meanwhile, the fourth assembly had been held, again under W. W. Willian's leadership. The meetings ran from February 9 through February 18, 1930, and were highlighted by the appearance of George W. Truett who spoke at the closing session.

Willian planned a fifth assembly to be held in 1931, but the depressed economic conditions of the country made postponement necessary.¹⁷ Report was made of this at the Southern Baptist Convention that spring. It was also noted that the assemblies had all been self-supporting through their freewill offerings and thus had not in themselves been any expense to either the Southern Baptist Convention or the Florida State Board of Missions.¹⁸

In 1932 the fifth assembly was held, but it lasted only a week, February 14-21. M. E. Dodd was to be the main speaker, but he was unable to appear; local men were called on to take his place. No meals were served on the assembly grounds.¹⁹

This was the last assembly to be held. With it the program came to an end. At the 1933 Southern Baptist Convention the Executive Committee reported that Florida Baptists were financially unable to hold an assembly and that the Committee itself felt it would be unwise to spend money for such a purpose at the time.²⁰

The same report was repeated in 1934.²¹ At the 1935 session the Executive Committee suggested that the property should be used for its intended purpose or else be disposed of. They expressed their intention of conferring with the Florida Baptist State Board of Missions concerning it.²² By 1936 a special committee had been formed for this purpose.²³

By the time for the Convention in 1938, the decision had been reached. For lack of funds no assembly had been held since 1932, and for the same reason the buildings had been allowed to deteriorate. Since the land was not actually being used for religious purposes, it was subject to taxation and was, therefore, a definite liability. Thus it was decided that some disposition should be made of the property. Most of the money used in the capital expenses had come from Lake County and neighboring counties, and it was felt that ownership of the property should be kept as near there as possible. The special committee thus

¹³Florida Baptist Witness, February 14, 1929, p. 7.

¹⁴Ibid., February 28, 1929, pp. 7, 10. ¹⁵SBC Annual, 1929, p. 66.

¹⁶Ibid., 1930, p. 85.

¹⁷Florida Baptist Witness, February 5, 1931, p. 11.

¹⁸SBC Annual, 1931, p. 32.

¹⁹Florida Baptist Witness, February 4, 1932, p. 2; February 25, 1932, p. 10.

²⁰SBC Annual, 1933, p. 56.

²¹Ibid., 1934, p. 41.

²²Ibid., 1935, p. 27.

²³Ibid., 1936, p. 70.

recommended that the land be deeded to Stetson University. Their recommendation was approved by the Executive Committee and the transfer was accomplished.²⁴

The property was not used thereafter. Stetson held it as long as possible, hoping that good use could someday be made of it. But once again the tax problem arose, and the asset became a liability. Denominational use of the land became less and less likely, and in early 1961 the sale and transfer of deed was completed.

The story presents an interesting occurrence in Southern Baptist life, for it was an almost successful attempt to develop a winter "Ridgecrest." Even more, it tells of the unusual imagination and initiative of a group of Baptists in Lake County, Florida. The project began with them, and was brought into being almost wholly through their financial support. The efforts of J. W. Cammack were important, of course, and he provided the necessary leadership at the denominational level. The burden of the work, however, was done by Lake County Baptists.

The cause of the project's failure is easy to determine, at least on the surface. The assemblies began just before the depression hit, and when it came, the blow was too much. Had they been established earlier, they might have survived. The critical question is why the change was made from a Southside program to only a state program. Were disagreements over policy the problem? Did the original donors dislike the way the Education Board handled the assemblies? The official reports do not reveal the answers. Perhaps it was a simple matter of choosing between Ridgecrest and Umatilla. Two such assembly grounds may have been considered too much to keep up at the time. It is clear, though, that once the denomination withdrew active support from the program, it began to falter. Florida Baptists alone were unable to give it the support needed for success.

ASSASSINATION OF PRESIDENT LINCOLN

My acquaintance with a sidelight on Florida Baptist history that relates to the assassination of Lincoln came about through a letter which requested biographical information on two Baptist ministers, a Rev. George C. Powell and a Rev. Louis Paine (or Payne). I found nothing on Paine, but I located a biographical sketch on Powell. He was born in Georgia in 1809, was baptized in 1828, and was ordained in Alabama in 1847. He served as a pastor both in Georgia and Florida and in the year 1871 reorganized Bethel Baptist Church in Orlando, the predecessor of the present First Baptist Church, Orlando, one of the most prominent and influential churches in Florida.

Shortly after sending this information to the inquirer, I received a letter from Vaughan Shelton who said that he was the person behind the inquiry. Then he explained the reason for the request: He was doing research on the assassination of Abraham Lincoln, and Rev. Powell's son, Lewis Thornton Powell, was one of the eight persons convicted of having participated in the assassination plot.

Young Powell had been a soldier in the Confederate Army, a member of the Second Florida Regiment. He served in Virginia for a time, then fought at Gettysburg where he was wounded and made a prisoner of the Union forces. He

²⁴*Ibid.*, 1938, p. 36. This was the year that a report was made concerning the erection of a new and larger auditorium at Ridgecrest.

later escaped imprisonment and served with Mosby's Rangers, a Confederate guerilla unit.²⁵ During the last months and weeks of the war he appeared in Washington, Baltimore, and New York, concealing his identity by the use of various pseudonyms. There is evidence that under the name of Louis Paine he took an oath of loyalty to the Union and received an official parole in early 1865.²⁶ Meanwhile, he had become acquainted with John Surratt, one of the instigators of the assassination plot, and through him met John Wilkes Booth.²⁷

The group first developed a scheme to capture President Lincoln and several members of his cabinet, take them to the Southern lines and effect a ransom or even a compromise from the Union government. This plan failed when they stopped the Lincoln carriage on March 16, 1865, only to find that Lincoln was not in the carriage.²⁸ When Lee surrendered on April 9, the group then decided to murder President Lincoln and several others, including Vice-President Johnson, General Grant, and Secretary of State Seward. Booth, of course, chose Lincoln for himself and succeeded in the murder. Powell was to kill William Seward, the secretary of state. He gained entrance to Seward's home, attacked Secretary Seward and others with a knife, but failed in his intention of killing the secretary. Powell escaped and was arrested a few days later. He sat through his trial quietly. He was fairly active while in prison and even won the admiration of his guards. On the fateful day he accepted his execution calmly.²⁹ The date was July 7, 1865.

When arrested, Powell gave his name as Louis Paine, the name he had evidently been using for some time; but in the course of the inquiry he confessed that his true name was Lewis Thornton Powell.³⁰ After the authorities learned this they notified his father, George C. Powell, of Lewis' predicament; but by then it was late May, and even then, for some reason, the letter did not arrive at Live Oak, Florida, where Powell lived until July 6. The following day Powell went to Jacksonville to catch a train for Washington only to learn from the newspapers in Jacksonville that his son, Lewis, had been executed by hanging that very afternoon. These same newspapers identified Powell as Lewis' father.³¹ It was a terrible tragedy for him, of course. He had already had one son killed in the war and another maimed;³² now he had to bear the sorrow of this son's death and the public shame that attended it. In light of this it is not difficult to understand the unfortunate statement made by W. H. Brack, the church clerk of Bethel Church in Orlando, who knew Powell about fifteen years later: He said: "Brother Powell was a good preacher and a very earnest Christian but addicted to whiskey."³³ It would seem that his grief had driven him to drink.

²⁵Vaughan Shelton, *The Mask for Treason--The Lincoln Murder Trial* (Harrisburg, Pa.: Stackpole Books, 1965), pp. 218ff.

²⁶Leon O. Prior, "Hunted Assassin," *Tropic*, July 7, 1968, p. 7 (printed in *Miami Herald* of that date); a photostatic copy of "Paine's Oath of Allegiance is printed in Otto Eisenschiml, *Why Was Lincoln Murdered?* (Boston: Little, Brown and Co., 1937), "Reproductions of Documents," No. 5.

²⁷Shelton, *Mask for Treason*, pp. 225-6.

²⁸Prior, "Hunted Assassin," p. 9; Eisenschiml, *Why Was Lincoln Murdered?* pp. 44-45.

²⁹Shelton, *Mask for Treason*, pp. 382-4.

³⁰*Ibid.*, p. 181.

³¹*Ibid.*, p. 389.

³²Prior, "Hunted Assassin," p. 9.

³³E. H. Gore, *History of Orlando Baptists*, quoted by Shelton, p. 390.

The above is a brief account of this event as Shelton has reconstructed it. The point in Shelton's inquiry of the Florida Baptist Archives concerned a specific aspect of this matter, namely the fact of the two names, Louis Payne and Lewis Thornton Powell. It is Shelton's theory that there were actually two persons involved. He bases this upon the positive fact that Lewis Powell evidently had a cousin named Louis Paine and the negative fact that the evidence about Powell's involvement and arrest is partly contradictory. His view is that the man who attacked Secretary Seward was Lewis Powell, but that the man who was arrested was Louis Paine, Powell's cousin and a Baptist preacher. Paine, Shelton theorizes, accepted imprisonment and, finally, execution, perhaps to atone for some grievous sin committed earlier in life. It is true that the man arrested was identified by Mrs. John Surratt as having been a Baptist preacher,³⁴ and Shelton believes that this fits the true Louis Paine better than the true Lewis Thornton Powell. Shelton believes that Powell escaped and probably returned to Florida where he most likely lived out his life under a pseudonym.

Shelton has published his astonishing theory together with his version of the assassination story in *Mask for Treason -- The Lincoln Murder Trial*. His argument is extreme, and in my opinion is not really proved in the book. Even so, more than once I have thought that when there is opportunity it would be interesting to look into the Powell family history more thoroughly to see what else could be learned about the connection between the family of a Florida Baptist pastor and the assassination of President Lincoln.

Here, then, are two sidelights on Florida Baptist history, very different in type, but interesting in their own way, nonetheless. I think they show at least two things: One is that we should not disparage doing routine historical work, for often it can produce information more interesting than seemingly major topics. Second, Baptist history, like history generally, has its full share of human interest, tragedy, and drama. While we attend to the names of churches, organizations, dates and statistics, let us be sure to remember this, for Baptist history after all is the story of people.

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³⁴Eisenschiml, *Why Was Lincoln Murdered?* p. 275.

State Baptist Historical Reports

ALABAMA

F. Wilbur Helmbold*

Increasing numbers of serious researchers are being served by the Alabama Baptist Historical Collection which is serviced by the Samford University Library at Birmingham. In the past year, 169 persons engaged in extended research made use of the Baptist collection, which includes extensive manuscript collections, vertical files of ephemera and small publications, church record collections including many on microfilm, Baptist newspapers of Alabama and several other states of the lower South. These materials are effectively augmented by the extensive collections of Alabama secular materials, including one of the major collections of rare Alabama books.

The collections are supported both by purchases and by gifts of materials, with 85 individual contributors this year. The accessions of the current year have included 17 church histories, 3 biographies, 209 association minutes, 23 state annuals, 29 periodicals, 4 maps, and about 500 miscellany.

Volumes loaned for microfilming in the Samford Library laboratory have included records of Hunter Street, Shady Grove, Liberty, Smyrna, Mt. Moriah, Providence, Livingston, Crawford, Mt. Vernon, Nicholsville, Faith, Antioch, Shiloh, Ozark churches. The diaries of Augustus C. Davidson and the papers of Basil Manly, Sr., were microfilmed this year (the latter for the Historical Commission, SBC, through the courtesy of the University of Alabama Libraries).

The current indexing of the Alabama Baptist has continued week by week and is up to date. Further retrospective indexing has not been possible this year because of unusual demands for service and extensive acquisitions for the collections.

At the annual meeting of the Alabama Baptist Historical Society, there were 39 present, and an excellent program was offered. The society jointly served with Samford University as the hosts for the meeting of the Southern Baptist Historical Commission and Society.

During the year several churches conducted tours through the Special Collection of the library which includes the Baptist depository. Correspondence places increasing demands on staff time, with 475 letters handled this year by Mrs. Fanna K. Bee, Special Collection librarian, in addition to the sizeable correspondence of the curator.

Although the gift is owned by the Samford University Library, it is noteworthy that the deluxe Facsimile Edition of the Gutenberg Bible was given in memory of Mr. Oscar H. Crowell, former deacon of First Baptist Church, Russellville, Alabama. Visitors thus have the opportunity of seeing an outstanding example of an historic milestone in our religious and cultural history.

**(Mr. Helmbold is curator of the Alabama Collection and librarian of Samford University.)*

ARIZONA

Miss Clarice Maben*

This has been a year of outstanding and gratifying accomplishment to members of the Arizona Baptist Historical Commission. The most visible achievement is the new look which the Archives room is now wearing. Much sorting, rearranging, cleaning, cabinet making, and painting by members of the Commission and some of their friends who helped are reflected in this new look. The Archives are located in Fleming Library, of Grand Canyon College, in Phoenix. Featured in the room are some very fine portraits of some of the founders of the Arizona Southern Baptist work and two large showcases filled with the Frazier Collection of Pima handcrafted articles.

The major project for the year has been to place on microfilm all the associational annuals and records of the state convention and its agencies. This will ensure against further losses of these valuable records, because the Historical Commission, SBC, in Nashville, will retain negatives and send to the Arizona Baptist Archives positive microfilm prints which will be stored, at present, in a four-drawer legal-size fireproof filing cabinet.

Membership in the Arizona Baptist Historical Society is open to anyone interested in Baptist history. The aim of the Commission and Society is to enlist at least one person from each church, including a church historian, to receive information and inspiration concerning the preservation and writing of church histories and biographies of church and denominational leaders. A number of churches send their bulletins regularly to the Archives. At least one association has elected a person to promote the keeping and writing of history in the churches of that association.

Additional funds are needed with which to process and maintain proper classification and filing of the materials which have been received. A tentative classification system has been adopted which serves in a limited way.

The Commission strongly encourages the continued collection of all types of historical materials for the Archives: convention and associational annuals, historical sketches of churches, programs and promotional materials for all convention agencies, scrapbooks, church minutes, etc. Churches are encouraged to have their minutes microfilmed by the Historical Commission, SBC, in Nashville. **(Miss Maben is curator of the Arizona Southern Baptist Historical Collection.)*

ARKANSAS

Bill Bruster*

The Arkansas Baptist Historical Society has added ten reels of microfilm of associational minutes to its collection in the past year. The Society possesses 78 bound volumes of associational minutes and the complete files of four local churches.

Several Arkansas Baptist churches observed a centennial during the past year. First Baptist Church, of Siloam Springs, published its history.

Plans are now being made to microfilm the Gregg collection, which contains material on the history of Baptist work in Northwest Arkansas. This collection belongs to the First Baptist Church, Springdale, Arkansas. **(Dr. Bruster is pastor of the First Baptist Church, Siloam Springs, Arkansas, and the Arkansas member of the Historical Commission, SBC.)*

DISTRICT OF COLUMBIA

Miss M. Bradley Thompson*

Baptists in the nation's capital do not have a historical committee as such. The executive secretary of the District of Columbia Baptist Convention and others, however, are interested in establishing such a committee and are working toward this end. Initial steps in this direction were made by former Executive Secretary M. Chandler Stith, who now lives in Florida.

The District of Columbia Convention is unique in more than one way. Perhaps the most significant, however, is the fact it is duly aligned with both the American and the Southern Baptist Conventions. Baptists in the District enjoy a rich heritage and realize the importance of preserving and maintaining the valuable records of our churches. **(Miss Thompson is the District of Columbia member of the Historical Commission, SBC.)*

FLORIDA

Rollin S. Armour*

In the year 1972-73, the Florida Baptist Historical Society has given considerable attention to promoting the sale of A History of Florida Baptists by Earl Joiner. Assistance was given in promotional planning and in selling the books at the meeting of the Florida Baptist State Convention at Tallahassee in November, as well as elsewhere. Several reviews of this new Florida history have been published. The book has been given an excellent reception, and sales are proceeding well.

The curator participated in a joint meeting of all the Florida Baptist boards and agencies at the Lake Yale Assembly Grounds in December. The meeting was the first such gathering in Florida Baptist history. It was an excellent experience and allowed each organization to explain its work to the others and by the same token enabled the members of the various organizations to become acquainted. The description of the work of the Florida Baptist Historical Society was very well received.

In addition, the Society has been at the ongoing tasks of collecting associational minutes, adding to the book collection, and binding new materials. We also handled a number of research requests from churches and persons interested in historical records.

Finally, a personal word. After accepting a position at Auburn University this year, I resigned as curator of the Florida Society. Therefore, this is my last report to the Southern Baptist Historical Society in this capacity. I want to thank the members of both the Southern Society and the Commission for their help and encouragement during the past eight years and want to give my successor, Earl Joiner, every good wish to his work and hope that his tenure as curator will be as happy as mine has been. **(Dr. Armour is professor and head of the Department of Religion at Auburn University, Auburn, Alabama.)*

GEORGIA

Mrs. Mary Overby*

The Georgia Baptist Historical Society held its annual meeting on March 22-23, 1973, at Shorter College in Rome, Georgia. Papers presented were "Northwest Georgia Baptists' Support of the Southern Confederacy," by Rev. William W. Givens, "Lottie Moon and Her Relationship to the Cartersville Baptist Church," by Miss Margie Black, "The Separation and Crystallization of Northwest Georgia Primitive Baptists," by Elder Jerry Lee. A pictorial and verbal review of Georgia Baptists was presented by Charles Walker. Lynn E. May, Jr., executive secretary of the Southern Baptist Historical Commission, was a guest speaker and presented two interesting papers.

This has been a year of writing history in Georgia. The Georgia Baptist Convention observed its 150th anniversary with a special historical program and the publication of a History of the Georgia Baptist Convention, 1822-1922, by James A. Lester. The Christian Index also celebrated 150 years of service by printing a sesquicentennial issue of this paper in June, 1972, and publishing a history of this oldest state paper in the fall. The latter, compiled by Editor Jack Harwell, is entitled An Old Friend with New Credentials. Also completed this year was On the Hill, a centennial history of Shorter College by Robert Gardner. Several associations began compiling histories this year. Other associations asked the churches to prepare sketches to be presented at the annual meeting and some to be printed in the minutes. A number of churches have begun histories or compiled historical sketches to be printed.

More people have used the resources of the Georgia Baptist Collection this year than at any time in the past. The staff has assisted numerous correspondents in locating biographical data and pictures. Over one hundred reels of microfilm have been made available to researchers on interlibrary loan. Letters answered from out of Georgia researchers have totaled 137 names.

Funds received from the History Committee of the Georgia Baptist Convention have made it possible to use students to help in indexing some of The Christian Index, thus making this state paper an even more valuable tool of research. Earlier indexing of this publication included names only in obituaries. This past year an index was begun which includes all biographical information in obituary notices with a cross reference to all proper names in the obituaries. This index for the years 1822-89 contains approximately twelve thousand entries. Marriage notices in The Christian Index have been compiled and printed for the years 1822-55; a card index only has now been compiled for the period 1855-1916. Indexed ordination notices include 1822-1916. Other subjects indexed from 1850 to 1878 include churches, associations, Sunday Schools, educational institutions, Civil War, slavery, temperance, et. al.

The Society's biographical index now includes over twenty thousand entries compiled from histories of churches and associations, county histories, The Christian Index, Georgia Baptist Convention annuals, and Southern Baptist Convention annuals. The picture index now includes over three thousand entries locating pictures in church histories and other resources of the Collection.

The Society continues to work with the State Department of Archives and History to microfilm church records. The oldest record filmed this year was that of Concord Primitive Baptist Church, Morgan County, Georgia, which dated

1812-1953. The associations have been cooperative in sending the current minutes and a number of churches have deposited copies of the history of their church in the Georgia Baptist Collection. Gifts received during the year also include valuable journals, personal papers, church records, and pamphlets.

Special projects for the coming year include the reproduction of the index to obituaries in The Christian Index, 1822-79 (approximately 500 pages); also, the reproduction of the minister-association index, covering ministers and associational connections from 1800 to 1900. It has been a good year at the depository as our materials have been used more than ever before. **(Mrs. Overby is curator of the Georgia Baptist Historical Society.)*

ILLINOIS

Charles W. Boling*

The Historical Committee of the Illinois Baptist State Association has been busy with several tasks. Some tasks are already completed, while others are still in the process. The State Association is now making funds available for the purchase of materials for the State Baptist Collection. We have been advertising through the Illinois Baptist for people who may possess historical documents to contribute them for preservation and display. Books, papers, correspondence, and other materials of historical value are being received. Arrangements are being made to deposit many of the materials of the Illinois Baptist Collection in the State of Illinois Historical Commission depository.

The new Illinois Baptist Building in Springfield has been completed. Original plans called for a historical display area in the new building. During closing stages of construction, however, major changes were necessitated when the Baptist book store decided not to move from the old location at Carbondale to the new building in Springfield. The historical display area therefore was not completed before the building was occupied, but is to be completed at a later time.

An appropriate plaque has been placed at the New Design Baptist Historical Cemetery, south of Waterloo, Illinois. The Historical Committee is presently exploring the possibility of having the state of Illinois declare the New Design Cemetery as a state historical site. Efforts are being made to complete an access road into the cemetery.

Myron Dillow, a leader of Baptist historical work in the state, has led in having many Baptist materials microfilmed to assure their preservation. He wrote his doctoral dissertation on the history of Illinois Baptists from 1786 to 1845. He is planning to do research and writing in other areas of Illinois Baptist history.

Robert Hastings, editor of the Illinois Baptist, has been asked to write a new state Baptist history. The future of the work of the Historical Committee in Illinois is most exciting. **(Mr. Boling, Illinois member of the Historical Commission, SBC, is pastor of First Baptist Church, Pickneyville, Ill.)*

INDIANA

Al Shackleford*

The Indiana Baptist Historical Society is inactive at the present time, but we are hoping that the present emphasis on history in our state convention will result in its revival.

A fifteen-year history of the State Convention of Baptists in Indiana will be published this fall to coincide with the 15th anniversary of its organization (October, 1958). The book is being written by A. Ronald Tonks, assistant executive secretary of the Southern Baptist Convention Historical Commission. The printing contract has been approved, and a prepublication sales campaign will be launched this summer.

At the annual convention session, November 6-8, 1973, the opening night will highlight the 15th anniversary.

The complete minutes of the Executive Board (1958-1972) have been micro-filmed.

In July, 1974, a special fifteen-year anniversary issue of our state Baptist paper, Indiana Baptist, will be published noting its first issue (July 1, 1959).

Other plans under consideration are the placing of historic plaques at First Southern Baptist Church, Indianapolis, site of the state convention's organization, and at the Baptist office building in Indianapolis. **(Mr. Shackleford, Indiana member of the Historical Commission, SBC, is editor of the Indiana Baptist.)*

KENTUCKY

Leo T. Crismon*

The Kentucky Baptist Historical Society and Commission met with the Corn Creek Baptist Church, near Bedford, in Trimble County, Sulphur Fork Association, on Friday afternoon and evening, July 20. This is one of the "Ten Churches" of John Taylor (1752-1835) which he helped to organize in 1800 and served as a pastor until 1815. A sketch history of the church was prepared and presented by Floyd Baker, the present pastor of the church.

The Kentucky Baptist Heritage was not published in 1973, since Wendell H. Rone, Sr., gave up editing it at the end of 1972, and no successor to him was immediately found.

Oil portraits of the former general secretaries of the General Association and the Kentucky Baptist Convention now total fifteen which have been presented by the Commission to the Convention. There are four more which are in process. No likeness of two of the secretaries can be located.

Work is progressing slowly on the Kentucky Baptist Bicentennial Volume, to be published early in 1976.

Indexing of the Western Recorder, from 1866 on, has been delayed for more than a year, but we hope to resume work on the project in September, when seminary students will again be available.

We are making an effort to place a marker indicating the site of the Bear Grass Baptist Church, the oldest church in Jefferson County, organized in 1784.

Officers of the society are Leo T. Crismon, president and curator; Wendell H. Rone, Sr., vice-president; George Raleigh Jewell, secretary; and Franklin Owen, treasurer.

The 1974 meeting will be on Friday, July 19, at the Fort Mitchell Baptist Church. *(Dr. Crismon is former librarian of Southern Baptist Theological Seminary, Louisville, Kentucky.)

LOUISIANA

Glen Lee Greene*

Through the joint efforts of the Louisiana Baptist Historical Society and the history committee of the Louisiana Baptist Convention, a number of significant steps have been taken during the past year to commemorate the history of Southern Baptists in Louisiana. With the opening of the Mae Lee Memorial Library and Archives in the Baptist Building at Alexandria, the convention has lent encouragement and has renewed its commitment to the collection and preservation of materials pertaining to Baptist history.

Important and valuable acquisitions afford promise that the Library and Archives will become a fruitful center for research and study. As a result of efforts by the Baptist History Foundation, the Mott Collection was acquired. This is a collection of letters written chiefly by Baptists in Georgia and Alabama to Baptists in Louisiana during the period 1860-72. Besides numerous references to churches, preachers, and religious conditions, these letters contain graphic descriptions of social phenomena, refer to the burgeoning Ku Klux Klan movement and to the new relationship with the Blacks, and portray the attitudes of a great segment of the population regarding their economic and social plight.

Moreover, the foundation was instrumental in the donation of a rare and valuable church minute book, that of the Mount Nebo Baptist Church, in Tangipahoa Parish, Louisiana, which covers the period 1813-1903. Various interests, including the state university, actively and eagerly sought this book. It is the oldest church minute book in Louisiana and must be ranked among the rare sources for the study of Baptists in the South.

In addition, Mr. and Mrs. Clarke M. Williams, of Oak Ridge, have donated securities the total value of which is expected to approximate \$100,000. Dedicated to the needs of the convention library and archives and to the history needs and interests of Baptists, these funds will ultimately ensure facilities and resources that will greatly strengthen Baptist causes everywhere. At its last annual session, the convention for the first time approved a modest budgetary appropriation for books and periodicals to be placed in its library.

When the convention meets in November, the agenda will include appropriate recognition of its history, for that body will celebrate its 125th anniversary. A new history of Southern Baptists in Louisiana, entitled House Upon a Rock, by this writer, and authorized and published by the convention, will be released at that meeting. These events and others have excited greater interest in the study of Baptist history in the Pelican State than has been manifested in many years. Currently, a number of convention leaders are cooperating with the history committee in promoting the membership campaign of the Southern Baptist Historical Society. *(Dr. Green is the Louisiana member of the Historical Commission, SBC.)

MARYLAND

Josephine Norwood*

The past year has been a very good year for the historical work in Maryland. A fine committee appointed annually keeps the planning of the work going forward. During the year there were several highlights. First, was the visit of Lynn May to our state convention meeting. His message at the time of the historical report gave encouragement to our work. The opportunity of our associational historians to meet with him for luncheon gave a personal flavor to the meeting.

A second highlight was the purchase of a microfilm reader for our historical library. This will be helpful not only to those who wish to research the microfilm which the library has purchased but for the churches which have had their records microfilmed but have not been able to use the film because of the lack of a reader.

Our collection has grown in a number of ways this year. Books of true value were presented by Dr. Emmet Reid from his own personal collection. Miss Blanche White presented 418 index cards of references to Maryland work in the Religious Herald and First Baptist Church, Baltimore, gave their communion ware of 1865. During the year a new history of the Woman's Missionary Union of Maryland was published at the time of the celebration of the 100th year of organized state woman's work in the state. Kay L. Halliwill was the writer of this history called Our Heritage: 1958-1972.

Many anniversaries were celebrated among the churches and associations. Preparation is under way for the celebration in Baltimore of two hundred years of Baptist work. Mrs. Wilson K. Levering is writing the history of this work. It promises to be an outstanding piece of work.

A number of projects ahead including the reestablishment of our index cards into updated equipment give us reason to say that we are encouraged with our work of preserving and making history in Maryland. **(Miss Norwood is chairman of the Historical Committee of the Baptist Convention of Maryland.)*

MISSISSIPPI

Eugene Farr*

The Mississippi Baptist Historical Commission is composed of Billy J. Beckett, C. J. Darby, C. B. Hamlett, III, Paul Harwood, W. D. McCain, L. L. McNeese, James M. Porch, Dewey R. Roach, and George T. Rogers. R. A. McLemore is the executive secretary.

One of the important projects being undertaken is the indexing of the Baptist Record, 1878 to date. About one third of this work has been accomplished. It is being done by Miss Edwina Robinson, former WMU secretary for Mississippi. Another project being pursued is the rebinding of old and the binding of new associational minutes. During the past year, fifty volumes of these have been done. Several original minute books of old churches have been received. One of these churches was established in 1813. Among the earlier records were the names of ten churches in southeast Mississippi and the adjacent territory of Alabama that we did not know were ever in existence.

The late Honorable William A. Lomax of Grenada, Mississippi, provided in his bequests some books and records which had belonged to his grandfather, A. A. Lomax, who was six times president of the Mississippi Baptist Convention. Included in the list of things we received was a study chair (tablet arm rocker) which according to one furniture authority is over one hundred years old.

A rare accomplishment is the receiving of 1971 minutes from seventy-five of the seventy-six associations in the state. The missing minutes were not printed. So far we have received 1972 minutes from sixty-five associations. We feel that the others will come. The office of the Director of Cooperative Missions in the state headquarters has been of much assistance here in encouraging the associational worker to respond. However, many clerks respond without extra urging. *(Dr. Farr is Librarian of Mississippi College where the Baptist Collection is located.)*

NORTH CAROLINA

John R. Woodard*

The Ethel Taylor Crittenden Collection in Baptist History, containing the North Carolina Baptist Historical Collection and the Wake Forest University Archives, is housed in the Z. Smith Reynolds Library, Wake Forest University, Winston-Salem, North Carolina. During the fiscal year 1972-73, the Collection has continued to grow with the accession of books, pamphlets, association and state annuals, and microfilm publications. We have added significant quantities of materials to our North Carolina church files and to our biography files.

One of the most significant growth areas has been our church records on microfilm. Since my last report to the Historical Commission, SBC, we have received the records of 162 churches on microfilm. Some of these we micro-filmed ourselves, but for the most part this large accession of records is the result of our cooperating with the Local Records Section of the State Department of Art, Culture and History in Raleigh, North Carolina. They have two micro-filming teams in the eastern and western areas of the state that are covering the counties for the second time. They are now filming church records that are brought to the courthouses. They inform us as to the time and place, and we in turn write each pastor and clerk and suggest that this would be a good time to have their records filmed at no cost to the church. As a result, we are able to purchase these filmed records from the Department of Art, Culture and History at a much cheaper cost than we could go out and film them.

We have also added to our private collections of individuals and institutional papers. Two photograph albums and other items were added to the Sophia Lanneau papers. Collections were established for E. Norfleet Gardner and Charles C. Pearson. We hope to announce the acquisition of additional Lanneau correspondence in the near future.

Our Biblical Recorder indexing project received an appropriation from the North Carolina Baptist State Convention that has greatly aided our work in this field. We are printing the indexes annually. We have completed indexes for the years 1967-72 and are at present indexing the 1966 and 1973 volumes. We hope our indexing methods will improve with the cooperative efforts of our other state agencies and the Historical Commission, SBC, in the proposed computer indexing information system. We have submitted key-punched cards of our subject headings to this project.

We have long hoped for a way of bringing our work to the attention of the public. We have also needed a method of communication among the church and associational historians and other individuals in North Carolina that are interested in our denominational heritage. This has become a reality with the issuance of our quarterly newsletter, "Tar Heel Baptist Footprints," last May. The first issue of our second volume was mailed in April to 248 individuals and institutions. This newsletter will let the general public and other historians know what we have and what we need. We are also capable of keeping these same individuals abreast of historical happenings in the churches and associations.

The area of public relations has received a lot of attention this year. Besides the "Tar Heel Baptist Footprints," we have issued a brochure about the collection that can be mailed to interested persons or used as a handout at exhibits. Last fall we had a three-paneled exhibit at our Baptist State Convention meeting in Winston-Salem. The University Press Bureau has prepared and distributed news releases for us. Talks have been made to the History Honors classes and to the Historical Society of North Carolina at their spring meeting. **(Mr. Woodard is director of the North Carolina Baptist Historical Collection.)*

OHIO

Joseph Hunt*

The Historical Society of the State Convention of Baptists in Ohio was saddened early in the year by the death of the wife of our committee chairman, Terrell Moore.

Continuing efforts are being made by the society to enlarge its collection of historical materials. A large picture of our state Baptist executive secretary, Ray Roberts, was unveiled at the annual state convention, and is now placed in our Baptist Building, 1680 East Broad Street, Columbus, Ohio.

Lynn E. May, Jr., executive secretary of the Historical Commission, SBC, spoke to the report of the Historical Society at the annual meeting of the Ohio Convention in October, 1972. **(Mr. Hunt is a trustee of the Ohio Southern Baptist Historical Society.)*

OKLAHOMA

E. W. Thornton*

The emphasis of 1972 on the writing of church histories continues in 1973. For example, the 75th anniversary history of the First Baptist Church of Tulsa was completed by Louise Haddock in October, 1972. She also completed a manuscript entitled a "Child's History of Oklahoma Baptists." Plans for publication are now under way. J. M. Gaskin continues work on his history of Baptist education in Oklahoma. Both publications are being sponsored by the Oklahoma Baptist Historical Commission.

Our library holdings continue to grow with the addition of four personal collections, numerous church histories, and several rare manuscripts relating to early Baptist life in Oklahoma. A recent prized acquisition to our collection is a document containing the original minutes of the historic "Triennial Convention" of 1814, correctly identified as Minutes, Triennial Convention (The General

Convention of the Baptist Denomination in the United States of America for Foreign Missions) May, 1814, Philadelphia, Pennsylvania. The John W. Raley Collection also has officially become part of the holdings of the Historical Commission. Preparations are under way for it to be housed in the John W. Raley Chapel on the campus of Oklahoma Baptist University.

Another historical marker will soon be erected by the Commission. It will mark the site of the earliest Baptist church in Oklahoma. The church was organized by the well-known missionary, Isaac McCoy, September 9, 1832. This will make a total of eight markers placed by the Commission.

A "Job Description and Definition of Duties" for the office of state historical secretary was prepared by our historical secretary, J. M. Gaskin, in order to understand and clarify the working relationships of that office with the Historical Commission and the Historical Society. Some fourteen functions are carefully delineated in this helpful paper.

The commission conducted a statewide history writing clinic in September, 1973. Also at a recent meeting, the commission assumed responsibility for evaluating the associational annuals of the state and making the awards. While this will mean added duties, it will also pay dividends such as assuring that we receive copies of the annuals and thus the continuity of our files.

The commission suffered a great loss in the death (February-25, 1973) of Miss Elizabeth Moorner, assistant in the archival department of the Oklahoma Baptist University library. Her father, the late W. D. Moorner, was the first Sunday School secretary for Oklahoma Baptists and one of the founders of the university. Through her familiarity with Baptist life in the state, and her keen sense of historical values, she made a significant contribution to the work of the Historical Commission. Her cheerful spirit and radiant personality enriched the lives of all who knew her.

We are encouraged that the library at Oklahoma Baptist University which houses our collection has top priority in future building plans of the university. It will include a Baptist Resource center, serving the purposes of both current and archival research. **(Dr. Thornton is curator of the Oklahoma Baptist Historical Collection, Oklahoma Baptist University, Shawnee, Oklahoma.)*

SOUTH CAROLINA

J. Glenwood Clayton*

The South Carolina Baptist Historical Collection experienced a significant increase in holdings in several categories. A major project this year involved traveling throughout the state with a portable microfilm camera to microfilm church records. Letters were sent to all churches informing them of the date and place for each association. As a result of this project, approximately 132 churches had their records microfilmed. Another important addition was the W P A materials for the South Carolina Baptist churches. The Collection was allowed to copy this material which resulted in 607 new folders being added to our church files. This material has proved helpful on several occasions in locating church records and supplying information on the churches.

Additions have been realized in other areas. Approximately 140 folders were added to our biography file. The indexing of the South Carolina Baptist papers continues with an additional two thousand cards having been added this

year. Two large collections have been received and are now being processed. These are the papers of Horace Hammett, former executive secretary-treasurer of the General Board of the South Carolina Baptist Convention and papers of John A. Farmer, former director of the Brotherhood Department of the General Board.

Priority will continue to be given to the acquisition of historical materials in the coming year. **(Dr. Clayton is curator of the South Carolina Baptist Historical Collection, Greenville, South Carolina.)*

NORTHWEST

E. C. Cloud*

If the old saying "Still Water Runs Deep" applies to historical committees, the Northwest Historical Committee should have great depth. It met only one time during the past year. The number of meetings, however, does not tell the whole story of the work of the committee.

Some measurable progress can be seen in that during the year minutes of previous years of the convention were gathered and put in library-type binding along with other volumes of certain early associational minutes. The committee recommended to the Executive Board of the Convention that pictures of former executive secretaries be framed and hung in the Baptist Building. The committee also recommended that a summary history of Northwest Baptists of the last five years (1698-1973) be published as a supplement to the regular materials in the 1973 annual. This history supplement is to be supervised and edited by the executive secretary of the Northwest Baptist Convention. The committee made available some reserve funds to be used in special 25th anniversary historical emphasis during 1973. The meeting of the Southern Baptist Convention in Portland, Oregon, during the year was a significant historical event in the life of Northwest Baptists. **(Mr. Cloud is the Northwest Baptist Convention member of the Historical Commission, SBC.)*

TEXAS

Keith C. Wills*

Baptists of Texas, and especially members of the Texas Baptist Historical Committee, were saddened by the death of R. A. Springer on April 1, 1973, of Natchez, Mississippi, from a massive heart attack. Springer, long active in Baptist work in Texas, had served as treasurer of the Baptist General Convention of Texas for thirty-two years when he retired in 1970. Throughout his career he had been engaged in the preservation of Texas Baptist history and was actively involved in this task as one of the five members of the Historical Committee at the time of his death.

During this past year a special effort was made to locate and secure the minutes of disbanded Texas Baptist churches. Letters were sent to fifty-one area missionaries enlisting them in this project, and so far this year the minutes of eleven such churches have been deposited in the Texas Baptist Historical Collection at Southwestern Baptist Seminary. Also the minutes of the disbanded Buford Baptist Church, located near Colorado City, were microfilmed for the Texas Historical Collection, and then returned to the historical museum at Colorado City.

Perhaps the largest microfilming project has been filming the minutes and other records of the First Baptist Church of Beaumont, which spanned approximately one hundred years. William R. Estep used these records in writing The Centennial History of the First Baptist Church, Beaumont, Texas, 1872-1972, which may be purchased from the church for \$6.00.

Partial minutes of the following Primitive Baptist associations in Texas, Louisiana, and other areas were microfilmed this year:

Fellowship Association, 1929, 1939
 New Hope Association, 1927-1959
 Regular Predestinarian Association, 1912-1970
 Southeast Texas Association, 1906-1952
 East Texas Association, 1904-1951
 Original Louisiana Association, 1938-1951
 South Louisiana Association, 1887-1970
 Mount Zion Association of the Primitive Faith and Order,
 (1929-1965)

Steps are now being taken to have the official minutes of the various commissions of the Baptist General Convention of Texas microfilmed and deposited in the Texas Baptist Collection as a protection for these records as well as making them available for research. Initial steps have been taken with the Christian Education Commission and the Human Welfare Commission.

The records of Buckner College and Rusk College, two defunct Texas Baptist colleges, are being transferred from the Baptist Building in Dallas to the Texas Historical Collection at Southwestern Baptist Seminary. **(Dr. Wills, curator of the Texas Baptist Historical Collection, is librarian of Southwestern Baptist Theological Seminary.)*

VIRGINIA

John S. Moore*

The Virginia Baptist Historical Society continues to receive church and associational record books for safekeeping and copying. Seven churches from six different associations deposited thirty-one record books and a number of packets of historical material during 1972. During the year eight microfilms of church records were added. Fifty-three books were bound or repaired, and true copies of the record books of at least six churches were obtained.

Researchers outside Virginia included people from Georgia, Illinois, Iowa, Louisiana, Maryland, Maine, Pennsylvania, Tennessee, Missouri, and Texas. One researcher came from Australia. Inquiries were received from a number of states and were duly answered.

During 1972, the society began publication of The Chronicle, a newsletter, under the editorship of John P. Oliver, Jr., president of the body. It lists the various activities within the society. The society's annual publication, The Virginia Baptist Register, No. 11, was released in November, 1972, and included articles on Elder Richard Jones, the second Baptist pastor in Virginia; Samuel Harris; and on Morgan Edward's journey through Virginia in 1772.

The society is cooperating with the Sesquicentennial Committee of the Baptist General Association of Virginia in supplying information and appropriate materials for the 150th anniversary. The society is also planning historical exhibits for the Baptist Building in May and June and for the meeting places of the General Association in November.

The Virginia Baptist Historical Society has 384 life members from twenty-five states and also has a number of annual members. The society will observe its centennial in 1976, and extends an invitation to the Historical Commission, SBC, and the Southern Baptist Historical Society to meet in Richmond for the occasion. *(Mr. Moore is Virginia member of the Historical Commission, SBC.)

CHANGING CONCEPTS OF VOCATIONS

(Continued from p. 219)

to making disciples and to developing and teaching congregations of believers. For this reason their plea is for strengthening the force of preachers and pastors who, by call and preparation, can set the example and provide the basic training for national leaders enabling them to undergird the rapidly growing witness of their own people. Baker J. Cauthen recently wrote that "the main corps of missionary personnel must be made up of ministers who go abroad with training, experience, and personal qualities of dedication."⁴³

Did not the words of Richard Fuller portray the identical emphasis? For he said, in 1846,

send out as large a band of missionaries as possible, and with them, men qualified to become theological instructors to . . . candidates for the ministry; that, thus, your power may be increased, and your efficiency, as well as economy, may be consulted, by large accessions of native talent and piety to the work of the mission.⁴⁴

⁴³ Cauthen, Advance . . . , p. 299.

⁴⁴ SBC Annual, 1846, p. 10. See footnote no. 4.

Baptist Biography and History in Periodicals, 1972: A Selected Bibliography

This selected bibliography includes articles in the field of Baptist biography and history which were published during 1972 (as well as 1970 and 1971 articles not previously listed) which were not included in the Southern Baptist Periodical Index. Entries are arranged alphabetically by author. The initial page number only of the article is noted.

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NEWS NOTES

ROBERT A. BAKER, professor of Church History at Southwestern Seminary, chairman of the Historical Commission, SBC, and noted Baptist historian and author, recently completed and submitted to Broadman for publication a 772-page manuscript entitled "The Story of the Southern Baptist Convention and Its People, 1607-1972." It is expected that this new and much needed history will be off the press by the spring of 1974. The history of the Convention by W. W. Barnes (1954) has been out of print for several years. The completely new work by Baker is a thorough, comprehensive, competent, well-written history of the Southern Baptist Convention and its constituency. The perspective, insights, narration, analysis, and interpretation of this gifted scholar and writer will do much to help Southern Baptists understand their history as a vital link to the present and a resource in planning more wisely for the future. Its publication is eagerly awaited.

CHARLES DEWEESE, recipient of the Davis C. Woolley Memorial Fund grant in 1972 completed requirements for the Th. D. degree at Southern Baptist Theological Seminary with approval of his dissertation following his oral examination, July 25, 1973. Historical Commission Executive Secretary Lynn E. May, Jr., was a member of the examining council. The Commission's study grant assisted Deweese in preparing a dissertation on "The Origin, Development, and Use of Church Covenants in Baptist History." The examining council encouraged Deweese to seek publication of this excellent study in order to make it available to churches and denominational leaders.

R. A. McLEMORE, Mississippi member of the Historical Commission, SBC, and president of the Southern Baptist Historical Society, is editor of *A History of Mississippi* (1973). This two-volume, 1,354-page work was completed prior to his recent retirement as director of the Mississippi Department of Archives and History. Dr. McLemore, who continues to serve as executive secretary of the Mississippi Baptist Historical Commission, is also author of *A History of Mississippi Baptists* (1971).

B. E. WHITE, JR., North Carolina member of the Historical Commission, SBC, received the Doctor of Ministries degree from Southeastern Baptist Seminary in May, 1973. Dr. White is pastor of Park View Baptist Church in Durham, North Carolina.

ROLLIN ARMOUR, former president of the Southern Baptist Historical Society, recently resigned from the faculty of Stetson University to become head of the Department of Religion at Auburn University. He had just com-

pleted two terms as Florida member of the Historical Commission, SBC, and had served many years as curator of the Florida Baptist Collection at Stetson.

MARK THE DATES APRIL 22-24, 1974, on your calendar and plan to attend the next ANNUAL MEETING of the Historical Commission, SBC, and the Southern Baptist Historical Society in Nashville, Tennessee. An excellent program is being built around the theme "Baptists and the United States Bicentennial." Papers are to be presented by Robert J. Hartje, author of Bicentennial USA: Pathways to Celebration; James E. Wood, Jr., executive director of the Baptist Joint Committee on Public Affairs; Robert A. Baker, professor of Church History at Southwestern Baptist Theological Seminary and chairman of the Historical Commission, SBC; R. A. McLemore, president of the Southern Baptist Historical Society and former director of the Mississippi Department of Archives and History; and Foy Valentine, executive secretary of the Christian Life Commission. Southern Baptist Convention President Owen Cooper will bring an address at the fellowship luncheon. Watch the next issue of Baptist History and Heritage for further details on the meeting.

THE SOUTHERN BAPTIST HISTORICAL SOCIETY MEMBERSHIP CAMPAIGN, launched in April of this year, was given a major thrust forward by the Mississippi Baptist Historical Commission which, under the leadership of its executive secretary, R. A. McLemore, provided complimentary memberships in the Society to 108 associational missionaries, executive officers of the state convention board, and members of the Mississippi Baptist Historical Commission.

A BAPTIST INDEXING/INFORMATION RETRIEVAL SYSTEM STUDY initiated in 1972 by an Ad Hoc Committee of the Historical Commission, SBC, has resulted in the development of plans for a pilot Baptist Information Retrieval System. Wilbur Helmbold, librarian of Samford University and chairman of the Ad Hoc Committee, and the Historical Commission professional staff, with some assistance from others, have developed a Thesaurus, or authority list, for use in indexing Baptist materials. Plans are being made to launch on January 1, 1974, an eighteenth-month demonstration system in cooperation with several other SBC and state agencies. It is anticipated that this demonstration will result in the development of a comprehensive Baptist Information Retrieval System.

THE FIRST CONVENTION-WIDE BAPTIST ORAL HISTORY WORKSHOP was conducted by the Historical Commission, SBC, at Henry Horton State Park south of Nashville, Tennessee, September 27-29. Fifty people registered representing twenty-six state conventions, fourteen SBC agencies, as well as many Baptist educational institutions.

The workshop was designed to stimulate interest in and understanding of Oral History as a valid tool for collecting, preserving, and making available for research basic historical and biographical data on the life and work of Southern Baptists; also, to train and motivate a select group of leaders to initiate effective Oral History Programs in their states and institutions and assist the Historical Commission, SBC, in its Convention-wide Oral History Program. Leadership for the workshop included Thomas A. Charlton, Director, Baylor University Program for Oral History, Charles W. Crawford, Director, Oral History Research Office, Memphis State University, Lynn May and Ronald Tonks of the Historical Commission staff.

THE OKLAHOMA BAPTIST HISTORICAL COMMISSION conducted a one-day Writers' Clinic at Oklahoma Baptist University September 11. The program dealt with stimulating the desire to write, gathering and processing materials, conducting research, and writing techniques

THE ALABAMA AND VIRGINIA STATE CONVENTIONS will observe Sesquicentennials at their annual meetings in November. Through special activities and events during the year and features planned for the annual meetings, Baptists in these states will gain a better understanding and appreciation of their heritage.

ANNUAL MEMBERSHIP DUES IN THE SOUTHERN BAPTIST HISTORICAL SOCIETY will increase to \$5.00 for regular members and \$2.50 for student members on January 1, 1974. Rising costs of providing two quarterly journals to members makes the increase essential. Individual subscriptions to Baptist History and Heritage and The Quarterly Review would cost \$7.00.

THE STATE CONVENTION CIRCUIT will soon begin for Lynn May and Ronald Tonks of the Historical Commission, SBC, staff. They will address seven of the ten state convention meetings they will attend in November: Alabama, Arizona, Arkansas, District of Columbia, Indiana, Kansas, Mississippi, New Mexico, North Carolina, and Virginia.

EARL L. ALLEN, pastor of the Independence Baptist Church and director of the adjacent Texas Baptist Historical Center near Brenham, Texas, died in July. For eight years he had led his congregation as host to thousands of visitors to the Center. According to the Brenham Banner Press (July 17, 1973), as many as 20,000 visitors are attracted each year to the historic little stone church and museum. Allen attended the Annual Meeting of the Historical Commission several years ago and told of his work in the Historical Center.



One delightful, and enjoyable sidelight of the Annual Meeting of the Historical Commission, SBC, in Birmingham, Alabama, April 16-18, 1973, was the visit to Woman's Missionary Union headquarters. Miss Alma Hunt, executive secretary of Woman's Missionary Union, SBC (right), chats with Miss Josephine Norwood, Maryland member of the Historical Commission, SBC, and executive secretary of Woman's Missionary Union, in Maryland and Commission Executive Secretary, Lynn E. May, Jr., while the group enjoyed WMU hospitality.

BOOK REVIEWS

AND GOD GAVE THE INCREASE: THE CENTENNIAL HISTORY OF THE FIRST BAPTIST CHURCH OF BEAUMONT, TEXAS, 1872-1972. By W. R. Estep. Beaumont, Texas: First Baptist Church, 1972. 235 p. \$6.00.

This volume vividly portrays the inspiring story of Beaumont's First Baptist Church from its rather inauspicious beginning in 1872 to a position of prominence and wide influence among Southern Baptists a century later. It entails not only the life and work of a particular Baptist congregation but also presents their story within its larger religious and secular context. The author correctly asserts that it is impossible to relate adequately the exciting narrative of the past century of the church in isolation, and that Baptist life never takes place in a vacuum. In keeping with this view he has described the effect that the Christian witness of this church has exerted on culture and even industry, and, in turn, the influence that the church's environment has had on the life and work of the congregation. An excellent example of this interrelatedness in his fascinating treatment of the debut of the Spindletop oil field near Beaumont in 1901, and the resulting boom years, followed by some lean years prior to the re-birth of Spindletop in 1925. He sketches the role of men of the church in the discovery and rediscovery of Spindletop and the response of the church to the influx of people and other conditions created in Beaumont by the oil industry. Brief sketches of economic, social, and political conditions on the local, national, and/or world levels are given at the beginning of various chronological periods to help readers see subsequent developments in the life of the church in the light of their historical context. He also relates the history of this Baptist congregation to the history of the Baptist denomination.

Dr. Estep's outline is totally chronological, lending itself to intensive research and maximum clarity. The book is divided into ten chapters which give a balanced account of the story of the church. After sketching the beginnings of Baptists in Texas, he devotes the next eight chapters to the trials and triumphs of the First Baptist Church during the first century of its growing ministry to Beaumont and to the world. The final chapter describes the church, both congregation and leadership, as it stood on the threshold of a new century in 1972. Chapter heads are accurate and meaningful. The well-written text is further enhanced by the generous use of pictures. One could wish that the name index at the close of the book could have been expanded to include subjects as well.

The book gives ample evidence of thorough and accurate research. Broad use has been made of primary sources such as the records and publications of the church, interviews with both current and former members and leaders who were themselves involved in the ministry of the church across the years, and associational annuals. Local newspaper files, books, and other materials were also consulted. The footnotes at the end of each chapter provide adequate documentation. In simple and clear style Dr. Estep skillfully sketches the growth and development of the church from four members when organized in 1872 to more than seven thousand members a century later. He relates the growth and development of church program organizations and describes the ministries of deacons, women, and laymen of the church. He presents a brief sketch of each

each pastor and traces the progress of the church under their leadership in various areas of endeavor. In all, this is an excellent history of an outstanding church. The book should have wide interest far beyond the congregation whose heritage it portrays. The attractive format of the book, the inspiring and instructive story it relates, and the skillful work of the professional historian who wrote it combine to make this volume a valuable resource for the study of Baptist faith and practice during the last one hundred years. LEM

SHAPERS OF BAPTIST THOUGHT. By James E. Tull. Valley Forge: Judson Press, 1972. 255 p. \$10.00.

With ignorance in abundance regarding Baptist history and thought, it is little less than a crime against Baptists and the total Christian community for these 255 pages to cost \$10.00! And not because the pages are not worth the price. They are! The worthiness of the book compounds the crime of the cost and the limited circulation which doubtless will follow. Baptists need this book and they need to read this book. So give us a paperback, O Judson!

James Tull, theology professor at Southeastern Baptist Theological Seminary, gives us something long overdue. It is a book on Baptist theologians which focuses on Baptist theologians. Baptists have had a literary overdose of non-critical, unhistorical, misinformed, and oversimplified "Church Manuals" pawned off as introductions to Baptist thought and practice. Tull writes from a critical perspective flavored by both historical awareness and theological literacy. He is neither hagiographer nor iconoclast.

His purpose is to present the thought of representative Baptist thinkers who stood within the ranks of significant movements which have influenced Baptist history. So he discusses John Smyth, the Baptist pathfinder; Roger Williams, apostle of religious liberty; Isaac Backus, Separate Baptist leader; Andrew Fuller, theologian of missions; Alexander Campbell, advocate of reformation; J. R. Graves, spearhead of landmarkism; William Newton Clarke, theological liberal; Walter Rauschenbusch, social gospeler; and Martin Luther King, Jr., civil rights leader.

Given Tull's criterion for determining who is a "shaper" of Baptist thought (men who stood within the ranks of significant movements which have influenced Baptist history), one cannot argue seriously with his selections. My guess, however, is that English Baptists would think they have been slighted. Of the nine "shapers," seven are American; only two are English. Fortunately, Tull admits that "Baptist life and thought have been larger in scope, and more diverse in character, than this book indicates." (P. 8.) But that would probably have to be said about any book describing Baptist thought.

Each chapter follows a similar pattern. The "shaper's" life and the historical context in which he worked is sketched, his salient theological-political-social ideas are explicated, followed by Tull's conclusions. Tull writes clearly, organizes material superbly, and documents his studies copiously.

It is a first-rate book. Scholars must use it in the classroom. Pastors and church leaders should use it in the local church educational ministry. Laymen could use it in discovering the Baptist past. *Walter B. Shurden*

BAYLOR AT INDEPENDENCE. By Lois Smith Murray. Waco, Texas: Baylor University Press, 1972. 421 p.

In 1845 and upon the request of a handful of pioneer Baptists, the Congress of the Republic of Texas enacted a charter for the establishment of an educational institution. This institution, established at Independence, Texas, was named Baylor University, in honor of one of the most influential Baptists in that frontier area, Judge R. E. B. Baylor. The basic aim of the founders was to erect a university which would "meet the needs of all the ages to come."

This volume by Mrs. Lois Smith Murray, an alumna and a member of the Baylor faculty since 1932, is the first of a projected multivolume history of Baylor University. It covers the period from the founding of the university until its removal from Independence to Waco in 1886. This was a forty-one year period of trial and tribulation, of denominational conflicts and personality clashes and bickerings, of secession, war, devastation, and reconstruction, and of almost constant poverty. At times during these years, the institution's most ardent supporters were pessimistic about the possibilities of its future existence.

Professor Murray describes the curriculum and the student rules and regulations, which were similar to those found at most other antebellum colleges and universities. The curriculum was oriented toward the classics and student rules reflected the paternalistic nature of higher education at the time. There was, however, one remarkable difference between the Texas institution and similar ones elsewhere--from the beginning Baylor and its founders were dedicated to providing higher education for women as well as for men. This was a novel idea in 1845.

Mrs. Murray's study is more than a chronological account of Baylor's first forty-one years. She has attempted to portray the frontier environment, including its political, social, economic, educational, and religious aspects; especially as these relate to the Baptists in Texas. Prominent personalities associated with Baylor and the Baptists are discussed, and numerous biographical sketches of them are presented. These help to make the volume a reference source for students of Texas and Southern history as well as for those interested in Baptist history.

The research for this volume is impressive. There are thirty-five pages of bibliography, most of it a listing of primary sources. The footnotes are copious, and they are placed at the bottom of the pages. A forty-six page appendix contains a variety of data, including the original charter, a list of the names of trustees, administrative officers, and faculty, university enrollment for each year, the names of all graduates, and a roster of Baylor men who served in the Civil War.

Baylor at Independence is an attractive book. The type is not so small as to induce eyestrain, the binding is firm, there are approximately seventy-five pictures and illustrations, and miscues are rare. The author's devotion to her subject has not intruded upon her responsibilities as a scholar. She has not sought to claim too much for the persons or the denomination of which she writes. She has portrayed their frailties as well as their achievements and she has been more concerned for relating the truth about Baylor's early years than in glorifying ancestors. She has produced a book which Baylor alumni and alumnae and Texas Baptists will find indispensable and one which American historians in general will find useful. *W. Harrison Daniel.*



HISTORICAL COMMISSION, SBC, officers pause between sessions of Annual Meeting held April 16-18, 1973, at Samford University, in Birmingham, first to be held outside Nashville since 1956. The officers are l/r: John S. Moore, vice-chairman, Lexington, Va.; Lynn E. May, Jr., executive secretary-treasurer, Nashville, Tenn.; Robert A. Baker, chairman, Ft. Worth, Tex. Not pictured is Mrs. Roy Babb, recording secretary, Nashville, Tenn.



SOUTHERN BAPTIST HISTORICAL SOCIETY officers elected at Annual Meeting, April 16-18, 1973, are (l/r): R. A. McLemore, president, Clinton, Miss.; Lynn E. May, Jr., treasurer, Nashville, Tenn.; and Walter B. Shurden, vice-president, Jefferson City, Tenn. Not pictured is H. I. Hester, secretary, Liberty, Mo.

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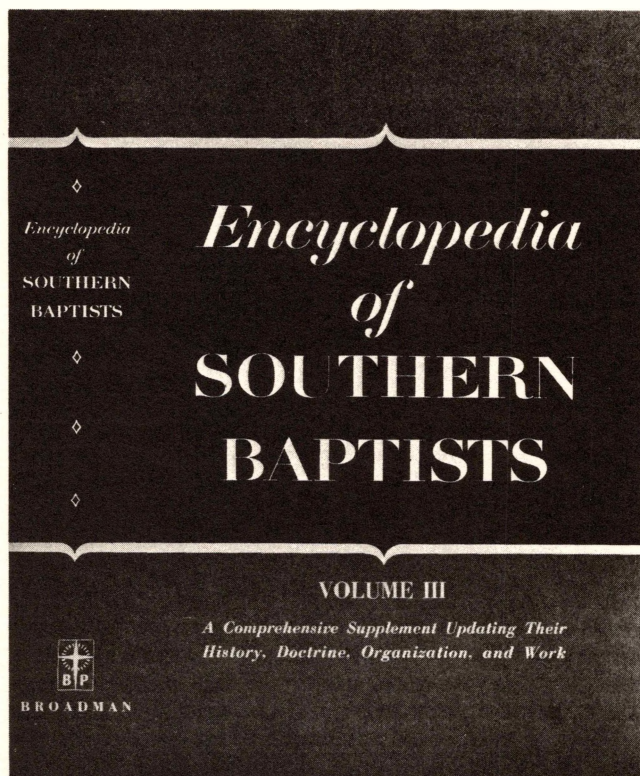
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Encyclopedia of Southern Baptists, Volume III (Nashville: Broadman Press, 1971). \$9.95. This 584-page supplemental volume to the two-volume *Encyclopedia of Southern Baptists* (Broadman, 1958) came off the press May 22. Volume III provides comprehensive and accurate information about the history, viewpoint, method, life and work of Southern Baptists from 1956 to 1970. Every library should obtain this invaluable resource on Southern Baptists. ORDER FROM YOUR BAPTIST BOOK STORE.

SOUTHERN BAPTIST HISTORICAL SOCIETY

MEMBERS URGED TO ASSIST IN CAMPAIGN

The Historical Commission and Society are conducting a campaign to enlist 1,650 new members in the Society by March 15, 1974, to increase total membership to 2,500. Every Historical Society member is urged to join in this special effort to involve more people in the work of the Society. The most effective method of enlistment is an enthusiastic, personal invitation issued by members who realize the values of belonging to the Historical Society. Share the good news about Society membership privileges and publications, *Baptist History and Heritage* and *The Quarterly Review*. For only \$4.00 a year members receive both quarterlies. Annual membership dues will increase to \$5.00 on January 1, 1974. Enlist your friends in the Society now and earn one of the following awards for your efforts.

AWARDS FOR MEMBERSHIP ENLISTMENT

Awards will be made by the Society on the basis of accumulative enlistment of new regular members who pay full annual dues of \$4.00/\$5.00 during the campaign. Awards for enlistment of specific numbers of new regular members are listed below:

- 20 Members**—Volume III of *Encyclopedia of Southern Baptists* (\$10.00 value)
- 10 Members**—Free Society membership for one year and a Broadman Monograph (\$6.00 value)
- 5 Members**—*Southern Baptists and Their History* by Hester and a Broadman Monograph (\$3.00 value)