

# THE QUARTERLY REVIEW

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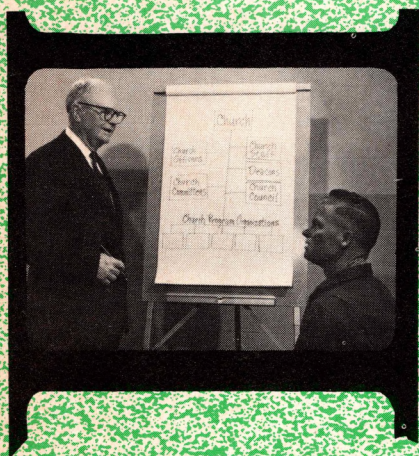
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# THE QUARTERLY REVIEW

April, May, June, 1971

Volume 31, Number 3

**Editor:** Martin B. Bradley

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

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## STANDPOINT

One of the feature articles in this issue affords an analysis of new Southern Baptist churches during the 1960's. Although the pace of starting churches was slower than that during the record 1950's, the results nevertheless were gratifying. Especially were new stakes driven in countless communities of the Northeast, Midwest, and West. Southern Baptists continued to merit the label as a truly national body of evangelicals.

Demographers indicate the likelihood of lessened population growth in large metropolitan areas during the next decade. In contrast, the planned origin and growth of smaller, self-contained cities adjacent to large urban centers will emerge as a popular answer to the environmental challenges facing our country. If this be true, the need for new Southern Baptist churches will endure in the foreseeable future.

The 1960's also saw a significant flowering of library ministry among Southern Baptists. Indeed, church libraries are now clearly seen as the basic, near-indispensable resource centers they are. As willing partners, they are central to the entire programs and influence of churches who have wisely provided and utilized them.

Gratitude is here expressed to Jacquelyn Anderson and Graves Collins, Church Library Department, Sunday School Board, for serving as compilers of the feature material concerning libraries.

No church—yes, no church—can afford the luxury of not having a library. Just ask Pete the Partner!

MARTIN B. BRADLEY



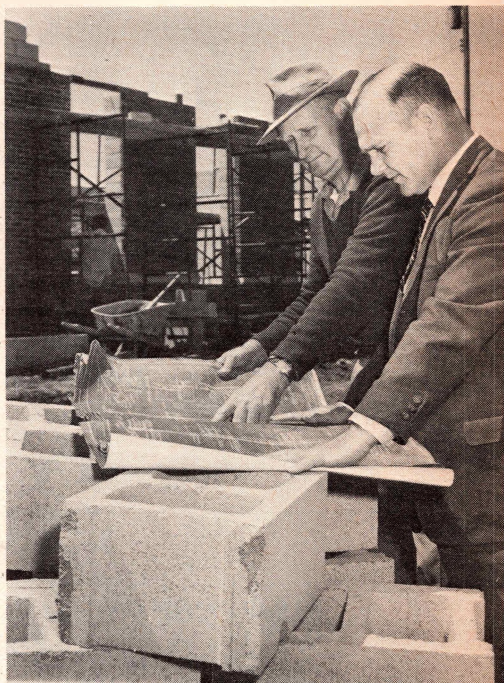
# FEATURE SECTION

## ***New Churches in the 60's<sup>1</sup>***

JAMES A. LOWRY

For Southern Baptists, the recent decade saw the birth of almost 3,600 new churches, the second highest number for any decade (Table 1). *Considering only these newly organized churches*, two state conventions—Ohio and Michigan—doubled in number of churches over the ten-year period, while two other state conventions nearly doubled—Indiana 87.3% and Maryland 99.4%. Seven conventions showed increases of between one fourth to slightly over one half—Colorado 30.6%, California 30.8%, Hawaii 38.1%, Arizona 39.2%, Kansas 42.6%, Alaska 47.8%, Oregon-Washington 52.3% (Table 2). Arizona and Colorado conventions would have shown greater increases had it not been for some new churches subsequently becoming a part of two state conventions formed in the 60's—Northern Plains and Utah-Idaho.

State conventions with more than two hundred new churches were Texas 383, Florida 250, California 215, and Ohio 204.



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<sup>1</sup> Newly organized churches (1960-69) as reported on the 1969 UCL (Uniform Church Letter to the Association)—an unknown number of new churches are no longer in the Southern Baptist Convention. In addition, some churches organized in the 60's are probably among the small group of SBC churches not reporting on the 1969 UCL.

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Mr. Lowry is staff projects coordinator in the Research and Statistics Department, The Sunday School Board of the Southern Baptist Convention.



By state convention, the percentage of new churches in the city was generally higher for *new areas* of Southern Baptist work (Table 3). As would be expected, D.C. was 100.0% city. Next highest percentage was Maryland with 81.6% followed by California 78.2%, Michigan 77.4%, Ohio 77.0%, Kansas 76.7%, Texas 75.2%, Hawaii 75.0%, Illinois 74.7%, Oregon-Washington 74.4%, and Northern Plains 72.5%.

By location, almost two thirds of the new churches were classified as "city" according to 1969 Uniform Church Letters (Table 4). For comparison purposes the 1949, 1959, and 1969 location distributions for all Southern Baptist churches are shown. In 1949 only 16.2 percent of the churches were classified as city, while the percentage had doubled by 1969.

Table 5 summarizes some facts concerning the 3,592 churches organized in the 60's and the same facts for all 34,335 Southern Baptist churches. The baptism rate for new churches was 7.4 per 100 enrolled in Sunday School as compared with a Southern Baptist Convention rate of 5.0. Giving was approximately 25 percent higher for the new churches. Also higher were program enrolments as a percent of resident membership. However, the new churches gave a smaller percentage of their receipts to missions and the Cooperative Program.

Of 1,196 associations in 1969, 900 reported one or more new churches in the 60's. Table 6 and Figure 1 show those associations (187), out of the 900, which had *six or more* new churches. Texas led in number of associations on the list with 17. California was a close second with 16 followed by Florida 15, Ohio 15, Maryland 11, and Georgia 10.

**TABLE 1**  
**NUMBER OF CHURCHES BY PERIOD ORGANIZED**  
**SBC, 1969**

Period organized	Number	Percent
Before 1850 .....	3,437 .....	10.0
1850-1859 .....	1,350 .....	3.9
1860-1869 .....	1,102 .....	3.2
1870-1879 .....	1,839 .....	5.4
1880-1889 .....	2,736 .....	8.0
1890-1899 .....	2,296 .....	6.7
1900-1909 .....	2,914 .....	8.5
1910-1919 .....	2,155 .....	6.3
1920-1929 .....	1,794 .....	5.2
1930-1939 .....	1,838 .....	5.3
1940-1949 .....	3,215 .....	9.4
1950-1959 .....	5,370 .....	15.6
1960-1969 .....	3,592 .....	10.5
Not indicated .....	697 .....	2.0
<b>SBC .....</b>	<b>34,335 .....</b>	<b>100.0</b>



**TABLE 2****NUMBER OF CHURCHES WHICH WERE ORGANIZED 1960-69****AS PERCENT OF 1959 CHURCHES, BY STATE CONVENTION**

	Number of churches, 1959	Number of new churches 1960-1969	Percent of 1959 churches
Alabama	2,794	180	6.4
Alaska	23	11	47.8
Arizona	189	74	39.2
Arkansas	1,155	102	8.8
California	698	215	30.8
Colorado	144	44	30.6
District of Columbia	56	5	8.9
Florida	1,220	250	20.5
Georgia	2,890	193	6.7
Hawaii	21	8	38.1
Illinois	782	142	18.2
Indiana	118	103	87.3
Kansas	141	60	42.6
Kentucky	2,236	112	5.0
Louisiana	1,252	93	7.4
Maryland	158	157	99.4
Michigan	75	75	100.0
Mississippi	1,796	122	6.8
Missouri	1,734	132	7.6
New Mexico	243	30	12.3
North Carolina	3,294	189	5.7
Northern Plains	—	29	*
Ohio	182	204	112.1
Oklahoma	1,293	154	11.9
Oregon-Washington	149	78	52.3
South Carolina	1,472	127	8.6
Tennessee	2,637	180	6.8
Texas	3,819	383	10.0
Utah-Idaho	—	27	*
Virginia	1,335	113	8.5
SBC	31,906	3,592	11.3

\*Not a state convention in 1959.

NOTE: Adding the number of churches in 1959 to the number of new churches started in the 60's will generally not give the total number in 1969 since other churches have been dropped, added, transferred, etc.



**TABLE 3**  
**DISTRIBUTION OF CHURCHES WHICH**  
**WERE ORGANIZED 1960-69**  
**BY LOCATION AND STATE CONVENTION, SBC, 1969**

	Open country	Village	Town	City	Total	
Alabama	30.0%	11.1%	9.4%	49.5%	100.0%	(180)
Alaska	18.1	9.1	9.1	63.7	100.0	( 11)
Arizona	6.7	8.1	16.2	69.0	100.0	( 74)
Arkansas	30.3	14.7	12.8	42.2	100.0	(102)
California	4.6	5.1	12.1	78.2	100.0	(215)
Colorado	11.3	9.1	25.0	54.6	100.0	( 44)
D.C.	—	—	—	100.0	100.0	( 5)
Florida	18.4	7.2	9.6	64.8	100.0	(250)
Georgia	21.2	5.2	8.3	65.3	100.0	(193)
Hawaii	—	—	25.0	75.0	100.0	( 8)
Illinois	5.6	4.2	15.5	74.7	100.0	(142)
Indiana	10.6	6.8	17.5	65.1	100.0	(103)
Kansas	3.3	3.3	16.7	76.7	100.0	( 60)
Kentucky	27.6	13.4	8.1	50.9	100.0	(112)
Louisiana	30.1	7.5	8.6	53.8	100.0	( 93)
Maryland	5.7	3.8	8.9	81.6	100.0	(157)
Michigan	8.0	2.6	12.0	77.4	100.0	( 75)
Mississippi	34.4	9.8	8.2	47.6	100.0	(122)
Missouri	14.3	14.4	8.4	62.9	100.0	(132)
New Mexico	10.0	23.3	3.3	63.4	100.0	( 30)
North Carolina	37.5	11.7	10.5	40.3	100.0	(189)
Northern Plains	3.4	6.9	17.2	72.5	100.0	( 29)
Ohio	6.3	4.4	12.3	77.0	100.0	(204)
Oklahoma	29.2	11.0	4.6	55.2	100.0	(154)
Oregon-Washington	5.1	5.1	15.4	74.4	100.0	( 78)
South Carolina	27.5	6.3	14.2	52.0	100.0	(127)
Tennessee	28.8	8.9	6.7	55.6	100.0	(180)
Texas	13.5	5.3	6.0	75.2	100.0	(383)
Utah-Idaho	—	7.4	25.9	66.7	100.0	( 27)
Virginia	13.2	8.9	8.8	69.1	100.0	(113)
SBC	17.8	7.7	10.4	64.1	100.0	(3,592)



**TABLE 4**  
**NUMBER OF CHURCHES BY LOCATION, 1949, 1959, 1969**  
**AND CHURCHES WHICH WERE ORGANIZED 1960-69**

Location	1949		1959		1969		New churches in the 60's	
	No.	%	No.	%	No.	%	No.	%
Open Country	14,494	53.1	15,502	48.6	14,536	42.3	641	17.9
Village (under 500 pop.)	4,908	18.0	4,447	13.9	4,584	13.4	276	7.7
Town (500-2,499 pop.)	3,475	12.7	3,777	11.8	3,713	10.8	371	10.3
City (2,500 and more pop.)	4,408	16.2	8,180	25.7	11,502	33.5	2,304	64.1
SBC	27,285	100.0	31,906	100.0	34,335	100.0	3,592	100.0

**TABLE 5<sup>1</sup>**  
**SELECTED STATISTICS FOR CHURCHES WHICH WERE**  
**ORGANIZED 1960-69 AND TOTAL SBC, 1969**

	SBC	New churches in the 60's
Baptisms per 100 Sunday School enrolment	5.0	7.4
Per capita receipts (resident members)	\$101	\$127
Sunday School enrolment as a percentage of resident membership	89.2%	114.2%
Training Union enrolment as a percentage of resident membership	31.9%	50.1%
Music enrolment as a percentage of resident membership	12.8%	15.2%
WMU enrolment as a percentage of resident membership	15.5%	18.8%
Brotherhood enrolment as a percentage of resident membership	5.2%	7.4%
VBS enrolment as a percentage of resident membership	43.9%	61.5%
Percent of churches giving through Cooperative Program	86.0%	88.0%
Cooperative Program gifts as a percentage of total receipts	9.1%	6.0%
Total mission expenditures as a percentage of total receipts	15.8%	10.3%

<sup>1</sup>Information taken from the 1969 Uniform Church Letters to the Association.

**TABLE 6**  
**NUMBER OF CHURCHES WHICH WERE ORGANIZED**  
**1960-1969 BY STATE**  
**CONVENTION FOR ASSOCIATIONS**  
**WITH SIX OR MORE NEW CHURCHES IN THE 60's, SBC, 1969**

State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
ALABAMA	Birmingham	Birmingham .....	12	1
	Calhoun	Anniston .....	9	2
	Colbert- Lauderdale	Florence .....	11	3
	Franklin	Russellville .....	6	4
	Madison	Huntsville .....	14	5
	Marshall	Boaz; Guntersville .....	8	6
	Mobile	Mobile .....	13	7
	Morgan	Decatur .....	7	8
ARIZONA	Apache	Mesa; Tempe .....	13	9
	Catalina	Tucson .....	13	10
	Central	Phoenix .....	11	11
	Lake Mead	Las Vegas, Nevada .....	9	12
ARKANSAS	Central	Hot Springs .....	8	13
	Concord	Ft. Smith .....	7	14
	Harmony	Pine Bluff .....	6	15
	North Pulaski	Jacksonville; North Little Rock .....	6	16
	Washington- Madison	Fayetteville .....	7	17
CALIFORNIA	Calvary			
	Arrowhead	San Bernadino; Riverside .....	10	18
	Crescent Bay- West Los Angeles	Los Angeles .....	7	19
	Delta Valley	Stockton .....	7	20
	Harmony	Santa Barbara; Oxnard; Ventura .....	6	21
	Kern County	Bakersfield .....	9	22
	Los Angeles	Los Angeles .....	18	23
	Mid-Valley	Fresno .....	15	24
	Nevada	Western Nevada .....	10	25
	Orange County	Anaheim; Santa Ana; Westminster .....	12	26
	Pacific	Santa Maria .....	7	27



State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
	Sacramento	Sacramento	13	28
	San Diego	San Diego	10	29
	San Fernando Valley	Hollywood	6	30
	San Jose	San Jose	9	31
	Sierra Butte	Marysville; Yuba City	6	32
	Sierra Foothills	Auburn	7	33
COLORADO	Denver	Denver	9	34
	Longs Peak	Boulder	9	35
	Pikes Peak	Colorado Springs	7	36
FLORIDA	Brevard	Merritt Island; Cocoa; Eau Gallie	18	37
	Florida	Tallahassee	6	38
	Gulf Stream	Ft. Lauderdale; Hollywood	12	39
	Jacksonville	Jacksonville	20	40
	Miami	Miami	25	41
	Palm-Lake	West Palm Beach	14	42
	Pensacola Bay	Pensacola	9	43
	Pinellas	St. Petersburg	6	44
	Ridge	Winterhaven; Lake Wales	11	45
	Royal Palm	Ft. Myers	10	46
	St. John's River	Palatka; St. Augustine	7	47
	Santa Rosa	Milton; Jay	7	48
	Southwest Florida	Sarasota; Bradenton	6	49
	Tampa Bay	Tampa	21	50
	Wekiwa	Orlando	24	51
GEORGIA	Atlanta	Atlanta	16	52
	Columbus	Columbus	8	53
	Concord	Austell; Douglasville; Mableton	9	54
	Floyd County	Rome	6	55
	Macon	Macon	6	56
	Mallary	Albany	10	57
	Noonday	Marietta	12	58
	Rehoboth	Warner Robins	8	59
	Savannah	Savannah	8	60
	Southeast	Brunswick	6	61
ILLINOIS	East St. Louis	East St. Louis	16	62
	Fox Valley	Aurora; Elgin	10	63
	Lake County	Waukegan	7	64

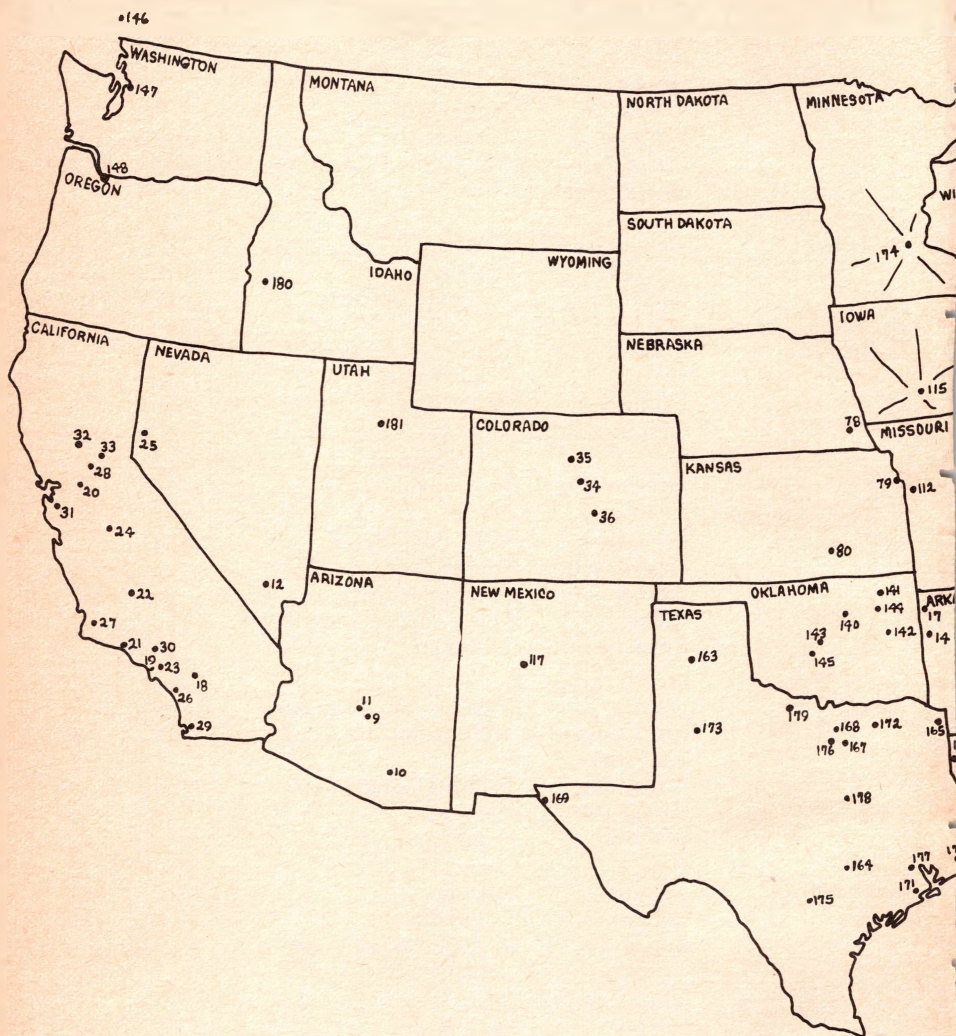
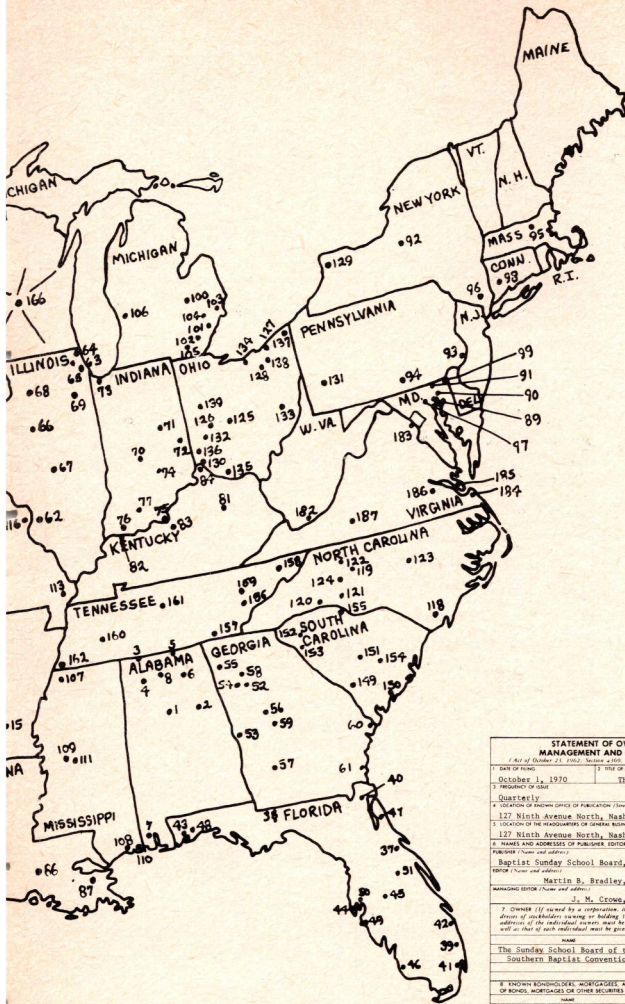


FIGURE 1  
ASSOCIATIONS IN 1969 HAVING SIX OR MORE CHURCHES  
WHICH WERE ORGANIZED 1960-69





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State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
INDIANA	Metropolitan Chicago	Chicago .....	48	65
	Metropolitan Peoria	Peoria .....	6	66
	Sangamon Valley	Decatur .....	7	67
	Sinnissippi	Rock Falls; Moline; Sterling .....	9	68
	Three Rivers	Joliet .....	10	69
	Central Indiana	Indianapolis .....	27	70
	East Central	Anderson; Muncie; Portland .....	6	71
	Eastern Indiana	Richmond; New Castle; Connersville .....	8	72
	Northern Indiana	East Gary; LaPorte; Michigan City .....	7	73
	South Central	Columbus; Madison; Seymour .....	6	74
	Southeastern	Jeffersonville; New Albany; Corydon .....	14	75
	Southwestern	Evansville .....	13	76
	White River	Huntingburg; Washington; Vincennes .....	7	77
KANSAS	Eastern Nebraska	Omaha; Lincoln .....	10	78
	Kansas City	Kansas City .....	10	79
	Sedgwick	Wichita .....	9	80
KENTUCKY	Elkhorn	Lexington .....	6	81
	Green Valley	Henderson; Sebree .....	6	82
	Long Run	Louisville .....	19	83
	Northern Kentucky	Covington; Newport .....	9	84
LOUISIANA	Northwest Louisiana	Shreveport .....	7	85
	Judson	Baton Rouge .....	10	86
	New Orleans	New Orleans .....	12	87
	North Rapides	Pineville .....	6	88
MARYLAND	Arundel	Annapolis .....	10	89
	Baltimore	Baltimore .....	11	90
	Central Maryland	Hereford .....	6	91



State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
MICHIGAN	*Central Delaware Valley	Central New York	6	92
		Eastern Pennsylvania; New Jersey	15	93
	Keystone	Hanover; Harrisburg	11	94
	Massachusetts	Massachusetts	8	95
	*Metropolitan	New York City	41	96
	Montgomery	Silver Spring	8	97
	Southern New England	Connecticut; Rhode Island	9	98
	Susquehanna	Bel Air; Havre de Grace	6	99
	Genesee District	Flint	8	100
	Greater Detroit	Detroit	11	101
	Huron River	Ann Arbor; Ypsilanti	6	102
	Macomb County	Warren	6	103
MISSISSIPPI	Oakland County	Pontiac	8	104
	Southeastern	Monroe	8	105
	Woodland	Grand Rapids	8	106
	DeSoto	Hernando	6	107
	Gulf Coast	Gulfport; Biloxi	10	108
MISSOURI	Hinds- Madison	Jackson	7	109
	Jackson	Pascagoula	6	110
	Rankin	Brandon; Jackson	6	111
	Blue River	Independence	8	112
NEW MEXICO	Charleston	Charleston; Sikeston	7	113
	Greene	Springfield	7	114
	Iowa	Iowa	9	115
	St. Louis	St. Louis	16	116
	Central	Albuquerque	8	117
NORTH CAROLINA	Brunswick	Shallotte	9	118
	Central	High Point	6	119
	Gaston	Gastonia	10	120
	Mecklenberg	Charlotte	12	121
	Pilot Mountain	Winston-Salem	7	122

\*Now a part of New York state convention.

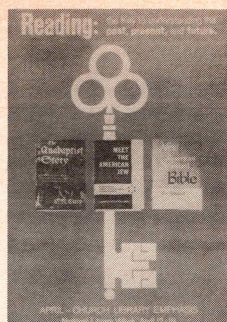
State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
OHIO	Raleigh	Raleigh .....	8 .....	123
	South Yadkin	Statesville .....	7 .....	124
	Capital City	Columbus .....	32 .....	125
	Greater Dayton	Dayton .....	24 .....	126
	Cuyahoga	Cleveland .....	13 .....	127
	Erie	Wooster .....	6 .....	128
	*Frontier	Rochester .....	9 .....	129
	Greater Cincinnati	Cincinnati .....	15 .....	130
	Greater Pittsburg	Pittsburg, Pennsylvania .....	12 .....	131
	Miami Valley	Middletown .....	9 .....	132
	Muskingum Valley	Cadiz; St. Clairsville .....	7 .....	133
	Northern Ohio	Elyria .....	7 .....	134
	Southern Hills	Goshen .....	8 .....	135
	Southwestern	Hamilton .....	13 .....	136
	Steel Valley	Youngstown .....	9 .....	137
	Summit	Akron; Canton .....	8 .....	138
	West Central	Lima .....	10 .....	139
OKLAHOMA	Cimarron	Bristow; Cleveland; Cushing; Sapulpa; Stillwater .....	7 .....	140
	Delaware-Osage	Bartlesville; Pawhuska .....	7 .....	141
	Muskogee	Muskogee .....	10 .....	142
	Oklahoma County	Oklahoma City .....	25 .....	143
	Tulsa	Tulsa .....	17 .....	144
	Union	Moore; Norman .....	12 .....	145
OREGON- WASHINGTON	Capilano	Canada .....	7 .....	146
	Evergreen	Seattle .....	12 .....	147
	Interstate	Portland .....	10 .....	148
SOUTH CAROLINA	Aiken	Aiken .....	10 .....	149
	Charleston	Charleston .....	8 .....	150
	Fairfield	Columbia .....	6 .....	151
	Greenville	Greenville .....	8 .....	152
	Saluda	Anderson .....	8 .....	153
	Santee	Sumter .....	7 .....	154
	York	Rock Hill; York .....	10 .....	155

\*Now a part of New York state convention.



State	Association	General location (city, section of state, etc.)	Number of new churches in the 60's	Map number
TENNESSEE	Chilhowee	Maryville .....	7	156
	Hamilton			
	County	Chattanooga .....	8	157
	Holston	Kingsport; Johnson City .....	10	158
	Knox County	Knoxville .....	11	159
	Madison-			
	Chester	Jackson .....	6	160
	Nashville	Nashville .....	21	161
TEXAS	Shelby County	Memphis .....	22	162
	Amarillo	Amarillo .....	8	163
	Austin	Austin .....	8	164
	Bowie	Texarkana .....	6	165
	Central	Wisconsin .....	6	166
	Dallas	Dallas .....	25	167
	Denton	Denton .....	7	168
	El Paso	El Paso .....	12	169
	Golden			
	Triangle	Port Arthur .....	12	170
	Gulf Coast	Freeport; Lake Jackson .....	9	171
	Hunt	Greenville .....	6	172
	Lubbock	Lubbock .....	13	173
	Northland	Minnesota .....	10	174
	San Antonio	San Antonio .....	24	175
	Tarrant	Ft. Worth .....	17	176
	Union	Houston .....	54	177
	Waco	Waco .....	7	178
	Wichita-			
	Archer-Clay	Wichita Falls .....	8	179
UTAH-IDAHO	Boise Valley	Boise .....	7	180
	Salt Lake	Salt Lake City .....	10	181
VIRGINIA	Mountain			
	State	Bluefield .....	6	182
	Mount Vernon	Alexandria .....	10	183
	Norfolk	Norfolk .....	10	184
	Peninsula	Newport News .....	11	185
	Petersburg	Petersburg .....	8	186
	Roanoke Valley	Roanoke .....	6	187

# Church Libraries



and



## National Library Week

"Read! Look! Listen! . . . in your library."

"Know what you're talking about . . . read."

"Reading: The Key to Understanding the Past, Present, and Future."

"Reading—the Fifth Freedom—Enjoy It!"

"Read and watch your world grow."

"Be all you *can* be—read."

□

Advertising for a book store? No—slogans used in promoting National Library Week/Church Library Emphasis.

Since the first observance of National Library Week in April 1958, the Church Library Department and other areas of Sunday School Board work have assisted churches in a library

emphasis in conjunction with this national promotion.

Each year churches are mailed a poster and ideas for conducting this emphasis. Suggestions are given for bulletin copy, displays, skits, and other ways of getting the library before the church people. Special gift offers are made to churches starting a library for the first time.

Many churches, in planning their annual calendars, set aside this suggested week— or the whole month of April—to focus on the library, its material, and its services. April 18-24 is the week designated for 1971.

Start a library in your church or another church or mission. Or improve, strengthen, and promote the one you have during National Library Week.



# From 1820's to 1970's

Libraries in Southern Baptist churches go "way back." The earliest one known is the library of the First Baptist Church of Richmond, Virginia. Records show that there were "books" as a part of the Sunday School in the 1820's. Further data about the "full collection of books" appear in records dated 1841.

There are other important dates in the development of church libraries and church library promotion through the Sunday School Board.

□

1866 Records show that the then 21-year-old Southern Baptist Convention wanted some "library books" published.

1891 The Sunday School Board had its responsibilities defined when it came into being. One instruction was to make a list of books that could be wisely recommended to the Sunday Schools.



From the film *Vision*; used by the courtesy of Broadman Films.

1927 Arthur Flake of the Sunday School Department of the Sunday School Board saw that churches needed guidance and help in their libraries. A person was given part-time responsibilities in this area. In May of that year, a library page was added to *The Sunday School Builder*.



Arthur  
Flake

1941 "The Church Library Bulletin," a mailout to churches, had its first issue in July, 1941.

1943 The Church Library Service was organized with Miss Florida Waite as the first secretary. This work constantly grew and soon established the record of a new library begun, on the average, in a Southern Baptist church each day of the year.



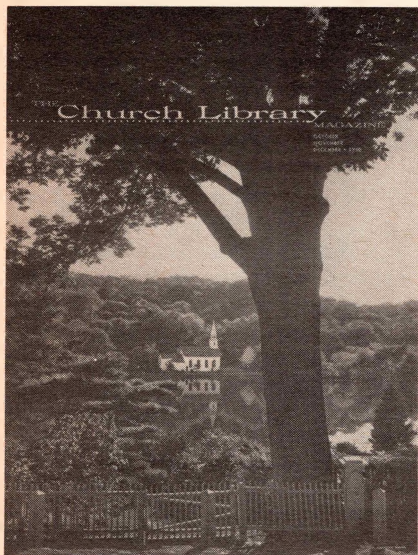
Miss Florida Waite

1959 Wayne E. Todd, a Mississippi pastor, became the second secretary of church library work for Southern Baptists. He came to the Sunday School Board after Miss Waite's retirement, and brought men into the denominational promotion of the church library ministry.



Wayne E.  
Todd

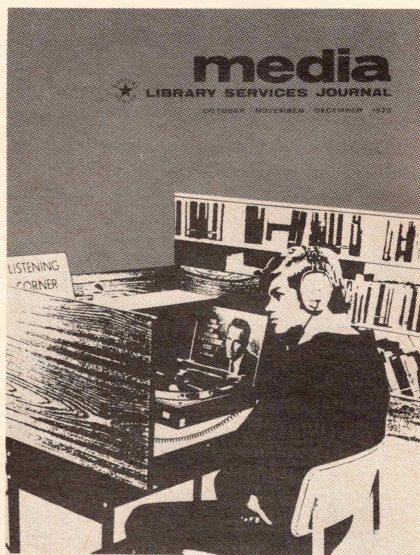
1960 *The Church Library Magazine*, the only periodical in the field of church library work, was issued for the first time in October.



1962 The name Church Library Department was first used for the denominational program of church library promotion.

1966 The responsibility for the program of audiovisual education was assigned to the Church Library Department. Audiovisuals and their use have long been an important part of the educational ministry of Southern Baptists. The library in the church and the Church Library Department assumed responsibility for promoting this phase of Southern Baptist work.

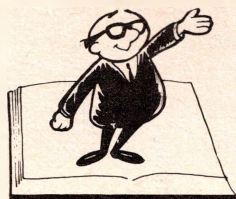
1970 A new name, a new concept. *Media: Library Services Journal* replaced *The Church Library Magazine*. *Media* seeks to convey the concept of the library as a service to the entire church and its people through materials and their use. Expanding concepts of library services now include the addition of ordering, distributing, and storing church literature and of cataloging and housing the church's music.



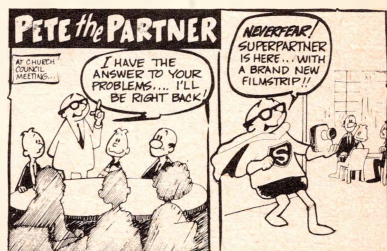
A long way from the few "books" of the 1820's to the church library as the media center of the 1970's. What will the future be for library work?



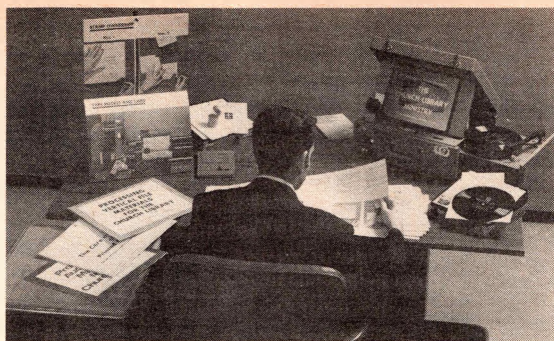
# Meet PETE The Partner



You know Bro. Blotz, Bro. Ed, and Bro. Hood. But do you know Pete the Partner? He is the ever present, capable, willing, and enthusiastic director of library services created by artist Doug Dillard. Pete has been around several years and has appeared often in Southern Baptist publications. If you don't know him already, meet him on this page.



# Show Me HOW



ROB JACKSON

"But I don't know a thing about the Dewey Decimal Classification System!" Sound familiar? Maybe someone has made this statement to you in reply to being asked to serve on the library staff. Or, even worse, maybe you have made this statement either aloud or to yourself when you thought of getting a media center started in your church. But there is help.

These materials offer assistance in learning and understanding the concept of library services and the organization and operation of the library. Through these materials pastors, other church staff members, library staff members, and other church leaders will see the media center as a service center.

## NEW CHURCH STUDY COURSE ITEMS

*Library Services in the Church*, compiled by Wayne E. Todd. \$1.00. Presents the concept, organization, and expanded opportunities for services through an effective church library.

*The Church Library Development Plan, Stages 1 and 2*. \$2.95. A series of 12 lessons to give guidance to library staff members in starting and operating a church library.

*The Church Library Development Plan, Stage 3*, \$4.50. Twelve additional lessons go into depth in library techniques and services.

*Teaching and Training with Audiovisuals*, revised by Earl Waldrup. 95 cents. A discussion of the types, purposes, and values of audiovisuals and how they relate to a church program.

## OTHER TRAINING AIDS

### FILMSTRIPS:

"The Church Library Ministry," 50 frames, recording and manual. \$7.50.

"A Church Using Audiovisuals," 50 frames, recording and manual. \$7.50.

Help church members and leaders become familiar with library materials and services.

### FLIP CHARTS:

"Processing Books for the Church Library," \$1.50.

"Processing Audiovisual Materials for the Church Library," \$1.50.

"Processing Vertical File Materials for the Church Library," \$1.50.

"Care and Repair of Printed Materials," \$1.75.

Especially helpful in studying and teaching *The Church Library Development Plan*.



# ***Echo, Chance or Choice***

GOMER R. LESCH

How does your church select library staff members?

- ☐ 1. We just hold them over year after year (Echo).
- ☐ 2. We ask the person nearest us in the hall when we are thinking about it (Chance).
- ☐ 3. We approach the matter prayerfully, and try to choose an individual with specific qualities for a specific job (Choice).
- ☐ 4. None of the above.

---

Mr. Lesch is director of library services, First Baptist Church, Nashville, Tennessee.

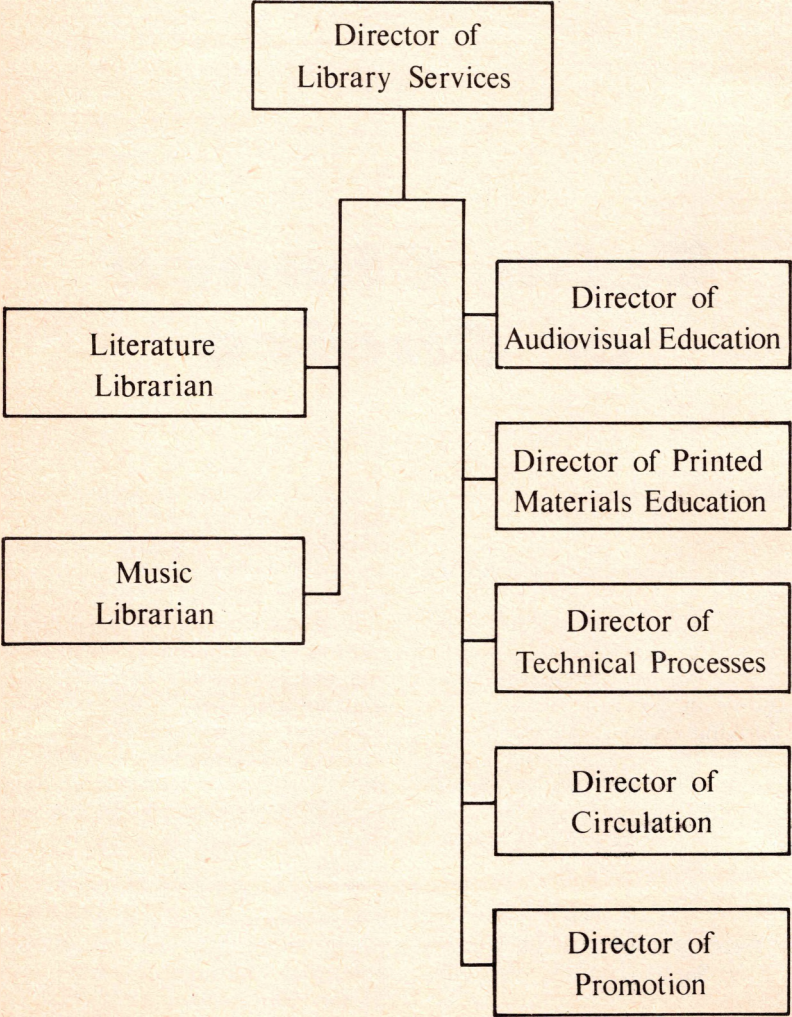
If you checked 1, 2, or 4, please continue reading. You might want to consider trading the echo, chance, or uncertain method for a solid selection plan based on careful choice.

If you are using the echo method, chances are you have some staffers you wish you could encourage to resign so that they could be replaced with alert, interested individuals.

If you are using the chance method, and it seems to be working, you might consider trying Las Vegas. It works there with about the same frequency of success.

If you have a method which caused you to check No. 4 and it gets better results than those we are about to point out, you ought to write it up for *Media: Library Services Journal*!

# Church Library Organizational Chart





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## Personality

One of the first considerations in church library staff selection is personality. Libraries, being inanimate, don't have personalities. People, being animate, do. And church libraries seem to take on the personality of their workers.

Your determination, then, must be: "What personality do we want for our church library?"

One possibility is the "lavender and old lace" type of library. Everywhere you turn you feel the influence of the dear souls who serve on the staff. They assure the quietness of the room and see to it that few people disturb their carefully arranged, precious books.

A far different possibility is the "swinging" library. This is the "in" place for the swinging teens to meet, talk over their love lives, and use books as foot rests. Adults do not feel secure here, and they tend to spend their time around the water fountain in the hall.

You probably want a library personality somewhere between that of the staid saints and that of the swingers. Your staff must be selected accordingly.

## Training

Church library staff members have to know something more than how to get the date stamped right side up in the little rectangles on the charge card. Book selection, processing, cataloging,

audiovisual equipment operation, educating church members to the use of the library, promoting its use, and other skills are needed in proportion to the success you expect to have in your church's library ministry. Staff selection, therefore, must include at least one trained person who is capable of training others.

An interest in library work helps to motivate staff members toward getting on-the-job training.

So, if you can't enlist trained people, at least enlist interested people

## Dedication

As in all church jobs, dedication leads the list of desired qualities for church library staff members.

The church library is a ministry just as surely as the downtown rescue mission. Opportunities for witness abound. Both evangelism and Christian nurture are logical and natural fruits of the complete library ministry rendered by a dedicated group of workers.

The day has long been gone when the library staff member was chosen because she lived across the street and could open the library on time. Also, gone is the day of selecting the graduate scholar who speaks only the language of academia.

The church library speaks to every church member—young or old, educated or uneducated, sophisticated or naive—and so should the church library staff members you enlist.



HOME MISSION BOARD



HOME MISSION BOARD

## Yes, a Small Church Needs

Jesus walked along the busy seashore and down crowded streets among masses of people. From the many he saw and to whom he spoke he chose twelve. Only twelve became apostles—the sent-out ones.

Whatever might be the theological reasons for the number twelve, the practical lesson is that Jesus had no fear of smallness. It was to this same small band that he later said: "Greater things than these shall ye do." In Jesus' mind smallness and greatness are not mutually exclusive.

Among Southern Baptists there are 22,479 churches of less than 300 members. Many of these could be called great churches. Here, again, the point is that smallness is not a deterrent to greatness.

Of the churches located in the open country and in villages (where most of these 22,479 small churches are found) 4,790 have a church library. In fact, 25 percent of the churches in these two locations report having a church

library. Again smallness is not an obstacle where God's people really want to accomplish great things.

There are, in fact, some real reasons why a small church may have a greater need for library resources than a larger one. For instance, if the small church is located in the open country or in a small village, the availability of community learning resources is usually limited. It may be that library services offered by the church are the only such services available anywhere in the community. This, of course, opens up the possibility for ministry to the community as well as service to the church.

There is also a sense in which limited human resources—that is, teachers—intensifies the need for learning resources supplementary to the text, or quarterly, used in the classroom. A church's smallness and its limited numbers suggest that any resource or medium which makes teaching, training, or missions efforts more effective



## ds (and can have) a **Library**

is of great importance. The smaller the force, the more effective must be the weapons.

To some degree or another, every church will provide resources for doing its work. Thus the wisdom of a correlated approach is even more evident. Some printed and audiovisual resources are needed, and will be provided by some method. Why not, therefore, assign the responsibility for all these resources to a single organization? Such reasoning is even more logical in a small church where money and personnel are limited, and where the problems raised by duplication of expense and effort are, therefore, more critical.

Two obstacles that often cause small churches to fail to provide library services are limited money for materials and lack of trained workers. Both of these problems have been reduced by help provided by the Church Library Department. To aid in the area of limited finances, there

is available the Free Library Offer. This is a collection of books and audiovisual library materials which is given free to churches and missions who start a library for the first time.

The training of library workers can be accomplished through use of *The Church Library Development Plan*—a 24-lesson course of study designed to teach the basics of operating a church library. From a very simple beginning designed for the totally uninitiated library worker, the Development Plan moves, step by step, to a deeper and broader understanding of all aspects of church library work. *The Church Library Development Plan*, Stages I, II, and III, are available in Baptist Book Stores.

That 25 percent of Southern Baptist open country and village churches have library services is positive proof that smallness is no obstacle to greatness. Help is available to the other 75 percent as they see the need for this vital ministry.

# CHURCH LIBRARIES IN ACTION

From the concept of "I Shall Not Be Moved" to "Move 'em Out!" This illustrates the change which is taking place in library services. For many years the library was a depository of the past, and the librarian was the keeper of the store. Today's library is becoming the hub of a multimedia educational program, and the staff directs a dynamic array of services.

The future of library service is as broad as is the faith and imagination of library staff members and can be as effective as the church is will-

ing to make it. In a world spinning with newness and characterized by change, the church must have the wisdom to anchor to the changeless. It must also use the latest and most effective means of reaching and teaching it can discover. This challenge demands church libraries in action.

Presented in the following paragraphs are a few of the many services which may be provided for a dynamic church by an action-oriented library staff.

---

## I. Audiovisual Education

Almost everyone knows about audiovisuals. However, few people know how and when to use them effectively in the activities of the church. An ongoing effort of interpretation and consultation in the how, the why, and the when of audiovisual utilization is a priority library service.



ROB JACKSON



## II. Ordering, Storing, and Distributing Church Literature

Church leaders and teachers can and should be free from the mechanics of providing curriculum resources. They need the freedom to give themselves to the study and teaching tasks which are their prime responsibility. The correlation and handling of all church literature is a service that may be offered by an action-oriented library staff.



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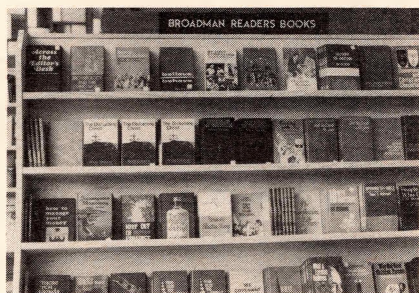
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## III. Administering the Music Library

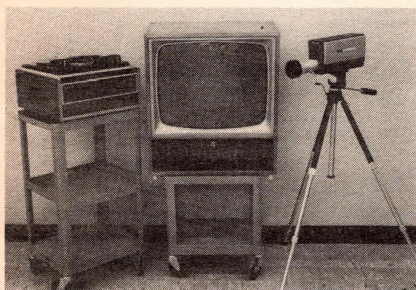
An adequate collection of music materials is vital to a successful church music program. It is extremely important that the music director have full access to and complete initiative in determining the content of all music and materials used by the music program. There is, however, service to be offered in releasing him from the tedium of processing, filing, indexing, and circulating the materials in the music library. At the request of the music director, the church library staff can render such a service.

#### IV. Sale of Books

Often a borrower will remark as he returns a book: "This book was an inspiration to me. I wish I had a copy to give to a friend of mine." At this point, would it not be logical for the library staff member to reply: "I will be happy to get you a copy." A library staff may even anticipate such requests. Copies of popular books may be kept on hand for sale to persons who desire a copy of their own. Marked New Testaments and inexpensive Bibles may also be made available to the church as a service of the library staff.



ROB JACKSON



ROB JACKSON

#### V. Media in Advanced Educational Technology

Equipment for producing and using videotape and closed-circuit television in church educational programs will one day be common and relatively inexpensive. The library staff, as the church's media specialists, should be in the forefront in seeing that this and other modern technological advances are used to their greatest potential in God's service.

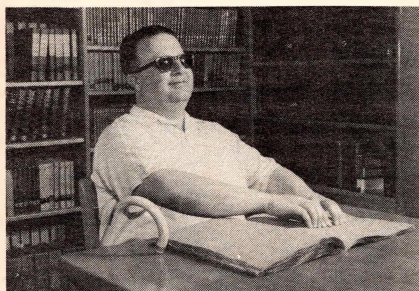


## VI. Extension Libraries

To borrow a phrase from today's youth, libraries should be "where it's at." And, inside the walls of the church building is not always "where it's at." Wherever the church goes in its efforts to reach people, library services should also go. Whether it be mission points, ghetto ministries, or a weekday ministries area in the church building, the resources of the church library should be available "on location" to lend support to that part of the church's work.



ROB JACKSON



ROB JACKSON

## VII. Media for Meeting Special Needs

"And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness" (Isa. 29:18). Libraries in action have the privilege, and obligation, of helping to bring the reality of this Scripture passage to persons with special needs. Printed resources in braille and talking books are only two such possibilities. Beyond this are resources for teaching the illiterate to read and the distraught to have hope. This is service for the cause of Christ.

## VIII. Media for Use in Witnessing

**SCENE:** The home of an unsaved or unchurched family.

**ACTION:** A visitor from the church shares the message of Christ. The TV set is turned off. A four-year-old child sits quietly with his parents. All eyes and ears are tuned to the message being shared by the visitor. Does this sound a bit unlikely? It need not. You see, the visitor may be showing a filmstrip (with accompanying recording) or an 8mm sound film which gives the age-old message of God's love by means of space-age technology. The library serves to provide the media for such a ministry.



BOB CHURCHWELL



ROB JACKSON

## IX. Media for Use in Counseling

It is not necessary to have a pharmacist's degree to fill prescriptions; that is, not if the prescription is written by a pastor and is for a book which is available in the church library. Help is available for almost any counseling situation. This help may be on a recording or in a book; but it is the business of the library staff to see that when help is needed, it is ready for use.

## X. Story and Film Hours

Blessed, indeed, is the person who is gifted in reading a story in such a way as to capture and hold the rapt attention of children. On the other hand, fortunate are children who have someone who is willing to read to them. Many children do not get this blessing at home. Some have no real home. An alert library staff will find ways to open to all children within the ministry of its church the marvelous riches of the books, filmstrips, and recordings in its collection.



ROB JACKSON

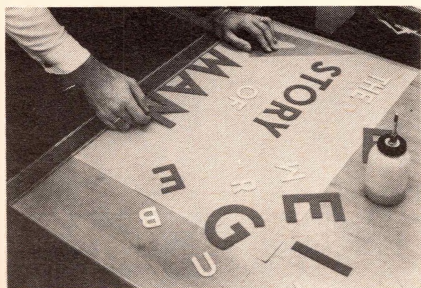


## XI. Study Hours and Facilities

In many areas served by Baptist churches, school children have no place to study after school hours. In many cases parents work, and they leave their houses locked until they return home. In other cases the atmosphere of the home is not conducive to real study. A library staff that is looking for ways to serve will not pass up the opportunity to open its doors to these children. The possibilities for finding ways to witness through such a service are too great to ignore.



ROB JACKSON



J. CAREY WOOD

## XII. Facilities and Materials for Producing Learning Aids

Often the most effective teaching-learning aids are those which are made by the teacher. The "service" concept in library work suggests the need for a place where the supplies and facilities for making these aids are available. Poster board, a T square, a ruler, and some magic markers should be common supplies in this "preparation" area of the library room or suite.



These are only twelve of many possibilities for library services. Only the ambition and imagination of the library staff will limit what "great things" can be done in this area.

# Let's Be Careful What We Call Education

There is a certain intellectual dishonesty in referring to what goes on in most churches as an educational program. Education is a discipline—a field of study. The word has a specific meaning which should apply whenever it is used. To use the term “education” to describe a “sit-still-while-I-instill” teaching approach or a baby-sitting process is, at best, a bit inaccurate.

This is not to suggest, however, that the church abandon the use of the term. We would do better to determine to live up to its implications. Once we admit that one function of the church is to educate, we are forced to admit, also, that those persons we call teachers and leaders are in the final analysis, educators. It would seem to follow that if these persons are, in truth, educators, they should be trained and expected to act as such.

To act as educators will lead church workers to utilize sound edu-

cational principles and methods. Just how far away some churches are from this is typified by a remark made by a pastor: “We went into a building program for the church and stopped the library program.” This attitude stands in stark contrast to a statement in the “Standards for School Media Programs” prepared by the National Education Association: “The appointment of at least one full-time media specialist and clerk to work a year in advance of the opening of a new school is essential.”

The building program to which this pastor referred very likely included something which he calls an educational building. Yet, the idea of an educational program without a library is as foreign to valid educational theory as an automobile without a motor is foreign to a mechanic.

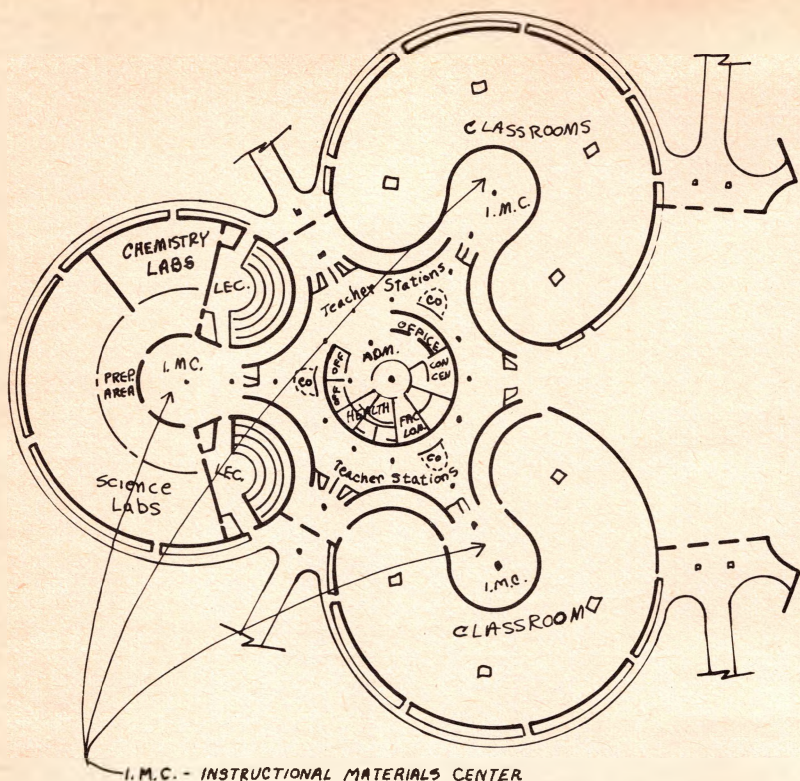
The pastor (and in many churches the minister of education) includes the directing of the church's educational

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Quotations in this article reprinted by permission from *The School Library*. Published by R. R. Bowker, 1180 Ave. of the Americas, New York, N. Y. 10036. Price \$9.95.







A progressive public school with instructional media as integral and central in the educational process. An example of understanding and philosophy taking concrete form in building arrangement.

program among his duties. At this point he would do well to think of himself as "dean" or "principal." One advantage of such an identification is to turn the eyes of the church to the field of education for some basic principles.

Along this line, one book that every church "dean of education" would do well to study is *The School Library, a Force for Educational Excellence*.

In a readable, no-nonsense, non-jargon style, Ruth Ann Davies presents an irrefutable case for the integral position of library services at the very heart of the educational process. The reader with a church-

oriented stance need only accept the idea that education is education wherever it may be offered, to make an easy transition from Miss Davies' use of the term "school library" to "church library."

Consider, for instance, the opening paragraph:

"The purpose of this book is to get the static out of the educational intercom so the message can be heard clearly that today's school library is a force and a source for educational excellence. No longer with impunity can the school library be relegated to the peripheral fringes of educational non-involvement. The direct support of the school library is fundamental



to the basic design and optimum implementation of an educational program of excellence. Deny the educational program this integral support and the program is weakened irreparably."

If, indeed, there is static in the public educational intercom, most churches are, by comparison, still trying to get the bugs out of the megaphone.

Whatever the extent of the problem, the answer is the same in the school or in the church: an understanding of the real meaning of education.

"The school library becomes a force for educational excellence when it functions as an integral supporting component of the total educational program. Perspective in viewing the educational significance of the school library begins logically with building an understanding of education itself. For it is the educational pattern, design and structure which gives purpose and direction to the school library program. The library program and the educational program are interdependent, one and inseparable. The attempt to develop an adequate understanding of the school library program in isolation from the educational program is comparable to attempting to construct a building without blueprint or specifications. It is the educational program which gives purpose and direction, scope and dimension, form and substance, significance and value to the school library program . . . The 'educational program is strengthened in direct proportion to the quality of the school's library service' for the school library is the 'keystone of a quality educational program.' Since the school library is an integral component of the educational program, the educational goals, objectives, and aims are also the school library goals, objectives, and aims—they are identical, one and inseparable. Because the

primary goal of general education in our free society is to educate citizens for functional literacy, the primary goal of school library service is to facilitate the attainment of this goal."

[It is, of course, at this point that the church goal for education differs from that of public education. Ours is a spiritual goal concerned with man's relationship to God. It should be noted, however, that this is basically a difference in content, not in process. Though the goal is different, the means we use to attain it may very well be the same.]

"The operational objectives of the school library program are to enrich, to support, to vitalize, and to implement the educational program as it strives to meet the needs of each student. The constant aim of today's school library is to encourage and to enable each student to achieve the optimum of his potential as a learner, as a citizen, and as a human being."

It is, then, on the basis of this inter-relatedness that the role of the library must be judged. Miss Davies sees the library staff directly involved in the planning and expediting of the learning process.

### **"DIRECT INVOLVEMENT OF THE LIBRARY"**

"In the past the school library has not been in the 'mainstream' of the educational endeavor. Traditionally, the school library has been relegated to the role of study hall or reference center, serving solely as a place to house students and books. Involvement of the library in the teaching and learning enterprise in the past has been the exception, not the rule. So long as the educational program concentrated on textbook memorization, the library was not required to function in any other manner. But as the educational program evolves from traditional mediocrity to innovative

excellence, the concept of the school library has to change from study hall, reference center to learning laboratory, from peripheral non-involvement to direct participation in all aspects of the educational program. Direct involvement of the library in the teaching and learning program has necessitated its functioning as a learning laboratory where the use of resources, facilities, and services is no longer sporadic, unplanned, and incidental but where the use of those resources, facilities, and services is purposeful, planned, and directly related and interrelated to a viable teaching and learning program."

### **"LIBRARIAN AS ACTIVE TEACHER"**

"Direct involvement of the school library in the teaching and learning program has changed the status of the school librarian from passive spectator to active participant in the educational endeavor. Today's school librarian is a teacher—a teacher in training, certification, service, and attitude. Today's school librarian serves in the triple capacity of team teacher, media programming engineer, and curriculum energizer. The school librarian's responsibility extends beyond organizing and maintaining a materials collection. His responsibility includes planning cooperatively with fellow teachers and working directly with students as teachers, librarians, and students work toward the common goal of educational excellence. No longer can the school librarian be relegated to the status of 'hat-check boy in the halls of culture,' for he no longer is an educational convenience."

### **"THE LIBRARY AS LEARNING LABORATORY"**

"The school librarian brings to the teaching plan the promise of realizing

the teaching goals while meeting individual student needs. The goal of encouraging and enabling each student to think critically, reflectively, analytically, and creatively requires that each student receive individual guidance and practice in each of these areas of thinking. The goal also requires that substance for thinking be provided. You do not learn to think in a vacuum; you do not learn to think creatively without having at hand the raw material from which to fashion and shape thought. The school library is not a storehouse of ready-made thoughts nor is it a depository of ready-made solutions to problems. The school library is a learning laboratory where the resources for thinking and the techniques of thinking are joined into a pattern of purposeful, intelligent, profitable media usage.

The school library functioning as a learning laboratory provides active guidance to the student in his search for understanding. This guidance extends not only to student search for and choice of materials but includes the profitable use of those materials. Encouraging and enabling each student to learn to learn' in the library, giving him guided practice in comprehending, analyzing, synthesizing, and evaluating ideas are constant concerns of an educationally effective librarian. Since the goal of the educational program is to train students for effective thinking, the responsibility of the library must extend beyond organization and distribution of materials to encompass the most effective and efficient use of materials.

"In the library functioning as a learning laboratory the student receives competent, informed guidance in how to read, how to listen, and how to view with purpose, profit, and satisfaction. He is also taught how to question, how to validate, how to select, how to relate, how to associate,



how to integrate, and how to communicate ideas. Beginning in the elementary school library, the student is taught how to think and how to organize and express thought. A student does not know innately how to unlock ideas hidden away 'between, among, and behind the words.' He must be taught how to learn. It takes special training and accumulated experience to learn how to run the thought maze with positive direction, absolute efficiency, and total effectiveness. The librarian as a teacher has professional responsibility not only to provide knowledge building resources but especially to provide competent guidance in the most profitable, effective, and efficient use of those resources."

### **"LIBRARIAN AS EXPEDITER OF LEARNING"**

"The school librarian applies his knowledge of how learning takes place as he works with curriculum committees developing teaching and learning experiences, as he plans with fellow teachers for the integration of library resources and services with their teaching plans, and as he directs and guides classes, groups, and individual students in the use of library resources. The contemporary emphasis on independent study neither excludes nor excuses the librarian from working with the student. Just as the textbook requires the inspired and informed guidance of the classroom teacher so a library resource frequently requires the specialized competency and guidance of the librarian. The librarian teaches the student how to use knowledge-building and knowledge-extending resources with profit, challenge, and satisfaction. The availability of resources does not make the library educationally significant; it is in the effective and efficient use of the resources that the library becomes an educational

agent. The librarian designs and develops the library program to make teaching more dynamically effective, to make learning more permanently meaningful, more lastingly significant, and more personally satisfying. Direct involvement in the teaching and learning program has changed the function of the library from a materials storehouse to a learning laboratory and has changed the role of the librarian from curator of things to expeditor of learning."

And so the hammer falls. If the church ever reaches the objective of carrying out a true educational program it is evident that a number of changes will have to be made. These could well begin with accepting the role of educator and training toward that objective. The traditional dependence on the pupil's quarterly as the only source of study help must give way to an understanding of curriculum as the sum of all learning experiences and materials. Teachers must come to accept the materials housed in the library as part of their curriculum just as much as the quarterly. It will call for learning activities and teaching suggestions being written into the leaders' materials. Library and other activity outside the classroom will have to become a normal, accepted part of the learning experience. Those who work with library materials will need to become involved in working along with the classroom teacher in building an effective learning situation.

This introduces the need for carrying what was said in the first paragraph of this article one step further. There is an equal dishonesty in referring to the secluded, jealously guarded book depositories found in many churches as being a library. If libraries are to be depended upon, they must be dependable. Miss Davies scores again when she says, "Services, not words portray the true image of the school library."

# SPECIAL SECTION



Robert J. Hastings

## A P INC

"Ye are the salt of the earth" (Matt. 5:13).

People crowded around Jesus to listen because he used simple words and figures of speech they could understand. He selected illustrations from everyday life, such as a farmer planting his crops, a house that washed away in a storm, a sheep lost in the mountains, and children playing wedding.

(The simplicity of Jesus' teaching is quite in contrast with the jargon of some theologians today. It seems that the bigger the words, the more profound the scholarship. If you want to

be "in" as far as theology is concerned, then use such terms as *kerygma* for preaching, *didache* for teaching, *Angst* for anxiety, *Wissensschaft* for discipline, and *koinonia* for fellowship. Also it is considered "in" to drop a few of Bonhoeffer's expressions in your conversation, such as "cheap grace," "holy worldliness," and "religionless Christianity." And if you want to impress others that you are familiar with the writings of Karl Barth, don't say you have been reading his *Church Dogmatics*, but instead, his *Kirchliche Dogmatik*! Also sprinkle in a few phrases such as "reflexive superperspective.")<sup>1</sup>

When Jesus wanted to impress his followers that Christians play a redemptive role in the world, he used

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



# H OF SALT

seven simple words: "Ye are the salt of the earth." This was something they could understand. These are words you and I can understand.

## An Interesting Word

Salt is very plentiful. It can be found beneath the ground in almost all parts of the world. And if the oceans should dry up, it is estimated that they would leave enough salt to cover the U.S. (except Hawaii and Alaska) with a layer more than a mile and a half deep!

But salt was not always so plentiful. In the days of the Roman Empire, it was so scarce that Caesar's soldiers received part of their pay in salt. This part of their pay was known as their

*salarium*, and it is from this that our word *salary* comes. So if a person is doing a good job, we say "He's earning his salt." If not, we say "He's not worth his salt!" The Hebrews had a religious custom of rubbing newborn babies with salt to insure their good health.<sup>2</sup>

## Uses of Salt

1. *Salt preserves.* In these days of

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<sup>1</sup>*Time*, November 8, 1963, pp. 55, 57.

<sup>2</sup>*The World Book Encyclopedia* (Chicago: Field Enterprises Educational Corp., 1969), XVII, 68.

deepfreezes and quick refrigeration, salt is not nearly so important as a preservative as it was in Jesus' day. But just as his hearers knew that salt would keep their food from spoiling and rotting, so they grasped the idea that Christians help preserve society from rotting.

Sodom and Gomorrah were twin cities of sin and corruption, so much so that the wickedness of Sodom has become proverbial. As an illustration, the word "sodomy" is derived from the name Sodom.

Genesis 18-19 describes the destruction of Sodom by fire and brimstone. When God threatened destruction because of the evilness of the city, Abraham interceded. He was anxious that his nephew, Lot, and his family, who lived there, be spared. Abraham asked God if he would spare the city if fifty righteous people could be found there. "Yes," God answered. Fearing it would be impossible to find fifty, Abraham asked for mercy if only forty-five could be found. Again the answer was "yes." Then he lowered the asking figure to forty, then thirty, then twenty, and finally ten. And God agreed that if only ten righteous persons were found, the city would be spared. Unfortunately, not even ten could be found, and the city fell.

Just as ten persons who were the "salt of the earth" could have "preserved" Sodom from rottenness and destruction, so a few saints of God today can be used mightily to preserve our own nation and world.

2. *Salt seasons or flavors.* Our food would taste rather flat and insipid without salt to give it flavor and sparkle. Persons on salt-free diets can tell you how tasteless food is without seasoning.

Christian people are often pictured as dull and uninteresting. The opposite is true. If Christians are the salt of the earth, this means they bring joy and flavor to life. Life without

Christ is flat and dull and insipid and meaningless. If you want to read a testimony that is as modern as space travel, read the second chapter of Ecclesiastes. The writer describes his meaningless search for pleasure. He tells how he tasted everything the world could offer by way of pleasure, glamour, wealth, houses, gardens, servants, music, education, etc. His conclusion: "Vanity of vanities, all is vanity." He also said, "Therefore I hated life."

Why did he hate life? Because life had no flavor, no seasoning. It was just flat and dull and insipid. Listen: the greatest banquet of life, served with all the sensual and pleasurable trimmings, will eventually turn sour in one's mouth without Christ. Only the Christian faith brings flavor to an otherwise flat life.

"But I don't see a lot of sparkle and flavor in Christians," you say. Then either you are not looking hard enough, or those of us who are professing Christians are anything else than the salt of the earth. Find a "salt of the earth" Christian and you will find a life with flavor and sparkle and meaning.

3. *Salt heals.* In his autobiography, *On the Edge of Nowhere*, half-Indian and half-white Jim Huntington describes an Eskimo trapper who was mauled by an angry bear. "We laid the victim on a piece of canvas, and I cut his clothes away to assess the damage. His right arm and leg were torn. There were deep claw marks at the back of his neck, and then the bear had really dug in, lacerating his face, all but tearing the scalp from his head. . . . I told Cecelia to boil some water, then stirred table salt into it and began washing the wounds. This was all we had by way of medicine. . . . He screamed and passed out." But despite the painful ordeal of the salt water in the open wounds, the Eskimo lived.<sup>3</sup>

Spiritually speaking, Christian



"salt" when applied in the right place brings healing and health. When Jesus described us as the salt of the earth, he intended that we would heal the emotional and spiritual hurts of those about us. When a problem (wound) arises, we have two choices. We can be part of the problem. Or, we can be part of the solution. If we are "salty" Christians, we will share in the solution rather than creating further difficulties.

4. *Salt dissolves and melts.* Salt is used to make soda ash, which in turn is used for water softeners and detergents. As such, salt dissolves or loosens dirt on the clothes in your washer or the silverware in your dishwasher. Also, salt is sprinkled on icy sidewalks, steps, streets, and railroad switches to dissolve and melt the ice and snow.

Have you ever known a dynamic Christian who could literally "melt" the iciness and coldness of another person or situation? Our Christian faith, if genuine, is capable of melting the aloofness and hardness and coldness of those who look askance on our faith. It can also melt distrust, suspicion, and hatred, so that enemies can be made friends and old grievances forgotten.

### Some Characteristics

The next time you hold a salt shaker in your hand, consider these three characteristics of salt:

1. *No good until scattered.* Will salt left in the shaker add zest to that fresh corn on the cob, tomato, or watermelon? No, you have to turn the shaker upside down and sprinkle the salt on the food.

Now that's a real good picture of what we mean by Christian influence

or evangelism. Evangelism is not necessarily holding revival services every night for a week. Evangelism is turning ourselves inside out and upside down, so that our influence can be scattered among those who need our witness.

If Christianity has lost its saltiness in the world today, it could be due to the fact we have clustered together rather than being sprinkled and scattered abroad. Leave salt in a shaker too long, and what happens? It collects dampness, hardens, and refuses to come out. Shut Christians up inside their churches and leave them there, cut off from the world, and the same thing results.

After Christ ascended, the early Christians stayed in and around Jerusalem, fellowshiping and "enjoying" their religion. There was nothing wrong with this, except they stopped short of going into all the world as Christ had commissioned. So God allowed persecution to come and "they were all scattered abroad throughout the regions of Judea and Samaria" (Acts 8:1). You see what happened? They were sprinkled and scattered to places where they were needed, the same as you sprinkle and scatter salt on that corn on the cob.

A fire extinguisher won't put out a fire unless the contents are spilled on the flame; salt in a shaker won't season a meal unless it is sprinkled on the potatoes; and Christianity won't heal and flavor the world unless applied. Our faith is not something to embalm and treasure up, but something to scatter and share. If we are scattering no faith, is it possible the shaker is empty?

One of the greatest compliments the apostle Paul ever received was at Thessalonica, where he was accused of having "turned the world upside down" (Acts 17:6). Actually, was he turning the world upside down, or just turning the shaker of his faith upside down so that Christian truths

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<sup>3</sup>James Huntington, "On the Edge of Nowhere," *Reader's Digest* (Aug. 1966), p. 214.

were sprinkled on open sores?

2. *Doesn't call attention to itself.* In the proper amount, salt brings out the natural flavor of food. Only if one gets too much salt is he aware of the saltiness. One is using the right amount of salt when he does not taste the salt at all.

John the Baptist said of Jesus, "He must increase, but I must decrease" (John 3:30). As one seeks to glorify Christ, he becomes less and less aware of himself. He knows that small "doses" of himself, the same as salt, are sufficient if the quality is right, if the "saltiness" has not lost its savor.

The Christian mars his "saltiness" when he sticks out his chest and says, "Look, I'm doing this because I'm a Christian."

3. *Only a small amount is needed.* Ever get something too salty? That's even worse than no salt at all, because the briny taste makes it almost inedible.

One of the most common excuses I hear from Christian people is, "I guess my faith is too small" or "I'm not talented" or "I'm just not able." Maybe we think too much in terms of "big" achievements. Like the Volkswagen ads say, maybe we should "think small."

Jesus said if we have faith as small (not as big) as a mustard seed, we could move mountains. Jesus said we were the salt of the earth—it doesn't take much salt to be effective. For a change, think small. Start with your small gifts. Use them wisely. See how you bring healing, flavor, and salvation to those about you.

Look at the tiny snowflake, whose weight outweighs the wisdom of a million meteorologists!

Look at the tiny match, which can set aflame a mighty skyscraper!

It's not the size of your talents, but the "saltiness" that counts.

Take a chunk of iron which is worth, say, \$5.00. But make that same chunk into horseshoes, and the value

is increased to \$12.00. Convert that \$5.00 chunk into sewing needles, and the value jumps to \$4,285. Or turn that \$5.00 chunk into balance wheels for watches, and the worth skyrockets to \$250,000.

Don't expect God to use you as a lighthouse somewhere else if he cannot use you as a candle where you are.

Don't ask God to make you a great Christian—just a salty one. The greatness will then take care of itself.

Christ had one life. He had one right hand, and one left hand. He had one left leg, and one right leg. He was not a mighty army, marching as to war. But he was one. And it only took one sacrifice on Calvary for your salvation and mine.

### **Salt on Your Table**

I want to close by speaking to you not as a reader, but as an individual. Forget there is anyone involved but you. Because now we are talking about you—your home, your neighborhood, your marriage, your job, your family.

Are you rubbing shoulders each day with a situation that is literally *rotten*, morally? Has this situation shocked you, numbed you, puzzled you? It may be a rotten situation, or a rotten person.

Has something in your life suddenly become flavorless, tasteless, and as insipid as lukewarm water on a hot day?

Do you live or work with someone who is emotionally or spiritually sick?

Do you face persons who are cold, hard, austere, reserved, and belligerent?

Then don't call out an army of Christian soldiers. Sprinkle a little salt, the salt of Christian influence. Watch the icy reserve melt. Watch the illness heal. "Ye are the salt of the earth."

"Salt is what makes the potato taste bad if you do not put it on."





## HISTORICAL PERSPECTIVES

*Material in this section is secured and edited by the Historical Commission, Southern Baptist Convention, Davis C. Woolley, executive secretary, under a special arrangement.*

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### The Twentieth Anniversary of the Historical Commission, SBC

In recognition of its 20th anniversary in 1971, the Historical Commission's history is being written by H. I. Hester. It will be ready for distribution in April, 1971.

This anniversary year affords an opportunity for the Commission to engage in an evaluation of its services to the denomination, and to plan for any necessary revision in its operations. Denominational leaders will participate in a consultation on the work of the Commission in April.

Chartered in 1951 as a Convention agency with Nashville, Tennessee, as its headquarters, the Commission is composed of 26 members from state conventions and 10 local members elected by the Southern Baptist Convention. The Commission staff administers the agency's two programs: (1) recording, procuring, and preserving Baptist historical materials and (2) utilizing historical materials in serving Southern Baptists.

Any Southern Baptist can participate in the work of the Commission by joining the Southern Baptist Historical Society, auxiliary of the Commission. The Society meets in conjunction with the Historical Commission's meeting each April.

The development of an outstanding research center in Nashville for the study of Baptists has been a major

achievement of the Commission. Dargan-Carver Library, jointly operated by the Commission and the Sunday School Board, offers researchers a wealth of resources for the study of Baptists: books, periodicals, annuals, manuscript collections, recordings, more than 8,600,000 pages of Baptistiana on microfilm, and other materials. The library also contains the official archives of the Convention.

The microfilm service of the Commission aids churches, associations, conventions, agencies, and institutions in preserving their records.

Through conferences, publications, consultation, and other projects this agency helps Baptists to know their history and to use it in achieving their world task. The Commission publishes a quarterly journal, *Baptist History and Heritage*, an annual *Southern Baptist Periodical Index*, pamphlets, and other materials, including a historical section in *The Quarterly Review*. It also initiated and directed the publication of the *Encyclopedia of Southern Baptists*, Volumes I and II (1958) and Volume III (1971).

The staff conducts research projects to provide historical information about Baptists and guides others in the use of Baptist historical resources.

# Negro Baptists in Baptist Histo

DAVIS L. SAUNDERS

One of the by-products of the institution of slavery in the Southern United States, from its introduction in the seventeenth century through its life span of over two centuries and beyond its termination, has been the remarkable growth of the Baptist faith among Negroes. The early Baptist historians noted in varying degrees the entrance of Negroes, both slave and

free, into the stream of Baptist life. Morgan Edwards, in 1772, mentioned Negro members in the Baptist churches of Delaware, North Carolina, and Virginia.<sup>1</sup> Asplund in his register of 1790 mentioned the fact that in Georgia a Negro Baptist church had been established with its own Negro pastor.<sup>2</sup>

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<sup>1</sup> Morgan Edwards, "Materials Towards a History of the Baptists in the Provinces of Maryland, Virginia, North Carolina, South Carolina, Georgia." 5 vols. (1772), pp. 3, 10, 20, 35, 198, 206.

<sup>2</sup> John Asplund, *The Annual Register of the Baptist Denomination in North America*, n.p., n.d. (1792), p. 44.

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Mr. Saunders, a Southern Baptist missionary to Kenya, prepared this study while engaged in graduate study at The Southern Baptist Theological Seminary.



# riography

The next and more extensive consideration is that given by Rippon in his four-volume *Register* which extends from 1790 to 1802, for he includes correspondence from a number of persons, both Negro and white, who gave firsthand accounts of im-

portant incidents in the beginning activity of Negroes in Baptist life.<sup>3</sup>

The importance of a study of the extent to which Baptist historians have treated the involvement of Negroes in Baptist life and of the way in which they have handled their consideration of the subject is seen in an examination of the numerical growth of Negro Baptists. At the end of the Civil War, in 1865, Negro Baptists numbered 400,000.<sup>4</sup> Before the end of

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<sup>3</sup> John Rippon, *The Baptist Annual Register, 1790-1802*, 4 vols. References are found throughout the work, but the most significant are contained in Vol. I. Printed letters from George Liele and David George, as well as from others acquainted with these two, give biographical information and details relative to Baptist beginnings in Nova Scotia, Jamaica, and Sierra Leone.

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<sup>4</sup> Albert H. Newman (ed.), *A Century of Baptist Achievement* (Philadelphia: American Baptist Publication Society, 1901).

the century, Armitage claimed that in 1896 they numbered 1,230,000 out of a total of 2,600,000 Negroes<sup>5</sup> while Newman registered in his statistics 1,520,000 in 1898.<sup>6</sup> Armitage noted that Negroes accounted for nearly one half of the Baptists in Georgia.<sup>7</sup> In 1846 Benedict recorded that Negroes comprised nearly two thirds of the church membership in the Rappahannock Association of Virginia; the churches of the Charleston Association in South Carolina had 261 white members out of a total of 1,643; and that the churches of Welch Neck Association in South Carolina had only 83 whites in a membership of 477.<sup>8</sup> By 1914, Negro Baptists numbered 3,429,000<sup>9</sup> and a half century later they numbered 9,000,000, more than one fourth of the total number of Baptists in the world.<sup>10</sup>

The task of defining the relationship between Negro Baptists and white Baptists has been a source of contention from the beginning and continues to be so.<sup>11</sup> Early records noted that the Negro slaves gathered with the permission of their masters, and the consideration was, for many owners, whether such an experience made the slaves more useful or more

apt to rebel.<sup>12</sup> The approaching storm of the Civil War decreased the opportunities for Negroes to worship alone and restricted them to participate in services in the white churches even more than at the beginning of the nineteenth century. The circumstances engendered by the ending of the Civil War, the Emancipation Proclamation, and the Reconstruction Period meant that the Negro Baptists no longer wished to remain in the white churches as second class members, nor were they as welcome as previously. Thus, the separation of the Negroes almost exclusively into their own church organizations, with their own leadership and distinctiveness of worship, rapidly became the prevailing pattern.

Because of their inferior status in the prewar churches and because of their separate status in those of the postwar era, any depicting of the historical perspective of Baptists very largely overlooked the Negroes' commitment to the Baptist cause. In comparison to the white Baptists of the two largest conventions, as well as those of smaller Baptist groups, only a minimum of resources have been expended on the research into Negro Baptist history and on producing and publishing such historical material.

The purpose of this study has been to consider material included in a representative number of the histories of Baptists, both Negro and white, with particular reference to the subject of Negro Baptists. The findings which were gathered from the works considered have been arranged in such a way as to show the trends which are evident in the various types of history that have been included. From an evaluation of the histories and of such

<sup>5</sup> Thomas Armitage, *A History of the Baptists* (New York: Bryan, Taylor and Co., 1887), p. 583.

<sup>6</sup> Newman, *Baptist Achievement*, p. 166.

<sup>7</sup> Armitage, *A History*, p. 395.

<sup>8</sup> David Benedict, *A General History of the Baptist Denomination in America and other parts of the world* (New York: Lewis Colby and Company, 1848), pp. 663, 710.

<sup>9</sup> Newman, *A History of the Baptist Churches in the United States* (New York: Charles Scribner and Sons, 1915, rev. ed.), p. 506.

<sup>10</sup> Davis C. Woolley, ed., *Baptist Advance* (Nashville: Broadman Press, 1964), p. 500.

<sup>11</sup> Lewis G. Jordan, *Negro Baptist History, U.S.A.* (Nashville: The Sunday School Publishing Board, National Baptist Convention, 1930), p. 93.

<sup>12</sup> James D. Tynes, *The Rise of Religious Education Among Negro Baptists* (New York: Exposition Press, 1965), p. 32; Jordan, *Negro Baptist History*, p. 105.

trends as are evidenced, conclusions have been drawn as to the greatest need for future research and the areas of greatest neglect and of most urgent need in the treatment of Negro Baptist history.

Because of the insufficiency of time in the preparation of this study, certain arbitrarily imposed limitations were used. The histories treated fall roughly into three main divisions: general histories of Baptists, regional histories of Baptists, and Baptist histories written by Negro historians. Many other sources would have yielded additional valuable information. Among these should be named the histories of Baptist state conventions, associations and churches, as well as biographies of Baptist groups of all types, both large and small. Included in the histories of the earlier period have been registers, since in a very real sense they have served in lieu of the narrative and interpretative type of history in their own era.

### GENERAL HISTORIES OF BAPTISTS

The histories selected have been divided into three periods: before 1860, between 1860 and 1900, and after 1900. In the first period five authors have been listed: I. M. Allen,<sup>13</sup> John Asplund, David Benedict, J. L. Burrows,<sup>14</sup> and John Rippon. In the second period four writers have been considered: Thomas Armitage, David Benedict, William Cathcart,<sup>15</sup> and Richard B. Cook.<sup>16</sup> In the third period eight histories have been con-

sidered: O. K. and Marjorie Armstrong,<sup>17</sup> W. W. Barnes,<sup>18</sup> John T. Christian,<sup>19</sup> A. H. Newman,<sup>20</sup> Rufus B. Spain,<sup>21</sup> W. W. Sweet,<sup>22</sup> Robert G. Torbet,<sup>23</sup> and Henry C. Vedder<sup>24</sup>; in addition, the *Encyclopedia of Southern Baptists*<sup>25</sup> and *Baptist Advance* were used. While the list of works that have been considered is not exhaustive, it is sufficiently complete to be representative of the subject.

### Histories Prior to 1860

Asplund made only one reference to Negro church life, which pertained to the first African Baptist church in Savannah, listing the organizing date

<sup>16</sup> Richard B. Cook, *The Story of the Baptists in All Ages and Countries* (Baltimore: H. M. Wharton and Company, 1887, rev. and enlarged ed.).

<sup>17</sup> O. K. and Marjorie Armstrong, *The Indomitable Baptists* (Garden City, New York: Doubleday and Company, Inc., 1967).

<sup>18</sup> William Wright Barnes, *The Southern Baptist Convention 1845-1953*, 2 vols. (Nashville: Broadman Press, 1958).

<sup>19</sup> John T. Christian, *A History of the Baptists*, 2 vols. (Nashville: The Sunday School Board of the Southern Baptist Convention, 1922 and 1926).

<sup>20</sup> Newman, *Baptist Achievement and A History*.

<sup>21</sup> Rufus B. Spain, *At Ease in Zion: Social History of Southern Baptists, 1865-1900* (Nashville: Vanderbilt University Press, 1961).

<sup>22</sup> William Warren Sweet, *Religion on the American Frontier: The Baptists, 1783-1830* (New York: Henry Holt and Company, 1931).

<sup>23</sup> Robert G. Torbet, *A History of the Baptists* (Valley Forge: Judson Press, 1963, rev. ed.).

<sup>24</sup> Henry C. Vedder, *A Short History of the Baptists* (Philadelphia: American Baptist Publication Society, 1907, new and ill. ed.).

<sup>25</sup> N. W. Cox (ed.), *Encyclopedia of Southern Baptists*, 2 vols. (Nashville: Broadman Press, 1958).

<sup>13</sup> I. M. Allen, *The Triennial Baptist Register* (Philadelphia: Baptist General Tract Society, 1836).

<sup>14</sup> J. Lansing Burrows, *American Baptist Register for 1842* (Philadelphia: American Baptist Publication Society, 1853).

<sup>15</sup> William Cathcart, *The Baptist Encyclopedia* (Philadelphia: Louis H. Everts, 1883, rev. ed.).



as 1788, the membership as 250, and the pastor and people as Negro.<sup>26</sup> Writing just a few years later, Rippon was caught up with the drama of the extension of Baptist life from the Savannah church into Jamaica, Nova Scotia, and Sierra Leone and devoted virtually all of his energies toward the gathering of details of these events.<sup>27</sup> Brief mention is found of Negro Baptists in a number of the Southern states with no elaboration.

At the beginning of the nineteenth century the emphasis had changed. In Allen's *Register*, the majority of the references pertained to the growing number of separate Negro churches as well as to the large proportion of Negro members in white controlled churches. Burrows omitted any reference to the Negroes in the white churches and dealt exclusively with Negro churches, concluding with a table of the colored churches and their membership.<sup>28</sup> The most extensive recording of the Negro, African, Abyssinian, and Colored Baptist churches, as they are variously designated, is found in Benedict's work of 1848. In the concluding pages he noted that in writing his next book on Baptist history he intended "to devote a full chapter to the history of all the Baptists of African descent."<sup>29</sup>

The comments from the above mentioned histories concerning Negroes and their relationship to Baptist life are interpretative of the concepts of that day concerning the matter under consideration. Several of the authors made specific mention of their disapproval of the institution of slavery. Asplund spoke of:

Inconsistencies among us, contrary to the doctrine of our Master Jesus, and to our holy profession, viz. 1. Keeping our fellow-creatures in bondage, who have as good a right as we, both to civil and religious liberty—not only so, but misusing them, concerning common blessings, which certainly is a violation of the rights of nature. . . .<sup>30</sup>

Rippon included in his book a letter from Isaac Backus which notes that many of the slave-owning Baptists "hope ere long to see them released from servitude." He also included an excerpt from a letter from William Carey opposing slavery.<sup>31</sup> The writers of the late nineteenth century did not comment upon the moral issue of slavery.

The withdrawal of the Negroes into separate congregations was mentioned by Benedict but usually was interpreted as an expression primarily of the wishes of the Negroes themselves to gather alone,<sup>32</sup> which was interpreted as a beneficial act.<sup>33</sup> The mixed congregations were noted a times to have Negro pastors and the Negro congregations to have white pastors.<sup>34</sup> They were also mentioned as having a spirit of fellowship and oneness.<sup>35</sup> One historian of the period also mentioned the organization called the Friends of Humanity, which was composed of the churches in Kentucky, Illinois, and Missouri that broke fellowship with churches holding to the custom of owning slaves.

<sup>26</sup> Asplund, *The Annual Register*, p. 44.

<sup>27</sup> Rippon, *Baptist Annual Register*, Vol. I, pp. 105, 540-41; Vol. II, p. 75; Vol. IV, pp. 807, 934-35.

<sup>28</sup> Burrows, *American Baptist Register*, p. 408.

<sup>29</sup> Benedict, *A General History*, p. 891.

<sup>30</sup> Asplund, *The Annual Register*, p. 56.

<sup>31</sup> Rippon, *Baptist Annual Register*, Vol. I, p. 94; Vol. IV, pp. 810-11.

<sup>32</sup> Benedict, *A General History*, pp. 45-661, 663.

<sup>33</sup> Rippon, *Baptist Annual Register*, Vol. I, pp. 342-43.

<sup>34</sup> Benedict, *A General History*, p. 662-63.

<sup>35</sup> Rippon, *Baptist Annual Register*, Vol. I, pp. 108, 111; Benedict, *A General History*, pp. 711, 714, 739.

## Histories Between 1860 and 1900

Little mention of Negro Baptists may be found in the histories of this period. Armitage noted that the total number of Negro Baptists was 1,730,000, and that they had 102 associations with 2,620 churches.<sup>37</sup> The only other historian of this period who gave a statistical report of the Negro Baptists was Cook. It is interesting to note that his treatment is confined almost entirely to a supplementary chapter in his edition of 1887, which is not found in the 1884 edition. Another interesting fact is that, in spite of Benedict's avowed intent to include a chapter on Negro Baptists in his next book, he does not even mention them in his work published in 1860. His only reference was to the fact that slavery was the main issue involved in the Baptist denominational schism of 1845.<sup>38</sup> Armitage made a comment about the advantage of separate churches, but gave much more attention to the work of missions among the freedmen by the Baptist Home Mission Society of the Northern Convention. He also noted the theological education of Negro Baptists.<sup>39</sup> Cathcart's contribution was primarily made by reference to a few well-known Negro Baptist leaders such as Jeremiah Asher, Lott Cary, and Andrew Bryan as well as a few comments on state organizations of Negro Baptists, but many of the important events and features of their life were not included. Both Armitage and Cook relate the story of the Negro Baptist Beginnings in Georgia.<sup>40</sup>

<sup>36</sup> Allen, *The Triennial Register*, pp. 176-77, 253, 273.

<sup>37</sup> Armitage, *History of the Baptists*, pp. 583, 395.

<sup>38</sup> Benedict, *A General History*, p. 662.

<sup>39</sup> Armitage, *History of the Baptists*, pp. 172-77, 395, 468-71, 573.

## Histories After 1900

In considering the histories of this period, a chronological arrangement will be used because the time of writing appears to have a vital bearing on the historians' treatment of the subject. Henry C. Vedder mentioned the slavery controversy as the cause of the formation of the Southern Baptist Convention and ignored the Negro Baptists as a group.<sup>41</sup> Newman included a chapter on Negro Baptists in the symposium of 1901.<sup>42</sup> This treatment is the best to be found in general Baptist histories prior to the last decade. He did not treat the subject as comprehensively in his Baptist history of 1915. Sweet's documents were chosen in such a way as to be related to the slavery question and the reception of Negroes into the mixed churches. Interest in the Friends of Humanity movement was more evident in his book than any other work.<sup>43</sup> As might be expected from the nature of his book, W. W. Barnes mentioned Negro Baptists primarily in two contexts, that of the divisive aspects of the slavery issue, and in the context of the missionary outreach of Southern Baptists to Negro Baptists.<sup>44</sup> He, together with Robert A. Baker, assigned a variety of causes to the split in the Triennial Convention, thereby diminishing the importance assigned to the dissent over slavery.<sup>45</sup>

<sup>40</sup> *Ibid.*, p. 501; Cook, *Story of the Baptists*, pp. 413-49.

<sup>41</sup> Vedder, *A Short History*, pp. 344-47.

<sup>42</sup> Newman, *Baptist Achievement*, pp. 163-73. This portion was written by George Sale and entitled, "Sketch of the Colored Baptists of the United States."

<sup>43</sup> Sweet, *Religion on the Frontier*, pp. 83, 564, 607.

<sup>44</sup> Barnes, *Southern Baptist Convention*, pp. 18-29, 65-66, 214-18, 266-68.

<sup>45</sup> *Ibid.*, pp. 12-32; Woolley, *Baptist Advance*, pp. 261-64.



The histories of the past decade have followed one pattern, i.e. the inclusion of a chapter, or chapters, on Negro Baptists even though most of the material found therein has been appropriated from secondary sources.<sup>46</sup> The material included pertains to the Negro Baptists as a group prior to 1915 and after that date is related primarily to the National Baptist Convention, U.S.A., Incorporated. Only one mention is found of the Progressive National Baptist Convention,<sup>47</sup> and little mention is found of the National Baptist Convention of America.<sup>48</sup>

The most comprehensive treatment of the implications of the contention and conflict engendered by the race question is found in Spain's book, *At Ease in Zion*, where the matter of segregation in the last thirty-five years of the last century is given extensive consideration. He depicted the shifting attitudes of white Baptists and maintained, "Theories of race were as much a part of Southern Baptist thinking as the Virgin Birth or the Second Coming."<sup>49</sup> The separation of Negro Baptists into their own churches and associations is treated variously. Barnes and Newman suggested that the primary initiative came from the Negroes.<sup>50</sup> Newman further stated that the Negroes' spiritual needs were better cared for before they separated.<sup>51</sup> Spain maintained that just after the Civil War the white churches wanted to keep the Negroes within their membership

but after a few years the attitude had changed and with the almost total separation, Southern Baptist interest in Negroes declined sharply.<sup>52</sup>

## REGIONAL BAPTIST HISTORIES

In a consideration of the regional histories, little needs to be said of any except those of the South. Burrage and Backus in the Northeast, and Baker in the Northwest had little to say. Burrage only stated that the denomination split over slavery, and that the war was to prevent the extension of slavery into the free states.<sup>53</sup> Backus simply stated his opposition to slavery.<sup>54</sup> Neither historian made mention of the Negro congregations which were in existence in the North at the time of writing nor of the Negro membership in quite a number of churches in the area of their consideration. Baker in his study of the Northwest merely mentioned the names of four churches established in the 1890's.<sup>55</sup> Vedder's sectional work does not contain any mention of the Negro churches in the area, of the slavery issue, or of the work of missions among Negroes.<sup>56</sup> They are simply ignored.

In the regional histories of the South, Morgan Edwards mentions

<sup>46</sup> Spain, *At Ease in Zion*, pp. 48-52.

<sup>47</sup> Henry S. Burrage, *A History of Baptists in New England* (Philadelphia: American Baptist Publication Society, 1894), pp. 157-58, 290-91.

<sup>48</sup> Isaac Backus, *A History of New England with Particular Reference to the Denomination of Christians Called Baptists*, 2 vols. (Newton, Massachusetts: Backus Historical Society, 1871), pp. 186, 568.

<sup>49</sup> John C. Baker, *Baptist History of the North Pacific Coast* (Philadelphia: American Baptist Publication Society, 1912).

<sup>50</sup> Henry C. Vedder, *A History of the Baptists in the Middle States* (Philadelphia: American Baptist Publication Society, 1898).

<sup>46</sup> Torbet, *A History*, pp. 353-55; Armstrong, *Indomitable Baptists*, pp. 207-20; Woolley, *Baptist Advance*, pp. 186-226.

<sup>47</sup> Armstrong, *Indomitable Baptists*, p. 236.

<sup>48</sup> Woolley, *Baptist Advance*, pp. 186-89.

<sup>49</sup> Spain, *At Ease in Zion*, pp. 44-126.

<sup>50</sup> Barnes, *Southern Baptist Convention*, p. 60; Newman, *Baptist Achievement*, p. 160.

<sup>51</sup> Newman, *A History*, pp. 464-65.



only a few instances of Negro members of churches in Delaware, Virginia, and South Carolina.<sup>57</sup> His research evidently had not led him into contact with the Negro Baptists of Georgia. In *A History of the Baptists in the Southern States East of the Mississippi*, B. F. Riley included more material than is found in the other regional histories. His bias is obvious, for he claimed that slavery for the Negro was preparation for independence and for leadership. He leaned heavily on Semple's history of the Virginia Baptists, on Newman, and on Cook. He maintained that the chances of reuniting the two Baptist bodies would have been increased by a delay of the split until 1861, but did not make a judgment on the separation between Negroes and whites. He mentioned the beginning of Negro Baptist churches, and also the contribution of individual Negro preachers to Baptist growth in Alabama and Louisiana.<sup>58</sup> Justin A. Smith's emphasis has a strange twist to it in that his references were almost exclusively directed to Illinois and Michigan and were related to the various antislavery movements such as the Friends of Humanity and the Free Missionary Convention.<sup>59</sup>

Walter B. Posey's work has a better perspective, having been written more recently, but it also deals more with antislavery movements and with the relationship of Negro Baptists with white churches, mentioning both Negro

pastors and restrictions on Negro members.<sup>60</sup>

## NEGRO BAPTIST HISTORIES

Other than the histories already mentioned in the preceding sections, only one deserves mention as a primary source book for Negro Baptist history, that written in 1930 by Lewis G. Jordan. There are several others, each with its distinctive characteristics, but they are all indebted very heavily to Jordan. Five additional works are here considered: a general history by a Negro Baptist, Miles Mark Fisher;<sup>61</sup> a brief history of Negro missionary activity by Adams and Talley;<sup>62</sup> two of Negro Baptist history, one by Freeman<sup>63</sup> and one by Pelt and Smith;<sup>64</sup> and finally, a new approach to Negro Baptists, a history related to a study of religious education.<sup>65</sup>

Jordan's work is a combination of several approaches to the writing of history, all intertwined within the total outline of the book. He used many biographical sketches, an occasional historical essay of some development

<sup>57</sup> Edwards, "Materials Towards a History."

<sup>58</sup> B. F. Riley, *A History of the Baptists in the Southern States East of the Mississippi* (Philadelphia: American Baptist Publication Society, 1898), pp. 209, 310-29.

<sup>59</sup> Justin A. Smith, *A History of the Baptists in the Western States East of the Mississippi* (Philadelphia: American Baptist Publication Society, 1896), pp. 40-42, 129, 138, 194.

<sup>60</sup> Walter B. Posey, *The Baptist Church in the Lower Mississippi Valley, 1776-1845* (Lexington: University of Kentucky Press, 1957), pp. 50, 90-93.

<sup>61</sup> Miles Mark Fisher, *A Short History of the Baptist Denomination* (Nashville: Sunday School Publishing Board, National Baptist Convention, 1933).

<sup>62</sup> C. C. Adams and M. A. Talley, *Negro Baptists and Foreign Missions* (Philadelphia: Foreign Mission Board of the National Baptist Convention, 1952, rev. ed.).

<sup>63</sup> Edward A. Freeman, *The Epoch of Negro Baptists and the Foreign Mission Board, National Baptist Convention* (Kansas City, Kansas: The Central Seminary Press, 1953).

<sup>64</sup> O. D. Pelt and R. L. Smith, *The Story of the National Baptists* (New York: Vantage Press, 1960).

<sup>65</sup> Tyms, *Rise of Religious Education*.

of Negro Baptist life and then mixed in innumerable minutes and letters from a variety of sources. He began with quotations from Mosheim's history and continued by using J. R. Graves's introduction to Orchard's Baptist history. Jordan expressed a debt of gratitude to the white Baptists for the preservation of the meager amount of trustworthy data available about Negro Baptists. He claimed an awareness of the fragmentary nature of his book and expressed the conviction that later Negro Baptist historians will have to use scientific historical methods to give a "synthesis," "the summary," and the "interpreting and drawing conclusions." Jordan, depending primarily on Rippon's records, presented the early history of Negro Baptists. He categorized the different types of church circumstances into which Negro Baptists entered in the first half of the nineteenth century. He also included an account of the division among Negro Baptists in 1915,<sup>66</sup> in which he was personally involved.

Adams and Talley sought in their book to combine extracts from Jordan and Cook about Negro Baptists with the development of Negro Baptist missionary labors which they had gleaned from the minutes of the National Baptist Foreign Mission Board and of the Lott Cary Missionary Convention. Little of distinctiveness is found in this work.

Fisher's history is a new approach for a writer of Negro Baptist history and a commendable one for present-day writers to follow. He included an almost equal coverage of English Baptists, American Baptist beginnings, the slavery controversy, Northern Baptists, Southern Baptists, Negro Baptists, European Baptists, and a

grouping of smaller Baptist sects, together with groups that have separated to found new denominations. By not specifically directing his consideration to Negroes, this writer has made a contribution that could have been useful to Negro Baptists in their study of Baptist history if the book were more readily available.

Edward A. Freeman's study is well organized and has an excellent bibliography. He used in addition to the works of Jordan, a number of secondary sources for the information contained in biographical sketches, the journal of the Missionary Convention, and the proceedings of the Incorporated Convention. The subjects treated are similar to those presented in other histories, i.e. slavery, the first African Baptist church in South Carolina and that in Savannah. A larger portion of the book is devoted to a detailed treatment of the financial operation and the administration of Foreign Mission Boards. The details that are mentioned have to do with the effect of World War II on missions, the fund-raising drives, the attempts to achieve better business methods, etc.

Pelt and Smith have written a popular history of Negro Baptists. It is built upon a variety of secondary sources and has no documentation. The story after 1915 is devoted exclusively to the National Baptist Convention, U.S.A., Incorporated.

A final book to be mentioned is Tys's study of religious education among Negro Baptists. As a background for the understanding of his subject the author mentioned, with documentation, such subjects as slavery and the white-black church relationships. Also included is the involvement of Negroes in white and Negro Sunday Schools, and the development of associations. He considered conflicts such as those that developed between white and Negro Baptists, and among the Negro Baptists. This

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<sup>66</sup> Jordan, *Negro Baptist History*, p. 9. His explanation of this plan is stated here. Cf., pp. 12, 17-39, 247-54.

book, after 1915, considers only the development of the Incorporated convention.<sup>67</sup>

## CONCLUSION

The early historians of Baptist life, all of them white, sought to preserve as a part of their records any reference to Negro Baptists which came to their attention in their travels and research. Nevertheless, much of the record of Negro involvement in early Baptist life has been lost. This loss has occurred for several reasons. First, the leadership of the few separate Negro churches in the early days, and even of the more numerous ones of the postwar period, had little understanding or ability in the maintaining and preserving of historical data. Second, with Negroes constituting a sort of second-class membership in the mixed congregations, many of the records did not show any distinction as to race in the minutes and letters that have been preserved. Where the distinction is made, often the material is of little value historically.

No consistent pattern in the treatment of Negro Baptists or in the recording of their history emerges from a study of the general and regional histories that were considered. If any trends may be discerned among the white historians, they appear to be determined more by the relationship of the historian to his times and to his society than by the fact that he is a Baptist historian.

The earlier Negro Baptist historians have made useful contributions to the subject in spite of the handicap of a lack of sources upon which to build, the absence of resources for such travel as might be helpful to their task, and the lack of training in the historical methods of research and

in writing. They have tended to follow a stereotyped concept of the method of preserving historical material in their writing. Their books include an unorganized collection of biographical sketches of leaders, verbatim copies of minutes, letters and addresses of current leaders, and miscellaneous records and reports. This material is then tied together by a sparse historical narrative which follows a chronological arrangement. Often these books are produced in limited editions, of inferior materials, and with poor workmanship. These factors make them difficult to obtain and subject to deterioration after only a relatively short time.

Another weakness was noted in this study with relation to the Negro Baptist history of this century. After the first decade and the separation of the conventions most of the history that can be found is directed toward the National Baptist Convention, U.S.A., Incorporated. Material relative to the National Baptist Convention of America and the Progressive Baptist Convention is very scarce.

A final observation to be recorded pertains to the fact that much more source material is available for use in the writing of Negro Baptist history than is being used at present. The sources include such material as individual biographies (many published privately), minutes of many churches, associations, and conventions. The gathering of information from these sources will involve painstaking, time-consuming labor by persons conversant with the best techniques of historiography. When this material is made available to the field in general, a new Negro Baptist history would meet a serious lack in Baptist literature at present. At the same time such resource material would make easier the inclusion of a more proportionate treatment of Negro Baptists in the general field of Baptist historical writing.

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<sup>67</sup> Tyms, *Rise of Religious Education*, pp. 104-23, 150-66.



# THE CHEROKEE GEORGIA BAPTIST CONVENTION

ROBERT G. GARDNER

Even before the enforced exodus of the Cherokee Indians from north-west Georgia, land-hungry whites had occupied the area. By 1860 this section north and west of the Chatahoochee River had been divided into twenty-six counties with a population of 200,531.

Of course Cherokee Georgia—as this area was frequently called—was in a few ways similar to the rest of the state. Its pioneer inhabitants had usually come from other sections of Georgia or—as in the remainder of the state—from Tennessee, the Carolinas, or Virginia. In statewide elections they almost always sided with the majority.

In many ways, however, this area differed markedly from central and

southern Georgia. For one thing, the large plantation, with its single-crop economy that crowned cotton king was much less frequently found. Again, slaves were present, but in fewer numbers and in smaller proportions. Third, larger towns were fewer in number and smaller in population than elsewhere in the state. Fourth, as might be expected in this rural area, industrial plants were seldom seen. Finally, citizens of the area were reluctant to dissolve the federal union, supporting the Confederacy with loyalty only after secession had been declared by the remainder of the region.

Viewed in this broader context, then, the formation of the Cherokee Baptist Convention provides yet another example of sectional difference and independence—on the part of the largest Christian denomination of the area.

Then as now, Baptists were not of a single mind. Two groups can

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be discerned in Cherokee Georgia and a third elsewhere in the state. (1) The more-or-less "regular" associations in 1860 numbered sixteen, the churches about 339, and their membership about 19,006. Some of these sixteen Cherokee associations supported the Georgia Baptist Convention, and none was altogether hostile to it. (2) The primitive associations in 1860 were six in number, claiming about 86 churches and about 1,883 members. These six Cherokee associations poured only scorn on the Georgia Baptist Convention, which they held to be in error. (3) A third group of associations was present, composed of United Baptists. Arminian in theology and largely neutral respecting the interests of the Georgia Baptist Convention, these two or three associations were strongest in central and southwestern Georgia but were not found in northwest Georgia.

In Cherokee Georgia, then, regular and primitive Baptists were present; and only from the regular group was the Cherokee Baptist Convention to gain its support.

### Origin of the Convention

The Cherokee Georgia Baptist Convention was founded in response to the proposed Cherokee Baptist College of Cassville. In 1853 General John H. Rice, a lawyer and businessman from Cassville, initiated the movement for the college. Late in that year a board of trustees was named. Construction of a building was begun in 1854. In the face of this activity, it was thought that a sponsoring body from a wide area would be advisable. Hence a call went out over Cherokee Georgia for a meeting to be held in Cassville on November 23, 1854. This invitation was officially extended by the Middle Cherokee Baptist Association, which then reached from Dal-

ton to Cartersville. This summons was formally accepted by two other associations: the State Line Baptist Association, comprised of churches located in northwest Georgia and southeast Tennessee; and the Coosa Baptist Association, which then spread from Dade County to Cedar-town.<sup>1</sup>

The organizational meeting occurred on November 23 and 24 in Cassville. Elected representatives were present from Middle Cherokee and Coosa Associations; one pastor is known to have attended unofficially from the Tallapoosa Baptist Association, which ranged from Marietta to Carrollton; and State Line Association was absent. The constitution which was adopted indicated the functions of the body:

1. To unite the friends of education and to combine their efforts for the establishment and promotion of Institutions of Learning, where the young of both sexes may be thoroughly educated on the cheapest practical terms.
2. To foster and cherish the spirit of missions, and to facilitate missionary operations in any and every laudable way.

These two functions were supplemented in the years to come.<sup>2</sup>

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<sup>1</sup> *Minutes of . . . the Middle Cherokee Baptist Association*, 1854, p. 5; *Minutes of . . . the State Line Baptist Association*, 1854, p. 6; *Minutes of . . . the Coosa Baptist Association*, 1854, pp. 5-6.

<sup>2</sup> *Minutes of . . . the Tallapoosa Baptist Association*, 1854, p. 4; *Christian Index*, December 14, 1854, p. 199 (hereinafter cited as CI); Samuel Boykin, *History of the Baptist Denomination in Georgia . . .* (Atlanta: Jas. P. Harrison & Co., 1881), pp. 217-18; *Biographical Compendium*, p. 541; Lucy J. Cunyus, *The History of Bartow County, Formerly Cass* (Cartersville: Tribune Publishing Co., Inc., 1933), p. 98.

## Constituent Associations

The identity of the various associations making up the Convention is somewhat uncertain, as is the length of their involvement with it, because of the absence of most of the Convention's minutes and many of the associations' minutes. Middle Cherokee and Coosa Associations led for the entire ten years that the Convention existed. Ellijay Baptist Association, centering in Gilmer County, participated in perhaps six meetings. Arbacoochee Baptist Association of Carroll County and eastern Alabama was active probably for five years. Tallapoosa Association was present for at least four years. Hightower Baptist Association, principally of Forsyth and Cherokee Counties, was there for at least three years. Noonday Baptist Association, formed later in Cobb and Cherokee Counties, cooperated for at least three years. State Line Association attended for probably no more than two years.<sup>3</sup>

The membership of one additional association is uncertain—and un-

likely. On August 19, 1859, the West Union Baptist Association of Tennessee and Georgia "agreed to withdraw from the General Association of East Tennessee, and join the Cherokee Baptist Convention of Georgia . . ." No further reference has been found in the relevant materials of the period.<sup>4</sup>

Two associations are known to have considered joining the Convention without actually doing so: Stone Mountain Baptist Association, located east of Atlanta, and the Oostanaula Baptist Association, mainly in Floyd County. Each sent correspondents to several meetings, however.<sup>5</sup>

For varying lengths of time, then, probably eight associations representing churches in Georgia, Tennessee, and Alabama participated. At its height about 1860, the Convention was comprised of more than 250 churches, having a total membership of about 15,540 and being led by about 190 ordained and licensed ministers.

## Meetings and Work of the Convention

In all, the Convention met eleven times in ten years: three times in Cassville, twice each in Rome and Cedartown, and once each at Pettit's Creek Baptist Church (now First Baptist Church of Cartersville), Dalton, Marietta, and Calhoun.

Two large ledger books of manuscript minutes are known to have

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<sup>3</sup> *Minutes of the Third Annual Session of the Cherokee Baptist Convention . . . 1858* (Rome: Mason's Fast Press Job Office, 1858), p. 3; *Minutes of the Sixth Annual Session of the Cherokee-Georgia Baptist Convention . . . 1860* (Atlanta: J. M. Wood & Co., 1860), p. 3 (hereinafter cited as CBC); *Baptist Banner*, July 11, 1863; p. 2 (hereinafter cited as BB; this issue contains the minutes of the 1863 meeting); *Minutes of . . . the Middle Cherokee Baptist Association*, 1855, p. 5; 1857, p. 10; *Minutes of . . . the Coosa Baptist Association*, 1855, p. 5; *Cassville Standard*, October 18, 1855, p. 1; November 25, 1858, p. 2 (hereinafter cited as CS); J. S. Williams, compiler, *Historical Minutes of the Hightower (Georgia) Baptist Association . . .* (Cumming: Printed at the Banner Office, 1880), p. 19; Boykin, pp. 218-21.

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<sup>4</sup> *Landmark Banner and Cherokee Baptist*, December 8, 1859, p. 2 (hereinafter cited as LBCB).

<sup>5</sup> *Minutes of . . . the Stone Mountain Baptist Association*, 1859, p. 3; 1860, pp. 4, 6; 1861, p. 4; 1862, p. 4; 1863, p. 3; LBCB, September 13, 1860, p. 2; *Minutes of . . . the Oostanaula Baptist Association*, 1859, p. 6; 1860, p. 5; CI, December 2, 1857, p. 193.



survived the Civil War, but apparently they have been lost in these last fifteen years. Nevertheless, enough is known to discuss the work of the Convention in some detail.

*The Convention unmistakably supported the wider Landmark movement.*—J. R. Graves virtually dominated the 1858 meeting in Rome, preaching “eloquently, forcibly and interestingly for about 90 minutes to claim the attention of the entire audience” on Sunday morning at the Baptist church. On Monday morning he advocated “the cause of Baptist Sabbath Schools with much force and ability.” That evening he delivered an “eminently rich” address concerning Christian education, following it up the next day with a speech favoring the endowment of the Cassville college. His article in the *Tennessee Baptist* concerning the sessions includes this appraisal: “The delegation was not large—the organization is yet in its infancy—but when all the Churches in Cherokee Georgia have become associated with it, it will be a large and efficient body.”<sup>6</sup>

Other Landmark supporters appeared. Amos C. Dayton was present and talkative at three of the annual sessions. His *Baptist Sunday School Question Book* was highly recommended. The Southern Baptist Sunday Union was noticed in favorable resolutions. James Madison Pendleton attended the 1859 sessions. The Convention went out of its way to recognize and favor correspondents from the Spring Street Baptist Church of Nashville, the Concord Baptist Association of Nashville and vicinity, and the Baptist General Association of Middle Tennessee and North Alabama—all Landmark organizations. Speakers came from the Southwestern Publishing House of Nashville, and the Convention commended

its publications with appropriate resolutions.

Furthermore, the name of the Convention’s unofficial organ must not be forgotten: it was first called the *Landmark Banner and Cherokee Baptist*.

Admittedly, the Convention took no known actions in 1861-1863 to favor the Landmark movement, which declined temporarily and widely as the war persisted. Also, non-Landmark influences were brought to bear upon the Convention by Jesse H. Campbell of the Georgia Baptist Convention, who attended several meetings; by James B. Taylor of the Foreign Mission Board and M. T. Sumner of the Domestic Mission Board, each of whom attended one meeting; by Joseph Baker and Samuel Boykin, each of whom attended once as editor of the *Christian Index*; and by others. Nevertheless, it must be recognized that the Cherokee Baptist Convention in its prime was favorably inclined toward the Landmark movement.<sup>7</sup>

*The Convention owned and supported two colleges.*—In May of 1856 it assumed control of the Cherokee Baptist College for young men, which had finally opened the previous January in Cassville. For eleven semesters, until the spring of 1861, this institution operated under its president, Thomas Rambaut, with never more than one hundred students in attendance at any one time. In July of 1856 the Convention assumed con-

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<sup>7</sup> In addition to the minutes of the three Convention meetings cited in note 3, above, see TB, May 3, 1856, p. 3; June 12, 1858, p. 2; April 30, 1859, p. 3; May 7, 1859, p. 2; June 4, 1859, p. 2; June 2, 1860, p. 2; CI, June 2, 1858, p. 2; May 4, 1859, p. 2; October 12, 1859, p. 2; May 16, 1860, p. 2; *South Western Baptist*, June 7, 1860, p. 2; Boykin, p. 219.

<sup>6</sup> *Tennessee Baptist*, June 12, 1858, p. 2 (hereinafter cited as TB).

trol of Woodland Female College for young ladies, which had opened early in 1851 at Cedartown. For seventeen or eighteen semesters, until 1859, this school operated under various names, usually with Jesse M. Wood as president, and with never more than ninety enrolled at any one time. Concerning both of these colleges, the Convention elected trustees, provided some money, and offered much verbal encouragement.<sup>8</sup>

*The Convention fostered a newspaper.*—A growing unhappiness with the *Christian Index* was evident in the latter part of the 1850's in northwest Georgia. Thus, a mass meeting was held in Dalton in connection with the 1859 Convention. Here it was decided that Jesse M. Wood should initiate a private weekly newspaper that would be the Convention's unofficial spokesman. On October 5, 1859, Wood published the first issue in Rome—although later it moved to Atlanta and even later to Augusta. It was first titled the *Landmark Banner and Cherokee Baptist*, then simply the *Banner and Baptist*, and finally the *Baptist Banner*. Editors and owners were numerous, including men such as Wood, Henry Carr Hornady, Amos C. Dayton, and Edwin T. Winkler. The periodical was printed, with some breaks caused by the war, through at least November 25, 1865,

but no complete file of it is now known.<sup>9</sup>

*The Convention expressed its interest in missions.*—From first to last, however, the Convention put its words into practice chiefly by supporting a missionary to the Cherokee Indians. Its 1854 constitution—with its emphases on education and missions—must be recalled in this context. In 1858 the Convention passed an ambitious resolution calling for (1) the support of a missionary within the limits of Cherokee Georgia; (2) the support of a missionary among the Indians, whose forefathers once owned the land we now occupy; (3) the support of one missionary in Central Africa; and (4) the support of one man who will labor as a missionary in China.

By 1859 the Convention had narrowed its interest to "a white missionary among the Cherokee Indians," and money was being raised for his support. In 1860 additional funds were accumulated, but no man could be found willing to be employed. Finally in 1861 E. L. Compere, who was already preaching at Fort Smith, Arkansas, was adopted by the Convention. Until 1863 or 1864 it supported him in his part-time work among the Cherokees of the Indian Territory.<sup>10</sup>

*The Convention reacted to the Civil War with an enthusiastic ap-*

<sup>8</sup> In addition to the minutes of the three Convention meetings cited in note 3, above, see *Acts of the General Assembly of the State of Georgia*, 1853-1854, pp. 117-19; 1855-1856, pp. 331-32; 1862, pp. 191-92; CI, June 2, 1858, p. 2; June 3, 1862, p. 3; LBCB, October 5, 1859, p. 2; January 26, 1860, p. 3; BB, July 11, 1863, p. 2; Boykin, p. 218; and catalogues for Cherokee Baptist College issued in 1855, 1856, 1858, 1859, and 1860, and for Woodland Female Seminary or College issued in 1853, 1854, and 1856.

<sup>9</sup> CI, June 1, 1859, p. 2; June 22, 1859, p. 2; Boykin, p. 219.

<sup>10</sup> In addition to the minutes of the three Convention meetings cited in note 3, above, see CI, July 27, 1859, p. 4; May 29, 1861, p. 3; LBCB, April 5, 1860, p. 2; April 12, 1860, p. 3; May 24, 1860, p. 2; August 30, 1860, p. 2; *Banner and Baptist*, December 21, 1861, p. 2; BB, June 20, 1863, p. 3; Boykin, p. 219; E. L. Compere, "Rev. E. L. Compere, Border Missionary," *Quarterly Review*, October-December, 1953, pp. 25-33.

*proval of the Confederacy.*—At the 1861 Convention, a long and strongly-worded statement was unanimously passed. In it, the North was accused of forcing taxation without effective representation, of robbing the South of its economic independence, and of perverting the Constitution. It continued:

We of the South have resisted in the only peaceable and rightful way known to us. As free and independent States we have formed that Union for purposes expressed in the Constitution. . . . We adopted the Constitution of our fathers with all its good features, reforming its defects. . . .

We thank the wise Disposer of human events that in this there is but one purpose with our people. We seek peace, and do not desire war. We do not intend to trespass on or invade the rights of others. We do intend that others shall not put hostile feet on our territory. . . .

Resolved, That we have confidence in our rulers, the President and Cabinet and Congress. With these views and purposes, trusting in the Almighty and [in the] justice of our cause, we have nothing to fear.<sup>11</sup>

In 1862 a surprising memorial was adopted, in which the Convention requested the Georgia General Assembly to repeal the law forbidding the teaching of reading to slaves. After all, reasoned the Convention, the Bible is thereby being closed to the slaves, whose souls are important to God. Of course the action was without consequence, and the Convention dropped the matter after much debate the following year.<sup>12</sup>

The actions of the Convention at the last session, held in Rome in 1863,

frequently related to the war. Daily from 8:00 to 9:00 a.m. they held prayer meetings for the country. Resolutions were passed encouraging "the voluntary services of ministers, within our bounds" to "visit the army in company, for a period of two weeks, or longer"—a resolution which, apparently, only Pastor D. Will Gwin of the Rome Baptist Church heeded. Agreement was easily reached to "procure the services of a competent Brother, who shall be adopted as the permanent Army Evangelist of our Convention," and \$275.50 was raised for this purpose. In fact, however, no person was ever appointed. The presence of many soldiers not directly mentioned in the minutes of the Convention was later reported:

Rome is now denominated a "hospital city." The maximum membership of soldiers here is about one thousand. Large numbers of convalescent [sic] soldiers attended the meetings of the convention every night.—They listened to preaching with deep interest. On Sunday night some forty or fifty soldiers rose in the congregation and requested an interest in the prayers of Christians.

The Convention was quite aware of them, of course, for 240 Testaments were "distributed among the hospitals at Rome, to be kept as a library for all sick and wounded soldiers who may be sent to Rome."<sup>13</sup>

These actions were among the last of the Convention. Its death was in the near future, although none apparently expected it. A decreasingly Landmark Convention—formerly active in education and currently active in the promotion of a newspaper, in missions, and in the support of the

<sup>11</sup> Boykin, pp. 228-30; *Banner and Baptist*, July 27, 1861, p. 3.

<sup>12</sup> CI, June 3, 1862, p. 3; October 28, 1862, p. 3; *South Western Baptist*, September 18, 1862, p. 2; June 17, 1862, p. 3; September 9, 1862, p. 2; BB, July 11, 1863, p. 2.

<sup>13</sup> Manuscript Minutes, Rome Baptist Church, June 19, 1863, February 22, 1864; BB, June 20, 1863, p. 3; July 11, 1863, p. 2; August 16, 1863, p. 2; CI, June 8, 1863, p. 1; June 22, 1863, p. 2.



war effort—was in reality virtually already a part of the past.

### The Death of the Convention

A meeting of the Cherokee Convention was scheduled to be held at the Baptist Church in Cartersville, beginning on Saturday, May 14, 1864, but the chaotic condition of the country caused by the presence of federal troops and Confederate opposition rendered this impossible. Of course some delegates had already been appointed the previous fall by Middle Cherokee, Tallapoosa, and Hightower Associations. The editor of the *Baptist Banner* during April and May encouraged the convening of the meeting. Obviously none could be held under battle conditions, and it did not take place.<sup>14</sup>

Nevertheless, hopes were entertained for a time that the Convention might eventually meet. In the months to follow, even these hopes faded. In the fall of 1865 Hightower Association passed resolutions withdrawing from it. The following year Tallapoosa Association "Resolved, That, as the Cherokee Baptist Convention has been discontinued for some years past, we omit to appoint delegates to any Convention for the present," and the Middle Cherokee Association "indefinitely postponed" the appointment of delegates. Coosa Association indicated in 1868 that the Convention had been "extinct for several years" and that there was "no disposition to

revive it."<sup>15</sup> Plainly the Cherokee Georgia Baptist Convention was dead.

### Later Proposals for a Revived Convention

Although the Convention was officially dead, its ghost was to be many years in leaving the scene of its former vigor. It is not directly mentioned in the minutes of the Middle Cherokee Association for 1871 and 1875-1876, but it was doubtless discussed in those years. The idea of federal restitution for the Cherokee Baptist College building was then first entertained. The association judged it impossible to collect, however, and the subject was dropped.<sup>16</sup>

A generation later, at its 1898 meeting the Middle Cherokee Association proposed "the establishment of a new school, which shall be incorporated under the name of the Cherokee College." In 1901 the Cherokee Baptist High School was opened, the trustees of which in 1905 recommended formation of the "Cherokee Georgia Baptist Convention; which convention shall be organized and operated for educational purposes only." There is no indication that this proposal was ever activated, and the high school was sold in 1917.<sup>17</sup>

Middle Cherokee Association again in 1925 suggested the reactivation of the Convention, once more in connection with a proposed college. Since several associations had been involved in the original organization, it was thought necessary that other groups be consulted. Accordingly, an altogether unofficial meeting was held, probably in Cave Spring, with per-

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<sup>14</sup> BB, April 23, 1864, pp. 2, 4; May 7, 1864, p. 2.

<sup>15</sup> Williams, p. 18; *Minutes of . . . the Tallapoosa Baptist Association*, 1866, p. 6; *Minutes of . . . the Middle Cherokee Baptist Association*, 1866, p. 7; *Christian Index and South Western Baptist*, October 22, 1868, p. 166; *Minutes of . . . the Georgia Baptist Convention*, 1869, p. 9.

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<sup>16</sup> *Minutes of . . . the Middle Cherokee Baptist Association*, 1871, p. 6; 1875, p. 4; 1876, p. 266.

<sup>17</sup> *Minutes of . . . the Middle Cherokee Baptist Association*, 1898, p. 6; 1899, p. 11; 1900, p. 4; 1901, p. 12; 1905, p. 4.

sons present from Middle Cherokee, Floyd County, Polk County, and perhaps other associations. The meeting was unproductive, and no others were held. Certainly the proposal of a reconstituted Convention reached the floor of the Middle Cherokee Association—and possibly of others also—but no hint is found in the various printed minutes.<sup>18</sup>

It is a matter of record that the Convention was once more an object of attention by Middle Cherokee Association in 1939-1940 and 1947-1948. Hope was expressed that federal money might be forthcoming as reimbursement for the Cassville college building. Recognizing that the institution had been owned by the Convention, and not by any one local association, an investigating committee in 1948 formally recommended dismissal of the entire proposition. In a discussion on the floor of the association, opposition to the report was voiced in the form of a suggestion that a skeleton Convention might be formed. The report was sustained by several speakers who felt that it would be unwise to revive an organization disruptive of cooperation with the Georgia Baptist Convention. The report was then adopted, and the association has not officially discussed the matter since.<sup>19</sup>

A century after its decade of strength and usefulness, then, the Convention seems finally to have been allowed to take its proper place within the honored past of Cherokee Georgia.

<sup>18</sup> Telephone conversation with the Reverend A. B. Cash, Rome, Georgia, December, 1968.

<sup>19</sup> *Minutes of . . . the Middle Cherokee Baptist Association*, 1939, p. 16; 1940, p. 22; 1947, pp. 1, 8; 1948, pp. 6, 16-17; telephone conversation with the Reverend Ralph Kimsey, Cassville, Georgia, December, 1968.

Apart from the four proposals by the Middle Cherokee Association, two partial parallels to the Convention can be noted: (1) From 1877 to 1894 the North Georgia Baptist Convention supported the causes of evangelism, education, and missions, drawing its support from associations and churches in northeast Georgia. Only the Hightower Association held membership in both Cherokee and North Georgia Conventions. Nevertheless, this later group may properly be understood as the transmitter of at least a part of the spirit of the earlier group. (B. D. Ragsdale, *Story of Georgia Baptists* [Atlanta: Executive Committee of the Georgia Baptist Convention, 1938], III, 108-11.) (2) In 1958 the Northwest Georgia Baptist Ministers' Conference was formed; and meetings for fellowship, inspiration and instruction have subsequently been held about three times a year, usually at Shorter College. Of course the area served by the conference is roughly that of the Cherokee Convention, but there has been no thought of perpetuating the actions and agencies of the earlier Convention.

# The Baptist Struggle to Support the American Revolution

A. RONALD TONKS

The religious factor within the American Revolution has usually been eclipsed by other seemingly more important considerations. The role of the Baptists, of course, cannot be considered as paramount even within the total religious sphere of the time. In relation to the size of the denomination, however, their part was most significant.

The Baptists came of age at this time, particularly as some of their interpretations and emphases of religious and political life were incorporated into the new Federal Republic of the West, the United States of America. Along with other religionists

of the period, they saw the struggle called the Revolutionary War as the inevitable requirement of the people of God longing for liberty. "Then, surely, we may say: the American revolution was effected by the special agency of God."<sup>1</sup>

An effective analysis of the subject of the Baptists and the American Revolution necessitates an examination of the emotion and perspective of these Christians as they grappled with the authorities in what they considered to be a divinely motivated struggle against tyranny. The Baptists, with minor exceptions, were in sympathy with the American colonists and their cause. The place of the Baptists as a denomination and as individuals, during this the most significant vigesimal epoch of the eighteenth century, must be investigated.

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<sup>1</sup> Richard Furman, *America's Deliverance and Duty* (Charleston: W. P. Young, 1802), p. 15.



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## Pre-Revolutionary Activity of the Baptists, 1763-73

The settlement of the French and Indian War in 1763 left Great Britain with complete control of the American Continent. The Americans had supported the prosecution of this war in the hope that it would relieve the economic and political pressure from the French and the Indians, and hence permit them to expand into the unfilled land masses.<sup>2</sup> Isaac Backus describes the feeling of the Americans at the conclusion of the Peace of Paris.

Many rejoiced greatly upon this occasion, imagining that our wars, which for near a century had been frequent and very distressing, were now come to an end. But, alas! to the whole British empire, these were but the beginning of sorrows.<sup>3</sup>

<sup>2</sup> The term "American" is used in this article to refer to a resident of one of the thirteen North American English Seaboard colonies, excluding specifically the fourteenth, Nova Scotia.

The idea of revolution had not begun to germinate as the war ended. Americans in general, and the Baptists in particular, were loyal to the monarchy. When the king, George II, died in 1760, there was extensive mourning, with special services held in many churches.<sup>4</sup> While the Baptists were loyal to the crown, they were most anxious to preserve the right of religious freedom. With the rise of the Separates and then the Separate Baptists, the authorities became increasingly alarmed. The antagonism was directed toward all Baptists, as their growth tended to undermine the influence of the established Congregational churches.<sup>5</sup> The Baptists, in turn, as they became stronger after 1763, conflicted increasingly with the laws regarding taxation in New England.<sup>6</sup> The situation in Virginia was aggravated largely by intensified persecution being vented upon the Baptists.<sup>7</sup>

## New England

The Warren Baptist Association was formed in New England in 1767, and immediately gave itself whole-

<sup>3</sup> Isaac Backus, *A Church History of New England* (Providence: Printed by John Carter and sold by Philip Freeman, 1784), II, 231.

<sup>4</sup> *Ibid.*, II, 232. Ironically, the pastor of the Second Baptist Church of Boston preached on the Scripture, "'Wo [sic] to thee, O land, when thy King is a child.'" *Ibid.*

<sup>5</sup> Alice M. Baldwin, *The New England Clergy and the American Revolution* (New York: Frederick Ungar Publishing Co., 1958), p. 60.

<sup>6</sup> Backus, *A Church History* . . . , II, 240-41.

<sup>7</sup> Robert B. Semple, *A History of the Rise and Progress of the Baptists in Virginia* (Richmond: Pitt and Dickinson, Publishers, 1894), p. 29. The issue in Virginia was more the right to preach than taxation.

heartedly to the pursuit of full religious liberty.<sup>8</sup> The Association sought specifically to secure relief from the taxation for ministers with whom it could not agree. It decided to appeal to the Legislative Assembly, where it gained limited mitigation.<sup>9</sup> The matter was not fully resolved, and in 1770 further attempts were made in New England to confiscate the properties of Baptists who failed to pay church taxes. "Repeated applications were made to the Legislature for help, but in vain; and the Baptist agent was at last told plainly, that it was not worth while to wait any longer, for they would keep them [the Baptists] under the law by which those lands were sold, as long as they saw fit."<sup>10</sup>

Finally when the Legislature would do nothing, the Baptists decided to appeal directly to the monarch. The Warren Baptist Association in that year appealed for financial aid from the Philadelphia Baptist Association in order to send Hezekiah Smith as their emissary to the sovereign.<sup>11</sup> The Assembly in Massachusetts considered that the Baptists had protested without sufficient justification.<sup>12</sup> They were then further reprimanded by the authorities of New England with the suggestion that they were anarchists in relation to church affairs.<sup>13</sup>

<sup>8</sup> Backus, *A Church History*, II, 252.

<sup>9</sup> *Ibid.*, II, 249.

<sup>10</sup> *Ibid.*, II, 252.

<sup>11</sup> A. D. Gillette (ed.), *Minutes of the Philadelphia Baptist Association* (Philadelphia: American Baptist Publication Society, 1851), p. 114.

<sup>12</sup> Backus, *A Church History*, II, 253.

<sup>13</sup> *Ibid.*, II, 255.

<sup>14</sup> *Ibid.*, II, 260. Paradoxically, there is evidence that the Baptists supported the election of Governor Hutchinson. Baldwin, p. 116. Even later, after a sermon on Election Day by Gad Hitchcock, which angered General Gage, the British Army General, Hezekiah Smith dined with the Governor to gain increased liberty for the Baptists. *Ibid.*, p. 122.

Backus states, in the light of these actions, that there was no reason whatever to support the British Government.<sup>14</sup>

These events cannot be considered the beginning of the Revolution, but merely pre-revolutionary. They were merely links in a sundering chain. "At the commencement of the war [of Independence], independence was not talked of, if thought of; all that was aimed at, was a redress of grievances; but one thing led to another, until independence was declared. . . ."<sup>15</sup>

Agitation on the religious scene was growing. The Bishop of Gloucester delivered a sermon in which he called the Americans a "factious people, ready to laugh at the Bible [*sic*]; . . ." and then further accused them of stealing slaves "and sacrificing them to their great idol, the god of gain."<sup>16</sup> The Americans determined that they should not be called upon to pay taxes for the support of an army over which they had no jurisdiction or control. They considered the shipment of tea to Boston in 1774, which became notorious as the "Boston Tea Party," a test by the British government. The colonists could either pay the tax or discard the tea.<sup>17</sup> The British retaliated by closing the Port of Boston until the law was obeyed. They further removed the right of the colony to select its own council, and in clear violation of the Rule of Law, excluded from punishment those who enforced the established law.<sup>18</sup>

From the religious, and particularly the Baptist point of view, the enlargement of the boundaries of the Province of Quebec was a deliberate

<sup>15</sup> L. F. Greene (ed.), *The Writings of the Late John Leland Including Some Events in His Life* (New York: G. W. Wood, 1845), p. 518.

<sup>16</sup> Backus, *A Church History*, II, 287.

<sup>17</sup> *Ibid.*

<sup>18</sup> *Ibid.*, II, 290.

affront. Backus especially detested this action for it became possible "to establish Popery therein, and to deprive its inhabitants of their right of trials by jury and other English liberties."<sup>19</sup> As far as New England was concerned "the fat was in the fire" but the evidence seems to indicate that the Baptists had not yet fully committed themselves to the course of rebellion and revolution.<sup>20</sup>

### Southern Colonies

Lest the struggle of the Baptists be considered to be confined to New England, it must be remembered that strong resentment was building concurrently in North Carolina and Virginia.

Morgan Edwards described North Carolina as an unhappy province with the superiors complaining against the people and the people conversely antagonistic.<sup>21</sup> The complaints resulted in the Regulator Movement, which culminated in the Battle of Alamance Creek, in 1771.<sup>22</sup> The Regulators, mainly those in the interior of North Carolina, were opposed to the crippling taxation levied by the local officials. The agitation fused as a result of "the abuse of power which too much prevailed in the province and caused the inhabitants at last to rise up in arms, and fight for their privileges; but being routed (May 16, 1772 [1771]) they despaired of seeing better times, and therefore quitted the province."<sup>23</sup> The grievances of the

people have been described as actual and the oppression of the officials most vexing.<sup>24</sup>

The Sandy Creek Baptist Association issued a directive in 1769 that Baptists were not to take up arms against the legal authority or aid, on pain of expulsion, any person seeking to do so.<sup>25</sup> It has been concluded that very few Baptists were formally a part of the rebellious Regulator Movement.<sup>26</sup> The Baptists, however, were strongly blamed for the agitation and, along with the Quakers, bore the brunt of the wrath of the civil authorities, notably that of Governor Tryon.<sup>27</sup> The persecutions that followed forced many Baptists to begin the westward trek, and at the same time, while they did not precipitate any revolution in this area, they remained sympathetic to the American cause. When the Revolution actually came, they were ready to rally to its support.

The situation in Virginia was most complex. After 1768 the Baptists experienced increasing persecution from the established Episcopal church. "Having been much ground under the British laws, or at least by the interpretation of them in Virginia, they [the Baptists] were to a man favorable to any revolution by which they could obtain freedom of religion."<sup>28</sup> The major opposition to the colonial power was that while religious toleration existed, complete freedom was

<sup>19</sup> *Ibid.*, II, 291-92.

<sup>20</sup> Isaac Backus, "Diary and Journals," Backus Collection, April 23, 1774. (microfilm) *Infra*, p. 15.

<sup>21</sup> Morgan Edwards, "Materials Towards a History of the Baptists in the Provinces of Maryland, Virginia, North Carolina, South Carolina and Georgia," 1772, Mss., p. 125 (microfilm).

<sup>22</sup> *Ibid.* <sup>23</sup> *Ibid.*, p. 146.

<sup>24</sup> *Ibid.*, pp. 146-47. This is particularly significant because the source, Morgan Edwards, was considered to be pro-British and anti-American. William B. Sprague (ed.), *Annals of the American Pulpit* (New York: Robert Carter and Brothers, 1865), VI, 83.

<sup>25</sup> Edwards, "Materials," p. 170.

<sup>26</sup> *Ibid.*, p. 172.

<sup>27</sup> *Ibid.*, pp. 170-72. Semple, p. 29. These Baptists were called "disturbers of the peace."

<sup>28</sup> *Ibid.*, p. 85.



needed. It was firmly believed, especially by the Baptists, that if the Americans could win the day, church establishment would be abolished and complete freedom introduced.<sup>29</sup>

As the Baptists increased greatly in Virginia from 1764 to 1774, the officials became more antagonistic toward them. The greatest portion of persecution fell upon the Separate Baptists, who were strongest in the southern part of the province. These persecutions precipitated increasing resentment from the dissenters against the establishment of the Episcopal church.<sup>30</sup> "Government should protect every man in thinking and speaking freely, and see that one does not abuse another."<sup>31</sup> Since this was not done in Virginia, the Baptists became disenchanting with the mother country, and the seeds of rebellion began to germinate.

### Middle Colonies

The situation for Baptists in the Middle Colonies during this period was entirely different. The persecutions never reached the proportions of those in New England or Virginia. The minutes of the Philadelphia Association of Baptists record no evidence of persecution of Baptists between the years 1763 and 1769. In the latter

year, a letter and messengers were received from the Warren Baptist Association. An appeal was made for help toward the relief of the New England Baptists from their persecutions. The Association acquiesced to this request and also urged other associations in Virginia and North Carolina to join with them for the relief of the oppressed brethren.<sup>32</sup> In 1770, as has been mentioned, the Philadelphia Association received a further request from the Warren Association to assist in the sending of Hezekiah Smith as an agent to the king.<sup>33</sup> Assistance was granted to this and most other like requests for help. A general perusal of the minutes of the Association, however, seems to indicate that by and large the Baptists in the Middle Colonies were not plagued by persecutions and consequently were not prolific in their assertions for liberty. It was not until after 1774 that the Association pronounced itself mildly in favor of the American cause.<sup>34</sup>

The general role of the Baptists in the pre-revolutionary struggle can best be described as one of concerned interest in the rights for religious liberty, but neutrality in specifically political affairs. There is a certain sense in which the Baptists were concerned for their celestial future rather than the temporal present.

### Clerical Influence

This general assessment must not ignore the influential position assumed by the Baptist ministers. The communications of the time were limited, and it was the traveling ministers,

<sup>29</sup> *Ibid.*

<sup>30</sup> Greene (ed.), pp. 107-09. Leland lists six major objections: (1) A National church cannot in its organization be a gospel church; (2) The Episcopal church in Virginia had no discipline except that of the civil authority; (3) The initiatory rules for membership in the established church were arbitrary and tyrannical; (4) The head of the church was a human; (5) The preaching of the state church ministers was dry and often little more than moral homilies; (6) The attitude of the ministers in visiting the sick and in the administration of the sacrament was not acceptable to the Baptists although enforced by law.

<sup>31</sup> *Ibid.*, p. 118.

<sup>32</sup> Gillette (ed.), p. 108. In light of the fact that the minutes were kept in Morgan Edwards' handwriting from 1760 to 1795 (1799), it is entirely possible that the many polemical assertions were deleted. *Ibid.*, p. 9.

<sup>33</sup> *Ibid.*, p. 114; *supra*, p. 4.

<sup>34</sup> *Ibid.*, p. 142.

such as Isaac Backus, John Leland, John Gano, and Morgan Edwards, who had the opportunity to mold significantly public opinion.<sup>35</sup> Many Baptist sermons quoted from the philosophers of the day, with the emphasis on the "Social Compact" political philosophy.<sup>36</sup> The Baptist belief that the church existed by a covenant, a sacred and binding agreement or compact made by the members with each other and with God, suited most acceptably the compact theories of government.<sup>37</sup> The ministers themselves were largely influenced by the younger men who had been trained in the American colleges. As early as 1769, the students of James Manning debated whether the time was ripe for Americans to consider independence.<sup>38</sup>

The clergy played a vital part in leading the Americans to turn the theories of government into a practical experiment called the United States of America. Some scholars have proposed that if ministers, including the Baptist ministers, had not supported the American cause, a sure or complete victory may not have been made.<sup>39</sup>

### **Baptists in the Period of Rebellion 1773-76**

This period was an indecisive one for the Baptists. They generally held to the scriptural injunction to be sub-

ject to the powers.<sup>40</sup> It must be firmly asserted that most of the Baptist leaders did not endorse a warlike course.

In New England, the Baptists by 1773 refused any longer to acquiesce to the provincial law and became more vociferous and vocal in their complaint.<sup>41</sup> Most Baptists were described as loyal to the British, but a strong urgency and necessity forced them to take the step toward revolution. It was only, however, when "they could clearly discern that [such] a course might be justified in the sight of God."<sup>42</sup>

*Isaac Backus.*—The evidence in the life of Isaac Backus, of New England, seems to suggest a genuine struggle before the acceptance of the decision to support the American cause. While always a vociferous supporter of religious liberty, Backus had worked through the established channels of protest. In 1773 he recounted in his diary that he considered lodging a formal protest against abuse of religious liberty, but wrote instead *An Appeal to the Public for Religious Liberty*.<sup>43</sup> Throughout the following year he became even more convinced of the justness of the American cause. On June 14, 1774, he records that the day was set aside "by general agreement" for public prayer and fasting after the closing of the Port of Boston.<sup>44</sup> There is, however, nothing

<sup>35</sup> Backus, "Diary and Journals", Oct. 10, 1774; Greene (ed.), p. 19; Gillette (ed.), p. 119. The influence of Morgan Edwards waned after 1773 when he ceased to serve as itinerant evangelist for the Philadelphia Association. John Gano became his successor. *Ibid.*, p. 130.

<sup>36</sup> Greene (ed.), p. 180.

<sup>37</sup> Baldwin, p. 19.

<sup>38</sup> *Ibid.*, p. 111.

<sup>39</sup> J. T. Headley, *The Chaplains and Clergy of the Revolution* (New York: Charles Scribner, 1864), p. 15.

<sup>40</sup> Romans 13:1. The Sandy Creek Association in 1769 had forbidden the taking of arms against the legal authorities. Edwards, p. 170; *supra*, p. 7.

<sup>41</sup> Baldwin, p. 109.

<sup>42</sup> Furman, p. 10.

<sup>43</sup> Isaac Backus, *An Appeal to the Public for Religious Liberty* (Boston: Printed by John Boyle, 1773). This work lists the problems faced by the Baptists and includes an appeal for liberty in the entire realm.

<sup>44</sup> Backus, "Diary and Journals," June 14, 1774.

stronger said in his diary about the matter.

Backus records the events in retrospect by pointing out that after the closing of the Port of Boston, General Thomas Gage, Chief Commander of the British forces in America, was made Governor of Massachusetts to enforce the laws. The Legislative Assembly met shortly afterwards, but was forced to dissolve. A regular Legislative meeting to be held in October, 1774, was forbidden by a proclamation of the Governor.<sup>45</sup> The representatives met, however, and resolved into a Provincial congress, making plans for the internal regulation and defense of the country.<sup>46</sup> Backus claims that the other colonies saw this problem in Boston as their own, and consequently, delegations were sent to the Continental Congress in Philadelphia.

The Baptists, at the time, did not immediately see this as their struggle. At the beginning of September, a meeting of the leading Baptists was held in Providence during the Annual Commencement of Rhode Island College. They gathered to discuss their role for religious liberty as affected by the political struggle. Backus describes the event:

Met with Mr. John Gano of New York, and Mr. Wm. Van Horn, a likely young minister of South Hampton in Pennsylvania [sic]. They with Mess. Manning and Hezh [sic]. All were in earnest for me to go to the Philadelphia Association, and also to the Congress at Philadelphia; and represented that now was the most likely time to obtain our religious liberty that we had ever known. I had many objections against it, but when I waked next morning, the religious liberty of three colonies or more appeared ordained [sic].<sup>47</sup>

<sup>45</sup> Backus, *A Church History*, II, 291.

<sup>46</sup> *Ibid.*

<sup>47</sup> Backus, "Diary and Journals," Sept. 2, 1774.

He then goes on to say, after apparent further reflection, that this matter "so mighty to my mind that if I might do anything for their relief I was willing to doubt and leave my private concerns to him that orders all things."<sup>48</sup>

The Warren Baptist Association in 1774 voted to send Backus to Philadelphia and contributed a small sum of money for his expenses.<sup>49</sup> It appears to this author that Backus had not yet committed himself to the full support of the American cause, although his later writings imply support from the beginning. In fairness, it must be said that he was a man to serve in any way that seemed to be the leading of the Holy Spirit.<sup>50</sup>

The preliminary skirmishes of the American militia with the British regulars, as well as their harassment through "the vigilance of the people" in Massachusetts, precipitated considerable soul-searching on the part of Backus. During the winter of 1774-75, he explains his role in the Continental Congress, as well as his activities of preaching.<sup>51</sup> Early in April, 1775, he records that the struggle in the land had entered the stage of a crisis.<sup>52</sup> A little later Backus records, at some length, his personal feelings on the political struggle. There appears also the first reference noted by this author of his use of the term

<sup>48</sup> *Ibid.*

<sup>49</sup> *Ibid.*, Sept. 14, 1774. The minutes of the Warren Association for this year were unavailable to the author.

<sup>50</sup> Backus, *A Church History*, II, 292.

<sup>51</sup> Backus, "Diary and Journals," October, 1774-March, 1775. Backus had been accused of going to the Continental Congress to agitate for division of the colonies and the destruction of any possible union. He was cleared of this spurious charge when he spoke before the Provincial Congress near the end of the year. Sprague (ed.), VI, 55.

<sup>52</sup> Backus, "Diary and Journals," April 11, 1775.



"our" in referring to the Congress and the people. He then goes on, in an apparent soliloquy, to ask how the Americans should conduct themselves in the light of the conflicts. He questions seriously the acceptance of passive obedience. Referring to Romans 13, he says "We are required to submit to [those who] were ministers of God to the people for good, but that it was a foundation point in the constitution of the English government, that the peoples [sic] property shall not be taken from them without their consent. . . ." <sup>53</sup> He further asserts that the British Parliament had no right whatever to pass laws or bind America for matters that directly concern it alone. His most serious charge is then made against the king, George III. He states that he had violated his coronation oath "in establishing popery in Canada." <sup>54</sup> It is clear, with this entry, that the issues had been settled, and Backus became a loyal patriot. "I fully believe our cause was just and do so still." <sup>55</sup>

*James Manning.*—The role of James Manning for the Baptists in the Revolution is apparently similar to that of Backus, but the evidence seems to indicate that he had fewer reservations in supporting the American cause. In November, 1773, in a letter to an Isaac Woodman in England, Manning sets forth in a postscript his beliefs, and apparently those of the

Baptists of Rhode Island as a whole. "I hope those who know the little Colony of Rhode Island, and especially the Baptist society in it, will find that, though firm in the cause of constitutional liberty, we are as loyal subjects as any of which his Majesty, King George, can boast." <sup>56</sup>

By the middle of 1774, the oppression of the Baptists in Massachusetts led Manning to express serious concern for the matter in a letter to Rev. Benjamin Wallin and Rev. John Ryland in England. To the latter he writes, "Great calamities seem to threaten us, in consequence of the dispute relating to taxation; and the Lord only knows when this dispute will end." <sup>57</sup> He seems to feel that conciliation is still possible and urges all in both Britain and America to pray "that God would pour out his Spirit on us all, and heal the breaches sin has made." <sup>58</sup>

It is not until June of 1775, that one finds firm evidence of Manning's commitment to the American cause. This is contained in a reply to the senior class of Rhode Island College, who requested no public commencement in 1775.

Be assured that we shall most heartily concur in this, and every other measure which has been, or may be, adopted by the Grand American Congress, as well as the Legislature of this Colony, in order to obtain the most complete redress of all our grievances. . . . <sup>59</sup>

<sup>53</sup> *Ibid.*, April 23, 1775. The bloody battles of New England are usually cited as the reason for this position of Backus. It is possible, however, that the confiscation of the Baptists at Ashfield to pay the tax for the support of the non-Baptist minister was still in his mind. Backus, *A Church History*, II, 280.

<sup>54</sup> Backus, "Diary and Journals," April 23, 1775. This is apparently referring to the Quebec Act of 1774 which enlarged the area of Quebec and permitted free exercise of the Roman Catholic religion.

<sup>55</sup> *Ibid.*

<sup>56</sup> Reuben Aldridge Guild, *Early History of Brown University, Including the Life, Times and Correspondence of President Manning, 1756-1791*. (Providence: Snow and Farnham, 1896), p. 235.

<sup>57</sup> *Ibid.*, p. 258.

<sup>58</sup> *Ibid.* This letter was written ten days after the town of Providence had voted to join with the other colonies to maintain their rights and meet together in a General Assembly (Continental Congress) in Philadelphia. *Ibid.*, p. 260.

<sup>59</sup> *Ibid.*, p. 287.

*John Leland*.—The exact time at which other prominent Baptists committed themselves to the American cause is rather difficult to ascertain with any accuracy, as most of the primary material available has been written by them in retrospect. John Leland, sometime after the Revolution, described his political philosophy as based upon self-evident truths, part of which was that the "legitimate object of government—[was] the *greatest good* of the greatest number."<sup>60</sup> He elsewhere implies that the persecution of the Baptists caused them to lose sympathy with the Motherland.

Upon the declaration of independence, and the establishment of a republican form of government, it is not to be wondered at that the Baptists so heartily and uniformly engaged in the cause of the country against the king. The change suited their political principles, promised religious liberty, and a freedom from ministerial tax; nor have they been disappointed in their expectations.<sup>61</sup>

It should be noted that Leland was not born until 1754, and his influence in religious liberty was only brought to bear after the American Revolution was firmly begun.

*John Gano*.—John Gano, in writing his autobiography, seems to assume everyone would understand how the Revolution initially affected him. The only reference he makes to the period is that the war was coming on, and that it was necessary for him and his family to leave New York, whereupon he became a chaplain.<sup>62</sup>

*Other Baptist Leaders Who Supported the Revolution*.—Hezekiah Smith, Richard Furman, Oliver Hart,

and Samuel Stillman were other Baptist ministers who avidly supported the American cause.

Hezekiah Smith, who had been sent to England as a representative for the Baptists in 1770, served as a chaplain in the American army and became a warm friend of George Washington.<sup>63</sup>

Richard Furman, of South Carolina, made his most useful contribution with his skilled oratory.<sup>64</sup> His position can be noted in a reference from a sermon published at the beginning of the nineteenth century. "God is the patron of those who are engaged in the cause of justice; and on this principle America withstood the claims of the British government."<sup>65</sup>

Oliver Hart was reared in Pennsylvania, but after becoming a Baptist preacher he went to South Carolina. He became an outspoken proponent of revolution, and along with William Tennent was asked to go to the frontier areas to rally the inhabitants to the issues and challenge the men to enlist in the army.<sup>66</sup>

Samuel Stillman, also a native of Pennsylvania, moved to South Carolina; but ill health forced him to migrate north to New Jersey. In 1762 he went to New England as the assistant pastor of the Second Baptist Church, Boston. His ability became quickly apparent, and he was selected to serve as pastor of the First Baptist Church, Boston, in 1765.<sup>67</sup> Here he built a strong congregation. As the pastor of this most important church, he executed a wide and profound influence upon the community. It has been declared of him by some that he supported the Revolution as early

<sup>60</sup> Greene (ed.), p. 51.

<sup>61</sup> *Ibid.*, p. 112.

<sup>62</sup> John Gano, *Biographical Memoirs of the Late Rev. John Gano of Frankfort, Kentucky, formerly of the City of New York* (New York: Southward and Hardcastle, 1806), pp. 92-93.

<sup>63</sup> Sprague (ed.), VI, 100.

<sup>64</sup> *Ibid.*, pp. 161-62.

<sup>65</sup> Furman, p. 8.

<sup>66</sup> Frank Moore (ed.), *The Patriot Preachers of the American Revolution* (New York: C. T. Evans, 1862), p. 232.

<sup>67</sup> *Ibid.*, p. 258.

as 1776. This was revealed in his opposition to the Repeal of the Stamp Act.<sup>68</sup> His loyalty to the American cause was firm after the struggle formally began, and he served as a delegate to the Massachusetts State Constitutional Convention.<sup>69</sup>

*Morgan Edwards.*—Morgan Edwards, the illustrious pastor in the Philadelphia Association, was one of the few loyalists in the Baptist fold. As an immigrant from England, he had been called to the pastorate of the First Baptist Church of Philadelphia in 1761. He served this church until 1771, when a drinking problem caused him to resign.<sup>70</sup> In that year, the Philadelphia Association named him their traveling evangelist, a position he held until 1773.<sup>71</sup> When the Revolutionary War began, he remained loyal to the monarchy but did not preach as the law of the new American government required.<sup>72</sup> His contemporaries state that he was a Tory "though it is understood that his Toryism was rather a matter of principle than of action."<sup>73</sup> The reason most often ventured for his Loyalist sympathies was that one of

his sons served in the British Armed Forces.<sup>74</sup> More specific reasons are impossible to verify, for as a Loyalist he likely could not have written extensively in this period.

It has been suggested that on August 7, 1775, Edwards signed a recantation against Great Britain for a Committee of White Clay Creek, at Mr. Henry Darby's in New York.<sup>75</sup> The authenticity of his conversion to the American cause has been questioned, although he was in no sense vociferous in his Loyalist convictions.<sup>76</sup> He was classed as a Tory, and consequently his property was confiscated. He spent the Revolutionary War years in semi-oblivion in Delaware, but afterwards lectured on theological subjects in the Middle Atlantic States. The problem of drinking continued to plague him and prevented his return to the pastorate.<sup>77</sup>

### Baptist Associations

The role of the various associations was largely dependent upon the leading individuals within them. The distance of travel between associations prohibited extensive intercourse among the laymen. Largely, the ministers enjoyed what limited contact was available among the Baptists.

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<sup>68</sup> William Cathcart, *The Baptists and the American Revolution* (Philadelphia: S. A. George and Co., 1876), p. 48. This author would feel that this study is a polemic for the Baptist witness rather than a critical and exhaustive history.

<sup>69</sup> Moore (ed.), p. 260.

<sup>70</sup> Sprague (ed.), VI, 83.

<sup>71</sup> Gillette (ed.), pp. 119, 130.

<sup>72</sup> G. W. Paschal, "Morgan Edwards' Materials Towards a History of the Baptists in the Province of North Carolina," *The North Carolina Historical Review*, VII (January-October, 1930), 365.

<sup>73</sup> Sprague (ed.), VI, 83. It has been suggested that Edwards attended the first Continental Congress with the other Baptists, pleading for religious liberty. Milton Vaughn Backman, "Isaac Backus a Pioneer Champion of Religious Liberty," (unpublished Ph.D. dissertation, University of Pennsylvania, 1959), p. 252. (microfilm)

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<sup>74</sup> Cathcart, p. 71.

<sup>75</sup> Thomas Armitage, *A History of the Baptists; Traced by Their Vital Principles and Practices, from the Time of Our Lord and Saviour Jesus Christ to the Year 1886* (New York: Bryan, Taylor and Co., 1887), p. 723.

<sup>76</sup> *Ibid.* This author was unable to confirm this experience in the records of Edwards or his contemporaries. The frequent carelessness with which Mr. Armitage uses primary sources in this work, as well as some evidence of a polemical spirit on his part, casts a certain doubt upon his assertions concerning Edwards at this particular point.

<sup>77</sup> Sprague (ed.), VI, 83.



*The Warren Baptist Association.*—In 1773, the Warren Association became extremely concerned for the right of religious freedom and the removal of persecution. Apparently frustrated at every turn, it resolved to rally the growing number of Baptists on the continent to a crusade.

The religious situation did not improve in New England during this year, so that by the meeting of the Association in 1774, it was agreed to send Isaac Backus as its agent to the Philadelphia Association and also to the Continental Congress, the "highest civil resort."<sup>78</sup> The fact that the Baptists were unable to appeal before the whole Congress, but only to certain delegations, mitigated hope for the complete vindication of the Baptist position.<sup>79</sup> The year 1774 was not one of success in the area of freedom for the Baptists. The political situation was in a state of flux in Massachusetts.<sup>80</sup> Baptists did secure from the Provincial Congress of Massachusetts, at the end of 1774, an expression of approval of the principle of religious liberty. The Congress explained, however, that it lacked the power of civil authority to enforce such a statement.<sup>81</sup>

In 1775 the Warren Association became further exercised over the matter of religious liberty on the American continent. They voted to accept days of fasting and prayer "to beseech the Lord to remove those calamities, and to restore peace and tranquility to our colonies and to the nation again. . . ."<sup>82</sup> A struggle at the Association meeting centered around the personality of Isaac Backus, and the most effective,

practical method of implementing the generally accepted principle. Preliminary overtures were made to invite all Baptists together to combat restrictions in religious liberty. A call for a special meeting in Virginia, in 1776, was issued by the Association.<sup>83</sup>

The Warren Association can best be described, before the Declaration of Independence, as a body motivated by an overwhelming sense of concern for religious liberty, forcing the matter of political liberty into the background. The prominence of Isaac Backus cannot be divorced from the life of this Association, and perhaps more than any other, he determined its course.

*Virginia Associations.*—The struggle for the abolition of the hierarchy and church establishment was the major matter of concern for the Virginia Baptists.<sup>84</sup> The General Association boldly asserted in 1775, through a petition, that church privilege should be revoked and the church disestablished.<sup>85</sup>

The Baptists in this area did not experience the primary indecision manifested in the other colonies toward the Revolution. Virginia Baptists heartily supported the movement toward political and religious liberty.<sup>86</sup>

Alarmed at the shocking oppression which in a British Cloud hangs over our American Continent, we, as a Society and part of the distressed State, have in our Association consider'd what part might be most prudent for the Baptists to act in the present unhappy Contest.

We conclude with our earnest prayers to Almighty God for His Divine Blessing on your patriotic

<sup>78</sup> Backus, *A Church History*, II, 302.

<sup>79</sup> Backus, "Diary and Journals," October 10, 1774.

<sup>80</sup> Backman, p. 290.

<sup>81</sup> Backus, *A Church History*, II, 303.

<sup>82</sup> *Minutes of the Warren Association for the Year 1775*, p. 8.

<sup>83</sup> Robert G. Torbet, *A History of the Baptists* (Philadelphia: The Judson Press, 1950), p. 251.

<sup>84</sup> Semple, p. 84.

<sup>85</sup> *Ibid.*, p. 85.

<sup>86</sup> Greene (ed.), p. 112.

and laudable Resolves, for the good of Mankind and American Freedom, and for the success of our Armies in Defense of our Lives, Liberties and Properties. Amen.<sup>87</sup>

*The Middle Colonies.*—The minimal amount of persecution in the Middle Colonies, as has been mentioned, did not inspire them initially to a pulsating zeal for rebellion. After fulfilling the request for help from the Warren Association in 1773, the Philadelphia Association continued with other matters they considered important.<sup>88</sup> The following year, the Philadelphia Association agreed to provide help for those afflicted with persecution in New England, and any money for the purpose was to be sent to Isaac Backus.<sup>89</sup> Two other actions were taken which generally indicated their attitude toward a revolution. A committee of grievances was established to receive accounts of suffering and difficulties of its friends and, at the same time, to do what it could to alleviate them.<sup>90</sup> Four days of fasting and prayer for divine providence "in this day of public calamity" were also declared for the year.<sup>91</sup> There is no further mention of the political situation or the Declaration of Independence contained in the Minutes of the Association in 1774.

The Minutes of the year 1775 are devoid of any reference to the political events, but the following year the matter burst into the open. Because of the "awful impending calamities of these times," the Association resolved "to set aside days for prayer and fasting."<sup>92</sup> The same year the circular letter spoke at length of the affliction of the war as a dark cloud over a guilty land, and urged Baptists

to fulfil their obligations.<sup>93</sup> The Association was cautioned against becoming divided over the issues.<sup>94</sup> This suggestion for tolerance among the believers implies that the Association was not completely united for the Revolution and the new Country, although nothing specific is revealed by the Minutes themselves. It seems evident that this attitude is further verified by only limited references to fasts and the plight of the Baptists of New England. This appears to have been done to avoid being controversial and, hence, divisive.<sup>95</sup>

### **Baptists During the Revolutionary War, 1777-83**

After a period of consideration the Baptists became full and enthusiastic supporters of the Revolution.<sup>96</sup> Once their commitment had been made they did not turn back, and many Baptists served in important positions within the patriotic cause.

While several contemporary leaders enunciated the reasons why the Baptists supported the Revolution, the most convincing have been recorded by Isaac Backus.<sup>97</sup> The struggle, evidenced through his diary, enhances his authority as a reliable person to express the Baptist conviction and reason for supporting the patriotic cause.

*Enunciated Reasons for Support.*—The initial indecisiveness of his own position is manifested in his introductory question on the subject. "Since the Baptists have often been oppressed in this land, and would have suffered more than they did, had it not

<sup>87</sup> Semple, p. 493.

<sup>88</sup> Gillette (ed.), p. 128.

<sup>89</sup> *Ibid.*, p. 141.

<sup>90</sup> *Ibid.*

<sup>91</sup> *Ibid.*, p. 142.

<sup>92</sup> *Ibid.*, p. 155.

<sup>93</sup> *Ibid.*, p. 156.

<sup>94</sup> *Ibid.*

<sup>95</sup> It should also be remembered that the minutes of the Philadelphia Association at this time were in the handwriting of Morgan Edwards. *Ibid.*, p. 108.

<sup>96</sup> Baldwin, p. 122.

<sup>97</sup> The list of John Leland. *Supra*, p. 9.

been for restraints from Great Britain, how came they to join in a war against her?"<sup>98</sup> In retrospect, Backus suggested that the following five reasons are the most valid.

1. While the Episcopalians had all power in the Government, liberty was not granted to others. They had also been responsible for the persecution of the Baptist ministers in Virginia. "Therefore we could have no rational hopes of any real advantage in joining with them," says the New England patriot.<sup>99</sup>

2. The worst treatment the Baptists experienced arose from the principles and even the people opposed to the American Revolution.

3. The first Baptist minister in America stood for a government based upon both expressed and binding compact for all. When the Americans accepted these views how could a later generation of Baptists abandon them?

4. In the matters of truth, the Baptists could not compromise their consciences, regardless of the gain.

5. Though the Americans would be called upon to bear a heavy load, the blessing of religious liberty and freedom would reverberate to the oppressor, Great Britain.<sup>100</sup>

Even though the Baptists were convinced of the justness of the war, the main thrust for decision was promulgated in 1775, when the British Parliament declared the colonies to be in a state of rebellion.<sup>101</sup> The determination of Great Britain to retain the status quo arrangement only inspired the Baptists, and the Americans as a whole, to a greater zeal for their cause. The might of the British army and navy did not daunt them, for Backus, like most Americans and Baptists, believed, "Had not the Lord been on

our side, when men thus rose up against us, how soon would they have swallowed us up!"<sup>102</sup> "America had nothing to plead but her right, and the help of her God."<sup>103</sup>

*Declaration of Independence and Aftermath of Spiritual Decline.*—The Continental Congress of 1775 had shown signs of a willingness to conciliate the differences between Britain and the colonies; but the following year, largely as the result of the British action, issued the Declaration of Independence. Even though the Baptists did not have a large share in the composition of this document, they subscribed to its statements and gave it their support. Leland called it, "this just, modest, bold decent declaration."<sup>104</sup>

The early military successes of the American militia gave way shortly after this declaration to defeat, and by the end of the year, the American cause was at its lowest ebb. The economy was in trouble, and the possibility of defeat seemed imminent. The enthusiasm, as expressed by Backus at the end of 1775, had given way to deep concern. He could write in December, 1775, "We have both peace and plenty; I have scarce [sic] ever knew [sic] the country better off for provision."<sup>105</sup> Yet in retrospect he wrote of the winter of 1776-1777, "Every earthly help failed us; but as our appeal had been to heaven against oppressors, many cries now undoubtedly ascended there, saying *give [sic] us help from trouble, for vain is the*

<sup>102</sup> *Ibid.*

<sup>103</sup> Greene (ed.), p. 260.

<sup>104</sup> *Ibid.* Cathcart states that John Hart, a Baptist layman, signed the Declaration of Independence and was elected Speaker of the House of Assembly in 1776, 1777, and 1778. Cathcart, p. 49.

<sup>105</sup> Backus, "Diary and Journals," December 31, 1775. Unfortunately, the Backus Diary covering the most significant period, 1776 to 1780, has been lost and, at present, is unavailable for research.

<sup>98</sup> Backus, *A Church History*, II, 299.

<sup>99</sup> *Ibid.*, II, 299-300.

<sup>100</sup> *Ibid.*, II, 300.

<sup>101</sup> *Ibid.*, II, 306.



help of man."<sup>106</sup> James Manning, late in the same year, writing to a friend, said, "Oh, horrid War."<sup>107</sup>

The effect of this period on the Baptists tended to be demoralizing. There are countless references to the coldness of religion. The records of the First Baptist Church, Boston, for the years 1775-76, show that discipline became a serious matter, with drunkenness the most flagrant abuse.<sup>108</sup> The reports of seventy-four churches in Virginia to the Baptist Association meeting at Thompson's Meeting-House in Louisa County in 1776 were described as "bringing mournful tidings of coldness and declension."<sup>109</sup> This was attributed to a concern for political matters more than spiritual ones.<sup>110</sup>

There also seems to be good evidence to show that the Baptists could not meet very freely in any territory under the control of the British after 1777. The Baptist Church of New York City was displaced when its pastor, John Gano, joined the militia as a chaplain.<sup>111</sup> The Philadelphia Association did not meet in 1777, as the British were occupying the city of Philadelphia.<sup>112</sup>

<sup>106</sup> Backus, *A Church History*, II, 314-15.

<sup>107</sup> Guild (ed.), p. 294. Manning desired to maintain relationships with Baptists regardless of persuasion during the war. *Ibid.*, p. 297, 300, 301, 302. He also played a significant humanitarian role in securing food for the starving colony in 1779. *Ibid.*, p. 313.

<sup>108</sup> Nathan E. Wood, *The History of the First Baptist Church of Boston* (Philadelphia: American Baptist Publication Society, 1899), p. 270.

<sup>109</sup> Semple, pp. 85-86. Leland said from his travels in the Southern Colonies that religion was at a low state. Greene (ed.), p. 22.

<sup>110</sup> Circular Letter of the Philadelphia Association in 1778. Gillette (ed.), p. 160; also Guild, p. 344.

<sup>111</sup> Gano, pp. 92-93.

<sup>112</sup> Gillette (ed.), p. 158.

The situation improved for America the following year with the most significant victories at Ticonderoga and Saratoga. These successes were viewed by the Baptists as documented evidence that God was blessing their viewpoint.<sup>113</sup> Furman goes further to state that the disasters suffered by the Americans were ordained of God to prevent them from becoming overconfident.<sup>114</sup>

*Supporting the Revolution.*—The first association to take specific official action for the Revolutionary War was the Warren Association. In 1777, it proclaimed its position on the War, "that fighting with the sword, or a defensive war, is allowed of [sic] in worldly states; but that the Saviours [sic] kingdom receives neither its use nor support from thence."<sup>115</sup> The Philadelphia Association took no other apparent action than to continue the four days of fasting and prayer for the remaining years of the decade.<sup>116</sup> In Virginia, religious freedom was the prime concern and some increased liberty was secured by the Baptists in 1779.<sup>117</sup>

A particularly useful contribution of the Baptists to the War was made through the military chaplains. The Continental Congress early recognized the valuable contribution that the ministers could make to their cause. There is evidence to show that pastors were often effective recruiting agents for the army.<sup>118</sup> Life within the army was hard and can, perhaps, best be portrayed by the writings of some of the chaplains.<sup>119</sup>

One of the most influential Baptist chaplains was Hezekiah Smith, who

<sup>113</sup> Backus, *A Church History*, II, 316; Furman, p. 11.

<sup>114</sup> *Ibid.*, p. 12.

<sup>115</sup> *Minutes of the Warren Association for the Year 1777*, p. 4.

<sup>116</sup> Gillette (ed.), pp. 159, 163, 169-70.

<sup>117</sup> Semple, p. 89.

<sup>118</sup> Baldwin, pp. 125-26.

served with the army of General Washington. He is described by his contemporaries as one of the most valuable chaplains in the army and a confidant of Washington himself.<sup>120</sup> John Gano, pastor of the Baptist Church at New York City, joined the army as a chaplain in 1777, and according to his records exerted a useful influence.<sup>121</sup> Gano recounts the struggle he experienced because of his emphasis in preaching upon a spiritual rather than a political message that enticed his hearers.<sup>122</sup> In spite of the difficulties and dangers, and in relation to the size of the denomination, the Baptist chaplains were considered the most effective in the Continental Army.<sup>123</sup>

*Baptists and the New Government.*—The Baptist relationship to the new Government of the United States of America after 1780, was concerned, almost entirely, with the matter of religious liberty and the separation of church and state. The preliminary manifestations of these matters arose in the Revolutionary period, but did not come to fruition completely for a full decade.

The thirteen colonies had banded together to meet their common threat, but they had not made further plans for a united country once this threat was removed. The surrender of General Cornwallis to the Americans, in

1781, brought great rejoicing, and many new problems.<sup>124</sup>

The role that the Baptists played in this new struggle is extensive and complex. Within New England, Isaac Backus led the Warren Association and others to insist firmly on a Bill of Rights or Guaranteed Religious Freedom within the fledgling constitutions.<sup>125</sup> In 1780, he protested to the General Court of Massachusetts because the planned declaration of rights in the constitution did not grant full religious freedom.<sup>126</sup> He also reported that many Baptists were confined to jail for failing to pay the church taxes.<sup>127</sup>

Samuel Stillman, the Boston pastor, was elected to be a delegate to the state convention in 1779, to help form the state constitution. He also was requested to preach the Annual Election sermon that year.<sup>128</sup> He used what influence he could for the concept of religious liberty, but never saw his work fully vindicated.

The struggle of the Baptists for complete freedom met with greater success in Virginia. The influence of John Leland is paramount, for his ministry blossomed and grew during the Revolution.<sup>129</sup> "The American revolution, therefore, may be justly esteemed the returning dawn of long lost liberty, and the world's best hope."<sup>130</sup>

<sup>119</sup> Jeannette D. Black and William G. Roelker (ed.) *A Rhode Island Chaplain in the Revolution* (Providence: The Rhode Island Society of the Cincinnati, 1949), p. 27. This book contains letters from Chaplain Ebenezer David, a Seventh-Day Baptist to Nicholas Brown of Providence. David served in the early campaigns with the Americans but died in an epidemic in 1778.

<sup>120</sup> Sprague (ed.), VI, 100.

<sup>121</sup> Gano, pp. 96-98.

<sup>122</sup> *Ibid.*, p. 102; cf., Black and Roelker (ed.), pp. 10-11.

<sup>123</sup> Sprague (ed.), VI, 100.

<sup>124</sup> Gillette (ed.), p. 174. The Philadelphia Association was in session and gave thanks for the American victory with so little bloodshed. *Ibid.*, p. 175. This is the first direct reference to the American army to be found in the minutes.

<sup>125</sup> Alvah Hovey, *A Memoir of the Life and Times of the Rev. Isaac Backus* (Boston: Gould and Lincoln, 1859), p. 239.

<sup>126</sup> *Ibid.*, p. 241; Backus, *A Church History*, II, 322.

<sup>127</sup> Backus, "Diary and Journals," August 9, 1780.

<sup>128</sup> Moore (ed.), p. 260.

<sup>129</sup> Greene (ed.), pp. 16-17.

A memorial was prepared by the Sandy Creek Association in 1780 to the Virginia General Assembly, on the subject of religious liberty as it particularly related to the right of Baptist ministers to perform marriages.<sup>130</sup> The success of the Baptist appeals can generally be attributed to Baptist growth in the decade of the Revolution in Virginia, and the sincere support afforded them by such prominent leaders as James Madison and Patrick Henry.

### Conclusion

Truly the Baptists came of age during the American Revolutionary era. Moving from protestations through cautious interest and, finally, to wholehearted support, the denomination pursued a course of political and religious liberty.

The Baptists, in the days prior to 1775 and the Revolutionary battles of New England, simply favored religious liberty from any government no matter what its political complexion. The New England Baptists resented the established church taxations but apparently felt political liberty *per se* was irrelevant. The persecutions against the Baptists in the Southern colonies, who were accused, largely unjustly, of having supported the Regulator Movement, pitted them against the British colonial government. In Virginia the Baptists had grown somewhat larger and increasingly competed with the established Episcopal church which in turn led to conflict with the colonial administration. In the middle colonies, where the Baptists suffered almost no hindrance in their work, there was little overt action in favor of the Revolution.

Many of the major Baptist leaders of the time came to accept the Revolution

only after a period of reflection and struggle. Men like Isaac Backus, John Leland, John Gano, and James Manning used their influence as ministers to mold public opinion but only became vocal for political freedom after the Revolutionary struggle had actually begun. The striking effectiveness which they had within the Baptist denomination in gaining acceptance for their views can be explained by the similarity between the principle of social contract and Baptist local church ecclesiology.

The Revolutionary period was not passed easily by the Baptists, for many times persecution became harsh, prompting the Baptists to become more diligent in their support for the American cause. After 1777 the struggle became a holy war between the forces of tyranny and righteousness. Numerous Baptists articulated that the Americans were battling on the Lord's side.

While the Revolution and the new government of the United States received support from the Baptists, the religious body could not rest until full religious liberty had been achieved. They could not abandon their struggle with half a victory because, for the Baptists, the sole rationale of the Revolution was religious freedom. Like so many gains, it was secured only at great cost. The primary sources indicate that a coldness of religion developed as people became involved with political issues rather than spiritual concerns.

The Revolution and the decades before 1800 were nascent years for Baptists. These years proved to be a time when these people of God were called to face challenges and stand for their faith. When the Revolution was completed and the victory was won for both political and religious liberty, the Baptists could rightfully say, like Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

<sup>130</sup> *Ibid.*, p. 259.

<sup>131</sup> Semple, pp. 496-99.



# SERMON SUGGESTIONS

Walter L. Moore

Pastor, Vineville Baptist Church  
Macon, Georgia

## The Wages of a Mother Exodus 2:9

With the gift of motherhood God says to every mother, "Take this child away, and nurse it for me, and I will give thee thy wages."

As in the Bible, so today, there are good and bad mothers. Some, like Hannah, dedicate their children to the Lord and bring them to the Temple. Some, like Jezebel, make heathens of them. There are mothers of Comptons and Eisenhowers, who rear distinguished families, and there are mothers of criminals and ne'er-do-wells.

I. The Creator has assigned a unique role to mothers.

1. In procreation

(1) Science describes, but cannot explain the origins of life.

(2) The roles of male and fe-

male cannot be reversed or made equal.

(3) Neither frankness nor obscenities should rob us of awe before the miracle of creating human life.

2. Physical care

(1) Lower orders of life more self-sufficient.

(2) Human infant is very dependent on motherly care.

(3) Among all races mothers sacrifice for their children.

(4) We are alive because somebody took care of us.

3. Psychological care

(1) The infant needs gentleness.

(2) And the discipline of love.

4. Spiritual care

(1) A child is more than a body. He is a soul.

(2) Motherhood is a steward-

ship. God says, "Nurse it for me."

5. Release from apron strings.

- (1) May be hardest for the mother.
- (2) But is part of the task.
- (3) It is tragic when mother fails here. She must not try to keep them children always, nor must they refuse to grow up.

II. Mothers receive high wages.

1. In many ways the wages are earned.

- (1) Patiently and honestly answering questions, she comes to be trusted.
- (2) Guiding in right paths, she sees her children continue therein.
- (3) Teaching respect, she is respected.
- (4) Giving love, she is loved.
- (5) Emphasizing good and minimizing the bad, she sees her children make similar evaluations.
- (6) Withstanding thoughtless remarks and resentments of childhood, in due time she comes to be honored.
- (7) Sharing her sincere faith, she sees her children grow in grace.

2. Sometimes she receives wages she does not deserve.

- (1) Embarrassment and shame when her children go wrong.

- (2) Being forgotten when the children have homes of their own.

- (3) Being cast aside in old age.

3. There are wages of motherhood apart from earnings. Mother is honored by being mother.

4. Some of mother's wages the world collects.

- (1) For better or worse mothers influence the history of the world.

- (2) Other institutions tested by whether they help or hinder mother's task.

5. Mother does not earn her wages alone.

- (1) Father has a vital role.

- (2) And mother cannot do her God-given task without the help of God. Pharaoh's daughter told Moses' mother, "Take this child away." God says, "Come with me."

## Is It Well with the Child?

### 2 Kings 4:26

To teach his disciples about the kingdom, Jesus took a little child and set him in their midst. Nothing is more important than for us to learn about children. Consider the story of the Shunammite woman.

- I. The child was a priceless gift miraculously given.
  1. The Bible tells of a number of children miraculously born. Remember Isaac, Samuel, John the Baptist, Jesus.
  2. Every human birth is a miracle, by which a living soul comes to be. Any night is a holy night when a child is born.
  3. A human life is the most precious treasure God commits to us.
- II. A sick child came when the child got sick.
  1. There is no parenthood without problems.
  2. The sicknesses of childhood are of many kinds: physical, emotional, moral, and spiritual.
  3. Childhood is also the best time for cures.
- III. The sick child was hurried home.
  1. The father said, "Take him to his mother." So do most fathers.
  2. Homes are irreplaceable as centers for child care.
  3. Homes are changing today.
    - (1) Couples marry and have their children earlier.
    - (2) More wives work away from home.
    - (3) More children in care of baby-sitters.
    - (4) They spend more hours out of the home.
    - (5) Other institutions play larger part in training the children.
    - (6) Families move more often.
  4. Home yet remains the strongest determining factor in development of the child.
  5. Other institutions may properly be judged by whether they weaken or strengthen the home. This includes the church.
- IV. The mother took the child to the man of God.
  1. She was very urgent about it. Nothing was to delay or interrupt.
  2. God's man asked a vital question: Is it well with the child?
    - (1) Most important in the home.
    - (2) Community leaders should ask it. A town should be judged according to what kind of place it is to rear children.
    - (3) A central concern for churches.
  3. She answered, "It is well," but it was not.
    - (1) Parents say all is well when material welfare is cared for, but not spiritual nurture.
    - (2) Churches say all is well, because someone is sitting with classes of children, but not teaching Christ.
    - (3) Communities say all is well if the youngsters destroy no property.
    - (4) Later events give the answer.
  4. Some remedies do not cure.
    - (1) "I will send my servant." The least qualified assigned to children.
    - (2) "Lay on the rod." Discipline is needed, but alone, it is not enough.
  5. Healing came when the man of God got close to the child. Children need us more than what we can give them.
  6. God worked the miracle.
    - (1) Only he can convert.
    - (2) Only he can go all through life with the child.
    - (3) The task of the church is to lead child to right relationship with God.

We must have parents, teachers, leaders through whom God can work.



## Choosing Your Path

### Matthew 7:13-14

Jesus speaks of his way of life as a narrow road with few travelers, in contrast with the wide road where the crowds walk. The figure raises some questions in our minds.

- I. Is the Christian life a lonely road that you travel alone? Or is it a way traveled arm-in-arm with a great fellowship?
  1. There is a strong impulse to follow the crowd. Young people must talk, dress, and behave like their peers. Their parents must keep up with the Joneses.
  2. He who follows the crowd will not follow Christ. He must march to the beat of another drummer.
  3. Yet he cannot follow Christ and get away from the crowds.
    - (1) We have a strong impulse to get away from people, especially the needy, the suffering, and those unlike us.
    - (2) Jesus went where people were, especially those who needed him.
    - (3) He taught us to do likewise.
    - (4) To follow Christ means joining other disciples in the church.
- II. Must the Christian strive to rise above others? Or does he descend to the estate of the lowest?
  1. There are mistaken conceptions of what is high. Some hold themselves above associating with humble people, forgiving, and serving the needy.
  2. We must not stoop to hating, cheating, lying, selfishness, unkindness.
  3. The high ground is the ground on which Jesus stands. He calls us there.
- III. Does Christian living require strenuous effort? Or is it resting on the Lord?
  1. Jesus challenges to heroic living.
  2. A selfless life is only possible for him who has entrusted himself completely to God.
  3. Our works are really his works, as his Spirit is in us.
  4. So we rest in the Lord, and let his power move us to great living.
- IV. Do we walk a narrow, restricted road? Or are we free to go wherever we choose?
  1. The road to anywhere is narrow. The uncontrolled life or thing reaches no goals.
  2. Jesus speaks with authority, and makes difficult demands.
  3. Divine control is inward control, not forcing us against our wills, but giving us high goals.
  4. His narrow road is every side. There is room for fellowship with great souls, service to others, development of our possibilities, and companionship with Christ himself.
- V. Is it a road of suffering or joy?
  1. The answer is in its motivation, love.
  2. Love makes us vulnerable to pain. Jesus suffered because he loved. So do we. To him who loves suffering will come.
  3. But there is no joy without love. He who loves greatly has great joy.
- VI. Is discipleship essentially entering a door, or traveling a long road?
  1. It is necessary to enter the gate. One does not follow a road without getting onto it.
  2. But most of the New Testament is addressed to Christians to help them to continue in the way.
  3. It is not "either-or," but "both-and."

## The Gift of Sight 2 Kings 6:17

There are people with 20-20 physical sight and keen intellectual perception who are spiritually blind. Jesus spoke of intelligent and normal men as having eyes yet seeing not.

Elisha's servant was panic-stricken when he saw the enemies who had come to destroy his master. The prophet prayed that God would open the eyes of the young man, that he might see. The events that followed were wonderfully enlightening.

- I. He saw the effectiveness of prayer.
  1. As a result of prayer, the servant himself was changed. His eyes were opened. Prayer changes us.
  2. Prayer changed the situation. The enemies were routed.
  3. The proof of the effectiveness of prayer is not an argument, but the prayer experience.
- II. He saw the security of the man of God.
  1. From babyhood all men long for a sense of security, and feel insecure.
  2. The unknown and the dimly seen always cause anxiety.
  3. When God is perceived to be present and active, one can be secure.
  4. This is our only real security.
- III. He saw the futility of physical force.
  1. The might of the enemy seemed invincible. Physical power awes us.
  2. Physical force is limited in power.
    - (1) It cannot satisfy soul needs.
    - (2) It cannot defend life's most precious treasures.

(3) Force cannot destroy spiritual values

IV. He saw the secret of good human relationships.

1. Constant warring had not brought peace between Israel and Syria.
  2. The man of God showed compassion when he was not compelled to do so.
  3. And the invasions ceased.
  4. Only brotherly behavior can bring peace.
    - (1) In personal conflicts, the only way to destroy an enemy is to make him a friend.
    - (2) In community relationships, all police cannot bring peace and safety if the people are bitterly divided.
    - (3) In international relationships, military power cannot bring security where there is not trust and goodwill.
  5. Goodwill can be introduced into a situation by one man of God.
- V. He saw the reality and sufficiency of almighty God.
1. The Bible is a book about God, and every incident teaches about him.
  2. It never presents arguments for the existence or power of the Lord.
  3. In it we simply see God at work.
    - (1) He answers prayer.
    - (2) He protects his own.
    - (3) He works through men of good will.
    - (4) And physical force cannot deter him.
  4. Human eyes cannot see God.
  5. But to the eyes that he has touched, he is present everywhere.

This is God's gift to us who pray: He gives us eyes to see.

## If Trouble Comes Exodus 6:6-7

The book of Exodus, like other Bible books, comes out of suffering. Trouble has been the seedbed of great religious experience. Jesus was a man of sorrows and acquainted with grief, and he warned of coming troubles for his followers, taught them how to face them, and promised his presence in them.

- I. God's people can expect trouble.  
In Luke 21 Jesus talks about troubles to come.
  1. There will be confused counsel in religion: "Many will come in my name, saying, 'I am he!' and, 'The time is at hand!' Do not go after them."
  2. War: "You [will] hear of wars and tumults."
  3. Natural calamities: "There will be great earthquakes."
  4. Physical ills: "There will be . . . pestilences."
  5. Financial distress: "There will be . . . famines."
  6. Fellowmen may turn against us: "They will lay their hands on you and persecute you."
  7. Constituted authority may oppress us: "They will . . . persecute you, delivering you up to the synagogues and prisons."
  8. Divisions within the home bring suffering: "You will be delivered up even by parents and brothers and kinsmen and friends."
  9. Not only are Christians subject to all these forms of suffering, but they may suffer because they are Christians: "You will be hated by all for my name's sake." (Luke 21:8-12, 16-17, RSV)
- II. God walks with his people in suffering.

The Exodus experience teaches timeless lessons to troubled people.

1. Trouble taught them to pray: "They cried, and their cry came up unto God by reason of their bondage." It is said that there are no atheists in foxholes. So many men who did not pray before cry out to God in time of trouble.
  2. Trouble developed the sinews of their souls. God was preparing them for a hard wilderness journey and cruel wars to possess the land. He could not develop a heroic people without carrying them through trouble.
  3. Suffering people can often look back and see that God has been at work.
    - (1) Calling out their best powers.
    - (2) Deepening their sympathies with their fellows.
    - (3) Teaching a fuller understanding of life.
    - (4) Giving resources of spiritual power.
  4. Trouble caused them to look forward to the Promised Land. Had slavery in Egypt not been onerous there would have been no longing for Canaan.
- One of the uses of adversity in the world is to cause us to look forward to being with the Lord.
- Trouble prepares us for death. The character developed, faith achieved, hope awakened are preparations for the fuller life beyond.
- But trouble is not inescapably a blessing. It may be destructive. It either builds or breaks men. Some become rebellious and bitter and flee from God. Some turn to him and find him nearer and more precious than ever before.
- Sweet are the uses of adversity to him who learns to use it.



# BOOK REVIEWS

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

## BIBLE STUDY

### The Odyssey of Paul— A Chronology

George Ogg, \$4.95

Serious students of the life of Paul will appreciate this book. Some events in the life of the apostle are better understood if the date is known with assurance. This book deals with a careful, detailed consideration of available evidence as to just when Paul's activities took place.

The reader must be impressed with the tremendous research which is reflected in this volume. Mr. Ogg cites more authors than there are pages in the book.

His conclusions are sound. He is true to the Word of God, and almost without exception is able to support the positions which strengthen our

understanding of the Bible as the inspired Word of God.—*Norris G. Hite, pastor.*

### The Inspiration and Authority of Scripture

René Pache, \$5.95

This book is written in a simple and readable style. The author sets forth in a clear and emphatic way his belief in the inerrancy of the Scriptures. He accepts the Bible as the Word of God and lets it speak for itself. Many Scripture quotations are used in the treatment of the subject.

In a day when so much is written concerning the errors in the Bible, it is heartening and refreshing to read a book by a scholar from the heart of Europe who takes his stand for authenticity of the Bible.—*J. V. Case, Jr., associational superintendent of missions.*

## Galatians, Freedom for Modern Man

C. Norman Bartlett, 50 cents

It is refreshing to find an exposition of a book of the Bible that is well written, sound in theology, and concise. Such is C. Norman Bartlett's *Galatians, Freedom for Modern Man*.

The busy pastor or anyone else who wants to study Galatians, or who wants to have a ready reference book, should purchase this one. The outline is logical. He also deals with words and expressions to give a detailed exposition.

I like his ability to clearly state the doctrine of grace and lay it alongside the law of the Lord for a clear distinction. This is greatly needed in today's world when we have so much of the "Gospel of Works." In doing this the author seems to be able to move right inside the heart and mind of the apostle and interpret the Holy Spirit speaking through him. He is able to show us and make us feel Paul's burden for a pure doctrine of salvation by grace. I strongly commend the reading of this book.—*Robert E. Lee, pastor.*

This book is a well-written verse-by-verse analysis of the book of Galatians. I feel that the book would be particularly interesting to laymen or to a group of lay people who wanted to be involved in a deeper study of Galatians. The illustrations are excellent and the use of words by the author added to my interest in the book.—*Wayne A. Merritt, Internal Revenue Service.*

## The New Westminster Dictionary of the Bible

Henry Snyder Gehman, \$10.95

This revised edition of *The West-*

*minster Dictionary of the Bible* is welcomed enthusiastically because it happens to be one of the most reliable and helpful works of this kind. (It will replace the old edition which I have used for twenty-five years.) This comprehensive dictionary completely defines over 5,000 words, proper names, and phrases. There are over 450 illustrations (many new ones), 16 full-color maps, hundreds of new entries, and ample helps such as etymologies and cross references. Definitions are often quite lengthy articles which give a thorough treatment of the subject.

This updated, improved, reliable dictionary will be most helpful to Sunday School teachers, pastors, professors of Bible, and diligent lay students of the Bible.—*Wilbur C. Lamm, Baptist Sunday School Board.*

## Deuteronomy: A Favorite Book of Jesus

Bernard N. Schneider, \$2.95

That Jesus quoted more frequently from Deuteronomy than any other Old Testament source indicates to the author that this was a favored book of Jesus. Based on the premise that the outstanding message of Deuteronomy is that of God's love, this simple, running commentary offers a unique satisfaction. This is a reverent treatment of the message as from the mind and heart of God, demanding and expecting holiness of life from his people.

Technical terminology is avoided and the style is often sermonic, sometimes almost conversational. In bringing to life some of the neglected and all-but-forgotten truths contained in Deuteronomy through the processes of genuine exegesis, exposition, interpretation and application, the book provides a valuable service. It should be of considerable help in deepening and enlarging the reader's understanding of Deuteronomy, and in

sermon and devotional preparation.—  
*Nolan M. Kennedy, pastor.*

## Paul and His Epistles

D. A. Hayes, \$6.95

This book is written in easily read language with a deep respect for and commitment to the Word of God. It is written from the perspective of conservative Christian theology and in such a way that it would be equally helpful for the minister and the layman. It is not verbose, yet is adequate in its treatment of the epistles of Paul.

I appreciated the clearly outlined chapters and the wide range of background materials discussed and presented. This is a book that would be a great addition to a church library.

The book gives the background of the epistles of Paul and then hits the highlights of each of them . . . and gives special emphasis upon what he calls "noteworthy" passages.

I recommend it!—*James T. Draper, Jr., pastor.*

## INSPIRATION AND DEVOTION

### I Remain Unvanquished

Alice and A. Dudley Ward, \$5.00

This is the story of one woman's fight with cancer, written shortly before her death. She recounts her growth in the Lord as a result of her suffering. Because her husband was a Methodist minister, later one of the church's executives, she hesitated to tell of her growing mystical experiences with prayer and healing. Some will find a great inspiration in her book. I found many parts a bit obtuse, until she gave an example of the generality she was trying to tell about.

It is thought-provoking.—*Mrs. J. S. McKay, homemaker.*

## Teaching Conversational Prayer

Rosalind Rinker, \$3.95

Rosalind Rinker has aided in the transforming of many lives by introducing those lives to conversational prayer. Her *Prayer, Conversing with God* has been a motivating and life-changing element in my own life. Now comes this new book, applying the conversational prayer method to group work. This is literally a handbook for groups. After three chapters introducing conversational prayer to those not familiar with it, she goes on to teach the four basic steps—"Jesus Is Here: The Power of Worship," "Thank You, Lord: The Power of Thanksgiving," "Help Me, Lord: The Power of Confession," and "Help My Brother: The Power of Intercession." Two final chapters discuss how to start a prayer group and learning why we do certain things. This is recommended to the class or union or just any group that wants to grow in knowing self, others, and God.—*Frank Hart Smith, Baptist Sunday School Board.*

### The Inspiration and Authority of Scripture

René Pache, \$5.95

In a day of controversy, this book is both interesting and refreshing in its affirmation of the inerrancy of the Scriptures.

In an age when absolute truth is questioned, René Pache, the author, "systematically presents the most important arguments in the history of this controversy while firmly upholding the view of verbal, plenary inspiration. He deals with objections to



inerrancy and verbal inspiration. He also defines the limits of legitimate biblical criticism, thus blending doctrine and apologetics."

The author deals with the subject, "The Inspiration and Authority of Scripture," in five parts: (1) The Revelation, (2) The Word, (3) Inspiration, (4) Testimonies of the Inspiration of the Holy Scripture, and (5) The Authority of Scripture.—*Paul A. Meigs, state director of evangelism.*

### **A Call to Christian Character Toward a Recovery of Biblical Piety**

**Bruce Shelley, ed., \$4.95**

This is the response of a conservative to the present emphasis on the social gospel. It calls our attention to the first requirement of personal holiness. Focusing on the lack of piety in our day, the author uses a biblical basis to call for a new character in our day. This is very interesting reading and is helpful to those seeking a deeper spiritual life.—*W. Henry Crouch, pastor.*

### **Heartbeats**

**John M. Drescher, \$3.50**

Write out one's personal prayers? Is this the work of a mystic or a famous theologian? John Drescher, pastor and editor in the Eastern Mennonite Conference, has the courage to share his prayer life in this little devotional book. These 129 prayers are personal and mostly introspective. They are in verse which does not rhyme. They are short—mainly one idea in each prayer. The emphasis is on confession and requests for forgiveness, but they are not morbid. They are not denominational; any Christian can find challenge here.

These prayer poems are arranged according to subject: For Others, For Deeper Devotion, For Personal Needs, For Christlikeness, For Inner Strength, Publican Prayers, and On Special Days.

It is easy to review this book; it will be difficult to follow the discipline of this minister, but herein lies the chief challenge of *Heartbeats*.—*Jimmy P. Greene, pastor.*

### **We Believe in God**

**Rupert E. Davis, \$2.25**

*We Believe in God* is a very interesting and captivating book compiled and edited by Rupert E. Davis. The book is composed of essays by eleven British theologians and spiritual leaders of the major faiths in England, the most notable one being William Barclay. Each writer presents his concept of God and the reason for his belief in God. Even though the subject of each writer is the same, the approach and content of each is unique and fresh. The "God is dead" theory is never mentioned, but the reviewer wonders if this book is not in answer to this theory.

One would not agree with all of the theological concepts of each writer, but the stimulating value of the book is that it confronts each individual with the thought that we, too, must establish our own personal concept and belief concerning God.

I would recommend this book as interesting reading.—*Doyle L. Lumpkin, pastor.*

### **My Lord Speaks: Words From the Cross**

**Stephen Benko, \$2.50**

This book is one of the most thorough short expositions of the

seven words of Jesus from the cross that I have read. It is unusually satisfactory from the viewpoint of scholarship and spiritual insight. The author's acquaintance with the historical, social, and religious background in the time of Jesus' earthly ministry gives clarity and force to what he says about the meaning of the cross. The book gives enrichment to the Christian message.—A. C. Miller, *writer*.

## The Clown and The Crocodile

Joseph C. McLelland, \$2.95

The author presents in this paperback the belief that both man and God are not to be used but to be enjoyed. Life is to be joy, joy in God. God made the world, says the author, not out of any need but rather "just for fun." He develops throughout the book the essential idea that life in God is one to be lived in a deep and penetrating joy, not in misery and pain. The corruptions of that joy are not of God, says he. He says that God's sense of humor can be seen in such a useless creature as the crocodile—created for joy, not utility. Man goofs, declares McLelland, when he gets to looking for utilitarian purpose in so much.

He does not offer a solution to the problems of life, but instead he poses the question "Is life worth celebrating, despite all the contradictions around?" His answer is a resounding YES! This is not a cock-eyed optimist writing; rather it is one who has looked deeply into the nature of God and found there what he believes to be ultimate joy.—Frank Hart Smith, *Baptist Sunday School Board*.

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## CURRENT ISSUES

### The Christian Encounters Drugs and Drug Abuse

James Cassens, \$1.50

This book describes the various types of drugs and the relative potential dangers to the user. The author analyzes some of the reasons youth are turning to drugs and suggests that Christianity could provide the experiences youth are seeking if it were lived full-strength. He exposes some of the discrepancies in primitive measures against drug abusers, in light of the relative seriousness of the "crimes."

I think the book is excellent, fair, and authentic, but I believe the author's discussion of both LSD and marijuana would be considered "soft" by many Southern Baptists.—Billie Pate, *Baptist Sunday School Board*.

### Facing Today's Demands

Joseph D. Ban, \$2.50

These thirteen sermons provide a good example of a sincere effort to make the Bible relevant in today's world. The author is chaplain and a teacher of religion in a Baptist college in Oregon. He defends the "demands" of the young and minority groups on biblical grounds. The messages are written in easy-flowing language and deal with issues such as the "now" pressure among youth, the generation gap, the black man's "right" to demand, poverty, the urge to personal fulfillment, and others. He writes in interpretation of scriptural texts and it is to be understood that not all will agree with his views. His offering here is helpful to the Christian who wants to remain "alive" to the issues.—Roy C. McClung, *college president*.

## Poverty and Mental Retardation: A Causal Relationship

Rodger Hurley, \$7.95

Everyone in his right mind is opposed to poverty, but not enough is being done to eliminate it. The thesis of this book is that poverty causes mental retardation. A comprehensive review of the literature shows that environmental factors play an important role in determining a person's intellectual achievement. What is usually labeled as mental retardation is actually cultural deprivation. In many ways poverty produces lifelong dullness: through prematurity of birth, poor sanitation, malnutrition, inadequate or absent medical care. These and other factors can and do produce organic damage to the central nervous system.

This book is a polemic against our present welfare system. Much needs to be changed! Poverty must be eliminated! Many readers will be "turned off" by the sweeping generalizations and judgmental attitudes of the author against the educational and medical professions, governmental officials, and welfare agencies.

The fact that many people raised in abject poverty rise to great intellectual and cultural achievement causes this reviewer to believe that a person's response to his environment is more important than generally recognized.

Social workers and related professionals will find this book stimulating.  
—Harvey C. Roys, M.D.

## Since Silent Spring

Frank Graham, Jr., \$6.95

This book is a gripping and fully documented account of the controversy elicited by Rachel Carson's book, *Silent Spring*, published in 1962. Miss Carson was a scientist and author,

most notably of the immensely popular book, *The Sea Around Us*. She was the first to point out publicly the enormous threat of pesticide pollution in the whole environment, supporting her charges with an impressive array of scientific findings.

This book recounts the course of the controversy, with interesting biographical information about Miss Carson, and summarizes the growing evidence supporting and extending her arguments. It also reports the widespread attempts within the Federal Government and industry to deny, deride, and silence her attack on the use of DDT and other pesticides. It is a sobering—indeed, a frightening—story, and we are all involved in it. Since her death in 1964, the public has been aroused to the dangers to the ecology. If we succeed in the survival fight against pollution, much of the credit will be hers.—  
*Thomas E. McCollough, associate professor of religion.*

## MISSIONS

### Mr. Burkitt and Africa

Bernard Glemser, \$6.95

*Mr. Burkitt and Africa* is a most captivating, inspirational, and informational biography of a Christian Irish surgeon who dedicated himself to God in service to the people of Africa and more specifically Uganda. Mr. Burkitt, stimulated by a perplexing malady of an African child named Africa, has successfully pursued a cure for this cancer later named Burkitt's lymphoma. References to the missionary movement in Africa and the twentieth-century search by men like Burkitt for the will of God in their lives and the relief of human suffering all combine to make for stimulating reading for old-



er youth and adults—especially those interested in medical missions and in finding God's will for their own lives.—*Danny E. Bush, minister of education.*

## On the Dragon Hills

Roy S. Lautenschlager, \$4.95

This is a splendid story told in autobiographical style of the experiences of Roy S. Lautenschlager at Hangchow Christian College in China. He tells of his work from the period of the Nationalist Revolution (1925-1936) and then of his experiences as a "political prisoner." It is written in splendid style. He spent nearly thirty years in China during one of its most significant periods. It is quite readable and very informative as to the background of world affairs. If one loves adventure stories and is interested in missions, he will receive a great thrill from this book.—*Fred M. Wood, pastor.*

## COUNSELING

### On Death and Dying

Elisabeth Jubler-Ross, \$6.95

Death, a subject of much social repression, is talked about in a frank and uncomplicated manner in lay language. Medical, religious, and social workers and family members will find help to minister in a better way to the terminally ill. Information from interviews with these people can be used to make their latter days more bearable, as well as being of aid to those ministering to them. Steps of progression include shock, denial, anger, depression, bargaining, acceptance, and hope.

Case studies show a rewarding revelation of a person's final fears, anx-

ieties, and hopes for their limited future. One need of each of these people is to have another person to relate to him and listen to him as a person. The individual's feelings are considered in every way so he will suffer emotionally as little as possible. More tact and good taste are suggested in ministering to the suffering.—*G. C. Patterson, pastor.*

## Conflict and Understanding in Marriage

Paul Plattner, \$2.95

The book is worth the price just for the introduction by Dr. Paul Tournier, who has been associated with Dr. Plattner in Switzerland in organizing annual conferences on "the medicine of the person." The book is a magnificent book for the layman in psychology—though there are medical and psychological terms used, they are used in clear language that anyone can understand.

It is a treatise every married couple ought to read, for it examines the inevitability of conflict in the marriage relationship and finds in that conflict real "salvation" for the marriage. Dr. Plattner shows how the couple (usually one introvert and one extrovert) complements each other and how conflict can lead to dialogue that is positive enough to help strengthen the weak facets of each partner's personality.

While the review may sound involved, the book is not. It is a helpful book that any minister or other counselor will want. It is strongly recommended as a gift for the newlyweds or the couple married for many years.—*Frank Hart Smith, Baptist Sunday School Board.*

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## Dear God, Where Are You?

Robert E. Goodrich, Jr., \$3.95

The pastor of the First United Methodist Church in Dallas, long a favorite of radio audiences in the Dallas area, has written a provocative book on the necessity of the Christian looking in the "world" to find God. He sees the world as the real scene of God's action and urges the Christian and the Christian church to reconsider what it is doing within the walls of the buildings and go out into the world.

The only thing I would find to criticize in the book is that Dr. Goodrich tends to be too much within the walls himself in his writing. There is too much "churchy" language and illustration and not enough of today in it. The book should be valuable to the pastor or other staff member interested in helping people relate Christianity to the needs of today.—*Frank Hart Smith, Baptist Sunday School Board.*

## As Far As I Can Step

Virginia Law, \$3.95

Burleigh Law was a Methodist missionary in the Congo. His wife Virginia taught school there and he built a hospital and flew the mission plane. In 1964, while his family was back in America, Burleigh Law was shot by a rebel soldier in the Congo. This is the moving and graphic story of the family's handling of the grief at the death of the father and of the subsequent search for continuing meaning in life. The family was a close one. Christ was predominant and the Christian principle was lived, not just spoken. When death came, there were mighty resources of the Holy Spirit—that every member of the family (sons Paul and David, and daughter Margaret, as well

as Virginia, the wife) took advantage of. The memorial service was a triumphant affair—nothing mournful. And each step afterwards was conceived in the power of the Holy Spirit in building a new life in Him. The author is now with the Upper Room in Nashville; this is a division of the Board of Evangelism of the Methodist Church and is clearly a missionary and ministry endeavor itself. Virginia Law has given us a work that will be valuable in counseling with the grieving and with all Christians looking for total dependence on Christ through the Holy Spirit.—*Frank Hart Smith, Baptist Sunday School Board.*

## Helping Each Other Be Human

Lofton Hudson, \$4.95

A noted Christian counselor deals with his subject in fourteen engaging chapters, all based firmly in the priorities of Jesus. A sense of urgency is felt throughout, and deep spiritual insights fortify every argument or approach. It is not a book for mentally ill people but is a helping hand extended to the average man in his everyday frustrations, challenges, problems, and relationships. There is a gold mine of interpretation for the preacher, a scriptural "materia medica" for the counselor, and everyday strength for the individual as he faces himself and his world.

Special brilliancy and depth characterize the author's treatment of love, hate, humility, greatness, self-love, self-discipline, and dealing with every man's nemesis, "the man in the basement" or the subconscious that threatens the higher life.

One who wants to gain skill in managing himself and getting along helpfully with others will find this book a solid partner. He will "consider the lilies" afresh with Jesus at his elbow, and learn to make every life situation

an adventure in meaningful living.—  
*B. F. Smith, college professor.*

## THEOLOGY

### All Things Made New

Lewis B. Smedes, \$6.95

### Where God Comes In

William E. Crane, \$3.95

This is a very fine book on pastoral counseling by a pastor with many years of rich and rewarding experiences. The author shows the psychological approaches to counseling and combines these with divine help available from the Holy Spirit. There are chapters on such helpful methods as: empathetic relationships, encouraging catharsis, using confrontation, providing inspiration and motivation. The author recognizes the basic need for regeneration and through prayer finds good opportunities to bring about needed changes. There are no objectionable features to the book. It is quite readable and interesting. Each point is enforced by true (but disguised) illustrations from the author's experiences. The book is recommended to pastors and Christian workers who wish to help people through counseling sessions.—*Harvey C. Roys, M.D.*

A theology of man's union with Christ, the first chapter deals with different approaches to our union with Christ (sacramental, personal transaction and situation). The second chapter deals with the relationship between Christ and the Holy Spirit. He thinks of the Holy Spirit as Jesus in action in history. The third chapter is the heart of the book. "To be in Christ is to be in the new reality of a new historical order already present. He stresses the historical victory won by Christ for us.—*Ronald G. Hanie, pastor.*

### Critical Quests of Jesus

Charles C. Anderson, \$5.95

This book gives a history of the approaches taken to interpret the life of Jesus. The author lets the former authors speak for themselves. In this way he brings together the various opinions into a single book. This method brings the reader a summary of the thinking of many people. In this respect it is good. The fault is that it is too brief.

### Faith in Families

Evelyn M. Duvall, \$4.95

Without a doubt, this is her best writing to date. Every chapter contains unique insight into the special problem areas discussed in the book.

*Faith in Families* is a *must* for every parent, church leader, social worker, and counselor. Begin marking the important things she states, and you find very little left that has not been underlined.—*Harold Bergen, Baptist Sunday School Board.*

This book is for the student of the life of Jesus, either as an introduction to criticism or as a help for one already in the field. I doubt that it is the type of material suited for the average Sunday School teacher. He or she should be more mature before getting into this book.

For the pastor it will quickly fill him in on much that he covered in seminary. It will be a good reference work for this purpose. The price of the book does seem high for its length.—*J. T. Burdine, Jr., superintendent of missions.*

□



## Layman's Answer

E. M. Blaiklock, \$2.95

The author, emeritus professor of classics at the University of Auckland, New Zealand, seeks to refute the main contentions of Lloyd Geering's book, *God in the New World*. Geering, principal of Knox College in New Zealand, was tried on heresy charges by the Presbyterian Church and exonerated. But his book is attacked by Blaiklock as destructive of Christian faith. Blaiklock argues that the new theology is not in fact new and that the "demythologizers" have cut out the heart of Christian faith by eliminating the historicity of the resurrection. He affirms the traditional faith, the reliability of the New Testament writings, and the literal truth of the Christian creed.—*Thomas E. McCollough, associate professor of religion.*

## Spirit, Faith, and Church

Pannenberg, Dulles, and Braaten,  
\$4.50

This book contains the six lectures presented in the "Touhy Lectures" at John Carroll University in January, 1969. They represent an ecumenical approach to the subject of "Spirit—Faith—Church." The three authors are Dr. Carl Braaten of the Lutheran School of Theology at Chicago, the Reverend Avery Dulles, S.J., of Woodstock College, and Dr. Wolfhart Pannenberg of the University of Munich.

As might be expected from such a seminar, three of the papers deal with the Church and only one with the Spirit. The most impressive feature of the book is the fact that theologians from such divergent parts of Christendom should have such a striking convergence on the essentials of Christian doctrine and structure.

The book is one which cannot be read lightly, nor can it be properly understood and appreciated without a thorough foundation in contemporary and historical theology. The book will be greatly appreciated by graduate students in religion, by theological professors, and by some pastors and laymen with a proper background. It will leave the general reader floundering.

I would not expect it to be widely read, but I do believe that it will be greatly appreciated by a select audience.—*Robert L. Cate, pastor.*

## God's Revelation

Ulrich Wilckens, \$1.95

Content of this treatment is excellent. The chapter entitled, "The Fate Is Jesus and the Foundation of the Church," is a very unique and persuasive presentation. The historical evidence presented in support of Jesus being "raised from the dead" is developed in a very practical manner. The author does not get bogged down in theological terms in this regard. At the same time, his scholarship comes through.

This book should be worthy reading for the clergy and layman alike.—*Dillard A. Mynatt, pastor.*

## God's Way with Men

Norman Pittenger, \$4.95

*God's Way with Men* is basically a study of the relationship between God and man in providence, "miracle" and prayer. Despite the fact that the author in the preface indicates the book is not intended for the theological expert but for the educated layman and the ordinary parish priest (the author is Anglican), it will take a theologian who is conversant with all the recent

theological trends to comprehend what Pittenger presents. His sentence structures are long and cumbersome; his logic is difficult to follow; and the presentation in general leaves the reader reaching and searching for the meaning of terms, rather than elucidating the subject matter which he presents.

In addition to the chapters on providence, "miracle" and prayer, the book contains chapters on Christ, God, man, and the relationship between God and man. While conservative evangelicals may appreciate the warmth with which the author sometimes describes the believer's personal relationship with God, they will not be at all satisfied with the author's theological position. In a book on theology, he has managed to seldom quote from the Bible. I cannot recommend this book.—*Richard A. Miller, pastor.*

## A Symposium on Creation II

D. W. Patton, \$1.95

Here is a second book, with several contributors who have done a fine job of presenting a view of God's creation, with attempts to adhere to a conservative standpoint. The contributors seem to be well versed in both biblical and scientific backgrounds and, aside from becoming a bit involved at some points, they make their cases well.

The presentation reveals that the commonly accepted views of the universe as taught to our children and expounded from the higher scientific echelons are subject to many fallacies.

But the book is written in a positive frame. It is convincing. The early chapters lean more to geological questions. Evolution is the subject of one chapter. Biblical creation is upheld as the only reasonable answer to the natural world we live in. Although many may disagree with this thesis,

the book needs to be read, not dismissed as a rehash of old stuff, for a well-rounded knowledge of all possibilities.—*J. Leland Hall, pastor.*

## HISTORY

### Tells, Tombs and Treasure

Robert T. Boyd, \$6.95

To most readers a book on history and archaeology sounds dull and uninteresting, but this book will capture the interest of both young people and adults.

The historical events of the Bible, along with the pictures and Scripture references give invaluable help to the teacher, minister, and average person.

This book should be a must on every library shelf.—*Mrs. Dorothy N. Conley, church librarian.*

### Frontiersmen of the Faith: A History of Baptist Pioneer Work in Texas 1865-1885

Zane Allen Mason, \$7.95

With impressive research to provide the data, Professor Mason, member of Hardin-Simmons University's department of history, traces the development of Baptist life on Texas' various frontiers—northwestern, western, and southwestern—during the twenty years of rapid settlement after the Civil War. Between 1860 and 1880 Texas' population increased by 250 percent. During this same period the roots of Baptist life were planted.

After dealing with Baptist history and life, including a brief but colorful description of the way and reason Baptists did what they did, during the pre-Civil War era of Texas history, Professor Mason treats, in a topical manner, the major problems faced by

Baptists on the frontiers: (1) problems with Indians, (2) irregular meetings, (3) financial problems, (4) lack of trained ministers, which led to early efforts to establish schools, (5) social evils, especially drunkenness, and (6) church discipline.

The major part of the book deals, however, with tracing the growth of Baptists on the three frontiers. The concluding chapter deals with "contributions and achievements," largely developed along the lines of problems overcome. There is an extraordinarily good bibliography. Maps would help. The text concentrates on preachers, probably because there is more information on their efforts.—*Hugh Wamble, seminary professor.*

## The African Dream

Brian Gardner, \$7.95

This book is about the British in Africa: a remarkable breed of people, who plodded across Africa and spread the word, went to war, built railways, administered justice, made fortunes, and engaged in a thousand other activities. It is about the people—mostly the British but not forgetting the Africans—rather than about treaties. But the people are presented in the framework of the main events, from slavery to one man, one vote, by way of explorers, missionaries, soldiers, hunters, administrators, and revolutionaries.

*The African Dream* includes several pages of photographs, two excellent maps, a brief bibliography, and an index. The author has presented both adventure and an authentic history. It is a readable book for the layman interested in African and English history of the period. Mr. Gardner has had a career as a worldwide correspondent, was a former feature writer for the *Sunday Express* (London), and has written *On to Kilimanjaro* and *The Quest for Timbuctoo*, among many

others.—*Roy G. Lillard, college professor.*

## The Fall of Constantinople 1453

Steven Runciman, \$6.50

Steven Runciman has done an excellent job assembling material from seemingly reliable sources and has produced a volume that is both informational and enjoyable. His style is smooth and smacks of a spirit of adventure that is attainable only by those who are thoroughly acquainted with their subject.

The volume itself is attractively done; the plates alone are worth far more than the price of the book.

The interest of the reader is sustained throughout this work, which is a feat accomplished by few historians.—*Wallace E. Anderson, Baptist state convention office.*

## The Epistle to Rheginos

Malcolm Lee Peel, \$10.00

*The Epistle to Rheginos* is an archaeological discovery composed of eight sheets of Coptic papyri discovered in the mid-40's about thirty miles north of Luxor in Upper Egypt. It appears to have been part of a "religious library" used by a fourth-century gnostic community of Sethian heritage. Its primary archaeological importance lies in its being the first gnostic document devoted exclusively to the resurrection.

The alleged author of the document is a second-century gnostic teacher, Valentinus, who answers the inquiries of his disciple, Rheginos, concerning the resurrection, with a Christianized form of gnosticism.

Peel utilizes a technical etymological study which rejects the hypothesis that the author is Valentinus. Instead,



he proposes that the epistle to Rheginos was written in the "last quarter of the second century by an anonymous but revered Valentinian Christian teacher." Although highly schooled in the Valentinian philosophy, the author was influenced by a basic Christian faith (especially Pauline), which resulted in a "re-Christianization of his Valentinianism."

This book will probably prove to be most valuable to libraries for research, to biblical archaeologists, and to students of textual criticism primarily related to gnosticism and the resurrection.—*Don E. Dillow, Baptist state convention office.*

## GENERAL

### Houseful of Hope

Nan Elizabeth Adrian, \$3.95

This book is an account of a family who really learns the joy of helping others. There are some very interesting and eye-opening experiences revealed in this volume.

The real life experiences of helping people find themselves are very refreshing. This testimony will be encouraging to all who read the book. It is very readable and speaks to the vast need of our times in understanding the emotionally disturbed. There is hope, and this book will motivate many to become personally involved who have had prior reservations toward mental illness.—*O. Wendell Jones, pastor.*

### Helping Children with the Mystery of Death

Elizabeth L. Reed, \$3.50

*Helping Children with the Mystery of Death* is a well-written book. It is

very easy to read and understand. It deals with a problem that most parents will face in raising children. I would recommend it to every mother and father as a simple guide to telling their children about death. The latter part of the book has quite a bit of repetition; but all in all, it is a good book.—*George E. Findley, pastor.*

## Appalachia in Transition

Max E. Glenn, \$4.95

Appalachia, once unknown to the outside world, became the center of attention following the visit in 1960 of a Presidential hopeful. Now the question, has the nation become bored with the problem? Much emphasis is given the transition of this large area of the Eastern seaboard, from the bottom of the Northern states to the top of the Southern states, during the past ten years. These twelve chapters, written by as many individuals, offer a keen insight into the opportunity of the church serving the community and the community ministering to develop local resources.

The crux of the book is pinpointed for me in the final chapter, when the writer says, "We must give up the idea of ministering to a backward, isolated people and instead find our ministry by helping those who are struggling to stand on their own feet and build a better community." Further, the writer climaxes the chapter with: "The members of our local congregations must be lifted beyond their faithful maintenance of the church machinery to give of themselves in Christian witness and service in their communities."

It is an interesting book with many writers. There is the normal tendency of duplicating and overlapping statements.—*C. Winfield Rich, minister of education.*

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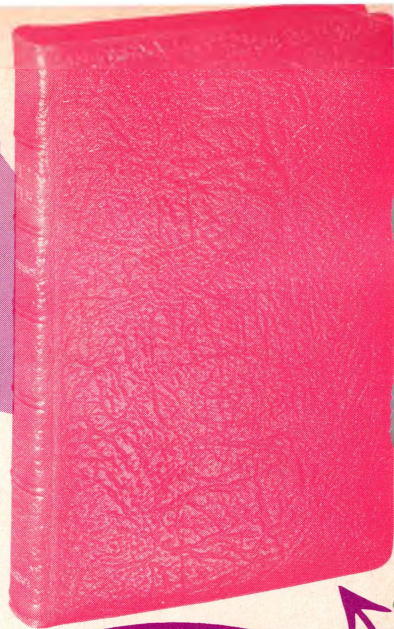
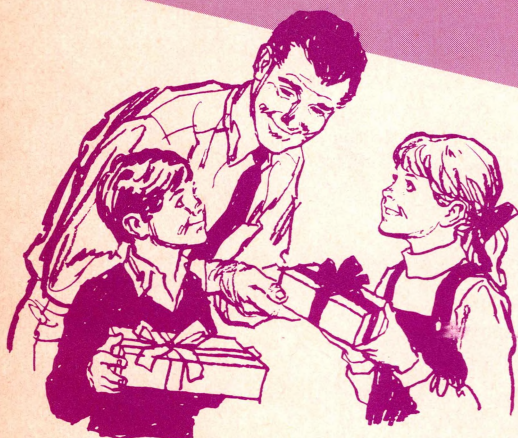


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the feast day, many believed in  
his name, when they saw "the  
miracles which he did.  
But Jesus did not commit  
... unto them, because he

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