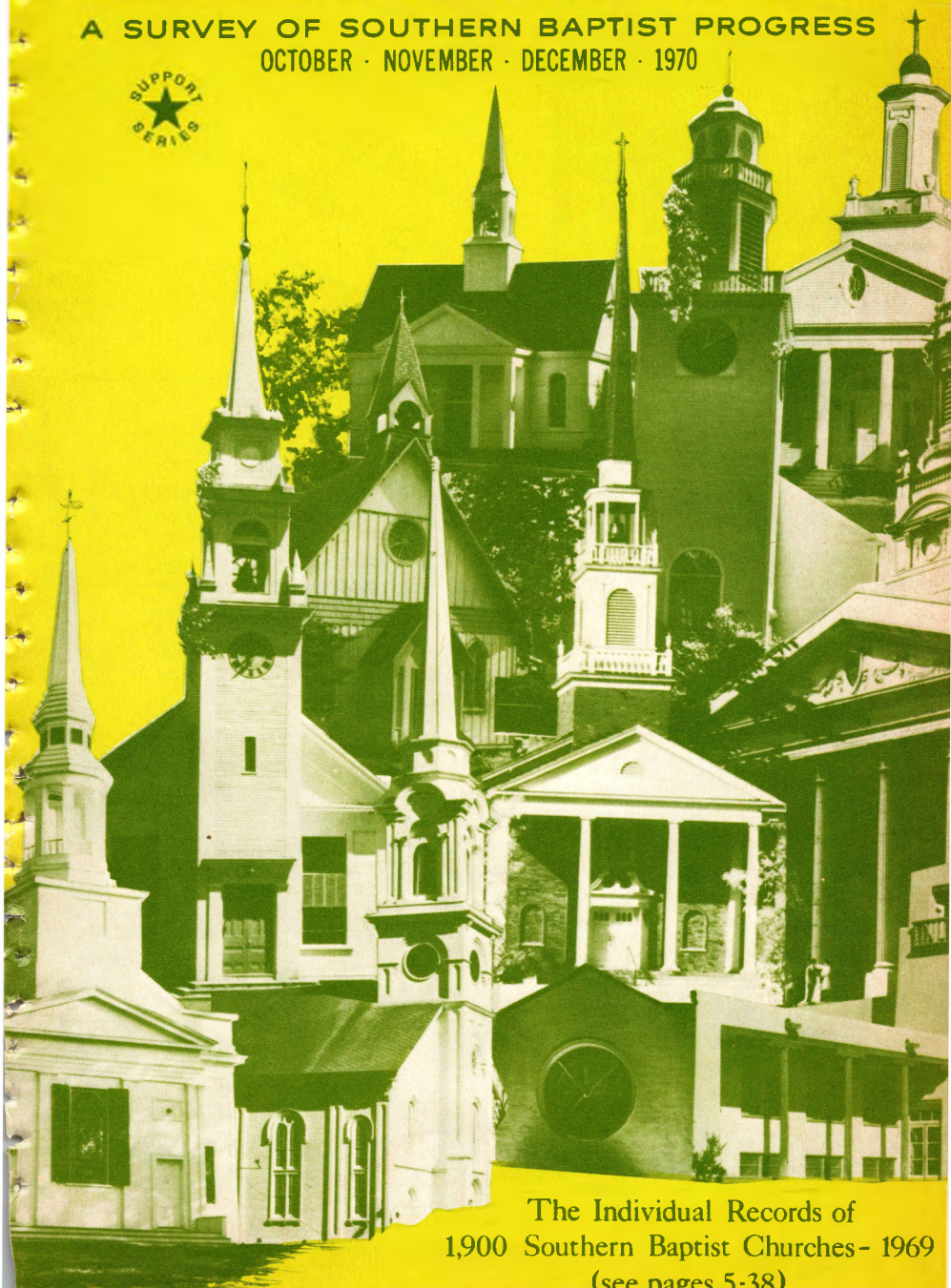


THE QUARTERLY REVIEW

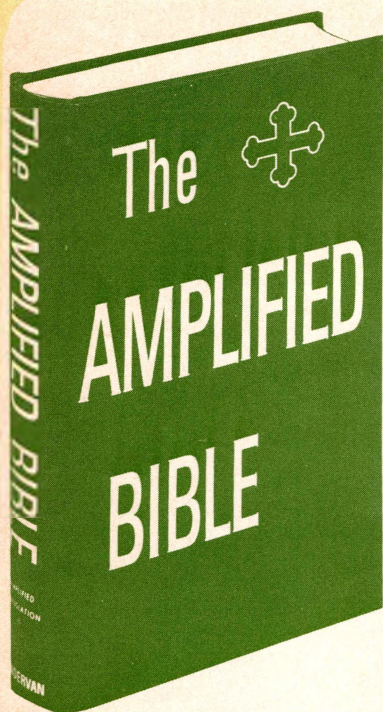
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OCTOBER · NOVEMBER · DECEMBER · 1970



The Individual Records of
1,900 Southern Baptist Churches - 1969
(see pages 5-38)

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CHAPTER 2

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men [astrologers] from the East came to Jerusalem, asking,

2 Where is He Who has been born a

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OCTOBER, NOVEMBER, DECEMBER, 1970

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Editor: Martin B. Bradley

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FEATURE SECTION

Reports for Selected Churches, 1969 **SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Nashville, Tennessee⁵**

SPECIAL SECTION

Hastings on . . . Christmas—Outside and Inside—
Robert J. Hastings 39

The Evangelism of Children: A Study in Southern Baptist
Practice—*M. Douglas Clark* 44

HISTORICAL PERSPECTIVES

Factors Contributing to the Origin of the Southern Baptist
Convention—*Lynn E. May, Jr.* 51

Henry Clay Vedder, Church Historian—*G. Keith Parker* . 65

SERMON SUGGESTIONS

Walter L. Moore 86

BOOK REVIEWS 94

*(Any book in this section may be ordered from your
book store.)*

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STANDPOINT

The fourth quarter feature is again a listing of statistical records and pastors of approximately 1,900 Southern Baptist churches.

Unfortunately, only a small fraction of Convention churches could be included. To carry listings for all would require a volume of several hundred pages.

The most appropriate position we know to take is that *larger* churches of each location—open country, village, town, and city—are more *likely* to be of greatest interest to the maximum number of **THE QUARTERLY REVIEW** readers. This in no way means that larger churches are more or less *important*, either in the eyes of men or God. Importance, faithfulness, and effectiveness in God's kingdom are presumably best measured by qualitative criteria. Size may or may not be associated with true and faithful ministry.

Essentially, though not precisely, each state is proportionately represented in the listings according to its number of churches. Each state, regardless of how small, has at least one church listed for each location *if there be such a church*.

Arbitrarily, there was a slight reduction in the number of churches shown in the open country location for a few states. This means that proportionately more extremely large city churches are listed for these states.

It is our sincere hope that all readers will find the church statistics helpful. The methods chosen for selecting the location cutting points are arbitrary, involving no known "respect of persons." We trust that you will understand if your church did not happen to fall in the listings.

MARTIN B. BRADLEY

Reports for Selected Churches, 1969

Please see "Standpoint," page 4, for a statement concerning the basis of listings. All churches within the membership size categories indicated for each state are listed. However, in some instances only the largest church for a location category is shown, as mentioned on page 4. Pastors are listed with the churches they served at the time of reporting, although known changes in pastorates have occurred since that time.

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Alabama					
Open Country—400 and Above					
Bethel, Fackler		4	400	155	84
Colbert Hgts—Joe Anglin, Sr., Tuscumbia		10	402	333	224
New Bethel—Coy Tims, Cedartown, Ga.		3	402	77	36
Rehobeth—H. W. Willis, Dothan		21	403	255	163
Mount Vernon—J. W. Cole, Albertville		6	404	209	83
Mount Vernon—James L. Odom, Jasper		35	405	186	104
Mount Olive—H. C. Burns, Northport		36	408	235	145
Enon—Pat E. Minshew, Montevallo		7	408	307	157
Center Hill—J. Martin Ray, Hanceville		9	413	147	75
Union Grove, New Market		3	414	237	101
Macedonia—G. K. Abner, Ranburne		2	418	210	91
Shoals Creek, Decatur		25	419	414	291
Pinetucky, Heflin		5	419	85	80
Flint River—Ray F. Green, Huntsville		25	419	235	174
New Haven—Doyce H. Nolen, Eastaboga		26	421	426	196
Fairview—Herbert Davis, Gadsden		20	422	317	184
Providence, Gallion		8	423	270	148
Mount Pisgah—Bill Lett, Cropwell		6	423	279	88
Oak Grove—Walker Dean, Anniston		4	427	115	82
Gilgal—Kenneth Houchin, Duncanville		10	429	233	172
Beulah—D. E. Latham, Boaz		3	429	233	95
Flint Creek—Deward Raney, Cullman		8	429	195	84
Valley Grove—C. G. Reding, Tuscumbia		19	431	283	165
Pleasant Grove—Ronald Manley, Moulton		28	434	264	192
Providence—Robert Dismukes, Opelika		65	437	289	146
Tharptown—W. A. Hamilton, Russellville		6	439	275	113
Bethsadia, Cullman		5	440	210	94
Liberty Hill—George Lawhorn, Thorsby		10	443	262	123
Oak Grove—W. Q. Howe, Frisco City		20	446	163	81
Open Acres—Carmon Parrish, Montgomery		12	447	211	160
New Friendship—Albert E. Patterson, Jr., Arab		27	452	262	

*Ongoing Training Union figures pertain to the regular week-by-week training usually accomplished in age-graded unions and departments. Grand total Training Union enrolment (not shown here) includes cumulative participation in short-term member training projects, new church member orientation, and church leader training, in addition to the enrolment of ongoing church member training.

Church	Pastor-City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Mount Pleasant—George A. Palmer, Jr., Enterprise		7	459	293	186
Enon—Donald Lee, Danville		15	464	219	131
Bethany—Harvey Taylor, New Brockton		9	466	208	117
Union Hill—J. W. Shaw, Bessemer		20	467	325	166
Hepzibah—J. William Casaday, Talladega		14	476	266	98
Whites Chapel—Phillip Ellen, Gadsden		20	483	300	151
New Friendship—Willard Wampler, Decatur		8	487	215	135
Locust Grove—Jasper E. Jones, New Market		15	502	217	126
Mount Zion—Robert Isbell, Boaz		3	505	152	51
Pleasant Grove—Donald F. Callahan, Ozark		5	506	214	85
Lebanon—James E. Vanderford, Falkville		17	512	230	129
Sardis Springs—Calvin C. Inman		45	521	409	292
Shiloh—Kenneth W. Harrison, Sardis		43	527	390	249
Coosada—Thomas M. Hunter, Coosada		30	531	375	153
Mount Zion—Donald Dobbs, Alexandria		12	555	244	108
Stave Creek—Ray Watson, Jackson		13	556	336	226
Smith Station—Jerry C. Frady, Smiths		36	568	304	186
Lott Road—Dick Braswell, Mobile		30	569	231	133
Mount Hebron West—J. B. Snyder, Elmore		27	582	495	305
Ebenezer—Charles H. Hill, Arab		5	588	174	140
Mount Zion—J. B. Morris, Huntsville		9	715	606	301
Concord—Horace Fair, Bessemer		50	799	563	266
Trinity—Lamar Rosser, Oxford		81	1,023	576	263

Village—400 and Above

Union Grove, First—Posey E. Maples, Union Grove	10	422	185	102
Cowarts—Johnny LaCarter, Cowarts	31	430	261	118
Capshaw—Teddy R. Swann, Capshaw	16	432	211	147
Sardis—C. B. (Scott) Bryant, Boaz	8	484	273	115
Hollingers Island—U. Leroy Chewning, Mobile	23	488	381	144
Harvest—M. C. Briggs, Harvest	43	596	418	209
Liberty—J. W. Thompson, Crossville	28	637	272	175

Town—650 and Above

Camden—Berkely Webb, Camden	15	650	545	111
Sycamore—Horace Howell, Sycamore	7	654	337	141
Bayou La Batre, First—George B. Davis, Bayou La Batre	16	660	421	174
Concord Highlands—W. C. Stone, Hueytown	20	662	541	277
Thorsby, First—L. W. McReynolds, Thorsby	17	696	407	160
Ashland, First—Kenneth Henson, Ashland	2	722	445	147
Langdale—Rubin Speakman, Langdale	2	746	493	154
Calera—Howard Golden, Calera	24	749	520	215
Hartford—Ralph E. Brannon, Hartford	61	815	576	254
Industrial City—Clarence B. McGee, Hueytown	34	820	392	162
Mount Olive, First—Ralph H. Clark, Mt. Olive	37	850	729	318
Holt—Leon Elmore, Holt	23	866	623	170
Fairfax, First—R. F. Robinson, Fairfax	16	922	473	187
Theodore, First—Vernon D. Simpson, Theodore	62	1,221	813	269
Satsuma, First—Harry M. Carswell, Satsuma	64	1,355	1,027	515

City—1,200 and Above

Powderly—Culon P. Davis, Birmingham	40	1,206	845	297
Trussville—Richard Franklin, Birmingham	37	1,208	1,057	447
Pike Avenue—Paul D. Brinkley, Birmingham	30	1,221	492	169
Anniston, First—Bert L. Tarpley, Anniston	22	1,223	698	263
LaNETT, First—Harry E. Kirkley, LaNETT	26	1,228	852	262
Boyles—John A. Hogan, Birmingham	35	1,230	885	429
University—Boyd E. Armstrong, Huntsville	56	1,232	1,536	711
South Avondale—James E. Davidson, Birmingham	17	1,252	723	268
Russellville, First—J. O. Colley, Russellville	14	1,258	595	160
Tuscumbia, First—J. Wendell Klein, Tuscumbia	40	1,265	914	180
Chisholm—Cameron E. Bryant, Montgomery	44	1,273	1,032	394
Roebuck Park—F. Daryl Jones, Birmingham	128	1,274	1,305	485
Southside, Decatur		1,289	676	253
Atmore, First—Arnold F. McRae, Atmore	31	1,289	800	311
Talladega, First—T. M. Hamby, Talladega	16	1,294	1,011	377
Ozark—L. Don Miley, Ozark	58	1,296	910	252
Tenth Avenue—H. A. Hutchins, Birmingham	42	1,301	684	276
Athens, First—Tilford L. Junkins, Athens	30	1,319	1,032	358
Cullman, First—Herman W. Cobb, Cullman	27	1,328	875	253
Jasper, First	18	1,332	867	205
Fulton Road—Fred D. Brown, Mobile	43	1,341	805	401
Forest Lake—Robert E. Baker, Tuscaloosa	28	1,341	1,021	312

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrollment	Ongoing T.U. Enrollment
Woodmont—Garnett E. Puckett, Mobile		7	1,349	432	230
Prattville, First—Donald E. Allred, Prattville		41	1,367	1,037	244
Sheffield, First—Norman S. Deaton, Sheffield		28	1,370	901	243
Forest Park—Chester H. Jernigan, Montgomery		51	1,392	1,137	359
Central—Warren Cooper, Selma		71	1,423	805	281
Shiloh—Joe Youngblood, Saraland		89	1,425	1,137	457
Morningview—S. Louis Armstrong, Montgomery		33	1,426	1,121	469
Mountain Brook—Dotson M. Nelson, Jr., Birmingham		58	1,428	1,283	308
Lakewood—John N. Foster, Birmingham		70	1,436	1,095	470
Wylam—Lynwood Henderson, Birmingham		21	1,439	811	421
Alberta—Thomas E. Halsell, Tuscaloosa		36	1,458	1,250	411
Fairfield, First—W. R. Fussell, Fairfield		45	1,485	841	246
Andalusia, First—Harrell R. Cushing, Andalusia		48	1,486	1,095	385
Dalraida—J. Haywood Cosby, Montgomery		52	1,486	1,436	651
Prichard, First—Jerry A. Passmore, Mobile		28	1,488	801	322
Ensley—Robert C. Curlee, Jr., Birmingham		102	1,496	1,132	365
West Huntsville—Samuel L. Wolfe, Huntsville		80	1,509	763	401
Decatur, First—W. K. Stephenson, Decatur		52	1,528	1,144	311
Northside—C. Ray Till, Anniston		34	1,529	1,085	598
Selma, First—Henry L. Lyons III, Selma		70	1,535	1,087	245
Dwight—George William Riddle, Gadsden		30	1,559	836	343
Fairfield Highlands—Charles L. Padgett, Fairfield		34	1,571	1,355	538
East Gadsden—Tommy Hight, East Gadsden		42	1,611	967	284
Capitol Heights—Robert C. Edge, Montgomery		52	1,627	1,097	333
Berney Points—Raymond T. DeArmond, Birmingham		62	1,629	1,519	552
Mobile, First—Howard M. Reaves, Mobile		17	1,648	1,062	138
Enterprise, First—L. Read Polk, Jr., Enterprise		52	1,653	1,069	359
Gardendale, First—Walter G. Nunn, Gardendale		122	1,716	1,551	722
Birmingham, First—J. Herbert Gilmore, Jr., Birmingham		11	1,738	1,207	398
Spring Hill—Norman W. Clapp, Mobile		82	1,751	1,629	475
Twelfth Street—Troy L. Morrison, Gadsden		39	1,754	1,289	398
Jackson Way—James O. Dorriety, Huntsville		34	1,785	973	289
Ridgecrest—Lewis Marler, Montgomery		142	1,825	1,486	783
Pleasant Ridge—A. Judson Jones, Hueytown		72	1,829	1,652	570
Opelika, First—J. T. Ford, Opelika		10	1,854	1,606	518
Eastern Hills—Drew J. Gunnells, Jr., Montgomery		85	1,881	1,631	482
West End—Louis Wilhite, Birmingham		66	1,928	1,090	248
Gadsden, First—Oscar Adams Davis, Gadsden		11	1,939	1,061	271
Central, Decatur—A. B. VanArsdale, Decatur		43	1,951	1,417	345
Troy, First		20	1,964	692	217
Sylacauga, First—Andrew W. Tampling, Sylacauga		28	1,970	1,335	609
Whitesburg—Charles T. Carter, Huntsville		177	1,987	1,917	831
Parker Memorial—Charles L. Martin, Jr., Anniston		48	2,027	1,553	302
Ridgecrest—Lewis Marler, Montgomery		106	2,092	1,718	826
Center Point, First—Ralph D. Feild, Birmingham		99	2,095	1,774	689
Highland—Jerry F. Helms, Florence		61	2,109	1,669	554
Shades Mountain—Carl J. Giers, Birmingham		55	2,148	1,825	611
Oakdale—Robert U. Ferguson, Mobile		18	2,168	992	390
Calvary—Allan Ryan Watson, Tuscaloosa		50	2,400	1,327	224
Auburn, First—John H. Jeffers, Auburn		15	2,422	1,043	485
Tuscaloosa, First—C. C. Russell, Tuscaloosa		53	2,437	1,455	347
Woodlawn—N. H. McCrummen, Birmingham		34	2,513	1,663	725
Highland Avenue—Henry L. Lyons, Jr., Montgomery		52	2,605	1,369	240
Huffman—R. B. Culbreth, Birmingham		148	2,674	2,503	564
Chickasaw, First—Bob Barker, Chickasaw		124	2,973	1,826	862
Huntsville, First—Alvin H. Hopson, Huntsville		74	3,028	3,063	1,055
Cottage Hill—Don H. Watterson, Mobile		104	3,058	2,744	719
Hunter St.—John C. Mitchell, Birmingham		80	3,131	2,093	878
Montgomery, First—J. R. White, Montgomery		44	3,230	1,750	458
Ruhama—Roland L. Jarrard, Birmingham		28	3,270	2,039	598
Central Park—John Bob Riddle, Birmingham		51	3,283	2,283	435
Dothan, First—Harper Shannon, Dothan		109	3,291	1,998	376
Southside—Lamar Jackson, Birmingham		18	3,780	976	168
Dawson Memorial—Edgar M. Arendall, Birmingham		106	3,850	3,401	833
Dauphin Way—Jaroy Weber, Mobile		119	5,481	2,536	1,027

Alaska

Open Country (largest church)

Eagle River, First—Rawls Pierce, Eagle River	18	252	163	65
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Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Town (largest church)					
North Pole, First—Bill G. Duncan, North Pole		60	456	281	177
City (largest church)					
Anchorage, First—Felton H. Griffin, Anchorage		112	2,481	1,156	486
Village (largest church)					
North Star—Eugene M. Mockerman, Clear			7	23	35

Arizona

Open Country (largest church)

Riverside—Andy Hutchens, Phoenix	3	136	73	34
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Village (largest church)

Surprise, First Southern—James Forde, Peoria	31	293	176	135
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Town—250 and Above

Parker, First—Walter Manderson, Parker	7	262	130	59
Gilbert, First—A. P. Crisp, Gilbert	41	402	228	123

City—900 and Above

North Tucson—Henry Wooten, Tucson	21	945	593	154
Chandler, First—O. E. Burton, Chandler	25	1,010	700	260
Yuma, First Southern—Nathan H. Pillow, Yuma	90	1,097	645	246
Mission Drive—James D. Dwiggins, Phoenix	34	1,243	601	244
Twenty Second Street—M. E. McGlamery, Tucson	46	1,294	1,229	438
Tucson, First Southern—Charles L. Wood, Tucson	26	1,430	870	371
Phoenix, First Southern—C. Vaughan Rock, Phoenix	46	1,553	1,186	598
Glendale, First Southern—Robert L. Warren, Glendale	101	1,990	1,366	591
North Phoenix—Richard A. Jackson, Phoenix	215	2,447	1,531	501

Arkansas

Open Country—400 and Above

Joyce City	22	400	201	120
Ebenezer—David Crouch, El Dorado	8	403	315	116
Hardin—Harold Stephens, Pine Bluff	7	403	281	134
Harveys Chapel—William Fleming, Hot Springs		433	178	95
Oak Grove—Ray South, Van Buren	9	441	206	129
Barton Chapel, Tyrone		456		
East End—Eldon Rogers, Hensley	10	457	212	106
Highway—Bunyan A. Wallace, N. Little Rock	12	473	313	148
Shiloh Memorial—Joel E. Harris, Texarkana	20	493	318	86
Trinity—Leo Hughes, Texarkana	6	502	320	132
Ironton—Billy G. Elliott, Little Rock	15	504	249	96
Pine Grove—J. A. Hogan, Little Rock	15	512	232	108
New Liberty—Henry D. Applegate, Blytheville	29	550	272	119
Beckspur—Glen Giles, Forrest City	9	580	103	80

Village—400 and Above

Decatur, First	6	416	269	155
White Sulphur Springs—Bill J. Holcomb, Pine Bluff	9	419	274	151
Diaz—Sedric D. Wesson, Diaz	17	473	387	321
Alma, First—Edward L. Smith, Alma	14	487	446	162
Armored—Curtis Bryant, Armored	13	552	153	103
Piney—Clarence Shell, Jr., Hot Springs	12	760	370	181

Town—650 and Above

Smackover, First—D. C. McAtee, Smackover	10	653	393	161
Wilson, First—Paul Stockemer, Wilson	8	655	250	120
Star City, First—William Kennedy, Star City	20	700	396	158
Norphlet, First—Henry Davenport, Norphlet	10	703	395	123
Lake City, First—John M. Basinger, Lake City	22	708	299	142
Harrisburg, First—J. I. Casey, Harrisburg	4	719	319	103
Waldron, First—Nelson Wilhelm, Waldron	27	728	342	105
Lavaca, First	56	772	424	178
Heber Springs, First—L. B. Jordan, Heber Springs	28	845	302	147
Greenwood, First—Lonnie Lassater, Greenwood	19	859	499	199
Elaine—Eddie Elrod, Elaine	40	906	312	76
Cabot, First—Harold O'Bryan, Cabot	29	944	619	287
Gosnell—James H. Fitzgerald, Blytheville	37	968	357	107

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Tyronza, First—Paul W. Dodd, Tyronza		2	988	226	116
Lepanto, First—John H. Colbert, Lepanto		39	1,169	473	139

City—1,400 and Above

Immanuel—L. H. Coleman, Pine Bluff	33	1,466	1,318	340
Jonesboro, First—Emil Williams, Jonesboro	14	1,466	1,105	274
Baptist Tabernacle—Don Hook, Little Rock	24	1,493	804	182
Forrest City, First—W. Clyde Hankins, Forrest City	42	1,524	1,049	381
Crossett, First—Jerry Don Abernathy, Crossett	43	1,528	1,119	410
Benton, First—Bernes K. Selph, Benton	21	1,534	922	189
Pulaski Heights—W. Harold Hicks, Little Rock	35	1,554	1,053	219
Central—Lloyd L. Hunnicutt, Magnolia	34	1,635	1,143	422
Beech Street, Texarkana	15	1,649	939	219
Grand Avenue—Clifford L. Palmer, Fort Smith	91	1,746	1,497	677
Park Hill—Rheubin L. South, North Little Rock	50	1,795	1,615	300
Baring Cross—K. Alvin Pitt, North Little Rock	41	1,920	1,414	315
South Side—Tal D. Bonham, Pine Bluff	105	1,950	1,480	577
Second—Walter L. Yeldell, Sr., Hot Springs	71	2,000	1,226	350
West Memphis, First—Thomas A. Hinson, West Memphis	74	2,146	1,191	236
El Dorado, First—Don B. Harbuck, El Dorado	26	2,150	1,303	
Fayetteville, First—Andrew M. Hall, Fayetteville	47	2,295	1,011	233
Little Rock, Second—Dale Cowling, Little Rock	67	2,623	1,548	314
Little Rock, First—Paul Roberts, Little Rock	39	2,647	1,553	458
Pine Bluff, First—John H. McClanahan, Pine Bluff	34	2,961	1,669	464
Immanuel—W. O. Vaught, Jr., Little Rock	38	3,560	2,064	633
Fort Smith, First—William L. Bennett, Fort Smith	89	5,080	1,918	770

California

Open Country (largest church)

Atascadero, First—J. Max Hively, Atascadero	7	338	181	79
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Village (largest church)

Greenfield, First Southern—J. L. Brantley, Bakersfield	4	284	144	
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Town—100 and Above

Mendocino—Lloyd Daniel White, Mendocino	2	100	43	5
Elverta, First—Pat Rua, Elverta	6	101	108	44
West Point, First Southern—Leslie Kessler, San Anselmo	4	102	48	
Greenville Southern	7	106	78	18
Thermalito—Ed Bates, Oroville	3	107	44	10
North Tahoe, First—Charles R. Anderson, Tahoe City	22	107	159	50
Redway, First—Bennett P. Haman, Redway	1	109	54	15
Grayson—Cecil Bass, Patterson	16	109	50	
Woodville, First Southern—Walter Turman, Woodville	11	111	77	56
Tranquillity, First Southern—Pete Crabtree, Tranquillity	8	114	66	42
Burney, First—Lloyd McCoy, Burney	6	128	69	43
Planada, First Southern—Wayne Reid, Planada	1	128	76	26
Portola, First—Sterling Welch, Portola	3	129	47	38
Sunny Brae—Lyle Paul, Arcata	5	130	107	33
Gualala—Carroll M. Whisler, Gualala	4	131	120	42
Loomis, First	2	143	122	
Anderson Valley—A. W. Lewallen, Petaluma		144	33	
Hillmar, First	15	145	57	37
Highway City, First—Gary L. McDonald, Fresno	11	149	176	
Palermo—Jesse Matlock, Oroville		152	133	37
Tipton, First Southern	4	154	64	30
Houston Avenue Southern—Oran Dobbs, Lamont	19	154	73	49
Winters, First—James R. Fox, Winters	9	157	138	105
Salida, First—Marvin D. Miller, Ripon	3	158	72	11
French Camp Southern—Richard L. Sanders, French Camp	20	163	140	53
N. Edwards, First Southern—T. C. Fisher, N. Edwards	11	165	144	67
Cutler, First		168	78	40
Freedom, First Southern—Warren Seiverson, Aptos		171	46	26
Biggs, First—Douglas F. Simpson, Biggs	9	177	124	57
Fairfax Southern	2	182	137	80
Greenfield, First Southern—Joseph F. Davis, Greenfield	8	187	93	43
Solvang, First—George T. Horton, Buellton	8	190	164	64
Escalon, First—E. E. Beason, Escalon	1	194	95	
Graton, First—Lee Finley, Sebastopol	13	195	138	49
Searles Valley, First—Ernest R. Ashcraft, Trona	9	196	165	2
Old Fashioned Southern—C. L. Starling, La Puente	5	198	54	
Brentwood, First Southern—James B. Sellers, Brentwood	9	210	159	59

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Delhi, First Southern—Marshall McGuire, Livingston			224		37
Keyes, First—Marshall McGuire, Livingston		16	228	83	
Emmanuel—Howard Gay, Livingston		48	235	131	88
Shore Acres—Galie Bennett, Pittsburg		18	235	111	
Pacheco, First—Barrett M. Lampp, Mill Valley		11	236	253	114
Rio Linda, First Southern—Kenneth Ball, North Highlands		8	237	111	34
Carlton Hills Southern—Seth Anderson, El Cajon		11	250	312	91
Pinedale, First Southern—Andrew F. Beggerly, Pinedale		7	261	285	108
Nipomo, First—Owen Compton, Nipomo		5	261	245	131
Lamont, First Southern—Bill Patrick, Lamont		24	273	129	64
Yuba City, First—George Marler, Yuba City		23	342	233*	131
Empire, First—S. J. Quarles, Modesto		2	378	153	44
Ivanhoe, First Southern—Olin Collier, Ivanhoe		3	387	136	70
Harmony—H. G. Holmes, Lamont		21	448	259	120
Waterford, First Southern—Byron F. Todd, Waterford		24	497	330	93

City—750 and Above

Ventura, First Southern—Arlie L. McDaniel, Ventura	11	762	412	136
Bethel Southern—John J. Swartz, Escondido	38	766	603	266
Santa Paula, First Southern—Jack Conner, Santa Paula	29	777	546	242
Cupertino, First	15	795	735	176
Campbell, First—Keith Loyd, San Jose	29	805	434	151
Hellman Ave.—I. E. Moreland, Rosemead	26	823	267	86
Chula Vista, First Southern—Dan Cheak, Chula Vista	29	829	394	169
Lakeside, First Southern	23	846	629	175
San Pablo, First—W. A. Lacey, San Pablo	28	850	219	61
Pacifica, First—H. Jearl Hayes, Arleta	19	863	221	90
Fontana, First—George M. Ammons, Fontana	46	866	601	161
Temple—William H. Bell, Redlands	67	870	692	257
Highland Avenue—B. Wade McKinley, San Diego	19	888	594	180
Central Southern—J. H. Brister, Bakersfield	4	891	323	98
Trinity, Downey	31	895	397	55
Oildale, First—W. W. Perrin, Oildale	7	897	647	204
Magnolia Avenue—Walter Arthur Pegg, Riverside	21	905	614	158
Palm, Riverside	14	919	433	153
Santa Fe Springs, First	14	921	371	89
Midway City, First—Harold H. Coble, Westminster	40	921	811	290
Euclid Street—Bryan L. Crow, Garden Grove	32	927	794	
Harvard Terrace—John S. Ashcraft, Fresno	15	931	703	342
Alum Rock—B. L. Davis, San Jose	29	931	782	182
Upland, First—Wayne A. Stockstill, Upland	48	932	660	178
Lemon Grove, First—Robert E. Kleinschmidt, Lemon Grove	54	954	767	315
Anaheim, First Southern—C. Duane Riley, Anaheim	29	966	690	281
Foxworthy Southern—Kenneth Allgood, San Jose	45	976	810	440
Calvary Southern—Max Armitage, El Monte	35	988	590	182
Barstow, First—John R. Ferguson, Barstow	62	989	591	202
Sacramento, First Southern—Kenneth M. Bolinger, Sacramento	49	1,020	943	386
North Highlands, First—Buren Higdon, North Highlands	27	1,025	802	146
White Avenue—A. Rudy Duett, Pomona	32	1,027	679	343
Baldwin Park, First—H. William Parr, Valinda	53	1,048	530	187
Bell Gardens, First Southern—Robert E. Norvell, Bell Gardens	54	1,075	568	277
Westminster, First Southern—Robert D. Lewis, Garden Grove	78	1,101	968	147
Oxnard, First Southern—C. Raymond Cearley, Oxnard	104	1,110	592	303
Fresno, First Southern—J. Clifford Faresno, Fresno	38	1,172	1,191	462
Narbonne Avenue—Levi W. Price, Lomita	21	1,252	876	350
Calvary Southern—Eugene Slone, San Diego	20	1,302	1,198	363
Fairfield, First—Jack B. Johnson, Fairfield	63	1,472	812	180
Long Beach, First Southern—Dale Aycock, Long Beach	34	1,474	830	297
Bristol Street—James W. Parker, Santa Ana	27	1,479	1,143	282
El Monte, First Southern—J. Thurmond George, El Monte	38	1,488	1,068	195
Bakersfield, First Southern—Clyde B. Skidmore, Bakersfield	38	1,510	1,030	392
San Diego, First Southern—J. Walker Campbell, San Diego	68	1,732	1,132	577
Truett Memorial—Paul Brooks Leath, La Palma	54	1,811	1,008	285
Norwalk, First—W. C. Bryant, Whittier	68	2,109	1,024	

Colorado

Open Country (largest church)

Four Way—J. Curtis Martin, Fort Lupton	8	128	124	95
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Village (largest church)

Kim, First Southern—John L. Crosby, Kim	1	132	126	68
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Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
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Town (largest church)

Woodland Park, First—Donald Lee Lacey, Woodland Park	29	269	205	104
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City—750 and Above

Calvary—Carl R. Nelson, Littleton	17	756	601	194
Skyway—Clifton F. Igo, Colorado Springs	41	770	466	144
Pilgrim Rest—Albert Livingstone Scott, Denver	19	800	235	237
Denver Temple—Milo B. Arbuckle, Denver	21	932	407	188
Aurora, First—Ralph Quisenberry	39	962	618	144
Security, First—Andy Hornbaker, Security	62	1,224	1,013	219
Central—Carey J. Miller, Aurora	142	1,312	994	490
Calvary—Norman E. Presley, Colorado Springs	177	1,588	513	217
Colorado Springs, 1st Southern—Harlan Harris, Colorado Springs	28	1,920	1,000	434
Riverside—Bob McPherson, Denver	155	2,280	1,231	320

Connecticut

Town (largest church)

Oakdale—Ralph A. Whicker, Oakdale	9	60	133	
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City (largest church)

Pleasant Valley—Jim Schneider, Groton	47	491	435	142
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Delaware

Town (largest church)

Harrington—William M. Halliburton, Harrington		131	107	
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City (largest church)

Bethany—Thomas L. Painter, Newark		785	814	108
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District of Columbia

City (largest church)

Shiloh	55	3,859	1,012	22
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Florida

Open Country—400 and Above

Griffin—David R. Pickern, Lakeland	31	411	290	148
Golfview—Robert E. Wiggins, Lake Wales	2	412	261	122
Valrico, First—A. H. Overstreet, Valrico	15	421	230	135
East Thonotosassa—Robert Coram, Plant City	29	431	277	184
New Hope—Guy Stoner, Wauchula	5	439	281	121
Bloomington, First—Claude Galloway, Valrico	26	440	264	91
Oak Griner—R. M. Barber, Ocala	23	459	346	124
Victory—James M. Silvers, Lake Worth	41	480	274	120
Beulah—Edgar Jackson, Pensacola	27	489	316	116
Harney, Tampa		500	107	67
Dinsmore—Jasper W. Wynn, Jacksonville	38	510	542	162
Bethel, Lakeland	41	520	365	169
Damascus—David Black, Graceville	11	565	282	155
Gonzalez—Wallace P. Mitchell, Gonzalez	13	575	375	94
Beulah—J. A. Mash, Winter Garden	19	586	194	
Springhead—Robert B. Pullen, Plant City	12	617	379	129
Citrus Park, First—A. C. Teston, Tampa	40	635	556	102
Dunns Creek—Billy T. Turner, Jacksonville	11	852	385	157
Turkey Creek, First—James Fortinberry, Plant City	44	905	673	277
Dover, First	41	1,129	726	309

Village—400 and Above

Kathleen—J. B. Norris, Kathleen	11	426	290	113
Five Points—Henry L. Schol, Fernandina Beach	37	509	425	191
Pleasant Grove—Billy W. Henson, Pensacola	13	630	328	135
Inwood, First—J. W. Campbell, Winter Haven	48	713	510	212
Bethany—James B. Henry, Plant City	22	733	438	159
Mango, First—Billy J. Dickerson, Mango	21	1,042	756	91

Town—650 and Above

Samoset, First—Warren B. Ruby, Bradenton	15	655	325	65
Bonifay, First—Burney H. Enzor, Bonifay	37	664	474	149
Bowling Green, First	29	734	487	195

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Hiland Park		36	757	678	211
Umatilla, First—Sam H. Franklin, Jr., Umatilla		32	811	370	
Williston, First—M. D. Durrance, Williston		43	918	677	205
Wildwood, First—Claude McAdams, Wildwood		32	946	640	174
Mims, First—Joseph E. Boatwright, Mims		71	1,202	1,039	216

City—1,700 and Above

Lake Shore—Joe J. Martin, Jacksonville	29	1,703	840	271
Sanford, First—Fred B. Chance, Sanford	25	1,710	1,228	272
Palma Ceia—Ralph W. Stone, Tampa	90	1,715	942	307
Homestead, First—J. Elwood Rawls, Homestead	43	1,717	1,312	265
Seminole Heights—Jerry S. Warmath, Tampa	34	1,723	979	347
Woodlawn—James W. Wingate, Jacksonville	66	1,740	618	171
Northwood—R. Haskell Bolding, West Palm Beach	29	1,748	1,207	222
St. Andrew—J. Sidney Simple, Panama City	61	1,767	1,178	327
Ancient City, St. Augustine	66	1,772	1,145	173
Arlington—Emory R. Green, Jacksonville	42	1,785	1,022	220
North Jacksonville—Edgar R. Cooper, Jacksonville	62	1,818	1,371	358
Lake Forest—Stafford Hebert, Jacksonville	133	1,831	1,115	593
Miami Springs—Hankins F. Parker, Miami Springs	44	1,836	1,117	235
Riverside—C. Earl Cooper, Jacksonville	18	1,848	831	129
Sarasota, First—Emmett C. Johnson, Jr., Sarasota	36	1,852	1,298	281
Winter Haven, First—Albert L. Carnett, Winter Haven	50	1,874	1,344	372
Warrington—J. Larry Mayo, Pensacola	20	1,900	1,116	421
East Hill—Joseph P. DuBose, Jr., Pensacola	33	1,905	1,007	330
Delaney Street—A. R. Fagan, Orlando	100	1,921	1,643	618
Haverhill—Edward S. French, West Palm Beach	107	1,934	1,983	395
New Orleans—J. Earl Tharp, Tampa	74	1,938	915	420
North Central—N. B. Langford, Jr., Gainesville	107	1,959	1,363	368
Clear Lake—Hugh Beasley, Cocoa	142	1,963	1,407	546
College Park—Girod H. Cole, Jr., Orlando	34	1,995	1,173	230
Calvary, Clearwater	22	1,997	1,162	273
Myrtle Grove—Al Butler, Pensacola	62	2,000	1,308	460
Murray Hill, Jacksonville	59	2,079	1,771	491
Central—Robert G. Witty, Jacksonville	57	2,102	1,121	295
Titusville, First—Peter Lord, Titusville	194	2,135	1,877	345
Wayside—Felix Wagner, Miami	85	2,153	1,852	410
Ocala, First—J. Conally Evans, Ocala	30	2,187	1,432	222
Panama City, First—B. G. Hickem, Panama City	42	2,228	1,224	
Deland, First	10	2,234	714	79
Riverside, Miami	57	2,354	1,087	219
Spencer Memorial—Waylon B. Moore, Tampa	115	2,395	1,621	459
Main Street—E. C. McDaniel, Jacksonville	93	2,395	1,332	212
Daytona Beach, First—Vernon Brown, Daytona Beach	45	2,541	1,235	297
Fort Lauderdale, First—William M. Hinson, Fort Lauderdale	51	2,576	1,665	486
Pompano Beach, First—Robert L. Smith, Pompano Beach	90	2,680	2,202	345
Fifth Avenue—Vaughn M. Johnson, St. Petersburg	45	2,758	1,410	409
University—I. B. Hall, Coral Gables	90	2,760	1,754	239
Southside—Malcolm B. Knight, Jacksonville	41	2,764	1,433	300
Lakeland, First—M. Felts Dent, Jr., Lakeland	28	2,854	1,675	305
Gainesville, First—Fred T. Laughon, Jr., Gainesville	41	2,900	1,260	178
Allapattah—Donald G. Manuel, Miami	52	2,908	1,452	248
Merritt Island, First—Adrain Rogers, Merritt Island	306	2,973	3,112	955
Tampa, First—Billy T. Barber, Tampa	29	2,999	1,509	1,064
Northwest—F. William Chapman, Miami	187	3,064	2,387	1,154
Pensacola, First—James L. Pleitz, Pensacola	66	3,433	2,177	375
Orlando, First—Henry A. Parker, Orlando	80	3,517	2,813	334
St. Petersburg, First—Earl B. Edington, St. Petersburg	35	3,532	1,840	484
Jacksonville, First—Homer G. Lindsey, Sr. & Homer G. Lindsey, Jr., Jacksonville	215	3,620	3,380	1,668
Central—Conrad R. Willard, Miami	42	3,979	1,650	459
West Palm Beach, First—Jess C. Moody, West Palm Beach	139	4,005	2,503	288
Tallahassee, First—A. Douglas Watterson, Jr., Tallahassee	57	5,587	1,977	300

Georgia

Open Country—500 and Above

Spring Hill—William H. Burdette, Ellenwood	43	503	328	83
Nails Creek—Ray Black, Homer	6	512	156	69
Mount Vernon, Baxley	21	513	274	37
Pleasant Hill—Drewery Loggins, Gainesville	16	513	254	55

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Mount Zion—Berry Henderson, Roswell		7	517	215	
Zion—Walter P. Perry, Jr., Covington		16	518	317	118
Haw Creek—Jimmy Glover, Cumming		9	521	183	
Hopewell—Carl Stewart, Roswell		7	523	150	
Mount Vernon—John W. Moody, Stockbridge		33	532	471	204
Union Grove—Robert W. Norton, Lithia Springs		7	534	321	125
Poplar Springs—C. R. Campbell, Hiram		1	538	306	48
Midway—Kenneth Cloud, Cairo		27	543	260	154
Toms Creek—Elton A. Lane, Martin		4	546	314	123
Peavine—R. V. Wells, Rock Springs		23	551	391	130
Macedonia—Harold Thompson, Gainesville		22	551	145	
Corinth—H. Douglas Banks, East Point		53	553	296	153
Mountain View—Cecil A. Smith, Stone Mountain		7	553	401	141
Ebenezer—James Hall, Bethlehem		2	554	258	93
Poplar Springs—Fulton Boswell, Gainesville		14	554	231	105
Corinth—J. T. Williams, Bremen		7	555	158	51
Bethlehem—Dwayne Benfield, Fairburn		11	556	281	96
Pleasant Hill—Glyndon L. Bennett, Duluth		30	557	120	
Shady Grove, Marietta		13	567	304	102
Pleasant Hill—F. H. Johnsa, Austell		12	568	249	
Pleasant View—Melvin Richards, Alpharetta		5	571	227	
Cross Roads—Monroe Gunter, Alpharetta		6	576	157	
Zion Hill—Tommy W. Henderson, Alpharetta		17	579	201	
Hopewell—Johnny B. Boyd, Moultrie		19	588	247	123
Mount Tabor—Clyde F. Wade, Duluth		10	590	362	156
Sisters—Milton L. Wood, Sandersville		22	594	445	151
Holly Creek—Raymond A. Ballew, Chatworth		20	595	232	81
McFarland Hill—Lloyd Guffey, Dalton		35	600	221	49
Sardis—Marlon Thomas, Gainesville		15	603	134	50
Sweetwater—J. R. Redd, Thomson		20	609	454	163
Mt. Lebanon—J. W. Bailey, Harlem		27	617	283	160
Rockdale—W. Truitt Kendrick, Conyers		33	619	432	161
Cross Roads—James T. Purvis, Jr., Hartwell		6	630	372	84
Bethel—S. R. Jones, Stone Mountain		8	642	269	
New Liberty—Bud Boss, Ringgold		21	658	309	102
Bethlehem, Habersham		17	665	472	129
Hightower—John Lummus, Cumming		15	681	216	
Reed Creek—LeRoy C. Brown, Hartwell		3	681	263	76
Milford—Charles G. Cornell, Marietta		10	684	572	155
Corinth—O'Dean McNeal, Gainesville		27	696	474	145
Noonday Southern—Carl T. Wheeler, Marietta		35	699	640	321
Friendship—Paul Thompson, Cumming		9	723	216	
Sardis—C. Raymond Wilson, Hartwell		6	743	580	109
Cloud Springs—Frank Craton, Rossville		22	814	344	196
Avondale—Henry Cole Ingram, Macon		27	818	441	134
New Harmony—Paul Thompson, Cumming		31	930	210	

Village—400 and Above

Redan—William A. Nash, Stone Mountain	4	402	253	88
New Hope, First—Henry B. Moore, Dallas	14	403	243	135
Head of Tenn.—Charles Harold Johnston, Dillard	11	412	196	27
Concord—Johnny Arban, Clermont	8	413	255	91
Crabapple—Carl D. Jameson, Alpharetta	18	417	264	117
Marble Hill—Weldon Scoggins, Rydal	17	418	64	
Pleasant Grove—W. Donald Andrews, Avera	10	459	130	71
Mountain Park—Bobby C. Moore, Stone Mountain		477	508	179
Ty Ty—Leon B. Dame, Ty Ty	3	480	251	64
Piedmont Avenue—Carl M. Johnson, Rockmart	6	485	137	64
Boynton—Ronald E. Ervin, Ringgold	3	516	365	154
Winterville—Arthur Weaver, Winterville	8	519	279	72
Funston—W. W. Cook, Funston	5	553	192	104
Coal Mountain—Hoyt Thompson, Cumming	19	814	444	
The Rock—Durward H. Davis, Rex	32	890	843	268

Town—700 and above

Blue Ridge, First—Bob Hoggard, Blue Ridge	15	713	308	152
Sugar Hill, Buford	5	726	462	123
Park City—James Tate, Fort Oglethorpe	14	726	261	94
Shadnor, First—S. Worth Huckaby, Union City	13	726	370	95
Lakeland, First	32	744	478	189
Fayetteville, First—Jack H. Overton, Fayetteville	26	764	697	173
Dunwoody—R. D. Spears, Jr., Chamlee	30	793	878	90

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Porter Memorial—Bobby Richardson, Columbus		3	798	258	96
Stockbridge, First—Edgar Welch, Stockbridge		22	814	640	203
Lilburn, First—H. Jack Evans, Lilburn		23	878	698	224
Alpharetta, First—A. Ben Hatfield, Alpharetta		58	907	765	148
Lithia Springs, First—Marion H. Beaver, Lithia Springs		33	923	883	225
New Armuchee—E. Stanley Morris, Armuchee		23	925	485	231
Emmanuel—Hershel Turner, Riverdale		149	1,022	776	396
Port Wentworth, First—C. G. Johnson, Port Wentworth		23	1,033	749	365
Jefferson Street—George J. White, Dublin		16	1,269	924	248

City—1,400 and Above

Woodlawn—Fred H. Wolfe, Decatur	59	1,408	1,322	374
Mableton, First—David B. York, Mableton	56	1,421	1,131	400
Rose Hill, Columbus	10	1,449	920	147
Fitzgerald, First—John B. Burch, Fitzgerald	31	1,471	1,036	196
White Oak Hills, Atlanta	28	1,480	1,015	333
Hawkinsville, First—C. N. Randall, Hawkinsville	3	1,489	898	193
Prince Avenue—Jack Tatum, Athens	22	1,490	899	274
Colonial Hills, East Point	44	1,511	1,619	186
Elberton, First—Woodrow W. Richardson, Sr., Elberton	22	1,519	1,282	122
Jonesboro, First—W. W. Long, Jonesboro	42	1,528	1,471	340
Savannah, First—W. Forrest Lanier, Savannah	21	1,528	670	
Mount Harmony—Bob A. Baxter, Mableton	52	1,542	1,669	503
Columbia Drive—J. Don Aderhold, Stone Mountain	38	1,545	1,358	282
Warner Robins, First—Harold L. Moore, Warner Robins	31	1,566	1,024	248
Ardley Park—Walter F. Chapman, Savannah	33	1,586	586	215
Avondale Estates, First—J. Truett Gannon, Avondale Estates	21	1,594	1,629	296
Bainbridge, First—James T. Burrell, Bainbridge	21	1,598	1,096	284
Peachtree—Jon A. Pirtle, Atlanta	37	1,609	1,036	216
Central—Billy H. Adams, Warner Robins	40	1,620	1,477	296
Glenwood Hills—G. Merrill Meadows, Decatur	45	1,624	1,637	490
Gordon Street—D. J. Evans, Atlanta	7	1,642	813	136
Sylvan Hills—J. Emmett Henderson, Atlanta	20	1,642	1,060	229
Ben Hill, First—L. Clyde Allen, Atlanta	49	1,646	1,293	312
Newnan, First—Robert T. Baggett, Jr., Newnan	40	1,652	1,602	423
Central—Hugh P. Garner, Waycross	55	1,660	1,205	401
Central—Harold Frederic Green, Gainesville	20	1,670	966	193
Morningside—William R. Smith, Savannah	28	1,683	888	282
Dalton, First	27	1,700	1,474	224
Moultrie, First—J. E. Moak, Moultrie	17	1,705	1,289	312
Moreland Avenue—Ted B. Boland, Decatur	5	1,740	1,057	176
Briarlake—J. Hoffman Harris, Decatur	81	1,768	1,981	744
Rehoboth—Lester Buice, Tucker	80	1,770	1,476	221
Tucker, First—Randolph D. Mullis, Tucker	54	1,775	1,581	1,377
Forest Park, First—Hoyt G. Farr, Forest Park	27	1,836	1,481	206
Chamblee, First—R. Wilbur Herring, Atlanta	92	1,846	1,780	546
LaGrange, First—Malcolm Cole Davis, LaGrange	21	1,877	1,047	227
Statesboro, First—J. Robert Smith, Statesboro	42	1,889	1,392	341
Tifton, First—W. Ches Smith III, Tifton	35	1,911	1,293	303
Hapeville, First—Jay T. Cosmato, Hapeville	14	1,935	1,167	264
Valdosta, First—James E. Pitts, Valdosta	37	1,963	1,121	351
Warner Robins, Second—Rastus Salter, Warner Robins	45	1,973	1,059	315
Rome, First—Floyd F. Roebuck, Rome	38	1,977	1,187	758
Cedartown, First—Cecil W. Johnson, Cedartown	28	1,997	1,156	229
Immanuel—H. E. Gaddy, Savannah	30	2,013	1,056	148
Beecher Hills—M. P. Harrison, Jr., Atlanta	27	2,030	1,600	295
Thomasville, First—Milton C. Gardner, Jr., Thomasville	21	2,041	1,237	163
Byne Memorial—Evan A. Abbott, Albany	63	2,062	1,570	623
West End, Atlanta	63	2,083	956	105
College Park, First—Dudley T. Pomeroy, College Park	34	2,086	1,319	190
Vineville—Walter L. Moore, Macon	15	2,100	1,401	300
Gainesville, First—D. Perry Ginn, Gainesville	24	2,110	1,531	207
Tabernacle—J. Howard Cobble, Carrollton	36	2,140	1,625	464
Rainbow Park—W. Howard Bryant, Decatur	36	2,182	910	284
Jefferson Avenue—Roy W. Hinchey, East Point	58	2,237	1,858	435
Brunswick, First—Tommy Jones, Brunswick	36	2,252	1,373	442
Tabernacle—W. Clyde Martin, Macon	74	2,433	1,490	491
Baptist Tabernacle—William F. Dovershire, Atlanta	13	2,455	1,091	204
Capitol View—Charles L. Holland, Jr., Atlanta	44	2,469	1,508	75
Marietta, First—Earl Stallings, Marietta	66	2,497	1,990	455
Griffin, First—Bruce Monroe Morgan, Griffin	49	2,508	1,448	247
Druid Hills—Harold D. Zwald, Atlanta	28	2,530	1,359	225

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Smyrna, First—York Chambless, Smyrna		82	2,581	2,282	538
Roswell Street—Nelson Price, Marietta		121	2,596	1,598	535
Columbus, First—G. Othell Hand, Columbus		31	2,675	1,485	181
Bull Street—Felix Turner, Savannah		20	2,715	1,150	303
Albany, First—Perry F. Webb, Jr., Albany		19	2,727	1,735	521
Crawford Avenue—Robert C. Daniel, Augusta		56	2,884	1,698	443
East Point, First—C. Douglas Jackson, East Point		46	2,902	1,772	273
Wieuca Road—William Lee Self, Atlanta		113	3,035	2,421	379
Calvary Temple—John T. Tippet, Jr., Savannah		113	3,399	2,936	927
Augusta, First—R. J. Robinson, Augusta		39	3,670	2,490	504
Decatur, First—William W. Lancaster, Atlanta		38	3,835	2,390	228
Mabel White Memorial—James W. Waters, Macon		100	3,842	1,805	536
Curtis—Lawrence V. Bradley, Jr., Augusta		91	4,086	2,298	1,021
Ponce De Leon, Second—Russell H. Dilday, Jr., Atlanta		28	4,277	2,977	500
Atlanta, First—Roy O. McClain, Atlanta		43	5,600	1,865	55

Hawaii

Town (largest church)

Waimea—Harold Moye, Waimea	5	167	143	60
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City (largest church)

Pearl Harbour, First Southern—Don Murray, Honolulu	107	1,314	964	245
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Idaho

Town (largest church)

Bonnors Ferry, First—B. Ralph Palmer, Bonners Ferry	12	138	109	49
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City (largest church)

Mountain Home, First Southern—E. J. Chafin, Mountain Home	25	612	342	133
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Illinois

Open Country—400 and Above

Pleasant Hill—Ross Partridge, Mt. Vernon	8	470	269	108
Beaucoup—Vernon Wasson, Pinckneyville	27	587	361	107

Village—400 and Above

Hillview—William Smith, Hillview	12	439	147	36
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Town—650 and Above

Carrier Mills, First—Charles Hurt, Carrier Mills	5	776	439	46
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City—900 and Above

Effingham, First—Garth L. Pybas, Effingham	22	963	529	111
State Street—Bill Fox, East St. Louis	32	971	488	169
Washington Park, First—Richard Belcher, East St. Louis	41	977	609	63
Tabernacle—Kenneth C. Parks, Decatur	20	985	751	208
Pinckneyville, First—Charles W. Boling, Pinckneyville	7	1,040	816	184
McKinley Avenue—Harry L. Garrett, Harrisburg	26	1,091	644	112
Litchfield, First—Robert W. Mallicoat, Litchfield	26	1,110	739	77
Calvary Southern—Prince E. Claybrook, Alton	17	1,125	586	261
Marion, Second—J. D. McCarty, Marion	50	1,146	993	306
Logan Street—Frank L. Trotter, Mt. Vernon	53	1,149	938	259
Maplewood Park—Milton E. Scott, Cahokia	46	1,160	1,054	276
Vandalia, First—Archie E. Bracon, Vandalia	36	1,167	978	208
Winstanley—Jim Gerren, East St. Louis	5	1,169	549	
Landsdowne—Wayne V. Reid, East St. Louis	3	1,189	564	112
Metropolis, First—C. Eugene Phillips, Metropolis	23	1,200	712	147
Carmi, First—L. M. Huff, Jr., Carmi	58	1,217	761	240
Fairview Heights, First—George L. Karr, Caseyville	56	1,315	1,308	603
Rosemont—Charles S. West, East St. Louis	47	1,316	911	
Du Quoin, First—W. T. Branon, Du Quoin	24	1,360	925	134
Salem, First—James M. Baldwin, Salem	10	1,361	826	334
Harrisburg, First—Myron D. Dillow, Harrisburg	15	1,372	762	66
Westview—Eugene W. Daily, Bellevue	22	1,406	1,262	264
Anna, First—Waller M. Bartels, Anna	15	1,497	1,076	143
Herrin, First—Maurice L. Swinford, Herrin	24	1,508	1,016	170
West Frankfort, First—Doyle D. Sumrall, Jr., West Frankfort	23	1,555	1,024	238
Marion, First—C. R. Walker, Marion	20	1,902	1,502	153

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Indiana					
Open Country (largest church)					
Chapel Missionary—William H. Denny, Hamilton		21	258	130	89
Village (largest church)					
Cypress, Boonville		2	388	248	98
Town (largest church)					
Ross, First Southern—Frank Werthington, Gary		19	469	397	87
City—700 and Above					
Vann Avenue—Robert A. Nall, Evansville		51	710	708	126
East Gary, First—Adolph Phares, East Gary		11	761	852	169
State Street—Carver Tinsley, Hammond		62	887	285	116
Hammond, First Southern—Buell Wells, Hammond		17	971	885	239
Calvary—Otto J. Brown, Evansville		48	1,585	951	220
Grace—Kenneth Sellers, Evansville		43	1,916	1,610	
Washington Avenue—J. Howard Clayman, Evansville		202	3,059	1,891	376

Iowa					
Village (largest church)					
Fairview—Truman L. Smith, Anamosa		9	118	96	31
Town (largest church)					
Lineville, First—Edwin Cline, Lineville		21	234	125	11
City (largest church)					
Crestwood—Harold L. Malone, Des Moines		23	477	411	182

Kansas					
Open Country (largest church)					
Pleasant Hill—Larry Adams, Columbus			147	69	32
Village (largest church)					
Riverton, First—Jack Jones, Riverton		8	207	225	94
Town—250 and Above					
Eudora, First Southern—Clifford B. Rawley, Eudora		8	293	209	83
Burden, First—Lawrence Henry, Burden		6	322	238	91
City—700 and Above					
Kansas City, First Southern—James W. Davis, Kansas City		9	718	695	178
Southwest—Byron D. Tracy, Wichita		36	722	609	152
Leawood—Andy Odom, Overland Park		19	736	655	
Emmanuel—Argyle Hughes, Coffeyville		22	775	731	198
Haysville, First—H. E. Alsup, Haysville		42	797	642	72
Midway Southern—Roy Brown, Wichita		51	823	601	160
Lawrence, First Southern—Clint Dunagan, Lawrence		19	827	566	227
Nall Ave—Owen C. Dahlor, Prairie Village		36	1,053	950	310
Topeka, First Southern—Dale Geis, Topeka		38	1,182	920	463
Olivet Southern—Gordon D. Dorian, Wichita		38	1,736	1,000	268
Sharon—Gale W. Wallace, Wichita		65	1,821	1,042	570
Metropolitan—W. E. Thorn, Wichita		68	2,186	2,048	443
Immanuel—Emit O. Ray, Wichita		80	3,054	1,740	359

Kentucky					
Open Country—400 and Above					
Mount Pleasant—G. Truett Cocanougher, Nicholasville		5	402	122	24
Palestine—C. W. Devine, Campbellsville		14	404	261	92
River View—Don Graham, Cox's Creek		14	409	196	41
Providence, Franklin		20	409	190	60
Pleasant Grove—Cecil Laster, Shepherdsville		7	410	373	152
New Bank Lick—James D. Johnson, Walton		15	410	275	72
Bethel—T. E. Williams, Willisburg		10	411	248	87
Mount Tabor, Buffalo		7	414	162	50
Forks of Elkhorn, Midway		1	415	154	
Spring Bayou—Wayne Newby, West Paducah		21	416	260	120

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Boiling Springs—Manley Towles, Magnolia			418	156	
New Salem—Richard Pyburn, Cox's Creek		2	422	330	
Corinth—Earl Clark, London		12	424	340	131
Mount Pisgah—Leslie Baker, Bremen		2	425	276	175
Sandusky Chapel—Anson Perkins, Monticello		62	427	207	
Corinth—Cova E. Duvall, Winchester		20	428	322	104
Gilead—William Robert DeForr, Glendale		12	429	314	
Salem—James Atchley, Cave City		8	430	110	
Prospect, First—S. Jack Yelvington, Prospect		6	439	148	52
Mt. Carmel—Richard M. Shields, Utica		5	439	285	146
Sulphur Spring—David R. Dean, Franklin		5	440	244	110
Oak Hill—Robert Sharp, Sonora		13	443	187	66
Sinking Spring—Terry M. Sills, Murray		7	451	252	73
Greasy Creek—Eutre Hammett, Greensburg		13	453	227	95
Silver Creek—Heston Hatcher, Berea		18	454	290	97
Swiss Colony—K. Maynard Head, London		12	455	341	200
Burks Branch—Ken Clayton, Shelbyville		10	456	167	71
Grants Lick—Roger Powell, Alexandria		12	463	293	114
Hopewell—Ralph Hodge, Jeffersontown		18	466	146	104
New Harmony—Mayo Mansfield, Benton		31	466	281	54
Sand Run—Everett C. Walters, Hebron		25	467	191	62
Mount Vernon—R. David Hodge, Versailles		7	469	118	34
Pleasant Hill—C. E. Jacobs, Somerset		30	476	352	174
Fairview—W. Elmore Ray, Waynesburg		17	482	272	84
Pleasant Hill—Isadore Childers, Campbellsville		3	486	310	105
Pleasant Grove—Duncan J. Smith, Owensboro		14	490	272	92
Bruners Chapel—Ernest Carpenter, Harrodsburg		9	494	397	158
Hillsboro—Jerry J. Ennis, Versailles		38	502	186	82
Blackford—C. L. Hardcastle, Hawesville		23	503	232	124
New Hope—Terry Grainger, Springfield		5	504	159	86
Cedar Creek, First—Thomas L. Tackett, Bardstown		10	506	263	47
Glenville—Louard C. Gray, Utica		22	521	266	163
High Splint—Bill Collett, Ages			528	37	
Poplar Level—G. J. Wren, Jeffersontown		4	529	159	112
Newtons Creek—Jimmy W. Rogers, Kevil		19	529	342	138
Muldraugh Hill—Bruce Hullette, Lebanon		5	545	286	144
Glenns Creek—Sam Hutton, Versailles		3	562	219	83
Mount Zion—Clyde Voyles, Rineyville		14	567	336	105
East Hickman—Finley Ray, Lexington		13	588	225	105
Little Union—Wayne Binson, Taylorsville		8	588	259	126
Salem—A. J. Hensley, Shelbyville		7	612	257	129
Evergreen—William Yancey Sanders, Frankfort		10	678	370	76
Kings—Walter E. Bryant, Taylorsville		32	678	439	230
Hickory Grove—Colburn Hooten, Independence		55	790	708	
Bellview—Ralph Gill, Paducah		39	827	373	152
Little Flock—Darrell Overstreet, Shepherdsville		24	854	756	112
Sand Spring—Robert A. Hill, Lawrenceburg		11	872	580	106
S. Jefferson—D. E. Jones, Valley Station		62	1,605	1,077	189

Village—450 and Above

Double Springs—Burney Manning, Waynesburg	21	450	195	58
Union—Charles Alford, Union	16	463	234	82
Plum Creek—Curtis L. Forman, Taylorsville	15	466	271	125
Kirksville—R. E. Sasser, Kirksville	19	471	285	95
Bellfield—Hubert Six, Henderson	8	475	295	86
Macedonia—Wallace Kent, Owensboro	15	477	341	78
Hazel—B. R. Winchester, Hazel	12	512	340	97
Great Crossing—Albert Griffen, Georgetown	4	525	258	57
Liberty—J. W. Crowley, Hickory	17	527	324	60
Utica	7	544	343	152
Grafenburg—Bobby E. Martin, Waddy	11	548	297	133
Mackville—Bobby Brooks, Mackville	7	553	245	106
Boones Creek—Lloyd Mahanes, Lexington	9	559	292	88
Willisburg—C. E. Butler, Willisburg	5	587	308	24
Eubank—Owen Edwards, Eubank	9	587	238	79
Horse Creek—Dennis Rush, Manchester	28	805	346	
Oneida—Joe C. Deaton, Oneida	5	1,026	177	56

Town—750 and Above

Sturgis, First	13	752	494	63
Whitesburg, First—Bill F. Mackey, Whitesburg	7	754	381	106
Taylorsville, First—Harold S. Mauney, Taylorsville	9	755	311	104

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Crestwood—Richard Bielski, Crestwood		26	789	451	
Hartford, First—Wesley O. Hanson, Hartford		12	862	422	96
Yellow Creek, Owensboro		77	878	759	288
Walton, First—Charles T. Saylor, Walton		13	927	460	193
Mount Washington, First—Wendell Romans, Mt. Washington		18	958	797	174
Mt. Vernon, First—Ray E. Cummins, Mt. Vernon		15	1,046	451	182
Irene Cole Memorial—W. D. Jagers, Prestonsburg		38	1,180	860	72

City—1,500 and Above

Shelbyville, First—Fred T. Moffatt, Jr., Shelbyville	41	1,500	1,052	
Central—H. C. Zachry, Winchester	25	1,516	922	176
Newport, First—Thomas H. Conley, Newport	6	1,520	1,038	46
Latonia—William L. Turner, Covington	26	1,544	1,181	284
Third Avenue—Leon Larimore, Louisville	13	1,567	590	113
Porter Memorial—Albert E. Griffin, Lexington	11	1,568	753	202
Richmond, First—T. L. McSwain, Richmond	86	1,571	758	150
Hall St.—W. O. Spencer, Owensboro	15	1,600	646	290
Georgetown, First—Dan C. Moore, Georgetown	39	1,604	720	60
Glendale—Richard P. Oldham, Bowling Green	175	1,610	1,241	936
Farmdale—Harold D. Tallant, Louisville	60	1,631	1,023	284
Eastern Parkway—Roy L. Puckett, Louisville	18	1,663	652	76
Central—Raymond Lawrence, Corbin	21	1,674	863	211
Danville, First—Odell Leigh, Danville	20	1,678	845	218
Berea—Lee Morris, Berea	13	1,679	460	
Unity—Ira McMillen, Jr., Ashland	41	1,700	1,041	119
Harmony—Frank E. Borich, Louisville	64	1,714	580	182
Hopkinsville, Second—Marion T. Duncan, Hopkinsville	19	1,727	1,190	163
Mayfield, First—John C. Huffman, Mayfield	20	1,731	1,269	218
Paducah, First—John A. Wood, Paducah	31	1,747	918	216
Trinity—Bob W. Brown, Lexington	135	1,771	1,145	167
Ashland, First—John M. Sykes, Jr., Ashland	41	1,774	971	72
Campbellsville—J. Chester Baggett, Campbellsville	43	1,776	1,091	370
Murray, First—H. C. Chiles, Murray	16	1,862	1,108	111
Ashland Avenue—Ross L. Range, Lexington	70	1,870	1,056	127
Carlisle Avenue, Louisville	65	1,880	1,450	250
Hopkinsville, First—Sidney M. Maddox, Hopkinsville	16	1,889	1,167	204
Harlan—Earl S. Bell, Harlan	48	1,935	868	77
Somerset, First—Eldred M. Taylor, Somerset	70	2,011	1,643	439
Harrodsburg—Wallace H. Carrier, Harrodsburg	24	2,047	1,542	
Glasgow—H. Curtis Erwin, Glasgow	27	2,065	1,250	150
Victory Memorial—Henry W. Schafer, Louisville	35	2,083	978	84
Beth Haven—John A. Turpin, Valley Station	576	2,146	2,985	2,005
St. Matthews—Alton H. McEachern, Louisville	40	2,203	1,045	101
Owensboro, Third—Harold Wainscott, Owensboro	33	2,258	1,463	311
Grace—Joseph R. Tackett, Lexington	27	2,262	938	151
Immanuel, Lexington	23	2,308	1,384	313
Owensboro, First—David A. Nelson, Owensboro	29	2,437	1,422	181
Frankfort, First—Herman M. Bowers, Frankfort	28	2,523	1,323	84
Calvary—Franklin Owen, Lexington	34	2,556	1,362	205
Severns Valley—Verlin C. Kruschwitz, Elizabethtown	70	2,568	1,957	377
Madisonville, First—Harold J. Purdy, Madisonville	48	2,825	1,786	364
Bowling Green, First—Othar O. Smith, Bowling Green	50	2,898	1,537	154
Crescent Hill—John R. Claypool, Louisville	33	2,956	1,534	
Ninth and O—LaVerne Butler, Louisville	104	3,120	1,460	230
Walnut St.—Wayne Dehoney, Louisville	117	5,341	2,142	209

Louisiana

Open Country—400 and Above

New River—G. M. Moser, St. Amant	12	400	292	136
Boeuf River—Harold Davis, Winnsboro	10	405	243	131
Pine Grove—W. O. Cory, Bastrop	4	419	181	97
Zebedee—Pat Bufkin, Rayville	12	419	109	63
Spring Creek—Ory Miller, Spring Creek	9	419	317	106
Holloway—Willard E. Johnson, Pineville	10	426	288	124
South Central—Harold Dunn, Wisner	18	427	187	129
Zion, Coushatta	6	434	176	137
Melbourne—G. Paul Starnes, Transylvania	2	449	123	85
Pilgrim Rest—Kenneth L. Rhodall, Eunice	17	449	261	55
Ebenezer—John Brown, Hammond	29	465	261	136
Bethany—Charles Chapman, Newellton	19	489	226	134

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment*
French Corner—David Lewis, Ponchatoula		32	499	340	178
Colyell—L. G. Chewning, Livingston		40	524	368	225
Pleasant Hill—James E. Galender, Pollock		17	530	219	151
Jerusalem—Jimmy Young, Hammond		32	556	219	125
Mount Vernon—Ray Flurry, West Monroe		14	579	304	142
Crawwood—J. G. Tipton, Keithville		39	632	398	
New Chapel Hill—A. C. Cantrell, West Monroe		15	664	497	204
Judson—C. C. Arnold, Walker		9	666	505	235
Hebron—Joel B. Lucas, Denham Springs		8	693	371	145
Amite—James K. Pierce, Denham Springs		47	1,091	856	259
Zoar—Jimmy Albritton, Baton Rouge		59	1,381	1,164	373

Village—450 and Above

Kilbourne, First—Willie Mobley, Kilbourne	18	453	294	168
New Beulah—James Strickland, Hammond	29	461	280	137
Crowville, First—R. David Terry, Crowville	8	462	260	104
Epps—Pat Lofton, Epps	36	475	248	114
Bethlehem—Charles Ball, Albany	13	499	283	180
Sandy Creek—R. C. Branch, Jr., Pride	27	549	275	131
Moss Bluff, First—Vernon Chavallier, Lake Charles	35	557	473	175
New Sarepta—Guy Murphrey, Sarepta	29	577	302	166
Natalbany—Bobby Thompson, Natalbany	9	586	397	114
Antioch—Charles W. Wallace, Minden	18	620	411	144
Start	35	642	390	173
Blanchard—W. P. Mears, Blanchard	16	882	588	185

Town—700 and Above

Oil City, First—Mack Brister, Oil City	18	706	184	184
Luling, First—W. Weldon Grafton, Luling	65	736	775	241
Coushatta, First—Jack Shaw, Coushatta	8	741	471	145
Sterlington, First—Ray Paul Raddin, Sterlington	14	793	511	202
Jackson, First—C. A. Martin, Jackson	14	836	243	243
Haughton—H. M. Prothro, Jr., Haughton	57	844	467	179
Farmerville, First—Larry Ramsour, Farmerville	20	911	709	188
Delhi, First—Billy G. Pierce, Delhi	51	942	588	204

City—2,000 and Above

Emmanuel—Schuyler M. Batson, Alexandria	40	2,018	1,200	311
Kenner, First—Roger L. Richards, New Orleans	94	2,040	1,773	744
De Ridder, First—Emory Wallace, De Ridder	45	2,127	1,375	445
Weller Avenue—H. B. Dean, Baton Rouge	41	2,142	1,056	295
Temple—Robert S. Magee, Ruston	26	2,160	1,042	426
Calvary—Troy V. Wheeler, Alexandria	27	2,266	1,035	295
College Place—T. Earl Ogg, Monroe	51	2,336	1,335	472
Trinity, Lake Charles—Charles S. McIlveene, Lake Charles	62	2,438	1,317	629
Lafayette, First—Perry R. Sanders, Lafayette	93	2,480	1,785	719
Ingleside—Jack Merritt, Shreveport	75	2,631	1,953	610
Minden, First—Ronald W. Prince, Minden	52	2,733	1,848	523
Monroe, First—James T. Horton, Monroe	21	2,768	1,125	324
Houma, First—Leon Hyatt, Jr., Houma	172	2,851	2,013	924
Istrouma—J. Garland McKee, Baton Rouge	76	2,861	1,761	884
Pineville, First—R. Houston Smith, Pineville	36	2,986	1,840	397
Highland—James W. Taylor, Shreveport	66	3,104	1,948	661
Calvary—W. D. Martin, Shreveport	144	3,151	1,669	
Bossier City, First—Damon V. Vaughn, Bossier City	109	3,223	2,017	639
Lake Charles, First—H. Van Eaton, Lake Charles	79	3,243	1,684	657
Broadmoor—Scott L. Tatum, Shreveport	81	3,506	2,678	815
Shreveport, First—James W. Middleton, Shreveport	60	3,627	2,636	599
W. Monroe, First—Clifton R. Tennon, West Monroe	44	3,860	2,011	741
New Orleans, First—J. D. Grey, New Orleans	56	3,969	2,093	596
Queensborough—W. T. Furr, Shreveport	120	4,018	2,443	861
Mid-City—J. Paul Driscoll, New Orleans	246	4,745	1,765	459
Baton Rouge, First—J. Norris Palmer, Baton Rouge	43	6,151	2,387	619

Maine City (largest church)

Maine Street—Robert G. McKinney, Bath	13	147	151	47
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<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
Maryland					
Open Country—400 and Above					

Calvary, Rising Sun—Eugene Goodman, Nottingham	37	460	453	112
Oak Grove—David F. Wilson, Bel Air	19	1,023	729	130

Village (largest church)

Conowingo—R. Walter Burcham, Conowingo	19	845	655	108
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Town (largest church)

Calvary, Bel Air—Edward E. Lott, Bel Air	30	548	466	144
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City—1,000 and Above

Brooklyn, First	8	1,068	330	59
Hagerstown, First—G. Bartow Harris, Hagerstown		1,073	789	18
Gregory Memorial—Denver Jackson Davis, Baltimore	29	1,175	699	136
Kensington—Rex J. Bennett, Kensington	17	1,176	501	25
University—Thomas W. Downing, Jr., Baltimore	4	1,178	468	210
Patterson Park—Ralph W. Halliwill, Baltimore	60	1,195	856	174
Hillcrest—Kenneth Thornton, Washington	95	1,215	1,115	349
Veirs Mill—Cecil C. Anderson, Silver Spring	54	1,229	951	192
College Ave.—David P. Haney, Annapolis	13	1,257	460	95
Silver Spring, First—James M. Windham, Silver Spring	23	1,260	902	275
Wheaton, First—B. Ross Morrison, Wheaton	28	1,349	1,182	67
Rockville, First—Jacob H. Gamble, Rockville	101	1,367	1,168	177
Middle River—Jason Ross, Baltimore	92	2,745	1,600	604

Massachusetts

Town (largest church)

Cape Cod—Duane Ivey, E. Falmouth	15	162	138	72
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City (largest church)

Emmanuel—Charles Clark, Chicopee Falls	8	270	211	101
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Michigan

Open Country (largest church)

Page Ave. Missionary—C. L. Barnhill, Jackson	28	199	150	70
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Village (largest church)

Faith—Robert L. Campbell, Kincheloe AFB	27	286	186	117
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Town (largest church)

South Lyon, First—Robert Benningfield, South Lyon	45	407	233	89
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City—700 and Above

Merriman Rd.—Raymond E. Babb, Garden City	26	745	646	187
St. Clair Shores, First—Hubert G. Keefer, St. Clair Shores	37	760	509	239
Columbia Ave.—E. Clay Polk, Pontiac	46	999	843	202
Monroe Missionary—E. E. Patterson, Monroe	74	1,288	1,393	188
Friendship—Talmadge R. Amberson	23	1,360	592	155

Minnesota

Town (largest church)

Hallock—Jimmy Morris, Hallock		17	15	
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City (largest church)

Southtown—Lewis A. Markwood, Bloomington	20	437	458	122
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Mississippi

Open Country—400 and Above

Bissell—G. L. Ford, Tupelo	11	400	215	94
Mount Zion—David Skinner, Columbus	24	401	286	189
Camp Ground—Johnny Parks, Water Valley	2	401	177	62
Shady Grove—N. H. Smith, Lucedale	10	401	204	84
Trinity—Lewis Wayne Frederick, Jr., Laurel	19	404	239	144
Providence—Robert E. Jones, Hattiesburg	1	405	242	115
Oak Hill, Poplarville	15	407	203	103

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
West Drew, Drew		6	411	115	72
Pine Bluff—Joseph B. Lee, Hazlehurst			411	175	47
Leesburg—Maurice Wicker, Morton		22	415	214	123
Linn—Marvin D. Bibb, Doddsville		3	416	135	89
East Columbia, Columbia		4	420	223	121
Oak Grove—Gary Berry, Mt. Olive		6	423	129	
Calvary, Belzoni		27	426	138	122
Union—J. L. Rasberry, Tylertown		9	429	217	91
Jericho—Adron Horne, Guntown		7	430	218	56
Salem, Collins		5	430	194	89
Gaston—W. G. Dowdy, Rienzi		13	436	210	122
Bethel—C. J. Cooper, Etta		31	440	193	100
Birmingham—D. L. Turner, Saltillo		7	441	153	58
Macedonia, Myrtle		30	443	138	80
Calvary—Jimmy Yarbrough, Vicksburg		24	446	262	93
Salem—A. G. Gray, Tylertown		5	448	276	88
Hurricane—Douglas Jones, Pontotoc		11	461	200	63
Sharon, First—James W. McCall, Laurel		10	462	228	129
Whitesand—Billy Green, Prentiss		7	464	301	140
Midway—William B. Webb, Meridian		19	464	383	217
Pleasant Hill—H. L. Barnes, New Albany		8	465	140	100
Indian Springs—S. R. Pridgen, Laurel		15	466	367	141
Ingram—Wallace Pannell, Baldwin		14	473	244	151
Improve—Tommy Jones, Columbia		21	486	262	113
Soso, First—Johnny Foy, Jr., Soso		3	487	277	83
Glade—Ray Myers, Laurel		18	499	421	246
Pleasant Ridge—Roy R. Marshall, Dumas		19	515	221	98
Wheeler Grove—Hugh David Rakestrain, Corinth		2	517	171	
Union—John Charles Murphy, Picayune		18	517	331	245
New Hope—James W. Mallard, Foxworth		10	524	326	202
Friendship—Charles L. Taylor, McComb		11	525	283	93
Bunker Hill—Sam Creel, Columbia		18	562	248	146
Antioch—Banks W. Hardy, Columbus		38	574	407	150
New Hope—Jerry Estes, Gulfport			613	318	146
Woodlawn—Carl S. Barnes, Vicksburg		39	614	373	156
Navilla—Joseph L. Small, McComb		8	631	246	132
Horn Lake, First—R. C. Cannon, Southaven		18	660	471	181
Rocky Creek—John Merck, Lucedale		42	678	448	207
North Oxford—Jim Bain, Oxford		26	775	513	201
Macedonia—Emerson Tedder, Jr., Brookhaven		14	857	484	200

Village—400 and Above

Skene—J. H. Burrell, Skene	8	405	207	81
Goss—W. H. Marsh, Columbia	3	417	276	128
Lake Washington—Don H. Neil, Glen Allan	2	417	154	80
Carriere, First—William Gary Smith, Carriere	17	417	265	134
Seminary—Robert L. Mounts, Seminary	3	437	311	123
Ingomar—Clarence Mayo, New Albany	4	459	204	88
Mount Zion—James E. Welch, Independence	14	471	327	202
New Hebron	6	490	257	101
Rawls Springs—Bill Mitchell, Hattiesburg	12	502	250	124
Ashland—Billy Burney, Ashland	19	504	279	114
Byram—Henry Joe Bennett, Jackson	33	844	623	155

Town—800 and Above

Tylertown—Johnnie Lee Brigman, Tylertown	32	842	507	178
Purvis, First—W. O. Longworthy, Purvis	23	880	610	225
Lucedale, First—David L. Merritt, Lucedale	18	907	626	255
Handsboro, Gulfport	16	1,117	674	177

City—1,500 and Above

Calvary—W. Otis Seal, Meridian	15	1,508	686	202
Central—C. R. Williams, Hattiesburg	92	1,508	609	378
Oxford, First—E. Wayne Coleman, Oxford	6	1,512	723	138
Bowmar Avenue—Billy E. Roby, Vicksburg	38	1,528	959	479
West Point, First—Joel E. Haire, West Point	10	1,552	995	413
Greenwood, First	36	1,585	1,264	311
Harrisburg—Robert L. Hamblin, Tupelo	43	1,708	1,140	316
Columbus, First—Samuel R. Woodson, Columbus	40	1,721	1,231	367
Ridgecrest—Earl Kelly, Jackson	86	1,734	1,543	592
Picayune, First—Carless Evans, Picayune	31	1,756	995	231
Clinton, First—Russell M. McIntire, Clinton	25	1,758	963	261

Church	Pastor—City	Baptisms	Member- ship	Ongoing	
				S.S. Enrolment	T.U. Enrolment
Daniel Memorial—Allen O. Webb, Jackson		58	1,765	1,245	556
Oakhurst—F. K. Horton, Clarksdale		42	1,810	1,173	362
Temple, Hattiesburg—J. Harold Stephens, Hattiesburg		21	1,852	959	275
McComb, First—John Lee Taylor, McComb		7	1,863	1,011	243
Van Winkle—H. A. Milner, Jackson		56	1,915	1,273	588
Hattiesburg, First—Brooks H. Wester, Hattiesburg		35	1,960	1,265	461
Woodland Hills—Fuller B. Sanders, Jackson		45	1,978	1,341	399
Brookhaven, First—P. A. Michel, Brookhaven		18	1,990	1,131	339
Columbia, First—Howard H. Aultman, Columbia		66	2,098	1,156	496
Vicksburg, First—John G. McCall, Vicksburg		27	2,200	1,279	227
Meridian, First—Beverly V. Tinnin, Meridian		23	2,364	1,319	357
Biloxi, First		80	2,425	1,187	310
Alta Woods—Charles E. Myers, Jackson		26	2,459	2,121	775
Pascagoula, First—Clark W. McMurray, Pascagoula		51	2,479	1,488	491
Parkway—Bill Causey, Jackson		80	2,751	2,160	615
Greenville, First—Perry Claxton, Greenville		33	2,901	1,619	361
Starkville, First—D. C. Applegate, Starkville		52	2,944	1,793	765
Main Street—John E. Barnes, Jr., Hattiesburg		42	3,113	1,766	529
Broadmoor—David R. Grant, Jackson		139	3,243	2,908	896
Gulfport, First—John H. Traylor, Jr., Gulfport		53	3,399	1,547	381
Calvary—Joe H. Tuten, Jackson		45	3,933	2,356	649
Jackson, First—Larry G. Rohman, Jackson		29	4,640	2,483	547

Missouri

Open Country—400 and Above

Union Hill—G. Dale Norfolk, Holts Summit	8	413	352	134
Rockfalls—Robert Horton, Excelsior Springs	9	439	240	64
Friendship—Jack Sharbutt, Kennett	28	492	219	154

Village—400 and Above

Pisgah—James M. Akins, Excelsior Springs	15	423	280	87
Holly Grove—Joe D. Smith, Cooter	14	430	153	82
Braggadocio—Alvin H. Jackson, Braggadocio	1	434	80	31
Macks Creek, First	11	474	181	66
Wardell, First—Elven D. Hensley, Wardell	4	492	259	110
Summersville, First—William F. Carter, Summersville	58	603	234	82

Town—650 and Above

Ash Grove, First—Dwayne Reed, Ash Grove	13	656	391	134
St. James, First—William H. Riddle, St. James	22	660	376	99
Gideon, First—H. Lou Barton, Gideon	2	661	460	212
Steelville, First—George T. Miller, Steelville	18	688	437	250
Marceline, First—Kenneth G. Kelley, Marceline	18	688	345	121
Buffalo, First—Glen Pence, Buffalo	12	693	318	167
Esther—V. E. Defreese, Flat River	12	706	461	122
Owensville, First—R. W. Chenoweth, Owensville	22	724	580	209
Steele, First—James F. McCrary, Steele	20	732	310	109
Versailles, First—Bob Stokes, Versailles	22	745	422	138
Smithville, First—Powell Keeney, Smithville	27	762	607	
Richland, First—Paul Swadley, Richland	28	775	428	155
Fellowship, First—Archie A. Lyle, High Ridge	16	819	758	111
Elvins, First—W. Keith Hoffman, Elvins	6	828	447	61
Princeton, First—James Mitchell, Princeton	23	844	520	198
Odessa, First—Jerry F. Seabough, Odessa	12	850	715	77
Mount Vernon, First—G. D. Parrack, Jr., Mt. Vernon	15	858	527	159
Willow Springs, First—Floyd Gentry, Willow Springs	16	882	523	137
Camdenton, First—Max W. Morris, Camdenton	33	895	682	166

City—1,100 and Above

Moberly, First—Joseph Pettie Grant, Moberly	36	1,103	563	
Fourth, St. Louis—Dewey W. Graves, Florissant	34	1,104	368	138
Flat River, First—Owen M. Sherrill, Flat River	29	1,109	649	155
Salem, First—D. R. Laramore, Salem	21	1,112	602	124
Immanuel—Tommy Bilyeu, Springfield	32	1,125	340	129
West Plains, First—David L. Holt, West Plains	45	1,126	722	76
Red Bridge—James T. Draper, Jr., Kansas City	119	1,127	1,051	434
Memorial—Robert E. Lively, Jr., Columbia	38	1,168	1,010	314
Monett, First—M. E. Fitzgerald, Monett	28	1,174	591	77
Centralia, First—Howard E. Harte, Centralia	64	1,175	931	259
Independence, First—Billy G. White, Independence	21	1,179	898	163
Hamlin Memorial—Carl W. Garrett, Springfield	19	1,186	478	129

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Jackson, First—W. Harry Hunt, Jackson		33	1,191	956	214
Richmond, First—Elwood G. Kelley, Richmond		29	1,192	726	152
Calvary—J. C. McLendon, St. Louis		24	1,220	667	390
Sikeston, First—James W. Hackney, Sikeston		25	1,233	827	160
Festus, Second—Gene Casey, Festus		159	1,244	1,382	618
University Heights—William D. Webber, Springfield		29	1,249	818	289
Red Star—Earl W. Tharp, Cape Girardeau		16	1,251	594	279
Harrisonville, First—Charles Sutton, Harrisonville		36	1,268	679	159
Lebanon, First—George D. McClelland, Lebanon		16	1,290	601	118
Bolivar, First—J. L. Hall, Bolivar		11	1,299	830	329
Florissant Valley—W. N. Thorlakson, Florissant		73	1,310	1,531	340
East Sedalia—Medford E. Speaker, Sedalia		26	1,310	657	121
Calvary—Roger Barnard, Columbia		40	1,312	899	289
St. Charles, First—Bual F. Bales, St. Charles		57	1,323	1,088	231
Maywood—Larry Maddox, Independence		61	1,329	992	311
Waldo Avenue—William O. Poe, Independence		39	1,344	626	
Kirkwood—Homer D. Carter, Kirkwood		17	1,351	1,090	296
Marshall, First		23	1,358	915	159
St. Joseph, First—S. E. Maddox, St. Joseph		40	1,359	809	190
Liberty, Second—W. C. Link, Jr., Liberty		25	1,367	999	672
Trenton, First—A. L. Palmer, Trenton		25	1,373	662	87
Calvary—David F. Emery, Hannibal		26	1,388	752	98
Carthage, First—Merle A. Mitchell, Carthage		24	1,388	911	158
Columbia, First—O. Edwyn Luttrell, Columbia		14	1,401	588	50
Farmington, First—J. Loren Jolly, Farmington		46	1,404	1,227	192
Ruskin Heights—Loren S. Goings, Kansas City		55	1,437	1,434	161
Chillicothe, First—Donald L. Palmer, Chillicothe		29	1,446	699	124
Poplar Bluff, First—John Gilbert, Poplar Bluff		65	1,448	1,108	183
Calvary—O. Norman Shands, Kansas City		13	1,450	893	123
Boulevard—W. L. Murdaugh, Springfield		26	1,453	736	220
Joplin, First—Dan D. Bryson, Joplin		39	1,496	883	167
Lafayette Park—William L. Hodge, St. Louis		34	1,513	738	136
Desoto, First—Milton Elmore, DeSoto		46	1,529	727	172
Winnwood—Harland K. Ginn, Kansas City		41	1,531	1,396	287
Overland—H. Dale Jackson, St. Louis		61	1,535	1,249	180
Ferguson, First—Robert E. Werner, St. Louis		18	1,541	1,145	188
Sedalia, First—Jess R. Wallace, Sedalia		23	1,551	754	166
Clinton, First—W. J. Oldham, Clinton		45	1,555	642	187
Kirksville, First—John W. Goodwin, Kirksville		34	1,556	676	108
Swope Park—Olan H. Runnels, Kansas City		35	1,566	1,526	373
Lee's Summit, First—Willard L. Bright, Lee's Summit		51	1,568	1,460	293
Festus, First—George A. Hammon, Crystal City		59	1,626	1,165	247
Warrensburg, First—Frank E. Myers, Warrensburg		25	1,664	871	200
Mexico, First—Frank L. Park, Mexico		26	1,714	910	125
Wyatt Park—Ernest White, St. Joseph		41	1,715	1,341	355
Grandview, First—Welbern Bowman, Grandview		48	1,718	1,114	196
St. Johns, First		43	1,759	1,357	343
Fee Fee—Wallace E. Jones, St. Ann		97	1,778	1,391	423
Rolla, First—Kenneth W. Davidson, Rolla		52	1,779	1,086	211
Maplewood—Frank B. Kellogg, St. Louis		100	1,833	1,370	393
Jefferson City, First—G. Nelson Duke, Jefferson City		48	2,328	1,578	493
Bethany—S. Richard Wallis, Kansas City		55	2,427	1,086	344
Raytown, First—F. R. Cole, Raytown		100	2,440	2,078	402
Cape Girardeau, First—W. T. Holland, Cape Girardeau		50	2,475	1,485	366
St. Louis, Third—Sterling L. Price, St. Louis		30	3,014	1,652	160
Springfield, First—Thomas S. Field, Springfield		54	3,287	2,062	735
Tower Grove—E. Warren Rust, St. Louis		66	3,349	2,656	736

Montana

Open Country (largest church)

Helena Valley, Helena	65	20	
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Village (largest church)

Opheim, First Southern	10	18	7
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Town (largest church)

Hamilton—Mannon Wallace, Hamilton	18	142	204	130
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City (largest church)

Emmanuel—Cecil M. Osborne, Billings	79	447	363	168
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<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
Nebraska					
Town (largest church)					
Benkelman, Trinity—Bob Mustain, Benkelman		4	78	74	
City (largest church)					
Bellevue, First—Tommy R. Grozier, Bellevue		41	1,203	1,113	406
Nevada					
Open Country (largest church)					
Indian Springs, First—Owen F. Overton, Jr., Indian Springs		6	117	157	54
Town (largest church)					
Yerington, First—Leslie Eugene Chism, Yerington		7	205	127	76
City (largest church)					
Las Vegas, First—E. Darrell Evenson, Las Vegas		54	768	565	235
New Jersey					
City (largest church)					
Wrightstown, First—J. Philip Allison, Wrightstown		87	699	619	184
New Mexico					
Open Country (largest church)					
Ranchvale—Don Hayhurst, Clovis		7	304	174	91
Village—250 and Above					
Elida, First—J. D. McDonald, Elida		3	259	135	49
Dora, First—Don Cartwright, Dora		2	269	151	85
Town—600 and Above					
Tatum, First—Milton Thompson, Tatum		13	627	225	114
Bloomfield, First—Wayne R. Williams, Bloomfield		65	649	350	144
City—1,600 and Above					
Farmington, First—Charles E. Pollard, Farmington		80	1,709	836	272
Carlsbad, First—Jack Clair Burton, Carlsbad		30	1,845	968	275
Hoffmantown—L. Kenneth Balthorp, Albuquerque		60	2,035	1,484	546
Central—Carl Scott, Clovis		50	2,218	1,278	449
Albuquerque, First—William D. Wyatt, Albuquerque		42	2,691	1,332	592
Roswell, First—John H. Parrott, Roswell		25	2,717	1,108	313
Hobbs, First—Bailey E. Smith, Hobbs		143	3,262	1,446	549
New York					
Open Country (largest church)					
Champlain Valley—Samuel E. Byler, Plattsburg		12	155	97	58
Village (largest church)					
Mallory—Erskin S. White, Mallory		9	177	257	104
Town (largest church)					
Calvary, Medford—Clifton E. Barnes, Medford		27	161	192	76
City (largest church)					
Brooklyn, First—Noel Henry Scott, Brooklyn		7	487	236	57
North Carolina					
Open Country—500 and Above					
Mount Moriah—James E. West, Raleigh		14	500	409	105
Mountain Grove—George Westmoreland, Granite Falls		14	502	426	112
Canton—Kenneth L. Gibson, Albemarle		18	503	426	
Oak Grove—Russell L. Hinton, Kings Mountain		24	505	398	125
Piney Grove, Fuquay—C. Paul Johnson, Fuquay-Varina		12	507	342	
Rowan—Millard M. Johnson, Clinton		13	507	405	124
Macedonia—Virgil Wilson, Edenton		13	508	314	106
Fishing Creek—Clyde Church, Wilkesboro		4	509	298	73

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Temple Hill—Henry L. McDuffie, Granite Falls		21	510	284	142
Calvary, Salisbury		3	510	282	49
Anderson Grove—Howard E. Laney, Albemarle			512	413	118
Baptist Tabernacle—W. C. Barham, Wendell		22	514	308	102
Pole Creek—Paul Tankersley, Candler		7	517	326	196
Reeds—John H. Pace, Lexington		17	518	458	95
Beaver Dam—Oscar Funderburke, Shelby			522	355	26
Race Path, Ellenboro		3	522	339	56
Trading Ford—Banks W. Mullis, Salisbury		6	526	324	42
Cherry Grove—Thomas Herron Lambert, Cerro Gordo		16	530	304	93
Pleasant Ridge—J. Max Evington, Shelby		3	530	312	128
Hebron—S. D. Baker, Statesville		7	531	407	90
High Peak, Valdese		4	531	411	134
Pleasant Grove—Yates M. Brooks, Oakboro		25	532	500	100
Wake Cross Roads—O. W. Pulley, Raleigh		15	533	330	75
Mount Zion—L. A. Gable, Jr., Cherryville		9	534	502	184
Oakdale—Gerald K. Riggs, Rocky Mount		24	534	342	98
New Hope—Maurice H. Gilliam, Whiteville		11	538	367	129
Floyds Creek—Billy Holland, Forest City		18	546	264	124
Antioch—Dosh J. Long, Lumberton		14	550	365	100
Calvary—B. P. Hastings, Lenoir		14	551	227	75
Green Springs—J. C. Halliburton, Parkton		19	558	496	
Union Grove—F. A. Lunsford, Seagrove		32	560	370	133
Beulah—Hayden M. Cartner, Statesville		25	561	492	166
Kellum—Gerald Rhyne, Jacksonville		19	566	370	135
Pleasant Grove—Marion S. Terry, Fuquay-Varina		34	567	469	79
Flat Rock—W. Floyd Benfield, Louisburg			567	274	60
Harris Chapel—R. Frank Colburn, Hudson		25	568	528	167
Bear Creek—Norton P. Craig, Bakersville		11	573	282	99
Sandy Mush—Jim D. Jones, Forest City		3	574	283	45
Sweet Gum—Frank James, Robbinsville		16	576	148	55
Mount Ruhama—Eugene B. Elmore, Newton		10	577	475	195
Winklers Grove—Fred Hicks, Hickory		15	578	322	60
Hephzibah—Roy S. Liner, Wendell		6	585	378	
Beulah—Curtis Barber, Bennett		33	596	385	69
Hester—Leslie H. Giles, Oxford		13	610	470	49
Wilson Grove—Julius W. Digh, Charlotte		11	618	438	102
Bethlehem, Knightdale—J. Spurgeon Hays, Jr., Raleigh		3	625	518	
Midway, Mt. Airy			629	424	
Scotts Creek—A. Judson Rotan, Sylva		12	631	378	61
Ridgeway—Fred Fore, Candler		15	633	470	191
Holly Springs—Morris Andrews, Broadway		6	644	383	71
Grassy Creek, Spruce Pine		1	662	270	35
Berea—Glenn D. Greenway, Elizabeth City		5	670	517	117
Mount Gilead—Clarence Lynn Hopkins, Fayetteville		19	670	448	128
Bent Creek—Bob E. Hamilton, Asheville		21	670	456	135
Poplar Springs—J. Edgar Bishop, Shelby		17	677	495	88
Refuge—George A. Roberts, Dana		6	680	325	62
Ebenezer—Kenneth Ridings, Hendersonville		5	728	390	
Mud Creek—Frank Carter, Hendersonville		8	730	427	123
Sandy Plains—Z. Miller Freeman, Gastonia		21	769	585	154
Grassy Branch—Jay Blankenship, Asheville		38	788	266	104
Antioch—W. F. Gentry, Mangers		11	808	592	161
Rocky Hock—Meredith Garrett, Edenton		11	824	594	123
Burkmont—Johnnie T. Tiller, Morganton		36	857	632	217

Village—450 and Above

Providence—Allen Thompson, Providence	10	453	348	70
New Hope, Earl	15	453	353	99
Balsam—Hardin Nicholson, Balsam	11	459	185	
Rowan Mills—LeRoy Cooper, Salisbury	17	460	173	17
Providence—Herman L. Smith, Oxford	6	473	353	67
Garden Creek—Harold L. Sprinkle, Marion	22	473	269	77
Stanleyville, First—Oscar M. Hartman, Winston-Salem	10	475	327	
Liledoun—James R. Lockee, Taylorsville	13	477	338	
Wallburg—Jack W. Byrd, Wallburg	16	479	375	66
Sweptonville—Roy Cantrell, Sweptonville	9	481	349	
Pleasant Gardens—Phate McSwain, Marion	10	483	462	128
Fork—Roy V. Young, Mocksville	2	492	490	121
Pilot—Donald Wagner, Zebulon	11	494	403	66
Zoar—Dan Jolly, Shelby	6	504	297	78

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment*
Crossnore—Joe Puett, Crossnore		56	506	201	34
New Hope—Irvin W. Adcock, Wilson		19	510	324	79
Turkey Creek—Zeb D. Baker, Pisgah Forest		19	514	398	119
Island Creek—Coyde P. Pearson, Henderson		10	520	309	40
Hallsboro—J. Leonard Gerald, Hallsboro		5	533	283	
Yadkin—J. E. Ledbetter, Lenoir		13	536	338	130
Lewiston, First—Charles F. Jones, Lewiston		10	546	207	24
Valley Hill—C. H. Greene, Hendersonville		13	551	311	66
Dover—Ernest M. Smith, Shelby		1	552	419	112
Pisgah Forest		15	554	230	132
East Flat Rock, First—Henry O. Hearn, East Flat Rock		11	558	523	141
Shiloh—C. Aubrey McLellan, Shiloh		9	562	378	84
Alexis—Stanley K. Howard, Alexis		16	565	428	121
Pleasant Hill—Wayne Haynes, Morganton		6	566	411	133
Southern, Rutherfordton		8	569	510	75
Fair Plains, First—Raymond White, No. Wilkesboro		6	577	323	
Bethel—Harold Brown, Ellenboro			626	452	95
White Plains—C. S. Lackey, White Plains		58	630	630	
Colerain—Bennie E. Pledger, Colerain		1	632	400	
Round Hill—William Bowen, Union Mills		15	645	253	100
Rolesville—C. Earl Haynes, Rolesville		14	734	614	151

Town—750 and Above

Mount Zion—Cecil O. Sewell, Sr., Hudson	49	793	647	295
Andrews, First—Thomas V. Wells, Andrews	9	805	378	114
Wake Forest—Lamar J. Brooks, Wake Forest	5	823	342	61
Black Mountain, First—Edgar F. Ferrell, Jr., Black Mountain	8	832	533	183
Allens Creek—Carl J. Presnell, Waynesboro	41	858	454	108
Pleasant Hill—Robert M. Tenery, Elkin	29	922	791	305
Cliffside—John W. Lucas, Cliffside	4	963	563	90
Spring Lake, First—Lloyd Hales, Spring Lake	33	973	626	169
Hudson, First—George E. Williamson, Hudson	9	975	728	210
Swannanoë, First—C. W. Smith, Swannanoë	14	987	453	67
Boiling Springs—T. Max Linnens, Boiling Springs	3	988	735	140
Fairmont, First—Thomas L. Rich, Jr., Fairmont	29	1,088	931	183
Mars Hill—Richard E. Price, Jr., Mars Hill	7	1,306	400	97

City—1,000 and Above

Scotland Neck, First	22	1,016	804	61
Sixteenth Street—Alfred R. Wright, Greensboro	18	1,016	864	346
Park Road—Charles O. Milford, Charlotte	20	1,020	829	30
Thomasville, First—Woodrow W. Hill, Thomasville	14	1,022	753	131
Elizabeth City, First—Maynard H. Mangum, Elizabeth City	10	1,026	570	75
New Bern, First—Fred A. Mauney, New Bern	12	1,032	636	133
Edenton—R. N. Carroll, Edenton	32	1,032	634	90
McGill Avenue—Ernest P. Russell, Concord	7	1,038	1,119	146
Dunn, First—Thomas M. Freeman, Dunn	23	1,039	726	155
Concord, First—Jack Hill, Concord	18	1,046	659	83
New Hope—Jack F. Coffey, Raleigh	24	1,049	1,006	150
Morehead City, First	14	1,050	725	96
East—E. Thomas Hogan, Gastonia	22	1,053	1,023	226
Flint Groves—Hoyle T. Allred, Gastonia	15	1,054	857	250
Woodlawn—W. A. Wallace, Charlotte	26	1,064	909	114
Southside—Ralph L. Cannon, Winston-Salem	25	1,065	711	233
Forest City, First—Dillard A. Mynatt, Forest City	17	1,068	911	95
Belmont, First—W. N. Long, Belmont	19	1,069	948	260
Salisbury, First—Victor G. Cole, Salisbury	23	1,070	960	128
Madison Ave.—Earl D. Farthing, Goldsboro	63	1,071	908	73
Enderly Park—Duncan L. Futrelle, Charlotte	28	1,077	710	142
Graham, First—Ralph E. Jones, Jr., Graham	24	1,078	999	121
Grace—Robert E. Gray, Durham	17	1,079	594	90
Bessemer—Victor S. Dowd, Greensboro	17	1,081	796	200
North Wilkesboro, First—Allen Laymon, North Wilkesboro	19	1,083	923	121
Five Points—James W. Herron, Wilson	33	1,090	742	113
Temple—William T. Mills, Raleigh	32	1,091	931	200
Garner, First—W. C. Adkinson, Garner	42	1,094	1,136	216
Bessemer City, First—Arlan A. Bailey, Bessemer City	13	1,100	502	126
Loray—Yates W. Campbell, Gastonia	27	1,105	801	186
Lenoir, First—Fred D. Barnes, Lenoir	10	1,108	771	43
Penelope—James R. Rowles, Jr., Hickory	26	1,114	842	190
Brevard, First—Russell L. Willis, Brevard	10	1,116	790	151

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Canton, First—James E. Langford, Canton		8	1,119	687	134
Glen Hope—Clarence C. Vaughn, Burlington		24	1,119	893	92
Front Street—E. B. Hicks, Statesville		26	1,125	1,082	172
Calvary—A. L. McGee, Wilmington		29	1,125	844	212
Highland—Roy Beals, Hickory		47	1,137	834	125
Sanford, First—W. Wilbur Hutchins, Sanford		20	1,168	818	182
Temple—Julius H. Corpening, Durham		1	1,170	633	61
Morganton, First—R. Knolan Benfield, Morganton		14	1,175	815	55
Hickory Grove—Raymond Sanderson, Charlotte		28	1,186	1,475	361
Asheboro, First—James B. Gibson, Asheboro		22	1,189	989	235
Clinton, First—William M. Jones, Clinton		20	1,194	898	184
College Avenue—B. C. Tschudy, Lenoir		28	1,213	864	207
Midwood—Wendell Davis, Charlotte		27	1,223	944	136
Unity, Gastonia—W. F. Woodall, Gastonia		51	1,231	1,083	316
Watts Street—Robert E. McClernon, Durham		9	1,232	684	39
Viewmont—Albert A. Young, Hickory		33	1,240	1,149	183
Statesville, First—Frank R. Campbell, Statesville		24	1,271	1,049	149
Rosemary—B. Marshall White-Hurst, Roanoke Rapids		8	1,275	714	42
Angier Avenue—Crate H. Jones, Durham		19	1,315	789	116
Temple—D. E. Parkerson, Wilmington		14	1,323	888	102
Providence—William Henry Crouch, Charlotte		35	1,327	1,222	226
Jacksonville, First—Clyde L. Davis, Jacksonville		8	1,331	470	101
Fayetteville, First—Edward Glen Holt, Fayetteville		10	1,337	869	134
Wilson, First—William R. Bussey, Wilson		15	1,343	1,041	84
Ahoskie, First—Billy T. Mobley, Ahoskie		26	1,343	1,052	
Lexington, First—David Hoke Coon, Jr., Lexington		17	1,346	1,141	236
Oxford—Clarence E. Godwin, Oxford		19	1,363	642	95
Goldsboro, First—E. Leon Smith, Goldsboro		26	1,366	831	184
Henderson, First—William W. Leathers, Jr., Henderson		24	1,369	1,158	85
Cary, First		12	1,379	1,051	114
Wilmington, First—Randolph L. Gregory, Wilmington		18	1,413	689	110
Spencer—A. B. Bumgarner, Spindale		22	1,431	978	155
West Asheville—Nane Starnes, Asheville		26	1,457	1,424	246
Florida Street—Jack B. Wilder, Greensboro		65	1,460	1,690	1,321
Winter Park—C. Douglas Farmer, Wilmington		65	1,464	1,289	125
Cherryville, First—Charles Q. Carter, Cherryville		70	1,467	1,116	251
Burlington, First—Dale O. Steele, Burlington		28	1,488	1,031	203
High Point, First—James L. Pharr, High Point		21	1,511	1,163	293
Calvary—John H. Knight, Asheville		24	1,520	1,083	203
Hickory, First—J. Roy Robinson, Hickory		39	1,529	1,048	198
Sunset Park—E. T. Vinson, Wilmington		37	1,543	974	157
Raleigh, First—John M. Lewis, Raleigh		11	1,576	911	139
Kannapolis, First—Charles C. Coffey, Kannapolis		16	1,593	1,012	183
Woodland—R. Zeno Groce, Winston-Salem		106	1,607	1,484	
Ardmore—Harold A. Shirley, Winston-Salem		16	1,635	1,270	267
Salem—Charles H. Stevens, Winston-Salem		52	1,672	1,693	245
Roanoke Rapids, First—Marvin E. Faile, Roanoke Rapids		101	1,698	1,013	324
Forest Hills—John E. Lawrence, Raleigh		60	1,751	1,614	452
Friendly Avenue—A. LeRoy Parker, Greensboro		31	1,786	991	192
Lumberton, First		42	1,808	1,528	270
Hayes Barton—T. L. Cashwell, Jr., Raleigh		19	1,814	1,335	195
Kinston, First—E. Gordon Conklin, Kinston		53	1,833	1,114	104
Tabernacle—James F. Heaton, Raleigh		17	1,843	1,109	226
Snyder Memorial—James C. Cammack		43	1,856	1,721	234
Gastonia, First—A. Douglas Aldrich, Gastonia		27	1,886	1,335	300
St. Johns, Charlotte			1,963	1,665	260
Durham, First—R. F. Smith, Jr., Durham		29	2,008	949	197
Grey Stone—Malbert Smith, Jr., Durham		50	2,078	1,161	277
Rocky Mount, First—Russell T. Cherry, Jr., Rocky Mount		26	2,097	1,316	149
Hendersonville, First—Ian H. C. Walker, Hendersonville		29	2,119	1,312	288
Shelby, First—Gene L. Watterson, Shelby		43	2,159	1,949	322
Winston-Salem, First—W. Randall Lolley, Winston-Salem		39	2,546	1,668	
Charlotte, First—Carl E. Bates, Charlotte		41	2,561	2,170	428
Pritchard Memorial—James S. Potter, Charlotte		54	2,565	2,127	748
Green Street—E. W. Price, Jr., High Point		66	2,712	2,458	351
Asheville, First—Cecil E. Sherman, Asheville		34	2,761	1,889	268
Greensboro, First—Claude B. Bowen, Greensboro		57	3,737	3,136	650

North Dakota Town (largest church)

Finley—Claude B. Francis, Larimore	2	27	26
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<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
City (largest church)					
Calvary Southern—Bobby J. Bundick, Emerado		34	383	345	125
Ohio					
Open Country (largest church)					
Groveport, First—Harold Poage, Groveport		75	535	522	216
Village (largest church)					
Mt. Repose, First—H. Frank Miller, Milford		25	337	308	85
Town—400 and Above					
Sheffield Lake, First—A. R. Wynn, Sheffield Lake		26	404	384	115
South Lebanon, First—Pete Melzoni, South Lebanon		24	523	419	179
City—500 and Above					
Blue Ash—William F. McGibney, Blue Ash		11	505	376	80
Townview—William F. Barnard, Dayton		21	513	194	76
Loveland, First—Comer E. Bond, Loveland		92	519	447	113
Westgate—William M. Beene, Columbus		47	522	430	163
Willoughby—Charles Betts, Willoughby		26	538	447	117
Whitehall—T. James Efrid, Columbus		40	547	535	151
Mount Carmel—J. Joseph Crumpler, Cincinnati		34	557	536	173
Hillcrest—Bob Bell, Carlisle		99	561	549	211
Grace—Clyde Bowen, Dayton		12	566	485	128
Western Avenue—Rodney Deloach, Hamilton		30	581	417	173
Reading, First—E. O. Edwards, Cincinnati		14	585	338	95
Mount Healthy, First—Thomas J. Tichenor, Cincinnati		66	591	587	165
Miamisburg, First—Paul Payne, Miamisburg		28	592	362	82
Mason, First—A. L. Patterson, Mason		19	594	536	191
New Bethel—W. A. Fox, Norwood		26	652	493	172
Fairview—John M. Turner, Cincinnati		42	652	328	154
Huber Heights, First—Howard T. Rich, Dayton		31	691	746	
Parsons—Ralph C. Harris, Columbus		87	739	834	172
Crestview—Bert E. Williams, Dayton		31	749	733	277
Kettering, First—Thomas H. Gordon, Kettering		78	870	875	249
East Dayton—Walter R. Davis, Xenia		62	970	878	275
North Dayton, Dayton		43	994	777	121
West Moraine, Dayton			1,357	795	237
West Side—C. H. Hockensmith, Hamilton		41	1,385	731	191
Fairborn, First—A. V. Rose, Jr., Fairborn		162	1,393	1,427	150
Far Hills—S. M. Mulkey, Dayton		120	2,416	1,419	502
Oklahoma					
Open Country—400 and Above					
Rock Creek—Lester Wing, Shawnee		13	430	227	46
Blue Jacket, First—Bob Kendrick, Blue Jacket		18	450	188	101
Manger—Bill Cannon, Tulsa		42	495	306	120
Meridian, First—James N. Crow, Comanche		35	520	302	185
Blackburn Chapel—Herman Dee Stout, Shawnee		12	605	335	94
Morris Memorial—Sunny Stuart, Ada		61	695	422	185
Village—400 and Above					
Foyil—Don Falling, Claremore		13	404	114	55
Washington, First—Bill Blair, Washington		4	422	230	64
Fox, First—Luther Griffin, Fox		5	422	148	64
Ninnekah, First—Johnnie Cutsinger, Ninnekah		21	435	300	180
Cardin, First—E. N. Day, Cardin		15	541	273	86
Town—750 and Above					
Sentinel, First—Gerald Lunsford, Sentinel		34	750	293	139
Broken Bow, First—Delbert Garrett, Broken Bow		7	753	367	125
Yale, First—Kenneth Barnett, Yale		13	763	334	84
Golden Hills, Turley		23	764	371	118
Konawa, First—Eugene Perry, Konawa		9	779	308	82
Waurika, First—Walter Welch, Waurika		7	782	565	79
Maysville, First—Dave Kelley, Maysville		64	814	397	146
Carnegie, First—Bill G. Dickover, Carnegie		43	847	512	206
Tishomingo, First—Jim Rich, Tishomingo		12	885	427	116

<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
Dewey, First—B. P. Forester, Dewey		22	923	430	134
Harrah, First—Hoyt Aduddell, Harrah		60	933	674	210
Southern, Rush Springs		14	972	361	94
Wynnewood, First—Duane R. Cook, Wynnewood		47	1,111	682	151
Nicoma Park, First—Doyle Winters, Nicoma Park		35	1,215	852	203
Walters, First—George H. McDow, Walters		33	1,234	991	295

City—2,000 and Above

Calvary, Tulsa—C. Wade Freeman, Jr., Tulsa	64	2,058	1,730	530
Portland Avenue—J. P. Dane, Oklahoma City	37	2,061	1,449	454
Kelham—John B. Shelton, Oklahoma City	21	2,120	600	222
Clinton, First—Robert N. Hammons, Clinton	48	2,137	1,131	429
Stillwater, First	24	2,143	935	334
Frederick, First—Mart Hardin, Frederick	30	2,199	1,188	231
Sapulpa, First—J. Harold Bryan, Sapulpa	46	2,223	1,018	295
Chickasha, First—David C. Hall, Chickasha	45	2,384	1,141	332
Sheridan Road—J. Frank Davis, Tulsa	99	2,451	1,360	386
Immanuel—Lawrence R. Stewart, Shawnee	30	2,493	920	247
Miami, First—Weldon Marcum, Miami	35	2,507	1,526	265
Putnam City—T. T. Crabtree, Oklahoma City	21	2,535	1,857	177
Nogales Avenue—J. B. Shinn, Tulsa	62	2,657	933	362
Midwest City, First—C. Murray Fuquay, Midwest City	56	2,723	1,973	643
Edmond, First—Eugene E. Stockwell, Edmond	32	2,724	1,134	210
Shawnee, First—Lowell D. Milburn, Shawnee	57	2,725	1,446	428
Ada, First—C. B. Hogue, Ada	34	2,732	1,401	280
Bartlesville, First—William H. Cook, Bartlesville	105	2,734	1,580	450
Exchange Avenue—Frank O. Baugh, Oklahoma City	66	2,793	1,737	538
Muskogee, First—Stanley Jordan, Muskogee	72	2,797	1,886	315
Norman, First	47	3,024	1,835	509
Ponca City, First	57	3,042	1,810	393
Ardmore, First—Richard T. Hopper, Ardmore	45	3,063	1,280	411
Altus, First—C. David Matthews, Altus	19	3,197	1,547	402
McAlester, First—Charles M. Becton, McAlester	23	3,204	1,298	178
Seminole, First—Bob W. Woods, Seminole	54	3,439	1,219	433
Olivet—Ralph A. Crawford, Oklahoma City	40	3,443	1,267	501
Duncan, First—T. Hollis Epton, Duncan	67	3,446	1,678	412
Enid, First—M. F. Ewton, Enid	48	3,446	1,461	454
Capitol Hill—Hugh R. Bumpas, Oklahoma City	26	3,728	1,381	283
Immanuel, Tulsa—Eugene I. Enlow, Tulsa	85	3,761	1,680	473
Northwest—Newman R. McLarry, Oklahoma City	82	3,790	1,814	492
Trinity—Robert S. Scales, Oklahoma City	70	4,109	1,748	398
Del City, First Southern—John R. Bisagno, Del City	413	4,144	3,750	1,303
Lawton, First—Forrest H. Siler, Lawton	163	5,776	2,557	1,031
Oklahoma City, First—Herschel H. Hobbs, Oklahoma City	80	5,846	2,259	519
Tulsa, First—Warren C. Hultgren, Tulsa	73	6,143	3,293	679

Oregon

Open Country (largest church)

Life Line—Roy O. Fowler, Gresham	30	222	125	79
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Village (largest church)

Odell, First—Don O. Davis, Odell	45	246	151	87
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Town (largest church)

Madras, First—Doyle J. Collins, Madras	46	653	348	160
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City (largest church)

Klamath Falls, First—A. W. Thomas, Klamath Falls	1	832	307	137
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Pennsylvania

Open Country (largest church)

Wrightsdale—Chester L. Mason, Peach Bottom	17	353	275	67
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Village (largest church)

Silver Spring—Robert E. Garber, Columbia	33	129	248	
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Town (largest church)

Bedford, First—Ralph A. Michael, Bedford	8	110	72	32
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City (largest church)

Bolivar Drive—Bob Rowe, Bradford	60	289	390	184
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Rhode Island City (largest church)

Green Meadow—Charles R. Hawley, North Kingstown	101	453	383	111
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South Carolina Open Country—500 and Above

Fairview—J. D. Brogdon, Spartanburg	10	505	313	95
New Pleasant—R. Dewitt Clyde, Gaffney	3	508	236	111
Cedar Grove—Clyde W. Peterson, Belton	6	509	285	96
State Line, Gaffney	3	516	295	95
Buck Creek—Mayfield Pruitt, Chesnee	8	524	312	53
Upper Fairforest—E. Frank Inman, Union	30	529	492	222
Mount Bethel—Willis Pruitt, Sr., Belton	28	538	318	136
Salem—W. C. Hudson, Anderson	14	539	374	169
Sandy Run—Leroy C. Brown, Hampton	3	544	281	140
Shady Grove—Claude H. Hamby, Belton	6	551	318	127
Grassy Pond—Sidney Norton, Gaffney	6	553	420	172
Washington—Louie Wynn, Pelzer	17	553	324	68
Piedmont—Norman R. Gardner, Chesnee	4	555	366	144
Bellview—J. B. Abercrombie, Laurens	31	568	392	81
Griffin, Pickens	2	570	246	96
Standing Springs—Pat Perry, Simpsonville	13	571	450	222
Ridge—Jim B. Pye, Summerville	40	582	447	209
Flat Rock—Harold T. Rochester, Anderson	19	590	370	157
Whitefield—Calvin Turner, Belton	15	610	487	169
Draytonville—Bobby G. Crocker, Gaffney	14	611	432	139
Reedy Creek—M. A. Woodson, Marion	15	612	406	155
Rock Hill—S. O. George, Inman	10	623	300	110
Catawba—Eugene Carroll, Rock Hill	26	636	589	206
Forestville—Jerry Satterfield, Greenville	13	642	390	187
Eureka—John L. Slaughter, Anderson	17	653	522	146
Siloam—Joel P. Jenkins, Easley	10	662	435	166
Cooley Springs—Carl O. Page, Chesnee	4	663	275	58
Mount Lebanon—M. R. Simpson, Greer	18	668	463	124
Washington—K. M. Newton, Greer	29	669	481	165
Clear Springs—L. W. Pace, Simpsonville	5	679	495	138
Holston Creek—Guy H. Lawson, Inman	8	708	416	62
Rocky Creek—Leonard Hendrix, Greenville	6	740	555	123
Holly Springs, Inman	3	781	584	213
Mountain Creek, Greenville	16	799	615	126
Fairview—James W. Crocker, Greer	30	898	955	437
New Pisgah—L. A. Rowell, Jr., Spartanburg	41	984	719	169

Village—400 and Above

Providence—T. A. Sheppard, Hodges	1	402	228	54
Jackson Mills—Furman Jackson, Wellford	23	404	283	94
South Bleachery—B. Milford Vaughn, Taylors	13	412	297	123
Bethlehem—J. T. Lake, Roebuck	14	417	291	65
Harris—Billy Joe Bridwell, Greenwood	13	459	373	95
Green Sea—Robert E. Ayers, Green Sea	4	466	261	94
Gaston, First—B. C. Durham, Gaston	5	490	240	120
Mountain View—Jimmy Robbins, Compere	37	508	203	
Clarendon—W. C. Blalock, Alcolu	24	519	268	
Union Bleachery—J. R. Baker, Greenville	13	554	481	110
Apalache—H. L. Finley, Greer	17	594	533	106
Pelham—Robert L. Scruggs	9	639	245	90
Drayton—A. Heyward Comer, Drayton	22	662	502	56

Town—750 and Above

Utica—C. A. Richardson, Seneca	21	757	470	179
Westminster, First—T. Alfred Woolbright, Westminster	36	762	554	168
Kershaw, First—Billy K. Fallaw, Kershaw	11	772	559	133
Kershaw, Second—Hugh McKinney, Kershaw	12	785	657	158
Pacolet Mills—Cecil W. Seagle, Pacolet Mills	40	791	477	141
Pickens, First—Lloyd E. Batson, Pickens	16	813	607	157
Inman Mills—Leroy Cleveland, Inman	12	836	662	150
Lyman, First—R. Von King, Lyman	16	856	683	122
Buffalo—Reginald K. Smith, Buffalo	18	859	487	63
Inman, First—James R. Bruce, Inman	32	1,196	1,047	213

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Ware Shoals, First—J. Ned Taylor, Ware Shoals		14	1,303	925	219
Boiling Springs—Charles H. Rabon, Spartanburg		29	1,422	1,326	301

City—1,800 and Above

Camden, First—Frank H. Crumpler, Camden	55	1,826	1,322	381
Grace—J. Wayne Levan, Sumter	20	1,828	1,053	134
Beaufort	55	1,839	1,534	367
Shandon—E. C. Brown, Columbia	32	1,846	1,251	388
Rosewood—Ryan B. Eklund, Columbia	36	1,889	817	305
Aiken, First—Robert L. Cate, Aiken	35	1,923	1,459	253
Washington Avenue—W. Daniel Greer, Greenville	79	2,087	1,453	399
Charleston Heights—John E. Huss, Charleston Heights	25	2,169	1,066	336
Park Street—Robert L. Deneen, Columbia	38	2,199	1,665	537
Orangeburg, First—Lester P. Branham, Jr., Orangeburg	31	2,205	1,610	
North Augusta, First—Robert H. Ledbetter, North Augusta	54	2,222	2,004	551
Pendleton Street—D. M. Rivers, Greenville	27	2,267	1,438	252
Southside—W. H. Clapp, Spartanburg	52	2,367	1,555	349
Citadel Square—Joel C. Murphy, Charleston	12	2,400	1,347	226
Greenville, First—James G. Stertz, Greenville	46	2,570	2,148	191
Spartanburg, First—Alastair C. Walker, Spartanburg	46	2,646	1,947	396
Ashley River—Robert W. Major, Charleston	59	2,952	2,318	483
Florence, First—Edward L. Byrd, Florence	25	3,074	1,940	432
Anderson, First—James P. Craine, Anderson	59	3,201	2,217	475
Columbia, First—R. Archie Ellis, Columbia	34	3,680	2,309	570

South Dakota City (largest church)

Temple—Don E. Jones, Ellsworth AFB	77	768	481	206
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Tennessee Open Country—450 and Above

Woodbury Road—J. G. Love, Murfreesboro	14	462	320	122
Cobbs Chapel—Carl Livesay, Treadway	4	462	66	
Stock Creek—Glenn Gregg, Knoxville	5	463	366	119
Middle Valley—H. D. Highlander, Hixson	12	466	375	105
Mount Gilead—B. C. Willcutt, Bethel Springs	17	469	220	127
Holston—Haynes W. Watson, Bristol	20	469	361	91
Oak Grove—John W. Gilbert, Jonesboro	17	470	409	178
Clear Springs—Shields Dalton, Corryton	18	471	180	
Ball Camp—Dan Murphy, Concord	20	476	387	100
Mount Lebanon—Eugene Leamon, Maryville	10	479	341	163
Marbledale—Henry C. Ruth, Knoxville	5	486	225	75
Prospect—J. T. George, Fayetteville	10	487	199	119
Cedar Springs—Garrett Dalton, Thorn Hill	15	492	90	
Pleasant Grove—E. R. Blount, Shouns	4	492	374	211
Pleasant Hill—Ernest Rush, Corryton	22	493	132	
Oak Grove—George W. Hill, Springfield	18	493	249	118
Chinquapin Grove—Murray Jackson, Bluff City	16	494	338	96
Liberty—Herbert Lee, Wartburg	16	501	266	94
Oak Grove—T. C. Thurman, Covington		503	281	117
Antioch, Humboldt	4	504	300	89
Siam—John Crawford, Elizabethton	16	509	335	164
Forest Hill—Dillard Hagan, Maryville	8	510	277	108
Black Oak—Delbert Payne, Clinton	15	512	232	101
Clear Branch—William McClung, Lake City	14	512	277	75
New Friendship—Albert Tipton, Corryton	14	514	67	
Roseberry—Dewey B. Robinson, Mascot	12	516	274	115
Tiftonia, First—S. William Freeney, Chattanooga	49	520	322	137
Pleasant Hill—J. L. Ward, Lenoir City	14	533	296	163
Galilee—John M. Smith, Knoxville	11	533	234	119
Sinking Creek—Reece Harris, Johnson City	31	534	343	133
Beech Springs—Ralph Cline, Kodak	11	544	260	113
Jarnigan Chapel—R. L. Gibson, Elk Valley	8	545	96	
Spruce Pine—M. L. Vaughn, Morrisburg	6	548	153	
Union—Floyd Ishee, Hampton	5	560	210	102
Cedar Grove—Raye Maddox, Kingston	42	565	397	271
Zion—D. Edgar West, Powell	16	581	325	86
Clinch River—George DeLozier, Lake City	17	590	174	64
Lyons Creek—Gay Harris, Strawberry Plains	21	593	485	226
Hunter, First—Henry Colvard, Elizabethton	23	599	283	103

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrollment
Bethel, Clinton		8	605	280	140
Notchey Creek—J. W. Newman, Madisonville		3	622	174	84
Pleasant View—Billy Moreland, Clarksville		18	648	388	125
Pleasant View—Edward Luttrell, Clinton		9	652	250	
Holston—Vaughn Albright, Strawberry Plains		19	662	289	125
Corinth—Virgil Turbyfill, Loudon		12	690	329	175
New Hopewell—Dean Buchanan, Knoxville		11	693	491	169
Shellsford—Donald C. Pharriss, McMinnville		20	701	263	152
Chilhowee, First—Joe L. Orr, Seymour		8	712	333	127
Salem—John Holland, Knoxville		21	731	595	193
Bethel View—Warren G. Johnson, Bristol		65	744	455	130
Grace—E. V. Cullum, Knoxville		33	940	962	413
Glenwood—Charles M. Sharits, Knoxville		73	1,014	792	259
Valley Grove—Creed S. McCoy, Knoxville		25	1,741	1,187	337

Village—400 and Above

Brunswick—Gene Hobgood, Brunswick	14	409	205	102
Unity—Billy Joe McCown, Maryville	28	413	244	156
Thorn Grove—B. Calvin Thomas, Knoxville	14	416	250	100
Corryton—Damon Patterson, Corryton	10	421	392	180
Pleasant Grove—Julius Mahan, Coalfield	2	423	167	123
Longfield, Lake City	9	433	227	73
Toone—Conrad Cato, Toone	5	436	167	76
Lucy—Cecil E. Smith, Millington	61	436	304	185
Flintville, First—Billy Chitwood, Flintville	16	448	260	154
Allons—Don Atnip, Allons	4	450	268	115
Barren Plains—Robert E. Locke, Springfield	15	468	182	76
Buffalo Ridge—Gene Lasley, Jonesboro	33	501	524	193
Cedar Hill—John Nunley, LaFollette	5	516	164	35
Mount View—James Bond, Nashville	20	612	391	233
Joelton	35	732	490	188
Shelbyville Mills—Ray B. McCall, Shelbyville	22	743	335	130

Town—650 and Above

Calvary—Howard Sweet, Erwin	14	676	374	127
Alamo, First—Robert E. Brown, Jr., Alamo	15	679	429	149
Halls, First—Keith E. Wooster, Halls	21	682	386	92
Madisonville, First—James A. Hutson, Madisonville	9	704	471	132
Pigeon Forge, First—William W. Cope, Pigeon Forge	31	709	556	135

City—1,400 and Above

Ridgedale—R. Raymond Lloyd, Jr., Chattanooga	25	1,411	995	366
McLean—Lloyd O. Barker, Memphis	32	1,429	822	316
Woodbine—Buford E. Cockrum, Jr., Nashville	24	1,433	899	237
Oak Ridge, First—Edward D. Galloway, Oak Ridge	33	1,435	1,055	
Westwood—James H. Moore, Memphis	68	1,436	986	986
Beverly Hills—William A. Foote, Memphis	39	1,452	1,193	407
Memphis, Second—Brooks Ramsey, Memphis	18	1,460	1,168	416
Sevier Heights—Gordon T. Greenwell, Knoxville	23	1,466	1,169	424
Millington, First—H. A. Hunderup, Jr., Millington	95	1,476	856	388
Smithwood—James W. Abernathy, Knoxville	15	1,476	1,162	267
Woodmont—Bill Sherman, Nashville	41	1,490	1,104	266
Judson Memorial—Hobart B. Ford, Nashville	17	1,502	838	158
Robertsville, Oak Ridge	44	1,503	1,203	324
Graceland—E. Lowell Adams, Memphis	48	1,504	1,231	409
Humboldt, First	11	1,525	940	282
Cleveland, First—William E. Cropper, Cleveland	33	1,530	1,065	459
Park Avenue—Don J. Milam, Memphis	39	1,579	961	304
East Ridge—C. Henry Preston, Chattanooga	39	1,587	1,384	273
Clinton, First—Hayward Highfill, Clinton	25	1,602	1,142	293
Wells Station—James T. Jackson, Memphis	35	1,632	1,161	522
Murfreesboro, First—H. Eugene Cotey, Murfreesboro	27	1,657	1,281	349
South Knoxville—Nolan P. Howington, Knoxville	29	1,700	1,002	262
Tennessee Avenue—Willard B. Tallman, Bristol	71	1,701	744	288
Raleigh—W. A. Boston, Memphis	36	1,708	1,237	184
Labelle Haven—D. M. Renick, Memphis	74	1,709	1,571	500
Gallatin, First—Harold W. Allen, Gallatin	39	1,750	1,192	340
Fraser—P. O. Davidson, Memphis	39	1,756	1,343	467
Central—Anselt T. Baker, Chattanooga	47	1,760	1,395	412
Union City, First—W. Fred Kendall, II, Union City	43	1,774	1,158	308
Woodland Park—Larry W. Draper, Chattanooga	23	1,776	453	140

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Colonial—Hollis D. Jordan, Memphis		76	1,778	1,726	529
Lincoln Park—Charles R. Ausmus, Knoxville		39	1,800	1,768	452
Eudora—Fred M. Wood, Memphis		96	1,816	1,644	250
Donelson, First—W. L. Baker, Donelson		53	1,829	1,126	138
Fairlawn—Bobby C. Moore, Memphis		99	1,831	1,263	315
Morristown, First—William L. Palmer, Morristown		43	1,850	1,043	184
Hendersonville, First—E. Courtney Wilson, Hendersonville		106	1,857	1,974	366
Central, Bearden—Henry M. Chiles, Knoxville		36	1,876	1,451	382
Eastland—J. L. Ford, Nashville		30	1,891	981	272
Cookeville, First—George E. Capps, Jr., Cookeville		30	1,896	1,005	184
Berclair—William J. Sewell, Memphis		51	1,901	1,463	588
Tullahoma, First—Tom Madden, Tullahoma		45	1,905	1,195	286
Broadway—J. G. Miller, Memphis		37	1,970	1,436	608
Southern Ave.—Livy L. Cope, Germantown		35	1,992	1,106	233
Whitehaven—Lewis D. Ferrell, Memphis		51	2,000	1,519	366
Lamar Heights—D. William Dodson, Jr., Memphis		16	2,009	919	336
Grace—Hiram A. LeMay, Nashville		70	2,036	1,302	336
Jefferson City, First—Wade E. Darby, Jefferson City		16	2,041	1,065	469
Maryville, First—J. William Harbin, Maryville		35	2,066	1,408	328
West Jackson—David Q. Byrd, Jackson		35	2,169	1,298	552
Brainerd—J. Ralph McIntyre, Chattanooga		35	2,174	1,542	600
Cherokee, Memphis		58	2,180	1,736	540
Red Bank—Ralph E. Norton, Chattanooga		29	2,182	1,765	457
Jackson, First—R. Trevis Otey, Jackson		40	2,185	1,519	425
Speedway Terrace—John F. May, Memphis		18	2,195	700	294
Central—James Canaday, Johnson City		39	2,245	1,073	321
Central, Fountain City—Charles S. Bond, Knoxville		34	2,287	1,962	686
Kingsport, First—William J. Purdue, Kingsport		30	2,291	1,689	500
Inglewood—James D. Hopkins, Nashville		33	2,300	1,119	288
Bell Avenue—John M. McGinnis, Knoxville		22	2,321	1,239	184
Union Avenue—James F. Eaves, Memphis		37	2,363	1,618	215
Leawood—Jerry L. Glisson, Memphis		68	2,384	2,009	703
Trinity—W. A. Smith, Memphis		48	2,393	1,348	343
Chattanooga, First—W. Eugene Spears, Jr., Chattanooga		19	2,488	1,628	369
Clarksville, First—John David Laida, Clarksville		88	2,492	1,694	314
Temple—A. D. Foreman, Jr., Memphis		46	2,615	1,621	383
McCalla Avenue—John J. Buell, Knoxville		45	2,685	1,267	289
Broadway—Lewis E. Rhodes, Knoxville		13	2,926	957	268
Belmont Heights—Robert J. Norman, Nashville		90	3,044	2,229	672
Park Avenue—Robert Mowery, Nashville		161	3,227	1,677	330
Knoxville, First—Charles A. Trentham, Knoxville		46	3,540	1,455	280
Highland Heights—Slater A. Murphy, Memphis		98	3,871	2,032	967
Nashville, First—H. Franklin Paschall, Nashville		94	4,353	3,055	1,036
Memphis, First—R. Paul Caudill, Memphis		37	4,491	2,357	393
Bellevue—Ramsey Pollard, Memphis		178	8,512	2,749	1,052

Texas

Open Country—400 and Above

East Mountain—Aubrey Pate, Gladewater	10	404	179	62
Cook Springs—R. W. Owens, Huntsville	18	406	134	85
New Hope—Arthur H. Criscoe, Mansfield	10	412	177	110
Hartburg—John E. Lounsberry, Orange	16	424	310	134
Cotton Flat—Ross R. Payne, Midland	26	425	136	84
Rural Shade—James B. Grimes, Cleveland	6	426	169	62
Taylor Valley—Ronald Durham, Belton	15	430	294	115
Jones Creek—Elree E. Smithart, Freeport	16	446	282	129
Call Junction—Harry Klutts, Kirbyville	14	464	232	132
Retta—H. M. Boam, Burleson	22	465	314	72
Caps—Dan A. Oglesby, Jr., Abilene	26	470	216	96
Grangerland, First—Cecil Jordan, Conroe	28	486	286	198
Elmont—Ralph White, Van Alstyne	17	487	188	71
Fellowship—Robert McCauley, Tyler	18	497	106	32
Pine Springs—Royce Lasater, Tyler		527	260	107
Good Shepherd—C. E. Willis, Silsbee	32	533	314	158
Dixie—Emmett L. Hunt, Tyler	6	560	374	133
Loeb, First—James W. Bradford, Silsbee	38	641	355	191
Old First Orange—James F. Bond, Orange	14	659	476	198
Bethel—Isaac Johnson, Tyler	27	695	386	176
Porter, First—Larry E. Dean, Porter	19	731	328	97
Pine Forest—Marcus Greene, Vidor	60	829	658	240

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Snow Hill—Bill D. Williams, Mt. Pleasant			949		
Tate Springs—Roy Buckelew, Arlington		21	987	648	189
Village—400 and Above					
Blum, First—John D. Lewis, Blum		7	403	143	
Moran, First—Ray Rodgers, Moran		3	404	163	54
Hardin—Sam B. Farris, Hardin		19	409	270	108
Edmonson, First—Larry Wilson, Edmonson		17	410	206	132
Wilson, First—Darold B. Baldwin, Wilson		8	412	249	135
Diana, First—Des Walding, Diana		29	412	235	135
Venus—Jim Osborne, Venus		4	417	200	65
Magnolia, First—L. G. Eaves, Jr., Magnolia		18	431	390	123
Tom Bean, First—Tommy Pesnell, Tom Bean		14	445	242	69
Splendora, First—Ernest C. Johnson, Splendora		19	479	309	159
Sachse—Billy Jo Harris, Garland		31	515	321	119
Clawson—Robert H. Moran, Lufkin		5	531	325	151
Old Ocean, First—Bobby Good, Old Ocean		26	541	425	143
Kress, First—Cecil E. Foster, Kress		20	564	320	164
Turnertown—A. M. Averett, Selman City		11	601	145	56
Ropesville, First—Bill Curry, Ropesville		19	611	352	164
Winfree—Clyde Self, Orange		23	639	328	127

Town—850 and Above

Hughes Springs, First—B. F. Risinger, Jr., Hughes Springs	46	850	560	244
Albany, First—Joe A. Webb, Albany	16	863	425	108
Kerens, First	30	863	557	190
McLean, First	17	864	385	116
Paducah, First—Robert J. Beck, Paducah	23	886	590	124
Buna, First—B. A. Carlin, Buna	21	888	580	294
Silverton, First—C. H. Murphy, Jr., Silverton	19	901	529	206
Clyde, First—Bryan Halliburton, Clyde	16	913	553	105
Ralls, First—Floyd E. Haddock, Ralls	2	919	574	194
Dublin, First—C. R. Perrin, Dublin	16	949	514	103
Linden, First—Charles L. Russell, Linden	21	951	619	156
Overton, First—T. R. Harrison, Overton	10	963	423	46
Farmersville, First—Maurice Martin, Farmersville	15	968	420	
Roscoe, First—Charles J. Bush, Roscoe	7	976	463	77
Mansfield, First—Gerald Davidson, Mansfield	36	1,020	650	124
Madisonville, First—T. R. Wagstaff, Madisonville	10	1,023	546	157
Goldthwaite, First—Dale Gore, Goldthwaite	26	1,060	625	132
Tomball, First—Luther A. Dillard, Tomball	26	1,067	731	244
Crosbyton, First—Ernest D. Stewart, Jr., Crosbyton	24	1,081	702	237
Dekalb, First	24	1,100	690	328
Olton, First—John E. Lewis, Olton	18	1,200	748	203
Highlands, First—Bonner C. Magness, Highlands	34	1,280	718	187

City—1,900 and Above

North Richland Hills—W. Hal Brooks, Fort Worth	53	1,911	1,788	458
East Temple—Percy Renick, Dallas	37	1,935	760	182
Royal Haven—C. E. Colton, Dallas	85	1,944	1,865	438
Birdville—E. Dwaine Greene, Fort Worth	60	1,957	1,699	337
Handley—Stanley M. Brown, Fort Worth	53	1,957	1,342	180
Bellaire, First—Lee Porter, Bellaire	55	2,001	1,178	272
McAllen, First—J. W. Atchison, McAllen	56	2,004	1,430	453
McArthur Boulevard—Ronald L. Dunn, Irving	88	2,012	1,625	254
Snyder, First	52	2,013	1,227	491
Orchard Hills—Dickson Rial, Garland	204	2,020	2,142	759
Amarillo, Second—Wayland Boyd, Amarillo	65	2,022	1,095	385
Sweetwater, First—W. G. Perdue, Sweetwater	24	2,023	645	237
Stephenville, First—Emil V. Becker, Stephenville	28	2,029	1,363	262
Memorial, Houston	24	2,049	1,310	362
Huntsville, First—W. Y. Pond, Jr., Huntsville	25	2,058	636	199
Texarkana, First—Lory Hildreth, Texarkana	44	2,060	2,095	568
Heights, First—Claude W. Jacks, Jr., Houston	30	2,067	698	127
South Park—C. O. Overstreet, Houston	60	2,081	1,220	
Nacogdoches, First—Robert G. Graves, Nacogdoches	48	2,086	1,013	295
Port Arthur, First—James R. Edwards, Port Arthur	30	2,090	1,550	544
North Orange—Cecil W. Williams, Orange	21	2,093	971	343
South Main—B. J. Martin, Pasadena	22	2,096	1,471	641
Canyon, First—Strauss Atkinson, Canyon	41	2,112	1,079	994
Lake Jackson, First—James Mahoney, Lake Jackson	71	2,120	1,718	718

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Woodridge—Jarrry Autrey, Houston		58	2,141	1,336	452
Riverside—Richard H. Philpot, Fort Worth		5	2,147	1,023	177
Denison, First—Henry G. Garber, Denison		35	2,156	905	319
Manor—Donald L. Anderson, San Antonio		25	2,156	1,537	247
Memorial—W. Edward Thiele, Baytown		43	2,163	1,375	393
Levelland, First		36	2,167	1,338	391
Palestine, First—W. M. White, Palestine		32	2,178	1,190	295
Angleton, First—John L. Shepard, Angleton		44	2,192	1,001	238
Calvary, Beaumont—James B. Thompson, Beaumont		34	2,202	1,124	250
Brownfield, First—Ed F. Crow, Brownfield		43	2,213	1,124	365
Oak Cliff, First—James L. Cooper, Dallas		32	2,253	1,289	321
Crescent Park—C. B. Hogue, Odessa		70	2,253	1,830	590
Andrews, First—Carl J. Grissom, Andrews		48	2,254	1,349	586
Calvary, Oak Cliff—Stanley E. Wilkes, Dallas		28	2,258	1,070	210
Harlandale—Ken Coffee, San Antonio		51	2,264	1,506	294
Texas City, First		45	2,267	1,299	185
Castle Hills, First—Jack R. Taylor, San Antonio		151	2,269	1,890	466
Bryan, First—H. Bailey Stone, Jr., Bryan		40	2,272	1,170	350
Tallowood, Houston		106	2,284	2,609	841
Austin, First—William E. Denham, Jr., Austin		16	2,288	1,354	123
Colonial—Marshall Southerland, Dallas		22	2,296	1,304	344
West University—W. Leray Fowler, Houston		32	2,298	1,388	438
Wilshire—Bruce McIver, Dallas		57	2,308	2,031	168
Nederland, First—Jimmie H. Heflin, Nederland		91	2,316	1,721	403
Sulphur Springs, First—Charles M. Killough, Sulphur Springs		107	2,338	1,648	316
Grandview—R. Elmer Dunham, El Paso		79	2,370	912	394
Travis—Don V. Richey, Corpus Christi		65	2,391	1,123	352
Denton, First—L. L. Armstrong, Denton		78	2,397	1,982	247
Corpus Christi, Second—J. E. Hopkins, Corpus Christi		62	2,403	1,112	559
Park Heights—Bobby L. Eklund, San Angelo		71	2,412	1,516	533
University—Blake Smith, Austin		16	2,423	581	183
Galena Park, First—Ralph A. Jones, Galena Park		73	2,426	1,435	306
Orange, First—Cooper Waters, Orange		47	2,437	1,525	287
Garden Oaks—Barney Walker, Jr., Houston		115	2,442	1,741	519
Temple, First—Grady W. Medcalf, Temple		38	2,445	1,422	311
Lamesa, First—George E. Worrell, Lamesa		76	2,446	1,359	469
Park Memorial—Leroy Meyer, Houston		44	2,464	1,159	216
Sherman, First—Tom S. Brandon, Sherman		72	2,511	1,647	308
Congress Avenue—Gordon B. Bays, Austin		31	2,534	1,183	265
Sherwood—Lenard A. Hartley, Odessa		93	2,551	1,829	689
San Jacinto, Amarillo		178	2,572	1,199	185
University—James G. Harris, Fort Worth		48	2,587	2,068	678
Shiloh Terrace, Dallas		118	2,601	2,787	321
Galveston, First—Grayson Glass, Galveston		48	2,602	1,345	295
Hurst, First—James N. Morgan, Hurst		79	2,611	2,052	322
Highland—I. D. Walker, Lubbock		52	2,625	2,015	974
Seventh and James—Riley Eubank, Waco		8	2,656	667	255
Baptist Temple—Loren White, San Antonio		69	2,666	1,261	233
College Station, First—Malcolm Bane, College Station		29	2,673	704	211
Spring Branch, First—O. A. Taylor, Houston		91	2,729	2,141	657
Plymouth Park—Don Dyer, Irving		129	2,751	2,776	493
Lufkin, First—Arthur Deloach, Lufkin		34	2,754	1,784	283
Lamar—Robert F. Norsworthy, Wichita Falls		59	2,754	1,403	591
Killeen, First—Bob Harris, Killeen		133	2,765	1,790	488
North Fort Worth—D. L. Lowrie, Fort Worth		81	2,804	1,647	466
Highland—Harold V. Freeman, Dallas		55	2,868	1,120	260
San Marcos, First—Paul W. Powell, San Marcos		96	2,882	1,144	165
Southcliff—Frank D. Minton, Fort Worth		119	2,912	1,518	545
Paris, First—James H. Semple, Paris		106	2,916	2,199	482
Hampton Place—James D. Springfield, Dallas		124	2,916	2,213	695
Richardson, First—James H. Landes, Richardson		81	2,936	2,841	979
Longview, First—W. Morris Ford, Longview		69	2,971	2,450	893
Pasadena, First—L. D. Morgan, Pasadena		51	2,977	1,659	366
Alice, First—Joe E. Love, Alice		54	2,990	1,321	278
Borger, First—Joe Dee Ray, Borger		51	3,014	1,183	346
Grand Prairie, First—J. H. Wright, Grand Prairie		90	3,074	1,998	722
Lakeside—Carl J. Duck, Dallas		105	3,097	2,723	534
Willow Meadows—Ralph H. Langley, Houston		104	3,121	2,710	576
Corpus Christi, First—Vernon O. Elmore, Corpus Christi		53	3,125	1,969	453
Vernon, First		15	3,154	1,636	454
Pampa, First—Dan B. Cameron, Pampa		80	3,251	1,543	507

<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
Hillcrest, Dallas		27	3,269	1,327	453
Irving, First—Henry H. Kinkadee, Irving		87	3,281	3,207	954
Corsicana, First—Robert J. Potts, Corsicana		64	3,342	1,728	279
Garland, First—Charles L. Cockrell, Garland		90	3,471	3,373	542
Plainview, First—Carlos McLeod, Plainview		43	3,473	2,023	792
Odessa, First—John S. Rasco, Odessa		54	3,482	1,867	343
Waco, First—Peter McLeod, Waco		17	3,485	1,202	337
Houston, First		50	3,504	1,711	529
Polytechnic—Robert Wooddy, Fort Worth		54	3,513	1,555	379
San Angelo, First—Gordon Clinard, San Angelo		55	3,539	2,360	356
Rosen Heights—R. Earl Allen, Fort Worth		70	3,586	2,588	634
East Grand—Gene Wofford, Dallas		72	3,658	2,272	506
Baptist Temple—Roy E. Ladd, Houston		89	3,699	2,198	227
Park Place—Presnall H. Wood, Houston		65	3,712	2,672	451
Grace Temple—Buel R. Crouch, Dallas		143	3,778	1,656	765
Tyler, First—William M. Shamburger, Tyler		40	4,063	2,559	532
Trinity—Buckner Fanning, San Antonio		66	4,092	3,349	855
Hyde Park—Ralph M. Smith, Austin		129	4,464	2,532	562
Gaston Avenue, Dallas		44	4,489	1,858	550
Arlington, First—H. E. East, Arlington		102	4,523	2,908	615
Sagamore Hill—W. Fred Swank, Fort Worth		197	4,531	3,096	760
Abilene, First—James Flamming, Abilene		41	4,675	2,680	534
Park Cities—Herbert R. Howard, Dallas		80	4,722	4,118	517
Columbus Avenue—Joe Weldon Bailey, Waco		70	4,768	2,780	655
Broadway—J. P. Allen, Fort Worth		27	4,772	2,537	615
Houston, Second—James S. Riley, Houston		43	4,778	2,214	274
El Paso, First—Gene Garrison, El Paso		133	4,804	2,218	712
Midland, First—L. L. Morris, Midland		103	5,634	3,460	1,223
South Main—E. H. Westmoreland, Houston		37	5,769	2,751	530
Travis Avenue—James E. Coggin, Fort Worth		74	6,080	3,436	1,196
Wichita Falls, First—Landrum P. Leavell, Wichita Falls		124	6,350	3,340	1,098
Cliff Temple—Darold H. Morgan, Dallas		49	6,574	3,533	616
San Antonio, First—Jimmy R. Allen, San Antonio		110	7,023	3,427	1,165
Beaumont, First—Dallas C. Bivens, Beaumont		83	7,299	3,096	632
Amarillo, First—Winifred Moore, Amarillo		142	8,570	4,699	1,130
Lubbock, First—W. David Ray, Lubbock		123	9,008	4,258	536
Dallas, First—W. A. Criswell, Dallas		276	15,451	8,981	2,269

Utah

Village (largest church)

Calvary, Montezuma Creek	2	50	62	39
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Town (largest church)

Roosevelt—Andy F. Underhill, Roosevelt	6	123	80	20
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City (largest church)

Salt Lake City, First Southern—C. Sydney Cox, Salt Lake City	4	498	294	142
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Vermont

City (largest church)

South Burlington—Robert H. Brindle, South Burlington	7	86	120	54
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Virginia

Open Country—450 and Above

James River—A. C. Amos, Jr., Williamsburg	22	451	336	124
County Line—Paul E. Moss, Jr., Ruther Glen	15	461	239	61
Antioch—Charlie H. Bradley, Sandston	6	465	257	
Ramoth—J. William Hall, Falmouth	21	466	491	78
Greenfield—Claude Harrelson, Gretna	4	469	341	
Clover Bottom—Willis H. Switzer, Nathalie	7	476	211	
Grosses Creek—B. L. Hash, Chilhowie	12	480	324	
Cleghorn—Blaine Eggers, Damascus	26	480	329	
Piney River—W. W. Crady, Lowesville	6	481	275	36
Oakland—Guy D. Mattox, Jr., King George	8	487	366	19
Falling River—R. E. McDowell, Brookneal	5	491	373	145
Liberty—Norwood Malvin Tuck, Lanexa	27	500	376	97

Church	Pastor—City	Baptisms	Member- ship	S.S. Enrolment	Ongoing T.U. Enrolment
Hebron—John L. Chafee, Afton		15	506	232	15
Harmony Grove—Harold L. Crute, Topping		6	510	429	70
Bethany—Curtis Hawks, Calleo		14	512	484	97
Colosse—Joseph L. McTeer, Windsor		1	515	434	
Shiloh—Charles F. Lloyd, Shiloh		10	516	357	25
Bethel—Ted Reynolds, Scottsburg		4	518	245	
Four Mile Creek—Larry C. Turner, Richmond		5	534	487	45
Hunting Creek—James T. Campbell, Big Island		8	547	439	100
Blackberry, Bassett		17	549	319	60
Providence—William J. Corey, Jr., Ordinary		25	616	602	94
Beaver Dam—Edwin Clayton Thornton, Jr., Franklin		7	628	514	
Fort Trial—William Pepper, Bassett		15	633	295	138
Childrey—Parker S. Hooper, Nathalie		8	657	468	91
Mount Hermon—Shuford O. Edwins, Jr., Danville		22	688	507	144
Cool Spring—Zane Grey Ross, Mechanicsville		27	820	995	114
Kingsland—Frank H. Lapierre, Richmond		40	947	1,131	279
Union—Archer V. Turner, Achilles		14	997	660	152
Central—William D. Dietrich, Jr., Richmond		37	1,003	1,059	101

Village—400 and Above

Gwynns Island—Julian S. Orrell, Gwynn	2	401	252	48
Black Walnut—L. H. Dawson, Cluster Springs	3	403	278	
Smith Memorial—Jesse E. Bowman, Lightfoot	38	409	248	65
Bonsack—Marvon C. Patterson, Roanoke	12	503	476	110
Fork Union—Clyde Kirby, Fork Union		520	360	34
Fishersville—Wayne E. Varner, Fishersville	11	521	441	99
Centerville—Richard T. Moore, Chesapeake	8	603	548	97
Totuskey, Haynesville	12	619	539	106
Glen Allen—Letcher H. Reid, Glen Allen	23	721	586	158

Town—700 and Above

Gate City, First—Bob D. Lynch, Gate City	28	709	452	96
Clarksville—Joel L. Morgan, Clarksville	18	741	474	
Victoria—Garis T. Long, Victoria	8	754	529	110
Walnut Grove—Joseph P. Edmondson, Jr., Mechanicsville	17	755	771	155
Chilhowie—Danny D. Prior, Chilhowie	42	761	589	228
Collinsville, First—Calvin E. Rains, Collinsville	24	803	638	58
Crewe—Otis Colston, Crewe	11	810	731	
Falmouth—L. Warren Turner, Falmouth	21	841	658	78
West Point, First	10	875	627	61
Grundy—George F. Mullinax, Grundy	32	878	582	3
Liberty—Thomas D. Lee, Appomattox	11	999	584	

City—1,800 and Above

Branches—John W. Kincheloe, Jr., Richmond	42	1,815	1,851	134
Talbot Park—Ernest L. Honts, Norfolk	26	1,823	932	106
Vinton—Lewis E. Bates, Vinton	33	1,866	1,435	150
Villa Heights—J. Landon Maddex, Roanoke	42	1,881	1,052	132
Northside, Richmond	47	1,904	1,033	20
Hatcher Memorial—John W. Patterson, Richmond	82	1,917	1,686	202
Norview—R. O. Baker, Jr., Norfolk	11	1,988	1,225	279
Suffolk, First—K. Donald Berg, Suffolk	37	2,032	1,734	480
Liberty—Jesse H. King, Hampton	77	2,045	1,947	380
New Bridge, Richmond	65	2,090	2,038	312
West Hampton—Joseph B. Flowers, Hampton	52	2,094	1,818	188
Charlottesville, First—H. Cowen Ellis, Charlottesville	36	2,095	1,226	99
Fredericksburg—J. Howard Cates, Fredericksburg	39	2,183	1,172	120
Temple—J. Walter Martin, Newport News	58	2,257	1,905	158
Alexandria, First	13	2,343	1,482	126
Roanoke, First—Charles G. Fuller, Roanoke	38	2,379	1,618	264
Tabernacle—J. Roy Clifford, Richmond	27	2,410	1,098	105
Columbia—Neal T. Jones, Falls Church	41	2,627	1,752	258
Richmond, First—Luther Joe Thompson, Richmond	37	4,103	2,705	451

Washington

Open Country (largest church)

Basin City, Mesa	71	79	63
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Village (largest church)

Hamilton, First—Chester C. Mitchell, Hamilton	17	292	90
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<i>Church</i>	<i>Pastor—City</i>	<i>Baptisms</i>	<i>Member- ship</i>	<i>S.S. Enrolment</i>	<i>Ongoing T.U. Enrolment</i>
Town (largest church)					
Airway Heights, First—Floyd Merrill, Airway Heights		42	435	306	147
City (largest church)					
Lakewood, First—Cecil C. Sims, Tacoma		38	1,035	833	281
West Virginia					
Open Country (largest church)					
Mount Hermon—E. C. Burton, Bluefield		6	127	105	55
Village—100 and Above					
Leetown—Millard E. Williams, Kearneysville		4	144	147	
Isaban—Buford Dunavent, Isaban		4	146	184	
Town—400 and Above					
Witcher—William L. Oliver, Belle		38	470	231	
Ceredo, First—Robert G. Davis, Ceredo		15	534	265	79
City (largest church)					
Westmoreland—Thomas Caudill, Huntington		30	1,034	904	100
Wisconsin					
City (largest church)					
Temple—Charles Cutts, Kenosha		40	576	449	179
Village (largest church)					
Bethel—W. Carl Whittington, Union Grove		5	138	111	40
Wyoming					
Village (largest church)					
Rock River, First		2	52	18	
Town (largest church)					
Temple—Bill E. Hamrick, Wheatland		2	123	41	
City (largest church)					
Casper, First Southern—Luther M. Cox, Casper		28	533	312	92

SPECIAL SECTION



HASTINGS on . . .

CHRISTMAS Outside and Inside

ROBERT J. HASTINGS

There came wise men . . . , saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1-2).

There is an outside and an inside to Christmas, the same as everything else. The wise men saw the outside of Christmas—the star in the east. But they wanted more. They sought the inside of Christmas. So they asked, "Where is he?" Not where is the star, or the angels singing, or his parents gathered around him, but where is *he*, the "inside" of Christmas?

Homes, churches, people, families, businesses—all have an inside as well as an outside. Surely, Christmas does too.

You drive by a house and look at the outside appearance. You note the color, the windows, the

roof, the doors. But you never know a home except on the inside, where you see firsthand the furnishings and the way they are arranged, the way the house is kept, and—more important—the atmosphere created by the people within it.

You pass a church on the highway, or on a corner. You observe the architecture, the size, the general appearance, the grounds and landscaping, and all these tell you a great deal. But only as you go inside and feel the spiritual pulse of the congregation do you really understand that church.

You meet and judge an individual. He is a certain height and weight, he is friendly and outgoing or reserved and cool, he is attractive and handsome or homely and prosaic. He dresses conservatively or flamboyantly. You learn much from the outside, but only as you understand the person on the inside do you really know him. His thoughts, feelings, emotions, ambitions, fears, and motives.

Dr. Hastings is editor of *The Illinois Baptist*.

You see a family driving by in a car, or seated in a congregation, and you note the size of the family, the approximate ages of the parents and children, how they dress and behave. But only as you get inside the family circle and see how they interact do you really know them.

You cash a check in a bank, or make a purchase in a store, or buy gasoline at a service station. You form certain opinions by the courtesy of the employees, the cleanliness and attractiveness of the premises, etc. But you never appreciate the real spirit and dynamo of that business until you see the inner workings, and the interpersonal relationships of the employees, the attitudes of the employers.

There is a gift under the tree, and your name is on the outside. The paper and ribbon tell with what care it was prepared. The size and weight give hints. But only when you unwrap the package and see what is inside do you really appreciate or regret the gift.

You hear about a crime, say a robbery. You read about it in the newspaper, maybe visit the store that was burglarized and see the broken glass and shattered safe. You see what everyone else sees—the outside. But a trained investigator gets on the inside. He seeks for evidence “outsiders” would overlook—a fingerprint, a cigarette stub, a cake of mud. And eventually the case is solved—not by the casual bystander outside, but by the skilled investigator who gets the inside story.

John Gunther has earned a

reputation for thoroughness as an author by his series of “inside” books—*Inside Russia*, *Inside America*, *Inside Africa*, etc. And you know the ready market for the memoirs of anyone who has been on the “inside” of the White House, or 10 Downing Street, or the Kremlin.

The outside and the inside. Both tell a story. Too often, we prejudge by the outside of a person, a church, a friend, a family. Outside judgments are more likely to be superficial and prejudicial. Never, never, never form an opinion on surface evidence. Get to the heart of the matter. Get to the inside.

With this in mind, observe the two sides of Christmas. First, the outside.

The Outside of Christmas

1. *The outside of Christmas is audible—you can hear it.* We sense Christmas in the old familiar carols and in the second chapter of Matthew. We hear Christmas in the chimes, the organ, and the carolers. We hear Christmas on radio and television and records. We hear Christmas in the joyful shouts of little children, in the crunch of snow, in the cheery greeting of a friend, in the voice of a distant loved one on the telephone. How thankful we should be for our hearing, knowing that some live in perpetual silence to whom “Silent Night” is only a haunting memory of the past.

Unfortunately, not every sound of Christmas is the sound of music. There is the crash of automobiles on the highways. There are

the frenzied arguments and profanities of those to whom Christmas is not peace but a highly terrifying season that haunts them of Christmas past. There are the drunken brawls, the wild parties, the prating and babbling of fools.

Nor were all the sounds of the first Christmas pleasant to the ear. There was the crowded inn, the barnyard animals and smells, the overcrowded streets and inns during the census-taking when Cyrenius was governor of Syria. And some time later Bethlehem was caught up again in the uproar of cruelty and sudden death when Herod's soldiers murdered all male children under two years of age.

In the early 1300's, a hospital was founded in London by the name of St. Mary of Bethlehem. By 1401 it had become an institution for the insane. The noise and confusion was known throughout England and became a byword. Then St. Mary of Bethlehem was shortened merely to Bethlehem, and eventually by contraction and corruption the word became "Bedlam." So "bedlam" has come to mean any place or scene of uproar and confusion. The sound of your Christmas—will it be Bethlehem or bedlam?

2. *The outside of Christmas is visible—you can see it.* We see the outside of Christmas in the star-filled eyes of children, or the look of gratitude on the face of a befriended shut-in. We see Christmas in gay store windows, brightly lighted trees, soft-glowing candles, beautifully wrapped gifts, and greeting cards from distant

friends. We see Christmas through the open door of a friendly church, or in flaming poinsettias, or in the tears of a proud father and an anxious mother welcoming their soldier son home from Vietnam.

3. *The outside of Christmas is pungent—you can sense the fragrance.* Because Christmas is so closely associated with home and family, we also identify it with the tantalizing aromas that come from the kitchen, or the scent of pine trees and candle smoke and perfume.

Fulton Oursler tells a very beautiful little story, "The Undelivered Letter." It concerns Fred Armstrong, a postal employee, and his wife and their little girl and tiny son. After supper he liked to light his pipe and tell his children of his latest exploits as the "dead-letter man," for he handled letters misaddressed or illegible. All went well, and then the tiny son died quickly and mysteriously. In his sorrow, Fred Armstrong's soul seemed to die. His life was now a dead letter. He never spoke unless spoken to. He acted like a statue. No longer did he tell stories after supper.

Christmas was nearing, and one day at the post office he picked up a letter that was clearly undeliverable: "Santa Claus, North Pole." He started to throw it away, then read it:

Dear Santa: We are very sad this year, and I don't want you to bring me anything. My little brother went to heaven last spring. All I want is for you to take Brother's toys to him. I'll leave them in the corner by the kitchen stove; his hobby-horse and train and everything. I know he'll be lost up in heaven without them, most of all his horse.

And you needn't mind leaving me anything, but if you could give Daddy something that would make him like he used to be, make him smoke his pipe again and tell me stories, I do wish you would.

It was signed by Marian, his own little girl. That night Fred walked home at a faster gait. In the darkness he struck a match, opened the kitchen door, and blew a great puff from his pipe. The smoke settled like a cloud around the heads of his startled wife and daughter. And he was smiling at them just as he used to do. Marian sniffed Christmas in the air.¹

4. *The outside of Christmas is edible—you can taste it.* I know that turkey and cranberries and candy are a long way from Bethlehem and the "inside" of Christmas, but nevertheless, we identify Christmas with good things to eat.

And who can say this is wrong? God made our appetites, and he blessed the field with abundant harvests. When we gather with friends and loved ones for birthdays, anniversaries, and other significant events, we enjoy eating together. It was at a supper meeting, you remember, when Jesus announced his forthcoming betrayal and death.

Margaret T. Applegarth describes a missionary in Africa who each Christmas received a box from her home church. Due to the distance, it was mailed in mid-summer. One year the missionary society in her home church was negligent, and the chore fell to one

woman. Inexperienced, she simply sent a box of hard, Christmas candy. Sixty-nine cents worth! The natives looked forward to the box each year, and waited expectantly like children. Imagine the missionary's dismay when the box of hard candy arrived—melted and run together from the heat and humidity. She simply laid her complaint before the Lord—the whole gummy mess, including the red from the peppermint drops that had run into the brown stripes from the horehound drops, mingled with dashes of green from the wintergreen pieces.

And the Lord reminded her that he once fed five thousand with even less!

Then her imagination went to work. On the tribal drum she invited all to a Christmas Eve service, and each to bring the biggest leaf he could find, on which to receive his gift. Then she added water to the candy and melted it down to a warm, liquid state. Poured into her silver bowl, it looked absolutely beautiful: pinkish, greenish, thickish, lying there in lovely little whirls and swirls. The natives lined up. One by one, she dipped a spoonful of the warm, sugary syrup onto their leaves. Doing so, she quoted:

"O taste and see that the Lord is good: blessed is the man that trusteth in him."

And a deacon added:

"Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, . . . The Lord hath done great things for us; whereof we are glad."

Sometime later the missionary

¹Fulton Oursler, "The Undelivered Letter," *Reader's Digest*, January, 1964, pp. 73-74.

called on an old chieftain. Seeing a withered leaf in a jar, she asked, "Brother, what is this?"

"Mamma, that is the Christmas leaf, and at the full of the moon I always take it out and lick it, and remember how lovely Christmas was!"²

The Inside of Christmas

Now let me repeat what I said at the beginning: Never prejudice a person, a church, a friend, an event, by the outside. Outside judgments are more likely to be superficial and prejudicial. Get to the heart of the matter. Go to the inside.

If you judge Christmas just by the outside, you are likely to be disappointed. For the sounds die in the distance, and the sights melt from our eyes, and the tastes disappear from our tongues, and the fragrances fade from our nostrils.

Almost anyone can find the outside of Christmas—they can play a recording of "Joy to the World," or bake a turkey, or light a Christmas tree. But really, all this is superficial to the real thing, which is the inside of Christmas. The inside of Christmas is nothing less than Christ himself. To know him, to feel his presence, to worship him, to love and be loved by him—this is the inside. Not all find it—some must be content with the wrapping and the ribbon.

How can we find Christ? Some way must be found to slip aside

from the festivities, the gaiety, the excitement of the crowd. We must do it alone. In silence. In meditation. In solitude. Many won't, for they are too busy, or get "nervous" when alone with their thoughts.

Harold F. Lewing describes Sam, a poor hill farmer of the 1930's with six children. About a week before Christmas, Sam brought home six brown sacks, one for each child. "These bags are just for you. Rich kids would say they are empty. But I want you to fill your own bags, with the real meaning of Christmas." Then on Christmas night he took the six kids to the barn loft. Snuggled in the hay, they watched the stars. Sam asked them to open their bags, then to look through the window at one of the brightest stars. "Ain't she a big bright one tonight? Light is that part of the star that moves across the vast universe toward eternity. Light is the vehicle of creation. Open your paper bags and look inside. There you can see a little of the starlight—in fact, you've really got a bag full of starlight. I could have filled those bags with gifts, and all your lives you'd be wasting your energy, thinking you had to fill every empty bag with material things."³

The "inside" of Christmas will be what you find in solitude, in silence, in serenity. You will not measure it in dollars and cents, but in terms of forgiven sin, peace within, hope for tomorrow, and eternal life.

²Margaret T. Applegarth, *Twelve Baskets Full* (New York: Harper Bros., 1957), p. 197.

³*Daily Egyptian*, December 10, 1966, p. 5.

The Evangelism of Children: A Study in Southern Baptist Practice

M. DOUGLAS CLARK

The purpose of the dissertation,¹ of which this article is a summary, was to meet a threefold need among Southern Baptists: (1) empirical research to determine Southern Baptist practices in the evangelism of children and the rationales behind those practices; (2) a critical assessment of the data thus discovered; and (3) a framework for practical alternatives, where needed, to current practices.

This report will be divided into three corresponding sections. As a functional definition, "children" will refer to persons between the ages of four and twelve. "Evangelism" will be used in the restricted meaning of winning an initial acceptance of Jesus Christ as Savior, and the immediate response of the church to that decision.

¹M. Douglas Clark, "The Evangelism of Children: A Study in Southern Baptist Practice" (unpublished S.T.D. dissertation, The Southern Baptist Theological Seminary, Louisville, Kentucky, 1969).

Dr. Clark is a recent graduate of The Southern Baptist Theological Seminary, Louisville, Kentucky. This article is based on the findings of research done in preparation of his dissertation. He is now serving as a pastor in Indiana.

The Nature of Southern Baptist Practice

To determine the nature of Southern Baptist practice, two mail questionnaires were employed.² The local church form was designed to gather information from and about the local churches. It was sent to a stratified random sample of 1,500 pastors, a similar but separate sample of 1,500 Sunday School superintendents, and a total population of 235 elementary directors on church staffs. The stratification was by church size and state. The response (64%) was subjected to wave analysis and comparison with statistical records and found to be free from significant respondent bias.

The leadership questionnaire, sent to a purposive sample of 152 persons employed in a programming or teaching capacity in either evangelism or children's work by an agency of the Southern Baptist Convention or a state Baptist convention, had a response rate of 48 percent. This em-

²Copies of the questionnaires are in Appendix A of the dissertation.

TABLE I
BAPTISMS AS A FUNCTION OF CHURCH YEAR AND AGE GROUP

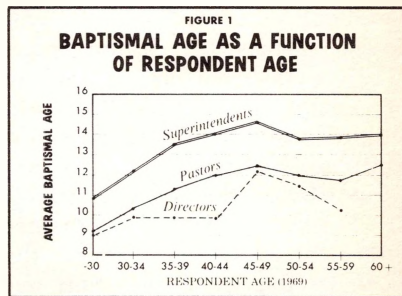
Church Year	Under 6	6-8	9-12	13-16	17-24	25 and over	Total
1964-65	362	32,908	148,269	57,138	44,119	78,836	361,632
Percentage	0.1%	9.1%	41.0%	15.8%	12.2%	21.8%	100.0%
1965-66	1,146	34,026	139,211	59,569	46,980	80,165	360,959
Percentage	0.3%	9.4%	38.6%	16.5%	13.0%	21.7%	100.0%
1966-67	1,332	36,099	145,595	64,374	49,141	82,396	378,937
Percentage	0.4%	9.5%	38.4%	17.0%	13.0%	21.7%	100.0%
1967-68	1,463	36,867	140,967	65,332	48,603	78,713	373,025
Percentage	0.4%	9.8%	37.8%	18.0%	13.0%	21.0%	100.0%
1968-69							
Percentage							

pirical study was supplemented by literary and statistical research.

Research in Southern Baptist biographical materials indicated that Primary age conversion, as other than an extremely rare occurrence, had its origin at the outset of the present century. Previously, even Junior age conversion was regarded as an exception. An examination of statistics compiled by the Sunday School Board (Table I), revealed a steady decline in the percentage of Junior age baptisms. This slack was taken up by the increase in Beginner, Primary, and Intermediate baptisms. It is suggested that the increase in the percentage of Intermediate baptisms reflects a number of rebaptisms of persons who first experienced this in their Beginner or Primary years. This recent increase in the percentage of Primary baptisms, connected with the decline in the total number of baptisms, tends to confirm a hypothesis of Robert A.

Proctor, Jr.³ This hypothesis states that when a church fails to win the youth and adults of its community, it tends to reach lower and lower into its Sunday School departments to find candidates for baptism.

The results from the local church questionnaire revealed the actual decline in the average age at baptism among Southern Baptists (Figure 1). The overall decline has been slightly more than three years during the period of roughly



³Robert A. Proctor, Jr., "Children and Evangelism," *Review and Expositor*, LXIII:55, Winter, 1966.

1920-1952. It was concluded from these three areas of study that there is a clear tendency among Southern Baptists for confessions of faith during the Primary years to become more prevalent.

To determine the effect of church size and location, the age group baptisms reported on the local church questionnaires were correlated with these factors. Baptisms at a very early age (under six years) were most prevalent in churches of fewer than 150 total members. However, the high rate of youth and adult baptisms reported by this entire size category may indicate that most Beginner baptisms occurred in relatively few of these churches. Conversely, Primary baptisms were more frequent in the largest churches, which also had lower than average percentages of youth and adult baptisms. Correlation with location category revealed that Primary baptisms are more frequent in urban than rural and small-town locations.

To examine the state conventions with respect to age group baptisms, the information published in the "Southern Baptist Handbook, 1969"⁴ was employed. When the Junior years (9-12) were used as a fulcrum for analyzing these data, four patterns emerged. Those state conventions which border to the west and northwest the areas of strongest Southern Baptist influence were considerably above the Southern Baptist Convention averages in both Primary and adult

baptisms. Those conventions located in the Southwest were significantly higher than average in Primary baptisms, but lower in adult baptisms. The conventions of the Southeast were high in Junior baptisms, but tended to be low in both Primary and adult baptisms. Some states, Ohio in particular, baptized unusually large percentages of adults and youth, and a low percentage of Primaries. It was concluded that the age at which a child is baptized among Southern Baptists is strongly influenced by the size and location of his church.

There was not sufficient evidence to establish a cause-effect relationship for the decline in the baptismal age. Rather, attention was focused upon factors which would have some likelihood of establishing a climate for Primary and Beginner professions of faith.

The first factor was the approach of the Sunday School Board as seen in the curriculum objectives and leadership publications. This approach assumed that the Beginner years would be foundational, that some children would become ready for conversion in their Primary years, and that the Junior years would mark the beginning of the active evangelism of children among Southern Baptists. It is significant that these materials produced by the Board make evangelism an integral part of the churches' educational programs.

The concept of the age of accountability was also studied. In response to the local church questionnaire, the following percentages of the samples expected

⁴*Quarterly Review*, XXIX:21, July-September, 1969.

children from a Christian background to be ready for conversion *before* age nine: pastors, 30.5; superintendents, 28.1; and elementary directors, 22.9. Also probed in the local church form was the age at which the church should assume the initiative for the conversion of the child. It was found that more than one third of Southern Baptist pastors feel that if a child has not made a profession of faith by age 10, the church should assume the initiative.

Another aspect of the climate surrounding early conversions is theology, especially the doctrine of original sin, and specifically as that doctrine is applied to children. The first influence is upon the type of conversion experience, whether it is a gradual awakening or a definite crisis type. The doctrine of original depravity, which sees the child's original nature as corrupt, means that development produces only an evolution of corruption. Preliminary to any growth in grace is an inward change so radical as to uproot every native instinct and capacity. When this theology is maintained separately from a program of evangelism and education (as among Primitive Baptists), the conversion tends to be a crisis-laden experience which usually does not occur until the teen-age years. However, when this same teaching is combined with a program of evangelism and Bible study (as with the Child Evangelism Fellowship), the age at conversion declines to the preschool years. This is because conversion is seen as a prerequisite to any biblical understanding. Since the

child is by nature incapable of spiritual experiences prior to conversion, his first spiritual stirrings tend to be interpreted as conviction of sin.

Southern Baptists as a whole have moved away from the strong Calvinism which marked their origins. In this study the shift was traced in theologians, confessions of faith, and a correlation of the respondents' ages and their theological beliefs. Yet, this heritage continues to exert an influence, and to interact with the strong Southern Baptist emphasis upon the Sunday School as a vehicle of evangelism. It was found that pastors who hold a position close to original depravity set lower ages of accountability, and baptized twice the percentage of Primaries as pastors holding a more Armenian position.

The motivations which encourage the evangelism of children were also probed. Two of the deepest motives were love and concern, a love for the child which believes that he will find his truest personhood in Christ, and a concern that he will fail to do so. Less worthy were other motives, particularly distrust. It was revealed that there is a fear among Southern Baptists that even young children stand on the brink of judgment, as if God could scarcely wait to announce them condemned. Distrust of the children was revealed in the fear that if the child is allowed to reach a point of truly deciding for himself, he will reject the faith of his parents and Sunday School teachers. Even less worthy was the evangelism of children as a sub-

stitute for winning youth and adults, or to enhance a baptismal record. While there are no doubt parents who are naive and overly permissive in their view of children, it was felt that much parental reluctance to allow their children to be baptized was a reaction to these less worthy motives.

The problems involved in the evangelism of children among Southern Baptists are heightened by the presence and activities of persons who are committed to the evangelism of even preschool children. Many of these persons are related to the International Child Evangelism Fellowship, Inc. The history of this movement was traced, and its official beliefs were given. It was found that the influence of the C.E.F. among Southern Baptists is not great. Although they are welcomed in some churches, in others their tactics have created much discord.

These five factors, particularly the first four, have provided mutual reinforcement in establishing a climate for early conversion among Southern Baptists.

Also studied was the role of various facets of church life as the instruments for child evangelism. It was found that most of the preparation for conversion takes place in the Sunday School. However, about three fourths of the children baptized among Southern Baptists make their public professions of faith during either Vacation Bible School or special services such as revivals.

Also of importance is the relationship of the child and the church at the time of the child's conversion. The following con-

clusions were based upon the reports from the churches and the observations of Southern Baptist Convention leadership. The counseling received by children prior to baptism is seldom thorough and often nonexistent. Immediately upon baptism the child, of whatever age, assumes in 98 percent of Southern Baptist churches the unrestricted rights and responsibilities of church membership. While almost two thirds of the churches have a new member orientation program of some type, only half of these include Juniors, and only one third provide for Primaries. This inclusion usually brings the child into a program designed for much older persons. The comments of the respondents revealed great concern for this area, and conscientious practices by many churches and pastors.

An Assessment of Southern Baptist Practice

Each factor which has contributed to the climate for early conversion was evaluated. While none was immune to criticism, each, with the exception of the C.E.F., has made a positive contribution. While the Sunday School curricula have, in the past, presented concepts to children prematurely, they have also emphasized winning children through the educational programs of the church, where they receive more individual attention, rather than through periodic "special efforts."

It was found that the respon-

dents' concepts of the age of accountability were closely related to their views of the nature of conversion. While there was a tendency to ignore the aspect of a mature, reasoned commitment, it was emphasized that children can have significant religious experiences which, if short of mature commitment, provide starting points for growth into that discipleship.

The concept of original sinfulness has created undue pressures for the early conversion of children, and has tended to deny them a meaningful place in worship and service prior to conversion. However, it has also maintained the need for a conversion experience rather than a permissive development which never leads to decisive action. The C.E.F. was found to have totally inadequate biblical and theological foundations for its practices.

The role of baptismal age in post-baptismal conversions was examined. It was found that almost 15 percent of the persons baptized in Southern Baptist churches have a later religious experience which they interpret as their actual conversion. These "still-birth" experiences create enormous inner conflicts. It was concluded that the manner in which the person is received, particularly the time taken to sound his motives and to interpret his experience in terms of his continuing Christian pilgrimage, is at least as important as the age at which the person makes the decision.

Southern Baptist Convention leaders were requested to evaluate

the practices in receiving children in the churches with which they were familiar. Pastors who took time to counsel with children thoroughly received the greatest approval. Pressure placed on children to make professions of faith was most disapproved. While the prospects for future practice were not seen as entirely promising for the Convention as a whole, improvements in the practices of some churches and pastors were observed.

Thus, the weakest area of Southern Baptist practice in the evangelism of children appears to be the relationship of the child and the church at the time of conversion. His entrance into church membership is more often ingestion than incorporation, with inadequate preparation for and interpretation of this significant event in the child's spiritual pilgrimage.

Conclusion and Proposals

Those factors which were given above, as well as cultural factors, have combined to produce among persons in middle childhood (ages 5-8) significant religious experiences. The interpretation of these experiences is the focus of the current Southern Baptist debate regarding the child and the church. The majority opinion is that they are conversions, thus the growing number of Primary baptisms. However, an increasingly vocal minority contests this interpretation and the use of baptism to symbolize these experiences.

Conversion in the New Testament is an exclusively adult experience, most often involving persons from pagan backgrounds. This makes it difficult to apply the New Testament concepts of conversion to someone who: (1) is a child, and (2) has grown up in the church. A correlation between the findings of contemporary developmental psychology and the results of studies of concepts of conversion in the New Testament indicate that a person in middle childhood is incapable of the radical experience of New Testament conversion.

One approach to the problem is to minimize the nature of these childhood "decisions" by attributing them to simply a desire to partake of the Lord's Supper or to be a church member. However, this approach underestimates the potential of these experiences. If the epigenetic principles of Erik Erikson are correct, a child of five or six is quite capable of guilt and self-estrangement.⁵ It is possible that the child is simply trying to imitate someone else. But, it is also possible that he is attempting much more.

A second approach is to redefine conversion in concepts applicable to childhood. However, this approach, which depreciates the normative nature of the New Testament, seems to pose insurmountable hermeneutical problems. It would also require for baptism a redefinition not in keeping with its symbolism.

A third approach is to employ a new symbol for a childhood experience which is more than just a desire to join the church and less than conversion, or redeploy another symbol already in use. This symbol would need to answer the immediate questions of the child and also give direction to his future inquiries. The questions of the child at this time are primarily two: "Do I belong?" and "Is there forgiveness?" To answer both questions affirmatively through a symbol in which these answers are major components, and to shape the child's future questions toward the most profound content of the Christian faith, it is proposed that the following be done. Beginning at about age six or seven, offer the child opportunities to make public his decision to "trust Jesus." Upon the basis of that decision, invite him to participation in the Lord's Supper, prior to his baptism which would come later.

The symbol of the Lord's Supper has several advantages over baptism for this occasion. It is repeatable and does not have the once and for all character of baptism. It involves the child in a family situation, as opposed to baptism which requires that the child stand apart from his family. It has a greater variety of meanings than baptism, many of which a child is capable of understanding and appropriating. It would allow baptism to be delayed until adolescence, when it is a more appropriate answer to the questions being asked at that time, particularly the question of identity.

⁵Erik Erikson, *Identity, Youth and Crisis* (New York: W. W. Norton & Company, 1963), p. 119.



HISTORICAL PERSPECTIVES

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Factors Contributing to the Origin of the Southern Baptist Convention

LYNN E. MAY, JR.

The formation of the Southern Baptist Convention in 1845 came amid a period of political, economic, social, and religious upheaval in America. The birth of this significant religious body climaxed years of painful travail. The social thought of the Southern Baptist denomination cannot be understood apart from its emergence in the milieu of the antebellum South.

The Spirit of the Times

From its beginning, the nineteenth century was a period of ferment which affected the whole Western world. During these years revolution swept over much of Europe. In America particularly, this was a time of reform, social change, democratization, religious

upheaval, industrialization, rapid expansion, and national crisis.

By mid-century the young American republic had extended its borders to the Pacific. Its people had rapidly populated the original territory east of the Mississippi River; ever pushing westward, they had settled a growing area west of the Mississippi. Religion was a major factor in the transfer of culture from the older settlements of the East to the Gulf plain and across the Mississippi Valley. According to Stow S. Persons, professor of history at the University of Iowa, this population movement was composed largely of unorganized individuals and family groups motivated by materialistic objectives. Said he, "While in most instances these people took their faith with them, they could not effectively re-establish their religious institutions without aid. The denominational

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context in which the westward movement occurred was competitive."¹ Baptists played a significant part in Christianizing the South and the West.²

In the opening years of the nineteenth century, a religious revival swept across the United States. Known as the Second Great Awakening, this movement emerged on the Western frontier. But by mid-century evangelists like Charles G. Finney had carried the revival into the Northeast. The emphasis of this movement on conviction of sin, personal faith, free will, a sense of right and wrong to guide conduct, emancipation from conventional and authoritative ecclesiastical organizations, and equalitarianism coupled with a spirit of overflowing optimism, contributed to the rise of numerous new religious sects and social experiments.³ These emphases likewise stimulated numerous reform movements of the period. According to historian Timothy L. Smith, "the evangelists played a key role in the widespread attack upon slavery,

poverty, and greed. They thus helped prepare the way both in theory and practice for what later became known as the social gospel."⁴

The evangelical spirit of American religious life coupled with the American faith in democratic institutions gave to nineteenth-century Americans the "conviction that their institutions could be perfected and their national destiny fulfilled."⁵ A climate of reform thus prevailed during this period, reaching into such areas as education, care of the mentally ill, penal laws, temperance, the peace movement, women's rights, and abolition of slavery. The latter eventually developed into the major reform movement of the period. The people of the South were severe critics of revolutionary ideas and reform movements prevalent in the North. This attitude can in part be attributed to the Southern tendency to identify all reforms with abolitionism.⁶

Sectionalism emerged during this period as a prominent factor in national affairs. Charles S. Sydnor, an authority in Southern history, has concluded that by mid-century the South had been "transformed from a position of great power in national affairs to the position of a conscious minority."⁷ As Southerners became

¹Stow Persons, *American Minds: A History of Ideas* (New York: Holt, Rinehart and Winston, 1958), p. 167.

²*Ibid.*, p. 168; see, also, Walter B. Posey, *The Baptist Church in the Lower Mississippi Valley, 1776-1845* (Lexington: University of Kentucky Press, 1957).

³Alice Felt Tyler, *Freedom's Ferment: Phases of American Social History to 1860* (Minneapolis: The University of Minnesota Press, 1944), p. 2. Tyler identifies the American reformer as the "product of evangelical religion." She traces the emergence of numerous religious cults and utopias, as well as the humanitarian reforms of this period.

⁴Timothy L. Smith, *Revivalism and Social Reform in Mid-Nineteenth-Century America* (Nashville: Abingdon Press, 1957), p. 8.

⁵Tyler, *Freedom's Ferment*, p. 45.

⁶Merle Curti, *The Growth of American Thought* (New York: Harper and Row, Publishers, 3rd ed., 1964), p.381.

aware of their increasingly subordinate role and of their own mutual interests, they sought to formulate defenses against what they identified as Northern political ruthlessness. Fear, frustration, and bitterness diminished their patriotism toward the nation and increased their allegiance to their section.⁸ This growing spirit of sectionalism eventually became evident in the religious as well as political spheres.

Baptists and Methodists, two large denominations in the United States, both split into Northern and Southern factions in 1845. Sydnor emphasized the impact of this division:

The churches were among the great cohesive forces in America, serving along with the Whig and Democratic parties, business organizations, and other institutions to reinforce the Federal government in the maintenance of the American Union. The snapping of any one of these bonds under the stress of sectional tension inevitably increased the strain upon the others. The churches were the first to break; and when they did, tension upon other national organizations was brought nearer to the danger point.⁹

The Baptist division of 1845 ended a thirty-year period of united effort in the support of missions and other denomination-

al enterprises by Baptists in America and brought into being a distinctively Southern Baptist denominational body. This denominational schism did not occur overnight. Nor can it be simply explained as a result of the slavery controversy, for the causes of the break were far more complex than this single issue. The milieu of the antebellum South contributed significantly to the birth of the Southern Baptist Convention.

A National Baptist Organization

An acquaintance with Baptist polity and organizational life is essential to an understanding of the Baptist schism of 1845. Baptists believe in the autonomy of the local church. Each congregation governs its affairs without intervention from any other religious body or person. Baptists contend that the Bible is the sole authority for their faith and practice. Each local church is free to cooperate with sister churches and other denominational bodies in religious endeavors, but each church retains its independence. Denominational organizations beyond the local church exercise no authority over the individual churches. But Baptist particularism does not rule out the development of and voluntary affiliation with denominational bodies.

Gradually some of the churches came to recognize the potential of meetings for fellowship and for uniting their efforts in the support of missions. Thus in 1707, almost seventy years after the organization of the first Baptist church in America, a small group of churches formed the Philadelphia

⁷Charles S. Sydnor, *The Development of Southern Sectionalism, 1819-1848*, Vol. V of *A History of the South*, eds. Wendell H. Stephenson and E. Merton Coulter (10 vols.; Baton Rouge: Louisiana State University Press, 1948), p. ix. For a fuller development of this idea, see Jesse Thomas Carpenter, *The South as a Conscious Minority, 1789-1861* (New York: New York University Press, 1930).

⁸Curti, *The Growth of American Thought*, p. 418.

⁹Sydnor, *Development of Southern Sectionalism*, pp. 299-300.

Baptist Association. At mid-century the Charleston Association was organized in the South. Similar organizations were soon formed in other colonies. These associations brought the pastors and leaders of the churches together in given areas and promoted missions, education, and other benevolences.

Eventually some Baptist leaders like Richard Furman, Thomas Baldwin, and others projected the need for a national Baptist body to unite the efforts of the denomination. Luther Rice and Adoniram Judson, Congregationalist missionaries, adopted the Baptist faith soon after they arrived in India in 1813. Rice returned to the United States and helped to lead Baptists in America to form their first national organization for the support of foreign missions. Representatives from eleven states and the District of Columbia assembled in Philadelphia on May 18, 1814, and organized the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.¹⁰ Since it met every three years, this body became popularly known as the Triennial Convention. Thus Baptists in America for the first time had an organization through which they could cooperate in the promotion of a world mission program. The new Convention provided a means

of uniting the efforts of the 2,400 churches and 190,000 members reported by the denomination in 1814.¹¹

Leaders who formed the Triennial Convention had two different ideas about the organizational structure considered most desirable. Some wanted a convention-type or centralized denominational body which would conduct various denominational enterprises. Each facet of the work of such a convention would be controlled by the churches and be responsible to the churches through boards of managers elected by representatives of the churches. This type of convention would thus be centralized in organizational structure but not in authority. It would not exercise any authority over the churches but would enable the churches to pool their resources and accomplish more through united effort than would be possible through separate endeavors. Other leaders wanted a loosely knit, society type of organization supported by individuals and operating without church control. The latter favored separate societies for each denominational enterprise rather than one all-inclusive convention. This society-type ideology prevailed in the structure given to the Triennial Convention. Most of those who favored the convention type of organization were from the South. Northern leaders largely sup-

¹⁰General Convention of the Baptist Denomination in the United States, *Proceedings* (Philadelphia: Ann Coles, 1814), pp. 1-10. Hereinafter cited as B. G. C. *Proceedings*.

¹¹Davis C. Woolley, ed., *Baptist Advance: The Achievements of the Baptists of North America for a Century and a Half* (Nashville: Broadman Press, 1964), p. 493.

ported the society type of organization. These ecclesiological differences between Baptists of the North and the South continued to be a matter of disagreement in subsequent years.¹²

The majority of Baptists in America joined in the support of foreign missions through the Triennial Convention. Many churches, however, did not support this denominational enterprise. A large number of churches and church leaders opposed the Convention and openly attacked every form of missions and benevolent work, contending that these organizations and activities were not prescribed in the Scriptures. Numerous Baptist churches and associations were split by anti-missionary controversy. Although the missionary enterprise brought Baptists together into a cooperative relationship through the Triennial Convention in 1814, it also led to controversy and division in the years that followed.

Divisive Factors Prevail

Although Baptists worked together through the Triennial Convention and associated organizations for thirty years, several divisive factors eventually led to the schism of 1845.

When formed in 1814, the Triennial Convention limited the scope of its work to foreign missions. Leaders who desired a more comprehensive or centralized national Baptist body led the Convention in 1817 to expand the

scope of its work to include home missions and education. At the next triennial meeting opponents of centralization initiated a movement to limit the Convention's work to foreign missions, and by 1826 they had succeeded.¹³ Their idea of forming a separate and distinct organization for each particular phase of work prevailed. By 1832 separate national societies had been formed for the promotion of home missions, publication work, and Bible distribution.

From the first, however, some Baptist leaders advocated an all-inclusive body which would direct all facets of denominational work. A trend toward centralized thinking and action developed, especially in the South. This type of centralized denominational body first came to fruition in the formation of Baptist state conventions in the South in the 1820's and 1830's. South Carolina Baptists organized the first one in 1821. Suggestions and calls for a more comprehensive national denominational organization continued to come. It is significant to note that when Baptists of the South withdrew from the Triennial Convention in 1845, they organized a centralized type of Convention rather than the society pattern which continued to prevail in the North.¹⁴

The development of sectionalism in the antebellum South was another divisive factor that affected Baptists. Charles S. Sydnor has

¹²Robert A. Baker, *Relations Between Northern and Southern Baptists* (Fort Worth: By the author, 1948), pp. 13-14.

¹³B. G. C. *Proceedings*, 1814, 1817, 1820, and 1826.

¹⁴Barnes, *The Southern Baptist Convention*, pp. 10-11.

traced this movement from unity toward disunity in the political, economic, and social spheres of life. During this period the South came to recognize itself as a distinctive section of the country, with its own particular interests. In many cases its interests clashed with those of other sections of the country.¹⁵ The rapid growth of the abolitionist movement in the 1830's and 1840's stimulated the development of sectionalism. As many Baptists in the North joined the abolitionist cause and Baptists in the South rose to the defense of slavery, sectional lines were drawn. Extremists on both sides of the question contributed to ill feeling between the two sections.

When the break in the Baptist denomination occurred in 1845, it was made along sectional lines—not necessarily between slavery and anti-slavery supporters. As a body, Baptists in the slave-holding states withdrew in that year to form a new Convention and named it the "Southern Baptist Convention," even though its constitution included the whole United States in its field of labor.¹⁶

Evidence of this sectional spirit may be seen in articles published in Baptist newspapers in 1845 prior to the actual break in May of that year. A Baptist of the North expressed the view that "even if the subject of slavery were entirely

out of the way, we are strongly inclined to the opinion that such division would be desirable on account of the immense extent of our country."¹⁷ This same writer also made a comparison between Baptists in the North and in the South. One month before the denominational schism, a Baptist of the South acknowledged awareness of sectional issues when he declared that the Triennial Convention's "constitution takes no more cognizance of anti-slavery, or pro-slavery among qualifications or disqualifications for appointment of missionaries than it does of tariff or anti-tariff, bank or no bank."¹⁸

The growing feeling among Southern Baptists that the American Baptist Home Mission Society was neglecting the domestic mission fields of the South became a divisive factor among Baptists during the 1830's and 1840's. This national society, formed in 1832, was supported by contributions from individuals, churches, associations, and state missionary societies. These funds were used for the appointment and maintenance of missionaries in mission fields throughout the country.

Within three years after the formation of the Society, some Southern leaders alleged that the South and West were being neglected by the Society. They declared that the South contributed more money to the Society

¹⁵Sydnor, *The Development of Southern Sectionalism*; see, also, Carpenter, *The South as a Conscious Minority, 1789-1861*.

¹⁶Southern Baptist Convention *Proceedings* (Richmond: H. K. Ellyson, 1845), p. 3. Hereinafter cited as S.B.C. *Proceedings*.

¹⁷New York *Baptist Register*, cited by the *Alabama Baptist* (Marion), April 26, 1845, p. 42.

¹⁸*Alabama Baptist*, April 5, 1845, p. 31.

than it was expending in the South. The Society records, however, show that from 1832 to 1841 the South received slightly more from the Society than it had contributed.¹⁹ Some Southern leaders charged that the Society was sending numerous missionaries to Northern fields but was appointing none to fields in the South, which were far more destitute. The records of the Society, however, indicate that it was endeavoring to meet the calls for mission work in the Southern states; but difficulty in finding qualified men often hindered these efforts.²⁰

Between 1832 and 1841 the Society appointed 506 missionaries to the four Northwestern frontier states of Illinois, Indiana, Michigan, and Ohio, at a cost of \$57,480. In this same period only 177 missionaries were appointed to work in the six Southwestern frontier states of Kentucky, Tennessee, Louisiana, Mississippi, Arkansas, and Missouri, at a cost of \$22,395. Some of the discrepancy between the number of appointments to the two sections of the country may be explained by the Society's difficulty in finding missionaries willing to go into the Southern fields.²¹

The complaints raised in the South usually were honestly made but were predicated on inade-

quate information. According to William Wright Barnes, Southern Baptist historian, there was little foundation for the accusations that the Society was neglecting the South but "the effect on Southern minds was the same as if the charges of neglect had been true."²²

That these grievances were divisive is evidenced by the repeated calls for a separate convention. As early as 1835 one leader advocated the formation of a separate Southern Baptist Home Mission Society. Such a society was formed in 1839 and functioned for three years.²³ The summons for a separate Southern Convention came in 1835 and 1837. Western states and territories in 1840 and 1841 gave serious consideration to the formation of a general convention in their region.

Feelings of neglect by the northern-based Home Mission Society, and the desire of each section to fulfil its own needs and objectives created a divisive spirit among the Baptists in the 1830's. Would Baptists divide East against West, or North against South? The slavery question played a key role in deciding the issue.

Many Baptists, North and South, spoke out against slavery in the eighteenth and early nineteenth centuries. Baptist associations in Virginia, Kentucky, and other Southern states passed resolutions against slavery. And

¹⁹Baker, *Relations Between Northern and Southern Baptists*, pp. 34-35, presents a critical analysis of these records.

²⁰Barnes, *The Southern Baptist Convention*, p. 16.

²¹Baker, *Relations Between Northern and Southern Baptists*, p. 36.

²²Barnes, *The Southern Baptist Convention*, p. 17.

²³*Ibid.*; *Baptist Banner* (Louisville, Ky.), Sept. 12, 1837.

a small but vigorous body of anti-slavery Baptists developed in the North. The emergence of the radical abolitionist movement in the 1830's, however, led the majority of Baptists in the South to join other Southerners in offering a defense of the institution.²⁴

The increasing attacks of the abolitionists not only on the institution of slavery but on the slaveholders themselves angered Southerners. Some of the most severe attacks were made against Southern churchmen. In 1844 Stephens Symonds Foster published *The Brotherhood of Thieves; or a True Picture of the American Church and Clergy* in which he accused Baptist churches in the South of sanctioning crime of every kind. He asserted that in regard to the slaves, Baptists had annihilated marriage, legalized adultery and rape, and had forced "thousands of the female members" of their churches to become "BREEDERS on their plantation," thus sanctioning a system of "forced concubinage and adultery."²⁵

English Baptists, rejoicing in the victorious emancipation movement in the West Indies in 1833, turned their attention to America. Through correspondence and personal delegations they repeatedly

appealed to American Baptists to work for the emancipation of the slaves in the United States. One such communique received in 1834 prompted the Board of the Triennial Convention to adopt a series of resolutions stating that the Convention's constitution precluded any discussion of slavery. A letter sent with the resolutions to the English Baptists indicated that there was "a pleasing degree of union among the multiplying thousands of Baptists throughout the land."²⁶ In this initial reply and in subsequent ones, the Convention made clear its position of neutrality regarding the slavery issue.

Northern Baptist preachers were active in the abolitionist movement from its beginning. The influence of the English Baptists, the prodding of American antislavery leaders, and the agitation of Baptist abolitionists rapidly increased the antislavery sentiment among Northern Baptists. Outspoken Baptist abolitionists such as Cyrus Pitt Grosvenor and Elon Galusha led the attack against slavery and all who supported it. The fact that more than two thirds of the delegates of the New England Anti-Slavery Society meeting in 1835 were Baptist and Methodist preachers illustrates the strong abolition sentiment among the

²⁴Mary Burnham Putnam, *The Baptists and Slavery, 1840-1845* (Ann Arbor, Mich.: George Wahr, 1913), pp. 16-18; Posey, *The Baptist Church in the Lower Mississippi Valley*, pp. 95-96.

²⁵Cited by Arthur Y. Lloyd, *The Slavery Controversy, 1830-1860* (Chapel Hill: University of North Carolina Press, 1939), p. 97.

²⁶Cited by William Goodel, *Slavery and Anti-Slavery* (New York: By the author, 1852), p. 494; see, also, Baker, *Relations Between Northern and Southern Baptists*, pp. 40-41.

leadership of these two denominations.²⁷

In 1840 these Baptist abolitionists led in the formation of a Baptist Anti-Slavery Convention which proposed immediate emancipation. In a letter addressed to Northern Baptists, this Convention stated that Baptists of the North were duty bound to do something about slavery among Baptists in the South. Furthermore, the Anti-Slavery Convention told Northern Baptists that if, after being urged to give up slavery, Southern Baptists should continue to "cling to the evil, and defend it as scriptural and right, it will become your duty . . . to withdraw yourselves from their fellowship." In an address to the Baptists in the South, the Convention declared that slavery was wrong and unscriptural. Baptists were urged to confess the sinfulness of slaveholding and to remonstrate against the civil laws of the slave system. If they refused to do this, the Anti-Slavery Convention declared, Baptists of the South would no longer be considered in fellowship with them.²⁸

Moderates of the North responded to the Anti-Slavery Convention's proposal with assurance to the Baptists of the South that the majority of the Northern Baptist churches *did not* desire to make slaveholding a test of fellow-

ship as implied by the statement of the Anti-Slavery Convention. The stand taken by Baptist abolitionists, however, put non-abolitionist Baptists of the North in an awkward position. If they continued to maintain, a position of neutrality they might lose fellowship with a sizable group of Baptists in the North; if they turned against slavery, Baptists of the South would withdraw from the national Baptist societies. For the next four years moderates of the North and South sought to steer the national Baptist societies down the path of neutrality regarding the slavery question.²⁹

The first national antislavery convention and its address antagonized Baptists in the South. Resolutions from numerous churches criticized the content of the address and the fact of its distribution in the South. Baptist state conventions in the South demanded that the Board of the Triennial Convention and the Board of the Home Mission Society clarify their position relative to the slavery issue since many members of the Boards were from Boston, the seed-bed of Baptist abolitionism. These Boards restated their neutral position and declared that they had no authority to speak with respect to slavery or anti-slavery.³⁰ Such general answers did not satisfy Baptists of the South. On a visit to the South in 1841, David Benedict, a Baptist historian, observed an uneasiness

²⁷Gilbert H. Barnes, *The Anti-Slavery Impulse, 1830-1844* (New York: D. Appleton-Century, Inc., 1933), pp. 91, 242.

²⁸*Christian Watchman* (Boston, Mass.), May 22, 1840, cited by Baker, *Relations Between Northern and Southern Baptists*, pp. 49-50.

²⁹Baker, *Relations Between Northern and Southern Baptists*, pp. 51-52.

³⁰*Ibid.*, p. 55.

among the Baptists. He concluded that continued cooperation in benevolent work could not long be maintained.³¹ Jesse Mercer, a prominent Georgia Baptist minister, predicted in 1840 that continued abolitionist agitation would produce both denominational and national schism.³² Baptist moderates on both sides, such as Francis Wayland of Rhode Island and Richard Fuller of South Carolina, helped to steer the course of the Triennial Convention down the road of neutrality at its 1841 and 1844 meetings. Tension over the slavery question continued to mount, however, both in the North and South.

The refusal of the Triennial Convention to depart from its traditionally neutral position and the fear that the South would not withdraw prompted Baptist abolitionists in 1843 to reorganize their national Baptist Anti-Slavery Convention into an abolitionist mission society called the American and Foreign Mission Society.³³ Their mission funds were thereafter to be channeled through this organization rather than the American Baptist Home Mission Society and Triennial Convention. Some of the Baptist abolitionists, however, remained within the Triennial Convention to agitate the

question. Antislavery sentiment among Northern Baptists continued to gain momentum. According to Putnam, in 1841 there was only one Baptist antislavery paper, but by 1845 every Baptist journal in New England and those of Michigan, Illinois, and Ohio were so antislavery that they were proposing nonfellowship with slaveholders and even opposed receiving mission funds from slaveholders. The *New York Baptist Register* concluded: "The hostility of the North to the system of slavery at the South, can not be extinguished or modified."³⁴

The persistent efforts of the Baptist abolitionists won increasing support from Northern Baptists. On the other hand, their attack on both the institution of slavery and on Southern Baptists for defending it widened the gap between the North and South. Southerners came to the point where they were no longer willing to work together within societies where slaveholders were considered as greater sinners than others and were "reviled as pirates and thieves." Putnam indicated that "appeals based on the good of the denomination, on consideration for Northern friends, on desire to thwart the abolitionists, on danger to the political union, availed not. Steps towards separation based on sectional lines went on."³⁵

The activities of the Northern Baptist abolitionists caused many

³¹David Benedict, *Fifty Years Among the Baptists* (New York: Sheldon and Co., 1860), pp. 219-21.

³²Letter from Jesse Mercer to Lucius Bolles (1840), cited in the *Christian Index* (Penfield), June 6, 1845, p. 3.

³³Baker, *Relations Between Northern and Southern Baptists*, p. 63.

³⁴Cited by Putnam, *The Baptists and Slavery*, p. 65.

³⁵*Ibid.*, p. 72.

Baptists in the South to question the real position of the Baptist Home Mission Society. The Executive Board of the Georgia Baptist Convention took action to allay the fears of Georgia Baptists that the Society would not appoint a slaveholder as a missionary. In August, 1844, this Board requested the Executive Board of the Society to appoint J. E. Reeve, a slaveholder, as a missionary to the Indians. His salary was to be provided by the South.³⁶ The Board of the Society considered this to be a test case and declined to act on the proposal. The Board explained that this decision upheld its policy of neutrality on the slavery issue.³⁷

Baptist papers gave wide publicity to this decision of the Board. Billington M. Sanders, president of the Executive Committee of the Georgia Baptist Convention, stated that this decision went far "to evince the necessity of a Southern organization for our benevolent operation." Some Southern leaders expressed hope that harmony might be restored between North and South. But a Northern Baptist paper declared that the South could not be expected to continue to cooperate with the Society, and therefore suggested the possibility of separation.³⁸

At its annual session on November 25, the Alabama Baptist State

Convention adopted a series of resolutions demanding from the Baptist Board of the Triennial Convention a distinct avowal that slaveholders were equally eligible to all the privileges enjoyed by nonslaveholders. The resolutions provided for separation if the right answers were not received:

1. *Resolved* . . . that when one party to a voluntary compact among Christian brethren is not willing to acknowledge the entire social equality of the other, as to all the privileges and benefits of the Union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful or proper.

2. *Resolved*, that our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct explicit avowal, that slaveholders are eligible and entitled equally with non-slaveholders, and to all the privileges and immunities of their several unions; and especially, to receive any agency, mission or other appointment which may fall within the scope of their operations or duties.³⁹

The Board of the Triennial Convention in its reply on December 17, 1844, denied any actions which required the explanations and avowals demanded by the Alabama resolutions. The Board indicated that it had never questioned the social equality of the slaveholders. The Board made clear its anti-slavery sentiments, however, when it informed the Alabama Convention that if a slaveholder offered himself as a missionary "and should insist upon retaining them [slaves] as his property, we

³⁶Baker, *Relations Between Northern and Southern Baptists*, p. 74.

³⁷Barnes, *The Southern Baptist Convention*, pp. 24-25.

³⁸*Christian Index* (Penfield, Ga.), Nov. 1, 1844; *Christian Watchman*, Nov. 1, 1844.

³⁹Alabama Baptist State Convention, *Minutes*, 1844, p. 8.

could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."⁴⁰ The Board expressed regret that the Alabama Convention had threatened to withhold its funds from the Board; but the Board insisted on standing by its position, even if Alabama withdrew its support.⁴¹

Thus both the Home Mission Society and the Foreign Board of the Triennial Convention had rejected the proposals of the South. Although both claimed they were maintaining their former policy of "neutrality," Baptists in the South interpreted their actions as direct violations of the constitutions of these national Baptist bodies and as an abolitionist thrust at the slaveholding Southerners.

Following the action of the Foreign Board of the Triennial Convention, the Virginia Baptist Foreign Mission Society issued a call for a consultative convention to be held in Augusta, Georgia, in May, 1845. This call stated that the Baptists of the South would not separate because they resided at the South, but because the Board of the Triennial Convention had violated its constitution. Baptists of all Southern and Southwestern states, and others who were in sympathy with the South's position, were urged to attend the proposed meeting in 1845 to consider the formation of a new Baptist

Convention.⁴² Several Baptist leaders in Tennessee urged that the organization of a new convention be delayed. Denominational leaders in most of the Southern states, however, agreed with those in Virginia that further cooperation was impossible. Few seemed to be anxious for a division of the denomination, but leaders in both North and South considered separation to be inevitable.

In the early months of 1845 numerous articles appeared in denominational periodicals, both North and South, regarding the "approaching crisis." In the New York *Baptist Register* a Northern Baptist leader stated that he saw no "gleam of hope" that harmony would be restored. This minister expressed the view that it was "best that our Southern Brethren take their position on one side of the line and we take ours on the other."⁴³ Others expressed similar views, stating that if division came, it should take place between the North and South. They foresaw the threat of schism within Northern associations and churches between members who were abolitionists and those who were sympathetic with the cause of the South.⁴⁴

Feeling that the South had been treated unjustly by the Triennial Convention Board, one Baptist of the South stated, "Either we must meet in the societies and in their boards as brethren having equal rights and equal privileges or else

⁴⁰*Christian Index*, March 14, 1845.

⁴¹*Ibid.*

⁴²*Religious Herald* (Richmond, Va.), April 10, 1845, p. 2.

⁴³Cited by Putnam. *The Baptists and Slavery*, p. 66.

⁴⁴*Ibid.*, p. 65.

not at all."⁴⁵ Apparently the majority of Southern leaders were convinced that they would no longer be given equal rights and privileges within the national bodies. Baptists in North and South considered separation "painful" but necessary for the good of all concerned.

Schism Results in a New Convention

In response to the call issued for a new convention in the South, 293 delegates, representing churches, associations, and missionary societies in Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia, met at Augusta, Georgia, May 8-12, 1845. After a day of deliberation, the body voted to organize a new convention. With the hope that Baptists in all Southern and Southwestern states would join the new organization, the delegates named it the Southern Baptist Convention.⁴⁶ Soon after the organization of the Convention, Baptists in the other slave states, except Delaware, affiliated with the new convention.

Under the leadership of William B. Johnson of South Carolina, the delegates adopted a constitution providing for a comprehensive denominational convention which would supervise and direct all convention-wide enterprises. The local churches, district associations, and state conventions each remained autonomous bodies. The principle of voluntary cooperation

enabled these independent bodies to unite their efforts in one comprehensive denominational body to accomplish the work of foreign missions, home missions and other tasks which could best be accomplished by concerted effort. Through messengers elected to the Southern Baptist Convention, the churches maintained supervision of the various denominational enterprises. But the central denominational body exercised no authority over the churches, associations, or state conventions which were cooperating in its work. This new convention was thus a central organization but not a central authority. Its pattern of organization was in contrast to that of the Triennial Convention from which Southern Baptists withdrew. Instead of separate societies, independent of the churches, one central convention would function through appointed boards directly responsible to the churches. Although only two boards (foreign and home missions) were initially appointed by the Convention, provision was made in the constitution for the appointment of as many boards and agencies as were needed to carry on the work of the denomination.

While at the time of its formation the Southern Baptist Convention was a sectional body, the constitution then adopted did not limit its geographical field to the South. It provided that Baptists in any portion of the United States who wished to cooperate with the Convention might do so. The new Convention formulated a comprehensive statement of the reasons

⁴⁵*Religious Herald*, Jan. 8, 1845.

⁴⁶*SBC Proceedings*, 1845, p. 13.

for and purpose of its organization. Addressed to "the Brethren in the United States," it was widely circulated, both in the North and South.⁴⁷ Churches in all the slaveholding states, except Delaware, affiliated with the Southern Baptist Convention.

Contemporary views on the Baptist schism varied. Some saw in this division of a major religious denomination in America the forerunner of a similar division of the nation because of the slavery controversy. One writer asked: "If religious bodies must divide on it, how can we expect political parties to bear the excitement?"⁴⁸ Some politicians, at first dubious about the effect that the Baptist schism would have on the nation, became convinced that the separation of the denomination would "tend to perpetuate rather than dissolve the union."⁴⁹ The editor of the *Christian Index*, Baptist paper of Georgia, agreed with the latter viewpoint. Said he, "The political agitation of the subject of slavery may be ascribed mainly to the professedly religious fanatics of the North—Our separation will lessen their opportunities of getting up an excitement on the subject of slavery."⁵⁰ This journalist underestimated the zeal and determination of the abolitionists.

Several divisive factors contributed to the Baptist schism of 1845. Basic differences in the denominational structure advocated by Bap-

tist leaders of the North and South were evident even at the beginning of the Triennial Convention in 1814. The South eventually championed the centralized type of organization and brought such an organization into being in the formation of the Southern Baptist Convention in 1845. This difference, however, was not the major cause of the split in the denomination.

The sectional spirit which developed between the North and the South in the 1830's and 1840's adversely affected denominational relationships between Baptists in these two areas. The slavery issue sharpened the differences between the northern and the southern portions of the denomination. The charges of Baptists in the South that the northern-based Home Mission Society had neglected southern mission fields also generated friction between Baptists of the North and South.

The slavery controversy was by far the largest factor in the schism. Baptists as a part of Southern society joined with their fellow citizens in a defense against attacks made not only on the institution of slavery but also on Southerners themselves. Growing numbers of Baptists in the North joined the ranks of abolitionists. The Baptist abolitionists continued to agitate the question of slavery through publications and in the meetings of the denominational bodies. Eventually they gained control of the Baptist boards located in the North and succeeded in bringing about the withdrawal of the Baptists of the South.

⁴⁷*Ibid.*, pp. 17-20.

⁴⁸*Religious Herald*, May 8, 1845.

⁴⁹*Christian Index*, June 6, 1845.

⁵⁰*Ibid.*

Henry Clay Vedder

CHURCH HISTORIAN

G. KEITH PARKER

With no hierarchy or authoritarian leaders to intervene, Baptists were free to separate when they became convinced that their differences could not be resolved. The *Charleston Mercury*, a secular newspaper, summed up the schism of the Baptist and Methodist denominations as follows:

The two greatest religious sects in the United States sever a union that was thought to be secured by indissoluble ties . . . and that separation, too, marking the precise line between the slaveholding and the free states and growing out of the acknowledged impossibility of the two people acting peaceably together . . . In this contest of religion we have an entire and remediless severance of the Union—a division that henceforth creates in the two most numerous denominations of the country a Northern and a Southern religion and this separation brought about by no accident, no heat of the moment, but after much deliberation and unwearied efforts to reconcile the dissention [sic]—efforts that yielded only to a settled conviction that reconciliation was impossible.⁵¹

⁵¹Cited by Putnam, *The Baptists and Slavery*, p. 88.

The writing of Baptist history has not long held the present level of scholarship and honesty, nor has it boasted of many historians of exceptional ability. There have been, however, a few who have reached beyond the rigid bias and polemical approach of their day, to grasp more modern historical methods. Such were pioneers in Baptist historical writing on the American scene and have laid, often at the risk of being misunderstood, the foundations for a more honest appraisal of the study of the history of Baptists.

Among those few was a man named Henry Clay Vedder, an American Baptist historian who was misunderstood and misinterpreted, yet who did contribute significantly to his field in the beginning of this century. The purpose of this paper is to study briefly this man. Three different aspects will be considered. He will be seen as (1) a person, (2) a historian, and (3) one who influenced not only persons but also events. An evaluation of his contributions

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will then be made. Although these divisions are artificial and academic at best, they will be used to create a format of study. Vedder was a most complex personality and changed greatly in his lifetime. It should be noted that the greatest period of change (as seen in his writings) occurred within his first twenty years at Crozer. As a man, as a historian, and in influence, he is quite different prior to his coming to Crozer. For the sake of structure little reference is made in Section I to the later period and some "interests" and other items will overlap into later sections that deal directly with his later ideas.

I. VEDDER THE MAN

A. HIS UPBRINGING

Henry Clay Vedder was born in DeRuyter, New York, on February 26, 1853. This upstate New York village was located in an area so heavily visited by evangelists that it was later called the "burnt-over district."¹ An early exposure to an environment of personal piety apparently left a strong mark on his mind and life that changed little, although other aspects of his thinking changed radically.

¹Robert B. Hanley, "Henry Clay Vedder: Conservative Evangelical to Evangelical Liberal," *Foundations*, V (April, 1962), 135. Robert A. Macoskey notes that Vedder's original middle name "Cook" generated so much anxiety (from the nickname, "Cookie") that he changed it to "Clay." Robert A. Macoskey, "Henry Clay Vedder: Historian Ahead of His Hour," *The Voice*, LIX (April, 1967), 18.

Robert B. Hanley, who traced the changes in Vedder's life, quotes him as confessing at the age of sixty-nine, "When, in my boyhood, a crisis occurred in which I was to decide my course in life, I naturally became a member of a Baptist church."²

Vedder apparently looked upon this crisis experience as the major experience of his life and felt the spiritual influence of his mother to be most important. Hanley gives the personal witness of one of Vedder's former students who recalled Vedder's vivid accounts of his fear of hell and of his sleeplessness after an evening church service. With the help of his mother's guidance he "committed his soul's welfare to the care of Jesus Christ."³

B. HIS EDUCATION AND POSITIONS

Vedder entered the University of Rochester in 1869 at the age of sixteen and graduated four years later with a Bachelor of Arts degree.⁴ He matriculated at the graduate school of the University and at Rochester Theological Seminary and three years later, in 1876, received the Master of Arts and Bachelor of Divinity degrees.⁵

²Henry C. Vedder, "Address to Unitarian Minister's Institute" (unpublished manuscript, Philadelphia: American Baptist Historical Society, July, 1922), cited by Hanley, *ibid.*, pp. 135-36.

³Hanley, *ibid.*, p. 136.

⁴Samuel Macauley Jackson (ed.), *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, XII, 158.

⁵Hanley, *loc. cit.*

The twenty-three-year-old graduate then began a career in journalism in which he was involved intermittently until his death. His first job was with *The Examiner*, a prominent Baptist newspaper with headquarters in New York City. From his graduation in 1876 to 1892 he served on the editorial staff of *The Examiner* and in the latter year became editor-in-chief for two years.⁶ During his earlier staff years in that organization, Vedder was also editor of the *Baptist Quarterly Review* (1885-1892). In 1894 he laid aside his journalistic career and became professor of church history at Crozer Theological Seminary in Chester, Pennsylvania, a position he held until his retirement in 1926. In 1929 he returned to the journalistic world by joining the staff of the secular paper, *Chester Times*.⁷

The experience of sixteen years of religious journalism broadened Vedder's literary interests but apparently had little effect on his theological and historical stances. During that period he showed a denominational faithfulness and theological orthodoxy that was later challenged and changed at Crozer.

C. HIS INTERESTS

Vedder's interests could be more easily listed than elaborated upon, for they were many. A few should be mentioned. Journalism and literature head the list. In 1895 he

wrote a book entitled *American Writers of Today* as an aid to the study of current literature. He sought to give an "intelligent and critical account of the author's whole performance" and not just a book review.⁸

In his later, more liberal days, Vedder published an "aid to the critical study of the Bible as literature" entitled, *The Johannine Writings and the Johannine Problem* in which he reveals some egotism and humor. Citing his fifty years of work in literature he declared,

If, therefore, there is any subject of which he (the author Vedder) may claim expert knowledge, it is literature; if there is a craft of which he has any mastery, it is the writer's.⁹

Quickly denying that he spoke *ex cathedra* in this matter, he stated he wanted to show that he was not a novice. The title was changed to the present one from the original one when the kernel of the work appeared in religious journals as "Two Johns or One?"¹⁰

A similar vein of egotism is seen in a later work on the Reformation in which he confesses that

to boast that one has mastered this vast literature of detail would probably be deemed immodest, but one may fairly profess that he has devoted many studious years to this object and is reasonably confident that he has missed little of substantial value.¹¹

⁸Vedder, *American Writers of Today* (New York: Silver, Burdett, and Company, 1895), p. vi.

⁹Vedder, *The Johannine Writings and the Johannine Problem* (Philadelphia: The Griffith and Rowland Press, 1917), p. vii.

¹⁰*Ibid.*

¹¹Vedder, *The Reformation in Germany* (New York: The Macmillan Company, 1914), p. x.

⁶*Who Was Who in America* (Chicago: The A. N. Marquis Co., 1942), I, 1276.

⁷*Ibid.*

Vedder was also interested in young people and youth work. He traveled widely, talking to youth groups, and published a collection of such talks entitled, *Talks to Baptist Young People*.¹² He revealed his own participation in youth work while a young journalist, and even confessed to having been elected president of a Moravian Society of Christian Endeavor.¹³ In these talks, Vedder related his helping organize the New York Baptist Young People's Union, which was not built for social activity alone but for discovering "the relation of the young Christian to the Lord Jesus Christ."¹⁴

Vedder's interest in young people is closely tied to denominational unity and to ecumenism. He said that sectarianism is bad, but "denominationalism is praiseworthy." He declared in 1893 that, "Others may do as they please, but I will never confess that I cannot be at the same time a loyal and consistent Baptist and a broad-minded, catholic Christian."¹⁵ Calling for support of the church-related youth groups, he later declared that anyone who attempts to evangelize the world *outside* the church is disloyal to the Lord who instituted it.¹⁶

¹²Vedder, *Talks to Baptist Young People* (Philadelphia: American Baptist Publication Society, 1895).

¹³*Ibid.*, p. 16.

¹⁴*Ibid.*, p. 8.

¹⁵*Ibid.*, p. 14. In his later days Vedder became very interested in unity and used some of his strongest language toward the disgrace of Christian disunity. See Robert A. Macoskey, *op. cit.*, pp. 29-30.

Vedder's interest in missions and education persisted through his own changes. His first (and only) book on missions was published after his great change toward socialism. In it he was strongly in favor of mission work but questioned the basic motives, saying they should center around a social gospel and brotherhood of man.¹⁷ The concern for education at every level, from the church to the public schools, was one of his traits. Several of his books contained chapter questions and other training aids to permit their use as educational tools.

Vedder's interests in his denomination, in theology, in socialism, and many other areas will be apparent in considerations below. Suffice it to say that into a great many endeavors, he threw himself with much enthusiasm. Because of his openness and varying interests he later changed so radically that his orthodoxy was challenged. Thus, a glance needs to be made at his early orthodoxy to demonstrate his later change.

D. HIS EARLY ORTHODOXY

In the nineteenth-century writings of Vedder, both in books and periodicals, a somewhat conservative Baptist orthodoxy is noted. The defense of stated Baptist "ideals" or "principles" is strong

¹⁶*Ibid.*, p. 24. Note how this contrasts with his later stand on the institution of the church.

¹⁷Vedder, *A Short History of Baptist Missions* (Philadelphia: The Judson Press, 1927), pp. 550-52.

and new ideas are suspect. He was idealistic in his view of Baptist history (although he was never a successionist). In the book entitled, *Baptists and Liberty of Conscience*, Vedder said that he would prove that "no body of Baptists ever advocated or practiced the punishment of dissent from their belief."¹⁸ In later citing a possible exception he sarcastically said, "Let Professor Briggs and his applauders draw from it all the satisfaction that it can be made to afford them."¹⁹

In facing the supposed threat of the critical method, Vedder wrote an editorial in 1892 (prior to his leaving *The Examiner* for Crozer) entitled, "The Higher Criticism: What Has It Proved?" Allowing some benefit of lower criticism he attacked the higher critics *par excellence* such as Wellhausen, Briggs and Cheyney who challenged orthodoxy. He argued by declaring that, "The evangelical Christian beliefs and personal piety of some members of this school do not alter the fact that it proceeded in the first place from . . . a violent hostility to orthodox Christianity."²⁰ In evaluating the arguments of source criticism of the Pentateuch he said, "Church people will laugh higher criticism out of existence."²¹

The preface to Vedder's work on the apostolic church entitled, *The Dawn of Christianity*, reveals some of his denominational loyalty:

If we have any justification for a separate denominational existence, it is because loyalty to the New Testament teaching regarding the church compels us to stand apart from other Christians . . . these things are distinctive Baptist principles, however, only because we believe them to be distinctive New Testament teachings. The object of this book is to show the grounds of that belief . . . in the full light of the latest biblical and historical scholarship.²²

The summary of the distinctness of a proper "New Testament" church in the final chapter parallels the principles that he has set for Baptist churches. Appendix B lists a number of statements of "Pedobaptist scholars of high rank" who agree with him that infant baptism cannot be found in this apostolic period.²³ His inclusion of such material borders on an *argumentum ad verecundiam*.

As late as 1909 he was strongly defending Baptists *per se*. He published at his own expense a booklet entitled, *Baptist "Bigotry and Intolerance"*, answering charges made by a Cardinal Gibbons about Baptists.²⁴ A point of his early orthodoxy that contrasts greatly with his later change is seen in the realm of socialism. In a *Baptist Quarterly Review* article written

¹⁸Vedder, *Baptists and Liberty of Conscience* (Cincinnati: J. R. Baumes, 1884), p. 7.

¹⁹*Ibid.*, p. 62.

²⁰Vedder, "The Higher Criticism: What Has It Proved?" *The Examiner* (February 11, 1892), p. 75.

²¹*Ibid.*

²²Vedder, *The Dawn of Christianity* (Philadelphia: American Baptist Publication Society, 1894), p. 6. In this and other works, he made a distinction between Baptist "principles" and the denomination itself.

²³*Ibid.*, pp. 205-8.

²⁴Vedder, *Baptist "Bigotry and Intolerance"* (Chester: By the Author, 1909).

in 1889 and entitled, "A Christian Socialism," Vedder opposed the current brand of socialism, branding it as "materialistic."²⁵ His words bordered on sarcasm as he said that loving one's neighbor as oneself would only result in "equal destitution."²⁶ He almost posited a dichotomy between Christianity and socialism as he said, "Socialism declares that men's surroundings must be changed, but Christianity declares that they themselves must be changed, born again, reconstructed from the foundation."²⁷

His alternative suggestion to the tearing down of property and money to an equal level for all was what he called, "Christian socialism based on personal salvation." He said, in part, "... a true Christian socialism will aim at equality by leveling up."²⁸

Another contrasting area is that of evolution. Vedder's earlier writings reveal no apparent hostility to the evolutionary theory as did many of his contemporaries. There are, however, two references to a more acceptable approach. One was a reference to his former stance in a later lecture strongly supporting evolution. He referred to the evolutionary battle and to his own impressions. He said, in part,

The battle was hot when I was a student in College and Seminary, but it gradually died away—possibly for lack of ammunition; all had been said on both sides of

the question that could be said. The outcome of that discussion was this: *Evolution cannot do any harm; one may be a Christian in spite of it.* (Italics mine.)²⁹

In 1888 he wrote a lengthy review of the biography of Charles Darwin.³⁰ In that article he praised Darwin for his honesty and hard work but condemned him for mental and spiritual atrophy. The Cambridge professor turned Darwin from a study of the ministry toward science, and "his fate was fixed."³¹ Vedder lamented for Darwin not for his discoveries but because of his lack of personal salvation. "The life of Darwin fell short of its full accomplishment, not by reason of anything he did, but of what he left undone."³² Vedder declared that Darwin "failed to reach the last and greatest attainment of nature."³³ Vedder concluded that, "He walked this world in spiritual darkness, and went down to his grave, tranquil indeed, but without hope."³⁴

One may see from these two references that he was more concerned over personal salvation than evolution. He did not condemn Darwin for the theory but for his leaving God out of his life. His later enthusiasm over evolution contrasts greatly with this.

His concern for individual salvation was a main feature of Ved-

²⁵Vedder, "A Christian Socialism," *Baptist Quarterly Review*, XI (April, 1889), 223-25.

²⁶*Ibid.*

²⁷*Ibid.*

²⁸*Ibid.*

²⁹Vedder, "Evolution and its Contribution to Religious Thinking," *Crozer Theological Seminary Bulletin*, XV (October, 1923), 124.

³⁰Vedder, "Charles Darwin, The Man," *The Standard* (July 5, 1888), p. 2.

³¹*Ibid.*

³²*Ibid.*

³³*Ibid.*

³⁴*Ibid.*

der's early orthodoxy and later period as well (although he changed his feelings about methodology and results of salvation). The early writings reveal a near-zeal over the need for a meaningful personal salvation experience with Christ. His published *Talks to Baptist Young People* reveals his extensive concern. He said that one of the marks of the nineteenth century was that the young people were seeking the salvation of people.³⁵ He felt that organization to evangelize and educate young people was imperative.³⁶ The Bible played a vital role also in this education process. The early pioneer Baptists had blazed a great history with "library" in hand: "a Bible and a hymn book."³⁷ He made no apology for the emotional element nor eschatological aspect.

The beginning of a Christian experience is very likely to contain a large emotional element and this is both natural and proper. The experience of realizing that one is a sinner, without hope of eternal life save through the blood of Christ . . . will be cherished through life as something unspeakably precious.³⁸

In the above areas and many more, Vedder was considered to be not only "orthodox" contemporary by Baptist standards, but "esteemed" as well. He was well known as an author, speaker, journalist, and outstanding Baptist spokesman. During the first years at Crozer Seminary, however, great changes came over the man. New streams of influence

flowed into his rapidly moving life and changed the course of his own thought-streams. Before that change will be viewed, a discussion of his work as a historian is in order.

II. VEDDER THE HISTORIAN

A. HIS WORLD

To describe the *Zeitgeist* of the late nineteenth century would be an impossible task. Kenneth Scott Latourette says of the years 1815-1914, "Because of a combination of geographic expansion, inner vitality, and the effect upon mankind as a whole, they constituted the greatest century which Christianity had thus far known."³⁹ It was a period of great exploration of every facet of life. Man searched within himself as well as the world around him. Psychology, sociology, and anthropology came into their own.⁴⁰ Steam, electricity, and engineering helped bring on the industrial revolution which, in turn, brought great increases in wealth to some. Economics became a major issue with all classes, as a *laissez-faire* policy prevailed.⁴¹

Upheavals in standard thought patterns were the order of the day. The works of Marx and Engels appealed to opponents of the growing capitalism, and many

³⁵Vedder, *Talks to Baptist Young People*, p. 50.

³⁶*Ibid.*, p. 23.

³⁷*Ibid.*, p. 20.

³⁸*Ibid.*, p. 10.

³⁹Kenneth Scott Latourette, *A History of Christianity* (London: Eyre and Spottswode, Limited, 1964), p. 1063.

⁴⁰*Ibid.*, p. 1064.

⁴¹*Ibid.*, p. 1065.

varieties of socialism prevailed.⁴²

The scientific or critical method of study made extensive inroads into every field, including religion. Christianity had not yet finished staggering from the blows of the Deism of the "Age of Reason," when the rationalism called for verification of biblical "truths." The evolutionary theory of Darwin added more fuel to the "fire of the faithless" in appearing to deny the biblical creation stories.

One only needs to mention names such as Feuerbach, Nietzsche, Schopenhauer, Comte, Carlyle, Huxley, Spencer, Ingersoll, and Dewey, to realize the staggering cast of powerful intellectual figures that challenged the thinking Christian, *all in the latter part of the nineteenth century!*⁴³ Darwin's discoveries were only a part of the maze of materials that came from the Continent and from England, to provoke, to disturb, and to challenge American churchmen. The more objective approach to history was one influence of the early introduction of critical historiography.

At Crozer, Vedder became increasingly exposed to the multiplicity of ideas and theologians of his day. He traveled extensively in Germany for twenty years, gathering materials for one of his best works, *Balthasar Hübmaier*, and came in contact with the new ideas.⁴⁴ Suffice it to say, that his day was one of flux and he ex-

perienced it perhaps more than most of his contemporaries.

B. HIS HISTORIES

Most of what Vedder wrote revealed his bias for history and the historical approach. His known major writings that could be considered historical works *per se*, however, number about six. Only one, a history of Baptist missions, was written in his later years. The others were in his earlier "orthodox" days and reveal very few abnormal works. A brief survey of those works will be made, with special note made of the more popular three versions of his *Short History*.

(1) The book entitled, *Baptists and Liberty of Conscience* was published in 1884 as one of Vedder's first attempts at historical writing. He described the work as a "brief Historical Sketch of the Struggle of English Baptists for Liberty of Conscience . . ." and admitted the polemical nature of the work.⁴⁵ Originally published as three successive articles in the *Baptist Quarterly Review*, Vedder hoped to inspire other Baptists "to take a new interest in the glorious history of our fathers. . . ."⁴⁶

(2) *A History of the Baptists in the Middle States* was published in 1898 as a pioneer effort in the area. Basing the work on primary sources, Vedder felt that the few secondary authorities were un-

⁴²*Ibid.*, pp. 1066-69.

⁴³*Ibid.*, pp. 1069-76.

⁴⁴Vedder, *Balthasar Hübmaier* (New York: G. P. Putnam's Sons, 1905), p. iv.

⁴⁵Vedder, *Baptists and Liberty of Conscience*, p. 3.

⁴⁶*Ibid.*

trustworthy and had not worked through the vast amount of material available.⁴⁷ The work seems to be a straightforward and well-written presentation of the subject, although it is not well documented.

(3) Vedder published the four small volumes of a series entitled *Church History Handbooks*. These are very brief on each subject and designed for laymen. The four volumes are: *The Early Period*, *The Period of the Reformation*, *Modern Church History*, and *Baptist History*.⁴⁸ The last one appears to be a condensation of his *Short History*. He also wrote a larger volume, entitled *The Baptists*, which appeared in a series entitled *The Story of the Churches*, and was published by a non-denominational firm.⁴⁹

(4) In the midst of his controversial years, Vedder produced a historical work entitled *The Reformation in Germany*. The influence of socialism, his methodology, and his purpose may be seen in the first two sentences of his Foreword.

Within a generation a new way of looking at all history has become common among students of the past, a recognition of the fundamental importance of the economic changes on all human institutions and movements. The

economic interpretation of history has not yet been applied to the period of the Reformation, and that fact is the chief justification of this attempt to retell a story that has been so often told, yet told inadequately.⁵⁰

(5) *A Short History of Baptist Missions* was published in 1927 with an apology for enlarging the large number of books on missions.⁵¹ Vedder stated that he believed that this was "the first venture at telling the entire story of the achievements of all Baptists in all parts of the world, in whatever may be fairly regarded as missionary effort."⁵² He also hoped to make it different by relating Baptist mission work to that of other Christians and by laying more background work on the physical and social conditions.⁵³

(6) There were three editions of Vedder's most widely read work, *A Short History of the Baptists*, each with significant changes, although none reflected the greater change in Vedder's own life that came after the last edition.⁵⁴ The first edition, printed in 1891, was to be "a history of the Baptists, written in an interesting style, yet with scholarly accuracy, not so voluminous as to repel readers, and cheap enough to be owned by the poorest. . . ."⁵⁵ Each chapter had been

⁴⁷Vedder, *A History of Baptists in the Middle States* (Philadelphia: American Baptist Publication Society, 1898), pp. 5-6.

⁴⁸Vedder, *Church History Handbooks*, 4 vols. (Philadelphia: The Judson Press, 1909).

⁴⁹Vedder, *The Baptists* (Unknown vol. of *The Story of the Churches*; New York: Baker and Taylor, Co., 1902). This volume or series was not available to this writer.

⁵⁰Vedder, *The Reformation in Germany*, p. ix.

⁵¹Vedder, *A Short History of Baptist Missions*, p. i.

⁵²*Ibid.*

⁵³*Ibid.*, pp. ii-iii.

⁵⁴Vedder, *A Short History of the Baptists* (Philadelphia: American Baptist Publication Society, 1891, 1897, 1907).

⁵⁵*Ibid.* (1891), p. 5.

published in *The Standard* and revised in light of public criticism. It thus had the advantage of a first critical revision before publication as a book. Some criticisms were not adopted if seen as invalid in light of the evidence. Vedder was specific in saying:

Particularly is this the case regarding the feature of the history that has been most sharply condemned—its treatment, as lacking historical proof, of the hypothesis that there is an unbroken line of Baptist churches from the present time back to the Apostles.⁵⁶

Thus, Vedder sought to make a scholarly history of Baptists for "plain folk" that would not lean on successionists or other polemical means.⁵⁷ He did include, however, several appendices that dealt with controversial Baptist historical issues such as the Fifth Monarchy Men and "closed" communion.

In the 1897 edition, Vedder renewed the original purpose with the additional hope that its smaller size and abbreviated form (minus appendices, footnotes, etc.) would put it in a price range "of anybody who cares to have it."⁵⁸ In the preface to the final edition of 1907, Vedder explained the evolution of the work. The first edition had gone quickly out of print after a fire had consumed the stock of books in 1896.⁵⁹ He had then suggested two replacement versions, one that would be abbreviated and very inexpensive, and a larger one with illustrations. The former one was, of course, the 1897

version, and the latter the 1907 version which required much more time in reevaluation and revision.⁶⁰ Vedder traveled abroad extensively, gathering much illustrative material, and expanded the work to more than twice the size of the original edition.⁶¹ Vedder spoke with hesitating finality about this last edition, seeing the text as completed but still possessing large quantities of unused materials that the publishers discouraged his using. He said, in part:

The book has thus grown to what the author hopes will prove, so far as the text is concerned, its definitive form. But he still cherishes a hope that, at some future time, his ideas regarding its illustration may be more completely realized. . . . If the Baptists of America would like an edition of his history, with all of the interesting and valuable portraits, ancient edifices, facsimiles of documents, and other curious and instructive illustrative matter in the author's possession or at his command, they have only to make that wish unmistakably known and they can have it.⁶²

But the Baptists of America did not make the demand for the greater body of material and the author's interests began to turn to other areas.

C. HIS WRITINGS

Vedder's published writings (beyond his journalism) span a period of over forty years and reveal a few notable insights into the man. His books, when viewed chronologically, show his great change in thought and interests.

⁵⁶*Ibid.*

⁵⁷*Ibid.*, p. 6.

⁵⁸*Ibid.* (1897).

⁵⁹*Ibid.* (1907), p. vii.

⁶⁰*Ibid.*

⁶¹*Ibid.*

⁶²*Ibid.*, pp. vii-viii.

The first twenty-five years of such book writing deal primarily with Baptist or historical works and the second fifteen-year segment deals basically with socialism and New Testament studies in one form or another. (His last book was an exception.) The first twenty-five-year period was, of course, in his early orthodox days in which the works were well received and hailed by many Baptist reviewers. The latter period produced increasing controversy, and all the books except his last drew extensive criticism. His last work, *A Short History of Baptist Missions*, written in 1927, was a mild, noncontroversial work written in his seventy-fourth year. It was the only one of the later ones that was published by a denominational press.

Many of these works are discussed elsewhere in the paper. A chronological list of his major published works will follow below. Two very important works, "The New Church History," and "Evolution and Its Contribution to Religious Thinking," are not included because they are only addresses published in the Crozer Bulletin.⁶³ His major published works are *Baptists and Liberty of Conscience* (1884); *A Short History of Baptists* (1891); *The Dawn of Christianity* (1894); *American Writers of Today* (1895); *Talks to Baptist Young People* (1895); *A Short History of Baptists* (1897);

A History of the Baptists in the Middle States (1898); *The Baptists* (1902); *Balthasar Hubmaier* (1905); *A Short History of Baptists* (1907); *Christian Epoch Makers* (1908);⁶⁴ *Our New Testament: How Did We Get It?* (1908);⁶⁵ *Baptist "Bigotry and Intolerance"* (1909); *Church History Handbooks* (1909); *Socialism and the Ethics of Jesus* (1912);⁶⁶ *The Gospel of Jesus and the Problems of Democracy* (1914);⁶⁷ *The Reformation in Germany* (1914); *The Johannine Writings and the Johannine Problem* (1917); *The Fundamentals of Christianity* (1922);⁶⁸ and *A Short History of Baptist Missions* (1927).

III. VEDDER'S INFLUENCE

A. HIS TEACHING

Long before he began his thirty-two-year teaching career at Crozer, Henry Vedder called for a reform of theological education. Macoskey cites an article of Vedder's from 1885 entitled, "Reforms in Theological Education," in which Vedder reveals his prophetic ambitions in education.⁶⁹ The two

⁶³Vedder, "The New Church History," *Bulletin of the Crozer Theological Seminary*, V (October, 1913), 111-26; "Evolution," 123-35.

⁶⁴(Philadelphia: American Baptist Publication Society, 1908).

⁶⁵(Philadelphia: American Baptist Publication Society, 1908).

⁶⁶(New York: The Macmillan Company, 1912).

⁶⁷(New York: The Macmillan Company, 1914).

⁶⁸(New York: The Macmillan Company, 1922).

great functions of the minister were to preach the gospel and to shepherd the flock. He challenged,

Now let every reader of this *Review* who has been trained in a theological seminary candidly answer this question: What proportion of your seminary course gave you any direct help in fitting yourselves for these two cardinal duties? You learned a great deal of valuable theology and exegesis and church history, but how much did you learn to preach, and what did you learn about the work of church leadership within seminary walls?⁶⁹

Macoskey declares that Vedder was not a "content-man" but a "Practical Theologian who antedates Seward Hiltner, Edward Thorton, and Wayne Oates!"⁷¹ Vedder called for theological curricula to be groomed to individual abilities, with electives available. He protested pragmatically that,

About one man in five in a theological class has the gift of tongues, and becomes a decent scholar in Hebrew. Nevertheless Hebrew must be crammed down the throats of the rest of the class. About the same proportion are fitted for historical investigation, but all must learn church history, though the result is a chaos of dates and facts from which they never succeed in extracting a single helpful idea.⁷²

When Vedder assumed the chair of Church History, he began to implement a change slowly. First calling for voluntary extra research and giving much extra time himself, he soon required each student to do some original work. He tested men to place them

at different levels of study, and offered choices between lectures and research.⁷³ He was commended for his teaching effectiveness in 1896 by the Trustees. They mentioned his grading of students, and giving optimum instruction to each. The report stated also that:

the work done in this department aims not so much to impart information as processes, not so much to fill the students with facts as to train to love facts and to seek them in the best and most fruitful way. We rejoice exceedingly that so soon Prof. Vedder has made such a position for himself and has demonstrated his unusual fitness for the chair he holds. The examinations of his classes were especially pleasing.⁷⁴

When Vedder addressed the alumni at Rochester upon the receipt of a D.D., he spoke of the need for objectivity and scientific investigation that was to be his own guideline. He said, in reference to historical methodology:

We are not to come at it with a theory ready made and, with the vision of an eagle for every fact that makes for this theory and an owl-like blindness for every fact that is inconvenient or dubious or hostile, make a selection of such things as seem to prove our thesis. . . . That is a method that may pass muster in polemics, though it is getting rather rusty and ridiculous even there, but it must be dismissed promptly and decisively by one who desires to be called a student of history.⁷⁵

Professor Vedder did not write his promised history textbook once he discovered Hurst's *History of the Christian Church*, but he did mimeograph his own "outlines" to supplement the text. He

⁶⁹Vedder, "Reforms in Theological Education," cited by Macoskey, *op. cit.*, pp. 20-21.

⁷⁰*Ibid.*, p. 21.

⁷¹*Ibid.*

⁷²*Ibid.*

⁷³*Ibid.*, pp. 23-25.

⁷⁴*Ibid.*, p. 24.

⁷⁵*Ibid.*, p. 25.

experimented in several classroom techniques that were unique for his day. Much of his methodology is standard today and difficult to evaluate in light of his day. Some of the slow changes are apparent in the Crozer catalogs during Vedder's teaching days.

Most catalog descriptions were mere reprints of the previous year, but there were three basic changes in direction. In the 1894-1895 catalog, Church History was a major portion of the curriculum, several courses being required in each year of study. The students were expected to engage in some original research and to do some advanced work. Vedder stated that:

The object to be constantly kept before the class is not the mere cramming of the memory with facts, but the acquirement of the true historic spirit and practice in the scientific method of historical study.⁷⁶

He felt the history books listed should be used not as texts but as references and guides to investigation. The emphasis, however, was important to note. He said:

Throughout the course the instruction will be largely by lectures, supplemented by work in the library supervised by the Professor. The student will be constantly encouraged and required to think for himself, and increased facility and skill in original work will be the standard of progress.⁷⁷

He did not feel that an adequate text was available at that time and proposed to write his own.⁷⁸

A slight change is noticed in the

1901-1902 catalog (other than reshuffling paragraphs) in the emphasis of study and lectures. A larger amount of collateral reading is called for and textbooks and lectures would be more important. It states:

Use will be made . . . of the best textbooks, but throughout the course the instruction will be largely by lectures, supplemented by work in the library supervised by the professor.⁷⁹

The 1905-1906 catalog reemphasized more strongly the above emphasis on textbooks and lectures supplemented by library work.⁸⁰ There were several more courses in history available and the senior students had more freedom of choice than before.⁸¹

By 1926, however, Vedder had experienced not only his personal changes but also several controversies. The different Vedder *may* be seen in this new approach to the teaching of history. He was implementing more fully his earlier hopes. The basic elements are still there but there is a definite shift in emphasis. He said in part:

While use is made of textbooks and lectures in instruction, students are expected to engage from the beginning in research; and to present the results of their work in reports, dissertations or papers. *To teach a sound method of inquiry is believed to be more important than to impart historical knowledge; . . .* (Italics mine).⁸²

⁷⁶Vedder, "Church History," *Catalogue of Crozer Theological Seminary* (1894-1895), p. 19.

⁷⁷*Ibid.*

⁷⁸Macoskey, *op. cit.*, p. 24.

⁷⁹Vedder, "Church History," *Catalogue of Crozer Theological Seminary* (1901-1902), p. 27.

⁸⁰Vedder, "Church History," *Catalogue of Crozer Theological Seminary* (1905-1906), pp. 26-29.

⁸¹*Ibid.*

⁸²Vedder, "Church History," *Catalogue of Crozer Theological Seminary*, (1926-1927), p. 29.

Signs of the critical researcher, the scientist Vedder, show through. The requirements by now were only one year of Church History in the junior year, but the course of study was in the direction of inquiry or research. Vedder's successor, one R. E. E. Harkness, dropped the large number of possible courses to six and described the new approach as a study of the "conditions and needs" of people rather than "edicts and proclamations."⁸³

The content of Vedder's later teaching can be best seen in the controversies that it precipitated. Before that can be evaluated, however, it is necessary to examine the change that took place in Vedder's life.

B. HIS BOULEVERSEMENT

Henry Clay Vedder was a successful denominational journalist, historian, and esteemed scholar for many years. Yet in his later years he was so different in his thinking that there were cries for his dismissal. The obvious differences in the nature and content of his writings indicate a gradual change in his thinking, especially noticeable between the years 1908 and 1911.⁸⁴ The matriculation address that he delivered at Crozer in 1913 describes in his own words what had happened to him. Although the work is directed

toward a change to a "new Church History," it is autobiographical in content, explaining the factors in his own change.⁸⁵

In his humorous way, Vedder described his first realization of changing ideas:

When I first realized, some months ago, that the duty of delivering this address would soon devolve upon me, I had recourse to the method of the navigator, who, when in doubt as to his position, takes an observation and calculates his latitude and longitude. I drew out from its honorable repose among other dusty manuscripts, and read attentively, the *inaugural address that it was my privilege to deliver here nineteen years ago*. Not half a dozen of my present hearers were among the audience that listened with exemplary patience on that evening—and I am profoundly grateful that they are so few, and more grateful still for the certainty of conviction that *they will remember nothing of it*. Nothing could have brought me to so startling a realization of how fast the world has been moving and how far it has moved in two decades, as that reading. An address, which, at the time of delivery, its author flattered himself was quite up-to-date, now seemed, even to the author, like a *voice from the tomb*. And it was something of a relief, a few weeks later, when the only copy in existence of that inaugural departed in a chariot of fire.⁸⁶

Referring to what scientific investigation had done for historical and theological studies, he said:

Our whole idea of the ages that have preceded us has undergone a reconstruction—but that is a feeble work: our idea has suffered a *bouleversement*, a turning upside down, to which nothing in the previous history of human thought shows a parallel.⁸⁷

In a personal manner Vedder confesses,

⁸³R. E. E. Harkness, "Church History," *Catalogue of Crozer Theological Seminary*, (January, 1928), pp. 29-30.

⁸⁴Hanley, *op. cit.*, p. 137.

⁸⁵Vedder, "The New Church," *op. cit.*

⁸⁶*Ibid.*, pp. 111-12.

⁸⁷*Ibid.*, p. 112.

So complete and so rapid has this *bouleversement* been that about the only point of identity that I discover in myself of today with that self of nineteen years ago, is continued faith in the soundness of the scientific method as applied to historical investigation. It still seems to me that the historian's first duty is discovery of the facts. Here perspiration counts for more than inspiration: the historian has this in common with the criminal, that he is sentenced to hard labor for life.⁸⁸

Vedder is then more specific about the reasons for the "new Church History" (and his own newness). The change, he says, is due not so much to newly discovered facts as the presence of a "new spirit" which is mainly traceable to two theories: evolution and "the economic interpretation of history." He felt that the former was now acceptable by most and readily applied it:

Like all other departments of thought, Church History long ago adjusted itself to the theory of evolution. Recognizing in evolution not a cause, but a process, the historian has no doubt as to the essential nature of the process.⁸⁹

The confessional nature was revealed when he said:

What has since occurred in my own thinking, and in the thinking of other workers in the same field, has involved questions of detail and logical deductions from an accepted principle, rather than my revolutionary change.⁹¹

The revolutionary change in thinking did come, however, in the second theory, that of Marx. Vedder stated very clearly his own understanding of it and how it applied.

Marx's hypothesis of the economic interpretation of history, briefly stated, means, not that economic conditions are the sole influence in the progress of mankind, but that economic conditions exert a preponderating influence and so shape the progress of society. The first and fundamental fact of social life is the necessity of maintaining life, the gaining of a livelihood and the propagation of the race. Economic conditions are therefore basic; they not only underlie but determine all human action.⁹²

The hypothesis had destroyed the "great man" theory of history since the effectiveness of any great man depends upon the many social (economic) factors of his day. The progress of society and even the creation of religion are determined by economic conditions.⁹³

Vedder gave credit to several other areas of study that spoke to the "new history" (and his own *bouleversement*) and that were, in turn, areas to which the historian could speak. Among those were anthropology, comparative religion, psychology, sociology, and the philosophy of pragmatism.⁹⁴ Pragmatism, especially, was vital since it shifted theological emphases from *a priori* to *a posteriori* reasoning (i.e., If it works it is true).⁹⁵

The first public sign of Professor Vedder's *bouleversement* became a light for the explosive fuse of controversy that was to burn for several years. That first sign was his 1912 book entitled, *Socialism and the Ethics of Jesus*, a work

⁸⁸*ibid.*, pp. 112-13.

⁸⁹*ibid.*, pp. 113-14.

⁹⁰*ibid.*, p. 113.

⁹¹*ibid.*, p. 114.

⁹²*ibid.*, p. 115.

⁹³*ibid.*, pp. 115-16.

⁹⁴*ibid.*, pp. 118-26.

⁹⁵*ibid.*, p. 124.

that surprised and shocked Walter Rauschenbusch, who reviewed it in *The Standard*. In addition to favorable comments about Vedder's Christian socialism, Rauschenbusch gave his startled impressions with some quotes:

The most startling pages are those which deal with the institution of the church and with the Pauline conception of Christianity. "There is nothing to indicate any purpose of Jesus to found a church . . ." (p. 438). "Jesus himself was not a Christian according to the tests that his church soon came to impose." The church would have killed him if he had re-appeared (p. 444). This cuts deep. The author regards the religion taught by Jesus as imperishable, "but the church, institutional Christianity, has no such assurance of permanence; it appeals to nothing that is deathless in man; its existence depends wholly on its demonstrated utility." (p. 500).⁹⁶

The reviewer's words were also prophetic as he declared, "I fear many readers will forget all the rest of his book and boggle at the theological questions raised here."⁹⁷ Others did "boggle" at the theology in this and other works that revealed radically different theological concepts.

Most pronounced and controversial of Vedder's different concepts was that of the atonement. Both in his *Socialism and the Ethics of Jesus* and his *The Fundamentals of Christianity*, Vedder saw a great difference between the teachings of Jesus and Paul as to the nature of God and man. In an article in *The Baptist*, Vedder described his "unorthodox" stand

on the atonement in several negative terms. He said, in part:

To my mind, the most serious of all heresies is the teaching that we needed to be saved from God, that our father in Heaven was once in a state of vengeful wrath against sinners that demanded to be somehow placated or appeased. . . . Expiation is not scriptural. . . . Punishment does not exist in God's realism physical or spiritual.⁹⁸

He concluded in summary form:

I hold, therefore, that a doctrine of atonement must take into account this fact of social solidarity, as well as the fact that the individual penalty can be borne only by the individual. Jesus bore our sins, not as a substitute, . . . but as our partner, our elder brother, as the Scriptures teach.⁹⁹

This "social solidarity" coincided with his strong views on socialism. Strongly critical of the exploitation of the poor by the rich in capitalism, Vedder called on the church to eradicate poverty and to gain justice in the great social arena.¹⁰⁰ Although Vedder's idea of the need for a religious experience did not change, he saw a need for the salvation of society as well. The pragmatic test of one's life in Christ was a valid result, not a set of creeds or standards.¹⁰¹ He did maintain his concept of a personal experience with Christ throughout, although he objected to the emotional evangelistic methods of his day.

Professor Vedder's *bouleverse-*

⁹⁸Vedder, "My Teaching About the Atonement," *The Baptist*, I (November 20, 1920), 1458.

⁹⁹*Ibid.*, pp. 1458, 1471.

¹⁰⁰Vedder, "The Gospel and Our Social Problems," *The Examiner*, XCI (March 6, 1913), 299-301.

¹⁰¹Vedder, *The Fundamentals*, p. 108.

⁹⁶Walter Rauschenbusch, "Professor Vedder's New Book on Socialism," *The Standard*, LIX (June 15, 1912), 1276.

⁹⁷*Ibid.*

ment occurred in a time of world "turning over." World War I was beginning and the theological liberalism of the late nineteenth and early twentieth century created no small stir among most Protestant groups. In any other age he might have been less noticed or better tolerated. But the battle cry of "heresy" was beginning to sound in Baptist circles and the "little man" at Crozer was suspect. Others began to notice the change and made increasingly caustic references to it. Curtis Lee Laws, editor of *The Watchman-Examiner*, for example, wrote a somewhat favorable review of Vedder's (1914) book on the German Reformation. He mentioned Vedder's "later developments" and declared that:

All of Professor Vedder's shortcomings as a historian, however, are due to his viewpoint, to his effort to put emphasis on the social and economic side of the Reformation, and to his seeming desire to shatter many popular idols.¹⁰²

In the same paper, Vedder himself later seemed to verify the charge of shattering "idols" of baptism, the trinitarian formula, etc. Then he called other Baptists to follow his *bouleversement*:

If Baptists will think the matter over, they will see that some things that our fathers asserted in good faith, some things that we ourselves said in good faith a few years ago, we cannot go on saying without giving others occasion to retort, that our reckless assertions are the language of either ignorance or dishonesty.¹⁰³

Controversy soon came, and prevailed most of the remainder of his life.

C. HIS CONTROVERSIES

Winthrop Hudson portrays the growing theological liberalism and social gospel movement as reaching its peak around 1920 when the reaction to it formalized into the "Fundamentalist" movement. The term itself was coined and proclaimed by none other than Curtis Lee Laws, editor of *The Watchman-Examiner* and a Crozer alumnus and trustee. Although there was more than theology involved in this crisis, theological ideas were the battle ground. Attacking every major Protestant denomination as a power group, the Fundamentalists sought to gain control by "smear" tactics as well as political moves.¹⁰⁴ Since their standard of orthodoxy was a biblical literalism with very conservative interpretations, any school or scholar who was far from the standard was considered dangerous. Thus Crozer, and especially Dr. Vedder, came under immediate fire.

Vedder's published liberal writings and fame established him as an excellent target. As early as 1912 he had been attacked in the *Texas Baptist Standard* by the editor, J. B. Gambrell, for his "German" speculation over the supposed differences between Paul

¹⁰²Curtis Lee Laws, "A New History of the Reformation," *The Watchman-Examiner*, II (August 27, 1914), 1134.

¹⁰³Vedder, "No One Will Dispute," *The Watchman-Examiner*, VI (January 10, 1918), 13-44.

¹⁰⁴Winthrop Hudson, *American Protestantism* (Chicago: The University of Chicago Press, 1964), pp. 144-49.

and Christ.¹⁰⁵ A few others responded to the editorials by striking at Vedder's integrity. One example is entitled, "Blasting at the Rock of Ages," which says, in part:

You have left nothing to say in the completeness with which you have disarmed the daughty knight of German speculation and skepticism, who, behind his good Baptist visor and from the supposed security of a Baptist theological seminary, strikes at the very foundations of everything for which Baptists stand. . . . It is unworthy of any honest man to receive pay from people for trying to undo their work . . . there was a time when his name carried influence. He can blame only himself for allowing the tide of speculative criticism to sweep him off his feet and put him out of business as far as Baptists are concerned. Let him go on with his Socialism. That, too, will pass. Meantime, Professor Vedder has read himself out of the councils of Baptists.¹⁰⁶

The state and denominational papers were relatively quiet for a few years after these initial blasts at Vedder's new ideas. The increasing tension became obvious in 1917, however, when the editor of the *Western Recorder* attacked not only Vedder but also *The Watchman-Examiner* for its silence. In an editorial, J. W. Porter called Vedder a "false prophet" and reiterated the earlier question of integrity. He stated:

The really unaccountable feature of this fiasco is, how he can with a good conscience, retain his chair in a Baptist

Seminary, when, according to his own admission, Baptists are fundamentally wrong.¹⁰⁷

Porter sought a rebuttal for his attack and said that, "We may add that these columns are wide open for a defense of his dastardly attempt to destroy the denomination that has given his food and shelter all the days of his life."¹⁰⁸

The difference between a burning and an explosion is only one of degree and time. By the 1920's the slower burning of the issues came into the full order of an explosion. The opening campaign of the Fundamentalists began in 1920 with the broad publication in denominational papers of "Baptist Fundamentals." Debates began in the press and Vedder was in the midst of them. In a 1920 issue of *The Baptist* he tried to answer a charge of J. C. Massee by saying that he agreed with the "fundamentals" and only stated them differently. He saw the issue as a greater one and stated it clearly:

The practical question is: Has the Baptist denomination room for both Dr. Massee and myself? Or, to make the issue less personal: Is there room in our Baptist brotherhood for two types of Baptists: the "conservatives," who strongly prefer the older and traditional forms of stating these fundamentals; and the "liberals," who prefer methods of statement that seem more in accord with current modes of thought and to take more account of the progress made in scientific study of the Bible?¹⁰⁹

Rejecting the challenge for "liberals" to leave the Baptist denomi-

¹⁰⁵J. B. Gambrell, "Jesus Christ, the Apostle Paul and Prof. Vedder," *Baptist Standard*, XXIV (December 4, 1912), 1, 23, "Professor Vedder on the Preaching We Need," *Ibid.*, 1, 13.

¹⁰⁶S. M. Provence, "Blasting at the Rock of Ages," *Baptist Standard*, XXIV (December 11, 1912), 7.

¹⁰⁷J. W. Porter, "False Prophets Shall Arise," *Western Recorder*, XCII (August 23, 1917), 8.

¹⁰⁸*Ibid.*

¹⁰⁹Vedder, "Must We Go—Where?," *The Baptist*, I (October 23, 1920), 1329.

nation, Vedder reminded opponents that he had some claim to be heard:

I have been a Baptist for more than fifty years, and I hope I am not guilty of immodest boasting when I say that I have done my bit in making Baptist principles better known and more widely accepted, and in leading our people to take a more intelligent pride in our honorable history.¹¹⁰

He confessed that the cry of "heretic" had prompted him to reread all of his work and he discovered that he was surprised to see that he was far more orthodox than expected. But Vedder closed the article in a spirit not exactly reconciling. Referring to God's sending hornets to drive out the Amorites, he sees a parallel and threatens the conservatives:

I have understood . . . that it is this hornet policy which commends itself to the "conservatives," and their expectation is to make it so uncomfortable for "liberals" that the latter will "depart in peace." I would not seriously advise an undue use of that method. It might turn out that others can sting if they are sufficiently provoked.¹¹¹

Again, J. W. Porter entered the scene, using barbs of his own. Referring to the charges of heresy made by a pastor in Chester, he demanded the resignation of Vedder.¹¹² Vedder responded by publishing an article explaining his teaching on the Bible. He claimed the same orthodoxy of A. H. Strong in an *argumentum ad verecundiam*. Claiming Strong's progressive revelation, he cites several authoritative reasons, in-

cluding his own faith in God to prove his belief in the Word.¹¹³ That article was followed by the above-mentioned article on the atonement.¹¹⁴

By early 1921 the seminary and its ministry were implicated as J. F. Love of Richmond, Virginia, launched a vigorous attack on Vedder in the *Religious Herald*. He said:

Dr. Vedder is a professor in Crozer Theological Seminary, a school that has had and still has honored and beloved men in its faculty and among its alumni. I affirm that it is a dangerous course for a young man to put himself under the tutelage of anyone who makes such denial of fundamental evangelical truth as Dr. Vedder makes, and I believe that God makes it the duty of Christian men . . . to warn young preachers against his classes.¹¹⁵

Vedder's colleague, Edward B. Pollard, came to his defense as well as that of the seminary. Blaming much of the trouble on the rigid premillennialism and literalism, he tried to play down the controversy.¹¹⁶ Dr. Love quickly responded, renewing his charges, saying, in part:

I regret that, even in loyalty to an associate and the institution with which he is associated, he should come to the defense of things so subversive of the Gospel of Christ. . . . Nevertheless, Crozer Seminary has become a dangerous stopping place for a young man be-

¹¹⁰*Ibid.*

¹¹¹*Ibid.*

¹¹²J. W. Porter, editorial, *Western Recorder*, XCV (June 17, 1920), 9.

¹¹³Vedder, "What I Teach About the Bible," *The Baptist*, I (October 30, 1920), 1357-1358.

¹¹⁴Cf. *supra*, p. 115.

¹¹⁵J. F. Love, "Dr. Vedder on the Atonement," *Religious Herald*, XCIV (February 17, 1921), 5.

¹¹⁶Edward B. Pollard, "Why All This Ado?" *Religious Herald*, XCIV (April 14, 1921), 4.

tween his call to the ministry and his entrance upon his life work.¹¹⁷

Again Pollard responded, calling the attacks unfair and citing personal research into graduates' testimonies as proof of Professor Vedder's orthodoxy. He then counterattacked against the critics:

I may add that it should be regarded as a serious thing for a Christian leader to say or do anything calculated to destroy another Christian leader's influence or tending to impair the usefulness of a Christian institution which for two generations has been sending into the harvest field at home and abroad able and consecrated ministers of Jesus Christ, who stand second to one in a practical efficiency and fidelity to the truth. . . .¹¹⁸

In 1922 Vedder came forth with his heaviest "sting" in the form of a book attacking the Fundamentalists on scriptural and historical grounds. In the lengthy prolegomena he struck out at the "absurdity," "colossal impudence," and "lying exegetics" of the premillennarians.¹¹⁹ He gave the book an ironic title, in light of the controversy: *The Fundamentals of Christianity*. The reviews and responses to his work were caustic and the seminary was asked to fire him. But Vedder entered a period of relative silence until the struggle took a new turn in 1925.

Robert A. Macoskey, current

church history professor at Crozer, made a recent study of Vedder and opened another interesting chapter to the controversy.¹²⁰ He notes that when the Fundamentalists were unable to purify the colleges and seminaries, they decided to establish their own to bring the "truth."¹²¹ The beginning of Eastern Baptist Seminary only ten miles away was part of that struggle for orthodoxy. Macoskey republished facsimiles of several letters about how much the controversy over Vedder was involved. Frank W. Padelford, executive secretary of the Board of Education for the Convention wrote President Evans of Crozer about a possible compromise in the proposed new seminary. He had met with some of the dissidents and now hoped to bring "an adjustment so that if possible we might prevent the establishment of this other institution."¹²² He said of the meeting:

They said to me that if certain adjustments had been made at Crozer a year or two ago, there would have been no disposition on their part to establish this new institution now. We did not go into details as to what these adjustments might have been, but it was evident that their first grievance lay in the attitude of Dr. Vedder. . . .¹²³

Padelford apologetically proposed:

For Dr. Vedder voluntarily to present

¹¹⁷J. F. Love, "Why All This Ado—A Reply," *Religious Herald*, XCIV (May 5, 1929), 6-7.

¹¹⁸Edward B. Pollard, "As to Dr. Love's Article," *Religious Herald*, XCIV (May 26, 1929), 14.

¹¹⁹Vedder, *The Fundamentals*, pp. ix-xiii.

¹²⁰Macoskey, *op. cit.*; and Macoskey, "Henry C. Vedder: Historian Ahead of His Hour" (Part II), *The Voice*, LX (April 1968), 3-7, 15-23.

¹²¹Macoskey, *ibid.* (II), 16.

¹²²Frank W. Padelford (Letter to Milton G. Evans dated April 20, 1925), reproduced in Macoskey, *ibid.* (II), 17.

¹²³Macoskey, *ibid.*

his resignation and thus relieve the situation in Pennsylvania . . . for the sake of the institution and out of his desire to bring about such an adjustment as would prevent the establishment of a new institution. Of course I do not know but that the thing has gone too far now, but on the other hand these men made a good deal of that phase of the situation and stated very plainly that if it had not been the apparent determination of Crozer to continue a man so obnoxious to them, they would not be planning this new institution.¹²⁴

He suggested that they persuade Vedder to resign if assurances were granted that the new school would not go forward. Unfortunately, no compromise was now possible and the die was cast. The remainder of the story is history, with some mystery. Although no denominational approval was given, the widespread literature of the new school went out on official stationery. A doctrinal basis was drawn up and required signing by every teacher. Other letters *implied* denominational support in order to get church financial support.¹²⁵ The transfer of retired Crozer Professor Taylor to Eastern was capitalized upon when an Eastern public relations release said of him,

He closed his work in that institution some six years ago, and now heads our Old Testament Department. You will understand by this that Dr. Taylor knows when a student body measures up to high standards.¹²⁶

In 1926, the year after Eastern was founded, seventy-four-year-old Professor Henry C. Vedder retired. The trustees marked his

retirement with a moving tribute to his thirty-two-year service to Crozer. He continued at Crozer an extra year until a successor was found, then spent two more years preparing his lecture notes and other materials for the library. After that he went to work for the *Chester Times* for six years, becoming involved in civic affairs and public issues.¹²⁷ He died on October 13, 1935, four months short of his eighty-third birthday. The announcements were simple with little comment. Even his "own" former paper, *The Watchman-Examiner*, hid the brief notice in the back pages and told nothing of his life. The only comment beyond the fact of his death and Crozer position was "Dr. Vedder's death will be mourned by a host of friends."¹²⁸ Thus he retired and died a controversial Baptist historian, in praise and in neglect.

IV. AN EVALUATION OF VEDDER

This writer would agree with Robert Hanley that Vedder changed from a "conservative evangelical" to an "evangelical

¹²⁴*Ibid.*

¹²⁵*Ibid.*, pp. 17-19.

¹²⁶*Ibid.*, p. 20, citing Eastern Seminary Public Relations Release.

¹²⁷*Ibid.*, p. 21.

¹²⁸*The Watchman-Examiner*, XXIII (October 17, 1935), 1141.

liberal," holding to his pietistic backgrounds, yet keeping his mind open to new ideas.¹²⁹ As Macoskey says, Vedder was a transitional person in a transitional era.¹³⁰ His educational work was far ahead of his day and his enthusiasm was applied to most tasks. His critics pushed him further into extremes, which often happens in times of controversy.

Macoskey has assessed well Vedder's Christian commitment. His evaluation deserves a partial quotation:

His inheritance of Pietism was equal to that of all his antagonists, but his vision for the necessity of change was superior to most. He was not iconoclastic merely for the sake of appeasing base appetite for destruction, but rather for the sake of clearing the way for a better, more meaningful expression of the faith. . . . Briefly stated, his commitment was deep, his vision clear, but his solution inadequate.¹³¹

Henry Clay Vedder was fifty years ahead of his time. His 1913 address on the "New Church History," his subsequent writings and involvement in ecumenism, as well as several other disciplines, rings more of 1963 than its actual date. Calling on the other disciplines and speaking to them, and especially to theology in its application, is almost prophetic of the current emphases of Church History.¹³² However, he was out of phase with his times, as prophets often are, and was caught in the struggle for synchronization. Much remains to be uncovered about the actual influence of this man.

¹²⁹Hanley, *op. cit.*, p. 155.

¹³⁰Macoskey, *op. cit.* (II), 22.

¹³¹*Ibid.*, 23.

¹³²See Daniel Holcomb, "The New Church History: The Quest of a Dialogic Approach in American Protestantism Since 1945" (unpublished doctoral dissertation, The Southern Baptist Theological Seminary, Louisville, 1968), pp. 11-13.

Sermon Suggestions

WALTER L. MOORE

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The First Mile

Matthew 5:41

In Jesus' day Palestine was under Roman rule, which was not always cruel but was bitterly resented. Rome did not let the Jews forget who was master. A

Roman soldier might at any time impress a passing Jew to carry his pack. To avoid abuses the requirement was limited to one mile, but it galled a proud Jew to have to carry the burden of a hated Roman. He obeyed only because he had to.

Jesus did not hesitate to give

definite instructions for any situation. What would he say about complying with such an order as this? His answer was shocking: "If anyone forces you to go one mile, go with him two miles."

He was saying, "Go beyond what you have to do. Help the man willingly." This is the heart of the Christian philosophy, going the second mile, serving beyond the limits of required duty.

But one does not go the second mile until he has gone the first. Let us not belittle the first mile of simple duty.

I. Going the First Mile May Be Harder.

1. It is easier to do what you freely choose to do than what you have to do.
2. It is harder to get started than to keep going, once started.
 - (1) Hardest for the first-century Jew.
 - (2) True of the Christian life. To straighten up one's life may be harder than later acts of service.
3. It is easier to do what is applauded than what is taken for granted.
 - (1) All can see the outstanding missionary, social worker, or minister.
 - (2) Few notice the decent, law-abiding, and hard-working citizen. He simply does his daily duty, and expects no praise.

II. There Is Temptation to Skip the First Mile to Go On to the Second.

1. Some make voluntary sacrifices, while neglecting daily duties.
2. A family may give liberally to the church, but not pay their debts.
3. A woman may devote time to the church or social work, and neglect her family.
4. A young person may volunteer for foreign mission service to get away from problems brought on by undisciplined living.

III. People Are Needed Who Forget the Second Mile Until They Travel the First.

1. In the home. The second mile of sacrifice is needed, but the first mile of duty comes first.
2. In daily work. Pride in workmanship, honesty in dealings, fairness to employees and employer—these are becoming to a Christian.
3. In common morality. If adultery and lying and stealing were left off, communities would improve. We need to love our enemy, but man has not learned to love his neighbor.

IV. God Blesses First-Mile Discipleship.

1. Second-mile living is demanding, but so is first-mile discipleship.
2. We sometimes imply that God blesses only in the extra mile.
3. But God blesses the first-milers.
 - (1) Gives strength for daily tasks.

- (2) Approves routine faithfulness.
- (3) Lends his companionship to the humble, faithful first-miler.

We must not make the mistake of looking for Christ only when doing sacrificial religious acts.

Jesus was a carpenter before he began his ministry. He knew about the first mile of working in a carpenter shop.

Facing Life Unafraid

**Exodus 14:13; Numbers 13:30;
14:24**

Mary McLeod Bethune once said: "In each experience of my life, I have had to step out of one little space of the known light, into a larger area of darkness. . . . As soon as that light has felt familiar then the call has always come to step out into new darkness." God is forever calling us onward.

I. Sometimes We Face Life's Stern Compulsions.

1. Israel was hemmed in between the armies of Pharaoh and the sea. There was no way out and no way back.
2. They cried out and blamed God.
3. God opened a way they had not expected, and they went through.
4. We come to times when we can't go on, but we must go on. Parents may be taken from us; a life companion lost; a fortune, health, or abilities removed.

5. We can only go forward as God opens the way.

II. Life Sometimes Presents Challenging Opportunities.

1. Israel came to Kadesh-barnea. Spies explored the land. All reported a good land; but some said, "We dare not enter," while others said, "We are able to conquer."

2. The decision was all-important.

- (1) This was the purpose of their pilgrimage.

- (2) They had information to decide.

- (3) There would be no second chance for them.

3. Many of us have faced Kadesh-barnea. Educational, professional, and business opportunities have been lost. A call to the ministry refused. The wooing of the Spirit to Christianity.

Churches sometimes face opportunities and turn back into the desert and long for the past.

4. Kadesh-barnea decisions are never light.

- (1) The warlike giants were there.

- (2) There was division among the Hebrews.

- (3) They had to forget Egypt and stop wandering in the desert.

5. Men of courage were ready to go in.

- (1) The one resource faith in God.

- (2) Completely identified with their people. No thought of going on alone.

6. Coward counsel prevailed.

(1) They did not know how to measure a man. Caleb was a giant, not the Anakim.

(2) Nor how to survey a city. Only cities kept by God are safe.

(3) They knew not that God lives.

(4) They forgot that one doesn't choose whether to die or not: only where and for what.

III. Life Always Holds Out Continuing Promise.

1. None over forty to enter. Not an arbitrary age, but a generation that longed for slavery of past.

2. A new generation to be raised up.

3. Our youth being raised up. (1) Asking penetrating questions.

(2) Giving some foolish answers.

(3) But facing forward, not back.

(4) They are wandering in a desert.

4. They did enter Canaan.

(1) Israel, not God, had failed.

(2) A new generation came to Jericho.

(3) Caleb and Joshua, older men, with young hearts, went in with them.

God give us vision to see and courage to enter his Promised Land.

Open Doors and Adversaries

1 Corinthians 16:8-9

In Ephesus Paul had great success followed by violent opposition (Acts 19). He might have been expected to get away as fast as possible. Instead, he wrote to friends at Corinth that he would stay in Ephesus, for two reasons: the open doors and the adversaries.

I. There Were Open Doors of Opportunity.

1. The people were there.

(1) A large city.

(2) Influential as province capital.

(3) Crossroads of sea and land travel routes.

(4) Mecca for pilgrims, tourists.

(5) Paul always went to the people.

2. Paul was there.

(1) A dedicated Christian. Church without dedicated people finds no open doors for the gospel.

(2) Man of moral courage. Ready to face blood-thirsty mob. Moral cowards see no open doors for ministry.

(3) Preacher of the gospel.

(4) Soul-winner (Acts 20: 31; Phil. 1:12)

3. Dividing walls broken down.

(1) Segregated synagogue won no converts. Opposed inviting Gentiles.

- (2) At Tyrannus' hall all came.
- (3) Later Paul reminded them of gospel breaking down walls (Eph. 2:13-14).
- (4) New Testament evangelism not limited by social divisions.
- 4. Converts radically changed.
 - (1) New converts as soul-winners.
 - (2) Changed lives demonstrate power of the gospel.
 - (3) Unchanged converts discredit Christian witness.
 - (4) Doors open for Christian witness when people see difference in lives.

II. There Were Adversaries.

- 1. Factors that opened doors raised up adversaries.
 - (1) No one fights a dead church.
 - (2) Preachers who preach to please hearers have no enemies.
 - (3) Christians living like pagan neighbors offend no one.
 - (4) Those who win no souls disturb nobody.
 - (5) To avoid enemy fire soldiers melt into the scenery.
 - (6) Church has adversaries, not for doing wrong things, but for doing right.
- 2. They violated ancient taboos.
 - (1) Jesus came to a divided world to reconcile men

- to God and each other.
- (2) Paul insisted on breaking down religious, national, and racial divisions.

- (3) Religious people fought him.
- 3. Religion interfered with business.
 - (1) Silver craftsmen getting rich.
 - (2) Christians bought no shrines.
 - (3) Greed clothed itself in concern for religion.
 - (4) Pocketbook nerve is sensitive.
 - (5) Church members resent demands of stewardship.
 - (6) Business offended by Christ's teaching about wealth.

- 4. Immorality was embarrassed.

- (1) Orgiastic rituals at temple of Artemis.
- (2) Paul's stand for decency.
- (3) Promiscuity has no use for Puritan moral standards.

III. Combination of Open Doors and Adversaries Challenged Paul.

- 1. Always looked for opportunities.
- 2. Constantly hurrying to where problems arose.
- 3. Christian ministry and church work at best where both are found.
- 4. Present-day conditions are ideal for Christian witness. Never was there greater need, and never more obstacles.

What a Prisoner Needs

2 Timothy 4:9-18

A man marooned on a remote island might wish for many things—a knife, an ax, a gun, a boat-building kit, food, companionship.

So a prisoner has wants and needs. Jesus thought about prisoners (Matt. 25:36,39-40). His followers were often in prison. Second Timothy was written from a prison. It reflects Paul's serene trust in God and his concern for his friends. It also asks for some things. What did he need? He says:

I. "I Need Friends."

1. He had been harmed by the opposition of enemies.

- (1) Alexander opposed his message.

- (2) Paul wanted no vengeance, but left that to the Lord.

- (3) There are enemies of the gospel today, some within and some without the church.

2. He was hurt by the defection of timid friends.

- (1) Demetrius a former companion.

- (2) Loved ease and safety more than he loved Christ and his cause.

- (3) Many prefer to be prosperous men of the world rather than true to Christ.

3. Discouraged by absence of neglectful friends.

- (1) He knew the whereabouts of some. Titus, in Dalmatia; Crescens,

in Galatia.

- (2) Others just were not there.

- (3) Some might have come if they had known how he missed them.

4. He was lonely for friends whom duty called elsewhere. He had sent Tychicus to Ephesus. Still he missed him.

5. He treasured a faithful friend: "Luke is with me." In spite of hardship, danger, and the defection of others, Luke stood by. Such a friend is not forgotten.

6. One friend was closer: "The Lord stood by me and gave me strength."

7. He wanted other friends to come: "Come to me soon, Timothy, and bring Mark."

II. "I Need My Overcoat."

1. A heavy cloak to protect from cold and rain by day, a blanket at night.

2. Jesus was concerned for the comfort and health of men's bodies.

3. If we are to minister to the imprisoned of the world, we must remember their physical needs.

III. "I Need My Books."

1. Probably including Scripture portions, and possibly sayings of Jesus.

2. When the body is in prison, the mind needs release that books can give.

3. Most damaging prisons not of stone. Men are held in prisons of ignorance, superstition, prejudice, and sin, and need the light

that books can bring.

IV. "I Need Release."

1. Paul was confident that the Lord was about to give him release.
2. Jesus saw his mission as releasing prisoners: "He has sent me to proclaim release to the captives . . . to set at liberty those who are oppressed."
3. There are prison walls that narrow all our lives. He sets men free from blindness and sin and prejudice.
4. The experience of liberation in Christ is real, not just an article of faith.
5. The mission of the church is to the imprisoned.
 - (1) To change oppressing circumstances.
 - (2) To strike off the inner shackles.
6. The church is to supply that which the prisoner needs and longs for.
 - (1) Friends.
 - (2) Overcoats.
 - (3) Enlightenment for the mind which comes from books.
 - (4) The gospel which sets men free.

Everlasting Joy

Isaiah 61:7

It is often assumed that religion is essentially a solemn thing, and that to laugh is worldly, if not sinful. Anything that is any fun is either illegal, immoral, or fattening.

Yet a note of joy is constantly sounded in the Bible. Billy Sunday well said: "If you have no joy in your religion, there's a leak in your Christianity somewhere."

I. The Heavenly Father Wills Joy for His Children.

1. Not always easy to believe.
2. The psalmists sang of joy.
3. Prophets predicted joyous times.
4. Coming of Jesus announced with joy.
 - (1) Angel told Zechariah that John would be a herald of joy (Luke 1:14).
 - (2) When Elizabeth met Mary, both great with child, they spoke of joy (Luke 1:44).
 - (3) Angels announced to the shepherds good news of joy (Luke 2:10).
 - (4) The Magi rejoiced when they saw the star of Bethlehem (Matt. 2:10).
5. Jesus taught about joy, and prayed that his disciples might have his joy.
6. Paul declared that joy is the will of God for believers (1 Thess. 5:16-18).

II. The Christian Life Is a Joyous Way.

1. Entering the kingdom brings joy.
 - (1) Discovering life's greatest treasure (Matt. 13:44-45).
 - (2) Relief from the burden of guilt (Psalm 32:1).
 - (3) Reconciliation with the heavenly Father (Luke 15:24).

- (4) Receiving free gift of eternal life (Rom. 6:23).
2. Practicing Christianity brings joy.
 - (1) Loving, trustful relationship with our Maker brings sense of doing that for which we were created.
 - (2) Serving our fellowmen. Wilfred Grenfell: "Real joy comes not from ease or riches or from the praise of men, but from doing something worth while."
 - (3) Giving expression to the love with which Christ fills our hearts.
3. Joy is a Christian duty.
 - (1) Frequently commanded (Phil. 3:1; 4:4; 1 Thess. 5:16; and many others).
 - (2) A joyless Christian is living beneath his privileges.
 - (3) Gloomy Christians win no converts to their Savior.

III. The Christian Is in the World to Increase the Joy of Others.

1. Jesus saw this as his mission (Luke 4:18-21).
2. His followers are to seek out those who have least joy: The poor, the captives, the blind, the oppressed. Jesus was always seeking those who needed him most.
3. We are to bring joy by meeting simple, personal needs (Matt. 25:34-40).
4. God's people are to improve living conditions in

their nation (Isa. 61:4).

5. International relations to be improved.
6. The people of God to take their rightful place.
 - (1) Israel, formerly distrusted and maligned by her neighbors, would become recognized as servant and minister of God.
 - (2) The Christian church, which has been too much concerned only for itself, and often showing forth little of the Spirit of God, must become servant of all and witness to the love of God (Isa. 61:6).

"It is a comely fashion to be glad,—Joy is the grace we say to God."

Book Reviews

(Any book in this group may be secured through a book store or church library.)

LITERATURE

A Reader's Guide to Religious Literature

Beatrice Batson (29m), \$3.95

Here is a ready guide for both student and layman who want to see how various writers within the Christian tradition are related to one another and to their times. Along with a brief section on each writer's life, Dr. Batson summarizes also the content and meaning of the best-known works of each one. The book is organized chronologically from a chapter on the Middle Ages and Renaissance to a fifth chapter on the twentieth century. Since the whole survey is offered in only 168 pages, it is quite condensed; Milton gets 24 pages (perhaps the writer's favorite), Cowper gets 8, and Browning 7. In the first chapter she gives Augustine nearly 8 pages and Dante, 8. An excellent handbook.—W. J. Fallis, Baptist Sunday School Board.

Limericks—Lay and Clerical

Casey Renn (5k), \$2.50

If you like the writings of Ogden Nash, you'll love Casey Renn's little classic. *Limericks—Lay and Clerical* is the first collection of limericks devoted exclusively to the religious spectrum. In the short span of fifty-five pages Casey Renn sketches the gamut of religious life in this classic verse form that is cherished wherever the English language is spoken.

The reader will find himself laughing aloud as he thumbs through this epic. A prime example of Renn's cleverness is seen in the following limerick:

A church with large funds to invest
Thought a factory for girdles was best.
So the newspaper pages
Proclaimed, "Rock of Ages

On a firm foundation will rest."
J. Larry Yarbrough, pastor.

CHURCH HISTORY

Strangers and Exiles

Frederick A. Norwood (1a), \$25.00

The author's interest in his subject stems from a project to relocate German scholars in the thirties, and a doctoral dissertation on the impact of Dutch refugees on the English economy. This work, prepared under the guidance of Roland Bainton, covers refugees from the Exodus to the present century. The approach is psychological and emphasis is on Christian refugees. Volume I covers to the end of the seventeenth century, with a preview of the eighteenth. Part I has chapters on "Roots in the Old Testament," "Roots in the New Testament," "From Persecuted to Persecutor," "Ancient Christian Refugees," "The Jewish Diaspora to 1492," "The Medieval Christian Refugees," and "The Medieval Church and Inquisition." It is titled *From Pharaoh to Torquemada*.

Part II, *From Worms to Versailles*, has chapters on "Religious Liberty in the Reformation," "Wars of Religion," "Protestant Refugees in 16th-Century England," "The Strangers' 'Model Churches' in 16th-Century England," "The Reformed on the Continent," "The Marian Exiles," "Reformation Refugees and European Society," "Roman Catholics, Radical Reformers, Denominationalism and Religious Liberty," and "Oppression and Enlightenment," followed by "The Wesleyan Synthesis."

The book is factual, objective, and encyclopedic in coverage. It offers an inexhaustible mine to those interested in man's struggle against bigotry and oppression everywhere.—B. F. Smith, college professor.

COUNSELING

Counseling the Childless Couple

William T. Bassett (48f), \$1.50

The reprint in the *Successful Pastoral Counseling Series* of the 1963 Prentice Hall edition is an excellent source book for pastor and teacher. Mr. Bassett has used his wide experience in clinical training in helping with a limited but real problem—counseling the childless couples.

He is thorough in his discussion of the physical and psychological problems involved. He treats all aspects of the problem.

Appendixes to the book are very valuable and the chapter "Adoption" is the best short Christian treatise on this subject I have seen.

A very good book—inexpensive, too!—*Franklin D. Conley, college director of activities.*

Meet Me at the Door

Ernest Gordon (9h), \$4.95

Revealing, penetrating, and still down-to-earth. The author tells it like it is on his campus. He pulls no punches and asks that none be pulled from him. Every person in any way connected with college life should read the book—parent, student, teacher, and most of all those who counsel with students.

The author is not traditional in his approach nor "denominationally hedged" by his answers.

I like the book and recommend it.—*Herbert Gabhart, college president.*

Youth, World, and Church

Sara Little (5k), \$1.95

A new understanding of the church's youth ministry has come to the fore during the past few years. It stresses the need to recognize teen-agers as full members of the Christian fellowship, as young laity within

the church. It emphasizes the importance of their being involved in the church's mission, along with the importance of nurturing them in that role.

Sara Little explains this concept in *Youth, World, and Church*. The church, she says, is entrusted with a mission to the world. Young people live in this world and they must engage in mission, a mission in which they need the support of the church.

The author combines theory with practical guidance for those with youth responsibilities—ministers, parents, church officers, teachers, youth advisers. The experiences can be of value to the local church in analyzing the strong and weak points of its youth ministry.

This book, using the most modern educational concepts, is presented as follows:

1. The Ministry of Reconciliation
2. Involvement in Mission
3. Equipping Young Laity
4. A Perspective: Receiving and Responding to the Gospel.

As an adult begins to move into the book, he will see possibilities, will want to engage in some new enterprises with new understanding—and work with youth with unfailing effectiveness in a varied program.
—*Mrs. E. L. Smothers, school psychologist.*

The Power to Bless

Myron C. Madden (1a), \$3.50

Through illustration and case material, Dr. Madden relates dynamic psychology to Christian theology in order to increase understanding of major factors in personality development and to show how to help overcome some of the deeply charged negative forces—what he calls "curse." The author believes the counselor must be able to speak with assurance of God's loving acceptance and forgiveness, and thus reach the depths of repressed sins buried deeply in childhood past. Only through this process can one be delivered from curse (rejection) to blessing (acceptance).

The author discusses such factors as grief, personal and professional encounter, communication through care and trust, and blessing as healing.

With an informal style and a deep understanding of the art of personal care, the author projects his belief that the "work of bringing men to healing and wholeness can be greatly helped by the good word of God's acceptance coming from a trusted man of faith."

The reviewer is of the opinion that pastors, teachers/leaders of youth and adults would find this book a most valuable aid in counseling.—Mrs. E. L. Smothers, *school psychologist*.

College Education and the Campus Revolution

John E. Cantelon (8w), \$2.65

In eight chapters the author views various aspects of the times, education and its goals, surveys the immediate needs, and shows the college to be inadequate for meeting these needs.

Cantelon sees the coming revolution of a Marxist variety and thinks that the churches could act now to secure their colleges and reform the whole curriculum. He quotes freely from a dozen or more well-known authorities who are acquainted with needs in our world. Not a radical, but alert, he makes proposals that are worth noting.

I commend its reading.—R. Lee Gallman, *professor*.

The Drug Dilemma

**Sidney Cohen (6m), \$2.95, paper;
\$4.95, cloth**

The book is designed for those who teach and counsel students. Likewise, parents will find relevant information about drug abuse here. The student is not to be excluded from the content of the book and its text.

It is regrettable that "mind-altering" drugs occupy a prominent place in the interests of some students today. Closing one's mind to the reality of the fact does not erase the dilemma. Leaders owe it to themselves as well as to youth to be informed and concerned about the use of

drugs today. The "Drug Glossary" and the "Chart Summary of Drug Effects" in the back of the book are most usable and helpful.

The question of WHAT is the answer gives a Christian leader or parent a wonderful opportunity to point to Christ, the Way, the Truth, and the Life.—Doris DeVault, *Woman's Missionary Union*.

CURRENT ISSUES

Christ, Communism, and the Clock

G. Ray Jordan (45w), \$1.50

This is a paperback reprint of a 1963 book by the popular Methodist preacher and professor, G. Ray Jordan. Many references to current events are quite out of date because of the significant events of the past seven years.

There are many today who share Jordan's pessimism about the future, who see in communism *the* chief threat to the continued existence of Christianity. While recognizing the very serious problems posed by communism, this reviewer has greater confidence in the prevailing power of Christ and his church against all foes.

The book is divided into three main sections entitled Despair, Deliverance, and Direction. The first section paints a dark picture of the present world conditions. The author quotes frequently from prominent leaders he has encountered in his travels about the world. He concludes that the Communists are generally more diligent and dedicated than most Christians. He is accurate and effective in presenting Christ and his plan for mankind as the only effective alternative to the faltering promises of all false religions and political ideologies. Dr. Jordan makes an appeal for greater commitment on the part of Christians to counteract and overcome the challenge of communism. Frequent illustrations give the book readability and popular appeal.—Allen W. Graves, *seminary dean, school of religious education*.

Creative Churchmanship

Donald W. Bartow (33w), \$4.95

Drawing from his twenty years of pastoral experience, this Ohio Presbyterian minister offers programs and techniques for enriching the life and work of town and suburban churches. Unfortunately, the first fifty pages are preoccupied with "paper work": forms for information, records for church attendance, forms for weddings, funerals, visiting the sick, etc. To be sure, this kind of information can be helpful; much of it is essential. But the "creative" part of the book appears in chapter 6—much more than half the book.

In it the author discusses different kinds of church gatherings that can provide growth experience for individual members and strength for the whole fellowship: interest study groups, counseling, retreats, regional conferences on the spiritual life, annual church meetings, and the healing service. Although more traditional in language and concepts, this book would supplement books by Raines, Casteel, and others on church renewal.—W. J. Fallis, *Baptist Sunday School Board*.

Pastoral Care Come of Age

William E. Hulme (1a), \$4.50

This book is a helpful reference for pastors, counselors, and sociologists. It is written for present and future studies in the corporate dimension of human development. Emphasis is placed on the re-emergence of God-language with guidelines for its use in pastoral conversation.

The author discusses the search for a more effective ministry in relation to guilt and responsibility. Of interest too, is his discussion of why, where, and how one should pray aloud in pastoral conversation.

Dr. Hulme's book is destined to offer a stimulating contribution to students in pastoral care.—Ralph E. Lattimore, *pastor*.

Unyoung, Uncolored, Unpoor

Colin Morris (1a), \$1.75

The author bases his book upon the question, "Can a Christian take up guns and sticks against his fellowman?" Throughout, he explains that a Christian—whether in Mr. Morris' tense Rhodesia or elsewhere—not only can, but *must*, fight for a world in which the young, the colored, and the poor are not oppressed by the unyoung, the uncolored, and the unpoor—the Establishment.

Mr. Morris strongly asserts, and attempts to prove, that Jesus was a revolutionary and would certainly approve the methods used today to uproot a decadent Western society. These violent methods he believes will surely intensify in the next decade.

Unyoung, Uncolored, Unpoor is provocative, challenging, sometimes shocking. However, a book of this kind may be quite salutary; it may shock the middle-aged, white, well-to-do Christian out of his complacency.

The style is clear, sometimes stimulating, sometimes abrasive.—Virginia M. Chaney, *professor*.

GENERAL

Pat and Roald

Barry Farrell (3r), \$6.95

Actress Patricia Neal was hospitalized with a severe stroke in 1965. Although the chances for a full recovery seemed slim, her husband, author Roald Dahl, refused to consider anything else and helped her back through physical recovery, mental reeducation, and finally a return to public life to the extent that she was able to complete a starring role in the movie *The Subject Was Roses*.

The author is a columnist for *Life* magazine, spent a good deal of time over a pe-

riod of months in the Dahls' home, and certainly knows his work. Perhaps he succeeds almost too well; the main characters are drawn in such human shades that they lose much of the heroic aura associated with public figures. For this reader, Miss Neal came through as quite admirable but hardly very likable.

The book will appeal to those who like to read about movie stars, and, more important, it will certainly be both interesting and helpful to friends or family members of stroke victims.—*Mrs. Frank Hart Smith, teacher.*

Never Take Nyet for an Answer

Helen Poe and Mary Broad (6r), \$4.95

This is an account of the travels of two personable Texas ladies in Russia. Several different trips are involved, and they seem to have covered every location known to Westerners in song, story, or history and then found a few completely new places.

The authors' experience as lecturers has obviously taught them what holds the listeners' attention, and there is absolutely none of the droning of historical and geographical facts that bores the readers of many such books. Instead, their fascinating anecdotes (some only a few sentences) run into the next so smoothly that the reader, having decided to put the book down at the end of this page, finds him-

self five pages farther on without realizing it. In style, they have followed the old *Dallas News* editorial maxim ("Write like you talk") and the result is a delightful and exciting vacation with two old friends.—*Mrs. Frank Hart Smith, teacher.*

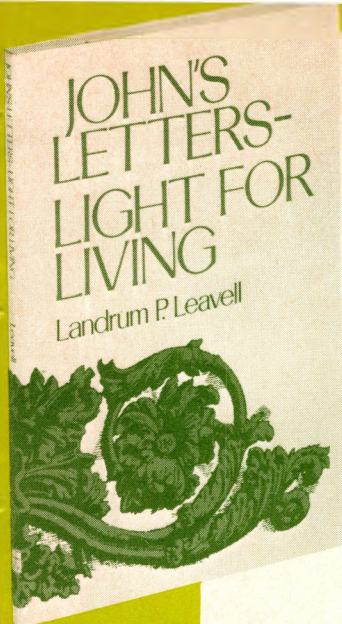
Mine Eyes Have Seen the Glory

Anita Bryant (6r), \$3.95

The year Mary Ann Mobley won the Miss America contest, the second runner-up was a little Oklahoma girl with a big voice. Today Anita Bryant doubtlessly is seen, heard, and recognized by many more people than is the girl who beat her. This is Anita's autobiography—the story of her life from childhood in a poor but love-filled home in Oklahoma to success in TV, marriage, and a happy family life of her own.

The words are undoubtedly her own, which gives an air of honesty to the book, yet the narrative flows smoothly. She stresses her Christian experience and her attempt to witness for Christ in her professional life as well as in a local Baptist church. She emphasizes the importance of a Christian marriage; this should have some influence with young readers.

This is interesting for any general reader, but ought to be a real winner with teen-age girls. Definitely recommended.—*Mrs. Frank Hart Smith, teacher.*

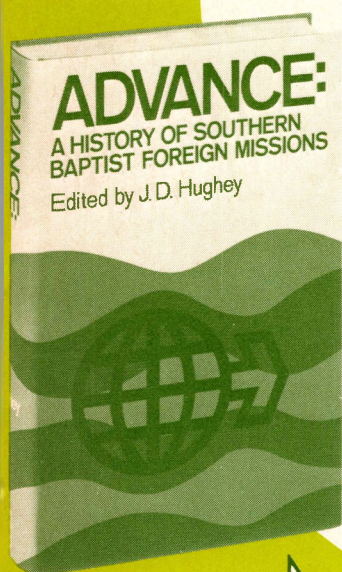


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