

THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

JANUARY • FEBRUARY • MARCH • 1972



Southern Baptist Statistics and United States Final Population Counts for Counties - 1970 (See page 5)

"Glory, Hallelujah, Praise the Lord. Wow!"



Brother, do you have the enthusiasm? Do you know the 15 points of the Apostolic Age in the Jesus Revolution? Do you know who Steve Cloud, Arthur Blessitt, Sammy Tippit, Ron Willis are? Have you experienced the spirit-filled life with Jack L. Taylor, James Robison, and John Bisagno? Do you know what "SPIRENO" means? Can you say with one little eighty-year-old lady, "I don't understand it, but I like to see those kids going up?"

Here it is. The story of the young rebels and the "sick-of-myself" preachers who have found the living Jesus... and are storming the barricades that would keep them from God.

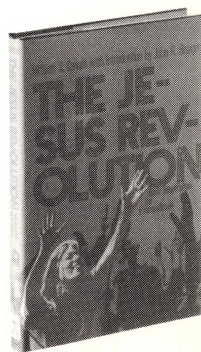
THE JESUS REVOLUTION

\$4⁹⁵

William S. Cannon

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THE QUARTERLY REVIEW

JANUARY, FEBRUARY, MARCH, 1972

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STANDPOINT

Churches affiliated with the Southern Baptist Convention are spread over and in about seventy-one percent of the 3,099 United States counties and the District of Columbia. Since some of the remaining counties have hardly any population concentration, especially in the far West, Southern Baptists' **national** status is beyond question.

This quarter's feature presents the county by county distribution of Southern Baptist churches, together with related 1970 United States census data. Readers can make countless studies and uses of the information, zeroing in on particular geographical areas.

A cursory review of the figures indicates several types of information. For instance, Southern Baptist membership change in the 60's greatly exceeded that of the population in most states: for example, Alabama, 18.8 percent vs. 5.4 percent; Arizona, 63.7 percent vs. 36.1 percent; Arkansas, 15.1 percent vs. 7.7 percent; California, 60.5 percent vs. 27.0 percent; Colorado, 138.4 percent vs. 25.8 percent, etc. In contrast, four states and the District of Columbia show Southern Baptist change which was **less** favorable than the population change: Florida, 33.5 percent vs. 37.1 percent; D. C., -15.6 percent vs. -1.0 percent; Georgia, 14.1 percent vs. 16.4 percent; Texas, 16.7 percent vs. 16.9 percent and Virginia, 14.4 percent vs. 17.2 percent.

In Florida, seventeen counties experienced **at least** a fifty percent increase in membership of their Southern Baptist churches. Whereas the state population growth surpassed Baptist growth, in forty-two counties the reverse was true.

Jefferson county (Birmingham) in Alabama showed a Baptist increase of 24.3 percent compared with population change of +1.6 percent. Contrariwise, Mecklenburg (Charlotte) county in North Carolina had a Baptist change of +18.2 percent and a population change of +30.3 percent. Before conclusions are drawn about such cases, however, local situations should be carefully studied.

There are Southern Baptist churches in eighteen, twenty-four, and fourteen counties of the sparsely populated states of Idaho, Montana, and Nevada, respectively. Populous, but relatively **new** Southern Baptist states of New York and Ohio show churches in twenty-seven and sixty-seven counties, respectively.

Let the above isolated facts whet your appetite for further study. Now, dig in!

MARTIN B. BRADLEY

FEATURE SECTION

Southern Baptist Statistics and United States Final Population Counts for Counties — 1970

[CAUTION: County United States census population figures do not always add to state totals because of omission of counties with no Southern Baptist work and the fact that some errors discovered by the Bureau of the Census resulted in certain county figures not being available when this copy went to the printer.

Indicates no Southern Baptist churches in area in 1960.]

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number	Percent Change	S.S. Enrolment	Number	Percent Change
			1970	1960-1970		1970	1960-1970
Alabama							
Total State	2,935	28,665	844,600	18.8	525,281	3,444,165	5.4
Autauga	20	178	5,242	43.9	3,350	24,460	30.5
Baldwin	39	360	11,684	46.3	8,232	59,382	21.0
Barbour	24	142	5,000	17.0	2,553	22,543	-8.7
Bibb	36	237	5,266	12.4	3,135	13,812	-3.8
Blount	68	431	11,685	13.3	6,056	26,853	5.5
Bullock	8	71	1,709	1.2	922	11,824	-12.2
Butler	32	123	5,713	12.6	2,716	22,007	-10.4
Calhoun	86	893	29,216	9.6	17,777	103,092	7.5
Chambers	37	246	10,144	4.3	5,943	36,356	-3.9
Cherokee	47	233	5,983	0.8	3,263	15,606	-4.3
Chilton	54	348	11,674	5.1	6,799	25,180	-2.0
Choctaw	29	91	3,548	14.6	2,323	16,589	-7.2
Clarke	45	246	8,537	9.0	5,181	26,724	3.8
Clay	44	103	5,856	-5.1	2,653	12,636	1.9
Cleburne	37	169	5,992	4.9	2,890	10,996	0.8
Coffee	46	442	12,803	23.7	6,956	34,872	14.0
Colbert	33	438	12,090	30.0	8,570	49,632	6.7
Conecuh	27	80	3,818	1.4	1,756	15,645	-11.9
Coosa	21	147	3,092	6.4	1,597	10,662	-0.6
Covington	59	282	13,964	8.1	7,469	34,079	-4.4
Crenshaw	28	85	4,122	-8.5	1,585	13,188	-11.5
Cullman	104	1,080	22,886	19.8	12,780	52,445	15.1
Dale	33	385	9,640	27.5	5,317	52,938	70.4
Dallas	20	399	8,881	26.4	5,871	55,296	-2.4
DeKalb	75	530	15,995	12.1	8,287	41,981	1.4
Elmore	41	320	10,383	21.8	6,248	33,535	9.9
Escambia	32	177	8,132	0.2	4,679	34,906	4.2
Etowah	93	973	33,495	15.5	20,266	94,144	-2.9

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Percent		S.S. Enrolment	Percent	
			Number 1970	Change 1960-1970		Number 1970	Change 1960-1970
Fayette	36	172	4,444	16.1	3,054	16,252	0.6
Franklin	32	170	6,280	17.4	3,917	23,933	8.8
Geneva	35	297	8,067	6.8	4,720	21,924	-1.7
Greene	5	9	815	-14.2	461	10,650	-21.7
Hale	15	74	2,447	12.1	1,533	15,888	-18.7
Henry	22	70	4,812	6.2	2,906	13,254	-13.3
Houston	45	445	18,079	25.3	12,109	56,574	11.5
Jackson	59	317	10,061	12.7	5,404	39,202	6.9
Jefferson	272	5,492	148,198	24.3	100,702	644,991	1.6
Lamar	24	43	3,038	9.5	1,747	14,335	0.4
Lauderdale	34	334	9,848	27.4	6,741	68,111	10.5
Lawrence	30	330	6,897	29.2	3,954	27,281	11.3
Lee	26	241	10,399	19.2	6,579	61,268	23.1
Limestone	25	266	6,329	15.7	4,540	41,699	14.2
Lowndes	9	32	850	15.8	680	12,897	-16.3
Macon	8	19	1,635	26.0	719	24,841	-7.0
Madison	63	1,239	29,051	73.1	22,186	186,540	59.0
Marengo	29	85	5,593	26.0	3,907	23,819	-12.1
Marion	21	117	4,353	17.2	2,665	23,788	8.9
Marshall	77	571	19,854	23.5	11,560	54,211	12.9
Mobile	91	2,326	60,794	20.7	37,446	317,308	1.0
Monroe	28	136	6,212	4.6	3,894	20,883	-6.7
Montgomery	40	858	30,689	16.6	20,855	167,790	-0.8
Morgan	60	1,060	20,742	36.1	13,735	77,306	27.9
Perry	16	63	2,819	-2.2	1,286	15,388	-11.3
Pickens	35	162	5,331	21.5	3,147	20,326	-7.1
Pike	34	105	7,566	-2.4	3,608	25,038	-3.7
Randolph	32	112	4,785	-5.2	2,654	18,331	-5.9
Russell	27	227	8,483	8.8	5,121	45,394	-2.1
St. Clair	65	409	12,542	21.0	7,111	27,956	10.1
Shelby	47	419	10,647	22.2	7,007	38,037	18.4
Sumter	13	36	1,706	8.6	1,145	16,974	-15.3
Talladega	65	712	18,469	25.9	11,147	65,280	-0.3
Tallapoosa	46	498	10,828	7.3	6,120	33,840	-3.3
Tuscaloosa	86	987	27,848	15.6	18,704	116,029	6.4
Walker	79	651	14,969	23.9	9,086	56,246	3.8
Washington	31	119	4,146	7.9	2,797	16,241	5.7
Wilcox	14	34	1,960	-9.4	1,349	16,303	-13.0
Winston	41	219	6,464	3.3	3,811	16,654	12.1

Alaska

Total State	36	674	10,740	71.6	7,305	302,173	33.6
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Arizona

Total State	209	3,336	65,033	63.7	43,771	1,772,482	36.1
Apache	5	20	633	53.3	338	32,298	6.1
Cochise	17	104	2,833	49.8	1,942	61,910	12.5
Coconino	6	51	1,317	63.6	1,104	48,326	15.5
Gila	7	60	1,347	50.2	866	29,255	13.6
Graham	3	4	390	51.8	84	16,578	18.0
Greenlee	2	16	617	18.2	321	10,330	-10.2
Maricopa	81	1,832	33,523	71.1	22,763	967,522	45.8
Mohave	5	74	999	344.0	646	25,857	234.2
Navajo	10	93	1,825	56.1	69	47,715	25.6
Pima	33	627	12,729	57.2	1,314	351,667	32.4
Pinal	23	222	4,995	44.0	3,343	67,916	8.4

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Yavapai	10	86	1,313	56.3	1,145	36,733	27.1
Yuma	7	147	2,512	61.0	1,572	60,827	31.6

Arkansas

Total State	1,190	11,195	349,724	15.1	207,165	1,923,295	7.7
Arkansas	11	83	3,816	4.1	2,147	23,347	.....
Ashley	27	263	7,262	4.1	4,679	24,976	3.1
Baxter	12	102	2,408	27.9	1,393	15,319	54.1
Benton	26	276	8,331	18.3	5,335	50,476	39.2
Boone	24	112	4,318	43.7	2,669	19,073	18.3
Bradley	13	33	3,241	1.0	1,995	12,778	-8.9
Calhoun	5	50	758	8.9	460	5,573	-7.0
Carroll	8	100	1,953	33.4	1,234	12,301	9.0
Chicot	11	69	3,447	-6.5	1,977	18,164	-4.3
Clark	28	109	5,821	2.4	3,229	21,537	2.8
Clay	20	139	3,724	5.8	2,616	18,771	-11.7
Cleburne	15	69	2,243	4.3	1,283	10,349	14.2
Cleveland	2	3	575	4.4	247	6,605	-4.9
Columbia	6	37	2,605	9.7	1,589	25,952	-1.7
Conway	3	20	992	9.1	521	16,805	8.9
Craighead	34	409	12,538	11.3	7,039	52,068	10.1
Crawford	15	282	4,456	59.3	2,772	25,677	20.4
Crittenden	10	191	6,131	20.0	3,700	48,106	1.1
Cross	16	158	4,065	12.9	2,251	19,783	1.2
Dallas	12	46	1,999	-2.6	1,396	10,022	-4.8
Desha	12	71	4,164	-0.6	2,386	18,761	-9.7
Drew	14	125	3,577	3.9	1,821	15,157	-0.4
Faulkner	21	141	4,828	21.4	3,188	31,572	29.9
Franklin	8	101	2,102	16.3	1,234	11,301	10.7
Fulton	12	54	1,439	32.0	851	7,699	15.7
Garland	28	348	10,745	16.2	6,514	54,131	15.9
Grant	4	20	848	47.0	509	9,711	17.1
Greene	38	312	7,242	9.2	4,373	24,765	-1.7
Hempstead	12	42	2,528	5.3	1,510	19,308	-1.8
Hot Springs	6	41	1,332	-50.1	857	21,963	0.3
Howard	5	42	1,554	22.0	923	11,412	4.9
Independence	18	127	4,400	17.6	2,506	22,723	13.3
Izard	15	71	1,699	20.5	992	7,381	9.1
Jackson	13	103	2,965	10.8	2,002	20,452	-10.5
Jefferson	25	515	14,231	20.9	9,047	85,329	4.9
Johnson	13	64	2,283	41.8	1,283	13,630	9.7
Lafayette	6	34	1,786	5.2	990	10,018	-9.2
Lawrence	13	108	2,851	23.4	1,748	16,320	-5.5
Lee	5	40	1,866	14.7	865	18,884	-10.1
Lincoln	9	66	2,098	31.9	1,086	12,913	-10.6
Little River	8	37	1,820	30.7	1,117	11,194	21.5
Logan	14	115	3,330	25.5	2,117	16,789	5.2
Lonoke	23	195	5,744	12.9	3,481	26,249	6.9
Madison	5	46	468	-8.6	336	9,453	4.2
Marion	7	47	1,332	24.0	571	7,000	15.9
Miller	28	211	7,834	10.2	4,062	33,385	5.4
Mississippi	43	476	15,173	3.2	7,172	62,060	-11.6
Monroe	4	100	1,790	26.6	1,006	15,657	-9.6
Montgomery	14	42	1,469	23.3	768	5,821	8.4
Nevada	3	16	804	2.7	353	10,111	-5.5
Newton	5	19	349	3.3	262	5,844	-2.0
Ouachita	19	221	5,652	-0.8	3,594	30,896	-2.4
Perry	12	64	1,261	12.8	794	5,634	14.3

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Phillips	11	173	5,905	8.4	2,692	40,046	-9.0
Pike	5	21	757	57.7	535	8,711	10.8
Poinsett	33	278	7,989	7.0	4,150	26,822	-13.0
Polk	19	138	3,590	12.2	1,946	13,297	11.0
Pope	13	112	1,713	-30.9	1,349	28,607	35.1
Prairie	5	14	1,221	15.7	807	10,249	-2.5
Pulaski	77	1,537	49,441	25.6	32,252	2,871,189	18.2
Randolph	11	50	2,040	9.3	1,139	12,645	1.0
St. Francis	17	251	5,133	35.1	2,908	30,799	-7.5
Saline	15	123	4,935	25.9	3,133	36,107	24.7
Scott	21	53	2,160	-7.3	1,130	8,207	12.5
Searcy	7	59	1,069	2.7	664	7,731	-4.8
Sebastian	41	649	21,417	19.6	11,505	79,237	18.8
Sevier	10	72	2,349	29.7	1,329	11,272	11.0
Sharp	9	25	904	32.4	502	8,233	30.3
Stone	7	15	748	19.7	388	6,838	8.6
Union	36	289	13,501	6.7	8,313	45,428	-8.3
Van Buren	17	45	2,080	41.3	1,060	8,275	14.5
Washington	28	401	10,183	54.4	6,149	77,370	38.7
White	26	149	5,698	8.8	3,596	39,253	19.9
Woodruff	12	86	2,461	6.9	1,374	11,566	-17.1
Yell	10	90	2,183	26.8	1,394	14,208	19.0

California

Total State	848	11,763	251,201	60.5	161,897	19,953,134	27.0
Alameda	34	402	8,621	29.2	6,770	1,073,184	18.2
Amador	1	4	34	100.0	45	11,821	18.3
Butte	7	74	1,622	51.4	1,148	101,969	24.3
Calaveras	5	18	278	275.7	210	13,585	32.0
Colusa	1	1	202	16.1	79	12,430	2.9
Contra Costa	31	269	9,900	23.4	5,590	558,389	36.5
Del Norte	3	40	801	10.6	503	14,580	-18.0
El Dorado	3	8	223	137.2	199	43,833	49.1
Fresno	33	298	9,195	52.8	6,102	413,053	12.9
Glenn	2	26	265	113.7	159	17,521	1.6
Humboldt	17	90	2,230	55.8	1,580	99,692	-5.0
Imperial	6	57	1,265	112.2	779	74,492	3.3
Inyo	1	3	12	-40.0	13	15,571	33.3
Kern	47	477	13,593	46.7	8,379	329,162	12.7
Kings	7	49	996	116.1	645	64,610	29.3
Lake	3	18	258	235.1	231	19,548	41.8
Lassen	3	21	443	52.8	278	14,960	10.0
Los Angeles	154	2,793	59,464	57.5	35,081	7,032,075	16.4
Madera	6	24	1,179	-3.8	521	41,519	2.6
Marin	5	40	1,473	29.6	941	206,038	40.3
Mendocino	7	30	1,134	2.4	564	51,101	0.1
Merced	13	133	3,652	43.1	1,748	104,629	15.7
Modoc	1	12	163	-23.5	133	7,469	-10.1
Mono	1	6	15	#	40	4,016	81.5
Monterey	16	193	4,824	10.5	2,903	250,071	26.1
Napa	5	47	1,598	78.5	924	79,140	20.1
Nevada	2	25	394	57.0	336	26,346	26.0
Orange	35	915	16,858	143.9	11,951	1,420,386	101.8
Placer	13	115	1,716	49.0	1,350	77,306	35.6
Plumas	4	21	628	43.7	271	11,707	0.7
Riverside	36	347	8,912	91.5	5,392	459,074	49.9
Sacramento	33	427	10,815	80.7	7,433	631,498	25.6
San Benito	1	5	69	#	63	18,226	18.4

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
San Bernardino	44	747	13,897	69.9	8,977	684,072	35.8
San Diego	51	1,332	20,235	61.5	15,116	1,357,854	31.4
San Francisco	11	172	1,496	-22.0	1,261	715,208	-3.3
San Joaquin	21	191	4,473	61.9	3,106	290,674	16.1
San Luis Obispo	8	56	1,575	124.7	894	105,690	30.4
San Mateo	13	128	2,761	40.0	1,940	556,234	25.2
Santa Barbara	10	217	2,780	102.0	2,180	264,324	56.4
Santa Clara	29	451	9,655	115.1	6,662	1,064,714	65.8
Santa Cruz	8	62	1,604	91.9	845	123,790	47.0
Shasta	7	62	1,300	105.7	804	77,640	30.6
Siskiyou	7	43	805	73.1	504	33,225	1.0
Solano	9	239	4,275	100.5	2,780	169,941	26.3
Sonoma	12	141	2,930	94.9	1,760	204,885	39.0
Stanislaus	21	188	5,423	38.7	3,369	194,506	23.7
Sutter	5	56	1,265	88.8	875	41,935	25.6
Tehama	3	12	345	51.3	193	29,517	16.6
Tulare	22	141	4,357	25.2	2,265	188,322	11.8
Tuolumne	3	24	328	118.7	214	22,169	53.9
Ventura	18	362	6,542	91.1	4,231	376,430	89.0
Yolo	6	33	1,068	46.3	629	91,788	39.7
Yuba	4	118	1,255	88.7	931	44,736	32.1

Canada

Total	19	133	1,548	65.4	2,362	-----	-----
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Colorado

Total State	122	2,377	38,344	138.4	25,454	2,207,259	25.8
Adams	9	210	3,638	172.3	2,691	185,789	54.4
Alamosa	1	21	281	155.5	196	11,422	14.2
Arapahoe	6	276	3,172	221.4	2,422	162,142	42.9
Archuleta	1	4	191	0.5	115	2,733	4.0
Boulder	6	73	1,646	202.6	1,060	131,889	77.6
Chaffee	2	14	471	190.7	327	10,162	22.5
Custer	1	8	57	#	62	1,120	-14.2
Delta	1	.....	11	#	15	15,286	-2.0
Denver	12	318	6,769	154.4	3,208	514,678	4.2
Dolores	1	1	156	36.8	118	1,641	-25.3
El Paso	15	662	8,608	149.7	5,625	235,972	64.2
Fremont	3	25	638	223.9	481	21,942	8.6
Garfield	1	2	64	#	73	14,821	23.3
Grand	1	.....	80	#	70	4,107	15.5
Gunnison	1	30	209	74.2	104	7,578	38.4
Hinsdale	1	.....	.....	.....	.....	202	-2.9
Huerfano	2	10	165	#	105	6,590	-16.2
Jefferson	6	144	2,649	158.4	2,105	233,031	82.7
Kiowa	1	2	106	16.5	52	2,029	-16.3
Kit Carson	1	17	176	70.9	139	7,530	8.2
Lake	1	3	235	473.2	136	8,282	16.6
La Plata	3	13	445	-2.0	314	19,199	-0.1
Larimer	5	47	915	188.6	744	89,900	68.5
Las Animas	3	24	400	106.2	318	15,744	-21.2
Logan	1	9	257	53.9	157	18,852	-7.1
Mesa	2	32	651	-9.0	337	54,374	7.2
Moffat	2	10	173	34.1	166	6,525	-7.6
Montezuma	3	23	676	23.6	237	12,952	-7.6
Montrose	4	68	701	285.2	451	18,366	0.4

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number	Percent Change	S.S. Enrolment	Number	Percent Change
Morgan	1	47	328	27.6	294	20,105	-5.1
Otero	3	28	463	59.7	291	23,523	-2.5
Ouray	1	12	48	#	38	1,546	-3.4
Phillips	1	1	27	#	26	4,131	-7.0
Prowers	1	16	365	96.2	125	13,258	-0.3
Pueblo	6	51	1,739	102.0	1,294	118,238	-0.4
Rio Blanco	1	6	187	64.0	117	4,842	-6.0
Rio Grande	2	21	262	344.1	219	10,494	-6.0
Saguache	1	3	126	215.0	88	3,827	-14.4
San Juan	1	7	9	#	13	831	-2.1
San Miguel	1	12	42	#	50	1,949	-33.8
Teller	1	28	293	372.6	218	3,316	32.9
Weld	4	95	828	236.6	792	89,297	23.4
Yuma	2	4	87	50.0	61	8,544	-4.1

Connecticut

Total State	7	200	1,248	#	1,329	3,032,217	19.6
Fairfield	2	31	368	#	374	792,814	21.3
Hartford	1	9	192	#	156	816,737	18.4
New London	2	129	557	#	616	230,348	24.0
Tolland	1	10	58	#	50	103,440	50.5
Windham	1	21	73	#	133	84,515	23.3

Delaware

Total State	7	110	2,860	548.5	2,479	548,104	22.8
Kent	4	83	1,785	815.4	1,462	81,892	24.7
New Castle	1	22	548	#	601	385,856	25.5
Sussex	2	5	527	114.2	416	80,356	9.8

District of Columbia

Total	28	417	22,047	-15.6	10,774	756,510	-1.0
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Florida

Total State	1,449	23,002	647,208	33.5	409,023	6,789,443	37.1
Alachua	39	384	14,390	27.6	7,934	104,764	41.4
Baker	3	34	927	35.7	526	9,242	25.5
Bay	23	424	13,941	37.9	8,918	75,283	12.1
Bradford	16	104	3,336	9.3	1,633	14,625	17.5
Brevard	31	1,104	18,828	129.0	14,607	230,006	106.4
Broward	33	769	20,925	65.0	14,513	620,100	85.7
Calhoun	9	49	1,967	82.3	1,480	7,624	2.7
Charlotte	5	49	1,580	67.2	824	27,559	118.8
Citrus	10	81	1,993	43.0	1,327	19,196	107.1
Clay	17	208	4,719	30.1	3,051	32,059	64.1
Collier	4	64	1,964	78.1	1,203	38,040	141.5
Columbia	19	147	5,040	41.6	2,821	25,250	25.8
Dade	72	1,898	60,049	20.6	38,723	1,267,792	35.6
De Soto	10	63	2,388	18.2	1,159	13,060	11.8
Dixie	8	54	1,194	18.9	724	5,480	22.3
Duval	111	2,681	72,625	25.6	46,299	528,865	16.1
Escambia	57	1,064	31,223	28.7	20,198	205,334	18.1
Flagler	2	17	636	10.2	266	4,454	-2.5
Franklin	3	16	941	47.5	516	7,065	7.4

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Gadsden	14	124	5,462	12.2	3,235	39,184	-6.7
Gilchrist	7	23	1,239	-37.0	598	3,551	23.8
Glades	3	13	517	56.2	291	3,669	24.4
Gulf	4	29	1,531	-5.3	1,225	10,096	1.6
Hamilton	8	26	1,528	1.3	861	7,787	1.1
Hardee	16	110	4,942	31.4	2,840	14,889	20.4
Hendry	7	63	1,877	21.6	1,034	11,859	46.1
Hernando	9	61	2,385	41.3	1,516	17,004	51.8
Highlands	8	139	4,145	41.4	2,699	29,507	38.3
Hillsborough	109	2,120	62,068	28.7	37,388	490,265	23.2
Holmes	31	265	4,523	22.4	2,537	10,720	-1.1
Indian River	9	215	4,039	49.0	2,896	35,992	42.2
Jackson	41	225	8,504	10.8	4,449	34,434	-4.9
Jefferson	6	45	1,327	5.2	700	8,778	-8.0
Lafayette	11	54	1,307	-2.6	704	2,892	0.1
Lake	25	304	9,171	16.7	5,720	69,305	20.8
Lee	16	375	7,773	85.0	4,980	105,216	92.9
Leon	20	370	13,404	37.0	7,639	103,047	38.8
Levy	12	98	2,949	31.5	1,985	12,756	23.1
Liberty	6	4	723	38.2	374	3,379	7.7
Madison	22	60	3,500	6.0	1,758	13,481	-4.8
Manatee	22	174	7,961	20.3	5,221	97,115	40.4
Marion	30	362	9,934	34.2	6,571	69,030	33.7
Martin	6	131	2,307	100.4	2,001	28,035	65.6
Monroe	7	172	2,705	278.3	1,615	52,586	9.7
Nassau	19	198	4,965	50.5	3,325	20,626	20.0
Okaloosa	34	623	13,287	73.7	8,992	88,187	44.2
Okeechobee	3	85	1,554	157.3	1,222	11,233	74.9
Orange	57	1,297	34,146	56.5	23,116	344,311	30.6
Osceola	4	62	2,644	54.3	1,725	25,267	32.8
Palm Beach	31	899	21,298	56.5	14,695	348,753	52.9
Pasco	21	274	6,506	54.3	4,416	75,955	106.5
Pinellas	32	711	22,333	19.5	15,171	522,329	39.4
Polk	90	1,313	39,425	26.6	24,319	227,222	16.4
Putnam	28	310	7,658	35.1	4,343	36,290	12.7
St. Johns	8	47	3,887	15.2	2,320	30,727	2.3
St. Lucie	7	85	4,623	35.3	2,570	50,836	29.4
Santa Rosa	27	258	6,908	38.7	4,451	37,741	27.7
Sarasota	11	184	6,700	34.3	4,028	120,413	56.6
Seminole	15	466	7,236	65.2	5,014	83,692	52.3
Sumter	13	101	3,263	22.7	1,790	14,839	25.0
Suwannee	29	172	5,665	11.2	3,027	15,559	4.0
Taylor	14	124	4,016	34.9	2,254	13,641	3.6
Union	4	18	1,058	7.7	450	8,112	34.2
Volusia	35	593	17,303	29.4	9,510	169,487	35.2
Wakulla	8	57	1,216	9.4	885	6,308	20.0
Walton	25	148	4,539	19.4	2,213	16,087	3.3
Washington	13	205	2,491	8.2	1,628	11,453	1.8

Georgia

Total State	2,962	28,541	1,012,480	14.1	603,768	4,589,575	16.4
Appling	20	112	5,080	15.2	2,419	12,726	-3.9
Atkinson	6	18	894	25.0	484	5,879	-5.0
Bacon	11	66	1,969	5.2	1,219	8,233	-1.5
Baker	6	18	581	-24.4	300	3,875	-14.7
Baldwin	11	129	4,454	11.4	2,469	34,240	0.5
Banks	17	79	3,670	1.5	1,425	6,833	5.2
Barrow	13	118	4,191	23.9	2,635	16,859	16.4

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S.	Number	Percent
			1970	1960-1970		Enrolment	1970
Bartow	38	280	10,021	16.8	5,420	32,663	15.6
Ben Hill	14	93	4,230	17.5	2,600	13,171	-3.4
Berrien	7	43	2,435	29.2	1,486	11,556	-4.0
Bibb	47	863	33,801	17.2	20,065	143,418	1.5
Bleckley	12	130	3,651	25.6	1,880	10,291	6.7
Brantley	11	59	2,011	21.1	1,081	5,940	0.8
Brooks	19	75	3,433	3.9	1,929	13,739	-10.2
Bryan	9	26	1,756	21.0	799	6,539	5.0
Bulloch	20	117	5,116	16.0	3,096	31,585	30.2
Burke	11	101	2,584	0.9	1,657	18,255	-11.4
Butts	11	85	2,813	18.1	1,583	10,560	17.6
Calhoun	4	8	978	-20.6	482	6,606	-10.0
Camden	6	57	1,066	-33.5	724	11,334	13.6
Candler	7	42	1,454	26.5	833	6,412	-3.9
Carroll	35	307	11,996	7.2	6,860	45,404	24.6
Catoosa	26	301	9,540	19.8	5,534	28,271	34.0
Charlton	8	79	1,447	63.3	815	5,680	6.9
Chatham	44	622	28,658	6.0	17,156	187,767	-0.3
Chattahoochee	1	12	229	49.7	153	25,813	98.4
Chattooga	32	182	6,822	2.9	4,057	20,541	2.9
Cherokee	31	249	9,065	4.4	3,718	31,059	35.0
Clarke	14	213	8,845	16.8	5,653	65,177	43.7
Clay	6	25	770	-7.9	473	3,636	-20.1
Clayton	33	974	20,421	93.3	15,973	98,043	111.5
Clinch	3	1	636	-16.5	361	6,405	-2.1
Cobb	90	2,012	48,641	68.8	34,573	196,793	72.4
Coffee	21	109	4,959	6.3	2,781	22,828	4.0
Colquitt	39	315	13,515	11.0	6,323	32,200	-5.4
Columbia	12	128	3,514	46.5	2,707	22,327	66.3
Cook	13	62	3,223	21.6	1,384	12,129	2.6
Coweta	29	250	8,812	13.7	4,955	32,310	11.8
Crawford	4	98	947	27.5	564	5,748	-1.2
Crisp	15	94	3,232	-34.0	1,994	18,087	1.8
Dade	9	32	1,008	-25.0	515	9,910	14.4
Dawson	12	53	2,666	14.4	755	3,639	1.4
Decatur	23	273	6,104	5.0	3,373	22,310	-11.5
De Kalb	76	1,964	62,845	38.3	46,322	415,387	61.8
Dodge	39	114	7,292	14.9	3,537	15,658	-5.0
Dooley	18	44	4,259	37.5	2,386	10,404	-9.3
Dougherty	20	529	13,436	44.6	9,053	89,639	18.4
Douglas	18	295	6,735	31.4	5,263	28,659	71.2
Early	13	92	2,656	24.8	1,649	12,682	-3.6
Echols	2	5	243	-3.2	169	1,924	2.6
Effingham	12	78	2,725	44.7	1,934	13,632	34.4
Elbert	19	153	5,725	3.5	3,997	17,262	-3.2
Emanuel	20	82	3,882	16.6	1,937	18,189	2.1
Evans	5	43	1,069	3.8	651	7,290	4.9
Fannin	38	163	6,954	-11.1	2,462	13,357	-1.9
Fayette	15	98	3,684	23.5	2,400	11,364	38.6
Floyd	62	733	25,867	19.1	16,262	73,742	6.7
Forsyth	35	277	12,292	20.8	4,844	16,928	39.1
Franklin	25	87	6,113	3.8	3,349	12,784	-3.7
Fulton	115	1,960	91,571	-15.1	51,415	607,592	9.2
Gilmer	19	104	3,621	9.8	1,353	8,956	0.4
Glascokk	7	14	1,168	-6.3	483	2,280	-14.7
Glynn	20	291	9,535	51.6	6,370	50,528	20.4
Gordon	33	174	8,340	5.0	4,147	23,570	22.6
Grady	23	143	5,909	9.1	3,301	17,826	-1.0
Greene	12	15	2,701	-2.4	1,508	10,212	-8.8
Gwinnett	36	521	15,101	35.4	10,685	72,349	66.2

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Habersham	35	268	8,525	-1.3	4,773	20,691	14.2
Hall	50	626	20,278	15.5	11,492	59,405	19.4
Hancock	14	29	1,465	-14.4	930	9,019	-9.6
Haralson	24	216	6,182	17.8	3,582	15,927	9.5
Harris	18	72	2,294	-4.6	1,341	11,520	3.2
Hart	18	115	6,427	0.5	4,029	15,814	3.8
Heard	11	23	1,242	32.8	650	5,354	0.4
Henry	15	222	4,541	31.0	3,525	23,724	34.7
Houston	24	545	12,515	62.7	9,164	62,924	60.7
Irwin	10	16	1,910	-3.1	1,094	8,036	-12.8
Jackson	28	126	6,961	11.7	3,644	21,093	14.0
Jasper	10	22	1,342	-11.2	728	5,760	-6.1
Jeff Davis	14	140	3,576	18.6	1,859	9,425	5.7
Jefferson	15	78	3,349	5.3	1,850	17,174	-1.7
Jenkins	10	51	2,750	5.1	1,429	8,332	-8.9
Johnson	12	41	1,760	-7.4	937	7,727	-4.0
Jones	9	36	1,737	53.2	1,171	12,218	44.3
Lamar	7	45	2,361	7.6	1,457	10,688	4.4
Lanier	3	26	955	57.6	625	5,031	-1.3
Laurens	38	231	9,434	14.2	5,670	32,738	1.3
Lee	5	37	1,135	27.2	629	7,044	13.5
Liberty	6	88	1,742	29.2	990	17,569	21.3
Lincoln	8	28	1,709	-1.8	1,185	5,895	-0.2
Long	5	31	1,275	37.2	859	3,746	-3.3
Lowndes	21	333	8,232	13.5	4,987	55,112	11.9
Lumpkin	4	24	1,069	-8.7	501	8,728	20.5
McDuffie	10	78	3,355	17.7	2,239	15,276	21.0
McIntosh	6	18	858	41.6	644	7,371	15.8
Macon	10	58	2,151	4.6	1,179	12,933	-1.8
Madison	21	114	4,648	0.2	2,714	13,517	20.2
Marion	8	32	807	-9.3	409	5,099	-6.9
Meriwether	23	82	4,757	14.5	2,309	19,461	-1.5
Miller	5	36	1,001	14.9	719	6,397	-7.4
Mitchell	19	142	5,655	3.0	3,331	18,956	-3.5
Monroe	17	49	2,717	17.1	1,525	10,991	4.7
Montgomery	10	30	1,676	11.2	840	6,099	-2.9
Morgan	9	36	2,192	-0.1	1,340	9,904	-3.7
Murray	15	105	3,919	10.0	1,838	12,986	24.3
Muscogee	45	946	29,203	24.6	18,384	167,377	5.5
Newton	15	118	4,912	16.6	3,109	26,282	25.2
Oconee	7	56	1,749	39.3	1,052	7,915	25.6
Oglethorpe	15	27	1,917	-25.1	960	7,598	-4.1
Paulding	21	219	5,596	19.6	3,198	17,520	33.7
Peach	4	95	1,806	35.1	1,284	15,990	15.5
Pickens	8	50	2,549	75.9	843	9,620	8.1
Pierce	15	97	3,523	18.1	1,866	9,281	-4.1
Pike	14	54	2,496	-1.9	1,429	7,316	2.5
Polk	34	270	11,420	7.6	5,535	29,656	5.9
Pulaski	12	45	3,629	5.4	1,953	8,066	-1.7
Putnam	4	26	1,273	19.8	730	8,394	7.6
Quitman	3	17	200	-58.7	125	2,180	-10.4
Rabun	26	83	3,600	9.8	1,804	8,327	11.7
Randolph	16	48	2,869	18.9	1,773	8,734	-21.2
Richmond	36	971	28,979	31.7	17,659	162,437	19.8
Rockdale	5	73	2,297	90.9	1,512	18,152	71.7
Schley	2	5	453	23.4	338	3,097	-4.9
Screven	22	115	3,864	-4.9	1,995	12,591	-15.6
Seminole	4	38	1,090	18.1	576	7,059	3.8
Spalding	26	351	10,376	22.7	6,948	39,514	11.6
Stephens	22	187	8,040	1.5	5,153	20,331	10.5

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Stewart	9	6	1,018	-12.5	545	6,511	-11.7
Sumter	17	182	5,352	17.2	3,354	26,931	9.2
Talbot	6	22	745	-3.9	430	6,625	-7.0
Taliaferro	6	3	721	-22.9	300	2,423	-28.1
Tattnall	15	98	3,071	17.8	1,665	16,557	4.5
Taylor	9	35	1,285	17.9	825	7,865	-5.4
Telfair	15	78	2,677	-26.1	1,187	11,381	-2.9
Terrell	11	33	2,095	13.6	1,386	11,416	-10.4
Thomas	23	192	8,542	4.8	4,662	34,515	0.6
Tift	15	272	6,729	14.4	4,045	27,288	16.2
Toombs	16	104	4,649	35.6	2,706	19,151	13.7
Towns	15	37	3,191	16.4	1,197	4,565	0.6
Treutlen	5	5	986	-22.0	519	5,647	-3.9
Troup	37	339	12,251	-2.1	6,282	44,466	-5.8
Turner	14	58	3,409	9.2	1,785	8,790	4.2
Twiggs	8	42	1,885	2.1	883	8,222	3.6
Union	23	73	3,826	12.7	1,725	6,811	4.6
Upton	24	189	7,239	19.2	4,410	23,505	-1.2
Walker	55	305	13,831	3.9	8,213	50,691	12.0
Walton	17	253	4,211	8.8	2,788	23,404	14.3
Ware	19	252	7,389	29.6	4,677	33,525	-2.0
Warren	8	27	1,160	9.1	703	6,669	-9.4
Washington	24	77	4,503	-0.7	2,366	17,480	-7.5
Wayne	21	113	4,669	16.1	2,532	17,858	-0.4
Webster	5	14	807	-3.7	354	2,362	-27.3
Wheeler	9	28	1,625	2.9	725	4,596	-14.0
White	12	55	2,327	4.2	1,493	7,742	11.6
Whitfield	42	360	13,807	18.5	7,485	55,108	30.9
Wilcox	21	76	3,356	13.0	1,586	6,998	-11.5
Wilkes	15	22	3,024	-3.3	1,766	10,184	-7.1
Wilkinson	15	50	2,251	-19.6	1,416	9,393	1.5
Worth	26	112	4,545	4.7	2,604	14,770	-11.5

Hawaii

Total State	31	363	9,124	64.3	8,261	768,561	21.5
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Idaho

Total State	27	234	4,724	174.7	3,779	712,567	6.8
Ada	3	39	698	281.4	415	112,230	20.1
Bannock	1	19	403	16.5	214	52,200	5.8
Bingham	1	6	116	#	167	29,167	3.4
Bonneville	1	27	341	36.9	307	51,250	9.3
Boundary	2	17	281	183.8	229	6,371	9.7
Canyon	2	14	416	85.7	289	61,288	6.3
Caribou	1	3	52	#	26	6,534	9.3
Cassia	1	9	174	205.3	105	17,017	5.6
Clearwater	1	10	115	#	157	10,871	27.2
Elmore	2	16	710	361.0	377	17,479	4.5
Gooding	1	12	75	#	72	8,645	-9.4
Idaho	2	9	79	#	138	12,891	-4.8
Latah	1	5	125	#	73	24,891	17.6
Lewis	1	7	16	#	14	3,867	-12.6
Nez Perce	1	7	485	#	660	30,376	12.2
Payette	1	5	56	#	54	12,401	0.3
Shoshone	1	12	180	-4.8	83	19,718	-5.5
Twin Falls	4	24	402	102.0	399	41,807	-0.1

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number	Percent	S.S.	Number	Percent
			1970	Change 1960-1970	Enrolment	1970	Change 1960-1970
Illinois							
Total State	901	7,626	191,301	25.8	136,465	11,113,976	10.2
Alexander	10	44	1,832	-14.6	958	12,015	-25.2
Bond	12	90	1,466	3.5	1,031	14,012	-0.3
Boone	1	1	44	-42.9	83	25,440	25.2
Brown	2	.....	122	8.9	76	5,586	-10.0
Bureau	1	8	135	62.7	109	38,541	2.5
Calhoun	1	.....	.....	.....	.....	5,675	.....
Carroll	1	8	58	#	64	19,276	-1.2
Cass	4	15	696	-1.3	438	14,219	-2.2
Champaign	7	99	2,541	70.3	1,790	163,281	23.3
Christian	3	9	328	86.4	269	35,948	-3.4
Clark	14	49	1,838	9.1	1,312	16,216	-2.0
Clay	11	23	1,521	16.8	1,087	14,735	-6.8
Clinton	4	12	463	157.2	299	28,315	17.8
Coles	6	38	802	40.0	682	47,815	11.6
Cook	60	447	9,798	90.5	7,784	5,492,369	7.1
Crawford	9	28	1,138	30.7	812	19,824	-4.5
Cumberland	7	21	469	5.6	319	9,772	-1.7
De Kalb	4	43	642	142.3	513	71,654	38.6
De Witt	3	17	377	23.2	239	16,975	-1.6
Douglas	2	9	151	190.4	135	18,997	-1.3
Du Page	9	125	1,450	451.3	1,542	491,882	56.9
Edgar	2	1	107	64.6	114	21,591	-4.3
Edwards	3	19	797	55.1	516	7,090	-10.7
Effingham	6	51	1,566	30.5	1,009	24,608	6.5
Fayette	18	138	3,659	4.5	2,571	20,752	-5.4
Ford	2	21	493	73.0	258	16,382	-1.3
Franklin	44	332	10,488	4.6	6,303	38,329	-2.4
Fulton	1	37	184	-11.1	210	41,890	-0.2
Gallatin	4	12	654	21.6	430	7,418	-2.9
Greene	16	85	2,578	1.7	1,323	17,014	-2.6
Grundy	2	36	347	162.9	210	26,535	18.7
Hamilton	21	64	2,937	-15.4	1,416	8,665	-13.4
Hardin	4	12	560	-10.3	241	4,914	-16.4
Henry	1	33	174	12.3	319	53,217	7.9
Iroquois	1	12	86	#	87	33,532	-0.1
Jackson	17	93	4,772	9.5	3,065	55,008	30.5
Jasper	6	8	461	-8.0	264	10,741	-5.3
Jefferson	33	264	7,436	9.4	4,480	31,446	-2.7
Jersey	5	12	837	67.4	504	18,492	8.6
Johnson	13	36	1,758	0.7	993	7,550	9.0
Kane	13	214	2,573	122.8	2,172	251,005	20.5
Kankakee	4	87	1,001	92.1	876	97,250	5.6
Kendall	2	11	147	374.2	184	26,374	50.4
Knox	1	10	191	45.8	134	61,280	.....
Lake	15	595	3,371	161.5	2,356	382,638	30.3
La Salle	8	34	539	41.8	482	111,409	0.5
Lawrence	2	4	672	7.7	381	17,522	-5.5
Lee	3	12	304	141.3	275	37,947	-2.1
Livingston	1	4	61	-34.4	55	40,690	0.9
Logan	1	27	186	73.8	197	33,538	-0.4
McDonough	1	2	124	#	131	36,653	26.7
McHenry	6	147	1,031	329.6	1,162	111,555	32.5
McLean	4	61	782	243.0	629	104,389	24.5
Macon	12	251	3,318	42.1	3,202	125,010	5.7
Macoupin	25	126	3,535	8.2	2,824	44,557	2.4
Madison	37	584	15,534	57.2	13,058	250,934	11.7
Marion	21	120	4,777	14.1	3,082	38,986	-0.9

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Mason	4	20	543	-7.5	239	16,161	6.4
Massac	11	112	4,009	21.4	2,323	13,889	-3.2
Menard	2	26	592	45.1	394	9,685	4.7
Mercer	1	9	39	#	68	17,294	0.8
Monroe	3	42	759	279.5	594	18,831	21.4
Montgomery	17	95	2,766	13.0	2,001	30,260	-3.1
Morgan	11	56	1,368	28.7	885	36,174	-1.1
Moultrie	3	8	416	24.2	309	13,263	-2.7
Ogle	3	54	420	275.0	324	42,867	12.5
Peoria	7	101	1,946	53.5	1,491	195,318	3.3
Perry	18	164	5,315	0.3	3,468	19,757	3.0
Piatt	6	52	473	18.3	383	15,509	3.7
Pike	8	26	1,077	32.6	796	19,185	-6.7
Pope	17	34	1,280	-9.5	674	3,857	-5.0
Pulaski	8	49	1,504	21.8	847	8,741	-16.7
Randolph	11	81	2,246	23.8	1,572	31,379	4.6
Richland	4	12	436	45.3	378	16,829	3.3
Rock Island	2	23	258	200.0	244	166,734	10.4
St. Clair	37	640	16,519	24.3	11,503	285,176	8.6
Saline	37	150	8,967	-2.7	4,816	25,721	-1.9
Sangamon	8	71	1,871	31.4	1,699	161,335	10.1
Schuyler	1	3	70	#	89	8,135	-7.0
Scott	8	39	855	30.1	549	6,096	-4.4
Shelby	6	15	484	-6.6	352	22,589	-3.5
Stark	1	2	89	#	51	7,510	-7.9
Tazewell	13	141	2,367	99.4	2,351	118,649	18.9
Union	21	154	6,070	3.2	3,796	16,071	-8.9
Vermilion	1	7	155	19.2	105	97,047	0.9
Wabash	1	25	352	-10.7	229	12,841	-8.6
Washington	5	22	692	37.3	493	13,780	1.6
Wayne	22	80	3,337	3.0	2,364	17,004	-10.5
White	14	51	2,820	-6.6	1,656	17,312	-10.6
Whiteside	5	72	1,085	96.2	961	62,877	5.0
Will	15	137	3,357	283.2	3,686	249,498	30.2
Williamson	32	192	10,172	2.1	7,245	49,021	6.3
Winnebago	9	159	2,247	297.0	2,062	246,623	17.6
Woodford	3	61	434	124.9	413	28,012	14.0

Indiana

Total State	230	3,133	53,430	106.4	42,014	5,193,669	11.4
Allen	3	44	431	507.0	404	280,455	20.8
Bartholomew	3	21	264	877.8	237	57,022	18.3
Benton	2	4	189	20.4	170	11,262	-5.5
Blackford	1	3	73	#	64	15,888	7.4
Carroll	1	19	138	72.5	69	17,734	4.7
Cass	1	6	102	#	43	40,456	-1.2
Clark	11	290	3,779	129.2	2,838	75,876	20.8
Clay	1	4	119	#	98	23,933	-1.1
Clinton	2	1	121	-0.8	62	30,547	-0.7
Crawford	2	6	88	#	73	8,033	-4.1
Daviess	1	23	149	122.4	146	26,602	-0.1
Dearborn	1	7	92	#	108	29,430	2.6
Decatur	2	3	112	187.2	104	22,738	13.6
Delaware	6	49	1,104	161.6	907	129,219	16.5
Dubois	2	3	175	10.8	204	30,934	12.6
Elkhart	1	5	142	57.8	163	126,529	18.5
Floyd	5	148	1,746	1,222.7	1,723	55,622	8.2
Fountain	1		101	55.4		18,257	-2.4

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Franklin	5	84	1,355	33.6	1,027	16,943	-0.4
Gibson	3	6	229	#	112	30,444	1.7
Grant	2	20	290	225.8	251	83,955	10.8
Hamilton	2	22	186	#	173	54,532	35.9
Hancock	2	42	234	#	294	35,096	31.6
Harrison	5	13	540	419.2	484	20,423	6.3
Hendricks	2	17	466	117.8	472	53,974	32.0
Henry	6	34	655	268.0	556	52,603	7.6
Howard	3	44	413	238.5	349	83,198	19.7
Jackson	1	48	370	1,133.3	299	33,187	8.6
Jasper	1	5	70	#	98	20,429	8.4
Jay	1	5	125	267.6	127	23,575	4.4
Jefferson	1	4	211	#	106	27,006	12.2
Jennings	1	10	90	#	98	19,454	12.7
Johnson	4	83	905	528.5	842	61,138	39.9
Knox	2	38	311	#	338	41,546	.....
Lake	33	529	10,280	76.9	7,819	546,253	6.4
La Porte	2	18	247	318.6	214	105,342	10.8
Lawrence	1	6	67	#	70	38,038	4.0
Madison	3	7	176	208.8	175	138,451	10.0
Marion	20	275	4,718	190.0	3,748	792,299	13.6
Martin	1	7	47	#	52	10,969	3.4
Miami	1	7	277	279.5	244	39,246	3.3
Monroe	2	17	427	461.8	338	84,849	43.3
Morgan	6	80	1,117	953.8	839	44,176	30.4
Newton	1	30	194	#	155	11,606	0.9
Orange	1	25	123	#	119	16,968	0.5
Pike	1	8	53	#	77	12,281	-4.0
Porter	6	35	908	138.3	1,096	87,114	44.5
Posey	2	22	504	69.7	421	21,740	13.1
Putnam	1	3	137	#	101	26,932	8.0
Randolph	1	.....	31	-43.5	70	28,915	1.7
Ripley	2	12	169	#	137	21,138	2.4
Rush	2	37	174	411.8	208	20,352	-0.2
St. Joseph	1	2	118	81.5	86	245,045	2.7
Scott	2	8	195	#	200	17,144	17.1
Shelby	1	17	116	#	131	37,797	10.9
Spencer	3	7	317	9.3	332	17,134	6.6
Sullivan	1	.....	24	-11.1	16	19,889	-8.4
Tippecanoe	4	64	1,137	486.1	829	109,378	22.7
Tipton	1	.....	62	40.9	63	16,650	5.0
Vanderburgh	27	574	13,379	33.4	8,928	168,772	1.8
Vigo	1	15	244	52.5	163	114,528	5.6
Warrick	5	49	965	93.0	918	27,972	18.6
Washington	1	.....	163	#	153	19,278	8.2
Wayne	10	168	1,686	74.0	1,273	79,109	6.8

Iowa

Total State	16	171	3,182	4,579.4	3,007	2,825,041	2.4
Black Hawk	2	3	331	#	206	132,916	8.5
Clinton	1	18	250	#	324	56,749	3.1
Decatur	1	2	41	#	39	9,737	-7.6
Jones	1	9	126	85.3	96	19,868	-4.0
Lee	1	10	124	#	132	42,996	-2.7
Linn	1	6	427	#	356	163,213	19.2
Madison	1	8	95	#	107	11,558	-6.0
Monroe	1	10	98	#	124	9,357	-10.6
Page	1	40	132	#	141	18,507	-12.0

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Polk	1	15	487	#	409	286,101	7.4
Scott	3	29	602	#	681	142,687	19.8
Story	1	8	220	#	253	62,783	27.3
Wayne	1	13	249	#	139	8,405	-14.2

Kansas

Total State	176	2,053	49,311	67.2	35,176	2,249,071	3.2
Allen	1	.....	86	-31.7	70	15,043	-8.1
Atchison	1	.....	59	#	30	19,165	-8.3
Barton	5	44	895	18.1	581	30,663	-5.3
Bourbon	1	9	105	#	108	15,215	-5.4
Butler	6	61	1,028	76.3	738	38,658	0.7
Chase	1	10	116	56.8	83	3,408	-13.1
Chautauqua	1	4	130	25.0	70	4,642	-22.1
Cherokee	12	71	2,322	15.3	1,495	21,549	-3.3
Coffey	1	.....	76	-9.5	68	7,397	-12.0
Cowley	7	37	1,533	45.9	949	35,012	-7.5
Crawford	4	21	689	26.9	476	37,850	2.2
Decatur	1	4	61	#	45	4,988	-13.7
Dickinson	1	5	25	#	16	19,993	-7.3
Doniphan	1	.....	28	-41.7	20	9,107	-4.9
Douglas	3	17	1,338	80.8	951	57,932	32.5
Ellis	1	13	146	24.8	125	24,730	16.3
Finney	1	10	302	371.9	313	18,947	17.7
Ford	1	8	126	#	116	22,587	7.9
Geary	1	57	693	144.0	287	28,111	-2.3
Graham	1	5	123	9.8	75	4,751	-14.9
Grant	1	21	399	214.2	321	5,961	13.1
Gray	1	6	83	9.2	68	4,516	3.1
Greenwood	3	21	454	249.2	280	9,141	-18.8
Harper	1	.....	54	#	34	7,871	-17.5
Harvey	2	8	131	-41.3	123	27,236	5.3
Haskell	2	14	277	56.5	241	3,672	22.8
Jefferson	1	11	141	116.9	74	11,945	6.2
Jewell	1	5	59	#	60	6,099	-15.3
Johnson	9	130	3,774	205.8	3,304	217,662	51.4
Labette	4	38	839	24.7	524	25,775	-3.8
Lane	1	1	46	#	55	2,707	-11.5
Leavenworth	2	18	377	416.4	314	53,340	9.9
Lyon	2	8	351	193.0	329	32,071	19.1
Marshall	1	12	141	151.8	126	13,139	-15.8
McPherson	1	2	39	.....	39	24,778	2.0
Miami	1	22	88	151.4	77	19,254	-3.2
Montgomery	9	98	2,143	36.3	1,705	39,949	-11.2
Morton	1	10	200	#	128	3,576	6.6
Osage	1	11	72	#	69	13,352	3.6
Pawnee	1	7	43	#	51	8,484	-17.3
Pratt	1	.....	20	#	31	10,056	-17.0
Rawlins	1	34	257	#	154	4,393	-16.8
Reno	3	81	746	133.9	657	60,765	2.9
Rice	2	11	232	10.0	121	12,320	-11.4
Riley	1	12	384	99.0	248	56,788	35.5
Russell	1	7	201	84.4	116	9,428	-16.9
Saline	3	18	1,038	50.4	597	46,592	-14.8
Scott	1	5	61	#	103	5,606	7.2
Sedgwick	34	669	18,540	74.3	12,126	350,694	2.2
Seward	2	38	571	219.0	359	15,744	-1.2
Shawnee	6	104	2,094	61.1	1,935	155,322	9.9
Sherman	1	14	53	#	64	7,792	16.6

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Stafford	1	7	48	#	82	5,943	-20.2
Stevens	1	5	78	#	58	4,198	-4.6
Sumner	6	49	961	8.5	535	23,583	-7.0
Wabunsee	1	1	35	-22.2	24	6,397	-3.8
Woodson	1	9	207	31.0	121	4,789	-11.7
Wyandotte	14	170	4,193	36.2	3,307	186,845	0.7

Kentucky

Total State	2,175	17,377	667,154	8.1	375,168	3,219,311	6.0
Adair	19	62	2,462	-4.2	1,255	13,037	-11.3
Allen	20	73	3,475	-4.8	1,642	12,598	2.7
Anderson	12	56	3,562	-26.2	2,137	9,358	8.6
Ballard	18	141	3,846	4.9	2,261	8,276	-0.2
Barren	25	187	7,552	-7.8	3,514	28,677	1.3
Bath	2	5	187	14.7	133	9,235	1.3
Bell	59	361	12,262	-0.6	5,070	31,087	-12.0
Boone	14	170	6,304	23.8	4,253	32,812	49.6
Bourbon	5	56	2,829	21.6	1,155	18,476	1.6
Boyd	19	275	9,381	24.5	6,282	52,376	0.4
Boyle	16	171	7,723	9.2	4,367	21,090	-0.8
Bracken	7	42	1,120	6.0	682	7,227	-2.6
Breathitt	3	1	678	5.0	206	14,221	-8.2
Breckinridge	20	86	4,157	5.5	1,957	14,789	0.4
Bullitt	22	225	7,169	24.8	5,139	26,090	65.9
Butler	24	71	4,598	-3.5	1,649	9,723	1.4
Caldwell	25	168	6,825	5.3	3,892	13,179	0.8
Calloway	26	205	7,613	15.3	4,878	27,692	32.0
Campbell	20	208	8,286	10.5	5,278	88,501	2.0
Carlisle	12	73	2,496	9.4	1,446	5,354	-4.5
Carroll	9	44	2,815	-8.9	1,223	8,523	6.8
Carter	11	46	1,550	11.5	1,233	19,850	-4.6
Casey	14	37	2,205	11.8	1,055	12,930	-9.8
Christian	34	250	11,356	18.4	7,529	56,224	-1.2
Clark	10	91	4,605	8.2	2,419	24,090	14.3
Clay	23	96	5,059	13.9	2,167	18,481	-10.9
Clinton	6	51	1,216	-1.3	724	8,174	-8.0
Crittenden	18	63	2,760	3.1	1,693	8,493	-1.8
Cumberland	4	3	402	10.1	291	6,850	-12.6
Daviess	45	402	22,604	14.0	13,164	79,486	12.6
Edmonson	14	43	2,368	-57.7	500	8,751	8.2
Elliott	1	2	107	-42.2	47	5,933	-6.3
Estill	14	49	1,992	-6.9	1,097	12,752	2.3
Fayette	29	660	24,196	19.7	14,029	174,323	32.2
Fleming	5	32	545	7.7	367	11,366	4.4
Floyd	7	53	2,180	40.1	1,369	35,889	-13.8
Franklin	24	209	10,693	9.2	6,348	34,481	17.2
Fulton	12	82	3,233	-6.5	1,968	10,183	-9.5
Gallatin	7	31	1,867	9.4	949	4,134	6.9
Garrard	13	69	3,156	11.4	1,754	9,457	-3.0
Grant	18	98	4,219	6.4	2,280	9,999	5.4
Graves	38	219	10,591	-2.3	6,887	30,939	3.1
Grayson	21	56	2,974	-27.1	1,322	16,445	3.9
Green	20	112	4,424	14.9	2,241	10,350	-8.0
Greenup	9	109	2,325	38.6	2,017	33,192	13.5
Hancock	11	30	2,595	3.6	1,599	7,080	32.8
Hardin	36	401	12,571	30.3	7,570	78,421	15.7
Harlan	48	251	11,261	9.3	4,723	37,370	-26.9
Harrison	9	35	2,294	13.2	1,288	14,158	3.3

County	Membership			U.S. Census of Population			
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Hart	35	144	6,141	-11.7	2,120	13,980	-1.0
Henderson	24	261	8,752	13.1	5,511	36,031	7.5
Henry	15	79	4,178	0.7	2,018	10,910	-0.7
Hickman	12	50	1,973	-7.7	1,073	6,264	-7.2
Hopkins	33	268	10,935	17.0	6,162	38,167	-0.8
Jackson	23	49	2,642	-14.4	1,289	10,005	-6.3
Jefferson	117	2,779	95,545	14.4	58,674	695,055	13.8
Jessamine	3	52	2,088	35.8	934	17,430	27.9
Johnson	3	7	758	-3.7	420	17,539	-11.2
Kenton	26	419	15,751	18.8	10,606	129,440	7.2
Knott	5	42	857	45.0	701	14,698	-15.3
Knox	58	331	10,469	4.8	3,833	23,689	-6.2
Larue	17	103	4,815	-1.9	2,742	10,672	3.2
Laurel	37	256	7,638	16.8	4,879	27,386	10.0
Lawrence	4	16	483	-6.9	315	10,726	-11.6
Lee	4	14	557	.....	323	6,587	-11.2
Leslie	7	44	596	3.5	432	11,623	6.2
Letcher	6	36	1,416	-9.2	876	23,165	-23.0
Lewis	6	32	700	28.4	517	12,355	-5.8
Lincoln	27	144	6,283	-0.1	3,037	16,663	1.0
Livingston	22	99	3,234	23.2	1,810	7,596	8.1
Logan	33	271	9,183	13.9	5,230	21,793	4.3
Lyon	11	95	2,318	12.5	1,380	5,562	-6.1
McCracken	30	457	15,770	15.6	9,403	58,281	1.7
McCreary	12	48	2,604	-47.8	1,079	12,548	0.7
McLean	12	111	2,436	0.7	1,487	9,062	-3.1
Madison	29	243	9,183	10.5	4,159	42,730	27.6
Magoffin	3	3	346	-41.0	256	10,443	-6.4
Marion	10	87	3,604	-0.4	1,868	16,714	-1.0
Marshall	21	151	6,050	18.4	4,060	20,381	21.8
Martin	2	14	265	10.0	296	9,377	-8.1
Mason	8	62	1,865	35.0	1,139	17,273	-6.4
Meade	15	94	3,791	17.1	1,981	18,796	-0.7
Menifee	2	11	108	12.5	61	4,050	-5.3
Mercer	16	171	6,845	15.0	4,242	15,960	9.3
Metcalfe	11	44	1,785	-12.5	757	8,177	-2.3
Monroe	11	23	2,481	-4.6	1,013	11,642	-1.3
Montgomery	6	22	1,252	41.8	965	15,364	14.1
Morgan	1	2	201	-3.8	95	10,019	-9.4
Muhlenberg	45	363	12,285	6.2	6,261	27,537	-0.9
Nelson	13	104	4,661	5.8	2,480	23,477	5.9
Nicholas	3	5	618	-3.9	353	6,508	-2.5
Ohio	42	193	7,770	7.5	3,775	18,790	6.0
Oldham	9	49	3,292	8.0	1,970	14,687	9.7
Owen	27	71	5,118	-8.8	2,482	7,470	-9.3
Owsley	5	14	477	-37.2	210	5,023	-6.4
Pendleton	17	49	3,404	9.6	1,876	9,949	-0.2
Perry	23	108	4,581	20.8	2,489	25,714	-26.4
Pike	13	175	4,148	43.8	2,886	61,059	-10.6
Powell	3	18	485	47.0	260	7,704	15.4
Pulaski	54	318	13,089	10.4	7,553	35,234	2.4
Robertson	1	1	178	-8.7	72	2,163	-11.5
Rockcastle	23	106	4,647	-1.4	1,877	12,305	-0.2
Rowan	2	16	823	35.1	449	17,010	32.8
Russell	15	45	1,964	19.0	1,095	10,542	-4.8
Scott	10	93	4,024	-1.3	1,826	17,948	16.7
Shelby	23	176	9,061	2.9	4,657	18,999	2.7
Simpson	10	66	3,411	8.7	2,299	13,054	13.0
Spencer	9	67	3,451	18.5	1,735	5,488	-3.4
Taylor	20	188	6,517	20.3	3,738	17,138	5.2

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Todd	12	165	3,347	35.7	1,980	10,823	-4.8
Trigg	17	95	3,594	-15.3	2,348	8,620	-2.8
Trimble	9	49	1,765	18.5	1,069	5,349	4.8
Union	13	148	4,073	-1.0	2,203	15,882	9.3
Warren	35	443	11,927	27.1	7,270	57,432	26.2
Washington	12	58	4,113	-9.7	2,101	10,728	-3.9
Wayne	20	300	5,343	-26.6	2,420	14,268	-2.9
Webster	20	78	3,568	-12.0	1,759	13,282	-6.8
Whitley	63	319	13,785	-0.5	6,063	24,145	-6.5
Wolfe	1	.....	256	-49.1	130	5,669	-13.2
Woodford	11	103	4,793	30.9	2,690	14,434	21.2

Louisiana

Total State	1,309	14,524	474,299	18.1	275,382	3,643,180	11.9
Acadia	8	43	2,365	5.7	1,268	52,109	4.4
Allen	17	214	5,097	15.0	2,729	20,794	4.7
Ascension	8	122	2,775	43.4	1,777	37,086	32.8
Assumption	1	14	174	132.0	182	19,654	9.2
Avoyelles	16	80	2,731	-4.3	1,385	37,751	0.4
Beauregard	28	187	5,023	-25.6	2,508	22,888	19.3
Bienville	22	120	5,369	-4.6	2,855	16,024	-4.2
Bossier	23	372	12,156	42.9	7,563	64,519	12.0
Caddo	63	1,578	52,104	23.6	32,590	230,184	2.8
Calcasieu	40	846	22,341	15.7	13,527	145,415	.....
Caldwell	15	97	2,772	-2.2	1,226	9,354	3.9
Cameron	6	29	766	21.0	476	8,194	18.6
Catahoula	21	103	3,605	-0.1	2,188	11,769	3.0
Claiborne	17	87	4,348	-7.9	2,382	17,024	-12.3
Concordia	15	137	4,098	83.7	2,778	22,578	10.3
Desoto	29	117	6,034	7.9	3,254	22,764	-6.1
East Baton Rouge	48	1,228	40,632	25.4	25,456	285,167	24.0
East Carroll	9	54	2,608	15.8	1,364	12,884	-10.7
East Feliciana	10	62	2,791	19.0	1,150	17,657	-12.6
Evangeline	10	65	2,128	-16.3	1,124	31,932	0.9
Franklin	34	209	9,324	-0.3	5,199	23,946	-8.2
Grant	25	102	6,171	8.2	2,605	13,671	2.6
Iberia	4	87	2,052	15.2	1,116	57,397	11.1
Iberville	9	33	1,300	12.3	755	30,746	2.7
Jackson	24	143	5,366	11.4	2,955	15,963	0.9
Jefferson	23	517	12,929	64.7	9,387	337,568	61.7
Jefferson Davis	6	87	2,337	-5.2	1,284	29,554	-0.9
Lafayette	6	252	5,812	84.7	4,057	109,716	29.6
Lafourche	5	86	1,782	33.9	1,362	68,941	24.5
La Salle	32	234	7,394	18.0	3,899	13,295	2.2
Lincoln	23	153	9,223	14.6	4,712	33,800	18.5
Livingston	38	733	13,679	36.6	8,513	36,511	35.4
Madison	9	51	2,728	7.5	1,449	15,065	-8.4
Morehouse	27	148	7,786	18.0	4,517	32,463	-3.7
Natchitoches	37	176	7,910	-1.0	3,446	35,219	-1.2
Orleans	36	689	23,977	15.7	11,749	593,471	-5.4
Ouachita	47	848	30,494	21.3	18,245	115,387	13.5
Plaquemines	8	47	2,213	20.1	1,228	25,225	11.9
Pointe Coupee	6	74	684	-11.6	431	22,002	-2.2
Rapides	86	983	28,703	14.6	16,114	118,078	6.0
Red River	10	71	2,695	-8.2	1,149	9,226	-7.5
Richland	30	151	8,130	10.9	4,017	21,774	-8.6
Sabine	48	162	7,216	-2.1	3,993	18,638	0.4
St. Bernard	6	57	1,837	130.2	1,049	51,185	59.0

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
St. Charles	5	52	1,858	113.1	1,448	29,550	39.3
St. Helena	12	60	2,646	22.6	982	9,937	8.5
St. James	1	*****	128	-15.2	38	19,733	7.4
St. John the Baptist	1	13	380	96.9	403	23,813	29.1
St. Landry	15	101	3,542	3.7	1,996	80,364	-1.4
St. Martin	2	12	307	42.1	300	32,453	11.7
St. Mary	9	194	3,768	64.5	2,959	60,752	24.4
St. Tammany	23	241	7,261	42.4	4,260	63,585	64.5
Tangipahoa	33	296	11,797	14.7	6,797	65,875	10.8
Tensas	8	39	1,837	6.8	862	9,732	-17.5
Terrebonne	4	209	3,893	60.9	3,212	76,049	25.1
Union	38	167	7,046	4.9	3,735	18,447	4.7
Vermilion	5	24	1,108	21.5	621	43,071	10.9
Vernon	52	511	11,951	50.0	6,663	53,794	193.9
Washington	29	308	11,386	2.8	6,719	41,987	-4.6
Webster	23	260	10,618	10.9	6,220	39,939	0.6
West Baton Rouge	4	20	812	9.1	573	16,864	14.0
West Carroll	16	167	4,937	9.9	2,695	13,028	-8.1
West Feliciana	2	9	411	56.3	215	11,376	-8.2
Winn	42	193	6,954	-1.0	3,671	16,369	2.1

Maine

Total State	4	21	387	#	301	992,048	2.4
Aroostook	1	*****	103	#	80	92,463	-12.8
Cumberland	2	17	220	#	221	192,528	5.3
Penobscot	1	4	64	#	*****	125,393	-0.8

Maryland

Total State	242	3,656	91,150	44.2	67,555	3,922,399	26.5
Allegany	10	67	3,278	6.4	2,065	84,044	-0.1
Anne Arundel	21	285	6,772	81.7	5,562	297,539	44.0
Baltimore	6	27	842	21.0	646	621,077	26.1
Baltimore City	54	844	25,263	17.9	16,733	905,759	-3.5
Caroline	2	4	337	47.2	193	19,781	1.6
Carroll	7	70	1,081	208.0	937	69,006	30.7
Cecil	7	121	2,439	87.2	1,991	53,291	10.1
Charles	9	148	2,202	56.3	2,100	47,678	46.4
Dorchester	3	49	837	58.5	541	29,405	-0.9
Fredrick	4	56	1,609	13.4	1,234	84,927	18.1
Garrett	3	20	310	9.2	223	21,476	5.2
Harford	14	111	4,601	18.6	3,522	115,378	50.4
Howard	8	120	1,817	137.2	1,649	61,911	71.3
Montgomery	33	590	16,065	99.1	11,758	522,809	53.3
Prince Georges	35	778	16,570	66.3	13,123	660,567	84.8
Queen Annes	1	19	65	#	42	18,422	11.2
St. Marys	2	97	1,029	43.1	825	47,388	21.8
Somerset	4	68	1,240	9.1	926	18,924	-3.6
Talbot	2	16	430	32.3	211	23,682	9.8
Washington	5	60	1,732	21.5	1,321	103,829	13.8
Wicomico	5	53	1,160	-5.2	975	54,236	10.6
Worcester	7	53	1,471	17.8	978	24,442	3.0

Massachusetts

Total State	9	92	1,423	#	1,412	5,689,170	10.5
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County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Barnstable	1	-----	136	#	17	96,656	37.5
Hampden	1	5	228	#	204	459,050	6.9
Middlesex	4	77	790	#	731	1,397,268	12.8
Norfolk	1	2	60	#	96	605,051	18.6
Worcester	2	8	209	#	364	637,969	9.4

Michigan

Total State	166	1,880	34,309	112.2	26,416	8,875,083	13.4
Arenac	1	-----	32	#	-----	11,149	13.1
Bay	1	6	71	273.7	59	117,339	9.6
Berrien	4	66	672	128.6	473	163,875	9.3
Calhoun	5	57	1,062	423.1	622	141,963	2.2
Cass	1	20	41	#	55	43,312	17.3
Chippewa	3	35	446	#	264	32,412	-0.7
Eaton	1	2	31	#	31	68,892	38.7
Genesee	18	224	4,469	134.0	4,048	444,341	18.7
Ingham	6	39	1,329	70.2	924	261,039	23.5
Iosco	2	16	251	#	174	24,905	50.9
Jackson	6	86	1,150	82.8	763	143,274	8.5
Kalamazoo	3	30	532	682.4	443	201,550	18.8
Kent	5	43	542	323.4	507	411,044	13.2
Lee Lanau	1	7	65	#	76	10,872	16.6
Lenawee	5	53	721	68.1	467	81,609	4.9
Livingston	2	30	184	#	227	58,967	54.2
Macomb	17	159	3,342	88.9	2,593	625,309	54.1
Marquette	3	54	410	#	421	64,686	15.2
Midland	2	5	187	259.6	213	63,769	23.9
Monroe	11	111	2,741	75.8	2,474	118,479	17.2
Muskegon	2	14	188	317.8	96	157,426	5.0
Oakland	17	204	3,910	124.5	2,892	907,871	31.5
Ottawa	2	7	99	#	91	128,181	29.8
Saginaw	1	-----	83	#	83	219,743	15.2
St. Clair	1	29	29	#	41	120,175	12.1
St. Joseph	1	3	31	-35.4	43	47,392	12.0
Shiawassee	1	3	150	#	89	63,075	18.0
Van Buren	1	9	113	#	35	56,173	16.1
Washtenaw	9	105	2,067	93.9	1,576	234,103	35.8
Wayne	34	463	9,361	73.7	6,636	2,666,751	-----

Minnesota

Total State	13	121	1,581	621.9	1,642	3,805,069	11.5
Anoka	2	7	123	#	146	154,556	79.9
Dakota	2	24	238	#	204	139,808	78.5
Hennepin	4	39	737	300.5	756	960,080	13.9
Kittson	1	7	20	#	13	6,853	-17.9
Mower	1	3	41	#	40	43,783	-9.7
Olmsted	1	5	105	#	129	84,104	28.3
Ramsey	1	10	131	274.3	124	476,255	12.7
St. Louis	1	26	186	#	230	220,693	-4.7

Mississippi

Total State	1,883	15,237	536,478	14.5	313,827	2,216,912	1.8
Adams	14	142	5,754	8.4	4,029	37,293	-1.2
Alcorn	29	385	7,952	17.2	4,395	27,179	7.5
Amite	23	102	4,339	9.6	2,457	13,763	-11.6

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Attala	30	84	6,035	-0.2	3,282	19,570	-8.3
Benton	11	66	2,137	-5.2	994	7,505	-2.8
Bolivar	26	227	7,130	4.0	4,235	49,409	-9.3
Calhoun	50	186	8,551	-5.8	4,454	14,623	-8.3
Carroll	18	37	2,315	-7.9	944	9,397	-15.9
Chickasaw	21	132	4,184	6.3	2,332	16,805	-0.5
Choctaw	25	40	3,390	-0.7	1,724	8,440	0.2
Claiborne	5	8	1,017	5.2	574	10,086	-7.0
Clarke	29	97	5,057	0.8	2,984	15,049	-8.8
Clay	10	98	3,826	9.7	2,488	18,840	-0.5
Coahoma	11	88	5,171	16.7	2,987	40,447	-12.5
Copiah	30	140	8,303	-0.3	4,418	24,749	-8.5
Covington	17	106	4,591	7.3	2,284	14,002	2.7
De Soto	23	428	6,427	104.3	5,370	35,885	50.2
Forrest	34	619	19,403	18.3	10,517	57,849	9.7
Franklin	22	88	3,229	-0.3	1,657	8,011	-13.7
George	10	110	3,016	6.0	1,945	12,459	12.3
Greene	19	52	2,364	-2.8	1,360	8,545	2.1
Grenada	12	116	4,051	13.8	2,601	19,854	7.8
Hancock	7	57	1,496	-3.7	763	17,387	23.8
Harrison	37	668	18,803	47.5	9,915	134,582	12.6
Hinds	52	1,329	50,019	32.0	34,883	214,973	14.9
Holmes	20	106	3,426	4.1	1,859	23,120	-14.7
Humphreys	8	68	2,244	14.3	1,217	14,601	-23.5
Issaquena	2	3	310	23.0	150	2,737	-23.5
Itawamba	16	48	1,941	6.4	1,281	16,847	11.7
Jackson	36	862	15,592	53.9	10,782	87,975	58.5
Jasper	22	57	3,286	5.1	1,816	15,994	-5.4
Jefferson	8	24	785	3.7	371	9,295	-8.4
Jefferson Davis	15	123	3,852	-4.6	2,241	12,936	-4.5
Jones	45	368	17,379	10.3	10,433	56,357	-5.3
Kemper	17	26	1,572	1.0	776	10,233	-16.6
Lafayette	22	140	5,637	9.1	2,713	24,181	13.2
Lamar	14	137	4,254	2.7	2,221	15,209	11.2
Lauderdale	46	372	18,564	12.6	11,431	67,087	.....
Lawrence	20	126	4,499	-6.3	2,659	11,137	9.0
Leake	37	157	5,275	4.8	2,787	17,085	-8.4
Lee	41	468	13,769	24.6	8,984	46,148	13.7
Leflore	13	172	6,672	23.7	4,223	42,111	-10.7
Lincoln	38	282	12,199	7.0	7,044	26,198	-2.1
Lowndes	23	311	8,794	7.0	5,661	49,700	6.6
Madison	13	136	4,005	18.8	2,525	29,737	-9.6
Marion	23	244	8,240	7.1	4,635	22,871	-1.8
Marshall	16	135	3,674	-4.7	1,944	24,027	-1.9
Monroe	30	288	6,269	35.4	4,399	34,043	0.3
Montgomery	22	72	4,000	4.8	1,910	12,918	-3.0
Neshoba	37	135	6,363	14.0	3,124	20,802	-0.6
Newton	29	127	5,925	-0.8	3,282	18,983	-2.7
Noxubee	11	29	1,706	-5.7	1,019	14,288	-15.1
Oktibbeha	17	140	6,775	32.6	3,766	28,752	9.8
Panola	24	147	5,202	10.4	3,257	26,829	-6.8
Pearl River	28	361	9,705	27.7	5,266	27,802	24.1
Perry	17	58	2,941	2.2	1,536	9,065	3.7
Pike	28	179	10,676	-4.2	6,118	31,756	-9.4
Pontotoc	43	311	9,501	13.1	5,043	17,363	0.8
Prentiss	20	150	4,954	2.2	3,133	20,133	12.2
Quitman	12	97	3,832	17.5	1,936	15,888	-24.4
Rankin	44	414	12,660	49.5	8,680	43,933	28.0
Scott	38	219	6,971	18.6	3,783	21,369	0.9
Sharkey	5	9	1,305	-4.1	625	8,937	-16.8

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Simpson	43	186	9,608	2.1	5,053	19,947	-2.5
Smith	40	76	6,680	0.9	2,859	13,561	-5.2
Stone	5	26	1,320	22.9	788	8,101	15.5
Sunflower	16	130	6,622	5.8	3,395	37,047	-19.0
Tallahatchie	18	89	3,817	1.6	1,963	19,338	-19.7
Tate	18	112	4,235	20.1	2,669	18,544	2.2
Tippah	30	171	6,157	13.7	3,157	15,852	5.0
Tishomingo	25	115	4,000	18.0	2,271	14,940	7.6
Tunica	5	14	1,103	11.1	420	11,854	-29.5
Union	37	300	10,213	7.0	5,392	19,096	1.0
Walthall	13	76	4,281	5.8	2,316	12,500	-7.5
Warren	14	293	7,724	41.3	4,808	44,981	6.6
Washington	20	523	12,060	19.1	6,274	70,581	-10.2
Wayne	24	123	4,148	7.7	2,295	16,650	2.4
Webster	31	134	4,687	4.1	2,556	10,047	-5.0
Wilkinson	5	26	1,231	7.7	582	11,099	-16.1
Winston	29	112	5,664	4.8	3,599	18,406	-4.4
Yalobusha	22	109	4,052	13.0	2,261	11,915	-4.7
Yazoo	23	116	5,562	3.3	2,947	27,304	-13.7

Missouri

Total State	1,807	15,134	511,789	14.8	329,753	4,677,399	8.3
Adair	5	54	2,369	25.1	1,188	22,472	11.8
Andrew	7	30	1,215	-2.6	789	11,913	7.7
Atchison	5	39	1,023	3.4	827	9,240	0.3
Audrain	17	97	5,032	10.1	3,027	25,362	-2.7
Barry	29	189	6,065	39.9	3,351	19,597	3.6
Barton	11	72	1,453	5.3	873	10,431	-6.1
Bates	13	35	2,300	0.4	1,193	15,468	-2.7
Benton	11	44	1,530	19.6	981	9,695	11.0
Bollinger	12	31	1,171	6.2	596	8,820	-3.8
Boone	22	188	8,246	24.1	5,058	80,911	46.6
Buchanan	21	264	9,545	10.6	6,456	86,915	-4.0
Butler	20	92	4,565	36.0	3,031	33,529	-3.3
Caldwell	9	46	1,812	-5.1	898	8,351	-5.4
Callaway	18	152	4,426	20.1	2,906	25,850	8.3
Camden	11	91	3,034	5.4	1,415	13,315	46.1
Cape Girardeau	16	165	7,500	26.1	4,644	49,350	17.4
Carroll	19	82	3,583	-0.3	1,975	12,565	-9.3
Carter	7	27	771	15.8	411	3,878	-2.4
Cass	23	228	6,769	35.6	4,697	39,448	32.8
Cedar	4	32	969	57.6	825	9,424	2.6
Chariton	9	26	1,690	9.0	812	11,084	-12.9
Christian	26	109	4,408	16.6	2,905	15,124	22.4
Clark	11	35	1,542	-6.0	962	8,260	-5.3
Clay	29	420	14,394	42.7	10,761	123,322	41.0
Clinton	7	56	2,240	10.2	1,340	12,462	7.5
Cole	14	131	5,355	8.8	3,642	46,228	13.4
Cooper	13	27	2,472	2.8	1,472	14,732	-4.6
Crawford	15	61	2,908	21.9	1,698	14,828	17.2
Dade	13	66	1,878	3.6	996	6,850	-9.6
Dallas	16	32	2,193	2.2	998	10,054	7.9
Daviess	11	33	1,798	4.4	796	8,420	-11.4
De Kalb	9	39	1,556	14.3	935	7,305	1.1
Dent	16	105	4,040	26.6	1,847	11,457	9.7
Douglas	4	11	625	22.3	331	9,268	-4.0
Dunklin	34	253	9,228	8.5	5,024	33,742	-13.8
Franklin	28	209	5,911	37.6	4,202	55,116	23.7
Gasconade	6	24	1,237	-15.5	768	11,878	-2.6

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Gentry	12	45	2,351	17.8	1,287	8,060	-8.3
Greene	56	768	27,072	19.4	16,972	152,929	21.1
Grundy	16	68	3,794	28.0	1,915	11,819	-3.3
Harrison	12	33	1,996	-0.1	1,117	10,257	-11.6
Henry	24	129	5,694	6.4	3,081	18,451	-4.0
Hickory	5	32	750	-0.1	415	4,481	-0.8
Holt	3	5	189	-15.3	160	6,654	-15.6
Howard	13	25	1,359	3.7	745	10,561	2.7
Howell	21	180	4,818	15.8	2,562	23,521	6.8
Iron	10	59	1,745	2.8	1,082	9,529	18.5
Jackson	84	1,611	52,756	22.9	38,182	654,558	5.1
Jasper	34	323	12,625	-0.2	7,945	79,852	1.3
Jefferson	28	656	11,872	37.7	9,811	105,248	58.6
Johnson	19	139	5,009	10.9	3,052	34,172	17.9
Knox	8	19	695	9.3	502	5,692	-13.2
Laclede	22	115	4,452	7.5	2,424	19,944	5.0
Lafayette	14	89	4,217	8.2	2,864	26,626	5.3
Lawrence	22	107	5,458	-8.6	2,927	24,585	5.7
Lewis	13	75	2,915	4.9	1,682	10,993	0.1
Lincoln	15	64	2,893	11.7	2,086	18,041	22.0
Linn	14	106	3,464	-2.1	2,218	15,125	-10.1
Livingston	14	95	3,705	40.4	2,100	15,368	-2.6
McDonald	16	102	2,525	10.2	1,472	12,357	4.7
Macon	18	83	3,395	4.5	1,839	15,432	-6.3
Madison	12	46	2,048	13.1	1,032	8,641	-7.7
Maries	8	14	1,553	1.4	815	6,851	-5.9
Marion	17	148	4,995	6.2	3,211	28,121	-4.7
Mercer	9	34	1,480	-13.1	797	4,910	-14.6
Miller	21	96	3,823	20.6	2,405	15,026	8.9
Mississippi	13	148	3,796	9.2	1,959	16,647	-19.6
Moniteau	18	78	3,644	-1.2	2,463	10,742	2.3
Monroe	12	25	1,569	-9.7	1,009	9,542	-10.7
Montgomery	12	45	1,689	22.7	1,064	11,000	-0.9
Morgan	10	46	1,961	24.4	1,165	10,068	6.2
New Madrid	14	92	4,559	9.6	2,230	23,420	-25.3
Newton	33	218	7,081	10.1	4,513	32,901	9.3
Nodaway	4	54	1,382	23.1	1,009	22,467	1.1
Oregon	12	29	1,571	7.7	891	9,180	-6.8
Osage	6	10	746	-24.2	466	10,994	1.2
Ozark	4	33	382	90.0	199	6,226	-7.7
Pemiscot	21	235	6,635	2.9	2,833	26,373	-30.8
Perry	5	15	656	-1.5	262	14,393	-1.7
Pettis	26	205	7,172	18.7	4,041	34,137	-2.8
Phelps	15	120	4,640	18.4	2,702	29,481	16.1
Pike	19	119	3,470	7.3	2,066	16,928	1.3
Platte	12	136	3,334	36.5	2,489	32,081	37.4
Polk	12	73	3,157	21.1	1,872	15,415	12.1
Pulaski	25	234	6,030	29.8	3,186	53,781	15.5
Putnam	6	20	787	30.5	430	5,916	-15.5
Ralls	10	58	1,219	9.5	775	7,764	-3.9
Randolph	16	169	5,054	3.2	2,902	22,434	1.9
Ray	16	137	4,642	26.7	2,719	17,599	9.5
Reynolds	11	56	1,521	14.1	849	6,106	18.3
Ripley	8	56	1,226	1.5	579	9,803	7.8
St. Charles	9	227	4,826	225.0	4,983	92,954	75.5
St. Clair	9	76	1,760	26.9	856	7,667	-9.0
St. Francois	17	172	8,213	8.1	5,404	36,818	0.8
St. Louis	66	1,565	39,008	9.8	33,449	951,353	35.2
St. Louis City	22	456	19,775		12,720	622,236	-17.0
Ste. Genevieve	11	78	1,903	21.1	1,299	12,867	6.2

Membership

U.S. Census of Population

County	Churches	Baptisms	Membership		S.S. Enrolment	U.S. Census of Population	
			Number 1970	Percent Change 1960-1970		Number 1970	Percent Change 1960-1970
Saline	19	123	4,853	4.4	3,056	24,633	-2.0
Schuyler	6	18	627	18.1	501	4,665	-7.7
Scotland	9	15	874	-13.2	640	5,499	-15.2
Scott	23	219	6,557	10.3	4,466	33,250	1.5
Shannon	6	54	1,261	35.3	666	7,196	1.5
Shelby	11	38	1,404	-5.1	919	7,906	-12.8
Stoddard	19	113	3,320	25.7	2,187	25,771	-12.6
Stone	10	58	1,327	7.5	754	9,921	21.3
Sullivan	14	34	1,637	15.0	933	7,572	-13.8
Taney	4	13	682	40.9	441	13,023	27.2
Texas	25	172	4,868	2.5	2,634	18,320	3.2
Vernon	19	51	3,250	4.4	1,718	19,065	-7.2
Warren	2	20	497	35.1	423	9,699	10.8
Washington	5	47	1,047	18.8	712	15,086	5.2
Wayne	17	22	1,727	-1.4	1,118	8,546	-1.1
Webster	20	126	3,492	9.8	1,585	15,562	13.2
Worth	5	9	756	-7.9	539	3,359	-14.7
Wright	18	156	3,701	4.7	1,747	13,667	-3.6

¹St. Louis county and St. Louis city not shown separately in 1960 report.

Montana

Total State	32	326	4,054	156.3	3,645	694,409	2.9
Broadwater	1	22	46	84.0	45	2,526	-9.9
Cascade	3	78	875	258.6	731	81,804	11.4
Chouteau	1	*****	12	-14.3	20	6,473	-11.9
Custer	1	12	111	#	130	12,174	-8.0
Dawson	1	10	199	-0.5	142	11,269	-8.5
Deer Lodge	1	8	59	#	106	15,652	-16.0
Fallon	1	7	123	95.2	97	4,050	1.3
Fergus	1	1	28	-15.2	42	12,611	-10.0
Flathead	1	12	129	#	116	39,460	19.7
Gallatin	2	25	217	886.4	262	32,505	24.8
Hill	1	2	44	144.4	82	17,358	-6.9
Jefferson	1	3	35	#	61	5,238	21.9
Lewis and Clark	2	4	199	323.4	244	33,281	18.8
Lincoln	1	38	118	#	79	18,063	44.1
Missoula	1	8	109	53.5	93	58,263	30.5
Park	1	2	49	#	23	11,197	-15.0
Powell	1	*****	20	-39.4	47	6,660	-4.9
Ravalli	1	12	145	#	166	14,409	16.8
Roosevelt	2	3	180	109.3	189	10,365	-11.6
Rosebud	1	5	63	21.2	61	6,032	-2.5
Silver Bow	1	5	204	78.9	103	41,981	-9.6
Toole	1	17	125	83.8	130	5,839	-26.1
Valley	2	8	87	81.3	76	11,471	-32.8
Yellowstone	3	44	877	106.4	600	87,367	10.6

Nebraska

Total State	23	323	5,229	242.7	3,924	1,483,791	5.1
Cass	1	7	316	321.3	125	18,076	1.4
Cherry	1	16	60	#	45	6,846	-16.7
Cheyenne	1	*****	36	-72.3	68	10,778	-27.3
Dawson	1	8	91	#	86	19,467	0.3
Douglas	4	56	840	181.9	723	389,455	13.4
Dundy	1	10	73	#	60	2,926	-18.0
Gage	1	2	131	#	61	25,719	-4.1

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Hall	1	2	93	#	84	42,851	19.8
Kimball	2	4	258	22.3	133	6,009	-24.7
Lancaster	3	20	623	28.2	401	167,972	8.2
Lincoln	1	8	86	#	74	29,538	3.7
Red Willow	1	13	90	#	61	12,191	-5.8
Sarpy	3	175	2,336	768.4	1,913	63,696	103.6
Scotts Bluff	1	1	171	200.0	84	36,432	7.8
York	1	1	25	#	6	13,685	-0.3

Nevada

Total State	32	440	7,202	246.1	6,275	488,738	71.3
Churchill	1	2	169	463.3	91	10,513	24.4
Clark	16	292	4,894	398.9	4,357	273,288	115.2
Elko	1	---	33	#	69	13,958	16.2
Eureka	1	4	29	#	30	948	23.6
Humboldt	1	1	61	15.1	215	6,375	11.7
Lander	1	4	29	#	63	2,666	70.2
Lincoln	1	---	143	#	68	2,557	5.2
Lyon	1	10	226	153.9	169	8,221	33.8
Mineral	1	14	269	-11.8	108	7,051	11.4
Nye	1	---	21	#	57	5,599	28.0
Ormsby (Carson City)	1	16	222	200.0	225	15,468	199.6
Pershing	1	11	65	#	98	2,670	-16.5
Washoe	4	77	821	91.8	588	121,068	42.9
White Pine	1	9	220	81.8	137	10,150	3.5

New Hampshire

Total State	1	9	279	81.2	322	737,681	21.5
Rockingham	1	9	279	81.2	322	138,951	40.3

New Jersey

Total State	23	378	4,300	2,506.1	4,716	7,168,164	18.2
Atlantic	1	18	176	#	231	175,043	8.8
Bergen	3	26	332	#	378	898,012	15.1
Burlington	2	131	1,369	#	1,488	323,132	43.9
Camden	1	28	225	#	299	456,291	16.4
Cape May	1	2	47	#	82	59,554	22.7
Hudson	1	10	47	#	89	609,266	-0.2
Mercer	1	9	95	#	100	303,968	14.1
Middlesex	3	41	393	#	434	583,813	34.6
Monmouth	2	54	447	#	443	489,379	37.4
Morris	2	22	550	347.2	514	383,454	46.6
Ocean	1	18	200	#	148	208,470	92.6
Passaic	2	7	90	#	119	460,782	13.3
Somerset	1	2	50	#	48	198,372	37.8
Union	2	10	279	#	343	543,116	7.7

New Mexico

Total State	244	2,902	91,549	14.2	50,189	1,016,000	6.8
Bernalillo	27	428	16,717	22.4	9,233	315,774	20.4
Catron	4	18	224	-30.7	133	2,198	-20.7
Chaves	17	208	6,711	-3.5	3,747	43,335	-24.8
Colfax	5	15	936	-16.4	399	12,170	-11.8

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Curry	15	205	7,397	17.3	4,242	39,517	20.9
De Baca	2	29	607	20.4	340	2,547	-14.8
Dona Ana	12	135	4,514	10.7	2,828	69,773	16.4
Eddy	18	210	7,714	9.5	4,019	41,119	-19.0
Grant	4	47	1,224	2.7	641	22,030	17.8
Guadalupe	3	1	182	-30.3	97	4,969	-11.4
Harding	2	10	208	-11.5	103	1,348	-28.1
Hidalgo	6	44	1,582	368.0	850	4,734	-4.6
Lea	26	599	13,034	4.8	6,255	49,554	-7.3
Lincoln	6	47	982	16.8	493	7,560	-2.4
Los Alamos	3	26	1,058	22.2	713	15,198	16.6
Luna	3	44	1,005	27.7	618	11,706	19.0
McKinley	6	62	1,497	94.9	1,015	43,208	16.1
Mora	1	-----	72	24.1	38	4,673	-22.5
Otero	14	185	4,177	55.9	2,277	41,097	11.1
Quay	8	63	2,801	-0.1	1,502	10,903	-11.2
Rio Arriba	3	14	193	-75.3	201	25,170	4.0
Roosevelt	14	117	4,941	4.8	2,589	16,479	1.7
Sandoval	2	3	121	-51.6	68	17,492	23.2
San Juan	12	147	5,893	34.2	2,895	52,517	-1.5
San Miguel	2	9	569	-1.1	243	21,951	-6.5
Santa Fe	6	71	1,655	82.3	1,259	53,756	19.5
Sierra	1	13	770	5.0	263	7,189	12.2
Socorro	3	13	662	5.2	437	9,763	-4.0
Taos	3	12	269	-14.9	330	17,516	9.9
Torrance	4	17	790	7.6	364	5,290	-18.6
Union	4	23	797	5.3	553	4,925	-18.8
Valencia	8	87	2,247	5.6	1,444	40,539	3.7

New York

Total State	56	627	7,792	532.0	6,989	18,190,740	8.4
Bronx	2	15	243	#	219	1,472,216	3.3
Broome	2	8	189	#	248	221,815	4.3
Chautauqua	1	13	56	#	150	147,305	1.3
Chemung	2	13	303	#	299	101,537	2.9
Clinton	1	11	319	#	174	72,934	0.3
Dutchess	1	22	283	#	235	222,295	26.3
Erie	6	48	523	#	546	1,113,491	4.6
Franklin	1	19	147	#	183	43,931	-1.8
Jefferson	1	10	87	#	101	88,508	0.8
Kings	6	36	786	#	691	2,601,852	-1.0
Monroe	3	49	245	#	295	711,917	21.4
Nassau	2	11	527	#	276	1,422,905	9.4
New York	3	19	454	-27.1	271	1,524,541	-10.2
Niagara	3	25	353	39.0	215	235,720	-2.7
Oneida	3	60	410	203.7	365	273,037	3.3
Onondaga	3	32	534	179.6	412	472,185	11.6
Ontario	1	3	66	#	61	78,849	15.8
Orange	1	16	226	#	182	220,558	20.0
Oswego	1	5	185	#	159	100,897	17.2
Queens	3	64	485	#	600	1,973,708	9.1
Richmond	1	2	75	#	70	295,443	33.1
Rockland	1	3	41	#	60	229,903	68.1
St. Lawrence	1	41	228	660.0	114	111,991	0.7
Schenectady	1	1	120	#	115	160,979	5.3
Suffolk	4	96	751	#	773	1,116,672	67.5
Ulster	1	4	74	#	106	141,241	18.9
Westchester	1	1	82	#	69	891,409	10.2

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
North Carolina							
Total State	3,446	27,218	1,020,892	12.5	716,395	5,082,059	11.5
Alamance	28	368	12,653	4.7	10,705	96,362	12.5
Alexander	34	234	8,847	63.6	6,333	19,466	24.6
Alleghany	11	34	1,251	23.6	710	8,134	5.2
Anson	26	145	5,676	-1.3	3,795	23,488	-5.9
Ashe	59	128	6,785	4.7	3,995	19,571	-1.0
Avery	36	166	4,879	6.2	2,846	12,655	5.4
Beaufort	9	18	1,590	0.1	1,260	35,980	-0.1
Bertie	24	83	6,968	-3.6	3,949	20,528	-15.7
Bladen	36	161	7,182	11.3	5,890	26,477	-8.3
Brunswick	43	248	5,872	24.7	4,454	24,223	19.5
Buncombe	111	978	37,343	19.6	23,654	145,056	11.5
Burke	77	660	21,905	26.2	16,654	60,364	14.5
Cabarrus	49	513	15,892	6.8	11,055	74,629	9.5
Caldwell	74	666	21,470	8.1	14,952	56,699	14.4
Camden	3	40	980	34.2	710	5,453	-2.6
Carteret	12	95	3,857	23.9	2,634	31,603	15.2
Caswell	11	44	1,754	-10.4	1,217	19,055	-4.3
Catawba	49	563	18,428	32.6	14,091	90,873	24.2
Chatham	32	261	7,159	9.3	5,398	29,554	10.3
Cherokee	48	161	8,685	4.8	4,041	16,330	.....
Chowan	6	59	3,197	-18.3	1,947	10,764	-8.2
Clay	21	42	2,054	39.9	1,041	5,180	-6.3
Cleveland	84	734	29,855	7.0	21,251	72,556	9.9
Columbus	62	450	14,571	11.7	11,198	46,937	-4.2
Craven	11	162	4,509	24.1	3,047	62,554	6.4
Cumberland	49	614	20,467	36.8	15,378	212,042	42.9
Currituck	7	37	1,501	-20.4	964	6,976	5.7
Dare	3	5	404	17.4	302	6,995	17.9
Davidson	43	416	13,628	3.6	10,895	95,627	20.3
Davie	14	78	3,594	4.5	2,946	18,855	12.7
Duplin	26	99	6,058	.....	4,242	38,015	-5.6
Durham	36	460	22,259	12.1	14,488	132,681	18.5
Edgecombe	21	185	5,865	14.5	4,179	52,341	-3.5
Forsyth	61	759	30,830	6.3	24,149	214,348	13.2
Franklin	31	169	9,249	-0.7	5,428	26,820	-6.7
Gaston	154	1,495	50,765	59.7	35,566	148,415	16.8
Gates	10	50	2,942	14.8	1,947	8,524	-7.9
Graham	20	89	3,698	1.7	1,896	6,562	2.0
Granville	28	196	10,271	9.5	6,204	32,762	-1.1
Greene	2	14	435	10.7	336	14,967	-10.6
Guilford	85	1,168	43,189	21.6	32,878	288,590	17.1
Halifax	23	171	8,773	1.4	5,801	53,884	-8.6
Harnett	30	260	10,468	13.8	7,349	49,667	3.0
Haywood	59	514	16,322	21.9	11,233	41,710	5.0
Henderson	55	345	14,481	10.7	8,767	42,804	18.4
Hertford	19	123	5,751	4.3	3,668	23,529	3.6
Hoke	11	72	2,189	50.3	1,811	16,436	0.5
Hyde	4	8	183	-16.1	110	5,571	-3.4
Iredell	48	554	14,851	15.9	11,536	72,197	15.5
Jackson	53	247	10,361	7.0	5,143	21,593	21.4
Johnston	45	207	12,300	5.6	8,700	61,737	-1.9
Jones	6	23	1,240	29.2	627	9,779	-11.1
Lee	12	148	4,593	32.1	3,539	30,467	14.7
Lenoir	14	78	4,794	20.0	3,252	55,204	-0.1
Lincoln	35	295	7,921	28.1	6,497	32,682	13.4
McDowell	41	204	9,662	9.0	6,460	30,648	14.6
Macon	50	149	8,540	17.9	4,000	15,788	5.7

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrollment	Number 1970	Percent Change 1960-1970
Madison	54	142	9,560	-10.2	4,299	16,003	-7.1
Martin	10	83	3,255	19.2	2,116	24,730	-8.9
Mecklenburg	71	1,355	41,253	18.2	33,593	354,656	30.3
Mitchell	38	134	8,015	5.8	4,451	13,447	-3.3
Montgomery	27	90	4,383	11.4	2,928	19,267	4.7
Moore	3	13	584	-89.3	345	39,048	6.3
Nash	39	350	13,306	4.0	8,457	59,122	-3.1
New Hanover	28	354	14,257	14.8	9,755	82,996	15.7
Northampton	18	106	4,439	-6.3	3,096	24,009	-10.5
Onslow	21	387	8,847	54.5	5,275	103,126	19.6
Orange	40	330	10,955	102.8	7,217	57,707	34.3
Pamlico	3	-----	274	10.0	182	9,467	-3.9
Pasquotank	8	67	4,265	2.7	2,910	26,824	4.7
Pender	21	97	4,700	45.4	2,995	18,149	-1.9
PerQuimans	8	29	1,439	-1.9	1,160	8,351	-9.0
Person	21	179	6,579	22.7	4,881	25,914	-1.8
Pitt	13	92	4,092	62.2	2,863	73,900	5.7
Polk	24	147	5,159	-7.8	3,134	11,735	3.0
Randolph	52	550	12,777	26.3	11,098	76,358	24.2
Richmond	29	227	7,287	5.1	5,155	39,889	1.8
Robeson	87	550	21,132	5.6	17,839	84,842	-4.8
Rockingham	33	311	9,904	12.1	6,832	72,402	4.0
Rowan	47	435	14,904	10.7	10,793	90,035	8.7
Rutherford	80	540	24,506	4.7	16,109	47,337	5.0
Sampson	43	207	11,253	13.4	8,558	44,954	-6.4
Scotland	11	83	2,127	28.3	1,616	26,929	6.9
Stanly	51	383	14,462	12.6	11,268	42,822	4.8
Stokes	19	161	4,549	3.8	3,133	23,782	6.6
Surry	11	66	3,697	-76.6	2,573	51,415	6.7
Swain	31	99	4,178	-13.1	2,397	7,861	-6.3
Transylvania	32	203	7,225	13.8	4,775	19,713	20.4
Tyrrell	2	12	438	102.8	337	3,806	-15.8
Union	56	535	15,402	16.3	10,851	54,714	22.5
Vance	17	106	6,024	0.2	3,982	32,691	2.2
Wake	85	981	41,955	20.8	31,269	228,453	35.1
Warren	16	96	3,881	10.7	2,094	15,810	-19.6
Washington	6	5	1,142	20.6	694	14,038	4.1
Watauga	54	213	9,766	2.5	6,076	23,404	33.5
Wayne	17	181	5,769	21.7	4,552	85,408	4.1
Wilkes	95	635	23,037	6.6	14,933	49,524	9.4
Wilson	10	113	4,535	27.0	3,191	57,486	-0.4
Yadkin	31	211	8,786	-11.0	6,319	24,599	7.9
Yancey	33	115	5,848	2.1	3,176	12,629	-9.8

North Dakota

Total State	10	100	1,538	202.8	1,168	617,761	-2.3
Burleigh	1	-----	65	-17.7	48	40,714	19.7
Cass	1	11	92	31.4	84	73,653	10.0
Grand Forks	3	41	723	545.5	446	61,102	25.5
Morton	1	4	53	140.9	115	20,310	-3.2
Ramsey	1	1	30	#	68	12,915	-3.9
Stark	1	-----	28	-51.7	22	19,613	6.3
Steele	1	7	42	#	35	3,749	-20.6
Ward	1	36	505	1,228.9	350	58,560	24.4

Ohio

Total State	373	6,730	84,489	149.6	73,732	10,652,017	9.7
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County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Allen	3	58	543	48.4	405	111,144	7.2
Ashland	3	2	131	274.3	138	43,303	11.7
Ashtabula	2	22	231	320.0	298	98,237	5.6
Athens	2	10	336	133.3	241	54,889	16.8
Auglaize	1	8	140	#	168	38,602	6.8
Belmont	1	2	72	#	68	80,917	-3.5
Brown	4	39	485	160.8	404	26,635	5.8
Butler	36	595	8,426	81.4	6,752	226,207	13.6
Clark	7	89	1,266	74.9	1,143	157,115	19.5
Clermont	17	187	3,062	197.9	2,602	95,725	18.9
Clinton	3	53	366	50.6	397	31,464	4.9
Coshocton	1	11	107	101.9	92	33,486	3.9
Crawford	1	40	219	#	155	50,364	7.7
Cuyahoga	15	228	2,615	376.3	2,408	1,721,300	4.5
Darke	3	32	276	367.8	440	49,141	7.7
Defiance	2	33	415	270.5	356	36,949	17.3
Delaware	1	-----	121	255.9	107	42,908	18.8
Erie	3	93	888	73.8	630	75,909	11.6
Fairfield	1	32	271	137.7	326	73,301	14.6
Fayette	1	17	128	161.2	106	25,461	2.8
Franklin	35	808	8,711	352.0	9,201	833,249	22.0
Fulton	1	1	78	-49.0	58	33,071	12.9
Gallia	1	13	132	#	165	25,239	-3.4
Geauga	1	8	106	#	116	62,977	32.4
Greene	8	235	3,072	173.1	2,507	125,057	32.1
Guernsey	1	1	15	#	20	37,665	-2.4
Hamilton	39	595	10,857	82.5	9,127	924,018	6.9
Hancock	1	2	126	740.0	71	61,217	14.0
Harrison	1	-----	34	#	33	17,013	-5.5
Henry	1	4	114	111.1	116	27,058	6.6
Hocking	2	45	352	#	453	20,322	0.8
Huron	5	6	352	147.9	275	49,587	4.8
Jackson	1	4	114	4.6	134	27,174	-7.5
Jefferson	1	32	73	#	90	96,193	-3.0
Knox	1	9	52	#	63	41,795	7.7
Lake	4	135	973	336.3	1,047	197,200	32.6
Lawrence	1	-----	143	248.8	108	56,868	2.6
Licking	4	80	636	657.1	473	107,799	19.5
Lorain	9	427	2,704	739.8	2,998	256,843	18.1
Lucas	10	274	2,807	113.5	2,677	484,370	6.0
Madison	2	21	462	140.6	440	28,318	7.0
Mahoning	3	58	412	554.0	649	303,424	1.0
Medina	5	29	489	20.7	495	82,717	26.6
Miami	5	56	767	#	600	84,342	15.7
Monroe	1	1	303	35.9	249	15,739	3.1
Montgomery	40	1,166	17,460	113.7	12,473	606,148	15.0
Muskingum	2	22	256	#	280	77,826	-1.7
Ottawa	2	12	345	18.6	150	37,099	5.0
Pickaway	3	113	648	390.9	635	40,071	11.8
Pike	2	9	357	51.3	281	19,114	-1.4
Portage	5	18	420	600.0	281	125,868	37.1
Preble	8	108	1,256	272.7	723	34,719	6.8
Richland	3	34	575	143.6	333	129,997	10.4
Ross	1	18	272	81.3	324	61,211	-----
Sandusky	4	30	528	269.2	585	60,983	8.0
Scioto	2	4	219	-15.1	107	76,951	-8.6
Shelby	4	19	461	924.4	365	37,748	12.4
Stark	3	20	220	323.1	252	372,210	9.4
Summit	12	136	1,340	224.5	1,403	553,371	7.8
Trumbull	4	217	1,000	#	1,647	232,579	11.5

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrollment	Number 1970	Percent Change 1960-1970
Tuscarawas	2	19	152	#	158	77,211	0.5
Union	1	-----	75	#	168	23,786	4.1
Van Wert	1	2	75	#	84	29,194	1.2
Warren	16	328	3,815	122.7	3,347	84,925	29.2
Washington	1	15	141	#	155	57,160	10.6
Wayne	5	32	639	119.6	366	87,123	15.4
Wood	2	13	253	#	214	89,722	23.6

Oklahoma

Total State	1,372	17,761	547,209	18.5	312,117	2,559,253	9.9
Adair	22	145	2,419	-11.7	1,108	15,141	15.5
Alfalfa	3	18	684	-18.5	490	7,224	-14.5
Atoka	19	182	3,571	23.9	2,135	10,972	6.0
Beaver	7	34	1,211	29.8	790	6,282	-9.8
Beckham	16	115	5,194	2.7	2,783	15,754	-11.4
Blaine	7	65	1,890	22.8	1,084	11,794	-2.3
Bryan	39	269	8,680	-4.0	4,857	25,552	5.4
Caddo	24	277	8,444	18.1	5,034	28,931	1.1
Canadian	11	262	5,108	52.8	3,819	32,245	30.4
Carter	26	272	11,036	19.2	5,262	37,349	-4.3
Cherokee	21	98	2,887	-8.2	1,647	23,174	30.5
Choctaw	19	135	4,286	5.2	2,108	15,141	-3.2
Cimarron	4	55	1,073	-0.8	706	4,145	-7.8
Cleveland	23	515	12,910	58.4	9,488	81,839	71.9
Coal	5	31	1,104	16.2	550	5,525	-0.4
Comanche	27	713	19,573	48.7	10,872	108,144	19.1
Cotton	11	85	2,992	13.8	1,892	6,832	-14.9
Craig	15	96	3,582	23.1	2,005	14,722	-9.7
Creek	29	351	12,967	62.2	6,098	45,532	12.4
Custer	7	153	5,109	37.5	2,646	22,665	7.7
Delaware	30	113	2,981	-20.9	1,652	17,767	34.6
Dewey	5	41	862	30.2	596	5,656	-6.5
Ellis	4	31	764	-13.7	531	5,129	-6.0
Garfield	12	209	7,319	26.2	3,814	55,365	4.5
Garvin	23	238	8,882	14.7	4,828	24,874	-12.1
Grady	20	375	9,018	17.0	5,292	29,354	-0.8
Grant	6	40	1,053	6.8	738	7,117	-12.6
Greer	7	28	2,959	4.2	1,305	7,979	-10.1
Harmon	7	32	2,017	-4.5	1,188	5,136	-12.2
Harper	3	24	1,190	11.1	641	5,151	-13.5
Haskell	16	98	2,495	10.7	1,502	9,578	5.0
Hughes	21	101	4,438	-3.4	1,738	13,228	-12.7
Jackson	15	212	7,379	23.7	3,631	30,902	3.9
Jefferson	8	54	2,355	-1.0	1,365	7,125	-13.0
Johnston	15	99	2,708	9.2	1,505	7,870	-7.6
Kay	18	245	9,414	13.7	6,059	48,791	-4.4
Kingfisher	6	101	1,547	36.8	1,188	12,857	20.9
Kiowa	10	110	4,566	0.4	2,481	12,532	-15.5
Latimer	18	102	2,577	23.2	1,187	8,601	11.2
Le Flore	48	284	9,653	200.5	4,964	32,137	10.4
Lincoln	18	162	4,623	21.1	2,712	19,482	3.7
Logan	8	87	3,363	18.8	2,021	19,645	5.3
Love	10	108	2,344	7.1	1,056	5,637	-3.8
McClain	14	125	4,950	43.1	2,365	14,157	11.1
McCurtain	18	127	3,766	17.4	1,764	28,642	10.8
McIntosh	22	76	3,932	51.9	1,639	12,472	0.8
Major	5	63	860	18.0	599	7,529	-3.6
Marshall	10	42	1,822	10.8	1,163	7,682	5.8

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Percent	
						Number 1970	Change 1960-1970
Mayes	22	176	4,916	25.2	2,682	23,302	16.1
Murray	9	127	3,384	8.3	1,529	10,669	0.4
Muskogee	38	598	14,436	17.5	8,535	59,542	-3.8
Noble	9	69	1,618	-3.2	1,005	10,043	-3.2
Nowata	6	47	1,582	-1.9	740	9,773	-9.9
Okfuskee	10	103	2,546	-11.4	1,413	10,683	-8.7
Oklahoma	113	3,431	101,083	21.1	62,679	526,805	19.9
Okmulgee	15	207	7,591	10.1	3,749	35,358	-4.3
Osage	17	130	5,984	4.8	2,966	29,750	-8.3
Ottawa	26	239	9,576	13.2	5,198	29,800	5.3
Pawnee	12	119	3,476	17.6	1,912	11,338	4.2
Payne	13	108	6,456	-19.2	3,337	50,654	14.5
Pittsburg	36	286	10,378	3.1	5,433	37,521	9.2
Pontotoc	25	237	9,089	-3.1	4,208	27,867	-0.8
Pottawatomie	37	413	14,757	8.2	7,848	43,134	4.0
Pushmataha	15	62	2,297	-71.0	1,137	9,385	3.3
Roger Mills	7	88	1,581	9.5	760	4,452	-12.5
Rogers	20	294	6,351	40.6	3,933	28,425	37.9
Seminole	23	229	8,798	-1.4	3,169	25,144	-10.4
Sequoyah	16	180	3,387	3.1	2,109	23,370	29.8
Stephens	22	301	12,371	13.2	6,976	35,902	-5.5
Texas	10	65	3,114	14.0	1,948	16,352	15.5
Tillman	13	109	5,278	-5.8	2,535	12,901	-12.0
Tulsa	85	2,361	63,838	30.2	39,725	401,663	16.1
Wagoner	10	127	2,818	48.2	2,115	22,163	41.4
Washington	15	208	8,855	27.9	5,332	42,277	-0.2
Washita	7	90	3,280	17.1	1,392	12,141	-33.0
Woods	3	30	1,140	-1.6	838	11,920	-0.1
Woodward	6	129	2,672	33.5	2,016	15,537	11.8

Oregon

Total State	72	638	14,319	66.5	9,764	2,091,385	18.2
Benton	1	23	394	294.0	214	53,776	37.3
Clackamas	3	12	310	90.2	382	166,088	46.9
Columbia	1	1	32	113.3	30	28,790	28.6
Coos	2	21	411	10.2	303	56,515	2.8
Curry	1	54	54	86.2	33	13,006	-7.0
Deschutes	2	33	348	126.0	294	30,442	31.8
Douglas	6	21	790	-8.4	485	71,743	4.8
Hood River	3	32	384	351.8	215	13,187	-1.6
Jackson	5	40	734	24.8	528	94,533	27.8
Jefferson	2	67	683	116.8	540	8,548	19.9
Josephine	1	5	122	10.9	130	35,746	19.5
Klamath	4	19	1,617	18.3	650	50,021	5.4
Lake	1	1	65	#	48	6,343	-11.4
Lane	9	66	1,858	77.0	1,399	213,358	31.0
Lincoln	3	17	473	#	303	25,755	4.5
Linn	3	16	700	17.1	484	71,914	22.2
Malheur	1	40	40	#	28	23,169	1.8
Marion	3	9	598	190.3	425	151,309	25.2
Multnomah	12	132	3,308	78.6	2,188	556,667	6.5
Polk	1	11	197	149.4	103	35,349	33.3
Tillamook	1	11	145	74.7	85	17,930	-5.4
Umatilla	2	46	185	69.7	228	44,923	1.3
Wasco	1	5	297	38.8	174	20,133	-0.4
Washington	4	50	574	229.9	495	157,920	71.2

County	Membership				U. S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	1960-1970		1970	1960-1970

Pennsylvania

Total State	46	632	5,787	217.8	5,805	11,793,909	4.2
Adams	1	18	108	#	151	56,937	9.7
Allegheny	7	85	1,058	273.9	1,038	1,605,016	-1.4
Beaver	1	6	32	#	55	208,418	0.7
Bedford	1	10	115	117.0	74	42,353	-0.2
Blair	1	34	115	#	122	135,356	-1.4
Bucks	1	12	236	100.0	196	415,056	34.5
Centre	1	.....	100	#	78	99,267	26.3
Chester	1	8	228	#	220	278,311	32.1
Cumberland	2	50	448	#	373	158,177	26.7
Dauphin	3	30	315	150.0	307	223,834	1.6
Delaware	2	9	100	#	144	600,035	8.5
Erie	1	10	50	-68.9	69	263,654	5.2
Franklin	1	22	176	#	229	100,833	14.4
Greene	1	31	64	#	69	36,090	-8.5
Lancaster	6	90	927	147.9	740	319,693	14.8
Luzerne	2	16	107	#	143	342,301	-1.3
McKean	1	83	380	291.8	428	51,915	-4.8
Montgomery	2	27	204	#	317	623,799	20.7
Northampton	1	8	108	#	126	214,368	6.4
Philadelphia	1	.....	34	#	30	1,948,609	-2.7
Washington	3	41	389	#	400	210,876	-2.9
Westmoreland	1	4	51	#	67	376,935	6.9
York	5	38	442	-27.4	429	272,603	14.4

Rhode Island

Total State	4	65	1,045	#	872	949,723	10.5
Newport	2	26	412	#	382	94,559	15.5
Providence	1	6	40	#	42	580,261	2.0
Washington	1	33	593	#	448	83,586	41.5

South Carolina

Total State	1,600	16,318	587,306	16.9	411,437	2,590,516	8.7
Abbeville	16	118	4,680	-4.4	3,083	21,112	-1.4
Aiken	76	679	25,214	23.0	17,200	91,023	12.3
Allendale	10	36	2,272	-0.6	1,116	9,692	-14.7
Anderson	88	1,148	40,356	24.1	27,383	105,474	7.1
Bamberg	14	73	3,399	-4.4	2,193	15,950	-2.0
Barnwell	22	113	6,035	4.6	3,976	17,176	-2.7
Beaufort	8	107	3,845	29.4	2,628	51,136	15.7
Berkeley	19	331	5,922	72.9	4,155	56,199	47.1
Calhoun	6	49	1,305	-1.4	922	10,780	-12.0
Charleston	50	1,121	34,272	32.1	24,265	247,650	14.5
Cherokee	55	391	17,118	5.7	11,347	36,791	4.5
Chester	17	129	5,831	4.1	3,867	29,811	-3.5
Chesterfield	54	336	10,742	4.6	7,648	33,667	-0.1
Clarendon	11	97	2,676	3.2	1,846	25,604	-13.2
Colleton	26	136	6,168	-6.9	3,740	27,622	-0.7
Darlington	30	320	11,024	13.7	8,778	53,442	1.0
Dillon	21	237	6,085	12.9	4,716	28,838	-5.7
Dorchester	14	230	5,292	77.1	3,897	32,276	32.4
Edgefield	16	139	3,858	8.6	2,419	15,692	-0.3

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Fairfield	12	36	2,708	20.3	1,643	19,999	-3.4
Florence	40	362	16,760	18.0	13,255	89,636	6.2
Georgetown	15	123	4,286	10.5	2,896	33,500	-3.7
Greenville	146	1,814	76,238	16.9	54,801	240,546	14.7
Greenwood	28	333	12,149	20.9	9,169	49,686	12.0
Hampton	19	81	4,319	-2.0	2,472	15,878	-8.9
Horry	84	680	19,253	15.3	14,305	69,992	2.6
Jasper	11	54	2,375	1.0	1,386	11,885	-2.9
Kenshaw	39	304	10,753	18.6	7,532	34,727	3.4
Lancaster	46	447	16,152	13.7	11,330	43,328	10.1
Laurens	44	235	13,102	16.3	9,010	49,713	4.4
Lee	9	35	1,863	-5.3	1,182	18,323	-16.1
Lexington	54	481	18,633	38.2	13,968	89,012	46.6
McCormick	7	37	1,312	-10.1	818	7,955	-7.8
Marion	14	119	5,550	17.9	4,089	30,270	-5.4
Marlboro	11	84	2,856	9.1	2,042	27,151	-4.8
Newberry	14	90	3,289	11.0	2,136	29,273	-0.5
Oconee	65	497	15,107	12.6	10,355	40,728	1.3
Orangeburg	39	283	10,968	7.2	7,904	69,789	1.8
Pickens	61	631	19,827	14.1	13,154	58,956	28.1
Richland	42	717	30,652	20.3	21,441	233,868	16.9
Saluda	15	129	3,510	0.2	2,745	14,528	-0.2
Spartanburg	124	1,585	60,264	16.6	40,616	173,724	10.8
Sumter	26	404	10,765	38.2	7,147	79,425	6.0
Union	26	274	10,153	7.7	7,305	29,230	-2.6
Williamsburg	14	128	2,834	17.9	2,290	34,243	-16.3
York	42	565	15,534	9.7	11,267	85,216	8.2

South Dakota

Total State	12	144	2,154	173.0	1,630	665,507	-2.2
Beadle	1	12	59	#	102	20,877	-3.7
Davison	1	.....	27	#	30	17,319	3.8
Day	1	.....	14	#	35	8,713	-17.1
Dewey	1	9	24	#	110	5,170	-1.7
Hughes	1	4	144	4.3	158	11,632	-8.6
Meade	1	5	134	44.1	82	16,618	38.0
Minnehaha	2	26	218	#	247	95,209	10.0
Pennington	4	88	1,534	205.6	866	59,349	2.0

Tennessee

Total State	2,696	28,068	894,396	17.9	533,614	3,924,164	10.0
Anderson	72	635	25,172	10.8	13,937	60,300	0.4
Bedford	16	127	4,547	9.1	2,636	25,039	8.2
Benton	10	76	1,963	31.9	1,297	12,126	13.7
Bledsoe	4	27	529	37.0	384	7,643	-2.2
Blount	76	624	23,984	23.4	14,238	63,744	10.8
Bradley	50	362	13,383	37.7	8,164	50,686	32.3
Campbell	45	236	10,034	-8.8	4,132	26,045	-6.8
Cannon	9	53	1,743	11.1	908	8,467	-0.8
Carroll	19	161	5,382	17.1	3,434	25,741	9.6
Carter	42	501	13,297	11.9	7,592	42,575	2.4
Cheatham	1	23	346	58.7	260	13,199	40.0
Chester	11	127	2,054	45.0	1,343	9,927	3.7
Claiborne	80	231	12,017	1.7	3,992	19,420	1.9
Clay	1	1	174	1.8	61	6,624	-9.1
Cocke	36	244	6,703	17.6	3,958	25,283	8.1

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970			Change 1960-1970
Coffee	13	186	5,215	66.4	3,502	32,572	13.9
Crockett	13	67	3,644	3.6	2,133	14,402	-1.3
Cumberland	24	122	3,464	12.3	2,274	20,733	8.4
Davidson	93	2,659	67,881	27.1	45,804	447,877	12.0
Decatur	20	68	2,566	33.0	1,582	9,457	13.6
De Kalb	18	69	3,304	-0.8	1,560	11,151	3.5
Dickson	10	132	1,884	58.6	1,325	21,977	16.7
Dyer	28	273	8,065	6.5	4,654	30,427	3.0
Fayette	15	104	3,161	26.8	1,735	22,692	-7.7
Fentress	7	45	1,316	-21.6	859	12,593	-5.2
Franklin	17	160	3,768	18.0	2,274	27,244	6.7
Gibson	46	464	14,701	12.2	9,627	47,871	7.1
Giles	21	136	4,418	29.5	2,456	22,138	-1.2
Grainger	46	245	9,371	10.7	4,059	13,948	11.5
Greene	21	172	4,619	36.3	3,074	47,630	13.0
Grundy	5	23	517	13.9	298	10,631	-7.7
Hamblen	39	450	13,278	31.9	8,068	38,696	16.9
Hamilton	109	1,468	53,237	12.2	33,219	254,236	6.9
Hancock	38	136	6,863	-8.9	1,661	6,719	-13.4
Hardeman	31	150	6,919	10.0	3,791	22,435	4.3
Hardin	16	111	2,795	55.6	1,835	18,212	4.7
Hawkins	64	452	13,519	10.5	7,520	33,726	10.7
Haywood	16	76	4,109	27.6	2,527	19,596	-16.2
Henderson	21	108	4,188	8.0	2,343	17,291	7.3
Henry	26	277	6,951	18.8	4,173	13,749	6.6
Hickman	9	73	1,012	13.2	708	12,096	2.0
Houston	3	11	304	3.4	284	5,845	21.9
Humphreys	8	51	1,555	45.2	1,035	13,560	17.8
Jackson	3	2	248	-15.7	159	8,141	-11.8
Jefferson	33	357	9,721	21.9	5,807	24,940	16.0
Johnson	24	125	4,615	-10.6	2,257	11,569	7.5
Knox	175	2,460	93,135	17.2	55,384	276,293	10.3
Lake	10	58	1,804	15.1	866	7,896	-17.5
Lauderdale	23	152	5,279	4.3	2,858	20,271	-7.2
Lawrence	34	187	6,587	15.7	4,161	29,097	3.7
Lewis	3	38	468	75.9	326	6,761	7.8
Lincoln	24	175	5,780	25.9	3,254	24,318	2.1
Loudon	34	287	10,808	2.0	5,967	24,266	2.1
McMinn	62	556	16,266	13.6	9,671	35,462	5.3
McNairy	20	89	4,518	3.2	2,695	18,369	1.6
Macon	6	23	1,415	482.3	914	12,315	1.0
Madison	40	475	17,325	20.0	11,154	65,727	8.4
Marion	16	90	3,232	20.1	2,202	20,577	-2.2
Marshall	6	48	2,409	9.2	1,415	17,319	2.7
Maury	21	131	5,004	20.3	3,378	43,376	4.0
Meigs	14	55	2,128	7.8	1,024	5,219	1.1
Monroe	63	328	13,117	9.4	5,841	23,475	0.7
Montgomery	26	338	9,368	21.7	5,834	62,721	12.7
Moore	1	2	168	26.3	93	3,568	3.3
Morgan	16	145	4,534	22.8	2,050	13,619	-4.8
Obion	25	331	7,908	24.0	4,825	29,936	11.1
Overton	13	112	2,510	14.7	1,352	14,866	1.4
Perry	2	16	260	-3.4	148	5,238	-0.7
Pickett	3	7	539	1.7	282	3,774	-14.8
Polk	45	218	8,448	13.7	3,568	11,669	-4.0
Putnam	27	186	6,773	18.5	4,290	35,487	21.4
Rhea	21	95	4,153	6.8	2,325	17,202	8.4
Roane	41	348	13,921	17.3	7,723	38,881	-0.6
Robertson	25	262	9,924	14.1	6,651	29,102	6.5
Rutherford	35	370	9,842	32.6	6,046	59,428	13.5

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Scott	29	149	5,417	-50.3	2,263	14,762	-4.2
Sequatchie	6	32	824	-27.4	503	6,331	7.0
Sevier	62	298	14,639	14.3	7,349	28,241	16.5
Shelby	126	4,336	119,562	26.3	76,542	722,014	15.2
Smith	13	57	2,350	-0.2	1,268	12,509	3.7
Stewart	14	64	1,635	8.6	1,090	7,319	-6.8
Sullivan	53	926	25,204	42.1	16,927	127,329	11.6
Sumner	22	414	7,953	80.1	6,282	56,106	54.9
Tipton	16	168	5,130	19.1	3,298	28,001	-2.0
Trousdale	3	5	541	-3.9	219	5,155	4.9
Unicoi	15	200	4,147	-1.3	2,475	15,254	1.1
Union	17	116	3,282	4.1	1,019	9,072	6.8
Van Buren	4	7	589	6.1	320	3,758	2.4
Warren	12	142	3,364	21.8	1,987	26,972	16.8
Washington	50	435	16,934	34.0	10,158	73,924	14.0
Wayne	17	29	2,091	11.5	1,330	12,365	3.8
Weakley	44	396	10,004	15.6	5,690	28,827	19.0
White	11	36	1,876	13.1	1,193	17,088	9.7
Williamson	11	80	2,455	49.8	1,886	34,330	35.9
Wilson	31	396	10,240	33.2	6,579	36,999	33.7

Texas

Total State	3,837	57,659	1,893,400	16.7	1,103,970	11,196,730	16.9
Anderson	21	118	7,360	12.2	3,991	27,789	-1.3
Andrews	4	95	3,758	10.4	1,838	10,372	-22.9
Angelina	32	341	11,917	20.9	7,426	49,349	23.9
Aransas	3	37	997	54.1	683	8,902	27.1
Archer	6	55	1,911	15.0	919	5,759	-5.7
Armstrong	4	36	738	18.3	483	1,895	-3.6
Atascosa	13	100	3,131	8.2	1,953	18,696	-0.7
Austin	3	21	849	23.8	443	13,831	0.4
Bailey	10	67	2,573	-8.1	1,546	8,487	-6.6
Bandera	4	14	756	21.3	369	4,747	22.0
Bastrop	8	93	2,787	35.8	1,506	17,297	2.2
Baylor	4	41	2,497	21.3	1,010	5,221	-11.4
Bee	13	113	2,610	-16.1	1,973	22,737	-4.3
Bell	45	756	20,709	22.7	11,086	124,483	32.3
Bexar	79	2,062	57,910	25.2	36,266	830,460	20.9
Blanco	2	13	545	17.5	244	3,567	-2.5
Borden	2	9	197	39.7	99	888	-17.5
Bosque	19	87	3,581	-1.8	1,696	10,966	1.5
Bowie	43	461	16,307	10.9	10,285	67,813	13.1
Brazoria	37	961	22,121	42.8	14,916	108,312	42.1
Brazos	17	199	10,918	17.5	4,842	57,978	29.1
Brewster	3	8	1,003	-46.2	497	7,780	20.9
Briscoe	2	19	1,234	132.8	668	2,794	-21.9
Brooks	1	12	564	-7.2	276	8,005	-7.0
Brown	30	240	10,214	3.1	5,417	25,877	4.6
Burleson	11	28	1,610	-11.2	807	9,999	-10.5
Burnet	11	123	3,126	23.9	1,546	11,420	23.3
Caldwell	13	56	3,434	19.7	1,825	21,178	23.0
Calhoun	5	81	2,451	30.7	1,598	17,831	7.5
Callahan	9	79	2,883	2.0	1,715	8,205	3.5
Cameron	23	378	10,104	-0.6	6,108	140,368	-7.1
Camp	8	36	2,117	4.5	1,303	8,005	2.0
Carson	4	65	2,474	18.7	1,139	6,358	-18.3
Cass	37	187	9,112	1.3	5,036	24,133	2.7
Castro	8	83	2,584	26.0	1,697	10,394	16.5

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Chambers	9	53	2,816	26.4	1,693	12,187	17.4
Cherokee	19	107	5,620	3.1	3,088	32,008	-3.4
Childress	6	39	2,078	-6.7	1,238	6,605	-21.6
Clay	12	84	3,170	5.6	1,874	8,079	-3.3
Cochran	4	43	1,628	20.6	839	5,326	-17.0
Coke	5	19	1,051	-3.0	746	3,087	-14.0
Coleman	18	36	3,424	-16.3	1,534	10,288	-17.4
Collin	51	500	17,778	14.0	10,940	66,920	62.2
Collingsworth	6	89	1,705	-16.1	808	4,755	-24.2
Colorado	8	28	1,715	8.9	858	17,638	-4.5
Comal	3	35	1,532	56.5	1,045	24,165	21.8
Comanche	26	82	4,307	-21.6	2,566	11,898	0.3
Concho	4	7	675	16.2	356	2,937	-20.0
Cooke	21	159	6,251	-5.4	3,491	23,471	4.0
Coryell	26	298	6,622	21.2	3,789	35,311	47.4
Cottle	3	15	1,057	-18.8	652	3,204	-23.8
Crane	1	4	407	-63.9	162	4,172	-11.2
Crockett	3	30	377	-53.6	212	3,885	-7.7
Crosby	6	85	3,010	-3.3	1,639	9,085	-12.2
Culbertson	1	30	425	8.7	258	3,429	22.7
Dallam	3	79	2,255	20.3	1,116	6,012	-4.6
Dallas	196	6,555	203,132	29.9	130,204	1,327,321	39.5
Dawson	11	148	5,348	-6.1	3,216	16,604	-13.5
Deaf Smith	6	74	3,458	23.1	2,187	18,999	44.1
Delta	10	32	2,012	-3.2	965	4,927	-15.9
Denton	41	358	13,874	18.8	8,425	75,633	59.5
De Witt	9	32	1,412	-9.4	804	18,660	-9.8
Dickens	5	30	1,568	-5.9	610	3,737	-24.7
Dimmit	2	23	948	9.2	677	9,039	-10.5
Donley	3	33	1,302	-3.7	638	3,641	-18.2
Duval	4	22	1,083	-21.1	560	11,722	-12.5
Eastland	24	130	7,644	-3.6	3,191	18,092	-7.3
Ector	25	696	22,860	28.6	11,881	91,805	0.9
Edwards	2	5	469	-17.3	222	2,107	-9.1
Ellis	14	237	8,482	21.0	4,761	46,638	7.5
El Paso	31	787	21,221	19.5	12,228	359,291	14.4
Erath	27	144	6,849	12.7	3,597	18,141	11.7
Falls	18	123	4,209	1.4	2,122	17,300	-18.6
Fannin	34	118	8,298	-2.6	4,302	22,705	-4.9
Fayette	5	15	728	49.2	414	17,650	-13.4
Fisher	13	53	3,034	-6.2	1,329	6,344	-19.3
Floyd	10	82	3,637	5.8	2,057	11,044	-10.7
Foard	3	6	749	-14.3	336	2,211	-29.2
Fort Bend	10	106	4,079	32.7	2,465	52,314	29.1
Franklin	12	34	2,077	9.4	1,219	5,291	3.7
Freestone	7	70	2,248	8.7	1,355	11,116	-11.2
Frio	3	44	1,231	9.0	671	11,159	10.4
Gaines	7	122	4,129	19.7	2,311	11,593	-5.5
Galveston	28	768	18,397	24.9	11,502	169,812	21.0
Garza	8	35	1,730	1.5	993	5,289	-20.0
Gillespie	2	12	573	28.5	251	10,553	5.0
Glasscock	1	8	161	15.8	90	1,155	3.3
Goliad	2	14	393	12.0	258	4,869	-10.3
Gonzales	14	83	3,586	-0.6	1,837	16,375	-8.2
Gray	9	381	9,059	-0.7	4,845	26,949	-14.5
Grayson	49	883	24,146	8.9	12,854	83,225	13.9
Gregg	24	573	18,481	10.6	12,686	75,929	9.4
Grimes	11	44	2,309	13.1	1,230	11,855	-6.7
Guadalupe	7	80	1,731	2.7	950	33,554	15.6
Hale	18	289	11,782	11.2	6,777	34,137	-7.2

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Hall	7	42	2,652	-6.8	1,219	6,015	-17.9
Hamilton	17	10	2,332	-16.4	1,052	7,198	-15.2
Hansford	4	77	2,443	84.4	1,630	6,351	2.3
Hardeman	6	35	2,820	-18.2	1,403	6,795	-17.9
Hardin	23	367	8,730	35.7	4,907	29,996	21.8
Harris	245	6,921	210,972	25.9	124,960	1,741,912	40.1
Harrison	35	292	11,053	13.9	5,890	44,841	-1.7
Hartley	2	9	365	12.0	222	2,782	28.1
Haskell	10	42	4,679	4.9	2,047	8,512	-23.8
Hays	12	165	5,497	25.9	2,642	27,642	38.7
Hemphill	2	23	590	0.5	442	3,084	-3.2
Henderson	23	216	5,691	5.7	3,162	26,466	21.5
Hidalgo	22	294	11,010	10.7	7,028	181,535	0.3
Hill	27	164	6,119	1.5	3,067	22,596	-4.5
Hockley	12	130	6,434	9.1	3,283	20,396	-8.7
Hood	10	75	2,616	18.2	1,410	6,368	17.0
Hopkins	25	157	5,237	4.5	2,904	20,710	11.4
Houston	19	105	3,724	16.9	2,076	17,855	-7.8
Howard	23	435	9,768	22.5	5,692	37,796	-5.8
Hudspeth	3	12	514	18.7	343	2,392	-28.4
Hunt	42	409	13,602	18.0	8,084	47,948	21.7
Hutchinson	10	184	8,183	-4.8	3,830	24,443	-29.0
Irion	2	23	263	-20.8	117	1,070	-9.6
Jack	14	95	2,766	-6.4	1,564	6,711	-9.5
Jackson	9	44	2,747	35.5	1,412	12,975	-7.6
Jasper	16	127	6,002	11.1	3,102	24,692	11.7
Jeff Davis	1	2	143	6.7	64	1,527	-3.5
Jefferson	60	1,087	46,902	4.6	27,331	244,773	-0.4
Jim Hogg	1	8	219	-16.4	79	4,654	-7.3
Jim Wells	7	83	4,524	17.0	2,357	33,032	-4.4
Johnson	33	376	13,335	20.0	8,339	45,769	31.8
Jones	21	160	6,449	-11.5	3,225	16,106	-16.5
Karnes	9	43	1,929	8.5	1,030	13,462	-10.2
Kaufman	17	221	6,290	15.9	3,666	32,392	8.2
Kendall	2	26	643	31.8	330	6,964	18.3
Kent	2	14	408	-18.7	210	1,434	-17.0
Kerr	8	85	3,175	16.0	1,554	19,454	15.8
Kimble	2	16	888	23.5	518	3,904	-1.0
King	3	1	258	21.1	83	464	-27.5
Kinney	1	5	186	45.3	73	2,006	-18.2
Kleberg	7	95	3,517	14.3	1,795	33,166	10.4
Knox	8	37	2,496	-3.0	1,236	5,972	-24.0
Lamar	31	380	9,647	11.0	5,995	36,062	5.3
Lamb	13	133	6,395	3.6	3,336	17,770	-18.8
Lampasas	11	74	2,406	-6.3	1,290	9,323	-1.0
La Salle	4	9	450	-19.9	208	5,014	-16.0
Lavaca	10	26	1,565	-18.3	946	17,903	-11.3
Lee	6	8	939	9.6	515	8,048	-10.1
Leon	7	48	1,691	7.6	720	8,738	-12.2
Liberty	31	378	10,607	16.8	5,474	33,014	4.5
Limestone	18	138	5,894	-3.6	2,218	18,100	-11.3
Lipscomb	5	20	648	13.9	448	3,486	2.3
Live Oak	6	18	1,235	-3.4	660	6,697	-14.6
LLano	6	32	1,501	98.3	767	6,979	33.2
Lubbock	46	1,145	37,155	26.2	21,478	179,295	14.7
Lynn	8	68	2,999	-12.2	1,921	9,107	-16.6
McCulloch	11	33	2,002	-24.3	958	8,571	-2.8
McLennan	70	1,227	43,238	9.0	23,189	147,553	-1.7
McMullen	2	12	242	12.6	185	1,095	-1.9
Madison	5	44	1,944	15.2	929	7,693	14.0

County	Membership			U.S. Census of Population			
	Churches	Baptisms	Number	Percent	S.S. Enrolment	Number	Percent
			1970	Change 1960-1970		1970	Change 1960-1970
Marion	8	27	1,913	45.9	881	8,517	5.8
Martin	5	13	1,045	-20.4	582	4,774	-5.8
Mason	3	14	475	12.3	253	3,356	-11.2
Matagorda	13	176	4,959	18.9	2,866	27,913	8.4
Maverick	3	19	491	7.7	267	18,093	24.7
Medina	5	67	2,045	6.1	1,207	20,249	7.1
Menard	1	14	530	17.8	243	2,646	-10.7
Midland	17	523	14,834	29.5	8,747	65,433	-3.4
Milam	22	125	4,016	-3.9	2,322	20,028	-10.0
Mills	7	31	1,608	-1.3	844	4,212	-5.7
Mitchell	8	58	2,860	-18.7	1,541	9,073	-19.4
Montague	15	118	4,530	3.3	2,503	15,326	2.9
Montgomery	28	494	9,111	58.6	5,926	49,479	84.4
Moore	4	127	3,427	16.4	2,373	14,060	-4.8
Morris	7	70	2,756	-1.3	1,872	12,310	-2.1
Motley	4	29	993	1.7	504	2,178	-24.1
Nacogoches	20	155	7,347	15.3	3,547	36,362	29.7
Navarro	21	217	10,622	2.4	5,214	31,150	-9.5
Newton	8	58	2,127	27.2	1,055	11,657	12.4
Nolan	10	102	4,981	-6.4	2,503	16,220	-14.5
Nueces	44	1,169	30,566	33.1	16,222	237,544	7.2
Ochiltree	3	76	1,591	29.9	1,275	9,704	3.5
Oldham	2	8	593	30.6	316	2,258	17.1
Orange	23	623	17,992	20.3	10,363	71,170	17.9
Palo Pinto	19	225	6,430	11.0	3,402	28,962	41.2
Panola	15	116	2,705	11.1	1,507	15,894	-5.8
Parker	35	425	9,075	25.0	5,433	33,888	48.1
Parmer	6	90	3,282	32.8	2,378	10,509	9.7
Pecos	6	75	2,838	59.2	1,696	13,748	15.0
Polk	14	57	2,706	-4.6	1,592	14,457	4.3
Potter	20	844	24,050	13.6	13,341	90,511	-21.7
Presidio	3	13	621	6.0	451	4,842	-11.3
Rains	7	36	1,136	17.5	591	3,752	25.4
Randall	9	303	8,002	68.1	5,678	53,885	58.9
Reagan	3	16	830	26.1	529	3,239	-14.4
Real	3	9	694	15.5	362	2,013	-3.2
Red River	13	87	3,582	7.1	1,782	14,298	-8.8
Reeves	7	58	2,462	-5.3	1,240	16,526	-6.3
Refugio	4	24	1,537	-8.7	860	9,494	-13.5
Roberts	1	3	274	-16.2	165	967	-10.0
Robertson	20	222	6,275	58.9	3,406	14,389	-10.9
Rockwall	4	37	1,787	100.3	1,131	7,046	19.9
Runnels	16	79	4,173	-8.0	2,110	12,108	-19.4
Rusk	28	144	8,799	11.8	4,966	34,102	-6.4
Sabine	5	27	1,172	-18.1	513	7,187	-1.6
San Augustine	6	87	1,308	1.5	698	7,858	1.8
San Jacinto	8	36	1,262	31.6	621	6,702	8.9
San Patricio	11	204	6,443	17.2	4,040	47,288	5.0
San Saba	11	33	1,785	-6.2	1,089	5,540	-13.2
Schleicher	2	52	931	16.7	578	2,277	-18.4
Scurry	12	81	4,987	9.7	2,990	15,760	-22.6
Shackelford	4	25	1,313	-4.0	601	3,323	-16.7
Shelby	11	64	3,406	-0.6	2,019	19,672	-3.9
Sherman	1	20	652	59.8	449	3,647	40.4
Smith	55	1,831	25,310	18.6	15,841	97,096	12.4
Sumervell	5	35	1,101	16.8	609	2,793	8.4
Starr	3	36	639	44.6	492	17,707	3.3
Stephens	7	64	2,139	26.2	1,243	8,414	-5.3
Sterling	1	10	298	-18.4	214	1,056	-10.3
Stonewall	3	22	983	-0.8	436	2,397	-20.6

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Sutton	2	22	395	-2.7	266	3,175	-15.1
Swisher	6	106	3,583	16.0	2,327	10,373	-2.2
Tarrant	153	4,288	128,279	21.9	84,711	716,317	33.0
Taylor	38	559	23,607	18.4	13,571	97,853	-3.2
Terrell	1	10	241	0.4	103	1,940	-25.4
Terry	10	160	4,842	5.6	2,357	14,118	-13.3
Throckmorton	5	18	1,136	8.5	611	2,205	-20.3
Titus	13	115	4,717	12.8	2,692	16,702	-0.5
Tom Green	18	535	14,742	22.6	8,209	71,047	9.9
Travis	45	1,115	34,444	27.0	20,933	295,516	39.3
Trinity	14	64	2,970	22.9	1,095	7,628	1.2
Tyler	30	193	5,020	14.5	2,842	12,417	16.4
Upshur	18	151	4,825	7.3	2,625	20,976	6.0
Upton	4	79	2,805	52.4	1,332	4,697	-24.7
Uvalde	8	94	2,498	35.8	1,584	17,348	3.2
Val Verde	7	65	1,961	9.7	1,337	27,471	12.3
Van Zandt	22	178	6,140	11.2	3,571	22,155	16.0
Victoria	12	178	6,020	29.7	3,587	53,766	15.7
Walker	11	108	4,902	49.0	1,847	27,680	28.9
Waller	8	40	1,900	16.1	952	14,285	18.3
Ward	9	149	3,876	5.3	1,910	13,019	-12.7
Washington	4	28	876	-22.1	552	18,842	-1.6
Webb	5	22	1,190	-20.4	775	72,859	12.5
Wharton	11	86	3,627	1.5	2,037	36,729	-3.7
Wheeler	7	46	2,750	-2.9	1,379	6,434	-19.0
Wichita	33	813	29,916	21.6	16,058	121,862	-1.3
Wilbarger	12	186	6,305	1.7	3,096	15,355	-13.5
Willacy	5	30	1,512	-21.2	738	15,570	-22.5
Williamson	19	163	5,651	6.0	2,904	37,305	6.5
Wilson	7	35	1,014	1.6	702	13,041	-1.7
Winkler	5	147	3,274	-8.5	1,597	9,640	-29.4
Wise	30	192	6,043	0.5	3,755	19,687	15.7
Wood	16	114	4,965	-4.5	2,659	18,589	5.3
Yoakum	4	104	2,626	19.1	1,591	7,344	-8.6
Young	16	95	5,291	-1.9	2,770	15,400	-10.7
Zavala	4	25	915	-6.2	671	11,370	-10.4

Utah

Total State	39	295	5,263	122.3	3,456	1,059,273	18.9
Beaver	1	.....	14	#	18	3,800	-12.3
Box Elder	2	17	254	647.1	296	28,129	12.2
Cache	1	11	172	145.7	87	42,331	18.3
Carbon	2	.....	249	-5.7	104	15,647	-26.0
Davis	3	29	570	222.0	415	99,028	52.9
Duchesne	1	19	145	215.2	108	7,299	1.7
Grand	1	7	233	72.6	141	6,688	5.4
Iron	1	5	74	85.0	65	12,177	12.8
Salt Lake	13	55	2,061	210.4	1,174	458,607	19.7
San Juan	3	14	173	-18.0	121	9,606	6.3
Tooele	2	51	184	91.7	201	21,545	20.6
Uintah	1	22	311	27.5	206	12,684	9.5
Utah	3	14	213	5.4	158	137,776	28.8
Washington	1	4	60	#	48	13,669	33.1
Weber	4	47	550	197.3	314	126,278	14.0

County	Churches	Baptisms	Membership		S.S. Enrolment	U.S. Census of Population	
			Number 1970	Percent Change 1960-1970		Number 1970	Percent Change 1960-1970
Vermont							
Total State	1	15	116	#	135	444,330	14.0
Chittenden	1	15	116	#	135	99,131	33.2

Virginia

Total State	1,406	13,159	519,741	14.4	376,716	4,648,494	17.2
Accomack	17	85	3,443	-10.0	2,590	29,004	-5.3
*Albemarle	25	220	9,426	11.6	5,856	76,660	26.9
*Alleghany	9	18	2,809	-15.8	1,887	28,022	-1.5
Amelia	6	9	777	0.8	597	7,592	-2.9
Amherst	14	86	3,534	10.7	2,923	26,072	13.6
Appomattox	14	66	3,404	16.7	2,607	9,784	7.0
*Arlington	16	217	13,260	-5.6	7,536	285,222	12.1
*Augusta	16	184	6,349	34.1	4,885	85,431	13.5
Bath	4	17	448	38.7	335	5,192	-2.7
*Bedford	35	221	7,890	14.3	5,341	32,739	-11.4
Bland	4	11	270	43.6	237	5,423	-9.3
Botetourt	17	145	3,858	-1.8	2,613	18,193	8.8
Brunswick	8	35	1,462	2.5	1,102	16,172	-9.0
Buchanan	6	43	1,678	16.3	1,003	32,071	-12.7
Buckingham	18	48	3,122	-1.8	1,791	10,597	-2.6
*Campbell	33	281	14,320	6.4	11,327	97,402	11.0
Caroline	12	45	2,781	1.4	1,897	13,925	9.4
*Carroll	21	109	2,515	81.3	1,921	25,185	1.0
Charlotte	14	69	2,993	6.7	2,008	11,551	-13.6
Charles City	2	29	618	33.2	473	6,158	12.1
*Chesterfield	36	636	21,239	93.4	19,765	175,159	13.7
Clarke	4	36	831	12.4	445	8,102	2.0
Culpeper	13	76	2,959	-5.4	2,188	18,218	20.7
Cumberland	7	19	752	-2.0	478	6,179	-2.8
Dickenson	4	25	635	42.4	520	16,077	-20.5
*Dinwiddie	15	160	6,195	-4.3	4,012	61,149	3.8
Elizabeth City (Hampton City)	13	263	10,287	25.3	8,909	120,779	35.3
Essex	7	16	1,745	5.5	1,049	7,099	6.1
*Fairfax	35	755	20,240	62.3	15,598	487,763	63.3
Fauquier	16	76	3,524	1.6	2,030	26,375	9.6
Floyd	6	43	813	142.7	616	9,775	-6.6
Fluvanna	12	58	2,557	5.2	1,589	7,621	5.5
Franklin	18	107	3,698	34.1	2,423	26,858	3.6
*Frederick	3	31	1,507	25.5	859	43,536	17.5
Giles	6	23	1,439	27.3	895	16,741	-2.8
Gloucester	8	45	2,752	13.0	1,993	14,059	18.0
Goochland	8	55	1,794	11.1	1,211	10,069	9.4
*Grayson	32	131	5,221	-1.6	2,754	19,624	-6.1
Greene	4	17	736	26.9	354	5,248	11.3
*Greensville	7	22	2,537	9.0	1,892	14,904	-31.3
*Halifax	33	221	10,606	9.3	6,865	36,965	-6.7
Hanover	13	177	5,640	34.3	4,765	37,479	36.0
*Henrico	62	1,063	51,682	0.9	36,770	320,778	21.5
*Henry	27	223	10,723	-30.1	7,965	70,554	19.3
Isle of Wight	8	59	3,183	7.9	2,542	18,285	-21.5
*James City	5	67	2,109	45.1	1,589	22,387	49.7

*Includes United States census population figures of any independent city in county. Where a city is in more than one county, the population is divided between those counties.

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
King and Queen	7	29	1,456	-5.9	1,026	5,491	54.7
King George	8	57	2,302	6.5	1,485	8,039	-6.8
King William	9	33	1,981	39.6	1,431	7,497	11.0
Lancaster	9	34	2,154	9.9	1,413	9,126	-0.9
Lee	39	181	6,381	10.5	2,877	20,321	-21.3
Loudoun	13	110	2,604	57.4	1,862	37,150	51.3
Louisa	14	51	2,512	3.8	1,432	14,004	8.1
Lunenburg	7	43	1,704	10.5	1,088	11,687	-6.7
Madison	8	12	1,313	.....	632	8,638	5.5
Mathews	5	19	1,139	-0.3	900	7,168	0.7
Mecklenburg	23	136	6,674	9.6	4,397	29,426	-6.4
Middlesex	6	25	1,601	-4.1	1,085	6,295	-0.4
*Montgomery	8	105	3,531	5.4	2,466	58,753	38.9
*Nansemond	10	123	5,165	30.4	4,300	134,604	206.1
Nelson	19	113	4,558	-1.6	2,347	11,702	-8.2
New Kent	6	30	921	1.4	709	5,300	17.7
*Norfolk (Norfolk City)	66	1,270	47,051	8.6	34,650	418,914	-0.2
Northampton	6	29	1,296	1.4	900	14,442	-14.9
Northumberland	9	46	2,347	10.4	1,515	9,239	-9.3
Nottoway	3	23	1,507	-13.9	1,229	14,260	-5.8
Orange	13	98	3,790	6.4	2,177	13,792	6.9
Page	4	16	1,017	-6.1	446	16,581	6.5
Patrick	9	24	1,401	16.4	1,063	15,282	.....
*Pittsylvania	59	510	20,267	13.5	14,310	105,180	0.3
Powhatan	7	36	1,573	26.3	1,100	7,696	14.1
Prince Edward	9	44	2,164	-9.9	1,304	14,379	1.8
*Prince George	6	88	2,902	26.6	2,254	52,563	37.7
Princess Ann (Virginia Beach)	15	579	9,955	134.5	9,091	172,106	2,027.1
Prince William	11	290	5,459	113.4	5,283	111,102	121.5
Pulaski	6	66	1,740	-10.8	1,639	29,564	8.5
Rappahannock	8	13	1,296	13.8	507	5,199	-3.1
Richmond	7	20	1,977	-2.9	1,462	5,841	-8.4
*Roanoke	47	721	33,265	8.3	26,126	181,436	3.8
*Rockbridge	8	44	2,479	-21.2	2,158	30,659	-19.1
*Rockingham	7	39	1,293	34.1	954	62,495	19.3
Russell	27	121	3,323	11.6	2,179	24,533	-6.7
Scott	15	74	2,322	25.8	1,730	24,376	-5.6
Shenandoah	1	3	97	106.4	74	22,852	4.7
Smyth	21	136	5,589	29.9	4,006	31,349	0.9
*Southampton	18	112	5,640	24.3	4,099	25,462	-26.1
*Spotsylvania	19	159	7,765	-6.7	4,565	30,874	12.4
Stafford	13	126	4,211	57.9	3,322	24,587	45.7
Surry	5	8	805	19.4	574	5,882	-5.4
Sussex	7	12	1,446	4.0	1,097	11,464	-7.6
Tazewell	11	93	2,520	16.4	1,610	39,816	-11.1
Warren	4	13	1,652	5.9	897	15,301	4.4
Warwick (Newport News City)	18	451	17,045	153.9	14,234	138,177	21.6
*Washington	34	247	8,938	-15.4	5,183	55,692	0.9
Westmoreland	6	17	1,407	-9.5	909	12,142	10.0
*Wise	13	67	3,858	4.9	2,230	39,948	-17.8
*Wythe	4	13	1,023	32.7	682	26,674	5.1
York	6	108	2,964	134.7	2,722	33,203	53.8

Washington

Total State	124	1,546	24,082	87.6	20,077	3,409,169	19.5
Adams	1	4	105	81.0	132	12,014	21.0
Asotin	1	4	142	84.4	106	13,799	6.9
Benton	6	106	2,725	78.9	2,065	67,540	8.8

County	Churches	Baptisms	Membership		U.S. Census of Population		
			Number	Percent Change	S.S. Enrolment	Number	Percent Change
			1970	1960-1970		1970	1960-1970
Chelan	5	43	763	36.3	592	41,355	1.5
Clallam	2	21	230	52.3	221	34,770	15.8
Clark	6	46	1,036	31.0	814	128,454	36.9
Cowlitz	8	101	2,210	28.8	1,678	68,616	18.7
Douglas	1	34	153	-33.8	138	16,787	12.7
Franklin	3	30	529	129.0	426	25,816	10.6
Grant	4	36	449	62.7	314	41,881	-9.9
Grays Harbor	3	16	239	75.7	308	59,553	9.3
Island	1	21	446	596.9	281	27,011	37.5
Jefferson	1	2	32	#	50	10,661	10.6
King	26	318	5,253	116.1	4,559	1,156,633	23.7
Kitsap	2	31	508	33.0	331	101,732	20.9
Kittitas	1	42	162	#	252	25,039	22.3
Klickitat	2	1	106	341.7	126	12,138	-9.8
Lewis	2	17	170	2.4	160	45,467	8.6
Okanogan	1	4	77	327.8	96	25,867	1.4
Pend Oreille	1	15	76	#	112	6,025	-12.9
Pierce	6	113	2,115	126.0	1,877	411,027	27.8
Skagit	4	31	554	13.8	316	52,381	2.0
Snohomish	10	124	1,440	907.0	1,330	265,236	54.0
Spokane	13	264	2,497	74.6	2,064	287,487	3.3
Thurston	2	19	312	275.9	380	76,894	39.7
Walla Walla	1	65	#	#	28	42,176	#
Whatcom	2	15	156	280.5	199	81,950	16.5
Whitman	1	13	87	#	105	37,900	21.2
Yakima	8	75	1,445	67.6	1,017	144,971	-0.1

West Virginia

Total State	63	726	18,134	57.6	12,115	1,744,237	-6.2
Berkeley	3	32	1,421	7.7	1,150	36,356	7.6
Brooke	1	14	47	#	74	29,685	2.6
Cabell	2	20	247	201.2	218	106,918	-1.2
Fayette	1	6	112	#	80	49,332	-20.1
Greenbrier	3	40	422	1,355.2	509	32,090	-6.8
Hancock	1	13	293	222.0	312	39,749	0.3
Hardy	1	34	#	#	34	8,855	-4.9
Harrison	1	181	42.5	159	73,028	-6.2	
Jefferson	4	20	812	6.3	602	21,280	14.0
Kanawha	7	84	1,379	73.0	1,163	229,515	-9.3
McDowell	1	8	122	171.1	141	50,666	-29.0
Marion	1	4	62	#	59	61,356	-3.7
Marshall	2	24	411	#	328	37,598	-1.2
Mason	1	9	52	#	87	24,306	-0.6
Mercer	19	209	7,036	16.9	4,277	63,206	-7.3
Mineral	2	21	215	#	179	23,109	3.4
Mingo	3	8	1,222	17.5	608	32,780	-17.5
Monongalia	1	17	145	#	188	63,714	14.6
Raleigh	2	94	1,386	#	473	70,080	-10.0
Wayne	4	53	1,964	78.5	1,109	37,581	-3.6
Webster	1	3	100	72.4	64	9,809	-28.5
Wood	2	47	471	1,371.9	301	86,818	10.8

Wisconsin

Total State	19	256	3,073	131.4	2,576	4,417,933	11.8
Brown	1	16	162	194.5	139	158,244	26.5
Dane	2	22	457	84.3	266	290,272	30.7

County	Membership				U.S. Census of Population		
	Churches	Baptisms	Number 1970	Percent Change 1960-1970	S.S. Enrolment	Number 1970	Percent Change 1960-1970
Dunn	1	1	15	#	26	29,154	11.5
Kenosha	2	79	869	99.8	688	117,917	17.2
La Crosse	1	10	87	#	95	80,468	11.0
Marathon	1	9	55	#	95	97,457	9.7
Milwaukee	4	53	809	108.0	655	1,054,063	1.7
Outagamie	1	10	91	#	120	119,356	17.3
Racine	2	27	255	240.0	213	170,838	20.5
Rock	2	21	222	76.2	211	131,970	15.9
Shawano	1	5	25	#	33	32,650	-5.0
Sheboygan	1	3	26	#	35	96,660	11.8

Wyoming

Total State	27	235	5,030	63.7	3,543	332,416	0.7
Albany	2	1	197	23.1	119	26,431	24.1
Big Horn	1	x x x x x	97	12.8	49	10,202	-14.3
Carbon	1	7	130	28.7	69	13,354	-10.6
Fremont	1	21	421	93.1	264	28,352	8.3
Laramie	4	72	894	7.6	640	56,360	-6.3
Lincoln	1	7	37	#	38	8,640	-4.2
Natrona	5	61	1,496	97.1	1,163	51,264	3.3
Park	2	14	353	61.2	293	17,752	5.2
Platte	1	5	128	16.4	61	6,486	-9.9
Sheridan	1	x x x x x	108	6.9	53	17,852	-6.0
Sublette	1	x x x x x	90	-10.9	103	3,755	-0.6
Sweetwater	2	3	230	310.7	192	18,391	2.6
Uinta	2	x x x x x	86	#	59	7,100	-5.1
Washakie	1	8	309	44.4	143	7,569	-14.8
Weston	2	36	454	530.6	297	6,307	-20.5



**SPECIAL
SECTION**

THE MEANING OF CHURCH FELLOWSHIP

ROBERT J. HASTINGS

In trying to explain the meaning of Christian fellowship, I would like to begin with the story told of a family that moved into a small, rural community in North Carolina. There were several children—maybe ten or twelve. Anyway, a member of the Baptist church called and invited them to Sunday School. "Oh, my kids don't have the clothes to attend a Baptist Sunday School," the mother apologized. So that week the ladies of the Baptist church collected, mended, washed, starched, and ironed enough Sunday clothes to outfit the new family.

Word got around—as it will in a small community—and a big crowd came Sunday morning to see all the kids decked out in their new finery. But to

the surprise and disappointment of almost everyone, none showed up. That afternoon a delegation called on the new family. "You know," explained the mother, "when my kids put on all that finery, I decided they were just dressed too fancy to go the Baptist Sunday School, so I sent them to the Episcopal church."

We smile, but inside we know this mother's attitude reflects an ugly fact: many people select a church on the basis of cultural, social, or economic reasons. We go where we "feel at home" or where we can be with "our kind of people."

Sociologists are sometimes right when they say that some churches are merely social organizations made up of

people of similar interests. Often this passes under the guise of "Christian fellowship." It may be fellowship, but it is not Christian.

When is there true Christian fellowship, and when is there only a group of compatible persons who call themselves a "church" because they go through the formalities of worship?

Part of the answer lies in a Greek word, *koinonia*. (Pronounced coin—oh—knee—uh, with the accent on knee). The word is of utmost significance for understanding the genius of the Christian faith.

I don't know which version of the Bible you enjoy most. Some folks think the King James is about all there is. But any version is in a sense an interpretation. A translator usually has a wide choice of words, and the ones he chooses tend to reflect what he thinks a given passage means. I grew up on the King James and suppose that it will always have first place in my heart as far as my emotional response to the Scriptures is concerned. It has a compelling beauty that is deeply engrained in me. Yet if the King James is the "authorized" version of God himself, then mankind spent the first 1600 years of the Christian era without a Bible (since the King James came along only in 1611).

But back to *koinonia*. This word suggests having something in common. It suggests fellowship, communion, association, communication, sharing, joint participation, common interests, etc. The King James translators did not use the same English word in every instance to translate *koinonia*. One time, in Hebrews 13:16, they translated it "communicate." Four times they used the word "communion" (once in 2 Cor. 6:14, twice in 1 Cor. 10:16, and once in

2 Cor. 13:14).

But most frequently, it is translated "fellowship" (Acts 2:42, 1 Cor. 1:9, 2 Cor. 8:4, Gal. 2:9, Eph. 3:9, 2 Cor. 6:14, Phil. 2:1-2, Phil. 3:10, Phil. 1:3-5, 1 John 1:3, 1 John 1:6-7).

Just what did the New Testament writers have in mind when they used the word *koinonia*, whether we translate it "communion," "communicate," or "fellowship"? What they had in mind, and how we use the word fellowship today, may be two different matters. We have diluted fellowship so much that in the average church it can mean anything from a youth fellowship, replete with hot dogs, to shaking hands with new members.

What Fellowship Is Not

Sometimes it is easier to define a term by explaining what it is not.

First, fellowship is not the lack of tension or conflict. "We have wonderful fellowship in our church—never disagree about anything. Everybody just works together beautifully." This is admirable, but it is not necessarily Christian fellowship. Silence may signal only the cessation of hostilities but does not insure confidence and trust between the two parties in silence. It may mean only that their hostilities have gone underground.

I once heard an evangelist describe a one-room country church where he tried to conduct a revival meeting. It had two rows of pews with an aisle down the center. Curtains were strung in the little church to give a little privacy for the Sunday School classes. Then when worship began, they normally pulled back the curtains. But there were two factions in this church. One faction sat on one side of the church, another on the opposite side.

And the curtain that went down the middle aisle was kept pulled all the time!

When the evangelist stood to preach, he talked first to those on one side of the curtain, then to the other. Neither faction spoke to the other. They were carrying on the formalities of Sunday School and worship, but this was a far cry from fellowship, even though they didn't bicker openly.

Similarly, I once heard of a married couple who drew a chalk line down the center of their home. Although they continued to live under the same roof, neither crossed the line separating his half of the house. Each lived oblivious of and silent to the other. They didn't bicker, but would you call that fellowship?

Contrariwise, some of the healthiest marriages are built in a free give-and-take atmosphere where parents and children alike feel free to disagree at points of differences. But in giving expression to their differences, they learn to forgive and adjust, so the result is a happy atmosphere.

No, fellowship is not the mere absence of conflict.

Second, fellowship is not merely getting together with people we like to have a good time, socially or otherwise. But many Christians think that if they enjoy being with one another, are friendly to each other, and have "good times" together, this is Christian fellowship. Such fellowship is genuine, and it is needed. But by itself, it is not Christian.

The reason I can say this with confidence is that people enjoy a certain rapport or fellowship in many organizations that are not Christian-oriented. A club, lodge, society, or fraternal order brings together persons of common

interests, but such interest is not necessarily Christian.

If Christian fellowship is not the absence of conflict and it is not merely socializing with those we like, what is it?

Genuine Fellowship

Christian fellowship occurs when a Christian who has had a personal relationship with God through Christ finds common ground with a second Christian who has had a similar relationship.

Common interest is essential to any fellowship. Ever try to strike up a conversation with a stranger with whom you had absolutely no common interests? On the other hand, you have found it easy to talk with another stranger when you discovered that each of you was from the same home town, or went to the same school, or knew the same friends, or enjoyed the same sports, or did the same kind of work. Common interest, then, is essential to Christian fellowship. And that common interest must be Christ himself.

As a Christian, it is impossible to have Christian fellowship with an unbeliever. You may enjoy each other socially, but both must first know Christ. He is the common meeting place. This kind of fellowship is communication with another Christian because we have had communion with Christ. Christian fellowship is mutual sharing with a Christian, because first we have mutually shared with Christ.

If we want Scriptural proof for this, we need only turn to 1 John 1:3: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

Christian fellowship is both horizontal and vertical. Because we reach up, vertically, in fellowship with God, we reach out, horizontally, in communication with others who have had the same experience.

Two results are apparent from this true Christian dialogue, communication, or fellowship. First, an openness and transparency. Both Christians recognize that before the cross, the ground is level. Neither tries to "lord it" over the other. Neither tries to impress the other. Neither is hypocritical. Both feel comfortable to acknowledge his respective faults, fears, doubts, and temptations. Second, a concern for those outside the circle of fellowship.

Danger Signals

The surest sign that "fellowship" is unchristian is when members of the group are preoccupied with themselves. "Me and my wife, my son John and his wife, us four and no more."

This exclusiveness can permeate an entire church, so that it becomes a closed corporation to anyone except those who are socially, economically, or racially acceptable by the "in" group. Or, this exclusiveness can operate within small groups, such as a class, circle, union, or deacons' group. True fellowship is not merely basking in the glories of the transfiguration. It is also a Gethsemane of concern for the unloved, unsought, unwanted, unknown. When Christians truly fellowship, they develop a gnawing, burning desire to add others to the fellowship. Christian fellowship is never exclusive, but always inclusive.

The person who is seeking for the security, and maybe snobbery of the small "in" group knows nothing of Christian fellowship.

When is a church not a church? When the members are attracted purely on the basis of mutual interests socially, educationally, culturally, racially.

Some Bible scholars, and some non-scholars, work up a great deal of enthusiasm and debate over when Jesus organized the church: at the confession of Simon Peter—"thou art the Christ," at Pentecost when the Spirit empowered the disciples, or otherwise. I've always thought it more important to take the present spiritual temperature of the church than to know when it was started. I'm not so concerned with the exact dates my children were born as I am in how they are doing today.

But whenever the church was organized, of one thing I am certain: Before there was a church, *ecclesia*, there was a fellowship, *koinonia*. As Jesus began his ministry, a small close-knit group developed. Later it grew into the hundreds, and then into the thousands, eventually millions, worldwide. And I think that in our zeal to pinpoint the time, place, and structure of the organized church, we may be overlooking the more important aspect of the church at fellowship.

It is possible to have a fellowship without a church. But one cannot have a church without a fellowship. True, there are many so-called churches with little or no Christian communion among the members, but these are always non-churches. Might as well label them the First Baptist Club, or Calvary Presbyterian Society, or St. Jude's Catholic Order.

Frequently, when new churches are organized, the start is a home fellowship, where Christians of similar beliefs gather for Bible study, prayer groups, and worship. As they grow in numerical strength, church organiza-

tion often results. This seems to have been the early New Testament pattern, "greet the church that is in their house" (Rom. 16:5). It doubtless started as a fellowship before it became a church in the sense we think of a church today.

The so-called underground church, about which more will be said later, is undoubtedly in part a reaction against the communion-less churches. Where Christians have not found the warmth of genuine vertical and horizontal inter-communication inside the four walls of organized churches, they have sought it in the informality of a living room, or even a coffee house atmosphere.

Churches make their appeals on various bases. "Our church is comfortably air-conditioned." "Our church is convenient to public transportation." "Our music program is superior." "You will thrill at our pastor's messages." But on the basis of merely offering comfort or appealing to the aesthetic, the entertainment and recreational industry has our churches far outstripped. Never can we compete on the basis of mere comfort, convenience, or quality of performance. Where we can compete is in the vital area of inter-personal communication or fellowship.

Some, unknowingly, seek it in the intimacy of a neighborhood bar; others in the anonymity of a crowded football stadium. But in reality, it is found only in a common three-way dialogue between one's self, God, and a third person who has the same knowledge, God through Christ.

Obstacles to Fellowship

In small communities, the problem may be that of knowing people too well. "I've known him all my life. Why,

I remember back in the 1950's when he actually. . . ." Whenever we see this person, we recall his weaknesses, maybe an injustice suffered at his hands. We discredit the integrity and the value of those whom we know the best. Or, we develop little grievances through the years. So the door to true personal involvement is blocked—"I know you too well."

A second obstacle is mobility. We move so frequently and so far that we pull up the roots of any meaningful relations that might develop. We hardly have time to learn the name of a new church member until he is transferred to another state. Life moves at a quick pace, friendships are casual, superficial, and fellowship often goes begging. I was born and lived in the same house and neighborhood until I was eighteen. I remember the names of all our neighbors, and even some of their pets. But this is not true of my own children. By the time my oldest daughter was eighteen, we had moved four times. Many families experience far greater mobility.

A third obstacle is preoccupation with the mechanics of organized church life. By the time we keep the organizations functioning, attend the necessary meetings, visit the newcomers, raise the budget, and go through a building program, there is neither time nor energy for the inter-personal communion. We substitute the good for the best. And I'm not critical of the organized church, either. I have no bricks to throw, no snide comments for those who often keep our churches staffed with their sacrificial gifts of time and self. I'm just saying it is hard to find time to share spiritual insights with a fellow member when there are so many demands for the organizational minis-



try of the church.

Blessings from Fellowship

But when we break through and achieve true fellowship, the result is a benediction on all of life.

The principle applies in so many areas.

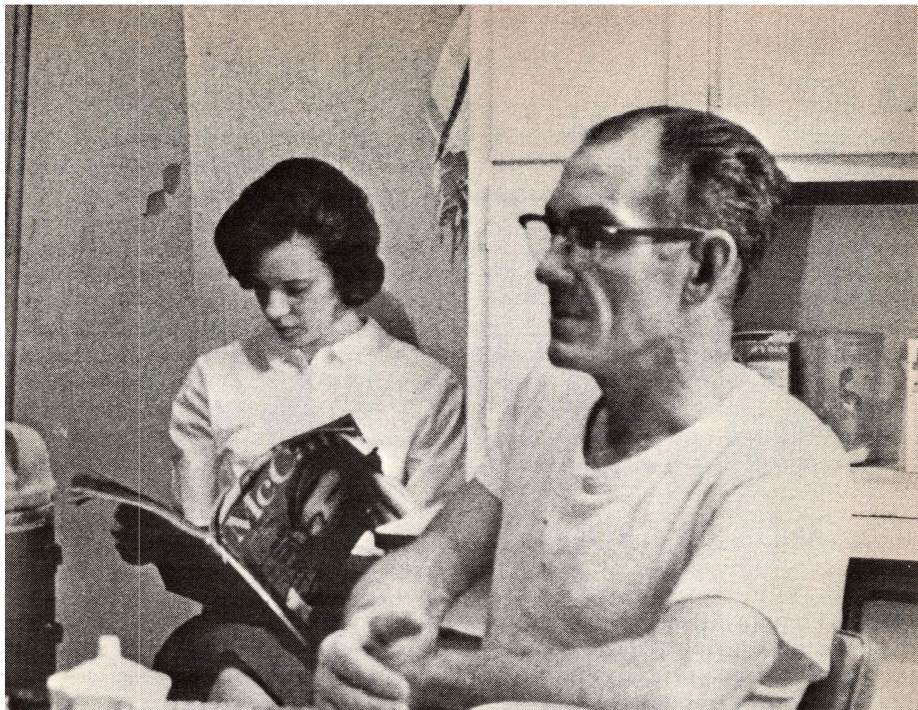
Take marriage. A good home is built on mutual interests. How often has a distraught husband or wife said to me, "I realize now that we were merely attracted to each other sexually. I wanted her body, but soon found I did not want her." Why? Lack of common interest. Lack of communion. Lack of fellowship. Lack of communication (2 Cor. 6:14).

We often say that Baptists should marry Baptists, Presbyterians should marry Presbyterians, etc. But studies show that homes do not break up over differences in religious faith as much as they deteriorate because what little religious faith the partners do

have is lacking in any real depth.

Couples contemplating marriage want to make sure their interests in every area are in common before they proceed to the marriage altar. And a common but deep interest, or fellowship, with God through Christ will do as much or more than anything else to cement a marriage against the torrent of abuse that falls on every home.

This principle is true in neighborhoods, in cities, in nations, and in the world. Can there be any true peace between the races, or between nations, until there is a common bond of brotherhood in Christ? Will we steal from those with whom we have a horizontal fellowship that separates us from vertical communion with the same God? Will we fight those with whom we communicate spiritually? No. We may disagree. We may have different forms of government. Our language, our color, our culture may differ radically. But if there is a broad, com-



Rohn Eng

mon base of kinship with God, if there is true Christian fellowship between races and nations, can there be anything less than mutual trust and understanding? Without this common base of fellowship, can we expect anything other than continued bloodshed, rioting, killing, stealing, plunderings?

Recently a friend described a family who had joined the church of which he was a member. "At first they attended regularly," he explained. "Now gradually, they are dropping out. They are on the fringes." We talked about the reason. We finally agreed that the members of that congregation had gone forward to extend the right hand of church fellowship in a formal way. But they had failed to extend both left and right hands, forming a circle of love and concern, to receive them totally. And when they were shut out of the inner circle of fellowship, they gradually withdrew entirely.

I have always admired Edwin Mark-

ham's poem *Outwitted*,¹

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

The world is filled with little circles—circles of race, of culture, of economics, of education. Man is a social being, and will always gravitate to groups and circles. But the genius of the Christian faith is fellowship that reaches out and combines all the little exclusive circles into one giant circle of concern. Drawing this circle is easier said than done. Maybe it's too idealistic to be realistic. But who knows a better solution? Or rather, who knows any solution, other than this?

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



HISTORICAL PERSPECTIVES

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J.J. TAYLOR: SEED SOWER IN BRAZIL

CLAUDE SUMERLIN

James Jackson Taylor could never enter the pulpit without trembling. But once he felt called to preach and to be a foreign missionary, neither delays in schooling, lack of funds, nor the death of his first wife only weeks before they were to sail as foreign missionaries to China, could deter him from his purpose. That unswerving determination guided him as he was pastor of churches in Kentucky and Arkansas, and then as he labored for more than thirty years as a pioneer missionary in Brazil.

Life was seldom easy for James Jackson Taylor, born in Pickens County, Alabama, on November 19, 1855, the second son of Grant and Malinda Slaughter Taylor. After his father enlisted in the Confederate Army in March 1862, the youngster assisted his mother with the smaller children and the household chores at the home of grandfather Slaughter. He referred to that period as "when I was a little girl."¹

He was baptized at the age of sixteen at Forrest Baptist Church, which his grandfather Archelaus Taylor had helped to found in Pickens County in 1836. Called to preach at the age of twenty, he also wanted to be a foreign missionary—led to that decision, he



thought, through the reading of the life of Adoniram Judson. Taylor was licensed to preach by Prairie Church, where he had been one of the signers of the church constitution and articles of faith when it was founded in Greene County, Alabama, in 1876.

Becomes Rejected Suitor

Forced to drop out of Howard College in Birmingham for lack of funds after two years, Taylor joined his family, then at Beebe, Arkansas. With his goal of becoming a foreign missionary still firmly in mind, he secured a teaching position at the nearby Austin school in order to save enough money to enter Southern Baptist Theological Seminary in Louisville. He diligently pursued his self-study of Greek. Ordained to the full ministry at Austin

Baptist Church in the spring of 1833, he prepared to enter the seminary that fall.

When Taylor had begun his teaching at Austin at the age of twenty-five, one of his pupils was twelve-year-old Ada Lumpkin, daughter of one of the trustees. On the eve of his departure for Kentucky three years later, he declared his love to his surprised former pupil, who indignantly rejected him and even refused a correspondence. The next morning he passed her home to say good-bye to her family, but no one suspected anything since Ada kept her closely-guarded secret. The young preacher-teacher had not asked nor wished for an early marriage, but had reminded her that she was to be sent to school next year and that in four years she would be old enough to be married, after he had finished his preparation.

A year passed and in company with friends, Ada Lumpkin was on her way to Staunton, Virginia, to attend Augusta Seminary, now Mary Baldwin College. Her friends planned to stop a day at the Southern Exposition under way in Louisville and to see their former friend, James Jackson, now a student at Southern seminary. A year had made quite a difference in the once immature Ada, who now had different thoughts about her once-rejected suitor. At the end of the day with him, however, she realized that she had missed her chance as he did not renew what he now considered his hopeless suit.

After marrying Miss Myra Lou Moore of Louisville in 1885, Taylor returned to Arkansas in 1886 as pastor of the First Baptist Church of Batesville. A son, Merlin Moore, was born October 5. After two years at Batesville, Taylor became pastor at Forrest City but retained the desire to become a foreign missionary.

First Wife Dies

The way finally opened, and the Taylors were appointed missionaries to China. Then tragedy struck. Only ninety days before they were to sail, death

claimed the wife and mother. Stunned and unable to understand, James Jackson visited back in Alabama while his parents cared for his son. In an intimate account of this period of bereavement, Taylor wrote, as if of another:

So complete was the affinity between them that years before they met they had contemplated going as missionaries. Nor did their marriage abate this intention, but rather strengthened it, so much so that they offered themselves for the work and were appointed to sail in the early spring four years after they were married.

But now comes a sad commentary on human plans and intentions. Instead of going together to China, carrying with them the little boy whom God had given them, that God who worketh after the counsel of His own will reached down and took her to Himself and saved her the fearful hardships of missionary life just a few weeks before the time set to sail to China.

Such a stroke never came before to the bereaved of this family—plans all thwarted—child motherless—source of domestic bliss snatched away. What was her husband to do? He must get consolation out of a belief of 'all things work together for good to them that love God'; by picturing a thousand ways by which his situation might have been more unbearable.

Thus months rolled on, and Time and Faith, the two great healers, together with prayer and ministerial labors have done much to remove the burden that at first seemed unbearable.

The church at Lonoke, Arkansas, called him as pastor, but he accepted as supply for the summer only since he had already agreed to teach Greek, Latin, and Bible at Ouachita Baptist College in Arkadelphia. In the meantime, the Lumpkin family had moved to Lonoke. Taylor finally broke a resolve he had made never to try again for the hand of the girl who had so definitely and almost rudely rejected him.



Dr. and Mrs. J. J. Taylor are photographed in Arkadelphia, Arkansas, before departing for Brazil in 1891.

Ada lost no time in accepting his proposal of marriage this time, and they were wed on December 26, 1889, before a large crowd in a beautifully decorated church in Lonoke. He was not sure of God's will concerning foreign work now, but Ada assured him that although she felt no call to go to the foreign field, she would not stand in his way.

One month after they were married and living in Arkadelphia, the First Baptist Church there became pastorless and called Taylor. He accepted, but retained his teaching position for the remainder of the term. He did not teach the next term.

The church grew and nothing arose, it seemed, to cause restlessness, but the old desire for the foreign work stirred him once more. He wrote to the secretary of foreign missions in Richmond, Virginia, and asked to fill any opening in a Latin-speaking country. Now thirty-five years of age, he considered himself too old to begin learning the more difficult Chinese language. The answer came back promptly: "You are appointed to go to Brazil, South America, to join W.B. Bagby, in Rio de Janeiro."

Sails for Brazil

Departure was only six weeks away, but Taylor knew his heart at once. He told the church of his decision and within six weeks the Taylors had closed out their work, visited with their families, and were ready to sail from Newport News, Virginia, in July. After twenty-two days of sailing, they reached Rio de Janeiro on August 14, 1891.

Two men, W.B. Bagby and Z.C. Taylor, had been doing missionary work in Brazil for ten years and had established three small Baptist churches—one in Bahia in the north, another in Rio de Janeiro, and one in the interior in the state of Rio de Janeiro. There were some 250 Baptists in Brazil.

The J.J. Taylors were to play a key role in the rapid growth of the Baptist work in Brazil. They had become only fairly well acquainted with the lan-

guage when the Bagbys left on vacation to the United States. Not long afterward, Taylor decided to move the place for preaching from a small room over a grocery store to a downstairs hall on a busy street.

Curious, unruly crowds came, sometimes making noisy and denunciatory remarks. Early services consisted mostly of hymns in which the audience could join in. After a few weeks it settled down to a more quiet and regular attendance. With \$5,000 donated by the Leverings, Baptists from Baltimore, the hall was purchased, improvements were made, and it remained the preaching place of the First Baptist Church for thirty-eight years.

Befriends Native Preacher

It was during their early days in the work that the Taylors took into their home a young man of French and Portuguese extraction who wanted to prepare himself for preaching. He had been led to go to church by his black washer-woman. After nine months in the Taylor home, he was sent to college in the United States in 1893 after the Leverings had given him free passage on one of their coffee boats. This was F.F. Soren, pastor of the First Baptist Church of Rio for thirty-three years. His son, John Soren, followed in his work.

In 1895, in a letter to the *Arkansas Baptist* and reprinted in the May 8, 1924, issue of the *Arkansas Advance*, Taylor described his work:

"... I find that during the last three years and four months I preached in Portuguese 349 times. For several months, when sick of yellow fever, of course, I did not preach. I have tried to be faithful to my trust, though by no means have been able to see the fruit of my work as I would desire."

Home on furlough for the first time in the fall of 1897, Taylor served one year as interim pastor of Immanuel Baptist Church in Little Rock.

During their first weeks in Brazil, the Taylors had gone to Sao Paulo to escape the yellow fever. They had wished to remain, but the Baptists had

no mission work there, so they returned to Rio. Desiring to pioneer in Sao Paulo, the Taylors renewed their request and were allowed to return to Sao Paulo and to open work there in 1899. In about six weeks the First Baptist Church of Sao Paulo was organized in their living room.

In 1901, he was honored with an honorary Doctor of Divinity degree from Ouachita Baptist College.

It would be impossible to recount in the space allotted here all of the missionary accomplishments of the J.J. Taylors. Tempted by a "life" call from a church in Union, South Carolina, during a two-year furlough in 1906-1908, Taylor instead chose to return to Brazil to found the Second Baptist Church of Sao Paulo. In the family tradition, it was characteristic of James Jackson Taylor to get churches started. Instead of traveling a great deal on evangelistic missions, or engaging predominantly in other activities, his strength was that of being instrumental in founding churches. During much of this time, both Taylor and his wife suffered from ill health.

Mrs. Taylor Returns to America

In 1920 Mrs. Taylor had to return to the United States for her health, and to bring the three younger children to school. Though suffering from arthritis and lack of vigor, Taylor could not tear himself away from his beloved Brazil and went to live with his daughter, Gwendolyn, in upstate Brazil. Her husband and an American partner had a large territory in the heart of the coffee country to distribute Ford cars, trucks, and tractors.

Taylor's sole responsibility by then was to write the Sunday School lessons for the young people and adults. When he saw that the town had no Baptist witness, however, Taylor once again trudged along on a cane to look for converts. With five believers and the four Americans, he constituted a church and met for services in an old flea-ridden, run-down theater hall. Soon a better place facing the main square was found. The church, Igreja Batista de Ribeirão Preto, thrived and

long since has been a substantial church in an important interior center.

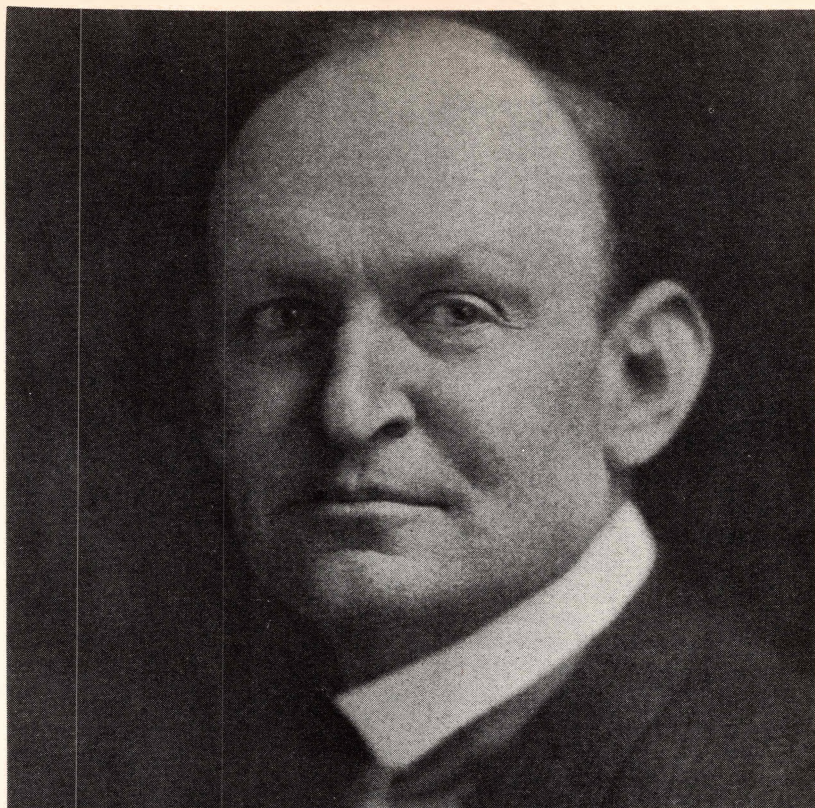
Broken in health, Taylor finally joined his family in Little Rock in 1922. Although at times he seemed to improve, Taylor steadily deteriorated in health. On January 15, 1924, near the end and while yet conscious, he cried, "I can see the heavens opening. Come quickly, Jesus, come quickly."

In a memorial service on January 20, 1924, Antonio Ernesto da Silva, pastor of Igreja da Liberdade, was quoted in *O Jornal Baptista* of Brazil as saying, "Dr. Taylor, one of the best friends of our church, our beloved ex-pastor, the consecrated missionary of our country, is not dead—he sleeps with the Lord."

Mrs. Taylor died in Little Rock in 1957 at the age of eighty-eight. Six of the seven children born to James Jackson and Ada Taylor survive. James L., the eldest, owns Acme Books, Inc., in Oakland and has served as a lecturer at Stanford University. For his Portuguese-English dictionary, he was awarded the Cruzeiro do Sul, Brazil's highest award to foreigners. Other sons include Frank and George, both of whom live in California. A daughter, Marjorie, died two years ago; the son by his first marriage died more than thirty years ago. The three surviving daughters, Gwendolyn, Cordelia, and Josephine, are all widows. Gwendolyn, who lives in California, has done extensive research on the family history. Josephine Watts of Camden, Arkansas, has written a booklet on the life and work of her father entitled *Seed Sower in Brazil* (1966). Cordelia resides in North Carolina.

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¹The Major sources for this article were the unpublished "History of the Taylor Family," written in Little Rock, Arkansas, by Mrs. Ada L. Taylor and dated May 10, 1937; and from the files of personal letters and documented research furnished by his daughter, Mrs. Gwendolyn G. Taylor of Sunnyvale, California.



Courtesy SSB Archives

A.T. ROBERTSON'S CONTRIBUTION TO THE INTERPRETATION OF THE NEW TESTAMENT

EDGAR V. McKNIGHT

Archibald Thomas Robertson's past and present influence on segments of American Christianity is so great that some critical evaluation should be made of his contribution to New Testament study. He taught for forty-six years at Southern Baptist Theological Seminary, lectured widely throughout the United States, and wrote a multitude of articles and forty-seven books. W.O. Carver, a student of Robertson

who also devoted his life to teaching at Southern seminary, said that A.T. Robertson "achieved wider recognition as a scholar in his field than has ever been attained by any other Baptist. He came to be a recognized and honored member of the world of New Testament scholars."¹

Not only is a critical evaluation desirable but at this juncture in the development of New Testament studies—

over three decades after Robertson's death—an evaluation is possible.

Theological Background

A.T. Robertson worked during a very vital period of New Testament study. He joined the faculty of the seminary in 1888, and he taught through the first third of the twentieth century. The important linguistic developments of the late nineteenth and the early twentieth centuries—papyri studies, textual and grammatical studies, and translation—influenced Robertson. He must also be seen against the background of higher criticism coming from Germany and England and influencing American thought.

Important for Robertson's general preparation and for his later work in New Testament Greek were his studies at Wake Forest College (1879-1885). He said of his Greek studies at Wake Forest: "I could not have carried on my studies in N.T. Greek on the scale undertaken without this broad and secure foundation in the Old Greek Classics . . . Greek became a joy to me and I have never lost the taste for it and the zest for it."² Wake Forest President C.E. Taylor urged Robertson to become a tutor at Wake Forest or to go on to the University of Virginia for advanced study with the view of returning to Wake Forest to teach.³ Robertson, however, had attended Wake Forest College in order to prepare himself for the ministry. He had been licensed to preach by his church in Statesville, North Carolina, and was sent to Wake Forest as a "beneficiary" of the South Yadkin Association. Therefore, Robertson declined the offer of President Taylor and enrolled at Southern Baptist Theological Seminary.

A more direct theological influence upon Robertson, therefore, was the seminary which, in Robertson's day, was facing new theological ideas from Germany and England. In the 1870's, just a few years before Robertson came as a student, Southern Baptists faced new ideas in the views of C.H. Toy, a professor of Old Testament. Toy had manifested some advanced ideas in articles in *The Sunday School Times* during 1878. In particular, he had indicated that the servant at one point in the servant poems of Deutero-Isaiah was the nation Israel. This view differed from that of the Gospel of Matthew! From this, and from other expressions of Toy's views, opposition arose to Toy's concept of Scripture, and he was forced to resign his position at the seminary.

Toy's position was that the Old Testament was "the record of the whole circle of the experiences of Israel, the people whom God chose to be the depository of his truth, all whose life he so guided as to bring out of it lessons for men's instruction, which he then caused to be written down for preservation The divine truth is presented in a framework of relatively unessential things" He added that "it may be that in some cases my principles of exegesis lead me to a different interpretation of an Old Testament passage from that which I find given by some New Testament writer . . . ; but this again I look on as an incidental thing of which the true religious teaching is independent."⁴

In the next decade, moreover, at least three of the founders of the seminary and a new professor defended conservative views of the Bible. The most complete defense of the conservative view was the book by Basil

Manly, *The Bible Doctrine of Inspiration Explained and Vindicated*,⁵ which was published in 1888, the very year that Robertson joined the faculty. It was important for Manly to disagree with much that historical criticism was affirming, for he believed that if the Pentateuch was not by Moses then the history in it was not true and, therefore, Jesus and his apostles were not speaking truth in their allusions to these writings. The result, he said, is disastrous upon "the whole system of revealed truth, as commonly understood and received."⁶ He would remove Daniel from the canon if the traditional views of authorship were not true. Concerning the Fourth Gospel he made a sweeping statement that the "authorship of the Fourth Gospel by the Apostle John seems to us . . . to be vital to the system of Christianity, as a divinely inspired whole."⁷ He claimed that the statements of the Bible outside religion are true and that it avoids any error when it deals with the many types of human life and knowledge which abound in it.⁸

John A. Broadus, in a sermon before the Southern Baptist Convention in 1883, expressed his feeling that it was not wise to formulate a theory on the nature and method of inspiration, but he affirmed his conviction that "the Scriptures are fully inspired, and speak truth throughout."⁹ He was a little more hesitant than Manly when he asked, "Must we not suppose, must we not take for granted, unless the contrary appear, that they [the New Testament writers] have said just what God wished them to say, that whatever they have said is really true? . . . But whatever these inspired writers meant to say, or whatever we learn from subsequent revelation that God meant to

say through their words . . . that we hold to be true, thoroughly true, not only in substance but in statement—unless the contrary can be shown."¹⁰ In 1884, James P. Boyce published a revised edition of *A Brief Catechism of Bible Doctrine* in which he affirmed that the Bible was exactly as God wished it, "as much so as if he had written every word himself."¹¹ In 1888 John R. Sampey, a new addition to the faculty, delivered an inaugural address on "The Proper Attitude of Young Ministers Toward Issues of the Day," in which he aligned himself with the conservatives and warned that "the issues between advanced and conservative critics [is not] merely a dispute over the date and authorship of the various books of the Bible. It is a controversy in which the inspiration of the Scriptures . . . is involved." He noted in particular that the exegesis of some men set aside the authority of Jesus as an interpreter of the Old Testament.¹²

The most direct influence of Southern seminary on Robertson came through John A. Broadus. On one occasion, in March 1888, when Broadus was very ill and the seminary feared his death, Robertson wrote in his diary, "No man has left such a deep impression upon my life and cast of thought as he. I shall bear his mark upon me so long as I live."¹³

It is unnecessary to document here Broadus' qualities of greatness, and his tremendous continuing influence upon Robertson. The influence of another faculty member on Robertson is frequently overlooked, however. This is the influence of Basil Manly, Jr., who taught Old Testament and Biblical Introduction and who helped Robertson to formulate the critical framework in

which he was to study, teach, and write. As we have seen, Manly emphasized the study of the Bible itself, which he felt was verbally inspired in such a way that it contained no errors. So confident was he that he felt that the higher criticism so active in his time would prove that the Bible was true in every detail. When criticism did not agree with the traditional viewpoint, then criticism was necessarily wrong.

Contributions to New Testament Study

It is difficult to discuss in any systematic way Robertson's contributions to New Testament study.¹⁴ Certainly, his contributions as a professor are significant. Then, too, he was a popular lecturer before a variety of religious groups: colleges, churches, summer assemblies, and other groups. However, because his activities as a writer incorporated his production as a teacher and lecturer, we will limit our discussion to his literary contributions. Even here, Robertson engaged in such a variety of efforts that it is difficult to organize them in a systematic way. This article will somewhat arbitrarily divide his contributions into those he made in non-linguistic areas and to those he made in his linguistic studies.

Non-linguistic Contributions

Contributions can be seen in three distinct areas in Robertson's non-linguistic work. He made materials available to students in order that they might correctly interpret the New Testament; he mediated the results of critical studies to his nonscholarly readers through his treatment of critical problems; and he contributed his own interpretation of the New Testament in a variety of forms.

Resources for study and treatment of critical problems.—The *Syllabus for New Testament Study*,¹⁵ which he constantly revised, was designed to assist his students. He also provided *The Student's Chronological New Testament*¹⁶ and *A Harmony of the Gospels for Students for the Life of Christ*.¹⁷ Several problems concerning New Testament writings were dealt with in articles and books. The major problem for Robertson was the challenge of the historicity of the Gospels. He defended the historical nature of each of the canonical Gospels, and three books grew out of his articles on the subject: *Studies in Mark's Gospel*,¹⁸ *Luke, the Historian in the Light of Research*, and *The Christ of the Logia*.²⁰

Interpretation of the New Testament.—The majority of Robertson's books and articles in non-linguistic areas was designed to help Christians understand the New Testament better. Two books give a general survey of the New Testament: *Studies in the New Testament*²¹ and *New Testament History, Airplane View*,²² and six books and many articles are expositions of specific New Testament books or of specific sections of New Testament books.²³ A comprehensive work that Robertson did in the way of exposition was *Word Pictures in the New Testament*,²⁴ a series of six volumes published between 1930 and 1933. There is a breadth of interest in these volumes. Robertson wrote for his nonscholarly readers and said that he would give notes on the New Testament text which would be "Now lexical, now grammatical, now archaeological, now exegetical, now illustrative, anything that the mood of the moment may move me to write that may throw

light here and there on the New Testament words and idioms."²⁵

Robertson had little interest in New Testament theology, and there are therefore relatively few works by him which have the object of treating a subject or theme. Still he did write three books which attempt to treat particular subjects in the light of the New Testament and he wrote some articles on biblical subjects. Two of the books written on biblical themes were written early in his career and deal with the teachings of Jesus: *The Teaching of Jesus Concerning God the Father*²⁶ and *Keywords in the Teaching of Jesus*.²⁷ He accepted the sayings of Jesus in each Gospel as Jesus' actual words and used them as such in his presentation. *The Pharisees and Jesus*²⁸ was published in 1920 and grew out of lectures delivered at Princeton Theological Seminary in 1916. In this book he claimed that the New Testament writers understood the Pharisees and presented them fairly. Seven books were written on major New Testament characters²⁹ and about one hundred articles were written on minor characters. In these works he attempted to include all the New Testament allusions to and books attributed to each of the characters studied. When there were divergences, he found it necessary to fit all the fragments together into a coherent whole.

Linguistic Contributions

Robertson is best known for his linguistic contributions to New Testament interpretation. He labored within three fields of linguistic study: textual criticism, translation, and grammar.

Textual criticism and translation.—Robertson wrote a manual to be used in introducing textual criticism to the

seminary student.³⁰ He was greatly indebted to B.B. Warfield's book on textual criticism which he had used as a text in his classes before the completion of his own manual. While working on this introduction, he published a number of articles on textual criticism, and in 1926 he collected sixteen of these articles and printed them in book form as *Studies in the Text of the New Testament*.³¹ Insofar as translation is concerned, Robertson placed so much emphasis on the Greek New Testament that he left hardly any place for translation. When he was asked which translation of the New Testament he preferred, he held up the Greek Testament and said, "This one, I do not read any other."³² Still he recognized the need for translation, and he did agree to translate the entire New Testament. He had earlier translated the Gospel of Luke³³ and he was busy at work on a translation of the complete New Testament at his death.³⁴

Greek grammar.—The most lasting contribution of A. T. Robertson is in the field of Greek grammar. He had dug deeply into the classical Greek while at Wake Forest College, and his interest in Greek was continued at the seminary under the teaching of John A. Broadus. The historical method of teaching Greek which Robertson used in his grammar was based on comparative philology and had been used by Broadus before Robertson. Broadus in turn had been influenced by Gessner Harrison at the University of Virginia, who made free use of the scientific historical study of language. Harrison desired to turn away from the teaching of Latin and Greek usage as a teaching of mere fact and to turn to the "rational explanation" and "sys-

temization" of these facts.

Before any knowledge of the significance of the papyri was evident in Robertson's works, he was busy at work on a grammar of the Greek New Testament based on the method taught by Broadus. In 1898, he published a series of articles in the *Seminary Magazine* on "Some Points on Greek Syntax." Here he stated, "Historical grammar is the only sensible grammar." He discussed his method: "Several processes must be pursued, then, in studying one of the Indo-Germanic languages historically, the only way rightly to study grammar in these tongues. The common stock must be sought by finding what is common to all or to some of the groups. Then the history of the particular tongue must be sought in relation to the common parent, to the other groups, and to itself."³⁵

In 1900, he printed a syllabus of thirty-one lessons on New Testament Greek Syntax for his class in junior Greek at the seminary. Still he had not come under the influence of Deissmann's work. He saw New Testament Greek, therefore, as "genuine Greek of a special kind for well defined reasons." He presented it as "a variety of the current Greek of the first century A.D., with a strong Semitic influence due to the Septuagint, the Hebrew, and the Aramaic. There is a slight Latin tinge, a distinctively Christian character, and various dialectical marks."³⁶ It is evident that he was having difficulty in fitting the Greek of the New Testament into the framework of historical grammar because it was unique in several respects. This difficulty was cleared up for Robertson by the papyri discoveries and the work done by Deissman, Moulton, and others. By

1908, when his *Short Grammar* was published, he had concluded that the Greek of the New Testament was "merely the vernacular *Koine* of the first century A.D." He declared that Deissmann and Moulton, who made this discovery, "have inaugurated a new era in New Testament grammatical study."³⁷ So, within the framework of historical grammar taught by Broadus and with the results of the investigations of the papyri, Robertson organized the materials of his grammatical investigations into a massive research grammar.

Robertson's presuppositions concerning the New Testament and his concept of his vocation combined to give a unique emphasis to his work in Greek grammar. He considered the Bible as God's Word in the sense that it was inspired and inerrant in everything that it said. This extended to the particular shades of differences in the Greek of the New Testament; hence, a minute study of the Greek New Testament was necessary for a correct understanding of God's Word. Then, too, he thought of himself primarily as a preacher. In an interview with Frank H. Leavell of the Student Department of the Southern Baptist Convention, he was asked which of the three kinds of service—preaching, teaching, or writing—was the highest type of service. He replied, "Preaching! Yes, preaching is the greatest work in the world. The element in the other two that makes them most worth while is the preaching that they contain."³⁸ He went on and declared that he had never considered himself anything but a preacher. He pointed to the "Big Grammar" in particular, and stated that his major idea in it was to help men preach the Word.

This practical religious emphasis is evident in statements he made in later editions of his grammatical works. One of the particular objects of his gratitude after the "Big Grammar" had been published for several years was that preachers were finding it helpful. "It is gratifying to know that ministers are using it in their studies as one of the regular tools in the shop. . . . My own reward for the long years of devotion to this grammar is found in the satisfaction that scholarly ministers are using the book for their own enrichment."³⁹

Continuing Significance of Robertson's Work

The continuing significance of Robertson for New Testament study has been modified by developments in the past thirty years. Major advances in the study of the text of the New Testament and Greek grammar came at the turn of the century. In the area of the nature, authority, and interpretation of the Bible, however, the twentieth century has seen two continuing trends: a changing view of the Bible and the nature of its authority, and the development of a theological method of interpretation to supplement historical-linguistic interpretation.

Non-linguistic studies.—In practically all of his non-linguistic work, Robertson made little impression upon the scholars while his appeal to the laymen was so extraordinary that the publishers gladly published everything that Robertson sent them and asked him for more to publish. Conservative New Testament scholars did commend his books which supported their viewpoints, but not as many considered these books worthy of their own serious study. One volume, *Epochs in the*

Life of Paul (Scribner's, 1909), is an exception, although it has missed the notice of many scholars. Robertson felt that this was his best volume next to his "Big Grammar." W. O. Carver asserted that it is "for its purpose a truly remarkable work, for its size unsurpassed by anything ever written about Paul."⁴⁰

The limited use of Robertson's work by the scholars is not a surprising thing, for he did not propose to make a contribution to the scholar. He wrote for the ordinary Christian. This is indicated by the fact that many of his works developed out of articles and lectures which he prepared originally for average Christian people. Along with this is the fact that he wrote within a theological framework provided by predecessors, and even when he dealt with new discoveries, he used them to make the traditional views more understandable and acceptable. Although some of Robertson's books are being published today, the majority of his non-linguistic works have failed to have a lasting significance among even the laymen. One reason for this may be the great quantity of his work and the resultant lack of quality. They were dashed off at a remarkable speed and most frequently sent to the publishers in handwritten form. The failure to deal with the problem of the nature and authority of the Scripture in the light of significant historical and theological advances, while perhaps necessary for his immediate purposes, also limits the abiding value of Robertson's work.

Linguistic studies.—It is something of a different matter in Robertson's contribution to linguistic studies. Because Robertson accepted the conclusions of the leading scholars in

linguistic studies and used them in conjunction with his own knowledge of Greek to study the New Testament language, he made a very significant contribution to the world in linguistic studies. His most unique contribution, of course, was in Greek grammar. His *Short Grammar of the Greek New Testament* was published in 1908. It was translated into Italian, French, Dutch, and German. The German translation was published in 1911 and amounted to something of a revision. The "Big Grammar," *A Grammar of the Greek New Testament in the Light of Historical Research*, was published in 1914. A second edition appeared in 1915, a third in 1919, a fourth in 1923, and a fifth in 1931.

Writers began to use Robertson's grammatical works almost immediately, and few serious scholars ignored his "Big Grammar." Several factors have combined, however, to limit the continuing influence of Robertson in the field of Greek grammar. Some recent developments in grammatical study have modified Robertson's work. In a sense, the work done in the first of the twentieth century is definitive. But grammarians point out that enough changes have taken place to warrant further study and writing in the field of New Testament Greek grammar.⁴¹ One development which must be noticed is the withdrawal from an over-emphasis on the papyri and a reevaluation of the Semitic influence on New Testament Greek. Another development has to do with the exactness of the New Testament Greek. Robertson presupposed in his grammatical work that the New Testament writers knew how to use the Greek language and that this language was exact.

More important in explaining the

limitation of Robertson's influence are the more recent volumes on Greek grammar which incorporate the developments since the beginning of the century. For a great many years, Robertson's was the only comprehensive grammar taking into account the new discoveries. Only in 1963 was the third and final volume of Moulton's *Grammar* published. The fact that Robertson's was the first comprehensive grammar incorporating the new linguistic materials gave it a primary significance, but the speed and resultant lack of literary care necessary to publish it so early has worked with some other factors against its having lasting primary value.⁴²

Conclusion

A. T. Robertson's influence in New Testament study is unquestionable. His activities as a teacher for forty-six years in the Southern Baptist Theological Seminary and as a writer in almost every realm of New Testament study made him an influential New Testament scholar in and beyond Baptist circles. The nature of his influence is the significant thing, however. He can be characterized as one who received a theological tradition which had been formulated in a period of relative ease and who maintained this tradition throughout nearly fifty years of change and development in New Testament studies.

Robertson received his tradition directly from the faculty of Southern seminary and especially from his predecessor in the department of New Testament interpretation, John A. Broadus. His concept of the nature and authority of the Bible was passed down more directly by the conservative Basil Manly, Jr. The work of Rob-

ertson can be considered as basically the furtherance and amplification of the theological framework provided by these men in the light of further study and development.

In linguistic studies there was no limit to the work and progress which was acceptable. In fact, Robertson's theological tradition emphasized the study of the text of the New Testament through textual criticism, Greek grammar, and translation, for the text was considered inspired in a unique way. The view of the nature and authority of the Bible and the method of its interpretation, however, were matters which were settled by Robertson's tradition and changed only at grave risk. Since Robertson's tradition encouraged him to utilize all the resources in linguistic studies, his works in this area are of greater value than his works in non-linguistic areas. Robertson remains an acknowledged leader especially in the field of New Testament Greek grammar.

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¹W.O. Carver, "Unpublished Notes" (MS in Southern Baptist Theological Seminary library), p. 37.

²A.T. Robertson, "Recollections of My Early Life" (MS in Southern Baptist Theological Seminary library), p. 100.

³Everett Gill, *A.T. Robertson, A Biography* (New York: The Macmillan Company, 1943), p. 48.

⁴C.H. Toy, "Statement to the Board of Trustees of the Southern Baptist Theological Seminary," (*Minutes of the Board of Trustees of Southern Baptist Theological Seminary*), pp. 5-6.

⁵Basil Manly, *The Bible Doctrine of Inspiration Explained and Vindicated* (New York: A.C. Armstrong & Son, 1888).

⁶*Ibid.*, p. 232.

⁷*Ibid.*, pp. 233-34.

⁸*Ibid.*, pp. 237, 248.

⁹John A. Broadus, *Three Questions as to the Bible* (Philadelphia: American Baptist Publication Society, 1883), p. 26.

¹⁰*Ibid.*, pp. 25-26.

¹¹James P. Boyce, *A Brief Catechism of Bible Doctrine* (Revised edition; Louisville: A.C. Caperton and Company, 1884), p. 5.

¹²John R. Sampey, *The Proper Attitude of Young Ministers Toward Issues of the Day* (Louisville: C.T. Dearing, 1888), p. 9.

¹³A.T. Robertson, "A Brief Autobiography," (MS in the Southern Baptist Theological Seminary library), p. 18.

¹⁴For a detailed chronological treatment of Robertson's career see Edgar V. McKnight, "A.T. Robertson's Career as a Scholar," *The Quarterly Review*, XXIV (January-March, 1964), pp. 5-19.

¹⁵*Syllabus for New Testament Study* (Louisville: Charles T. Dearing, 1902); New and revised edition, (Louisville: The Baptist Argus Company, 1906; Fourth revised and enlarged edition, (Louisville: Baptist World Publishing Company, 1915); Fifth edition revised and enlarged, (London: Hodder and Stoughton, 1923).

¹⁶*The Students Chronological New Testament with Introductory Historical Notes and Outlines* (New York: Fleming H. Revell Company, 1904).

¹⁷*A Harmony of the Gospels for Students of the Life of Christ, Based on the Broadus Harmony in the Revised Version* (New York: George H. Doran Company, 1922).

¹⁸*Studies in Mark's Gospel* (New York: The Macmillan Company, 1919). Revised and edited by Heber F. Peacock; Nashville: Broadman Press, 1958.

¹⁹*Luke, the Historian in the Light of Research* (New York: Charles Scribner's Sons), 1920.

²⁰*The Christ of the Logia* (Nashville: Sunday School Board of the Southern Baptist Convention, 1924).

²¹*Studies in the New Testament* (Nash-

ville: Sunday School Board of the Southern Baptist Convention, 1915). New edition; (Nashville: Broadman Press, 1949).

²²*New Testament History, Airplane View. An International Graded Lesson System Keystone Series*, Owen C. Brown, editor (Philadelphia: The Judson Press, 1923).

²³*Commentary on the Gospel According to Matthew, in The Bible for Home and School*, Shailer Mathews, editor (New York: The Macmillan Company, 1911); *Practical and Social Aspects of Christianity: The Wisdom of James* (New York: George H. Doran Company, 1915); *The Divinity of Christ in the Gospel of John* (New York: Fleming H. Revell Company, 1916); *Paul's Joy in Christ: Studies in Philippians* (New York: Fleming H. Revell Company, 1917); *Paul and the Intellectuals: The Epistle to the Colossians* (Nashville: Sunday School Board of the Southern Baptist Convention, 1928); *The Glory of the Ministry: Paul's Exultation in Preaching* (New York: Fleming H. Revell Company, 1911).

²⁴*Word Pictures in the New Testament*, Six volumes, (Nashville: Sunday School Board of the Southern Baptist Convention, 1930-33).

²⁵*Ibid.*, Vol. I, ix.

²⁶In *The Teaching of Jesus*, John H. Kerr, editor (New York: American Tract Society, 1904).

²⁷*Key Words in the Teaching of Jesus* (Philadelphia: American Baptist Publication Society, 1906).

²⁸*The Pharisees and Jesus: The Stone Lectures for 1915-16* (New York: Charles Scribner's Sons, 1920).

²⁹*Epochs in the Life of Jesus: A Study of Development in the Messiah's Work* (New York: Charles Scribner's Sons, 1907); *John the Loyal: Studies in the Ministry of the Baptist* (New York: Charles Scribner's Sons, 1911); *Making Good in the Ministry: A Sketch of John Mark* (New York: Fleming H. Revell Company, 1918); *The Mother of Jesus: Her Problems and Her Glory* (New York: George H. Doran Company, 1925); *Epochs in the Life of Paul: A Study of Development in Paul's Career* (Charles Scribner's Sons, 1909); *Epochs in the Life of Simon Peter* (New York: Charles Scribner's Sons, 1933); *Epochs in the Life of the Apostle John* (New York: Fleming H. Re-

vell, 1935).

³⁰*An Introduction to the Textual Criticism of the New Testament* (Nashville: Sunday School Board of the Southern Baptist Convention, 1925).

³¹*Studies in the Text of the New Testament* (Nashville: Sunday School Board of the Southern Baptist Convention, 1926).

³²Frank H. Leavell, "Archibald Thomas Robertson, An Interview for Students," *The Baptist Student*, X (May 1932), p. 32.

³³*A Translation of Luke's Gospel with Grammatical Notes* (Nashville: Sunday School Board of the Southern Baptist Convention, 1923).

³⁴The portion which Robertson had completed at the time of his death is printed in the *Review and Expositor*, XXXII (January 1935), pp. 21-37; (April 1935), pp. 121-37.

³⁵Robertson, "Some Points on Greek Syntax—Remarks of the Greek Cases," *The Seminary Magazine*, XII (December 1898), pp. 107-108.

³⁶Robertson, *New Testament Greek Syllabus for Junior Greek Class* (Louisville: Charles T. Dearing, 1900), p. 3.

³⁷Robertson, *New Short Grammar of the Greek New Testament* (New York: Hodder and Stoughton, 1908), p. vii.

³⁸Leavell, *op. cit.*, p. 3.

³⁹Robertson, *Grammar of the Greek New Testament in Light of Historical Research*, fifth ed., pp. xvii-xviii.

⁴⁰W.O. Carver, "Unpublished Notes," p. 38.

⁴¹F. Wilbur Gingrich, "New Testament Lexicography and the Future," *The Journal of Religion*, XXV (July 1945), p. 179; Merrill M. Parvis, "New Testament Criticism in the World-Wars," in *The Study of the Bible Today and Tomorrow*, Harold R. Wiloughby, ed. (Chicago: The University of Chicago Press, 1947), p. 54.

⁴²For two statements of Robertson's high position among American grammarians of New Testament Greek, see Floyd V. Filson, "The Study of the New Testament," in *Protestant Thought in the Twentieth Century*, Arnold S. Nash, ed. (New York: The Macmillan Company, 1951), p. 52; and Bruce M. Metzger, "Grammars of the Greek New Testament," *Interpretation*, 1 (October 1947), pp. 475-77.

BAPTISM IN THE CONTINENTAL FREE CHURCH

JAMES E. TAULMAN

The General Scene

Many streams of conflict—historical, economic, theological, ecclesiastical, and political—merged to make the fifteenth and sixteenth centuries a time of frothing change. These are the centuries of Renaissance and Reformation—a renewing and rediscovery of the arts; a reorganization and reforming of the church. It was a time of “unrest and expectancy,”¹ and out of this unrest came the free church tradition. It did not develop in a vacuum, but developed in contingency with the other revolutionary movements that this period spawned.

Within the movement begun by Martin Luther, there were dissidents who wanted a more radical reform than Luther desired. Andreas Carlstadt was among the first of those predecessors of the free church.² In 1521 the Zwickau prophets came to Wittenberg. Although they were not Anabaptists in the true sense of the word, they contended that it was unscriptural to baptize infants³ and that the faith of the church could not be substituted for the faith of the *baptizein*.⁴ It was this

type of belief that within a few years would produce a group as distinct in its purpose as Lutheranism, Calvinism, or Anglicanism.

There were other predecessors to the rise of Anabaptism. In Strassburg, Martin Bucer and Wolfgang Capito early criticized the attitude of the Catholic Church toward infant baptism,⁵ but their desire for a state church caused them to retain infant baptism.

The Anabaptist movement really had its beginning in Switzerland. As early as 1522, there appeared opposition to infant baptism.⁶ Several months before the Roman Catholic worship was initially dispensed with, the question of infant baptism rose in Zurich, and on January 17, 1525, a public discussion was held concerning the matter. Ulrich Zwingli, who at one time had scrupled the validity of infant baptism, defended it on this occasion. Opposing him were Conrad Grebel, Felix Mantz, and Wilhelm Reublin.⁷

However, some six months earlier private discussions had occurred between Zwingli and the opposers of infant baptism.⁸ From these early discussions it had appeared that Zwingli

would reject the state church idea and come out in opposition to infant baptism.⁹ But this was not to be so. For on January 18, 1525, the council declared that Zwingli, having disposed of any ideas he may once have entertained toward rejection of infant baptism, was the winner of the dispute. One week later anabaptism was born, and with it concurrently came the persecution.¹⁰

Basic Issues

These Anabaptist congregations were not primarily theologians. They were more concerned with the practical application of their Christianity.¹¹ Their theological schemes were hammered-out rather than thought-out in quietude.

Although the distinctive that attracted so much attention both at the time of beginnings and at the present time was baptism, it would appear that this was one of their least important doctrinal practices.¹² The real battle, according to F. H. Littell, "was not the act of baptism, but rather a bitter and irreducible battle between two mutually exclusive concepts of the church."¹³

These two mutually exclusive concepts were state churchism and apostolic Christianity. In order for the state church to be maintained, infant baptism was an imperative. But "the Anabaptist understanding of baptism as the free and uncompelled decision of the individual to follow Christ"¹⁴ would not admit to a citizenry baptized in infancy.

Although this conclusion would appear to be an exact analysis of the situation, the cause and effect have become so confused that the movement has been denominated "Anabaptist" and not "Ana-ecclesiastic." For this reason, an understanding of the concept of baptism is necessary to an understanding of the radical Reformation.

The very fact that adult baptism was a tangible act that violated the established practice of the time, it

served as the focal point of attention, drawing interest away from the other aspects of the movement. Because of this disproportionate emphasis adult baptism received, it was the doctrine most often cited as the crime for which Anabaptists were condemned to execution.¹⁵

The Foundations of Baptism

There were certain bases upon which the doctrine of baptism was built. The first of these grew out of the Anabaptist conception of the state.

Rejection of the state church.—The rejection of the state church was a rejection of the use of force in religion.¹⁶ The emphasis was placed on what J. S. Whale has called the "personal principle."¹⁷ Thus, the state church which denied this personal principle by practicing infant baptism had to be rejected. The "real interest was not in baptism, but in the church. . . . The baptism of believers was simply the most striking external manifestation of this new kind of church."¹⁸

The desire for apostolic Christianity.—The positive side of the above stated proposition is the desire for apostolic Christianity. The attempt to get back to the original intensity for the apostolic faith led the Anabaptists to reject the state church and hence infant baptism. A constant reason cited for this rejection by the Anabaptists is that there is no record of the "apostles practicing it in the early church." Jorge Schnabel, importuned by Martin Bucer to affirm that infant baptism was taught in the Bible, replied: "I prefer to stand by what I am sure about, namely that the Apostles baptized those who repented. I prefer to let go points on which I am uncertain."¹⁹

The freedom of conscience.—The term, religious liberty, was, in all likelihood unknown to the radical reformers. However, the principle was clearly established. "The Anabaptist understanding of baptism as the free and uncompelled decision of the individual

to follow Christ is closely related to this problem [of freedom of conscience]."²⁰

Emphasis on the New Testament.—Almost without exception the radical reformers appealed to Scripture as their first and final source of authority. These were early forerunners of the axiom: "Where the Scriptures speak, we speak; where they are silent, we are silent."²¹

Importance and Place of Baptism in the Doctrinal Scheme

The importance of baptism to the Anabaptists is seen somewhat in their name, although we are reminded that it "describes these sects by one of the least important of their distinctive doctrines and practices."²²

Although this would appear to be a view that is popular to hold, upon examination of the evidence this would not seem to be the case. The emphasis given to baptism by these groups has changed at various times in the movement, but it has always held a high position in any discussion of doctrine in which the Anabaptists engaged. G. J. Neumann,²³ after examining the Hessian Court documents, makes the following observations. Even before 1533 the discussion of baptism usually occupied first place among the questions for discussion. By the middle of the century it had dropped to third place, and in the last part of the century the question of baptism came fourth, or even later. A more realistic position would seem to be that early in the history of their split with the organized churches, baptism was a main point of discussion, but as the group began to confront other problems, questions of organization became a journalistic and disputational concern.

Further notice of the importance of baptism is seen by the position it holds in the Schleithem Confession. In this confession it stands first. However, this was not always the case, for

in the Seven Articles of Jakob Kautz (1527) baptism is the third point. Peter Ridemann listed it fourth in his *Rechenschaft* of 1540. And in the Frankenthal Debate (1571) it was relegated to eleventh place. Neumann concludes that "in general, baptism keeps its importance, being second only to congregational matters."²⁴

The Opposition to Infant Baptism

In their affirmation of believer's baptism, the Anabaptists necessarily stirred up the opposition of the pedobaptists. From the pedobaptists' viewpoint, opposition and defeat of the Anabaptists' arguments was necessary in order to maintain the state church.

Summary of the attitude and arguments of the Pedobaptists.—Particularly in Zurich was the opposition extreme. And, ironically, it was in the face of a complete reversal of position on the part of Zwingli that he defended infant baptism. For in 1523, on "Philip and James' Day," Balthasar Hübmaier had conferred with Zwingli upon the subject of infant baptism, and Zwingli had concurred with him in saying that "children should not be baptized before they were instructed in the faith."²⁵

In January 1525, when the public discussion was held at Zurich on the question of baptism, Zwingli defended infant baptism, and Conrad Grebel, Felix Mantz, and Wilhelm Reublin defended believer's baptism. The next day the court declared that all who failed to have their infants baptized within eight days after birth would first be fined one silver mark, and for repeated disobedience they would be exiled.²⁶ The council, three days later, decreed that Grebel and Mantz must accept the decision of the council and that they were not to continue holding meetings. A week later, the order was issued that forbade baptism being administered in homes; instead it had to be performed in the church by the priest.²⁷

The arguments of those opposing infant baptism are the refutation of the pedobaptists' arguments of circumcision, Jesus' blessing the children, and the household baptisms in Acts. Most of the arguments are well used, but Zwingli, in one of his books against the Swiss Brethern, entitles a chapter, "The Abandonment of Infant Baptism is Contrary to Christian Love."²⁸

The retraction of Pedobaptists.—Zwingli was not the only pedobaptist who had changed his views from a rejection to an acceptance of infant baptism. The attitude of Zwingli, who on June 15, 1523, had stated, "It is useless to wash a thousand times in the baptismal water him who does not believe,"²⁹ later changed so much that it was not uncommon for him to persecute those who practiced what he had formerly believed. The idealizers of a state church faced a dilemma, and were quite often forced into retraction of believer's baptism views. Along with Zwingli, Martin Bucer and Wolfgang Capito are examples of those who hastened to retract their views.

Arguments opposing infant baptism.—There is argument and counterargument on both sides. Each quite often used the same verses of Scripture to prove his point. Many figures stood out in the arguments against infant baptism, but none more than Balthasar Hübmaier,³⁰ Menno Simons, and Conrad Grebel. Grebel, who attributed his own views opposing infant baptism to Zwingli's influence from the time when Zwingli had held to antipedobaptist views, was the earliest vocal opponent of pedobaptism. Grebel gave active opposition as early as the latter part of 1524; Hübmaier did not reject infant baptism until after January 1525, and even then he stated that he would baptize infants provided the parents were so "weak in the faith" as to request it. Many arguments were propounded by these and others to refute the claims favoring infant baptism.

The nature of baptism.—Baptism was a sign of a change in the inner man, according to these men. It was a sign of the new birth, a washing away of sins; a pledge to walk according to Christ. Therefore, since this experience was provided only by the Word of God, only those who had come to reason and had believed through the Word could be baptized. Children cannot have faith, they cannot believe, there is nothing from which they are to repent: "Just as one cannot damn the children for unbelief, so one cannot pronounce them saved because of faith."³¹ It was imperative that "every Christian believe for himself and is baptized for himself."³² This baptism was, in no way, intended for infants.

The scriptural command.—The argument used most often was that infant baptism was opposed to Scripture. It was not just unscriptural; it was anti-scriptural.³³ Peter Ridemann states the general feeling of the Anabaptists when he remarks that "in the whole of Holy Scripture not a word can be found in which the baptism of children is even considered, much less commanded."³⁴ Hübmaier, in response to the charge that believer's baptism is newly invented likewise basing his views upon the Scriptures, remarked to Ecolampadius in "A Conversation Among the Preachers of Valse and Balthasar Hübmaier von Friedberg Concerning Paedobaptism": "I pray you in God's name, Ecolampadius, drop these stale arguments and deal with the plain Scripture. . . . If it is said in Scripture that Baptism is for those who have instruction and faith, not for infants, then it is true."³⁵

Other reasons given are the following: it is against the example of Christ who, though circumcised at eight days, was not baptized until he was thirty years old; it is against reason in that the candidates are incapable of reason and understanding; it is a symbol, not a sacrament; it creates a false sense of

reverence and a dependence on externals; it is of the devil; it is a seal—when one has written a letter he seals it, but not without knowing what the letter contains: whoever baptizes a child acts like a man who seals an empty letter; and it is a human invention of the priests so that they might enrich themselves.

The Ordinance of Believer's Baptism

Although much that the Anabaptist writers wrote was in controversy with the pedobaptists, they did demonstrate a positive side to the baptismal question. There was much opposition to infant baptism; but those who proceeded logically not only to reject infant baptism but actually to practice believer's baptism were few. Outstanding in this group were the Swiss Brethren.³⁶ With their more radical insistence upon a necessary corollary to the rejection of infant baptism, they placed "contritional believer's baptism into that experimental void in an adult life left by the neglect or programmatic rejection of sacramental penance . . ."³⁷ Thus, believer's baptism became one of their main characteristics.

Conrad Grebel and his friends addressed a letter to Thomas Munzer declaring that "infant baptism is a senseless, blasphemous abomination, contrary to all Scripture . . .", for it is against "the eternal word, wisdom, and commandment of God, according to which only believers are to be baptized . . ."³⁸ It was imperative that a church be organized that would operate on this principle, *viz.*, only those should be baptized and received as members who had personally accepted Christ and expressed their desire and willingness to follow his path.

The Requirements for Baptism

The basic requirement was that the *baptizein* have reached a mature age. This was assumed. But beyond this there were certain demands that were

made upon the candidate for baptism.

Foremost among those who set up a basic pattern for the ordering of salvation, baptism, and the Christian life was Hübmaier. His prescribed order was (1) preaching, (2) faith, and (3) outward baptism.³⁹ This procedure was echoed by Hans Hut, de Ries, Ridemann, and Menno Simons. This triangular formulation had to be adhered to rigidly.

But the *baptizein* had to go far beyond a simple passive belief. He had to be willing to assume the discipline of the community. He had to place himself under "the obligation and the promise never to deviate"⁴⁰ from the code, to "live accordingly to the Word."⁴¹ This was to be an obligation on both the horizontal and the vertical levels. In order to assure this, the candidates were often asked "whether they would concentrate themselves with all their temporal possessions to the service of God and his people."⁴²

The dedication quite often called for complete surrender, not only of physical possessions but also of life itself. Aware of this, the Anabaptists would not administer the rite easily, but would administer believer's baptism only upon a confession of a willingness to die if necessary.⁴³ On one occasion Grebel wrote to Felix Mantz that a "believing Christian . . . must be baptized in anxiety and trouble, tribulation, persecution, suffering and death."⁴⁴ Baptism became the initial step that could lead to martyrdom: "He who accepts baptism must expect to walk hand in hand with sorrow and death."⁴⁵

The Doctrine of Rebaptism

So common has the term Anabaptist become, that we often lose sight of the fact that it was not only a term of derision applied by the pedobaptists to the observers of believer's baptism, but it also was never accepted by the early antipedobaptists.

In the beginnings of the radical Reformation, rebaptism was almost equivalent to ordination or commission as a preacher or minister. This was based upon the baptism of Christ, who immediately after his baptism, began his public ministry. Therefore, as the believer was a follower of Christ, he too must begin telling the good news.

Founded upon this basic respect for the ordinance and for the symbolic nearness of believer's baptism to the baptism of Christ, Hübmaier, especially, developed the idea that they were not Anabaptists; that is, that they were not "re-baptizers." According to Hübmaier, they had never been baptized, for their infant washing was not a true baptism—hence it would be impossible for them to be called re-baptizers. He is dogmatic in his insistence that they "can never truthfully be called Anabaptists."⁴⁶

The Purpose and Meaning of Baptism

In denying infant baptism, the radical reformers were also denying that baptism had a supernatural power that "christened" one, or made of him a regenerate person. As Menno Simons stated: "We are not regenerated because we have been baptized . . . but we are baptized because we have been regenerated by faith and the Word of God. Regeneration is not the result of baptism, but baptism is the result of regeneration."⁴⁷

In 1580 when the Waterland Confession was written, the significance of baptism had already commanded such concern that a separate section was included to clarify "What Baptism Signifies Internally."⁴⁸ The section affirmed the following positions.

Internal baptism.—The outward baptism was merely a sign for the inward change that occurred in the individual. Through this change he was to receive the renewing of the Holy Spirit. In the baptismal theologies of Ridemann and Marpeck the water baptism became the necessary condition

prerequisite to the baptism of the Holy Spirit. Ridemann states: "As John was a messenger and forerunner of Christ, so is the baptism of water a forerunner of the baptism of the Spirit."⁴⁹

Further, the Waterland Confession stated that baptism was a washing away of all the spots and sins, a directing or pointing to Christ, and a reminder that we are not to cling to external things.

Covenant.—The theology of Hans Hut developed a distinctive concept of baptism as the covenant and related this to the church. After preaching had occurred and the individual had responded in faith, he was baptized and entered the covenant community. Other men who held a similar concept were Ambrose Spittelmayer, Leonard Schiemer, John Schlaffer, and Melchior Hofmann.⁵⁰

Door to the church.—So strong was the insistence of believer's baptism on the part of some of the radical Reformers that they often found themselves too far afield, claiming for their baptism the exact same thing that the Reformers and Roman Catholics claimed for theirs, namely, salvation. Hübmaier stated that "without [baptism] there is no salvation."⁵¹ The belief of Hübmaier is different from that of the state churches in that the actual act does not bring salvation, but salvation is not complete without water baptism. In addition to Hübmaier, Michael Sattler, Hans Denck, and Peter Ridemann all made of baptism the door to the church, although they did not go as far as Hübmaier.

Other views as to the purpose and meaning of baptism include a prerequisite to the Lord's Supper, a non-sacramental seal, a test of faith, a release from the fear of guilt, and a death, burial, and resurrection in a spiritual sense.

Eccentric Views

There were some eccentric views of

the ordinance among some of the radical Reformers. Two of these shall be mentioned.

John Campanus.—Campunus viewed baptism from an eclectic perspective. He combined elements from Luther, Hofmann, Servetus, and Paracelsus. From Luther he gained the concept of baptism as endurance or duration; from Hofmann he took the betrothal concept and from Paracelsus and Servetus he borrowed the idea of baptism as working an actual physical change or alteration. Williams sums up Campanus' view: "in baptism one is baptized into the name of Christ, which means that we become like Christ, a son of God. He is the paradigmatic Son by nature, and the *baptizein* becomes by grace, participant in his filial, i.e., divine, nature."⁵²

Melchior Hofmann.—The key word in describing Hofmann's baptismal theology is "nuptial." Baptism became the betrothal of the soul to the heavenly Bridegroom, and the whole of the Christian life and experiences found expression in the language of the marriage altar. Hofmann based his belief

upon Paul's language in 2 Corinthians 11:2. During the forty days which Christ spent in the wilderness, he was setting an example for every other Christian to follow immediately after his baptism. The Bridegroom and the bride enter into the wilderness following the betrothal in baptism, in much the same way as the lovers in the Song of Songs. The Lord's Supper becomes the marriage feast, and fidelity and spiritual purity are enjoined upon the bride by means of the ban. Infidelity after the betrothal-baptism is unforgivable.⁵³

The role that baptism has played in the free church tradition is difficult to assess. But it can safely be concluded that it has played a role of major importance since the inception of believer's baptism on January 21, 1525. The degree of importance that it has exercised has varied from group to group and from time to time. This change in emphasis may be seen in the Swiss Brethren, who made believer's baptism the precipitating event which brought anabaptism into existence.

Mr. Taulman is pastor of the Fort Mitchell Baptist Church, Fort Mitchell, Ky. This article is taken from a seminar paper written by him while he was a student at Southern Baptist Theological Seminary in 1964.

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²See George H. Williams, *The Radical Reformation* (London: Weidenfeld and Nicolson, 1962), pp. 39-44 for a discussion of his role at Wittenberg.

³M. A. Payne, "The Anabaptists," *The New Cambridge Modern History*, ed. G. R. Elton (Cambridge: University Press, 1958), II, p. 120.

⁴John Horsch, *Mennonites in Europe* (2nd rev. ed.; Scottdale: Mennonite Publishing House, 1950), p. 321.

⁵Gunnar Westin, *The Free Church Through the Ages* (Nashville: Broadman Press, 1958), p. 111.

⁶Horsch, *op. cit.*, p. 322.

⁷John Horsch, "The Origin and Faith of the Swiss Brethren," *Goshen College Record Review Supplement*, XXVII, No. 4 (1926), p. 5.

⁸Conrad Grebel, "Petition of Protest and Defense to the Zurich Council in 1524," translation with notes and introduction by E. H. Correll and H. S. Bender; *Ibid.*, p. 30.

⁹John C. Wenger, *Separated Unto God* (Scottdale: Mennonite Publishing House, 1952), p. 201.

¹⁰Horsch, *op. cit.*, p. 6.

¹¹William Stevenson, *The Story of the Reformation* (Richmond: John Knox Press, 1959), p. 62.

¹²"Anabaptism," *Encyclopedia Britannica*, I (1962), p. 857.

¹³Franklin H. Littell, *The Anabaptist*

View of the Church (American Society of Church History, 1952), p. 29.

¹⁴Hans J. Hillerbrand, "The Anabaptist View of the State," *Mennonite Quarterly Review*, XXXVII, No. 2 (1958), pp. 89-90.

¹⁵Rosella Reimer Duerksen, "Doctrinal Implications in Sixteenth Century Anabaptist Hymnology," *Mennonite Quarterly Review*, XXXV, No. 1 (1961), p. 44.

¹⁶John Horsch, *The Hutterian Brethren, 1528-1931* (Goshen: Mennonite Historical Society, 1931), p. 88.

¹⁷See J. S. Whale, *The Protestant Tradition* (Cambridge: University Press, 1955), p. 187f.

¹⁸Fritz Blanke, "Anabaptism and the Reformation," *The Recovery of the Anabaptist View of the Church* (American Society of Church History, 1952), p. 29.

¹⁹Christian Hege, "The Early Anabaptists in Hesse," *Mennonite Quarterly Review*, V, No. 3 (1917), p. 168.

²⁰Hillerbrand, "The Anabaptist View of the State," pp. 89-90.

²¹Robert A. Macaskay, "The Contemporary Relevance of Balthasar Hübmaier's Concept of the Church," *Foundations*, VI, No. 2 (1963), p. 116.

²²"Anabaptists," *Encyclopedia Britannica*, p. 857.

²³Gerhard J. Neumann, "The Anabaptist Position on Baptism and the Lord's Supper," *Mennonite Quarterly Review*, XXXV, No. 2 (1961), p. 142.

²⁴*Ibid.*, p. 142.

²⁵B. J. Kidd, *Documents Illustrative of the Continental Reformation* (Oxford: Clarendon Press, 1911), p. 451.

²⁶Henry C. Smith, *The Story of the Mennonites* (4th rev. ed.; Newton, Kans.: Faith and Life Press, 1957), p. 11.

²⁷John Horsch, "The Rise and Early History of the Swiss Brethren Church. The Beginnings in Zurich," *Mennonite Quarterly Review*, VI, No. 4 (1932), p. 245.

²⁸John Horsch, "The Faith of the Swiss Brethren," *Mennonite Quarterly Review*, V, No. 1 (1931), pp. 10-11.

²⁹Quoted in John C. Wenger, *Separated Unto God* (Scottsdale: Mennonite Publishing House, 1952), p. 201.

³⁰A. H. Newman, "The Significance of the Anabaptist Movement in the History of the Christian Church," *Goshen College Record Review Supplement*, XXVII, No. 4 (1926), p. 19.

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terly Review, XXI, No. 4 (1947), p. 282.

³²William Lumpkin, *Baptist Confessions of Faith* (Philadelphia: Judson Press, 1959), p. 21, quoting Hübmaier's "Eighteen Dissertations."

³³F. M. Powell, "From Luther and the Anabaptists to Roger Williams," *Review and Expositor*, XXIII, No. 1 (1926), p. 68.

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³⁵Hübmaier, "Writings of Balthasar Hübmaier," trans. by G. D. Davidson, unpublished typescript (2 vols., 1939), II, p. 369.

³⁶Williams, *op. cit.*, p. 300.

³⁷Estep, *Anabaptist Story*, p. 13.

³⁸Walter Rauschenbush, "The Zurich Anabaptists and Thomas Münzer," *American Journal of Theology*, IX, No. 1 (1905), pp. 95-96.

³⁹Hübmaier, "Writings . . .", I, p. 95.

⁴⁰Robert Friedmann, *Hutterite Studies* (Goshen: Mennonite Historical Society, 1961), p. 80.

⁴¹M. Skelly, *Studies in Church Discipline* (Faith and Life Press: n.p., 1958), p. 61.

⁴²Guy F. Hershbarger, ed., *The Recovery of the Anabaptist Vision* (Scottsdale, Pa.: Herald Press, 1958), p. 50.

⁴³Horsch, "The Faith of the Swiss Brethren," p. 252.

⁴⁴Quoted in John Horsch, "An Historical Survey of the Position of the Mennonite Church on Non-Resistance," *Mennonite Quarterly Review*, I, No. 3 (1927), p. 9.

⁴⁵Hershbarger, *The Anabaptist Vision*, p. 146.

⁴⁶Estep, *op. cit.*, p. 202.

⁴⁷John Horsch, *Menno Simons: His Life, Labors and Teachings* (Scottsdale: Mennonite Publishing House, 1916), p. 260.

⁴⁸Lumpkin, *op. cit.*, pp. 60-61, Article 32.

⁴⁹Walter Klaassen, "Some Anabaptist Views on the Doctrine of the Holy Spirit," *Mennonite Quarterly Review*, XXXV, No. 2 (1961), pp. 130-139.

⁵⁰Williams, *op. cit.*, p. 396 states that Hofmann stressed believer's baptism as the "bond" which joined the believer to the covenanted community.

⁵¹Hübmaier, "Writings . . .", II, p. 148.

⁵²Williams, *ibid.*, p. 310.

⁵³G. H. Williams and A. M. Mergal, eds., *Spiritual and Anabaptist Writers*, Vol. XXV of *The Library of Christian Classics* (Philadelphia: Westminster Press, 1957), pp. 183-88.

KNOW YOUR DENOMINATION

LYNN E. MAY, JR.

How much do you know about your denomination? Its origin, its history, its structure, its purpose, and programs? Every Southern Baptist should be aware and appreciative of his magnificent heritage. One of the best ways to learn more about your denomination is to utilize two recently published volumes: *The Encyclopedia of Southern Baptists*, Volume III (Broadman Press, 1971), and *Southern Baptists and Their History* (Historical Commission, SBC, 1971). The Historical Commission played a leading role in the production of both volumes which were released during the Commission's 20th anniversary year.

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Dr. May is executive secretary of the Historical Commission of the Southern Baptist Convention, Nashville, Tennessee.

Sermon Suggestions

WALTER L. MOORE

Cedartown, Georgia



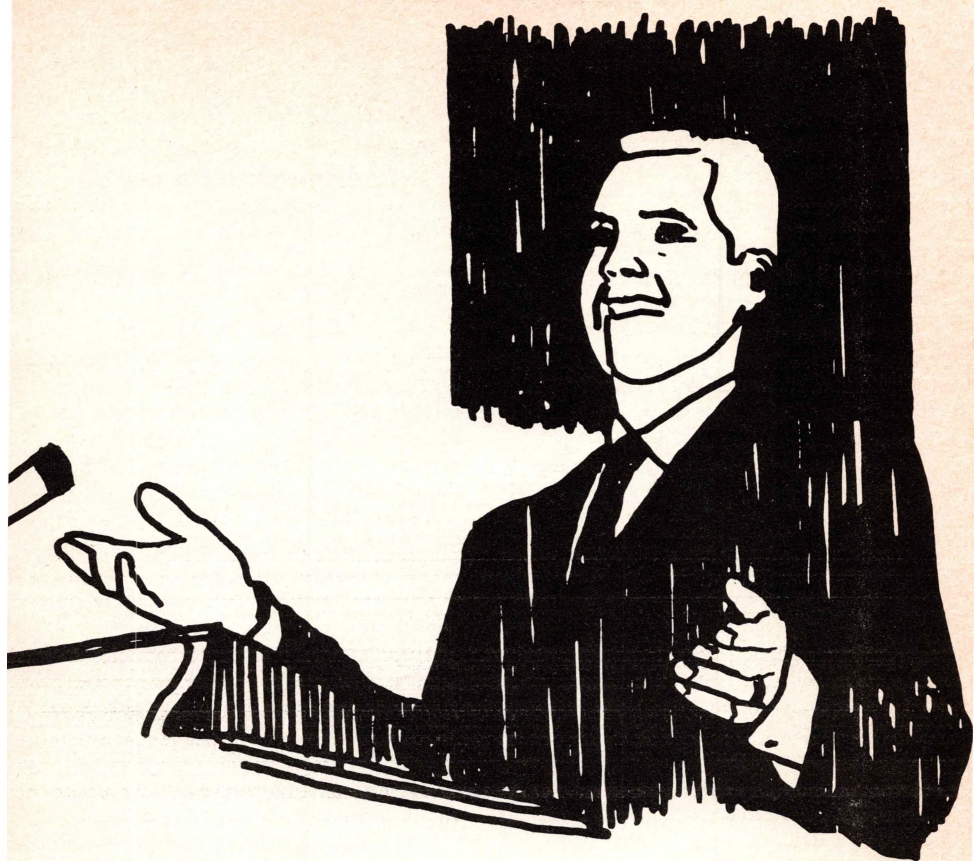
The Secret of a Happy Marriage

1 Corinthians 13

A certain best selling book on sex does not contain the word *love*. Yet it is impossible to understand the meaning of sex without knowing the meaning of love. First Corinthians 13 is a classic poem on love, and is especially valuable for married couples and young people looking forward to marriage.

I. Substitutes for love are offered.

1. Language: "Though I speak with the tongues of men and of angels" (v.1).
 - (1) Beautiful language has often expressed genuine love.
 - (2) Pretended love may be no less eloquent. Words alone are not love.
2. Knowledge: "... And understand all mysteries" (v.2).
 - (1) Far from being blind, true love has deep understanding.
 - (2) Wise counseling on family



relationships can be helpful.

- (3) Knowledge of psychology and techniques—no substitute for love.
3. Ambition: "... All faith, so that I could remove mountains ..." (v.2).
 - (1) Love inspires high ambition and confidence in the beloved.
 - (2) But ambition for success is a poor substitute for love.
4. Generosity: "And though I bestow all my goods. . ." (v.3).
 - (1) Love makes us generous.

- (2) But generosity with money is no substitute for true devotion.

5. Passion: "... Though I give my body to be burned. . ." (v.3).

- (1) The giving of the body for the beloved is an important part of love.
- (2) But physical bodies alone are not enough to sustain a marriage.

II. Love has distinctive qualities.

1. Patience. "Love is patient. . ." (v.4, RSV). Thomas Dekker said: "Patience! why it is the

soul of peace; of all the virtues, it is the nearest kin to heaven; it makes men look like gods."

2. Kindness. There are no hands so gentle as those of love. Paul said that love . . . "is kind" (v.4).
3. Magnanimity. True love prefers that the beloved be honored, rather than self. Paul: "... Envieth not" (v.4).
4. Modesty. Some people boast of themselves and disparage their mates. Paul: "... Vaunteth not itself" (v.4).
5. Decency. Vulgar display is much in vogue. But love "doth not behave itself unseemly" (v.5).
6. Unselfishness. Only love can make sacrifices into joys. "... Seeketh not her own" (v.5).
7. Temper control. Many marital failures result from uncontrolled tempers. "... Is not easily provoked" (v.5).
8. Trust. The suspicious mind sees evidence of bad faith everywhere. "... Thinketh no evil" (v.5).
9. Virtue. Love is the greatest protector of virtue. "... Rejoiceth not in iniquity" (v.6).
10. Durability. Only years are the ultimate test of love's genuineness. "... Beareth all things" (v.7).
11. Piety. "... Believeth all things" (v.7).
12. Happy expectancy. "... Hopeth all things" (v.7). Love brightens the future.

III. The growth of love.

1. Love has small beginnings. Little children must learn to love. True love rarely, if ever, comes at first sight.
2. Love needs attention to grow. Two must be determined to make it grow.
3. Love should continue to grow

while life lasts.

4. Perfect love will be in paradise.

A Church with Plenty of Room

"... Is there room in thy father's house for us to lodge in?"

Genesis 24:23.

Our text is the question Abraham's servant asked Rebekah when they met at the well. But the words fit the lips of the members of any church concerning their Father's house. "Is there room enough in your Father's house?"

There should be room for the people. Some churches are limited in their growth and programs by lack of room.

But the deadliest constriction is not measured in feet and inches. A church must make room for spiritual expansion.

- I. Room enough for a prophet to preach.

1. Not all preaching is prophetic.
2. Not all problems of preachers arise from prophetic preaching.
3. But prophetic preaching is not always popular. Prophets have often been killed.
4. There are always those who want to mute the voice of the prophet.
5. A church that wants to hear God's word to them must defend the freedom of its pulpit.

- II. Room enough for people with many callings.

1. Every Christian is called of God.
2. Each is called to minister.
3. Each is accountable directly to God. The church does not control.
4. The church must make room for each to find his calling, and help him to do it.
5. A church interested only in fitting people into its program is too small.

III. Room enough for people to grow.

1. People with inquiring minds. Jesus had room for doubters. None were frightened into silence. A church must make room for honest inquiry.
2. People at various stages of growth. This includes both calendar age and spiritual maturity.

IV. Room enough for God to work.

1. We must believe that God is not only omnipotent, but also efficient. He knows better than we do what he wants done, and whom he wants to use.
2. He deals with individual believers as well as with the congregation. The Corinthian church got into trouble when they tried to regulate the use of gifts.
3. The church must use wisdom in encouraging, rather than crippling, the efforts of God's children to respond to his Spirit.
4. God's purpose for each life involves not only the church, but the whole world. The church is his instrument.

V. Room enough for all who will come.

1. The New Testament churches had trouble learning to say, "Whosoever will may come."
 - (1) It was hard to accept Gentiles. This was a religious and national concern, with racial overtones. Messiah was the promised Savior of Abraham's seed.
 - (2) It was hard to accept sinners. Observers of the law were acceptable.
2. We do not speak for Christ until we can say, "Whosoever will may come."
 - (1) No economic requirements.
 - (2) No educational standards.
 - (3) No cultural graces required.
 - (4) No racial barriers.
3. Making room for all, means not

only admitting them; but seeking to win all men, and welcoming to full fellowship.

What Good Is the Meeting?

"For it seems that your church meetings do you more harm than good!"

1 Corinthians 11:17

(Phillips Translation)

There are those who say that all church meetings do more harm than good. Paul would never have agreed. He built churches and held meetings. But he did see that some meetings do harm, and that some people derive more harm than good from the meetings they attend.

I. Church meetings may do harm.

1. When members become ninish, "You split up into small groups" (v.17).

- (1) Chapter 1 tells of divisions over loyalties to leaders. Now, they are divided into "haves" and "have-nots."
- (2) Cliques form in churches over all kinds of issues. The church itself may become a clique, aloof from others.

2. When selfishness controls. "Everyone tries to grab his own food before anyone else" (v.21).

- (1) Hurting the fellowship.
- (2) Embarrassing the poor.
- (3) Offending non-members.
- (4) Selfish Christians hurt the cause of Christ, in church or out.

3. When the church is used as a convenience. ". . . Are you making a convenience of the church of God?" (v. 22).

- (1) The poor may join the church just for charity.
- (2) The affluent may use it as a social club.
- (3) We make the church a convenience when we join for

business reasons, social advantage, or for a baby sitter.

- (4) The church brings advantages, but we must not take advantage of it.
4. When it helps us to forget the feelings of the needy. "One goes hungry and another has too much . . . Are you . . . causing acute embarrassment to those who have no other home?" (v.21).
 - (1) Close fellowship may cause us to forget those not so close.
 - (2) We substitute tithing to the church for helping the needy.
 - (3) We associate the compassion of Christ with those we see in church.
 - (4) We shut out other races.
 - (5) We want the poor to be humble and grateful to us, who are superior to them.
5. When true reverence is absent.
 - (1) For the Lord. ". . . You do not eat the *Lord's* supper . . ." (v.20). . . . "Eats the bread or drinks the cup of the Lord without proper reverence . . ." (v.29).
 - (2) For the church. ". . . He is blind to the presence of the Lord's body" (v.29).

II. Church meetings can be helpful.

1. To keep Jesus fresh in our minds. "Do this in remembrance of me" (v.24).
 - (1) The bread reminds us of the body of Jesus, his incarnation, his way of life, his teachings.
 - (2) The cup reminds us of the death of Jesus, his crucifixion for us, his resurrection, his intercession, his return.
2. To re-discover the reality of his body, the church. We are a family, devoted to each other; an army committed to each other;

a body, members of each other.

3. To give our testimony. "You are proclaiming that the Lord has died for you" (v.26). This is not to boast of our goodness, but to confess that we are sinners who have found a Savior.
4. To renew our covenant with God. "This cup is the new agreement in my blood" (v.25).
 - (1) It is new, as distinguished from the Abrahamic covenant.
 - (2) It is new as a fresh commitment of our lives to Christ.

Let us not forsake the gathering of ourselves, as some do, but let us resolve to make our meetings helpful.

A Christian Meets Trouble

Acts 12:1-17

In time of stress people behave in different ways. We can never judge what another will do in a crisis. We cannot even be sure what we would do. But our reactions tell much about us.

A crisis arose in the early church, and the people reacted in character.

I. What Herod did.

1. Laid hands on the disciples.
2. Killed James, the brother of John, with the sword.
3. Listened to the voices of the people. It is dangerous for a ruler to fear or curry favor with the people. Saul told Samuel: ". . . I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice" (1 Sam. 15:24). He was therefore judged unfit to rule.
4. Herod seized and imprisoned Peter, and planned to kill him also.

II. What the church did.

1. They went to prayer.

2. They prayed as a congregation.
3. They prayed without intermission.
4. They prayed all night.
5. They prayed in spite of doubts. Thrown completely upon God, they did not realize his greatness. His answer astounded them (Acts 12:15).

III. What Peter did.

1. He took note of his situation: In prison, with guards, in chains, with the prospect of death tomorrow.
2. He behaved as a Christian.
 - (1) We may be sure that he prayed. Perhaps the Lord seemed a little nearer than ever before.
 - (2) We are told plainly that he went to sleep. Not all of us could have done this, but the Lord "giveth his beloved sleep," (Psa. 127:2) and this is a great blessing. Faith in God is better than pills.

IV. What God did.

1. He sent his angel to deliver his servant from death. He does not always do this. The time would come when Peter would have to die. But God can act as he deems best.
2. He gave understanding after the event. Life has to be lived forward, but it can only be understood backward.
3. He surprised the praying church. They prayed faithfully, but with weak faith. God often gives greater answers to our prayers than we can envision.
4. He used the experience as preparation both of the church and of Peter for further service. He was teaching the congregation the effectiveness of prayer; and training the apostle for leadership.
5. He continued to act. The greatest value in the incident was

not the sparing of the life of Peter nor the victorious prayer of the church, but the revelation of the power of God.

Rome built roads for the marching feet of her legions. God intended them for the travels of his missionaries. Rome made crosses to terrify wrong-doers. God meant the cross for redemption.

The church is not the church when it has no crises. But only a burdened church has nothing to fear. Those who cry that God is dead cannot do much harm. It is only when the church decides that this is true that doom overcomes her.

Solidly Welded Together

1 Corinthians 1:10

When we read the prayer of Jesus that the believers may be one (John 17:21), and then observe conditions in Christendom and in local congregations we are puzzled. The gap between the ideal of unity and the fact of dissension has existed from the beginning.

Paul founded the Corinthian church, stressing from the beginning the importance of Christian solidarity. But discord has arisen. So he writes to appeal for the healing of the broken fellowship.

I. The basis of his plea for unity.

1. Not out of loyalty or gratitude to Paul. Not because of his instructions or their pride.
2. Unity is based on the Lord.
 - (1) The preacher belongs to the Lord (1 Cor. 1:1).
 - (2) The church belongs to God (1 Cor. 1:2).
 - (3) The members belong to Christ. As Paul was called to be an apostle, they were called to be saints. They are part of a larger body of "all that in every place call upon the name of Jesus Christ

our Lord" (v. 2). They have become God's in a real experience.

II. The disturbers of the fellowship.

1. Personal loyalties to leaders.
 - (1) All good, faithful ministers.
 - (2) None approved or took part in the dissension. Paul singled out his supporters for special rebuke.
2. A broken fellowship found other points of disagreement. They argued over morals, business affairs, even going to court against each other, and the conduct of worship services.

III. A tender appeal for unity.

1. The appeal of a relationship: "Brethren." He speaks as a brother, and reminds them that they are brothers.
2. "I appeal" (v. 10, RSV). This is an old and popular word. He is not a schoolmaster, threatening, but a brother pleading.
3. "... By the name of our Lord Jesus Christ" (v. 10, RSV). This can mean either that Jesus told him to make this appeal—that he is acting on his authority as a Christappointed apostle, or that out of love for Christ they ought to be one. At any rate, he was sure that this was Christ's will for them and their duty to him.
3. "That there be no divisions" (v.10). The church had not split. They came together, but in an unseemly display of division. The word "divisions" was used of tears in garments. A church should not only be joined together; it should not be ragged.
4. "Be perfectly joined together" (v.10). This is the word used for mending nets (Matt. 4:21; Mark 1:19). The physician Galen used it for bones knitting together. Herodotus used it as composing political factions.

The body is not to be a mere aggregation of amiable people. It is to be a strong body.

5. "Together in the same mind and in the same judgment" (v.10).

- (1) Not necessarily thinking identical thoughts.
- (2) But with one attitude and state of mind.
- (3) Intellectual agreements can only be reached through frank, honest, free discussion.

IV. We should be solidly welded together.

1. It is the will of God and the normal fruit of the gospel that Christians should be bound together in a close, harmonious fellowship.
2. Christian unity is a positive relationship of active love and sharing—not merely the absence of strife. To be in Christ is to be involved in his work.
3. Christian unity involves relationships both within local congregations and with other Christians everywhere. Paul worked tirelessly to bring all the churches into close fellowship.
4. Even conscientious Christians sometimes become divided and contentious.
5. Dissension among church members is harmful to those involved, to the church, and to the cause of Christ. A skeptical world will not listen to a message of reconciliation preached by people who cannot get along with each other.
6. Every Christian should strive always to be in harmony with his brethren, and to reconcile those who are at odds. Jesus said, "Blessed are the peacemakers" (Matt. 5:9). As Christ's ambassador, Paul pleaded, "Be ye reconciled" (2 Cor. 5:20).

BAPTIST MEN'S DAY— SERMON SUGGESTIONS

Jerry Glisson

These sermon outlines were prepared for the Baptist Men's Department of the Brotherhood Commission as suggestions for use on Baptist Men's Day.

GOD'S MESSAGE IS FOR ALL MEN

Acts 10:34-43

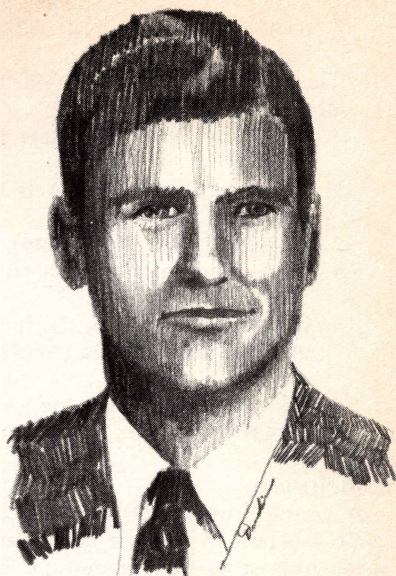
Introduction

A man once said to another that he doubted that all men had souls. People sometimes not only doubt that men have souls but they doubt that God's message is for all men.

Listen to the word of God as it speaks.

I. That God is no respecter of persons (Acts 10:34). (Study verse 34 in several translations.)

1. This truth is not easily discovered.
2. It takes mental and spiritual action—"perceive".
 - (1) The fog had cleared for Peter.
 - (2) God had removed all fences and posts.
3. The fact is made clear through Christ.
4. This wonderful conclusion will change the world when practiced.



GLISSON

II. That *all* seeking men are acceptable to God (Acts 10:35).

1. Every person is worthy to hear and respond to the gospel. There are no second class citizens in God's sight.
2. The same salvation that Jesus brought me must be brought to all men. When we teach our children to sing . . .

Jesus loves the little children, All the children of the world; Brown, red, yellow, black and white, All are precious in His sight, Jesus loves the little children of the world.

C. G. Woolston

We must remember that he loves them as much when they are adults as when they are children.

3. The church is not to be a seed-bed of prejudice.
4. We need to remember that Christianity is a minority religion of the world.
5. All men *can* come, and *must*

come to Jesus (Matt. 22:9, Luke 14:23).

III. That Jesus Christ is the Savior for all men.

1. He is the Sent One (Acts 10:36).
2. He is the Good News (Acts 10:36).
3. He is Lord of all (Acts 10:36).
4. He is Jesus of Nazareth (Acts 10:38).
5. He is appointed to be the Judge of the living and dead (Acts 10:42).
6. He is the Forgiving One (Acts 10:43).

Conclusion

A young drug addict, who had become a hermit in a house boat, was a social outcast to his community. But God was not satisfied to leave him alone.

When a revival started in a nearby town, a church member mentioned the youth's loneliness and exemption from the community. Others became interested in him and decided to visit and invite him to the revival. In spite of his encumbered life with drugs, he accepted Christ and began his road to recovery.

Because of the excitement in his new life with Christ, he immediately began to witness to other youths. Before the revival had ended, he had led five others to Christ.

A CHALLENGE TO MEN

Numbers 10:20-33

Introduction

During the time of the Hebrew children's wandering in the wilderness Moses felt the need of additional leadership. He saw this potential in Hobab.

With all his gifts of persuasion, Moses sought to enlist Hobab but to no avail. He failed because he kept saying, . . . "Come thou with us, and we will do thee good" (v.29).

Realizing his error, the veteran leader's appeal became God's challenge, "Be our eyes or a guide for us." (Author's translation.)

It was a challenge.

I. To realize the task involved (Num. 10:31).

1. Because of the scope of the task. (603,550 of them were warriors')
2. Because of the costs of the trip. Had 150 miles to travel in wilderness. Enemies of every kind. Thus, an appeal to the heroic.

II. To envision the help needed (Num. 10:31).

"You will serve as eyes for us" (RSV). Moses knew the country, but he saw the need of others to help two or three million people cross the wilderness safely.

1. Another leader needed.
2. A guide needed.
3. A man's talents needed. Time, material resources, ability.

Illustration: Macedonians gave themselves first.

III. To consider the blessings promised (Num. 10:32).

1. Receive the Lord's blessings. (Canaan)
2. Receive a return on your investment.
3. Receive a mutual share of inheritance.

Conclusion

If we accept the challenge to build Christ's kingdom, we must be willing to help others and to accept others.

A local medical doctor heard the challenge of his mission-minded pastor and yielded his life to foreign missions. Today he and his family serve on a foreign mission field because he heard God's call and accepted the challenge.

Dr. Glisson is pastor of the Leawood Baptist Church, Memphis, Tennessee, and chairman of the Executive Committee of the Brotherhood Commission.

Book Reviews

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

MISSIONS

Chosen and Sent: Calling the Church to Mission

Theodore Eastman, \$2.95

Chosen and Sent: Calling the Church to Mission is a deep, yet interesting study as presented by an Episcopal minister, A. T. Eastman. I believe it is a worthwhile book for any teacher or student of missions and for those interested in new thoughts for the future of the church. It has a worthy challenge for staff members. There are three general divisions of the book:

"Biblical Background," "Historical Context," and "Contemporary Times." I was impressed with the call for the biblical basis as found on pages 48 and 49: "The church exists to witness, to obey and to serve."

"We need to know what the orders are and, more decisively, how we are to obey them. Ultimately the keystone to obedient Christian witness, as a person or a community is to engage in what has been called 'disinterested service.' This does not imply a cold, impersonal, detached, dispensing of charity. Its deeper meaning expresses what is involved in losing one's self in a ministry in behalf of others with-

out counting the cost in terms of sacrifice or calculating the response in terms of gain or loss. It signifies doing a job because it needs to be done, not because it will increase the size or the prestige of the church."

"A community of people who serve God by serving those not of their church."—C. Winfield Rich, *minister of education*.

The Rush Hour of the Gods

H. Neill McFarland, \$5.95

This is a very interesting, though somewhat technical, study of the new religious movements in Japan. The author has attempted to show the correlation between the rise of these new religions and the new society since World War II. The reader learns much about Japanese history as well as social change as he is introduced to the five most important new religions. The author is professor of history of religions at Perkins School of Theology and has a clear, well-outlined style. His discussion of Soka Gakkai is the best this reader has seen. An excellent summary chapter, a detailed, outlined table of contents, and eighteen pages of notes of documentation all contribute to the value of this volume. It should be a valuable addition to the missionary library or for one studying modern religious movements.—*Helen E. Falls, seminary professor.*

CURRENT ISSUES

Young People and Religion

Arthur H. Cain, \$4.95

"The purpose of the book is to examine the basic tenets of the great religions of the world—Christianity,

Judaism, Hinduism, and Buddhism, and Islam—in order to provide young readers with both the information and inspiration to make their own religious decision." (From the book jacket.)

One chapter each is given to: the semantics of religion, science and religion, and the psychology of religion. An extensive bibliography divided by the seven chapters is at the conclusion of the book.

"This book is a book about religion; it is not one about religions." (From the Introduction, p. 16.)

The author's style will probably be very attractive to all readers. Dr. Cain is not "coming on strong" or attempting to present a "hard sell." The book is very readable and easily understood.—*Carlton Carter, Sunday School Board.*

For Blacks Only

Sterling Tucker, \$4.95

The title of the book, *For Blacks Only*, is appropriate because the entire book is written from the first person perspective. It is a well-written, clear, concise, and realistic statement of the situation confronting blacks today. The author, Sterling Tucker, through his experience and expertise, takes a positive approach as to what the black person can do in a basically white society. He does not talk about what "the system" or "the power structure" should do, nor does he "catalogue" a list of grievances regarding blacks. Rather, he calls for "alliances for change" through various coalitions of groups in society; and for a stronger, more positive "political action" that works toward effective action within the system and thus away from violence. An excellent book that should be read by both white and black persons concerned about improving the quality of life for all of society.—*Bill Howse III, Christian Life Commission.*

Beyond Feminism the Woman of Faith in Faction

Marilyn Brown Oden, \$3.50

This brief little book is one of the most realistic written on the role of women today. Though written basically in terms of the wife and mother, it also provides for the "choice" of remaining single and finding fulfillment.

Mrs. Oden sees modern woman as "innovator" rather than "madonna-mistress," and "to move beyond feminism is to move beyond imitation, not only of the mistress-madonna image of mass media, but also beyond imitation of the other sex. It is to move from imitation to innovation." It is "to look at our lives and the world from a broader perspective . . . to prove our possibilities," to become all that woman is capable of becoming.

The writer briefly traces the struggle of woman to be a person, free to be involved in the struggles of the problems of society. She makes specific suggestions as to how women can become involved in the "mission of life," rather than lost in the "mirage that all is well."

Her own deep commitment to God is evident throughout the book, as she expresses it in relationships of life as "power" and "prodger," and "hollow unless it is accompanied by my deeds." "The woman of faith speaks with authenticity, listens with sensitivity, and responds with love."

Beyond Feminism is an excellent, readable book, worthy of the attention of both women and men! I heartily commend it to both.—*Nell Magee, Sunday School Board.*

Victory Through Surrender

E. Stanley Jones, \$2.75

Clarity—This book follows all of the rules for good clarity. The sen-

tences are short; they are graphically worded; and they bind the reader's attention. Dr. Jones has depth in his ideas, but by the use of short illustrations, he makes his book most readable. The writing is much more closely knit than a sermon book or a devotional book. However, the reader is able to grasp and understand not only the gist of his thinking, but to easily follow his entire thesis.

Arrangement—The book is so arranged that the reader knows on the first page of the introduction what the theme of the book will be. Each chapter develops the idea of self-surrender to Christ. The facts are based on experience and the arrangement logically develops the thought of the author.

Value—The book is the most disturbing, challenging, and inspiring I have read in years. The theme, a more vital relationship to Jesus Christ, follows in the wake of several books along this general theme in the last two years. This book should be the climax to any previous books on dedication, and the serious reader will be grateful that book stores have it in stock.—*Gene Wofford, pastor.*

Erosion of Authority

Clyde I. Manschreck, ed., \$3.25

A contemporary observer who speaks of the crisis in authority has an immediate audience. Clyde Manschreck, editor, Albert B. Cleage, John L. McKenzie, S.J., and Roger L. Shinn are among the most astute contemporary observers. *Erosion of Authority* contains essays on four of the areas which reflect critical dwindling of traditional authority. The editor discusses in survey fashion the disappearance of reason as respected authority for post-scientific man. He muses, "ambiguity reigns" (p.12) and draws the conclusion that man must

deal with nihilism or the possibility that there may be no meaning at all. Father McKenzie blasts the papacy as "the greatest obstacle to faith in Roman Catholic Christianity" (p.55) and indicts the Roman curia as guilty in seeking to control the Church. However, he concludes with a fervent cry for the view that "authority is service in love" (p.58). Albert Cleage, author of *The Black Messiah*, calls for black acceptance of only one authority, that is "the Black liberation struggle as it is shaped by the Black experience" (p.60). He views the church as a power institution designed to slow those dissatisfied with the existing social order and maintains that only when it supports black liberation is it a just organism. Roger L. Shinn calls for the authority of "human experience" for the Christian faith (p.120) to replace secondary sources such as creeds.

To read this book is alarming, to ignore the issues it highlights may be fatal for the church at large. It is well done as a basic introduction to a growing area of tension.—*M. Thomas Starkes, Home Mission Board.*

Where Are We Headed?

Jan Lever, \$1.65

This little book is the publication of nine short radio talks on the general subject of the Bible and science. The author, Jan Lever, is a Netherlands Christian biologist who relates "how an ordinary church member, whose calling it is to labor in the area of the natural sciences every day, reads the Bible and relates it to his science." He is among those who cannot in good conscience deny the great discoveries of the modern natural sciences, but who at the same time cannot reject the Bible and the gospel of Jesus Christ.

It will be refreshing to some doubters to hear this great biologist give an affirmative response to the question:

"If we adopt the present scientific picture of reality, will there be anything left of our Christian faith; and if there is, can it still be of any significance?"

The over-cautious may be discouraged by the sub-title of this book, but many others whom the church is now losing will give Lever a fair hearing. *Where Are We Headed?* is the honest confession of a searching, concerned layman who presents his case in a non-technical and readable style.

Southern Baptists and others who are struggling with the problem of the relation between science and the Bible can find some rewarding reading in these few pages.—*John G. Mitchell, Sunday School Board.*

Subduing the Cosmos: Cybernetics and Man's Future

Kenneth Vaux, \$5.95

This work seeks to explain man's situation in a cybernated era—an era of electronics and increased secularization. Dr. Vaux examines the influence of cybernated systems on human functions and the ethical problems created thereby. He discusses the dehumanizing potential of this electronic era, the implications of man as procreator with God, the prospects for the future in the area of man's responsibility, and the influence of cybernetics on work and leisure.

The book is not easy reading. Heavy language, vague expressions, and technical terminology will limit its appeal to a select audience.—*Wilbur C. Lamm, Sunday School Board.*

The Spirit of the Reformed Tradition

Eugene Osterhaven, \$3.45

This is a timely treatise on such

themes as the return of the Bible as a living witness, the restoration of the individual believer to his proper place in the life of the church, and the development of a scriptural doctrine of the role of the Christian in society.

Two emphases are central in the book: that the reformed church must always be reforming itself and that the church must be reformed according to the Word of God.

The reader of this work will need to understand the meaning of the name "reformed." For this, he should first read the appendix which gives a full and clear discussion of this term in its application to the church tradition. The book is written in simple form to be read and understood by laymen, college students, and concerned church members. It deserves a wide distribution and reading.—A. C. Miller, *writer*.

Can Man Hope to Be Human

Wallace E. Fisher, \$3.95

Wallace Fisher deals in this book with the live issues of our day. He organizes his material around seven questions: (1) "Can Man Hope to Be Human?" (2) "Can One Find Direction in the Sexual Wilderness?" (3) "Can the Generation Gap Be Bridged?" (4) "Can One Be Christian and Patriotic at the Same Time?" (5) "Can Man Control His Contribution to the Environment?" (6) "Can Conflict Ever Be Christian?" (7) "Can the Church Help Man to Be Human?" Fisher does not give simple answers to complex problems, but he does grapple in an in-depth manner with the burning questions of our time. I heartily endorse this book to those looking for material which does not side-step the important issues of our day. One may not agree with all of his conclusions, but he is asking the

right questions!—George R. Dye, *pastor*.

SERMON HELPS

Great Preaching-Evangelical Messages by Contemporary Christians

**Sherwood Eliot Wirt
and Viola Blake, editors, \$4.50**

Here is a collection of sermons preached, and subsequently published, over the last thirty years. Some are from this year, some from decades ago. All are evangelical and are by men who are dynamically alive for Christ. Many have been published in *Decision*, the magazine published by the Graham organization, and the editors of that fine publication are the editors of this volume. Included are messages by Billy Graham, W. A. Criswell, Tom Rees, Oral Roberts, Gerald Kennedy, Leighton Ford, John Haggai and many others. Covered are such issues as God, Christ, sin, repentance, forgiveness, new life in Christ, the Holy Spirit, and the second coming.

For those who like to read sermons, this is an excellent volume. Don't read too carefully, though—your pastor may preach one of them next Sunday!—Frank Hart Smith, *Sunday School Board*.

Brief Funeral Meditations

Charles M. Chakour, \$2.95

Brief Funeral Meditations is a small, over-priced, 96-page book containing nineteen funeral essays. With each message there is a brief discussion of what the author sees as the purpose, approach, or philosophy the clergyman ought to have in mind in prepar-

ing for that particular type of service. The nineteen funeral meditations are directed toward what the author calls "unusual situations," though they are really rather common types of funerals the average minister will have. There is little in the book that seems particularly fresh, refreshing, or inspirational. Laymen will not find the book useful. The pastor's greatest benefit will be to find some seed thoughts from the book that might be helpful in his preparation for funeral services. Baptist preachers will find a few questionable doctrinal statements in the book, but overall the theology of the book is not so unacceptable that the book need be rejected on this basis.—Robert N. Hammons, pastor.

The Renewal of Preaching

David James Randolph, \$3.95

The reading of the book, *The Renewal of Preaching*, forced me to re-evaluate my purpose in preaching. The book helped me to see preaching as something other than self-aggrandizement. Randolph says that a man with "fuzzy" sermons is likely to have a distorted view of his whole pastoral task. His concept of preaching aims at integration of self and integrity of soul.

The author appears to be free from the "success-oriented" culture of our time. Through this book I was reminded that I must continue to strive for an attitude toward myself, God, and the world that is faithful to God's revelation of himself in Christ Jesus and in human history.

Colorful preaching is not always faithful preaching. The author points out that the function of the main body of the sermon is confirmation. Using illustration for illustration's sake will not always bring concern. I was made

aware that some of my present sermon preparation must change to include more of the painful task of exegesis.

Randolph gave some practical helps in how to do it "universally," but his main concern is that preachers see the biblical text in relationship to a particular congregation at a particular time and place.

Randolph views the social events of recent history as a force which drives preachers to become more prophetic and concrete in their preaching.

The thesis of Randolph's book is expressed as he describes dynamic preaching as "a sense of forces interacting with one another" replacing mechanistic preaching "which views the sermon as a construct of parts." Randolph's emphasis is on what a sermon *does* rather than on what it is. He gave a definition of preaching that was more honest and flexible than any definition I have read in the past.

I like the author's perspective on preaching as "a participatory experience in which those present know themselves involved." Preaching must become more human dialogue if it is to have meaning in our day. If a preacher is willing to let others know him as he is, and if he is willing to come to know others as they are, then real communication can happen. That comes close to what Randolph called "concretion, the process whereby meaning of the biblical text is brought to expression in the situation of the hearers."

Randolph's new homiletic based on the new hermeneutic is not necessarily "effective preaching," but it most certainly is "faithful preaching." Faithful preaching is a theological activity that gets its significance from God. This kind of significance will not reward a man with "results" in this world, but will lay up for the faithful man of God treasures in heaven, that is, resources of persons in struggle, in need, and in dialogue with life.—James Evans McReynolds, Sunday School Board.

GENERAL

Fire in the Hills

Lee Fisher, \$4.95

It is a heartening thing to read the story of a man like Parson Frakes—the success story of a man with his life given over to God and his fellowman.

Our literary market is so flooded with books about the antihero that a man who has built a happy way of life for the Laurel Fork Valley of Kentucky, (conquering poverty, crime, and ignorance in a truly miraculous way) becomes a hero who uplifts our souls. The reader finds himself wishing to visit Henderson Settlement with its twenty-two buildings, 750 acres of land, and continuing service of teaching, preaching, and healing. Lee Fisher's *Fire in the Hills* is an exciting book because it tells the truth about the life and work of a humble and a great man, Hiram Frakes, founder of Henderson Settlement, Appalachia.—*Virginia M. Chaney, college professor.*

The Pastor's Wife

Sabina Wurmbbrand, \$5.95

This is the record of the struggle of the church to exist and minister, even under oppression by the forces of Communist government.

The story is autobiographical. It is an expose, in personal and human terms, of the attempt of the government of Rumania, since about 1948, to exterminate the Christian witness and ministry.

The book speaks clearly of man's ability to hate and to destroy. The cruelty inflicted upon prisoners in the slave-labor camps, often described in detail, clearly reports the human potential for evil.

At the same time, the book speaks eloquently of the human capacity to endure brutality, and to overcome hatred in the spirit of love, and with hope.—*Glenn Yarbrough, state student secretary.*

Musings of a Parson

James Lee Sandlin, \$5.95

Life is pictured in the twentieth century as being most momentous and earth-changing. Youth and adults will enjoy the way three generation gaps are bridged! The author says that one who has not had a "bout" with disappointment is not fully conditioned for success.

The author's background of religious upbringing, which was good then, and now, showed that much good came from the influence of his mother and later, his wife. Being a pastor and a chaplain during World War II, the writer emphasized that "it's nice to be important, but it's more important to be nice." Christian education, worship, and fellowship are all important today as they were in the days of the early church.

Visiting the congregation is a joy that sees results, and shoe leather is the best method in building a strong fellowship in the homes and congregation. Well prepared messages will help convert the lost world and also build up the believers.

Personal ministries to people is also supplemented with use of radio, letters, and other methods as people are reached for salvation and growth as Christians.

A second section of book length is included with messages from the Old and the New Testament, one on Revelation, and another dedicated to the heroic dead: "A Salute to Those Who Sacrificed for Our Country."—*G. C. Patterson, pastor.*

Church Publicity

William M. Lessel, \$4.95

A church's image is important. The gospel is the best news to communicate in the whole world. This points up the necessity of using the best methods and procedures in advertising the church.

Church Publicity is a handy manual of procedures and methods to make good use of the printed page for church publicity. It will make a good contribution to those who are responsible for advertising a church.—J. V. Case, Jr., *superintendent of missions*.

New Dimensions in Teaching Children

Robert G. Fulbright, \$4.95

Robert G. Fulbright, in this volume, makes available some of the best arranged and best written material on this subject I have seen recently. It is a *must* for every children's Sunday School worker. Pastors and ministers of education will find excellent help for training their workers in children and preschool age departments. Though it is not written for older groups, it might open up the minds of workers with youth and adults regarding ways to teach most effectively. He deals with what teaching is, how we communicate as a team, how to make plans that challenge or interest the pupil, how to arrange the room and how to deal with the problems that occur in teaching.

The principles stated apply, or may be adapted to apply, to all age groups. The writer is forthright and down to earth in his expressions. It could hardly be more practical or down to the "nitty-gritty" in dealing with the problem of teaching this age. The appendix gives a valuable selection of Scriptures that are simple and easy to understand,

covering categories that are basic in teaching and training individuals in the Christian faith.

I recommend *New Dimensions in Teaching Children* most highly and would urge that it be used by all church leaders, but particularly by those for whom it is written—workers with children and preschoolers.—Daniel W. Cloer, *pastor*.

A Society Ordained by God

James Turner Johnson, \$3.95

This is a fine book. It is well researched, well written, and is a real contribution to the field of Christian ethics. Bound in paper and artfully designed, the cover reveals that it is a part of the "Studies on Christian Ethics" series.

The work itself is a study of Puritan marriage ethics in the first half of the seventeenth century. Basically, it refutes the popular misconceptions of Puritanism especially as it relates to marriage.

This book is well-documented and argues well its case. It comprises a total of 217 pages and has five chapters.

In spite of the fact that this is an excellent work, the general public will be little interested. It remains a significant contribution as a reference work.—Harold F. Green, *pastor*.

City and Country

Herbert F. and Mark Brokering, \$3.75

Sensitive insights into the emotions of the city are expressed through a remarkable fusion of artistic-poetic expression. The black/white photography, still and motion, graphically enhance the feelings of the writings.

The contents include poems such as "City Blood," "Mix of Generations," "Edge of Earth," "Speed Limit," "Up-town," "Earthmover."

A great book to take on a walk through the fields or on a city bus ride!—*Mancil Ezell, Sunday School Board.*

BIBLE STUDY

Shalom! The Biblical Concept of Peace

Douglas J. Harris, \$1.95

This book begins with an iridescent concept. "Shalom and Community," "Shalom in Inner Peace," "Shalom in Health," "Shalom in Prosperity," "Shalom in War," "The Covenant of Shalom," and "Shalom in Salvation" are the topics in the first chapter.

The second chapter title is, "God the Giver of Shalom." This is covered in a fine way. Then the third chapter gives the eschatological outreach.

One chapter that gives the pre-new restatement connections is very good. "Peace and the Ministry of Jesus" is another interesting chapter.

All in all it is a good book for the minister's study.—*Roy C. Watson, retired superintendent of missions.*

The Bible and Modern Doubt

Mack B. Stokes, \$5.95

A difficult book to summarize, but an excellent book to read. The writer presents some basic and very helpful suggestions for the interpretation of the Bible and then proceeds to apply his approach to many of the major questions raised by modern man. As Dr. Stokes points out, the questions are not new. His approach of weighing evidence for and against certain alternatives opens the way for discussion and gives grounds for rational and biblical firmness in answers for our day.

I found this to be an excellent book. It would be a good resource book in church training situations. It should be in every church library, and many individuals would enjoy having a copy on their own library shelf.—*Howard G. Olive, pastor.*

Let's Know the Bible

John W. Cawood, \$3.95

This book is a brief account of the meaning and purpose of the Bible. The author summarizes the Bible into three main ideas. The Old Testament is the story of the nation of Israel as a preparation for the coming of the Son of God. The New Testament is divided into two sections. The first part deals with Christ and his impact on the world. The second section deals with the church and its progress through the first century.

Several diagrams, charts, and maps are effectively used to explain the geography and structures of the ancient world. To assist in the study of the Bible, there is a workable outline of each book. This book offers such practical help to the one who desires to study God's Word and to use its message in daily living. The author says there is no shortcut to understanding the Bible, but the material offered in this book will greatly assist one in his effort to know the Bible better.—*Charles F. Sexton, pastor.*

Apostolic History and the Gospel

**W. Ward Gasque and
Ralph P. Martin, editors, \$7.95**

This volume, a series of papers honoring the famous English biblical scholar F. F. Bruce on his sixtieth birthday, is representative of the best in middle-of-the-road New Testament

scholarship. Such men as Matthew Black, William Barclay, Floyd V. Filson, Bruce M. Metzger, Bo Reicke, and C. F. D. Moule are held in high regard by scholars all across the theological spectrum. Other contributions are made by younger scholars who are well on their way to the forefront of their discipline.

The papers range from highly technical studies such as Metzger's "Ancient Astrological Geography and Acts 2:9-11," (pp. 123-133) to the more homiletical and theological approach of Barclay's "A Comparison of Paul's Missionary Preaching and Preaching to the Church" (pp. 165-175). The two major areas of discussion are Acts and Paul's writings with three miscellaneous articles. The conservative tone of the articles is illustrated by the fact that most of those writing on Acts hold to the Lukan authorship and a relatively early date for the work.

The articles as a whole are well written, making this an excellent book for those who are interested in what is being said about these two important areas of biblical studies.—*John H. Tullock, college professor.*

Daniel, the Key to Prophetic Revelation

John F. Walvoord, \$6.95

It is refreshing to read an Old Testament commentary by a scholar who believes the Book—Daniel, in this instance—to be authentic and not a forgery, nor a collection of myths and folklore. Each verse or short passage is dealt with in detail, showing its plausibility and relevance to world history. The entire book is well organized with each chapter corresponding to the same numbered chapter in the book of Daniel. The verse or verses under discussion are printed so as to make this an excellent reference book. Recent scholarship and archeological

findings are used to show that Daniel's prophecy is a reliable document. The author presents varying interpretations of phrases or passages in a fair-minded way, and adequately defends the conservative position. He advocates the premillennial position, but recognizes the orthodoxy of some with other views of eschatology. Those interested in textual criticism and/or biblical prophecy will find this book most helpful.—*Harvey C. Roys, M. D.*

Erasmus: His Theology of the Sacraments

John B. Payne, \$10.95

Based on a doctoral dissertation at Harvard (1966), this is a careful study of the sacramental thought of Erasmus (ca. 1469-1536), most eminent scholar of the intellectual awakening in northern Europe which prepared the way for the Protestant Reformation. Its title is somewhat misleading, for almost half of the book deals with aspects of Erasmus's thought which have only general relevance to the sacraments. Though Erasmus accepted all seven Roman Catholic sacraments, Payne points out, he tended "toward spiritualism and moralism which reduces the necessity of the sacraments," (p. 221). This was especially true during his early career. In his later career, when the reformation was developing, he was more careful to uphold the sacraments. Nevertheless, he gave unequal attention to them. For him, baptism is the most important sacrament; he accepted infant baptism, not because his theory of original sin made a place for it (for it did not do this), but because the church's tradition required it. Marriage, for him, was a sacrament of limited nature, for it does not convey grace as other sacraments do. Erasmus minimized confirmation and unction. His thought permitted penance for

mortal sins; he did not regard penance as necessary for all, for he believed that some can live without mortal sin. Payne's book is carefully documented: around 225 pages of text and 106 pages of notes. It will be of chief help to professional scholars in the field, but others will profit from it.—*Hugh Wam-ble, seminary professor.*

INSPIRATION AND DEVOTION

We Older People

Wanda Maria Buhrig, \$1.50

This small volume of sixty-two pages is intensely interesting because it brings together Scriptures relating to the declining years. It pictures life as maturing without decaying or leaving "us older people" stranded atop a tower of birthdays. It stresses the point that there is work for each of us to do with the less strenuous things of genuine worth.

Ours is a role of influence and guidance based on experience. The backward look is both bitter and sweet, but happiness comes when we seek God's forgiveness for every misdeed and express our gratitude for his goodness.

This book is not intended for daily devotional use, although there are fifty of these texts with brief but effective and well-worded commentary and not more than three hundred words each. It is literally an undated devotional book.

The title of this book designates the group for whom it is written, but it would be of great interest to any adult concerned with the total future of his being and to young people in seeking a better understanding of those in their older years.—*H. S. Cummins, retired pastor.*

Come Fill the Cup

Lee Bryant, \$4.95

This is an amazing and thrilling book—the account of a prodigal daughter, one of the "beat generation," who is brought to Christ from a hell of alcoholism, lesbianism, and existential despair through prayers and efforts of many people, but chiefly through the unfailing love of a pastor's wife who hung on through the author's agony for over a year. This is a book for those lost in meaninglessness and sin and for every Christian who ever hopes to rescue them. The author is an able writer who can make the scenes live, an intellectual and esthete with whom many agnostics can identify, and finally, a dedicated, serving, if thoroughly unorthodox, Christian. (Unorthodox, that is, in manner not belief, as she stresses.)

This book should be read by any Christian who is really serious about bringing the lost to Jesus—even if he is shocked by its frankness.—*Mrs. Frank Hart Smith, teacher.*

A Shepherd Looks at Psalm 23

Phillip Keller, \$3.95

It has been a long time since I have read a book which appealed to me as much as this one has. The twenty-third Psalm has always been a favorite, and to see such light shed on this passage makes it that much dearer.

The book should have a wide appeal (1) for preachers for the wonderful illustrations and practical applications of each verse, (2) for anyone who gives devotionals for its illustrative material, and (3) for anyone who wants a personal devotional book.

The lessons were particularly helpful to me personally. This book will truly

be a blessing to many people.—*Wayne A. Merritt, layman.*

Splinters from My Gavel

Allen W. Harrell, \$95

Drawing from personal experience, on and off the bench, Judge Harrell relates incidents which impressed him, and sometimes allowed him to see himself in others. Each vignette, from one to three pages in length, is introduced with a Scripture passage. Each ends with a brief prayer.

While these passages are not particularly adaptable for use as devotional talks, there is much value for the reader, and the book is quite thought-provoking and worthwhile. Especially in the incidents of his dealing, according to the law, with those brought before him, there is a feeling of his awareness that "but for the grace of God, there go I."

This is an inexpensive paperback and worth adding to the devotional section of an individual's or church's library.—*Ray Horrell, church librarian.*

Prayers—Alone, Together

Sarah Klos, \$2.95

Amid the multitude of books of prayers, here is a really fresh idea. Each topic for prayer is expressed in one or more prayers for individual meditation and followed by one or more prayers for use in public praying. As the author says, the book is designed to assist you to seek God first in the privacy of your own heart before helping to lead others to him. And the public prayers are models more to help inspire the leader than scripts to be read verbatim. The topics are varied, many of them following the church liturgical calendar, but meaningful for Christians of any persuasion. The au-

thor is a teacher of teen-agers in the church, and many of the prayers would be especially appropriate for youth leaders.

With an excellent cover design by Gisels Jordan and a very reasonable price, this little volume is definitely worth having on the shelf.—*Mrs. Frank Hart Smith, teacher.*

A First Book of Daily Readings

Martyn Lloyd-Jones, \$2.95

This book is a compilation of 366 excerpts from the works of Martyn Lloyd-Jones, averaging about a page in length. Each excerpt is sub-titled by Frank Cumbers, the compiler, and perpetually dated. All are footnoted as to pages and books. There is no index.

This is a book intended for a daily devotional reader. It will not appeal to many looking for such material because the material was not written for that purpose and is not in a popular style. But, for the serious student these excerpts of Biblical exposition will provide much food for thought.—*E. C. Andrews, pastor.*

To Every Thing a Season

Joyce Hifler, \$3.95

The author, of Indian descent, early developed a love of nature, and uses these special loves in this collection of meditations on life. Most of the material originally appeared in the author's column in the *Tulsa Daily World*. They are easy reading and will appeal to a nature-loving meditative type person, which I am not.

Mrs. Hifler comments on laughter, tears, silence, and its reverse. She uses quotations from Ecclesiastes to begin the chapters, and talks about God as if he were a dear friend.—*Mrs. J. S. McKay, housewife.*

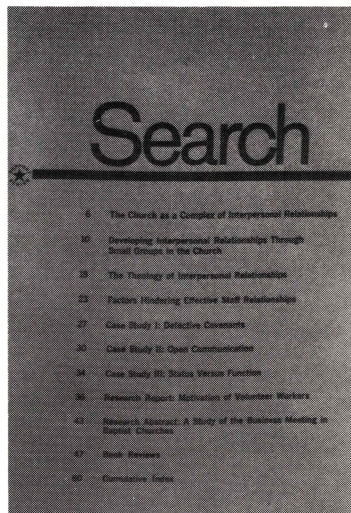
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