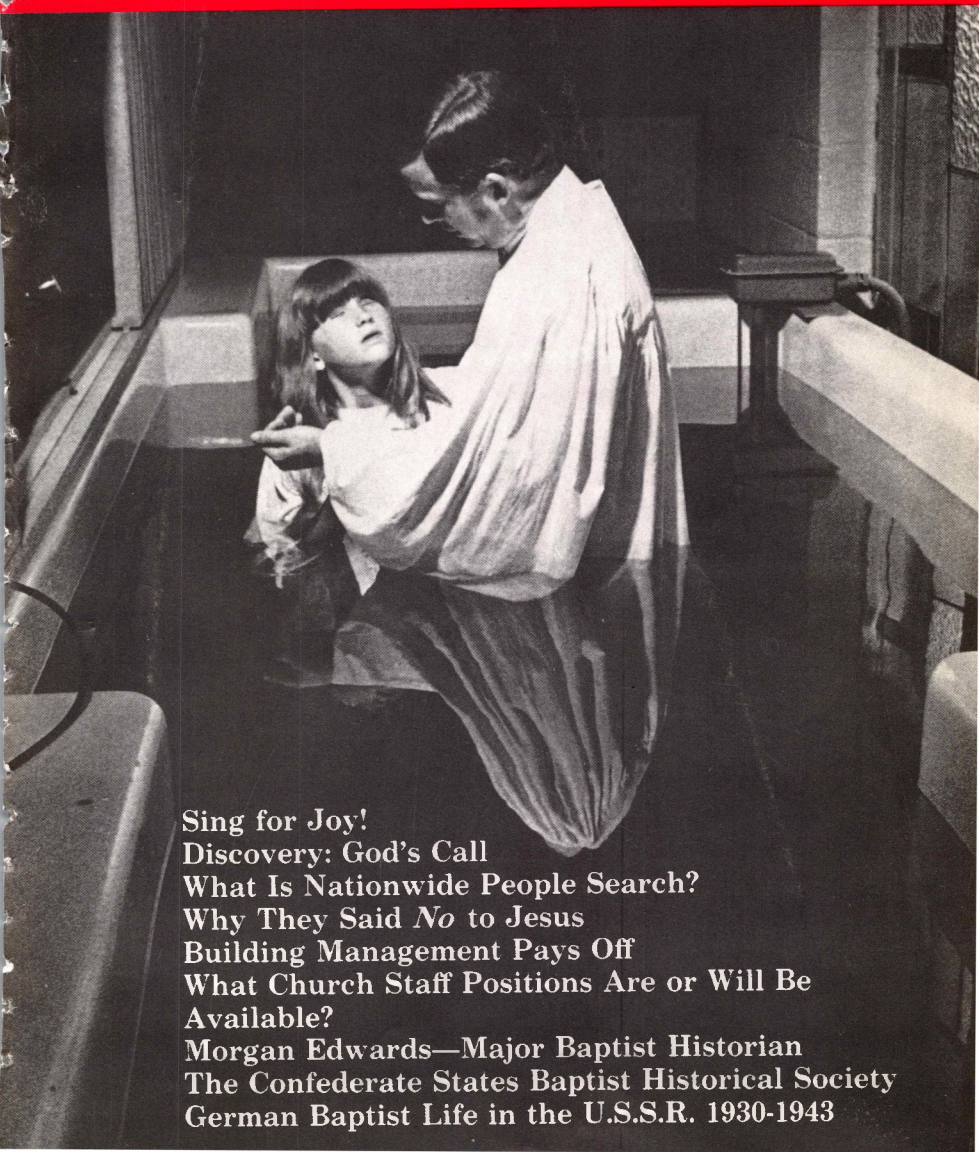


THE QUARTERLY REVIEW



A SURVEY OF SOUTHERN BAPTIST PROGRESS

January • February • March • 1976



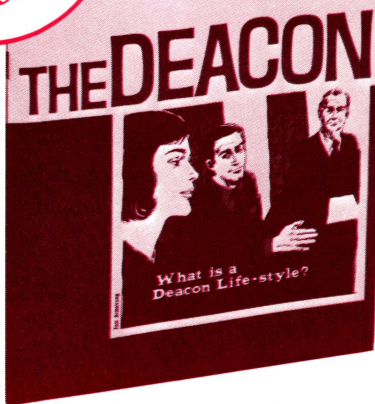
Sing for Joy!
Discovery: God's Call
What Is Nationwide People Search?
Why They Said *No* to Jesus
Building Management Pays Off
What Church Staff Positions Are or Will Be Available?
Morgan Edwards—Major Baptist Historian
The Confederate States Baptist Historical Society
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THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

The Quarterly Review seeks to provide information to pastors, staff members, and denominational professionals about denominational statistics, church history, church building techniques, preaching, and other topics of special interest to these leaders.

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A CHURCH SERVICES AND MATERIALS DIVISION PRODUCT

Sing for Joy!

William J. Reynolds

To see the shifting tides in the area of church music is an exciting experience, but to be caught in the maelstrom of this motion can be quite breathtaking. It has been said that we are living in the midst of a major revolution in church music, and this may be true. Historians of another day will more accurately read the signs and evaluate these days better than those of us so close to the scene.

However strange and unsettling may be the sounds and signs to those by whom change is unwelcomed, it must be clearly understood that this is not the first time that revolution and rebellion have surfaced in the realm of church music. Church music is dynamic; it is influenced by many forces. It is related to the ever unfolding revelation of God to man. Man with his curiosity for the unknown has made his quest for knowledge, for new experiences.

Hymn singing, hymnbooks, hymnbooks with music, organs in churches, or for that matter any instruments at all, choirs, Children's choirs, choir lofts, choir robes—all represent barriers that have been removed, opinions that have changed, traditions set aside, the desire for the occasional substitution of creative imagination for the well-worn ruts of past experience. Sometimes these changes occurred with little difficulty; but other times strong opposition was met head-

on, and with bitter resentment congregations were split asunder.

In England the revolution for congregational singing had its beginning in the Calvinistic Particular Baptist churches in the latter part of the seventeenth century, largely through the efforts of a Baptist preacher named Benjamin Keach. General Baptist churches permitted no congregational singing—psalms or hymns—until almost a century later.

Strangely enough it seems that singing in public worship may have existed in Baptist churches of the American colonies more generally than in those of England. Psalm singing was practiced in the church in Providence, Rhode Island, established by Roger Williams in 1639. Singing was also practiced from the first in the Newport Church, established by 1644.

The Baptist cause in the New World was strengthened by Baptist immigrants. Irish Baptists from the county of Tipperary in Ireland settled in New Jersey in 1683. A group of Welsh Baptists settled in Delaware in 1703, introducing singing among the Baptists in the middle colonies. And the church music revolution was going on.

In 1716 this Welsh Tract Baptist

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Church adopted the Assembly Confession of Faith, prepared in England in 1689, and to which Benjamin Keach and his son, Elias, in 1697, had added articles on singing and laying on of hands. Here is the article on singing:

"We believe that singing the praises of God, is a holy ordinance of Christ, and not a part of natural religion or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual songs; and that the whole church in their public assemblies, as well as private Christians, ought to sing God's praises according to the best light they have received. Moreover, it was practiced in the great representative church by our Lord Jesus Christ with his disciples, after he had instituted and celebrated the sacred ordinance of his Holy Supper, as a commemorative token of redeeming love."

This confession of faith, with this article on singing was adopted by the Philadelphia Baptist Association in 1742 and, known as the Philadelphia Confession of Faith, became the accepted doctrinal standard for the Baptist churches of the middle colonies.

Baptism and the Lord's Supper have contributed to the church music rebellion among Baptists. Benjamin Keach found indisputable evidence for hymn singing in the scriptural account that at the conclusion of the Last Supper, Christ and his disciples sang a hymn and went out. On this sound basis, Keach persuaded his congregation at Southwark in 1673 to sing a hymn when they had observed this ordinance. This is where hymn singing among Baptists began.

Those who compiled collections for Baptists borrowed freely from non-Baptist authors as long as there was no doctrinal error or heresy but added hymns consistent with Baptist belief regarding the church ordinances.

John Leland, staunch advocate of religious liberty, wrote a number of hymns. One long forgotten is a baptismal hymn written about 1788 which would be most inappropriate in our day of indoor baptismal facilities with heated water. Can you imagine a small group of shivering Baptists standing in the snow near an icy stream singing through chattering teeth these lines:

Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Rise, believe, and be baptized.

Hymnals with hymn tunes included was a strange departure from traditional practice and met stout opposition. The major complaint stated in one church whose congregation was split in 1849 by this problem was expressed thus: "Anybody with common sense ought to know that it will not help the voice to look when you sing upon those things which you call keys and bars, with black and white tadpoles, some with their tails up and some with their tails down, decorated with black flags trying to crawl through a fence. It's all the work of the devil." But those teachers who taught first by *fa so la* and later by *do re mi* were not to be denied.

The singing schools became part of a church music educational force that swept across the American frontier and left an indelible mark on the churches and the people. They sang the texts of such hymn writers as Isaac Watts, who is referred to as the father of English hymnody. Our hymnals today are enriched by "Alas, and Did My Savior Bleed," "Am I a Soldier of the Cross," "Jesus Shall Reign Where'er the Sun," "Joy to the World, the Lord Is Come," "O God, Our Help in Ages Past," and "When I Survey the Wondrous Cross." Sixteen hymns by Watts are in the *Baptist Hymnal* (1975).

These and the rest of the more than

six hundred hymns which he wrote early in the eighteenth century happened because of his teenage rebellion at the miserable psalm singing in the churches. As he later put it, "The singing of God's praise is the part of worship nearest heaven, and its performance among us is the worst on earth."

One Sunday after returning from a particularly atrocious service, he poured forth his disgust. Whereupon his deacon father replied, "Give us something better, young man." And before the evening service young Isaac Watts had written his first hymn:

Behold the glories of the Lamb
Amidst his Father's throne;
Prepare new honors for his name,
And songs before unknown.

And these truly were songs before unknown.

The Oxford Movement, dating from the 1830's in England, affected the clergy, the sacraments, the liturgy, and the music of the Anglican church. But more than this, the growth of liturgical interest among Southern Baptists, the adaptation of calls to worship, introits, choral responses, choral sentences, choral benedictions, and the robing of the choirs (and occasionally the minister) all reflect the impact of the Oxford Movement.

The gospel song movement of the late nineteenth century fed by the converging streams of Sunday School hymnody, camp meeting songs, American folk hymnody, and the singing schools is truly a phenomenon of American musical development. Moody and Sankey became famous in England as God richly blessed their work there in the early 1870's. They returned to America as charismatic heroes, and from their center of operation in Chicago the gospel in song went forth to the four corners of the world.

Through the pages of Sankey's *Sa-*

cred Songs and Solos (published in London) and Sankey and Bliss's *Gospel Hymns* in six editions (published in Chicago and New York), these songs were carried round the globe. They have been translated into many languages, and some songs from this tradition, long since forgotten in the United States and England, flourish today in South America.

The fifties brought to our awareness two songs introduced by the Billy Graham Crusades—"To God Be the Glory" and "How Great Thou Art"—nineteenth century gospel songs that were imported from England about 1956 and rediscovered by Americans and a large portion of the English-speaking world. "To God Be the Glory," an 1875 gospel song by Fanny J. Crosby and William H. Doane, was published in Sankey's *Sacred Songs and Solos* in England but never was included in the *Gospel Hymns* series in America. It did not become popular in America until after 1956.

The sixties brought the singing of Elvis Presley and the Beatles and rock sound that shocked the world, leaving an indelible imprint on the total music scene: public-school music, serious music, theater music, symphonic programming, Hollywood, the recording industry, the radio and television media, music publishing, music performance rights' organizations, the revision of the copyright law before the Congress, and also the Christian community—the churches. There was simply no escape. Through television, radio, eight-track and cassette tape cartridges, rock music permeated everywhere.

In the late sixties the pulses of rock and the feel of pop sound began to be heard in songs with sacred texts. What a shock that was for those not so young in heart. But for those still young in heart, a whole new world opened before us. A sense of strange excitement came from singing "He's

Everything to Me" that was never quite achieved in singing "There Is a Fountain Filled with Blood."

The sixties also ushered in a new emphasis on youth—it was the era of "teendom." The kids that in generations back had been seen but not heard were all of a sudden *heard* and I do mean *heard*. The chemistry was right, and in the excitement and headiness of a newfound joy in Christian experience came the youth musicals—*Good News*, *Tell It Like It Is*, *Purpose*, *Natural High*—and a new stream of church music publishing opened. Singing began to be heard with drums, guitars, fender basses, big amps, ringing tambourines—all right in church—and about Jesus. The church was full of people, and the Spirit was there.

Duke Ellington's sacred concert at Fifth Avenue Presbyterian Church in New York in the late sixties attracted turn-away crowds. Later, there was *Jesus Christ Superstar* and *Godspell* that were hit shows on Broadway, and touring companies and motion picture productions have attracted nationwide attention and stirred no little controversy. These companies were playing to full houses where people were paying \$6 to \$12 for tickets to listen to songs about Jesus and to hear Scripture quoted from the New Testament.

Youth choirs and youth groups have not only brought vital, fresh air into traditional (and sometimes dull) church services, but they have taken these new sounds out into the marketplace—shopping centers, street corners, prisons, ghettos—singing the gospel in a way that has been attractive and irresistible to many. They have returned with radiant faces to their congregations to share the joy of their experiences in the Lord, to tell of new believers and the recommitment of lives to Christ. They have talked about the Holy Spirit in a very real

and personal way that has left many of the church fathers with a strange and uneasy feeling, wondering if the kids have found something they have missed.

There are always those who accept innovation blindly and those who reject innovation with a similar blindness. Some of the more experienced church musicians have great difficulty and anguish accepting some of the contemporary music when weighed on the scales of criteria they learned in college, graduate school, or seminary a decade or more ago. And this brings a real threat to one's professional judgment, image, position, and respect.

Those who have fallen victim to the musical syndrome have become addicted to the pattern of one musical after another and breathlessly await the next work off the publisher's presses. The most successful church musicians seem to be those who keep the musical experiences of their choral groups and their congregations in balance, mixing the new with the old with careful judgment.

Yes, these are some of the sounds today. Youth have long since crashed the sound barrier and brought on the revolution. Adult choirs have looked on with a sense of envy and wanted to know why they couldn't "swing a little." The fun music of youth is contagious and adults don't want to be left out. Maybe this has helped us all to realize that singing in the choir can be great fun, whether the music is Michael Haydn or Carmichael. And after all, that is a great discovery.

There are many reasons to sing for joy as we move on into the last half of the 70's. Some of these can be readily identified.

1. Southern Baptist churches reported a total church music enrollment of 1,303,000 persons for 1974. That is an increase of 51,000 or 4.1 percent growth over the previous

year.

2. Churches experiencing decline in Sunday evening attendance rely more and more on music to bolster the attendance of the congregation. Pastors and music directors frequently report that the best Sunday evening attendance occurs for services featuring music—either church music groups or visiting musical organizations. The church music involvement in the recent emphasis on Church: the Sunday Night Place was a serious effort to aid in this problem.

3. The weekly schedule of musical organizations on Wednesday afternoons in many churches is a significant stabilizing influence. Choir rehearsals for Preschool, Children, Youth, and Adult choirs provide a sustaining activity for church families as well as for other church programs.

4. Imaginative and innovative leaders constantly find new ways to use their Youth choirs in outreach, ministry, witness, and missions. The choir tour of some years ago, with the choir merely performing and driving on to the next performance, is rapidly declining. Now a Youth choir goes to a pioneer area, a mission area, to help with a revival, a Vacation Bible School, a religious census, a house-to-house survey, a door-to-door witnessing venture. In such experiences music becomes communication rather than a performance or an exhibition.

5. Many state conventions are making use of massed choirs—Youth choirs and/or Adult choirs—for convention sessions, evangelistic conferences, Youth evangelistic rallies, and festivals. Here is great cooperation, coming together under less than ideal conditions to contribute to the sound of a thousand or more voices singing praise to God and sharing the gospel in song.

6. There are more than one hundred music missionaries under appointment by the Foreign Mission

Board. This has happened in slightly more than two decades. Doors on the mission fields, long closed to traditional mission efforts, have yielded to music; and the witness of these music missionaries has been of untold worth to the kingdom of our Lord.

7. There are other countries where, because of restrictions on churches regarding Sunday Schools and other educational activities, music has provided a line of communication. There can be no Bible study groups, but there can be choir rehearsals. So, they gather for rehearsals, sing great scriptural texts, and talk about them. In places where it is unlawful to witness on the street, it is not unlawful to play a cassette tape of gospel songs and engage persons in conversation about the songs.

8. The music departments in our Baptist colleges, universities, and seminaries are the finest. To see the work going on in these schools today, in music generally and in church music specifically, is a joy to behold.

9. Thirty-three departments of music in the state conventions promote Church Music in the churches. Sixteen state music secretaries give their full time in this work. The others have two or more areas of responsibility. What a formidable force this is, and what a magnificent job these folks are doing. The state music festival programs reach more and more young people each year; summer youth programs touch the lives of musically talented youth at a significant time in their lives.

10. Ministers of music in many states share the rich fellowship of a group of Singing Churchmen. Here is found the warmth of fellowship of kindred church musicians and the joy of singing together with the richness of men's voices. This is a rewarding experience for each person that allows him for a few days each year to become a choir member rather than a

leader. Some states are now forming singing groups for women.

11. In the area of musical composition, we have the finest group of creative composers. Charles F. Brown, Buryl Red, Bob Burroughs, A. L. Butler, Gary Lanier, Lanny Allen, Bill Cates, Phillip Landgrave, Philip Young, Gene Bartlett, Mark Blankenship are only some of the bright and talented composers who are growing and developing compositional skills. And these are Southern Baptists.

12. Of professional caliber is the sound of The Centurymen, an auditioned group of one hundred men sponsored by the Southern Baptist Radio and Television Commission. Buryl Red is the talented musical director of this organization.

13. *PraiSing 75* was truly singing for joy! Looking back to March 10-13, 1975, our minds are flooded with cherished memories; and our hearts are filled with sounds of the beautiful music of those days. The fellowship, the music, the sharing of the gospel, the renewal, the discoveries, the blessings of God poured out upon us will never be forgotten.

14. *Baptist Hymnal* (1975) is now a reality. Thousands of churches sing from its pages each week; its songs bless the hearts of the worshipers and speak to hearts that need to discover the joy of the gospel.

It's great to be a church musician today. Christian song is dynamic, everchanging because God made man a curious, restless being, and because God's revelation of himself to this curious, restless being is an ever-unfolding experience. Restless man knows more about God's world and God's universe than ever before.

Each generation must seek to find its own ways to voice its praise of God and to express the joy of salvation. To be able to accept gladly and to sing heartily new songs of the Christian life in no way implies that the old

songs should be abandoned. Isaac Watts did not intend to blot out psalm singing but enriched our singing with his hymns. Charles Wesley continued to sing the psalms and the hymns of Isaac Watts but wrote more than six thousand hymns to add to this ever-widening stream of congregational song. The new sounds of the gospel of this decade are no more shocking than were the gospel songs of Ira Sankey, the hymns of Charles Wesley and Isaac Watts, the secular tunes appropriated by Martin Luther for his German texts that fired the Reformation, or the Geneva Jigs of John Calvin, to the people who heard them for the first time.

Sing for joy! It's a great day to be alive. Let's look carefully for the signs; and listen carefully for all the sounds about us.

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

—William Cowper



Discovery: Gods Call

Alice S. Magill

George W. Truett's words are as true today as when he said them many years ago, "To find the will of God is the greatest discovery, to know the will of God is the greatest knowledge, and to do the will of God is the greatest achievement."

Youth and adults in your church desperately need help in discovering God's will for their lives. The following excerpts from letters received by Vocational Guidance are indicative of the questions your church members are asking.

A college senior wrote: "My life is wide open to guidance not only from people but especially from God. I have prayed consistently for seven years that God would show me what to do with my life. . . . My field is teaching the mentally retarded. I have seriously considered attending the Southern Baptist Seminary at Louisville, Kentucky. I have no idea what kind of programs they offer. Could I get my M.A. in special education and be sent out as a missionary to the West Virginia mountains?"

A couple in one of our seminaries wrote: "We very much desire to remain in Christian work. We are willing to serve anywhere at any time and are entirely open to the Lord's leadership. I hope you will be able to help us in some way to find an area of service."

From a high-school girl's letter come these statements: "I really am unsure of what vocation I want to go into. I really like the field of nursing, but I don't think I could hack the schooling unless there is a need for nurses aides. . . . If you would, let me know if the Baptist hospitals on the mission field use nurses aides or LPNs. I would also like to know the opportunities in the field of home-making."

A high-school boy posed a very serious question: "I've been studying the Scriptures preparing myself, and now

I'm writing you to ask what a Southern Baptist minister is required to have. I mean does one *have* to go to college?"

Perhaps this student speaks for many students and working adults who are unhappy in the work they are doing! "I am a student majoring in business, but I am not happy in it. For two years I have prayed that God would show me his will for my life. I feel he wants me to serve him somehow, but I haven't been able to find what he wants me to do."

This letter came from a young man who was grateful for the opportunity his church provided young people to help them find God's will for their lives. "I thought that it might be interesting to you that I did my first bit of preaching. We had a youth Sunday at our church where all the youth take over jobs such as teaching, ushering, etc. I was given the opportunity to preach to the congregation; and naturally I grabbed it, for I felt right for the job."

A journeyman wrote for help: "I am leading a conference of the missionary young people (ages thirteen and up) during our annual mission meeting in late June; and I am really concerned by the fact that so many of our MKs seem to be leaving Brazil for the States bound for college and, literally, God-only-knows what career! Is there some way that you and I might guide them?"

This young lady completed a Personal Commitment Information card several years ago but later closed her mind and heart to God's leadership. Her letter expresses her strong feelings. "When your letter came in March, I became so angry I took the letter without reading it and stashed it in a drawer. I discarded it as someone else trying to push me into being a missionary. Every time I opened the drawer I saw it. Finally I read it, not really bothering to pay attention. Just

now I have remembered its being in the drawer. Thank you so much for caring. Now I really want to work for Jesus. I face the future, and I'm scared; but I don't mind telling you so. Somehow I just haven't had the guts to consider talking to the pastor; but I'm close to our youth director, and his wife, so maybe I'll talk with him soon."

Does your church provide a climate for all Christians to discover God's mission for them? All Christians should view their occupations as a means of living out their discipleship. But this does not just happen. Christians must be led to view their work as an opportunity for Christian service.

Every Christian should also consider church vocations as a possibility. God does not call all Christians to church vocations, but he wants them to be willing should he call.

Southern Baptists have a work force of more than one hundred thousand persons. This group consists of church staff personnel; associational staffs; persons who work for Baptist state boards and institutions such as hospitals, children's homes, schools and colleges, homes for the aging; and persons who work for Convention boards and agencies.

Many students must be preparing now for church vocations if Baptists are to maintain this large number of workers. Every person now serving in a church vocation has the peculiar responsibility to insure an adequate supply of committed persons to fill vacancies as they occur and to expand the Baptist witness around the world.

While Jesus was here on earth, he keenly felt the need for more workers.

Jesus traveled around through all the cities and villages of that area, teaching in the Jewish synagogues and announcing the Good News about the Kingdom. And wherever he went he healed people of every sort of illness. And what pity he felt for the

crowds that came, because their problems were so great and they didn't know what to do or where to go for help. They were like sheep without a shepherd.

"The harvest is so great, and the workers are so few," he told his disciples. "So pray to the one in charge of the harvesting, and ask him to recruit more workers for his harvest fields" (Matt. 9:35-37).

Prayer for workers is still an imperative. Church members, leaders, and the church in corporate worship should pray regularly for persons to commit themselves to church vocations if God calls them.

Church leaders should focus attention on individuals with dispositions toward church vocations. In being sensitive to interest in church vocations, leaders can encourage and help interpret God's call. Such support can give affirmation to a person who already has felt God's leadership.

The meaning of *calling* and *God's will* should be interpreted thoroughly to church constituents. They should be so familiar with the many ways God leads that they would recognize God's leadership in their own lives.

Emphasis should be given to the meaning of gifts—talents and abilities—and their role in the decision process.

Since the role of the Holy Spirit is unique in a person's understanding of God's leadership for vocational direction, stress should be placed on the value of Bible study and prayer.

A decision for a church vocation places responsibility upon the church. There must be a climate for growth after response. If a church does not provide guidance and nurture, many who make a response to God's leadership will not follow through with their decision.

A climate for change must be provided also. Some decisions for church vocations may be valid only in the

light of God's leadership up to that point in life. The pastor should encourage youth to make a commitment to follow the leadership of God rather than make a commitment prematurely to a specific vocation. The pastor must provide a climate where youth can discuss changes without guilt feelings.

Discovery: God's Call is a denominational emphasis for 1975-76. The purpose of this emphasis is to prepare youth and adults to recognize God's call to a church vocation, to encourage youth and adults to commit themselves to serving in a church vocation if they are called, and to nurture those who have committed themselves to a church vocation.

Resources are available to help church, associational, and state leaders with this tremendous responsibility.

- *Vocational Guidance in a Church* is a Convention Press book designed to help church leaders give guidance in the area of vocational choice and to provide nurture and encouragement to the church vocations volunteer.

The chapter titles are: "Vocational Guidance: Biblical Bases and Models," "What is Vocational Guidance?" "Who Needs Vocational Guidance?" "Calling Out the Called," "Providing Nurture for Vocational Decisions," "Church Vocations: Inside," "Church Vocations: Outside."

- Discovery: God's Call (Church Vocational Guidance Kit) is a New Church Study Course kit designed to help church leaders influence church members toward entering church vocations.

The following items will be included in the kit: *Vocational Guidance in a Church*, *Frontiers of Church Vocations*, cassette tape on calling and fulfillment; *Guiding Youth for Church Vocations*, an action guide; and the 1976 Vocational Guidance poster.

- The services of Vocational Guidance are provided by the Sunday School Board to give support to those who are interested in, or committed to, church vocations and to assist leaders. This support is given through newsletters, pamphlets, personal correspondence, and conferences.

The Personal Commitment Information card should be completed by those who are interested in exploring church vocations or who definitely feel God's leadership toward a church vocation. The original card noting one of these decisions is filed in the Vocational Guidance office.

The newsletter "Sounds" is sent to all those who are in the academic years of preparation and are at least twelve years old.

If an interest is indicated in home and/or foreign missions, a copy of the church vocations volunteer's card is sent to the Home and/or Foreign Mission Board. Then, they, in turn, send additional materials.

The two general pamphlets "Steps in Choosing a Career" and "Introducing Church Occupations" are appropriate for general distribution because they speak to occupational choice. The rest of the Vocational Guidelines Series of pamphlets are about specific church vocations and should be distributed according to personal interests.

The pamphlets in the Vocational Guidelines Series and Personal Commitment Information cards can be ordered free of charge from Vocational Guidance, Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

Following this article, suggestions are given for implementation of the denominational emphasis on church vocations volunteers. If every church, association, and state would promote and execute these few actions, there would be more Christians who view their occupations as Christian oppor-

DISCOVERY: GOD'S CALL

Commitment and Nurture of Those Committed to Church Vocations (Church Vocations Volunteers)

SUGGESTED CHURCH ACTIVITIES	SUGGESTED ASSOCIATIONAL SUPPORT	SUGGESTED STATE SUPPORT	VOCATIONAL GUIDANCE (SBC) SUPPORT
<p>Purpose — To prepare youth and adults to recognize God's call to a church vocation; to encourage youth and adults to commit themselves to serving in a church vocation if they are called; to nurture those who have committed themselves to a church vocation.</p> <p>Project Companion Plan — A project to (1) provide church vocation volunteers a relationship with the pastor or other persons in church vocations that will surface and develop the gifts of the church vocation volunteers; (2) to provide church vocation volunteers with the prayer and counseling support of concerned deacons and other lay persons in the church that will assure the church vocation volunteers of the interest of the church in church vocation volunteers.</p> <p>Deacons will be involved in taking church vocation volunteers for discovery visits to Baptist colleges and seminaries. The project will be coordinated by (1) pastor, (2) chairman of deacons.</p>	<p>1. Discovery Weekend — An associational meeting for youth, youth leaders, and parents in which the concept of call and the options in church vocations are explored by youth while parents and youth leaders are being trained in vocational guidance. Includes training for church library staffs in developing and using the Career Corner. Also includes a Career Fair. Responsible person: director of associational missions.</p> <p>2. Campus Caravan — An associational project for taking the youth of several churches to visit Baptist colleges and seminaries. (This project relates to Project Companion Plan and will enable church vocation volunteers in churches that do not participate in Project Companion Plan to be exposed to Baptist colleges and/or seminaries.) Responsible person: director of associational missions.</p>	<p>1. Discovery Conference — A state meeting directed by Vocational Guidance with support of WMU and Brotherhood, for all youth in which the concept of call and the options in church vocations are interpreted.</p> <p>2. Discovery Days at Baptist Colleges — A plan for college faculty and staff to host groups of church vocation volunteers to interpret the college's role in vocational training and to provide testing and counseling services. (The Baptist college's response to, and responsibility for, Project Companion Plan (church) and Campus Caravan (association).)</p> <p>3. Press Praise for Church Vocations — A project for focusing attention on persons and experiences which reveal the positive aspects of church vocations through state papers.</p> <p>4. Vocational Guidance Regional Interpretation Meetings — State personnel will conduct regional meetings for training a representative of each association to plan, promote, and conduct a Discovery Weekend.</p>	<p>1. Regional Discovery Workshops — Regional workshops for interpreting Discovery: God's Call and training state Vocational Guidance consultants to lead state interpretation meetings.</p> <p>2. National Forum on Guidance for Church Vocations — A meeting of state Vocational Guidance consultants, college and seminary in-service personnel, and church program organizations representatives to study Vocational Guidance needs and services.</p> <p>3. Discovery — '76 — Youth conferences on Vocational Guidance during Bible Preaching Weeks — 1976 designed to climax the year of emphasis on Vocational Guidance.</p>

tunities; and there would be more persons making decisions and preparing for church vocations.

Each generation must supply preachers, evangelists, teachers, musicians, administrators, medical personnel, and persons for many other church vocations if Christianity is passed on to future generations. In reality, the future of evangelism is at stake!

You, as a Christian, have the imperative to pray for workers to reap the

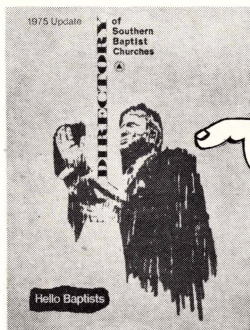
harvest. Now is the time to put feet to your prayers.

¹Taken from *The Living Bible, Paraphrased* (Wheaton: Tyndale House Publishers, 1971) and used by permission.

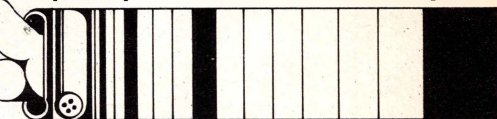
Alice S. Magill is vocational guidance specialist, Church Administration Department, Sunday School Board.

SOUTHERN BAPTIST DIRECTORY . . .

Here
are
some
reasons
why
every
church
needs
one



- To communicate with sister churches
- To facilitate transfer letter requests
- To provide geographical information to families moving to new areas
- To participate in the Hello Baptists project



Does your church have a copy of the 1975 update of the Directory of Southern Baptist churches ?
Order item 9522-6 (Under Reach Out heading)
on the Undated Materials Order Form.

Nationwide People Search

August 28, 29, 1976

Neil E. Jackson, Jr.

There are three emphases for 1975-76 that are closely related. They are the Pastor Director Campaigns, Nationwide People Search, and ReachOut '76. Nationwide People Search is an emphasis to locate unaffiliated Baptists and unchurched prospects.

In each state between January and April, a team will meet with leaders from each association to train them to train the leaders from each church in their association. Each association is to select representatives to be trained for each of the three emphases.

Churches will need from four to six weeks to prepare for the Nationwide People Search. This means the associational People Search training meeting should be held before July 31. The association will need four to six weeks to enlist leaders from each church and to finalize plans for the associational People Search training. Therefore the state meetings are planned for sometime between January and April 1976.

The associational pastor-director meetings should be held between May

15 and August 15. They are for the pastors and Sunday School directors only. Each pastor and Sunday School director should meet with their Sunday School council sometime during August to plan their year's Bible teaching program and emphasis.

Plans are for every church in the Convention to participate in the Nationwide People Search. Each church will decide what area they will lead their people to canvass.

How to Estimate Territory and Canvassers Needed

A suggested pattern is for a church to enlist 15 to 20 percent of their Sunday morning attendance as canvassers. For example, if average attendance is one hundred, then fifteen to twenty canvassers should be enlisted. If average attendance is five hundred, about seventy-five to one hundred canvassers will be needed. Each canvasser

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should have fifteen homes to canvass but no more than twenty-five. This means that approximately two hours will be required to secure the necessary information. Therefore, if a church is averaging one hundred in Sunday attendance, using twenty homes per packet as an average, the area to be canvassed should be about four hundred homes. An average Sunday attendance of five hundred would make the area to canvass about two thousand homes.

This should help you to plan the approximate area to map off, the number of persons needed as canvassers, and the amount of materials to purchase for the project. Materials should be ordered four to six weeks in advance of the training sessions so they will be in hand to use in the training.

Suggested Time Schedule

- Associational training completed by the end of **July**
- Materials ordered by **July 19-31**
- Promotion and posters displayed by **July 25**
- Enlistment of canvassers by **August 1**
- Areas selected to be canvassed by **August 15**
- Canvassers' packet maps prepared by **August 21**
- Canvassers trained by **August 27**
- Nationwide People Search **August 28, 29**

Many will complete their plans before the suggested dates and may therefore order needed materials early.

How to Enlist Canvassers

Six weeks prior to canvassing weekend, start your promotion and place posters on July 25. Four weeks prior to canvassing weekend, begin enlisting canvassers. Start with general officers on August 1. On August 8 enlist department officers, teachers, and

leaders. August 15 and 22 members of classes should be enlisted. Canvassers can be older youth (senior high) through adults. As individuals are enlisted and sign a Personal Commitment Card, place their names on the Canvassers Wall Chart. Each department should have as a goal to enlist 20 percent of their average attendance. Many will exceed this goal.

The training in the association is for the People Search chairman in each church. His responsibility will be to enlist a packets chairman, canvass chairman, and processing chairman in his church; order the materials; and train the people.

Nationwide People Search has a tremendous potential and will be an exciting, rewarding experience for participating churches.

HASTINGS ON . . .

Why They Said *No* to Jesus

Robert J. Hastings



William Barclay says that all the pathos in the world is found in the simple words, "He came unto his own, and his own received him not" (John 1:11). Barclay is talking about the rejection of Jesus by his own people, the Jews.

Let's use a hypothetical story to see the significance of this refusal. Henry Bryan left the little community where he grew up and went to work in a distant city. Many changes took place during the thirty years he was gone. When he returned, relatives planned a homecoming—a big family dinner. Friends and loved ones from far and near were invited. But when Henry arrived, nearly everyone acted cool and distant toward him.

"Henry's changed. . . . He doesn't look like I remember him. . . . He no

longer seems like one of us. . . . I feel ill at ease around him. . . . He has strange ideas," the guests commented, as one by one they left the dinner. Henry was left at the banquet table alone.

Highly unlikely? Yes. But the truth is that throughout Jesus' earthly ministry, he ran head-on into criticism, rejection, and finally crucifixion. "He came unto his own, and his own received him not." Not everyone rejected him, of course. But many, especially those in power, turned thumbs down on him.

Have you ever taken time to list the reasons? Here are some. Doubtless you can name others.

Robert J. Hastings is editor of *The Illinois Baptist*.

1. *He grew up in an obscure village.* Scarcely anyone had heard of Nazareth, a little village nestled in the Lebanon mountains in lower Galilee. When Philip tried to persuade Nathanael to become one of our Lord's disciples, Nathanael asked a rather insulting question, "Can there any good thing come out of Narareth?" (John 1:46). He inferred there couldn't.

Wouldn't God, in his providence, have selected "Jerusalem the golden" as a fitting place for Jesus to grow up if he were divine? After all, pious Jews believed that to pray on Jerusalem's holy hill was to pray in the very presence of God (see Ps. 84:7). And did not Psalm 87:5 teach that to be born in Jerusalem was an honor given by God himself? Wasn't Jerusalem "the city which the Lord did choose out of all the tribes of Israel, to put his name there" (1 Kings 14:21)?

But Nazareth! That's the last place the Son of God should live during his impressionable years. Nowhere does the Old Testament even mention Nazareth. Nor is Nazareth mentioned in the writings of the Jewish historian Josephus, nor in the Talmud.

Yet a young man suddenly appeared from this one-horse town and claimed to be the Messiah! The question was whether *any* good—not to mention the Messiah—could come from such an out-of-the-way place.

2. *He identified with street preachers.* Not only did Jesus have no official position himself, but he chose to identify with such country preachers as John the Baptist. Would it not be natural to assume that the true Son of God would have formal training equivalent to that of the Pharisees and Sadducees? Wouldn't he have inaugurated his ministry with the proper, priestly dedicatory rites in the Temple?

Instead, he submitted to an informal rite of open-air baptism in a river.

Officiating was John the Baptist, who had chosen to live the life of an ascetic in the desert, eating such simple foods as honey and wild locusts. And although John succeeded in baptizing many of the common people and publicans, the higher classes turned a deaf ear to his evangelistic appeals (see Luke 9:29-30).

So in the minds of the upper classes, at least, Jesus was a loser from the start because he joined in with a loosely knit movement instead of the highly structured Temple priesthood.

After all, if God were introducing the Messiah to the waiting world, would he not have selected the trumpets and fanfare of the Temple, rather than an open-air revival on the banks of the Jordan River?

3. *Jesus broke such sacred laws as that of the sabbath.* From Moses' time, sabbath observance, together with circumcision, distinguished the Jews from the Gentiles. Even God had rested on the seventh day, following creation. Stringent laws forbade work of any kind; the day was to be one of worship and rest. In fact, the law spelled out how far one could walk on the Sabbath, which was slightly over one half of a mile (three thousand feet, to be exact).

Then along came this carpenter's son from Nazareth who dared to break this most sacred of laws, still claiming to be God's anointed. Any lad who had studied his catechism knew that such an imposter could never be the Son of God.

In fact, sabbath customs caused more friction between Jesus and his enemies than any other point, except that of his claim to be the Messiah.

Let's take some examples. For one, he defended his disciples when they picked some grain from a field and ate it on the sabbath (see Luke 6:1-5). He even went so far as to claim to be "Lord also of the sabbath" (v. 5). Once—right in the synagogue Jesus healed

a woman who had been ill for eighteen years. The synagogue ruler was so angry that he reprimanded Jesus publicly (see Luke 13:10-14). On another sabbath he healed a man of dropsy, while being entertained in the home of a chief Pharisee (see Luke 14:1-5). Another time, authorities jumped all over a crippled man for carrying his bed on the sabbath (see John 5:10). But the real culprit was Jesus, the one who had healed the fellow in the first place.

4. *Jesus was a winebibber and a glutton.* Or at least that's the way his enemies described him. "The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners" (Luke 7:34).

Jesus probably earned this criticism by visiting in the homes of such men as Matthew (Levi) and Zacchaeus. Both were publicans, a term used to describe the petty tax collectors who squeezed all they could from their fellow citizens. Since the publicans had literally "sold out" to a heathen power by collecting its taxes, the Pharisees lumped them into the same category with sinners, harlots, and heathen.

The Jews hated the publicans because they erected toll gates on roads, at bridges and harbors, and taxed many common articles such as salt and meat.

Jesus not only had the gall to visit in the home of Matthew, a publican—whose office was on the great north-south highway along the Sea of Galilee—but he also made him one of the twelve! And Jesus added to the insult by eating in the home of a chief publican at Jericho by the name of Zacchaeus.

John the Baptist couldn't please the Jews because he ate coarse food from the desert floor. Jesus couldn't please them because he ate dainties in the homes of rich tax collectors.

Why do some people say that sociability and Christian faith don't mix? Why is religion identified with gloom and doom? The longer a person's face and the more sour his disposition, the more readily we label him a saint. Evangelist Sam Jones, who had a unique way with words, said such behavior is often biliousness, not righteousness. Jones also warned that no church will go far with an undertaker's sign over its door and a ghost in the pulpit!

5. *Jesus was unpatriotic.* At least, that's what his enemies thought because of his attitude toward Roman taxes. Not only did he socialize with the publicans who collected the taxes, but he evidently approved of their legality.

Apparently that's what the Herodians and Pharisees concluded after they asked him, "Is it lawful to give tribute to Caesar, or not?" (Mark 12:14b). Jesus replied, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17).

The Pharisees and other Jewish loyalists were unwilling to admit they owed the Roman government anything. Yet Jesus seemed to have approved certain Roman taxes.

His enemies could only conclude that Jesus was unpatriotic, that he was sympathetic with the Roman oppressors. How, then, could he claim to be the Messiah when he apparently held split loyalties between his own nation and Rome?

The Jews considered themselves blessed of God as no other nation on earth. They were the Chosen Ones, and for Jesus to claim to be God's Son and at the same time yield even so much as an inch of loyalty to Rome was unthinkable.

6. *Jesus was lenient on fallen women.* According to Deuteronomy 22:22 ff., both guilty parties were to be stoned to death for the sin of adultery,

that is, sexual intercourse between a married person and one not the lawful spouse. In an effort to trick Jesus, the scribes and Pharisees confronted him with a woman who had been caught in the very act. The Pharisees had no doubt as to her guilt, although they said nothing about the guilty male!

If they were truly sincere in wanting justice done, why didn't they mention the male? Why not drag him before Jesus in judgment too? The man involved could hardly have been innocent, for his involvement must of necessity have been voluntary.

Anyway, Jesus refused to judge the woman worthy of death by stoning. Maybe it was because he detected a greater sin in the pride and haughtiness of those who accused her.

At any rate, Jesus merely said, "He that is without sin among you, let him first cast a stone at her" (John 8:7). Of course no stones were cast, because rocks don't throw themselves, and no guiltless hands were available to do the job!

We can imagine that the Pharisees, in a mock show of incredulity, told and retold the story, doubtless enlarging it each time. And each time it was retold, someone doubtless raised the question, "Could you imagine the true Messiah letting a woman go free when she openly violated the sacred law of Moses forbidding adultery?" The assumed answer was, "No, you can't even imagine such a person being the Son of God."

7. *Jesus held strange ideas about other races.* There is no doubt that some rejected Jesus as the Messiah because he was so liberal in his views toward other nationalities, especially the Samaritans.

After several thousand Israelites were deported by Sargon II in Old Testament times, colonies of non-Jews were brought in and settled in Samaria. These non-Jews were from

such countries as Babylonia, Syria, and Elam. In their new homes in Samaria, these "foreigners" intermarried with the peasant class of Jews who had been left behind in the deportation. The result was a racially mixed population without the Hebrew standards of racial and religious purity.

From the fourth century B.C. to Jesus' day, Samaritans were forbidden to worship in the Temple at Jerusalem, to marry a Jew, to circumcise a Jew, or to have any business dealings with Jews.

Naturally, there was a great deal of racial prejudice between the Jews and Samaritans in Jesus' day. Conscientious Jews, traveling from Judea to Galilee, preferred to go out of their way rather than taking the short, direct route through Samaria. They didn't even want to walk on Samaritan soil, let alone meet a Samaritan.

Then, when Jesus needed a story to illustrate what it means to be a good neighbor, he used a Samaritan. In his story, he made a hero out of a Samaritan, saying it was such a person who was kind to a robbery victim, while a Jewish priest and Levite walked by on the other side!

And another time, Jesus engaged in a long conversation with a woman who was not only a Samaritan but one who had had five husbands and was then living with a man to whom she was not married.

Is it any wonder that such goings on must have alienated Jesus from some people who otherwise might have acknowledged him as the Messiah?

8. *Jesus openly attacked the religious heirarchy of his day.* That is, he called the scribes and Pharisees "whited sepulchres" as well as a lot of other names!

The unbelievable frankness of Jesus in dealing with the scribes and Pharisees is described in Matthew 23. Although these leaders were consid-

ered the anointed of God, Jesus unmasked them by saying they did all their works to be seen of men. He also accused them of putting burdens on others which they would not themselves bear; desiring prestige and honor; stealing from widows; offering long, pretentious prayers; acting as blind guides; giving tithes but forgetting to practice mercy; practicing extortion; and having the characteristics of serpents and vipers.

Most of all, Jesus warned, they were like tombs which had been whitewashed on the outside, while inside they were filled with the bones of dead men.

You can't talk much plainer! Is that the way to win friends and influence people?

Because Jesus refused to be awed by title but judged a man by what he was on the inside, he certainly alienated some who might have been his followers had he been willing to go along with the crowd.

9. Jesus chose passive, rather than militant, methods to achieve his goals.

No doubt, many of Jesus' contemporaries would have liked for him to organize an army and head up a drive to push the Roman army of occupation out of the country. The popular conception of the Messiah was one who would rule from the throne of David and restore Israel to its former glory of economic and military strength.

But as Jesus explained to Pilate, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). This is typical of what he had taught his disciples, "But whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39).

Had Jesus come "with swords loud clashing, and roll of stirring drums," many would have rushed to enlist in

his army. Instead, he taught that the kingdom of God is within a person and that it does not come with outward observation.

This turned off those who were looking for the conventional trappings of kingship—such as thrones and crowns and military forces and pomp and circumstance.

10. Most damaging of all to his career, Jesus claimed to be the son of God, which his enemies interpreted as blasphemy.

This is the straw that broke the camel's back. Admittedly, the Messiah might break some of the sabbatical laws, or fraternize with sinners, or forgive an adulterous woman, or make heroes out of Samaritans, or criticize the Jewish clergy, or come from a hick town, or resort to pacifism.

But for Jesus—whom they considered to be a mere man—to claim that he was God! That was unthinkable. Most of all, it was blasphemous; and it was this claim that eventually led to his death.

The Mosaic law plainly taught that anyone guilty of blasphemy should be stoned to death. The Shema (Deut. 6:4-5) clearly stated, "Hear, O Israel: the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Monotheism was deeply ingrained in Judaism. In fact, this was one of its distinctives that separated it from the pagan religions.

Is it any wonder, then, that when Jesus said, "I and my Father are one," that the Jews "took up stones again to stone him" (John 10:30-31)?

They could never understand how Jehovah God could be "up in heaven" and in this carpenter's son at the same time.

So for this reason, perhaps more than any other, "He came unto his own, and his own received him not"

(John 1:11).

In conclusion. So far, most of what I've said has been academic. We've talked about the kind of rejection that took place nearly two thousand years ago. And although this background information is important, even more vital is the question, Why do men reject Jesus in 1976?

I doubt if the masses reject him as the Messiah today for the same reasons they did in the first century. Most unbelievers today could care less what Jesus thought about the Samaritans, or that he freed an adulterous woman, or that he was born in a village so obscure that it is not even listed in the Old Testament.

Rejection in 1976 is more subtle. I offer three reasons for such. Doubtless you can name others. First, an unwillingness to accept authority in matters of moral choice. Second, a great commitment to the philosophy that all that counts is the here and now, including the superiority of the material to the spiritual. And third, preoccupation and indifference.

It's not so much that men choose not to follow Christ as their Lord as it is a refusal to make any choice at all in so far as a life commitment is concerned.

Today, he still comes to many who could be his own, but they continue to receive him not.

Material in this section is prepared by the Church Architecture Department, Sunday School Board, Rowland E. Crowder, secretary.

Building Management Pays Off

Roland A. Smith and Jerry A. Privette

An obvious lack of care of building facilities has been observed in a number of Southern Baptist churches. This causes concern. In many cases long-needed repairs have been neglected or faultily made. Painted surfaces, both exterior and interior, show a need for paint and brush. In other cases heating and cooling systems are inefficient; plumbing fixtures are out of order, clogged, leaking, and smelly. Rooms and hallways are dimly lighted, with some burned-out light bulbs not replaced. Floors need repair as well as walls, ceilings, and roofs. Electrical systems are outmoded and need to be replaced. Exterior masonry walls are chipped and cracked. Church lawns, plants, paved walks, driveways, parking lots, church signs, and bulletin boards show signs of neglect. Doors drag, and windows do not operate properly.

Equipment and furnishings throughout some buildings give evidence either of the lack of maintenance training and skill or disregard for its importance. Further observation reveals that most churches go their own way with regard to maintenance of buildings and equipment. There is no consistent pattern of training for maintenance, regular maintenance practices, or a sense of real responsibility in the maintenance task. In other words, many church leaders and members do not seem to understand the scope of maintenance or appreciate its value.

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Because the property, buildings, furnishings, and equipment are so vital to a church's work, growth, and relationships in a community, an evaluation of some of the factors in good maintenance is needed. Rather than calling attention to existing conditions in the churches, this article provides knowledge that hopefully will result in better care of the physical equipment for the total church program. The needs of the congregation for comfort, cleanliness, and beauty will be met partially through better maintenance practices, planning, training, policies and procedures; and a longer, more useful life of the physical resources will also result.

Definition of Terms

Maintenance is defined, for our purposes, as the program of planning, conducting, and evaluating regular inspections for upkeep; preventive and remedial services; cleaning and restoring all surfaces, structural and mechanical systems, furnishings, and equipment.

Maintenance generally falls into three major categories.

1. *Preventive maintenance* is the planned servicing and repairing of equipment resulting from periodic inspections which disclose faulty conditions. It includes all those activities and services that relate to caring for buildings, furnishings, and equipment to assure a continuing good state of repair or working condition. Its purpose is to minimize breakdowns and excessive depreciation resulting from neglect. The idea is to keep things up so breakdowns can be avoided. Preventive maintenance may be considered a cost-reduction tool that saves real dollars in maintenance and operating costs. The theme of preventive maintenance may well be, "Keep it working well and spot trouble before it develops." No equipment or facility should be allowed to

reach the breaking point.

2. *Remedial maintenance* pertains to all those activities and services that correct problems and fix breakdowns after they occur; little attention is given to the equipment until it breaks down, falls apart, or blows up. There is no particular concern expressed for the rust growing on the hinges until the door falls off. The other side of remedial maintenance is the correction of a problem or failure that occurs without any observable deterioration period; something suddenly happens without undue age or abuse and must be remedied immediately.

3. *Operational maintenance* describes those activities and services which are continuous in order to provide physical resources which are clean, comfortable, and attractive, as well as safe. Operational maintenance is related to good housekeeping, lawn care, window cleaning, properly set thermostats, tuned musical instruments, and similar functions. It is maintenance essential to the regular ongoing use of the facilities.

The scope of this study is generally the area of preventive maintenance. It involves a system of regular, periodic inspection and servicing designed to maintain facilities and equipment in good operating condition. A good program of preventive maintenance avoids major repairs that cost more and inconvenience the user. Inspections may be performed by anyone authorized by the church. Servicing should be done by a qualified person.

It is not necessary that preventive maintenance be sophisticated. The smaller church which has a minimum amount of equipment may only need an informal inspection of facilities and equipment on a more or less regular basis. Larger churches with larger buildings and many types of equipment require more attention to a pro-

gram of maintenance. Regardless of church size, a serious program of preventive maintenance must include (1) routine inspections of church facilities and equipment to discover conditions which might lead to failures or harmful deterioration, and (2) necessary maintenance to relieve or repair the trouble spots before they reach major proportions.

A schedule of maintenance to prevent serious damage at a later time may reduce the overall costs. Buildings and equipment which are allowed to deteriorate become more costly to repair. For example, a friend discovered a small puddle of water in his garage one morning. Upon checking the source, he discovered his engine water pump was leaking a mere trickle. He decided to continue driving the car but to add water when buying gas. Several days passed without further thought about the leaking water pump. On a weekend outing with family and friends, his car blew up on an interstate highway. The leaking water pump led to damages involving the radiator, cooling fan, pulleys, and belts, to say nothing of his embarrassment for the inconvenience and discomfort it caused his family and friends. His total bill exceeded several times the cost of replacing the water pump. The saying of Benjamin Franklin, "A stitch in time saves nine," speaks directly to preventive maintenance.

Remedial maintenance may be necessary before a program of preventive maintenance can be initiated; that is, equipment and facilities must be brought up to a normal level of operation. Equipment of marginal value may often incur more expense to repair and maintain than to replace with new equipment. Equipment should not be retained if it seems uneconomic to rebuild it. Besides the cost of parts and labor, the committee should consider the consequences of

downtime, the results of going without the equipment during the overhaul.

Why Preventive Maintenance?

For some, the question may be: "Why should our church be concerned with preventive maintenance? Everything seems to be going well." At least two factors, time and money, justify an effective preventive maintenance program. Reduced cost and breakdown time may be realized in improved safety conditions, fewer large-scale repairs, fewer days and hours spent administering breakdown repairs (repairs before failures become so costly), and better conservation of assets and increased life of equipment. Preventive maintenance is a proved concept for saving the church both time and money.

Train for Preventive Maintenance

Few churches are fortunate enough to have members, or custodians, who can manage all maintenance responsibilities. Often custodians are not assigned maintenance duties beyond that of reporting problem situations to authorized individuals or qualified service personnel. Preventive maintenance for most churches is primarily an administrative task. Someone or some committee must be assigned the responsibility for this important function. The appropriate church committee is the church property and space committee. The philosophy, relationships, scope, and duties of this committee are set forth in the pamphlet, "The Church Property and Space Committee." This pamphlet may be ordered with your church literature on the "Undated Materials Order Form."

Another helpful resource is the *Church Custodian's Manual* by Idus Owensby. The manual is a simple, illustrated, step-by-step guide that may be studied individually or in groups

under the leadership of a teacher. It is a part of the New Church Study Course.

Additional maintenance training may be obtained in courses offered by university centers, extension services, and adult education centers. Usually these are services provided for workers who maintain public-school properties, but they are made available to others also. Most manufacturers of materials and equipment provide maintenance and servicing instruction pamphlets when the items are purchased and installed. Such materials on the use and care of equipment should be carefully filed for reference. Owner's manuals are the most valuable source of information for specific pieces of equipment such as heating systems, air conditioning units, electrical appliances, kitchen fixtures, and lawn machinery. Committee members should make a survey of the church to locate books, pamphlets, manuals, and other printed resources related to their church equipment.

Training for supervisors and maintenance personnel logically precedes the making of a maintenance schedule. This may be particularly true for the smaller church which uses volunteer help or has only one employee for maintaining church buildings and equipment. The committee must assume the responsibility for deciding what must be done and how the duties can best be performed to save time and money.

The custodian may be capable of performing minor repairs. On his cleaning cart or in a small tool kit, he may carry a few basic tools and repair materials such as faucet washers, cord plugs, wood and metal screws, and similar items to make minor repairs for preventive maintenance during his regular work schedule. In many churches housekeeping duties are performed by persons not adept in using tools and making repairs. Then

it becomes the responsibility of the committee to assign such duties to someone other than the custodian. In any case the custodian should be responsible for immediately reporting those maintenance needs which he cannot manage.

Tour of Buildings and Grounds

Each aspect of the church property and equipment should be surveyed to determine what assets the church possesses and what is required to bring buildings and equipment up to a normal operating level and to decide the frequency of inspections needed for each area and each item. There is no ready-made list because the inspection requirements differ according to the type, use, and condition of the equipment and buildings. The frequency of equipment inspection may be determined by manufacturers' recommendations, the demands placed on the equipment, past records of maintenance, and suggestions from specialists.

Generally, the higher the value of buildings and equipment assets per square foot, the greater are the returns in preventive maintenance. While smaller churches would profit by a preventive maintenance program, the church with greater physical assets has more to gain.

The appropriate committee should arrange a time convenient for all members to make a tour of the church buildings to discover and list each section of the building and each piece of equipment to be inspected and serviced. The committee will assume the responsibility for determining maintenance schedules and delegating the periodic inspection and servicing to responsible, qualified persons.

Emphasis must be placed on becoming aware of the small indications of trouble such as a small crack in a wall, a slow leak or seepage, a nut or a screw lying under a mechanical

unit. Remember that the major premise in preventive maintenance is that small troubles must be immediately investigated and repaired to keep them from becoming great problems. Routine servicing of the equipment will assure longer life and a significant decrease in sudden emergencies.

Planning for Preventive Maintenance

Some preliminary planning is essential in the beginning stages. An overall plan should be set up, and the interest of the church staff and related committees must be enlisted. Persons must be designated and assigned responsibilities in a preventive maintenance program. The program must be tailored for the needs of the church.

As the preventive maintenance program is begun, it is wise to establish it on a step-by-step basis rather than a crash program. This may require weeks to many months. A successful program requires that sufficient time be allowed for setting objectives, securing data, and planning regular committee meetings for evaluation and progress.

All available data on buildings and equipment should be collected and brought together. These data include the history of building construction and equipment installation, service and repair of properties, cost statements, and any records of existing problems or deficiencies.

A good place to begin is to make a comprehensive listing of all equipment and facilities associated with the church. When the list is completed, the decision must be made regarding the frequency with which each item should be inspected. At this point attention should be given to the manufacturer's instructions on procedure and frequency of equipment inspection and servicing. Manufacturer's instructions should be followed in detail.

During inspections careful records should be made of the mechanical condition and operating efficiency of each system along with records of the repairs which are made. For convenience in keeping accurate records of equipment inspections, an inspection schedule may be devised. Such a schedule need not be complicated to be comprehensive. Some may prefer a simple checklist to indicate what inspections and repairs are to be made at a specific time. Others may prefer a separate form for each piece of equipment on which more extensive notes can be made. See Figures 1 and 2 for sample inspection schedule forms. More efficiency may be found in making separate schedules according to items to be inspected weekly, monthly, quarterly, and annually. Whichever form is chosen, it is important that records be kept of inspections, with notes showing findings.

Determine frequency of inspections. In determining the frequency of inspections, the committee should distinguish between general inspections and detailed or specialized inspections. In a simple, general inspection the entire church property may be examined at the same time and may include all basic equipment. One person may be responsible for this task, calling in any specialists he feels are necessary.

Specialized inspection is a more detailed examination of facilities involving building components, motors, controls, pumps, and so forth. Having established the amount of use, age, condition, and manufacturer's recommendations, a specialist may advise the committee regarding what components will require inspection and the best frequency of inspection to maximize the trouble-free operational period of each piece of equipment. For instance, motors may require inspection and lubrication every six months while controls may require a monthly

Figure 1

CHECKLIST FOR INSPECTION AND MAINTENANCE

Item	Location	Frequency of Inspection	Condition
Roof			
Metal Flashing			
Gutters			
Exterior Walls			
Windows			
Drains			
Paved Areas			
Lawn, Shrubs, Plantings			
Walkways			
Church Sign			
Steeple			
Interior Walls			
Floor Surfaces			
Floor Coverings			
Floor Structures			
Basement Walls			
Termite Damage			
Window Glazing			
Stained Glass Windows			
Doors and Stops			
Heating System			
Cooling System			
Air Filter System			
Plumbing System			
Plumbing Fixtures			
Main Electric Switch			
Electric Outlets			
Light Switches			
Light Fixtures			
Baptistry Equipment			
Pianos			
Organ			
Other Musical Instruments			
Auditorium Furniture			
Educational Furnishings			
Office Furniture			
Office Equipment			
Public-Address System			
Intercom System			
Chalkboards			
Bulletin Boards			
Audiovisual Equipment			
Fire Extinguishers			
Lawn Care Equipment			

WORKER _____ DATE _____

Figure 2

SAMPLE SCHEDULE FOR DETAILED BUILDING AND EQUIPMENT INSPECTION

Month	Areas of Inspection	Maintenance Needs
January	Complete church auditorium, Chapel, baptistry, vestibules	
February	Church offices, media center	
March	Kitchen and dining areas	
April	All outdoor areas—parking lots, lawn, plantings, walkways, signs	
May	All preschool departments and play areas	
June	All Children's departments	
July	All Youth departments and recreation areas	
August	All Adult departments, hallways and exits	
September	Roof, steeple, gutters, and drains, All exterior surfaces	
October	All closets, storage areas, stairs and fire escapes	
November	Plumbing system and all fixtures, All drinking fountains, fire- fighting equipment	
December	Electrical system—main box, all outlets, switches, fixtures, and appliances	

Please complete the following information: The above inspection has been performed
by _____ and _____ on this date, _____.

Our findings have been noted above and this report has been referred to _____.

Signed _____

Date _____

inspection. Experience will help to establish inspection frequency levels which, once established, should be consistently followed.

When proper listings have been made and forms are printed and available to persons responsible for inspections, an inspection calendar should be made and followed. The church property and space committee, or another designated committee, will appoint a responsible person to see that the schedule is followed. This person will report to the committee regularly about the inspections and the state of the equipment.

Make-ready inspections are a part of the preventive maintenance program. Needed repairs should be given priority and taken care of immediately. The heating system must be inspected and tested in summer or fall to make sure it is ready for the winter. The lawn care equipment should be inspected and serviced in late winter or spring to assure that it is in good working order. Air-conditioning systems also require checks previous to seasonal use. Roofs, windows, and drains should be readied for times of particularly harsh use and exposure as seasons vary.

Follow a Maintenance Schedule. According to a survey (see Figure 3) about half of the participating churches followed no schedule in making inventories and inspections of their buildings and equipment. Fewer than 42 percent of these churches provided more than annual attention to preventive maintenance such as lubrication and filter changes in heating and cooling equipment, termite protection, exterior and interior surfaces, or service to musical instruments and other equipment. Additional results of the survey are shown in Figure 3.

When a maintenance schedule has been worked out and the proper per-

sonnel engaged to do the work, the committee must make sure the routine is followed faithfully, especially in periods of heavy demand on the equipment. If personnel changes are made which affect the inspection and maintenance of the facilities, steps should be taken to continue the schedule. For example, in one church when a bearing of an air-conditioning motor burned out and required replacement of the motor, an investigation revealed a list of dates scribbled on the side of the unit. These were interpreted to be the dates of motor lubrication. The last lubrication date was five years previous to the breakdown and coincided with the loss of a church member who had maintained the equipment. To everyone's knowledge the lint-covered oil cups had not been opened on any of the several units since that time.

Schedule forms and written reports should be carefully reviewed and evaluated during the monthly meeting of the committee.

Service the equipment regularly. Periodic inspections, thorough and regular, should be matched by consistent servicing. Sudden emergencies, often very costly, may be avoided if inspections are made regularly. A church located in a Western state lost the use of its building for two weeks during the winter due to a failure of the heating system. Early inspection might have indicated the need for service without imposing this loss on the congregation. The situation was further complicated when the water pipes froze and burst while the building was without heat.

Directions for properly servicing equipment are usually found in the owner's manual or operating and servicing instructions provided when the equipment is received. Such is true with heating and cooling equipment, kitchen appliances, audiovisual equipment, office machines, and musi-

Figure 3

PERFORMANCE OF MAINTENANCE
(Based on responses of 230 Southern Baptist Churches
that participated in the survey.)

Schedule of Maintenance	Frequency						
	Daily	Weekly	Monthly	Annu- ally	No Sched- ule	N.I.*	Totals
• Inventory and Inspection							
Tour of building's interiors	4.3%	25.2%	10.4%	9.6%	41.4%	9.1%	100.0%
Tour of building's exteriors	3.0	10.9	17.4	13.9	44.4	10.4	100.0
Tour of grounds	3.9	17.4	13.5	10.4	44.8	10.0	100.0
Insurance	0.4	0.9	3.9	66.5	18.3	10.0	100.0
• Service, Preventive Maintenance							
Heating/cooling equipment	4.3	10.9	13.9	36.1	26.1	8.7	100.0%
Filter replacement	-	0.4	16.1	41.4	30.4	11.7	100.0
Termite protection	-	0.4	16.1	37.4	34.8	11.3	100.0
Exterior surfaces	-	3.5	4.8	27.4	54.7	9.6	100.0
Interior surfaces	0.9	4.8	8.7	21.7	53.0	10.9	100.0
Electric and electronic equipment	0.4	6.1	11.3	18.7	53.1	10.4	100.0
Musical instruments	-	3.9	11.7	37.9	35.2	11.3	100.0
Furnishings	0.4	8.7	9.6	9.6	60.4	11.3	100.0

*Not Indicated

Lack of maintenance scheduling among churches surveyed is indicated in the column, "No Schedule."

cal instruments.

Servicing should be performed by skilled persons. Often the manufacturer's agent must be called for servicing. Local servicing agents may be challenged to develop their abilities to service and repair the church's particular equipment. Local service personnel may be invited to the church to examine the equipment and become familiar with it in order to make necessary preparations for service and repair when the time comes.

Inspections are important. Keep your eyes and ears open when inspecting equipment. It is not difficult to see puddles of oil or water under heating or cooling equipment. Sometimes nuts, bolts, screws, or pieces of metal are indications that something is wrong. One can easily spot a leaking faucet, a loose-fitting part, a broken support, unusual rust and corrosion, or frayed belts. With some careful listening it is not difficult to detect unusual sounds which may point to worn parts or needed adjustments. Squeaks, vibrations, grinding noises, and other out-of-the-ordinary sounds should be investigated and the cause eliminated.

Heating and cooling equipment should be thoroughly checked and serviced before the operational season. Such service includes cleaning, replacement of filters, lubrication, replacement of worn parts, and adjustment of controls.

Office machines require such attention as cleaning, lubrication, and replacement of tapes and ribbons. Major problems can practically be eliminated with periodic cleaning and servicing.

Musical instruments should have expert and periodic attention. Pianos which are not tuned at least annually may require more than one tuning to bring them up to standard pitch again. Electronic organs should be given care as recommended by the

manufacturer. Needs for servicing will vary with the brand, type, and model. Generally, it is a good practice to add oil to the tone wheel generator annually. Electronic organs have no moving parts but ordinarily require tube changes about every four years. Most manufacturers offer a service contract through the dealer which may assure the church of more responsive and dependable servicing. This is especially true of pipe organs. These instruments last many years if properly serviced and cared for. Factory representatives usually recommend that pipe organs be tuned at least twice a year, summer and winter. This usually requires at least one day.

Audiovisual equipment should be serviced according to manufacturer's directions. Portable equipment may be taken to a reputable shop for cleaning, adjusting, lubricating, and repair. Similar needs are discovered as inspections are made on record players, projectors, and other machines used in Sunday School department rooms and the media center. The audio system which serves the auditorium should be checked out frequently while in place.

Kitchen equipment is usually durable and seldom needs service beyond cleaning and light lubrication. Refrigeration equipment demands a bit more attention and should be included in frequent inspections. Factory service agents are located in most cities and are available to most churches for servicing appliances such as dishwashers, mixers, blenders, and disposals. Manuals which are furnished customers by the manufacturers usually contain detailed information about periodic service required by their products.

Provide budget for maintenance. While it is assumed that funds must be budgeted for maintenance of church buildings and equipment, it is

difficult to determine a specific amount to assure adequate maintenance. In a survey of 230 Southern Baptist churches in 1971, the amount budgeted for maintenance ranged from 1 percent to 19 percent of the church's total budget. The largest number of churches designated from 5 percent to 10 percent of the total church budget for maintenance. Forty-six percent of the churches reported that the amount budgeted was not adequate. In spite of the wide diversity in budgeted amounts reported in this survey, each church should plan to set aside a reasonable amount in the church budget for maintenance of buildings and equipment.

Several observations may be made which affect budgeted figures. Service contracts are available on most major appliances and mechanical equipment. This usually will increase the budget considerably. Although contracts are good, they are not necessary for every item. Careful deliberation and study will help the committee to decide what type of service contract each item should carry. A study of service contracts in one church revealed that an elevator service contract, including parts and service, was costing the church \$75 per month. Work done on the elevator amounted to little more than lubrication and minor adjustments which could be obtained on a different contract that would cost the church only \$20 per month. The committee should have access to all contracts and warranty documents for periodic evaluation and reference. Financial records on maintenance from previous years will assist the committee in computing a reasonable amount to include in the annual budget. Finances for church building and equipment maintenance should not be omitted from the church budget because of the uncertainty of a reasonable amount. Preventive maintenance is a valid

item for inclusion in the church budget.

Maintenance is not optional. The high cost of church buildings and equipment give credence to the fact that maintenance is essential. These items are costly to repair but even more costly to replace. Buildings and equipment may give many years of useful service if they are not abused and are properly maintained. In order to assure sufficient maintenance and avoid costly breakdowns, the church can and should plan a simple, but systematic, program of preventive maintenance which includes the listing of each piece of equipment and facility, the type of care called for by each, and the frequency with which each should be inspected and serviced. Committees and individuals must bring together all relevant materials which provide information on care and repair. Qualified persons must then be assigned the regular task of inspecting and servicing the equipment. Finances must be available and adequate for preventive maintenance.

No major changes may be needed relative to church staff or organization. The church staff and the church property and space committee are sufficient personnel for administration of the preventive maintenance program. In most churches present employees and volunteer helpers may assist to carry through an effective program. The best qualified persons available in detecting mechanical difficulties and troubleshooting problems should be recruited. Specialists should be called in for tasks requiring specific skills.

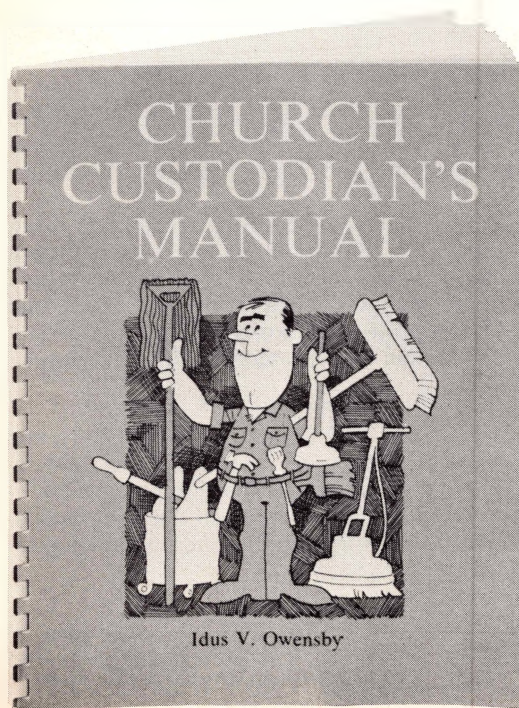
The work and expense of planning and carrying through a program of preventive maintenance will be useless unless weaknesses and faulty conditions discovered in the inspections are acted on and corrected. Buildings and furnishings in need of repair and

equipment which is not functioning properly should be reported and repaired as soon as possible to minimize the chance of increasing damage and eventual breakdowns. Maintenance requests should be turned in by the inspector to the committee or office personnel immediately for approval and follow-up. Procedures for approval of maintenance requests should be clearly stated and adequately understood by all custodial and maintenance

personnel. Through careful attention to a program of preventive maintenance, a church may enjoy many years of useful service from its buildings and equipment at less cost and inconvenience. This constitutes good stewardship of possessions and provides for more comfortable and attractive facilities for worship and educational activities. Building management does pay off.

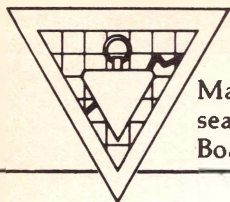
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STATISTICAL REPORT

Material in this section is prepared by the Research Services Department, Sunday School Board, Martin B. Bradley, manager.

PAID PROFESSIONAL STAFF PERSONNEL OF SOUTHERN BAPTIST CHURCHES AND ASSOCIATIONS

J. Clifford Tharp, Jr.

A key element in the continued advance of the gospel is adequate leadership—both professional and lay—in our churches and associations. Lack of adequate leadership could seriously hinder the cause of Christ. A comprehensive understanding of the professional staffs of churches and associations is necessary for the Convention to know what the present leadership situation is and what needs will arise in the future. How many of the different types of church and associational positions currently exist? What are the demographic characteristics of persons serving in these positions? What will be the future staff needs of churches and associations? The answer to these and other questions must be known in order for the Southern Baptist Convention to adequately support the

present professional leadership and to strive to have an adequate number of men and women to meet the future demands.

This article reports findings relating to the current situation of church and associational staff, factors which may influence future staff needs, and projected future needs of churches and associations for staff personnel.

Limitations and Definitions

The SBC Personnel Needs Study was limited to an investigation of paid positions for which seminary-type training was required or desirable. Investigation of other types of posi-

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tions was beyond the intended scope of this study.

Because of the different natures of church staff positions and the fact that the major part of the survey phase was conducted during the summer months of 1974, several definitions of terms were required. The following terms are defined as they were used in the study:

Personnel—paid professional persons on a church or an associational staff for which seminary-type training is required or desirable.

Regular full-time—persons who serve a church daily and do not follow any other vocation. Most of these persons receive their primary income from the church.

Regular part-time—persons who devote only a portion of their time to a church. Many of these persons follow another vocation and receive a significant part of their income from a source other than the church.

Summer only—refers to a position that is approved for the summer months only and is not filled throughout the remainder of the year.

Full-time student—As the survey was taken during the summer, it was necessary to define *student*. Thus, a full-time student was one who was either enrolled full-time in school during the summer or who was to be enrolled full-time in the fall.

A review of existing data concerning staff positions was inadequate—in terms of accuracy, currentness, and comprehensiveness—to provide a full understanding of the current staff situation and future staff needs. To secure this data three separate, but correlated, studies were conducted.

The first study was a mail survey of directors of associational missions to determine the types of professional staffs presently employed by associations and how many and what types of professional staff positions will be added or deleted during the next five

years. A random sample of three hundred directors of missions was selected for the study. A 4 by 9-inch card questionnaire was designed to collect the data. Three regular mailings and a reminder card were used to collect the data during June and July of 1974. An advance letter was sent to each director of missions to inform him of the study's purpose and importance.

A second study involved a mail survey of pastors. The purpose of this study was to determine the present composition of church staffs, to obtain pertinent characteristics of the persons filling the positions, and to obtain an indication of staff additions and deletions anticipated during the next five years. A disproportionate sample of 1,004 pastors was selected to participate in the study. A four-page questionnaire was designed to collect the data, collected during June and July of 1974. An advance letter, three regular mailings, and a reminder card were used to collect the data. On the cut-off day it was discovered that approximately two thirds of the nonrespondents were from churches with fewer than three hundred members. It was decided to make a fourth mailing of the questionnaire to these pastors.

The third study was an analysis of 1973 data concerning the churches identified as "new," "dropped," and "reorganized." The analysis was made to determine the characteristics of the churches which come into being and go out of existence (so far as the Southern Baptist Convention is concerned) each year.

Professional Staffs of Associations

Of the 300 directors of missions included in the survey, 250 returned usable questionnaires. An additional twelve responses were unusable. This yielded an overall response rate of 87.3 percent and a usable response

rate of 83.3 percent. Findings are relatively representative of the Convention.

Table 1 shows for the sample the number of associational staff positions according to the type of training required for the position. The average number of staff positions for the responding associations was 1.4 positions.

There are currently 771 directors of associational missions. Projecting the sample of 250 to the total population requires multiplication by the factor 3.08. Table 2 presents this extrapolation to the universe.

The table shows the projected number of positions in the 771 associations with directors as 1,081. There are 1,190 associations in the Southern Baptist Convention. Thus, some associations are not accounted for in the table. It seems unlikely that any of these additional associations have a paid professional staff.¹

Approximately one third (34.8 percent) of the respondents indicated that the number of their association's professional staff will probably increase during the next five years. Only two (0.8 percent) of the respondents indicated that their associational staffs will probably decrease. Table 3 reports the probable additional positions according to the type training desired of persons filling them.

It thus appears that during the next five years 378 additional associational positions will be added. Approximately fifteen positions will be deleted. It seems then that a total of 363 additional positions will be available. What increase may be added from associations not having a director of missions is not known. However, no great increase from this area is expected.

Professional Staffs of Churches

Of the 1,004 questionnaires mailed, 670 usable questionnaires were re-

ceived. This gives a usable response rate of 66.7 percent. An additional thirteen questionnaires were returned as undeliverable, and three returned questionnaires were unusable. Table 4 gives the church size distribution of both the original sample, the respondents, and the Southern Baptist Convention.

It was known that churches below five hundred are underrepresented in the sample and that a large number (approximately 75 percent) of the nonrespondents were in these small-size categories. It seemed imperative to have a good sampling of the staff composition of these small churches. A nonrespondent telephone interview was conducted which obtained the present staff composition of these churches. Eighty-eight interviews were completed—sixty-seven with pastors of churches having fewer than five hundred members. Results of the interviews revealed that the smaller churches (fewer than five hundred members) tended to have only one staff member—the pastor—and that the pastor tended to be a regular part-time (67 percent) pastor who was self-trained (45 percent).

The approach used in reporting findings related to church staff positions was to first make projections concerning the total number of staff positions—according to type and nature of the position—and then to present, for each of the major staff positions, the characteristics of those persons filling the positions.

Table 5 presents the projections of the number of church staff positions by church size. In addition, the number of churches per size category and the average number of positions are shown. These projections indicate a total of 58,577 positions in the Southern Baptist Convention—35,592 regular full-time positions, 20,373 regular part-time positions, and 2,612 summer-only positions. Projections indi-

cate that 5.6 percent of these positions were vacant. Positions arranged in order of frequency were: pastor, minister of music, minister of youth, minister of music and youth, associate pastor, minister of education, minister of youth and recreation, minister of education and music, and minister of recreation. When only full-time positions are considered, the order differs. The order for full-time positions is pastor, minister of music, minister of music and youth, minister of education, associate pastor, minister of youth, minister of education and music, minister of youth and recreation, and minister of recreation. The most frequent summer-only positions were minister of youth and minister of youth and recreation.

The projections also show, as expected, that the number of paid staff members per church increases as the church membership increases.

The projections were checked in three ways. First, for positions for which a mailing list is maintained by the Sunday School Board, the projected number of positions was compared with the number of persons on the mailing lists. The two listings were similar. Second, another study² conducted during the same time period investigated the number of staff positions in Southern Baptist churches. Projections based on that study were similar to the projections of this study with the exception of ministers of music. The Wingo study projected 19,863 ministers of music while this study projected 9,066. This discrepancy is explained by the fact that the present study dealt only with paid positions and the Wingo study did not. Since many churches have volunteer music directors, this accounts for the major discrepancy. Third, projections from this study were similar to projections available from existing data. Thus, it appears that the present projections are fairly accurate.

The relationship of several variables to the total number of church staff positions was investigated. All of these variables were significantly (.05 level of significance) correlated with church size. The variables and their correlation with church size follows: church debt ($r=.539$), total receipts ($r=.899$), Cooperative Program gifts ($r=.783$), mission expenditures ($r=.810$), percent of total receipts given to missions ($r=.228$), and percent of total receipts given through the Cooperative Program ($r=.252$). In addition, the total number of staff positions was significantly correlated ($r=.741$) with church size. When the influence of church size was partialled out (held constant statistically), the only resulting partial correlation of any practical significance between any of the variables and the total number of staff positions was for total receipts ($r=.332$). Two additional variables—church debt ($r=.161$) and mission expenditures ($r=.142$)—had statistically significant partial correlations with the total number of positions, but these correlations were too low to be of practical importance. Churches located in larger cities tended to have more staff positions than did churches located in the open country or smaller towns. This too is a function of church size. *It thus appears that church size is the most important influence on the size of church staffs and that a secondary influence is total receipts—for example, of churches with equal membership, the one with the largest total receipts will tend to have a larger staff.*

Demographic characteristics of the persons filling the different major positions are given in Tables 10-17 at the end of this article.

Respondents from the 670 churches also indicated whether they expected their church to increase or decrease the number of paid professional staff positions. Approximately half (51.5

percent) of the churches which indicated an expected increase in staff were churches with three hundred or more members. The projected number of additional positions is 17,325. This is an average increase of 3,465 positions per year. The type positions to be added and the projected number of positions are shown in Table 6.

The areas experiencing the greatest increase will be music, youth, and religious education.

Less than 1.0 percent of the respondents indicated that their church was likely to decrease the number of paid professional staff positions. Hence, the loss of positions during the next five years appears to be minimal.

Factors influencing future staff needs of churches.—Two important factors which may affect the size of church staffs are the growth (in terms of membership) of Southern Baptist churches and the complex area of churches which are in a transitional phase in regard to Southern Baptist Convention status. This latter factor involves new and reorganized churches and churches which are no longer affiliated with the Convention. The term "dropped churches" is used to refer to the latter group of churches.

Analysis of the growth of churches in terms of members revealed that Southern Baptist churches are getting larger.

Table 7 shows, for each size category, the number of churches for 1964 and 1974 and the percent change during this ten-year period.

On an overall basis there has been a slight increase (2.7 percent) in the number of churches in the Southern Baptist Convention over the ten-year period. There has been a decline in the number of churches with fewer than two hundred members. The categories of churches with more than three hundred members have experienced much greater increases

than the Convention as a whole. The number of churches with 200-299 members has increased at approximately the same rate as the Convention.

Analysis of the characteristics of churches which come into existence and go out of existence revealed that this factor does not account for the increase in the number of larger churches. Thus, this increase seems to be the result of the gradual increase in size of existing churches.

The second influencing factor—churches affiliating and churches ceasing to affiliate with the Convention—was examined in two ways. A trend regarding the number of these two types of churches was established for the last six years, and some of the major characteristics of these groups of churches were obtained from Uniform Church Letter data. Table 8 shows, for a five-year period (1969-1974), the number of new, reorganized, and dropped churches. New churches are those which affiliated with the Southern Baptist Convention for the first time.

The churches in these three groupings in 1973 were analyzed according to their characteristics.³ Some of the major characteristics of these groups of churches follow.

New Churches tended to be small—36.7 percent having fewer than two hundred members. Nearly one fourth of these churches were located in the open country. Another fourth were located in medium cities (population of 10,000-49,999). Three fourths of the churches were relatively new churches—being organized in either 1972 or 1973. In regard to total receipts, 24.8 percent had receipts under \$5,000; 19.8 percent had receipts of \$5,000-\$9,000; and 31.9 percent had receipts of \$10,000-\$24,999. In regard to contributions through the Cooperative Program, 23.8 percent of the churches made none; 46.5 percent

gave 5 percent or less of their total receipts; and 24.1 percent gave between 6 to 10 percent of their total receipts. Approximately 90 percent (88.2 percent) of the new churches had two congregational services on Sunday.

*Dropped Churches*⁴ tended to be small also—65.3 percent having fewer than two hundred members. Forty percent of the dropped churches were located in the open country. Large cities (population fifty thousand or more) accounted for 22.5 percent of these churches, and medium cities accounted for 15.3 percent. It is interesting to note that 18.9 percent of the dropped churches were neighborhood churches in either medium-size or large cities. In regard to total receipts, one third of the churches had receipts of less than \$5,000; 18.4 percent had receipts of \$5,000-\$9,999; and 22.6 percent had receipts of \$10,000-\$24,999. (Note: One fifth of the churches did not indicate what amount was given through the Cooperative Program.) Approximately 70 percent of the dropped churches had two congregational services on Sunday. Approximately 44 percent of the dropped churches were organized during the fifties and sixties.

The number of reorganized churches was too small for exhaustive analysis. These churches tended to be small—95 percent with fewer than two hundred members. Approximately half of them are located in the open country. Four fifths of them were organized prior to 1960. A fourth of these churches do not give through the Cooperative Program; another third give five percent or less of their total receipts. None had receipts larger than \$24,999. Eighty-five percent have two congregational services on Sunday.

Analysis of the characteristics of the above three groups of churches reveals that for the most part churches

coming into existence and those going out of existence—in terms of status with the Convention—are churches with fewer than two hundred members. These groups of churches do not account for the increase in the number of larger churches. They do not appear to have a heavy influence on future church staff needs.

Summary and Conclusions

The projected number of paid associational staff positions was 1,081 with 8.5 percent of these presently vacant. The type of training required or desired for the largest number of positions (62.7 percent) was theological/biblical training. Religious education (12.2 percent) and social work (9.7 percent) were other major types of training required for associational positions.

Projections indicate at present 35,592 regular full-time paid church staff positions, 20,373 regular part-time paid church staff positions, and 2,612 summer-only positions in churches. Projections indicated that 5.6 percent of the above positions were vacant.

Church size appeared to be the dominant factor influencing the size of a church's staff. Total receipts is a secondary factor positively related to the size of church staffs. Southern Baptist churches are growing larger in terms of total membership. This growth, along with the fact that the number of churches in the Convention is increasing (slowly, but steadily), indicates that the number of church staff positions should continue to increase and result in a greater demand for church staff personnel.

Table 9 gives an estimate of the number of additional associational and church staff positions during the next five years. These estimates are based on the indications given by the sample regarding additional staff. It is assumed that the additional positions in existing churches will cover any in-

crease in staff positions due to the increased growth of churches.

It is probably erroneous to assume that all churches and associations which indicated an expectation of additional staff personnel will actually increase their staff; however, some churches and associations which did not indicate an expectation of additional staff personnel will probably add staff. The most likely result is that the number of additional staff personnel added will be less than the number indicated. Because of these factors, the above estimates need to be discounted by a certain percent. Discounting the figures in Table 9 by 20 percent and 40 percent yields a maximum-minimum range which would seem more realistic regarding additional staff personnel. The resulting range for the five-year period is 14,766-8,860 and the yearly average is 2,953-2,215.

It appears that the majority of these positions will be in areas other than the pastoral. The major types of additional positions on the associational level are religious education (46.6 percent) and social work (26.2 percent). In the churches the dominant areas for additional positions are music, youth, religious education, and combinations of these areas.

Since Bible institutes, extension courses, and self-training make their major contribution toward training staff personnel in the pastoral/biblical area, seminaries and colleges will have the major responsibility for training the additional staff personnel. While it is difficult to determine the total output (from all sources) of trained personnel, it appears that the number of personnel presently being trained does not equal the expected demand for additional personnel and replacement personnel.

The need for additional staff personnel seems apparent. It is also obvious that schools—of any kind,

whether seminary, Bible institute, or college—cannot train students which they do not have. The challenge of supplying adequate leadership is before Southern Baptists. Both God and man are involved in meeting this challenge. The difficulty is on the human side. God will call men and women to serve, but all will not make the commitment to serve. Churches have often failed to use the men and women whom God has called into service. The failure of churches to accept trained men and women called by God can also thwart God's purpose.

Several steps seem appropriate, recognizing that God may work through any of these. First, Southern Baptists need to be made aware of the need for leadership and the types of positions which will be available. Second, youth and adults in Southern Baptist churches should be made aware of the needs and opportunities and consider them in light of their skills and talents. Third, churches need to actively seek to call forth persons in their fellowships whom they feel may serve in the staff positions. Fourth, Southern Baptists need to conserve the leadership they have. Steps need to be taken to provide structures that assure adequate support for those who serve so that they may give their maximum effort in their place of service.

¹Some associations may have a director of missions in conjunction with another association. This type arrangement should be adequately accounted for in the projection table, and no additional positions need be added.

²RSD-74-105, "Size of Leadership Target Groups," by Lewis Wingo.

³Data for 1974 were not available in time for analysis related to this study.

⁴Churches which were dropped in 1973 were identified. Data on these churches were obtained from the 1972 Uniform Church Letter. Thus, data reported in this section is 1972 data.

TABLE 1

**Number of Associational Positions in
Responding
Associations by Type of Training
Desired/Required**

Type of Training	Number of Positions		
	Filled	Vacant	Total
Theology-Biblical	210	10	220
Religious Education	38	5	43
Music	8	4	12
Social Work	24	10	34
Theology-Biblical and/or Religious Education	17		17
Other			
Special Type Training not required	24	1	25
Total	321	30	351

TABLE 2

**Projected Number of Associational Positions in
Southern Baptist
Convention by Type of Training
Desired/Required**

Type of Training	Number of Positions		
	Filled	Vacant	Total
Theology-Biblical	647	31	678
Religious Education	117	15	132
Music	25	12	37
Social Work	74	31	105
Theology-Biblical and/or Religious Education	52		52
Specific type training not required	74	3	77
Total	989	92	1,081

TABLE 3

Number of Additional Associational Staff Positions by Type of Training Desired/Required

Type of Training	Number of Additional Positions	
	Sample	Projected
Theology-Biblical	23	71
Religious Education.....	55	169
Music.....	10	31
Social work	31	95
Other	4	12
Total	<u>123</u>	<u>378</u>

TABLE 4

Church Size Distributions Pertaining to the Survey of 1,004 Pastors

Size Category	SBC	Sample	Respondents
1-99	19.3%	16.7%	11.6%
100-199	26.9	16.7	12.7
200-299	17.4	16.7	17.2
300-499	17.0		15.7
500-749	8.6	9.8	12.2
750-999	4.2	7.3	9.1
1,000-1,499	3.8	6.3	7.6
1,500-1,999	1.4	5.9	6.9
2,000-up	1.4	5.9	7.0
Total	<u>100.0%</u>	<u>100.0%</u>	<u>100.0%</u>

TABLE 5

Projected Number of Paid Staff Positions
Presently in Southern Baptist Churches

Number of Churches	6,583	9,204	5,944	5,800	2,960	1,445	1,289	489	469	34,183
Size Categories	1-99	100-199	200-299	300-499	500-749	750-999	1,000-1,499	1,500-1,999	2,000-Up	SBC (total)
Pastor —										
Total	6,583	9,204	5,944	5,800	2,960	1,445	1,289	489	469	34,183
Regular Full-time	3,206	6,498	5,219	5,632	2,815	1,445	1,289	489	469	27,062
Regular Part-time	3,377	2,706	725	168	145					7,121
Summer Only										
Associate Pastor —										
Total	86	331	309	330	252	285	277	160	200	2,230
Regular Full-time		110		110	145	218	227	128	170	1,104
Regular Part-time	86	221	309	220	71	48	50	21	20	1,046
Summer Only					36	23		11	10	80
Minister of Education —										
Total		221	101	226	362	213	425	245	329	2,122
Regular Full-time				58	252	142	425	234	329	1,440
Regular Part-time		221	101	168	110	71		11		682
Summer Only										
Minister of Music —										
Total	843	755	1,503	2,320	1,660	593	809	244	339	9,066
Regular Full-time		322	416	499	432	71	253	159	289	2,441
Regular Part-time	843	433	1,034	1,821	1,228	522	556	85	50	6,572
Summer Only			53							53
Minister of Youth —										
Total	86		951	887	581	354	353	160	220	3,592
Regular Full-time				168	110	23	101	74	170	646
Regular Part-time	86		416	441	181	260	202	43	50	1,679
Summer Only			535	278	290	71	50	43		1,267
Minister of Education and Music —										
Total	86		155		71	214	152	64	40	782
Regular Full-time					71	166	126	64	40	467
Regular Part-time	86		155			48	26			315
Summer Only										
Minister of Music and Youth —										
Total	171	331	314	882	471	497	379	181	100	3,326
Regular Full-time		110	53	331	145	285	303	170	90	1,487
Regular Part-time	171	221	208	551	290	189	76	11	10	1,727
Summer Only			53		36	23				112
Minister of Youth and Recreation										
Total	86	110	202	388	36	118	26	32	70	1,068
Regular Full-time							26	11	60	97
Regular Part-time			101	168		23				292
Summer Only	86	110	101	220	36	95		21	10	679
Minister of Recreation —										
Total	86	110	53					33	30	312
Regular Full-time								11	10	21
Regular Part-time	86		53					11	20	170
Summer Only		110						11		121
Other —										
Total	171		53	168	365	166	429	244	300	1,896
Regular Full-time			53	58	110	95	227	74	210	827
Regular Part-time	171			110	145	23	101	159	60	769
Summer Only					110	48	101	11	30	300
Total —										
Total	8,198	11,062	9,585	11,001	6,758	3,719	4,139	1,852	2,097	58,577
Regular Full-time	3,206	7,040	5,741	6,856	4,080	2,441	2,977	1,414	1,837	35,592
Regular Part-time	4,906	3,802	3,102	3,647	2,170	1,184	1,011	341	210	20,373
Summer Only	86	220	742	498	508	260	151	97	50	2,612
Averages —										
Total	1.24	1.20	1.61	1.90	2.28	2.57	3.21	3.79	4.47	
Regular Full-time	0.48	0.76	0.97	1.18	1.38	1.69	2.31	2.89	3.92	
Regular Part-time	0.74	0.41	0.52	0.63	0.73	0.82	0.78	0.70	0.45	
Summer Only	0.01	0.02	0.12	0.09	0.17	0.18	0.12	0.20	0.11	

TABLE 6

**Number and Type of Additional Paid
Professional Staff Positions**

Position	Number to be Added
Minister of Education	2,294
Minister of Youth	2,413
Minister of Music	2,927
Associate Pastor	1,332
Minister of Evangelism and Outreach	501
Bus Director	409
Kindergarten Director	105
Minister of Recreation	237
Minister of Education and Music	1,358
Minister of Music and Youth	2,966
Children's Director	277
Minister of Education and Youth	488
Minister of Youth and Recreation	396
Business Administrator	132
Minister of Activities	92
Minister of Education, Music, and Youth	541
Other	580
Not Indicated	277
Total	<u>17,325</u>

TABLE 7

Analysis of the Growth in Membership of Southern Baptist Churches, 1964-1974

Church Size	1-49	50-99	100-149	150-199	200-299	300-499
1964	2,029	5,631	5,426	4,378	5,732	4,909
1974	1,761	4,661	4,978	4,190	5,966	5,905
Percent Change	-13.2%	-17.2%	-8.3%	-4.3%	+4.1%	+20.3%

500-749	750-999	1,000-1,499	1,500-1,999	2,000-2,999	3,000- or more	Total Reporting Churches
2,369	1,141	1,004	407	245	117	33,388
3,027	1,484	1,315	500	335	153	34,275
+27.8%	+30.1%	+31.0%	+22.9%	+36.7%	+30.8%	+2.7%

TABLE 8

Number of Churches Affiliating and Ceasing to Affiliate with the Southern Baptist Convention, 1969-1974

Year	Number of New Churches	Number of Reorganized Churches	Number of Dropped Churches	Net Change
1969	323	29	312	+40
1970	297	32	304	+25
1971	314	45	270	+89
1972	316	28	251	+93
1973	323	21	217	+127
1974	338	20	289	+69

TABLE 9

Projected Number of Additional Associational and Church Staff for 1975-1979

Source	Total Number Positions	Number Full-time	Number Part-time
Associations	363	363	—
Additional positions in existing churches	17,325	12,128 ^a	5,197 ^a
Increase in number of churches	770 ^b	462 ^c	308 ^c
Total (for five- year period)	18,458	12,953	5,505
Average (per year)	3,691	2,591	1,101

^a Based on the ratio of full-time to part-time of the current positions (excluding pastors).

^b The average increases in the number of churches for the past ten years is used to project for the next five years.

^c As most of the additional churches will be small (less than 200 members), the researcher (after examining data) subjectively assigned 60 percent as full-time positions and 40 percent as part-time positions.

The following tables show the characteristics of the persons filling the different major positions. Because full-time and part-time staff members may differ significantly on demographic data, characteristics of these two classifications are presented separately. The data have been weighted so that they are representative of the Convention. Two cautions need to be expressed. First, the projections do contain sampling error; so a projection may be 3 to 5 percent off the actual percentage. Second, some of the projections are based on small bases. *These should not be considered as accurate percentages.* Rather they should be used to indicate *direction only*. The small bases are flagged with a warning when they occur. In these cases the actual distribution of the sample is given in brackets along with the projections (given as percentages).

Some percents will not add to 100.0 due to rounding error in the weighting process.

TABLE 10

Characteristics of Pastors

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8	2.2%	10.5%
9-11	2.2	2.7
12	9.2	24.4
13-15	14.0	22.2
16	14.4	14.5
17-19	37.4	13.3
20+	16.2	8.0
Not Indicated	4.3	4.4
Total	100.0%	100.0%
Base for Projections	(583)	(86)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College	17.0%	19.8%
Bible Institute	9.2	7.4
Seminary	51.2	18.5
Extension Courses	7.7	19.5
Self-Trained	8.3	28.2
Other	4.7	6.6
Not Indicated	2.0	...
Total	100.0%	100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes	6.6%	9.8%
No	72.8	79.7
Not Indicated	20.6	10.5
Total	100.0%	100.0%
■ Sex		
Sex	Full-time	Part-time
Male	97.6%	98.8%
Female .....	...	1.2
Not Indicated	2.4	...
Total	100.0%	100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25	1.5%	6.6%
25-34	22.9	18.6
35-44	27.7	30.9
45-54	26.3	23.2
55-64	16.6	13.3
65 Up	2.6	7.3
Not Indicated	2.4	...
Total	100.0%	100.0%
■ Marital Status		
Status	Full-time	Part-time
Single	0.7%	4.7%
Married	95.7	94.1
Widowed	0.6	1.2
Other	0.6	...
Not Indicated	2.4	...
Total	100.0%	100.0%

TABLE 11
Characteristics of Associate Pastors

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8 .....	... %	4.9%
9-11	2.3	...
12 .....	...	27.1
13-15	9.4	24.1
16	16.1	19.9
17-19	43.9	20.6
20+	5.0	...
Not Indicated	23.2	3.4
Total	100.0%	100.0%
Base for Projections	(54)	(23)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College	21.6%	29.8%
Bible Institute	5.0	1.0
Seminary	45.6	34.1
Extension Courses .....	...	...
Self-Trained .....	...	10.8
Other	4.6	4.9
Not Indicated	23.2	19.4
Total	100.0%	100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes	2.2%	24.2%
No	64.1	45.8
Not Indicated	33.7	30.0
Total	100.0%	100.0%
■ Sex		
Sex	Full-time	Part-time
Male	74.7%	96.6%
Female	2.2	...
Not Indicated	23.1	3.4
Total	100.0%	100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25	4.2%	21.3%
25-34	36.0	15.5
35-44	15.8	36.5
45-54	11.0	11.1
55-64	4.3	5.3
65 Up	5.3	6.9
Not Indicated	23.2	3.4
Total	100.0%	100.0%
■ Marital Status		
Status	Full-time	Part-time
Single	10.0%	2.3%
Married	63.7	89.4
Widowed	2.2	...
Other .....	...	...
Not Indicated	24.2	8.3
Total	100.0%	100.0%

TABLE 12

Characteristics of Ministers of Education

■ Highest Number of Years of Formal Education		
Number of years	Full-time	Part-time
1-8.....	... %	[-] %
9-11.....	...	[-] ...
12.....	...	[1] 1.6
13-15.....	5.7	[4] 20.5
16.....	9.2	[1] 16.2
17-19.....	67.1	[2] 10.9
20+.....	7.7	[1] 5.4
Not Indicated.....	10.2	[5] 45.4
Total.....	100.0%	[14] 100.0%
Base for Projections.....	(86)	(14)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College.....	6.6%	[3] 12.3%
Bible Institute.....	...	[3] 15.2
Seminary.....	83.2	[2] 23.7
Extension Courses.....	...	[-] ...
Self-Trained.....	...	[1] 16.2
Other.....	...	[1] 3.5
Not Indicated.....	10.2	[4] 29.2
Total.....	100.0%	[14] 100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes.....	4.2%	[4] 19.8%
No.....	71.3	[5] 34.8
Not Indicated.....	24.5	[5] 45.4
Total.....	100.0%	[14] 100.0%
■ Sex		
Sex	Full-time	Part-time
Male.....	80.6%	[8] 65.7%
Female.....	5.0	[1] 3.5
Not Indicated.....	14.4	[5] 30.8
Total.....	100.0%	[14] 100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25.....	0.7%	[3] 16.3%
25-34.....	43.7	[3] 15.2
35-44.....	28.9	[3] 35.9
45-54.....	11.7	[1] 3.5
55-64.....	3.1	[-] ...
65 Up.....	...	[-] ...
Not Indicated.....	12.0	[4] 29.2
Total.....	100.0%	[14] 100.0%
■ Marital Status		
Status	Full-time	Part-time
Single.....	4.2%	[1] 3.5%
Married.....	81.2	[8] 65.7
Widowed.....	1.7	[-] ...
Other.....	...	[-] ...
Not Indicated.....	12.8	[5] 30.8
Total.....	100.0%	[14] 100.0%

TABLE 13

Characteristics of Ministers of Music

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8.....	1.5%	... %
9-11.....	4.4	1.9
12.....	16.4	22.0
13-15.....	8.6	22.5
16.....	23.3	28.6
17-19.....	31.0	11.4
20+.....	2.0	1.9
Not Indicated.....	12.9	11.8
Total.....	100.0%	100.0%
Base for Projections.....	(89)	(158)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College.....	26.5%	53.4%
Bible Institute.....	1.0	0.4
Seminary.....	27.1	4.6
Extension Courses.....	5.6	2.1
Self-Trained.....	13.9	17.1
Other.....	10.5	4.0
Not Indicated.....	15.5	18.4
Total.....	100.0%	100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes.....	4.7%	10.5%
No.....	61.8	66.3
Not Indicated.....	33.6	23.2
Total.....	100.0%	100.0%
■ Sex		
Sex	Full-time	Part-time
Male.....	71.2%	73.0%
Female.....	10.8	15.7
Not Indicated.....	18.0	11.3
Total.....	100.0%	100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25.....	6.4%	15.1%
25-34.....	24.0	30.1
35-44.....	28.1	25.1
45-54.....	21.8	12.9
55-64.....	1.5	3.4
65 Up.....	...	4.4
Not Indicated.....	18.3	9.0
Total.....	100.0%	100.0%
■ Marital Status		
Status	Full-time	Part-time
Single.....	6.8%	14.9%
Married.....	78.9	72.2
Widowed.....	...	...
Other.....	0.5	3.9
Not Indicated.....	13.9	9.0
Total.....	100.0%	100.0%

TABLE 14

Characteristics of Ministers of Youth

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8.....	... %	... %
9-11.....	***	***
12.....	1.6	28.5
13-15.....	8.7	22.3
16.....	40.8	19.0
17-19.....	32.3	15.7
20+.....	***	***
Not Indicated.....	16.7	14.5
Total.....	100.0%	100.0%
Base for Projections.....	(35)	(50)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College.....	49.0%	39.8%
Bible Institute.....	***	3.6
Seminary.....	34.3	7.6
Extension Courses.....	***	3.3
Self-Trained.....	***	17.0
Other.....	***	4.7
Not Indicated.....	16.7	24.1
Total.....	100.0%	100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes.....	22.9%	34.3%
No.....	37.1	40.6
Not Indicated.....	40.0	25.1
Total.....	100.0%	100.0%
■ Sex		
Sex	Full-time	Part-time
Male.....	61.6%	52.0%
Female.....	18.0	28.0
Not Indicated.....	20.4	20.0
Total.....	100.0%	100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25.....	23.1%	42.9%
25-34.....	54.6	21.2
35-44.....	3.8	11.8
45-54.....	***	11.1
55-64.....	***	***
65 Up.....	***	***
Not Indicated.....	18.6	13.0
Total.....	100.0%	100.0%
■ Marital Status		
Status	Full-time	Part-time
Single.....	21.7%	16.9%
Married.....	59.7	62.5
Widowed.....	***	2.8
Other.....	***	***
Not Indicated.....	18.6	17.7
Total.....	100.0%	100.0%

TABLE 15

Characteristics of Ministers of Education and Music

■ Highest Number of Years of Formal Education			
Number of Years	Full-time	Part-time	
1-8.....	... %	[-]	... %
9-11.....	...	[-]	...
12.....	...	[-]	...
13-15.....	12.2	[2]	24.1
16.....	28.2	[1]	16.4
17-19.....	26.7	[-]	...
20+.....	7.7	[-]	...
Not Indicated.....	25.3	[4]	59.5
Total.....	100.0%	[7]	100.0%
Base for Projections.....	(24)	(7)	
■ Main Source of Training for Position			
Source of Training	Full-time	Part-time	
College.....	32.0%	[1]	7.7%
Bible Institute.....	...	[1]	16.4
Seminary.....	38.2	[-]	...
Extension Courses.....	2.3	[-]	...
Self-Trained.....	...	[1]	16.4
Other.....	2.3	[-]	...
Not Indicated.....	25.3	[4]	59.5
Total.....	100.0%	[7]	100.0%
■ Is the Staff Member a Full-time Student?			
Student?	Full-time	Part-time	
Yes.....	... %	[2]	24.0%
No.....	59.8	[-]	...
Not Indicated.....	40.2	[5]	76.0
Total.....	100.0%	[7]	100.0%
■ Sex			
Sex	Full-time	Part-time	
Male.....	72.5%	[3]	40.5%
Female.....	...	[-]	...
Not Indicated.....	27.5	[4]	59.5
Total.....	100.0%	[7]	100.0%
■ Present Age			
Age	Full-time	Part-time	
Under 25.....	... %	[2]	24.1%
25-34.....	30.8	[1]	16.4
35-44.....	39.3	[-]	...
45-54.....	2.3	[-]	...
55-64.....	2.3	[-]	...
65 Up.....	...	[-]	...
Not Indicated.....	25.3	[4]	59.5
Total.....	100.0%	[7]	100.0%
■ Marital Status			
Status	Full-time	Part-time	
Single.....	... %	[2]	24.1%
Married.....	74.7	[1]	16.4
Widowed.....	...	[-]	...
Other.....	...	[-]	...
Not Indicated.....	25.3	[4]	59.5
Total.....	100.0%	[7]	100.0%

TABLE 16

Characteristics of Ministers of Music and Youth

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8.....	... %	... %
9-11.....	...	...
12.....	...	12.6
13-15.....	16.9	29.3
16.....	38.1	28.0
17-19.....	27.1	14.4
20+.....	2.4	...
Not Indicated.....	15.4	15.0
Total.....	<u>100.0%</u>	<u>100.0%</u>
Base for Projections.....	(61)	(39)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College.....	50.6%	56.0%
Bible Institute.....	3.2	...
Seminary.....	22.5	15.8
Extension Courses.....	...	...
Self-Trained.....	1.6	...
Other.....	4.9	3.2
Not Indicated.....	17.0	24.5
Total.....	<u>100.0%</u>	<u>100.0%</u>
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes.....	13.4%	46.9%
No.....	56.8	35.2
Not Indicated.....	29.8	17.3
Total.....	<u>100.0%</u>	<u>100.0%</u>
■ Sex		
Sex	Full-time	Part-time
Male.....	76.3%	80.6%
Female.....	6.8	5.8
Not Indicated.....	16.9	12.9
Total.....	<u>100.0%</u>	<u>100.0%</u>
■ Present Age		
Age	Full-time	Part-time
Under 25.....	36.3%	53.2%
25-34.....	38.9	21.0
35-44.....	7.8	1.4
45-54.....	0.7	10.9
55-64.....	...	...
65 Up.....	...	...
Not Indicated.....	16.2	12.9
Total.....	<u>100.0%</u>	<u>100.0%</u>
■ Marital Status		
Status	Full-time	Part-time
Single.....	13.3%	38.4%
Married.....	70.5	48.1
Widowed.....	...	...
Other.....	...	...
Not Indicated.....	16.2	12.9
Total.....	<u>100.0%</u>	<u>100.0%</u>

TABLE 17

Characteristics of Ministers of Youth and Recreation

■ Highest Number of Years of Formal Education		
Number of Years	Full-time	Part-time
1-8	[-] ... %	[-] ... %
9-11	[-] ...	[-] ...
12	[-] ...	[1] 7.5
13-15	[1] ...	[3] 32.2
16	[2] 11.3	[-] ...
17-19	[4] 68.1	[-] ...
20+	[-] ...	[-] ...
Not Indicated	[1] 20.6	[2] 60.3
Total	[8] 100.0%	[6] 100.0%
Base for Projections	(8)	(6)
■ Main Source of Training for Position		
Source of Training	Full-time	Part-time
College	[3] 11.3%	[3] 32.2%
Bible Institute	[-] ...	[-] ...
Seminary	[4] 68.1	[-] ...
Extension Courses	[-] ...	[-] ...
Self-Trained	[-] ...	[-] ...
Other	[-] ...	[-] ...
Not Indicated	[1] 20.6	[3] 67.8
Total	[8] 100.0%	[6] 100.0%
■ Is the Staff Member a Full-time Student?		
Student?	Full-time	Part-time
Yes	[1] 20.6%	[2] 24.8%
No	[5] 38.1	[1] 7.5
Not Indicated	[2] 41.3	[3] 67.7
Total	[8] 100.0%	[6] 100.0%
■ Sex		
Sex	Full-time	Part-time
Male	[7] 79.4%	[2] 24.8%
Female	[-] ...	[2] 14.9
Not Indicated	[1] 20.6	[2] 60.3
Total	[8] 100.0%	[6] 100.0%
■ Present Age		
Age	Full-time	Part-time
Under 25	[1] 20.7%	[2] 21.5%
25-34	[6] 58.7	[1] 10.8
35-44	[-] ...	[-] ...
45-54	[-] ...	[-] ...
55-64	[-] ...	[1] 7.5
65 Up	[-] ...	[-] ...
Not Indicated	[1] 20.6	[2] 60.2
Total	[8] 100.0%	[6] 100.0%
■ Marital Status		
Status	Full-time	Part-time
Single	[-] ... %	[1] 14.0%
Married	[7] 79.4	[2] 18.2
Widowed	[-] ...	[1] 7.5
Other	[-] ...	[-] ...
Not Indicated	[1] 20.6	[2] 60.3
Total	[8] 100.0%	[6] 100.0%

SPECIAL REQUEST FOR INSPECTION AND MAINTENANCE

Attention: _____ Date _____

Please inspect and repair the following: _____

Requested by _____ Date _____

Inspected by _____ Date _____

Repaired by _____ Date _____

Estimated cost \$ _____ Actual Cost \$ _____

Office and maintenance personnel may find this form convenient for receiving requests and following through with appropriate inspections and repairs. Space is provided for names of individuals and significant dates along with estimated and actual costs of repairs. The form should be sent to the church property and space committee or another designated church committee for review at its regular meeting. It may also assist the budget planning committee in formulating a maintenance budget.



HISTORICAL PERSPECTIVES

Material in this section is prepared by the Historical Commission, Southern Baptist Convention, Lynn E. May, Jr., executive secretary. For additional material on the history of Baptists, see *Baptist History and Heritage*, a quarterly journal published by the Historical Commission, SBC, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

The Life, Writings, and Influence of Morgan Edwards

Thomas R. McKibbens, Jr.

Morgan Edwards was a major Baptist historian. Indeed, Robert A. Baker has claimed him to be "the first historian of Baptists in America,"¹ since Edwards' *Materials Towards a History of the Baptists in Pennsylvania* was published in 1770, seven years before Backus published the first volume of *A History of New England with Particular Reference to the Denomination of Christians Called Baptists*. Baptists in general and Baptist historians in particular should be aware of Edwards' life, writings, and phenomenal influence on Baptist historiography.

One writer has claimed that Edwards was "far in advance of his time in his exact historical method,"² and that his historical writings are "a model for the writing historian and a mine of valuable information for the researcher."³ Another writer asserted in 1930 that after David Benedict's first edition of *Baptists in America* (1813), Edwards "does not seem to have been used by any writer."⁴

The thesis of this article is that Edwards did not use an exact historical method, that his history writing cannot be considered completely reliable, and that in fact some major Baptist historians have used Edwards' writings uncritically down through modern times. This thesis is not intended to degrade the memory of the outstanding ministry and indefatigable historical endeavors of Morgan Edwards, nor is it an attempt to discredit the tireless efforts of later Baptist his-

¹Robert A. Baker, "Profile of a Baptist Historian," *Baptist History and Heritage*, 1 (August 1965), 5. See also Henry C. Vedder, *A History of the Baptists in the Middle States* (Philadelphia: American Baptist Publication Society, 1898), p. 93.

²John S. Moore, "Morgan Edwards: Baptist Statesman," *Baptist History and Heritage*, 6 (January 1971), 33.

³Ibid.

⁴G. W. Paschal, "Morgan Edwards' *Materials Towards a History of the Baptists in the Province of North Carolina*," *The North Carolina Historical Review*, 8 (July 1930), 366.

torians. It is, however, a call to all Baptist historians to place the writings of Morgan Edwards in perspective, to use them critically, and to value them as treasured insights into the life of eighteenth-century Baptists in America.

I. Biographical Sketch

Two previous articles in *Baptist History and Heritage* have provided good summaries of Edwards' life.⁵ This section will deal primarily with biographical material which adds to, or offers a different view from, previous articles published in the above journal.

Philadelphia Pastor: 1761-1771

At the age of thirty-nine, Edwards was called from his pastorate at Rye, in Sussex, England, to become pastor of the First Baptist Church of Philadelphia. On July 1, 1761, "he was received into its fellowship."⁶ During his ten years there, he was a leader in pastoral, educational, associational, and historical pursuits.

William Cathcart claimed that Edwards was, in his lifetime, unequalled as a minister.⁷ His sermons were painstakingly prepared. Edwards was an excellent Greek and Hebrew scholar and often said, "'The Greek and Hebrew are the two eyes of a minister, and the translations are but commentaries, because they vary in sense as commentators do.'"⁸

After only one year at Philadelphia, Edwards asked for an assistant. Stephen Watts was chosen for this position on July 2, 1763.⁹ Two months later, as is evident from the church minutes, the pressure on Edwards' time and energy was still overwhelming: "'Mr. Edwards observed that it was not in his power to prepare three discourses a week; upon which he was desired to use sermons that had been delivered before.'"¹⁰ Nevertheless, at his death he left to posterity forty-two

volumes of sermons with twelve sermons to a volume as well as a dozen volumes of addresses and correspondence on special subjects.¹¹

In his pastoral work Edwards led the church to adopt strict measures of discipline. On October 2, 1762, one John Taylor was excommunicated because of drunkenness.¹² It was ironic that Edwards led the church in adhering to the strict discipline of its membership, for years later he was excommunicated for intoxication and other charges.¹³ More will be said later about this matter.

With reference to Edwards, Robert A. Baker wrote: "When the history bug bites a person, watch out! This virus will make a man see history in everything he does."¹⁴ Certainly Morgan Edwards was bitten by that history bug, for he spent many years traveling on horseback up and down the countryside of the American colonies collecting material for a projected twelve-volume history of Baptists in America. His *Materials* are invaluable documents for Baptist historians, and in some cases his is the only information available for a particular area.¹⁵

⁵Baker pp. 5-6, 26, and Moore, pp. 24-33.

⁶William W. Keen, ed., *The Bicentennial Celebration of the Founding of the First Baptist Church of Philadelphia* (Philadelphia: American Baptist Publication Society, 1899), p. 44.

⁷William Cathcart, ed., *The Baptist Encyclopedia*, 1881, I, 362.

⁸Ibid.

⁹Keen, p. 45.

¹⁰Ibid.

¹¹David Benedict, *A General History of the Baptist Denomination in America* (Boston: Manning and Loring, 1813), II, 299.

¹²David Spencer, *The Early Baptists of Philadelphia* (Philadelphia: William Syckelmoore, 1877), p. 83.

¹³Keen, p. 52.

¹⁴Baker, p. 5.

¹⁵Ibid., p. 26.

The *Materials* were not his only contribution to Baptist historiography. From the very outset of his ministry in Philadelphia, he began to collect the church's minutes back to February 4, 1757, and to record them. Every marriage was recorded in a large "parchment-bound book."¹⁶ Edwards also collected and published annual tables showing the state of the churches of the Philadelphia Association. His love for history was underscored in 1794 when he presented to the Philadelphia Association a bound copy of its minutes from the beginning until 1793. Without Edwards' burning love of history and his willingness to make the financial and physical sacrifices required to collect it, much of the early history of Baptists would be entirely blank. Cathcart was right in declaring that Edwards deserves "the lasting gratitude of every American Baptist in a fervent measure."¹⁷

His Later Life: 1771-1795

In the latter part of his life, Edwards faced the problem of the American Revolution. He was loyal to the Crown and found it difficult to join the Revolution. His problems were heightened by the fact that Baptists overwhelmingly favored the American cause. Cathcart reported, likely without proper foundation, that Edwards was the sole Baptist in America with Tory sympathies.¹⁸ The Committee of Safety ordered Edwards' arrest, but General Miles, a member of the Philadelphia Baptist Church and later mayor of the city, saved Edwards by hiding him. The pressure on Edwards to recant his allegiance to George III became so great that on August 7, 1775, Edwards signed the following recantation:

Whereas, I have some time since frequently made use of rash and imprudent expressions with respect to the conduct of my fellow-countrymen,

who are now engaged in a noble and patriotic struggle for the liberties of America, against the arbitrary measures of the British ministry; which conduct has justly raised their resentment against me, I now confess that I have spoken wrong, for which I am sorry and ask forgiveness of the public. And I do promise that for the future I will conduct myself in such a manner as to avoid giving offense, and at the same time, in justice to myself, declare that I am a friend of the present measures pursued by the friends of American liberty, and do approve of them, and, so far as is in my power, will endeavor to promote them.¹⁹

There is evidence that Edwards was never completely without feelings of guilt for recanting his allegiance to the Crown. Though he outwardly remained loyal to the United States, one wonders if he really became "as loyal to the new country as he had been to the old."²⁰ There are three facts which indicate that Edwards' allegiance to America may have been at least ambiguous. First, Edwards was unhappy after his recantation. The minutes of the Philadelphia Baptist Church reveal that he was often seen intoxicated.²¹ In 1781 the church charged him with "'Imorral Conduct, and Disorderly walk,'"²² and specifically qualified the charge as "'Inaten-

¹⁶Keen, pp. 45-46.

¹⁷Cathcart, I, 362.

¹⁸William Cathcart, *The Baptists and the American Revolution* (Philadelphia: S. A. George, 1876), pp. 70-71.

¹⁹Reuben A. Guild, *Early History of Brown University* (Providence: Snow and Farnham, 1897), p. 16.

²⁰W. M. Patterson, "Baptist Historiography in the Eighteenth Century," *Review and Expositor*, 52 (October 1955), 490.

²¹Keen, p. 52.

²²*Ibid.* The original spelling is retained in this and other quotations in this paragraph.

tion to public worship, Joining your-
selfe with Drunkards, Frequenting
Taverns, Being often Intoxicated.'"²³
Edwards denied the charges, claiming
that for two and one half years he had
not been drunk except "'one time
that he had been Deceived in taking
Bark quallified in Spirits, for a faver,
by the Docter's Direction.'"²⁴ He de-
clared that his companions were not
drunkards but men of the "'Best
Reputation in that part of the Coun-
tray.'"²⁵

Four years later, Edwards was ex-
communicated from the church be-
cause of his persistence in the use of
intoxicating drink. For three years he
made repeated efforts for restoration
until on October 6, 1788, he was again
received into the fellowship of the
church.²⁶ The unfortunate fact of his
intemperance during this period does
not, admittedly, prove that there was
any connection between his unhappi-
ness and some lingering loyalty to the
Crown. It simply points out that some-
time shortly after his recantation Ed-
wards began to drink more heavily
than his church would sanction.

The second fact has to do with Ed-
wards' elder son, William. Born and
reared on American soil, William
graduated from Rhode Island College
in 1776.²⁷ He joined the British army
and became an officer.²⁸ By virtue of
the fact that William was still at
Rhode Island College until 1776, he
evidently joined the British army a
year or more after his father recanted
his allegiance to the Crown. Guild
claimed that William joined the Brit-
ish army out of sympathy with his fa-
ther's attachment to the land of his
birth.²⁹ If Guild was correct, it is pos-
sible that Edwards confidentially en-
couraged William to join the forces of
George III. It seems evident that Ed-
wards' Tory sympathies cannot be ex-
plained solely by the fact that his son
was fighting for the British.³⁰ His
younger son, Joshua, served in the

American Navy, but not during the
Revolutionary War (in 1775 Joshua
was only five years old). Joshua was
probably more influenced by the in-
fectious enthusiasm of a victorious
new nation than by any secret loyalty
of his father to the defeated mother
country.

A final indication that Edwards at
least had a spark of loyalty to the
Crown glowing until his death is that
he instructed William Rogers, who
was to deliver the funeral oration at
Edwards' death, to include a state-
ment pointing out that Edwards had
been loyal to Great Britain during the
Revolutionary War. Rogers said that
he objected but that Edwards "ex-
pressly enjoined it upon me."³¹ If Ed-
wards had been totally won over to
the American cause and had no
twinges of conscience over his earlier
recantation of British loyalty, why did
he insist that his funeral oration un-
derline his attachment to the royal
family?

Morgan Edwards died on January
28, 1795, at Pencador, Delaware. His
funeral discourse, delivered by Wil-
liam Rogers, was based on a text re-
quested by Edwards: "By honor and
dishonor, by evil report and good re-
port; as deceivers and yet true."³² Ro-
gers concluded the oration by saying
that "'our aged and respectable
friend is gone the way of all the earth;
but he lived to a good old age, and

²³Ibid.

²⁴Ibid.

²⁵Ibid.

²⁶Ibid., pp. 52-53.

²⁷Guild, p. 14.

²⁸John Rippon, ed., *The Baptist Annual Register*, (London: Dilly, Button, and Thomas, 1794), II, 312.

²⁹Guild, p. 14.

³⁰See Baker, p. 26; Cathcart, *Baptist Encyclopedia*, I, 362; and Cathcart, *Baptists and the American Revolution*, p. 71.

³¹Rippon, II, 309.

³²2 Corinthians 6:8.

with the utmost composure closed his eyes on all the things of time.'"³³

II. Analysis of His Historical Writings

Style

Edwards was actually more of a compiler than a historian, for his *Materials* consisted of nothing more than a listing of Baptist churches and their ministers with periodic anecdotes to keep the reader from becoming bored. Edwards readily recognized this fact, for in his "Advertisement" in the first volume he said, "I fear this volume will be deemed a heap of dry records without a sufficient number of anecdotes to give them a relish."³⁴

Edwards' style was always consistent. He built his history on certain formulary statements. After giving a brief historical sketch of the type of Baptists (such as General or Particular), he proceeded by naming each church beginning with the oldest. The following is an outline of his style, which includes his formulary statements and examples.³⁵

I. Brief historical sketch of Baptist group

II. Listing of churches and pastors

A. Church (Broadrun Baptist Church)

1. *Explanation of name*—
Formula: "So distinguished. . . ." Example: "So distinguished from a brook of the above name near to which the meeting house stands. . . ."

2. *Location*—Always described in relation to Philadelphia. Example: ". . . in Faquire county, 150 miles n.w. from Williamsburg and 200 s. sw. from Philadelphia."

3. *Description of meeting house*—Example: "The house is 26 feet by 24 built in 1769 on land given by Thomas Dodson."

4. *Number of rites practiced other than baptism and Lord's Supper*—Example: "Ruling elders, laying on of hands, and devoting children admitted."

5. *Financial status*—Example: "No estate. Salary about 40 #."

6. *Number of families*—Example: "Families about 70 whereof 30 persons are baptized and in communion."

7. *Frequency of communion*—Example: ". . . here administered the 2nd Sunday in Jan., Mar., May, July, Sept., Nov."

8. *Minister and assistant(s)*—Example: "The minister is Rev. David Thomas, who has to his assistant Mr. Robert Sanders."

9. *Historical sketch*—Formula: "They had their beginning in this manner."

10. *List of original members*

11. *List of outstanding events*—Formula: "The most remarkable events since are. . . ."

B. Pastors

1. Name
2. Historical sketch
3. Marriage(s) and list of children
4. Further comments

³³Rippon, II, 314

³⁴Edwards, *Materials* . . . *Pennsylvania* (Philadelphia: Joseph Cruikshank and Isaac Collins, 1770), p. iv.

Hereafter, Edwards' volumes of *Materials* will be cited by using the first word and the state.

³⁵Formulary statements and examples come from Morgan Edwards, *Materials* . . . *Virginia*, 1772, pp. 4-5 (typed from original manuscript in possession of Alester G. Furman of Greenville, South Carolina).

III. Appendices

- A. Added explanations or comments
- B. Statistical tables

Biases

In studying the historical writings of Morgan Edwards one must always be aware of his biases. His obvious biases may be classified into six categories: theological, personal, ecclesiological, denominational, educational, and political or provincial.

Though Edwards attempted to organize all Baptists in America under the umbrella of believer's baptism,³⁶ he failed to conceal his strong theological opinions which differed from some other Baptists. Edwards was a Calvinist with little toleration for General Baptists. When giving an account of the German Tunkers, for example, he interjected the following: "General redemption they certainly hold; and withall general salvation; which tenents though wrong are consistent."³⁷ With reference to some divisions in the Pennepek Church, Edwards revealed his practical Calvinism "But this and the other maladies healed when the peccant humours had been purged off, and the design of providence accomplished. . . ."³⁸ He later expressed his opinion that the doctrines of Regular and Separate Baptists were essentially the same, "except some trivial matters not sufficient to support a distinction, much less disunion,"³⁹ but in another volume he revealed his sentiments concerning the extravagancies of the Separate Baptists:

The enchantments of sounds, attended with corresponding actions, have produced greater effects than these; though I believe a preternatural and invisible hand works in the assemblies of the Separate-baptists bearing down the human mind, as was the case in primitive churches I Cor. XIV. 25.⁴⁰

His attitude toward the doctrine of salvation was expressly revealed by a simple question which he inserted at the end of a story about how Dutton Lane repented after a vision of the devil chasing him. Edwards simply asked, "How true is it, that some are saved with fear?"⁴¹ Throughout every volume of his *Materials*, Edwards consistently defended Baptist doctrines as he interpreted them.

In addition to theological biases, Edwards had definite personal biases, especially with reference to his friends. He referred to David Davis, a pastor, as "an excellent man"⁴² and affectionately labeled a very tall minister "the high priest."⁴³ He even felt protective of some of his friends. Concerning the eldest son of a Colonel Harris, he said, "The parents are prepossessed with remarkable expectations relative to this child, which I forbear to mention lest sh'd bring disappointments."⁴⁴ Edwards was particularly fond of Shubal Stearns and devoted two pages to a description of Stearns' preaching style which, according to Edwards, would "shake the very nerves and throw the animal system into tumults and perturbations."⁴⁵

Morgan Edwards, however, was not always so kind in his description of contemporaries. Concerning a General Baptist minister named Loveall,

³⁶Edwards, *Materials* . . . *Pennsylvania*, p. iii.

³⁷*Ibid.*, p. 66.

³⁸*Ibid.*, p. 9.

³⁹Edwards, *Materials* . . . *Virginia*, p. 15.

⁴⁰Edwards, *Materials* . . . *North Carolina*, p. 386.

⁴¹Edwards, *Materials* . . . *Virginia*, pp. 18-19.

⁴²Edwards, *Materials* . . . *Pennsylvania*, p. 23.

⁴³*Ibid.*, p. 31.

⁴⁴Edwards, *Materials* . . . *Virginia*, p. 24.

⁴⁵Edwards, *Materials* . . . *North Carolina*, p. 386.

Edwards called his life "an unhappy proof that ministerial gifts and a good life and conversion do not always go together."⁴⁶ In another volume Edwards referred to a Seventh-Day Baptist preacher as "a man of wit and some learning; but unstable as water."⁴⁷

Edwards' ecclesiastical biases were most commonly expressed in terms of the number of Christian rites a particular church observed. Edwards advocated nine rites: baptism, Lord's Supper, love feast, laying on of hands, feet washing, anointing the sick, right hand of fellowship, kiss of charity, and devoting children.⁴⁸ The account of each church included the number of rites practiced. Edwards' strongest bias was in favor of anointing the sick with oil, and he frequently took time to expound his view on the subject, sometimes including stories as proof of its efficacy. After one such story he commented, "I have often wondered that this rite is so much neglected as the precept is so plain, and the effects have been so salutary."⁴⁹ He did not hesitate to express his disappointment that most of his fellow Baptists in Pennsylvania had

reasoned themselves out of the practice of anointing the sick for recovery, not believing that the same kind of reasoning (pursued) would lead them to discontinue every positive rite.⁵⁰

In other matters of ecclesiology Edwards expressed his belief that the Mennonite confession of faith was orthodox "as far as it goes,"⁵¹ that he opposed triune immersion,⁵² and that he favored salaries for pastors.⁵³

Though Edwards never hesitated to criticize the beliefs and practices of other Baptists, he was a staunch defender of all Baptists with reference to other denominations and at times wrote polemically. Four times Edwards leveled an attack against the Presbyterians. In one instance, he gave an account of a debate between

David Thomas, a Baptist pastor in Virginia, and Amos Thompson, a Presbyterian minister. Edwards admitted that there was more than one side to the account, but he evidently intended to provide only the Baptist version of the story. He accused the Presbyterian of being "exceeding angry on the stage, freezing and scolding and waxing scurrulous."⁵⁴ He claimed that "Mr. Thompson's elder, clerk, and about 8 of his congregation left him and joined the baptists."⁵⁵ In a later reference to the same Presbyterian minister, Edwards accused him of "sinking so low as to mimic and mock them [the Baptists] in the pulpit."⁵⁶

The Presbyterians were not the only ones to feel the sting of Edwards' pen. Concerning the Quakers he wrote:

The Quakers have also shown "That every sect would persecute had they but power." I know but one exception to this satirical [sic] remark, and that is the Baptists; they have had civil power in their hands in Rhodeisland [sic] government for 13 years, and yet have never abused it in this manner, their enemies them-

⁴⁶Edwards, *Materials . . . Maryland*, 1772, p. 4 (typed from original manuscript in possession of Alester G. Furman of Greenville, South Carolina).

⁴⁷Edwards, *Materials . . . South Carolina*, 1772, p. 52 (typed from original manuscript in possession of Alester G. Furman of Greenville, South Carolina).

⁴⁸Edwards, *Materials . . . North Carolina*, p. 384.

⁴⁹Edwards, *Materials . . . Pennsylvania*, p. 23.

⁵⁰Ibid., p. 115.

⁵¹Ibid., p. 94.

⁵²Ibid., p. 67.

⁵³Edwards, *Materials . . . Virginia*, p. 26.

⁵⁴Ibid., p. 6.

⁵⁵Ibid.

⁵⁶Ibid., p. 12.

selves being judges.⁵⁷

Concerning his bias for education, Edwards said in his first published volume that his efforts in raising money to endow Rhode Island College constituted his greatest source of pride.⁵⁸ His comments concerning Erasmus Kelley were revealing: "Had his education at the college of Philadelphia where he commenced in 1769. . . . He is a hopeful youth!"⁵⁹

Edwards also had political and provincial biases. Though he had Tory sympathies, no obtrusive statements indicating allegiance to the Crown could be located in his *Materials*. There was an indication of his Tory sympathies, however, in his claim that Baptists had little to do with a group called Regulators. According to G. W. Paschal, the Regulators were some of the most outstanding citizens of the land who were willing to protest unjust British taxes.⁶⁰ Edwards claimed that he personally looked into the matter "and can aver that among 4000 regulators there were but seven of the denomination of Baptists."⁶¹ Paschal, on the other hand, said that "the records indicate that nearly all [Regulators] were Baptists."⁶² Edwards repeatedly tried to disassociate Baptists from the Regulators.

Edwards also had definite biases against some colonies. At the beginning of his *Materials on Virginia*, he commented on the tobacco trade in the colony. He said that it afforded much gratification to snuff-takers, smoakers [sic], and chewers in all the rest. . . . This weed makes the planters and manufactures [sic] rich and swells the public revenue but must fail, as the raising of it hath already made a barren waste of a great part of the country.⁶³

Edwards disliked North Carolina even more, calling it a "poor and unhappy province, where superiors make complaints of the people, and

the people of their superiors."⁶⁴

Use of Sources

Edwards' sources are very difficult to trace, since most of them consisted of church books and interviews. Although he admitted that some of the records were unreliable,⁶⁵ he continually presented questionable data as facts. Because of the meticulous editing of G. W. Paschal, Edwards' work on North Carolina Baptists has been shown to contain numerous mistakes. On one occasion, Edwards quoted a speech given by a Captain Benjamin Merrill before his execution. Paschal's research indicated that Edwards probably composed the speech himself based upon secondhand accounts.⁶⁶

Since Edwards provided almost no documentation, it was difficult to trace his sources. The scanty references he did provide were often obtainable or in error. His longest quotation, entitled "A Bill for extending the benefit of the several acts of toleration to his majestie's protestant subjects, in this colony, dissenting from the church of England,"⁶⁷ was published, according to Edwards, in

⁵⁷Edwards, *Materials* . . . *Pennsylvania*, p. 56.

⁵⁸*Ibid.*, p. 48.

⁵⁹*Ibid.*, p. 41.

⁶⁰George W. Paschal, *History of North Carolina Baptists*, (Raleigh: The General Board, North Carolina Baptist State Convention, 1955), II, 45-46.

⁶¹*Ibid.*, p. 46.

⁶²*Ibid.*

⁶³Edwards, *Materials* . . . *Virginia*, p. 1.

⁶⁴Edwards *Materials* . . . *North Carolina*, p. 369.

⁶⁵Edwards, *Materials* . . . *Pennsylvania*, "Advertisement" on back of title page.

⁶⁶Refer to Paschal's footnote no. 113 in his edition of Edwards, *Materials* . . . *North Carolina*, p. 397.

⁶⁷Edwards, *Materials* . . . *Virginia*, pp. 46-51.

the *Virginia Gazette* of March 26, 1772. A detailed search through that particular issue of the *Virginia Gazette* found no such article. Possibly there was more than one newspaper in Virginia in 1772 with the same title, but it appears likely that Edwards was incorrect in his documentation.

In his volume on the Baptists of Pennsylvania, Edwards quoted from a work on baptism by Menno Simons as follows:

He (in his *Declaration concerning christian baptism in water*, printed in 1539 page 24) expressly saith—"After we have searched ever so diligently we shall find no other baptism besides DIPPING IN WATER which is acceptable to God and maintained in his word." After which he adds p. 39 "Let who will oppose, this is the only mode of baptism that Christ Jesus instituted and the apostles taught and practiced."⁶⁸

Allowing for slight variations in translations, there still exist both quantitative and qualitative derivations from the original source. Edwards was more concerned with the mode than with the candidate, whereas Menno was more concerned with the candidate than the mode. Nowhere in Menno's book was found anything like Edwards' first quotation. Only once did Menno expressly mention baptism by dipping.⁶⁹ Edwards' second quotation from Menno was found in the concluding paragraph of Menno's work and contained major qualitative deviations:

Let the rulers oppose as they will. Let the learned doctors by their wisdom do as they may. Let the whole world by every means available to it resist. This is the one and only manner of baptism which Christ Jesus has instituted and the apostles taught and practiced.⁷⁰

In using the word *manner* Menno was not referring specifically to the mode alone, as Edwards would lead one to

believe by taking it out of context. Menno was referring to the entire corruption, as he viewed it, of the practice of baptism as it was interpreted by both Catholics and Protestants during his day.

In summary, Edwards used his sources uncritically, displayed, and sometimes wrote, history apologetically and even polemically. This conclusion does not mean that Edwards was evil or dishonest, for in the context of his age Edwards was probably more exact and historically critical than most of his contemporaries. The entire thrust of this section, however, has been to demonstrate that the modern historian cannot use Edwards' *Materials* uncritically.

III. Influence on Later Baptist Historians

The task now remains to trace the use of Edwards' work by selected major Baptist historians, demonstrating the far-reaching influence of Edwards even to modern times.

David Benedict

In 1813, just eighteen years after Morgan Edwards died, David Benedict published his two volumes entitled *A General History of the Baptist Denomination in America*. Though Benedict evidently did not know Edwards personally, he did interview many of Edwards' friends.⁷¹ Benedict used Edwards' *Materials* freely and entirely uncritically. His account of the Welsh Tract Church came almost verbatim from Edwards. Benedict never documented any of the information he presented on the Welsh Tract

⁶⁸Edwards, *Materials* . . . *Pennsylvania*, pp. 92-93.

⁶⁹John Christian Wenger, ed., *The Complete Writings of Menno Simmons*, Leonard Verduin trans. (Scottsdale, Pa.: Herald, 1956), p. 265.

⁷⁰*Ibid.*, p. 287.

⁷¹Benedict, II, 298, footnote.

Church, although much of it was outright plagiarism of Edwards.⁷²

Benedict's introduction of Maryland Baptists came directly from Edwards' volume on Baptists in the province of Maryland. Benedict did not use quotation marks nor did he attribute the information to Edwards.⁷³

Benedict even carried forward one of Edwards' personal biases concerning a pastor named Loveall and used Edwards' exact words to describe Loveall's life.⁷⁴ One could cite numerous instances of Benedict's using Edwards' own words throughout his chapters on Maryland Baptists⁷⁵ and Virginia Baptists.⁷⁶ Benedict was absolutely uncritical in his use of Edwards. This fact is very important when one realizes the far-reaching influence on Benedict's book.

Henry C. Vedder

In 1898 Henry C. Vedder published *A History of the Baptists in the Middle States*. In his Preface he claimed that his work was "founded on original sources."⁷⁷ Vedder relied heavily on the *Materials* of Morgan Edwards. He considered Edwards to be the first Baptist historian⁷⁸ and concluded that everything Edwards wrote was worthy of acceptance because of Edwards' very "careful inquiry"⁷⁹ and gleaning of facts.⁸⁰

Vedder's account of Baptist beginnings in Pennsylvania was taken from Edwards' first volume of *Materials*.⁸¹ Vedder's account of the conversion of Elias Keach was a direct quotation from Morgan Edwards.⁸² Vedder was usually faithful in his documentation, but at least four times he used Edwards' information with inadequate or no documentation.⁸³

Vedder's information on the history of the Philadelphia Baptist Church, the Keithian Baptists, the Welsh Tract Church, the Great Val-

ley Church, the Montgomery Church, the German Tunker Baptists, and the Philadelphia Association directly agreed with the information presented by Edwards in his *Materials*.⁸⁴ There is no indication that Vedder attempted to examine the work of Edwards critically. At one point Vedder even quoted one of Edwards' stories about anointing the sick with oil, thereby transmitting one of Edwards' major biases.⁸⁵ He provided a good account of the life of Morgan Edwards and concluded with this tribute:

Baptists of all coming time will owe him an immeasurable debt of gratitude for his pioneer labors in the cause of higher education. He is entitled to almost equal gratitude and honor for his labors as a historian. At great expense of time and labor, he traveled among the churches of Pennsylvania and New Jersey, collecting facts from original records now lost and from the recollections of men long since dead.⁸⁶

⁷²Compare Benedict, II, 4-7 with Edwards *Materials* . . . *Pennsylvania*, pp. 17-24.

⁷³Compare Benedict, II, 12 with Edwards, *Materials* . . . *Maryland*, p. 1.

⁷⁴Benedict, II, 15. Compare Edwards *Materials* . . . *Maryland*, p. 4.

⁷⁵Benedict, II, 12-22.

⁷⁶*Ibid.*, pp. 23-26.

⁷⁷Henry C. Vedder, *A History of the Baptists in the Middle States* (Philadelphia: American Baptist Publication Society, 1899), p. 5.

⁷⁸*Ibid.*, p. 93.

⁷⁹*Ibid.*, p. 75.

⁸⁰*Ibid.*, p. 309.

⁸¹*Ibid.*, p. 59. Compare with Edwards, *Materials* . . . *Pennsylvania*, p. 10.

⁸²*Ibid.*, p. 60. Compare with Edwards, *Materials* . . . *Pennsylvania*, p. 9.

⁸³*Ibid.*, pp. 61, 68, 70, 207.

⁸⁴Vedder, pp. 63-64, 68-70, 88. Compare with Edwards, *Materials* . . . *Pennsylvania*, pp. 1717 ff., 24, 31 ff., 42 ff., 58 ff., 121.

⁸⁵*Ibid.*, p. 67. Compare with Edwards, *Materials* . . . *Pennsylvania*, p. 28.

⁸⁶*Ibid.*, p. 81.

As professor of church history at Crozer Theological Seminary, Vedder had access to what was then the only complete set of Morgan Edwards' *Materials*. Vedder, however, accepted Edwards' information without question and referred to Edwards repeatedly.

William H. Whitsitt

On February 27, 1890, Whitsitt made the following entry into his diary:

I am casting about to begin writing a work on American Baptist History. It is an herculean task, and I must keep it all to myself. Baptist History is a department in which "the wise man concealeth knowledge." It is likely I shall not be able to publish the work while I live, but I can write it out in full and make arrangements to publish it after my death, when I shall be out of the reach of bigots and fools.⁸⁷

His last statement had reference to the controversy in which he was being attacked by Baptist Landmarkers and which eventually forced him to resign the presidency of The Southern Baptist Theological Seminary in July 1899.⁸⁸

Included among Whitsitt's manuscripts was a hand-written notebook entitled "History of the Baptists of America," which could well have been the work to which he referred in the diary entry recorded above. Whitsitt was the first among the Baptist historians whose works were reviewed for this article who regarded the *Materials* of Edwards critically. His criticism, however, was selective, for it included only Edwards' *Materials on North Carolina*. The rest were used uncritically.

From the content of Whitsitt's manuscript, it appears that he did not have access to Edwards' *Materials on North Carolina Baptists*. He did, however, use Benedict's *A General History of the Baptist Denomination in America*, which included extensive

quotations of Edwards' *Materials*. Whitsitt believed that Edwards "had a decided contempt for the people of the colony [North Carolina] and it is possible hardly considered their affairs were worth inquiring after."⁸⁹ Whitsitt reasoned that Edwards' contempt for North Carolina sprang from his Tory sympathies. North Carolina Baptists were "almost to a man among the rebels."⁹⁰ Though Whitsitt himself did not have the time or resources to edit Edwards' work, he called for some later scholar to "go behind the record of this fine old Tory chronicler."⁹¹ Whitsitt concluded:

Possibly he [Edwards] has told the truth, but it is more than probable that he failed to collect all the facts. The Baptists were so prosperous [sic] and numerous in N.C. shortly after the year 1727 that I venture to suggest there may have been organized churches in the colony for a considerable period prior to that date. This is only one of my hypotheses but I candidly believe it is worth verifying or destroying. Anyhow, is there any good reason why we should rest upon the conclusions of an investigator who it is clear was prejudiced, and it is possible was hasty.⁹²

If Whitsitt had been as critical of the rest of Edwards' *Materials* as he was of the North Carolina volume, his work would have been much im-

⁸⁷Quoted in Charles B. Bugg, "The Whitsitt Controversy: a Study in Denominational Conflict" (unpublished Th.D. dissertation, The Southern Baptist Theological Seminary, 1972), p. 137.

⁸⁸Ibid., p. 197.

⁸⁹William H. Whitsitt, "History of the Baptists in America" (Volume IV of W. H. Whitsitt's manuscripts in the library of The Southern Baptist Theological Seminary, n.d.), pages not numbered.

⁹⁰Ibid.

⁹¹Ibid., 18 pages from beginning.

⁹²Ibid.

proved. His account of the organization of the Philadelphia Baptist Church was derived from David Benedict who in turn received his information from the work of Morgan Edwards.⁹³ Whitsitt's information concerning the origin of the Welsh Tract Church was also derived from Edwards by way of Benedict.⁹⁴ His account of the Ashley River Church in South Carolina likewise came from Edwards through Benedict.⁹⁵

Not all information was sifted through Benedict. Whitsitt did have access to Edwards' *Materials Towards a History of the Baptists in the Province of Pennsylvania*,⁹⁶ and made extensive and uncritical use of it. His account of the origins of the Great Valley and Montgomery Churches came directly from Edwards.⁹⁷ Likewise, Whitsitt's reference to the Ewhaw Church in South Carolina and to a Mr. Pelot corresponded directly with the work of Morgan Edwards.⁹⁸

William H. Whitsitt possessed a more trained and critical historical spirit than any of his predecessors, doubtless a result of his study in Germany. He nevertheless accepted most of Edwards' *Materials* without question.

Albert Henry Newman

A. H. Newman published, in 1894, *A History of the Baptist Churches in the United States*. A revised and enlarged volume appeared in 1915. Throughout his book he relied heavily on the work of Morgan Edwards. His account of the origin of the Pennepek Church and the life of Elias Keach was derived directly from Edwards.⁹⁹ The dates he presented for the ordination of Samuel Jones and Evan Morgan were from Edwards,¹⁰⁰ as was his account of the Welsh Tract and Great Valley Churches.¹⁰¹ In his account of the Keithian Baptists, Newman included a quotation from Edwards, but Newman's quotation included several

quantitative deviations.¹⁰² Many other examples of Newman's uncritical acceptance of Edwards could be included, but a complete listing would take far too much space. The only place in which Newman disagreed with Edwards was in his account of the settling of the first Baptists in South Carolina.¹⁰³

Robert G. Torbet

Torbet's *A History of the Baptists* first appeared in 1950, with revised editions published in 1963 and 1969. Torbet disagreed with Edwards only one time in his book,¹⁰⁴ and even at that point Torbet depended on the research of G. W. Paschal, who published an edited volume of Edwards' *Materials Towards a History of the Baptists in the Province of North*

⁹³Ibid., 12 pages from beginning; Benedict, I, 273; Edwards, *Materials . . . Pennsylvania*, p. 43.

⁹⁴Ibid., 13-14 pages from beginning; Benedict, II, 5; Edwards, *Materials . . . Pennsylvania*, pp. 19-20.

⁹⁵Ibid., 66 pages from beginning; Benedict, II, 126; Edwards, *Materials . . . South Carolina*, p. 9.

⁹⁶Ibid., 22 pages from beginning.

⁹⁷Edwards, *Materials . . . Pennsylvania*, pp. 27, 33.

⁹⁸Whitsitt, 66 pages from beginning; Edwards, *Materials . . . South Carolina*, pp. 16-21.

⁹⁹Albert H. Newman, *A History of the Baptist Churches in the United States* (New York: Scribner's, 1915), p. 202. See Edwards, *Materials . . . Pennsylvania*, pp. 6-10.

¹⁰⁰Ibid., p. 203. See Edwards, *Materials . . . Pennsylvania*, pp. 12-13.

¹⁰¹Ibid., p. 208. See Edwards, *Materials . . . Pennsylvania*, pp. 19 ff., 24 ff.

¹⁰²Ibid., pp. 206-07. See Edwards, *Materials . . . Pennsylvania*, pp. 56-57.

¹⁰³Ibid., pp. 221-24. See Edwards, *Materials . . . South Carolina*, p. 1.

Carolina.¹⁰⁵ Torbet accepted at face value the statement of Morgan Edwards concerning all colonies except North Carolina. Torbet's account of the Baptist settlement of Philadelphia and its immediate vicinity, the Cold Spring Church, the Pennepek Church, and Philadelphia Association, and the colony of Virginia all came originally from Morgan Edwards.¹⁰⁶

Conclusion

It would be difficult for any one historian to analyze and edit all of Morgan Edwards' historical writings. The time has come, however, for Baptist historians who have interest in the particular states covered by Morgan Edwards to analyze Edwards' *Materials* concerning the state in which their greatest interest lies. Doubtless the task would take a great deal of patience and determination, and it would probably be found that Edwards is the only resource for much information. Some important facts, nevertheless, remain either to be verified or rejected. Only after such work is completed may the *Materials* of Morgan Edwards be used to their fullest advantage.

This article has demonstrated that Morgan Edwards' historical writings have been used extensively and for the most part uncritically by major Baptist historians through modern times. How, then, should Edwards' work be used? It must be remembered that Morgan Edwards was not a professional historian, but a pastor and historiophile. He was thoroughly Baptist and devoted his life to the advancement of his denomination in America. He was ready to commit time and energy and to make the sacrifices necessary to compile the extraordinary notebooks he called *Materials*. Edwards himself did not regard his work uncritically, and at the end of his volume on *Baptists in*

Delaware he stated:

No person (except he should try the experiment) can imagine the difficulty, if not impossibility, of correctness and accuracy in such an undertaking as I and others have been engaged in. Truth is the daughter of time. By it have mistakes in all histories been corrected.¹⁰⁷

To regard Edwards' work critically is to conform to his own request, as well as to the correct practice of studying and writing history. Edwards' work, nevertheless, is an indispensable tool for the modern Baptist historian, for it permits a fascinating glimpse into Baptist life in colonial America, and more specifically into the personality of Morgan Edwards, one of the truly great Baptists in the American past.

¹⁰⁴Robert G. Torbet, *A History of the Baptists*, rev. ed. (Valley Forge: Judson Press, 1969), pp. 216-17. See footnote no. 34.

¹⁰⁵Paschal, p. 369. See footnote no. 1.

¹⁰⁶Torbet, pp. 209-15. See Edwards, *Materials . . . Pennsylvania*, pp. 6-17, 121, and *Materials . . . Virginia*, pp. 1-2.

¹⁰⁷Horatio Gates Jones, ed., "History of the Baptists in Delaware. By Morgan Edwards," *The Pennsylvania Magazine of History and Biography*, 9 (1885), 213.

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The Baptist Historical Society of the Confederate States of America

Robert G. Gardner

A long-forgotten chapter in the story of the Southern Baptist Historical Society relates to the Baptist Historical Society of the Confederate States of America.

Baptists in the South manifested little interest in their history during the early nineteenth century. In 1853 the American Baptist Historical Society was organized, and some in the South identified themselves with it. From 1855 to 1858, the Southern Baptist Publication Society urgently called for the collection and preservation of Baptist historical materials, offering to catalog and store these items in Charleston, South Carolina. Under its secretary, Josiah P. Tustin, the Publication Society encouraged the forming of a Southern Baptist Historical Society. A disheartening response was reported in 1858, and at that time efforts were discontinued.¹

The New Historical Society Proposed

The first published statement about the starting of a new historical society came on March 9, 1861, from Jesse M.

Wood, a Baptist minister and editor of the *Landmark Banner and Cherokee Baptist* of Atlanta, Georgia. He asked: "Suppose the friends of such a movement, put the ball in motion in Georgia? And suppose a meeting be had, in the city of Atlanta on . . . [May 3]?"²

An initial response appeared two weeks later from a partly pessimistic Joseph S. Baker of Thomasville, Georgia. He claimed: "I set that ball

¹Quoted in H. I. Hester, *Southern Baptists and their History* (Nashville: Historical Commission, SBC, 1971), p. 22. See also Judson Boyce Allen, "Historical Commission of the Southern Baptist Convention," *Encyclopedia of Southern Baptists*, 1958, I, 623; William Cathcart, ed., *The Baptist Encyclopedia* (Philadelphia: Louis H. Everts, 1880), p. 741.

²*Landmark Banner and Cherokee Baptist*, March 9, 1861, page 2 (hereafter cited as *LBCB*). See also Cathcart, p. 1270; Samuel Boykin, *History of the Baptist Denomination in Georgia* (Atlanta: James P. Harrison, 1881), pp. 597-600.

in motion in 1855; but anon Mr. Tus-
tin started another [society] in *opposi-*
tion to it, and mine was kicked into
the marshes of Charleston. Nothing
has been seen or heard of it since.”
Nevertheless, he continued, “to get up
a *Southern Historical Society now*
would be construed as an attempt to
injure the Southern Baptist Publica-
tion Society.”³ Therefore, he favored a
historical society limited to Georgia
Baptists.

Two others soon approved of Wood’s
initial suggestion. President Nathan-
iel M. Crawford of Mercer University
proposed a southwide society, to be or-
ganized later in the summer of 1861.
Adam T. Holmes of Decatur, Georgia,
agreed. Wood then recommended a
meeting in Atlanta on July 26.⁴

In the meantime, two relevant arti-
cles had appeared in the *Christian In-*
dex early in April. Editor Samuel
Boykin expressed his support for the
society by stating that it was some-
thing around which all Baptists could
unite, despite other issues. He called
for a meeting at Athens on April 27,
immediately after the Georgia Bap-
tist Convention adjourned, “for the
purpose of taking the matter into con-
sideration.”⁵

Wood’s ire was aroused by these
two *Christian Index* essays. He object-
ed because the prior action of the *Ban-*
ner had not been admitted in them.
He also objected because Boykin
wished to make the society subservi-
ent to the state convention: “To hold
the meeting at Athens in the face of
the suggestion in the *Banner* will
have the appearance of wanting to
initiate and control every thing, and
thereby fail to secure union. . . . The
Banner proposition was to meet away
from all gatherings where party lines
are drawn.”⁶

The overt controversy was ended by
Boykin the following week when he
expressed his interest in peace: “We
shall agree to any good move in this

matter and co-operate freely if we per-
ceive what we consider a right spirit
pervading the enterprise. . . . If we
cannot effect harmony and unity in
the Baptist ranks, far be it from us to
promote discord and disunion.”⁷

An Invitation Extended

Late in April the Second Baptist
Church of Atlanta extended an invita-
tion to host the gathering, and July
26, 1861, was confirmed as the date.
By “common courtesy” the First Bap-
tist Church of that city did not formal-
ly apply for the meeting, but members
of both churches offered their homes
for the entertainment of par-
ticipants.⁸

Dated June 1 and found in seven
issues of the *Banner*, a proposal to or-
ganize “a Southern Baptist Historical
Society” was made by fourteen, later
eighteen, Georgia Baptist leaders who
declared that they saw the value of
collecting and preserving materials
relating to the history of Baptists in
the South.

Supportive articles in the *Banner*
were added by Jesse M. Wood and by
Adiel Sherwood, who contributed the
weight of his prestige by promising to
be present if at all possible. Other-
wise, the initial response was meager.
Brief notices were run in the *Reli-*
gious Herald, the *Christian Index*,

³*LBCB*, March 23, 1861, p. 3.

⁴*LBCB*, March 30, 1861, p. 2; April 6, 1861,
p. 2; April 13, 1861, p. 3.

⁵*Christian Index*, April 3, 1861, p. 3; April
10, 1861, p. 2 (hereafter cited as *CI*).

⁶*LBCB*, April 13, 1861, p. 2; April 20, 1861,
p. 2.

⁷*CI*, April 24, 1861, p. 2.

⁸*LBCB*, April 20, 1861, p. 3; June 22, 1861,
p. 3; July 6, 1861, p. 2; July 13, 1861, p. 2;
Banner and Baptist, July 20, 1861, p. 3
(hereafter cited as *B&B*).

the *Tennessee Baptist*, and the *Biblical Recorder*.⁹

Although there is no printed word in support of this supposition, it is at least not unreasonable to suspect that word-of-mouth publicity was given to the historical society by some of the seventeen future members (one of whom was Wood) attending the Georgia Baptist Convention at Athens in April and by some of the thirteen future members attending the Southern Baptist Convention at Savannah in May.

The Historical Society Organized

At ten o'clock on Friday, July 26, 1861, at the Second Baptist Church, Atlanta, Georgia, the first meeting of what was soon officially called the Baptist Historical Society of the Confederate States of America was called to order. Fifteen men comprised the unexpectedly small number of participants. They approved bylaws and adopted a constitution declaring that the object of the society was "to collect, preserve, and diffuse information relating to the history of Baptists in the Confederate States." Meetings were to occur each summer in Atlanta and would include, among other things, an anniversary discourse. Officers were elected, some of whom were the following: president: Adiel Sherwood of Georgia; eleven vice-presidents from as many states; secretaries: Henry C. Hornady and John T. Clarke of Georgia; librarian: Sidney Root, an Atlanta businessman; treasurer: James Clark, a nearby lawyer and planter; and fifteen members of the board of managers from eleven states. Henry H. Tucker of Penfield was invited to deliver the major address in 1862. A committee that included Samuel Boykin was named to prepare a public statement setting forth the objectives of the society.¹⁰

Initial membership in the group

numbered no more than thirty-eight, of whom thirty-three were ordained ministers. Thirty-four were from Georgia, two from Tennessee, and one each from Alabama and South Carolina. From the ranks of the pro-convention men came the president, Adiel Sherwood, the elder statesman of the entire group. More of the active leaders, however, were from the Landmark wing: Nathaniel M. Crawford, Henry C. Hornady, and Jesse M. Wood.

The Immediate Aftermath

The society was not stillborn. Both the *Banner and Baptist* (as the *Landmark Banner and Cherokee Baptist* came to be titled) and the *Christian Index* printed the minutes in full, and each editor added a lengthy descriptive essay. Taking information from the *Christian Index*, the *Biblical Recorder* devoted much of one column to the society and its officers. Calling it "a Southern Baptist Historical Society," the *Religious Herald* hurriedly noted the meeting, promising "a fuller account" that was never printed.¹¹

Translating society resolutions into action, Sidney Root quickly began to seek materials for the library which he had been elected to head. Through-

⁹*LBCB*, June 8 to July 13, 1861, always on p. 2; *B&B*, July 20, 1861, p. 3; *Religious Herald*, May 30, 1861, p. 2; *CI*, June 12, 1861, p. 3; June 26, 1861, p. 3; July 24, 1861, p. 2; *Tennessee Baptist*, June 22, 1861, p. 2; *B&B*, July 20, 1861, p. 2; *Biblical Recorder*, July 3, 1861, p. 3.

¹⁰*CI*, July 31, 1861, p. 2; August 14, 1861, p. 1; *B&B*, August 3, 1861, pp. 2-3.

¹¹*B&B*, August 3, 1861, pp. 2-3; *CI*, July 31, 1861, p. 2; August 14, 1861, p. 1; *Biblical Recorder*, August 7, 1861, p. 2; *Religious Herald*, August 22, 1861, p. 1. A four-month suspension in publication came after the October 17 issue of the *Herald*—perhaps being responsible for the omission.

out the remainder of the year, he invited contributions. His goal was ambitious: "It is desirable to obtain a copy of *every book published in the South*. . . . Bound volumes and files of newspapers, minutes, sermons, coins, &c., &c., are respectfully solicited."¹² An eight-hundred-word, open letter from the committee appointed to prepare an address to the public was largely devoted to emphasizing the importance of the historical depository.

Through the *Christian Index* and the *Banner and Baptist*, Sherwood also encouraged the accumulation in Atlanta of factual materials related to the history of local churches.¹³ Indicating confusion concerning the name of the society, his daughter later reported: "He wrote much in regard to establishing the Georgia Historical Society. . . . In a note to Hon. Sidney Root, of Atlanta, he expressed the belief 'that one day they will erect a splendid building' in which to preserve their treasures of history."¹⁴

Despite the fact that "a splendid building" was hardly needed just then, Root acknowledged receipt of numerous gifts late in 1861. The collection included sixty-two books, twenty-seven bound volumes of magazines, many pamphlets, two pictures, and several items from J. S. Murrow.¹⁵

The appointment of a history committee by the North Carolina Baptist Convention in November 1861, was probably unrelated to the Confederate Baptist Society, although the *Biblical Recorder* six months later included a brief reference to the library collection owned by "the Baptist Historical Society of Georgia."¹⁶

The 1862 Meeting and Its Consequences

Looking toward the 1862 meeting of the historical society, President Sherwood made a short talk before the

Georgia Baptist Convention, meeting in the LaGrange Baptist Church on April 25. According to the *Christian Index* reporter, he described the formation of "the Georgia Historical Association" the preceding July and asked the messengers to attend the next meeting and to contribute printed and manuscript materials.¹⁷ No word about the society is found in the printed minutes of this session, but some of the twenty-one members in attendance surely gave it further verbal publicity.

Sherwood soon composed an invitation that was carried frequently by the *Banner and Baptist* and once each by the *Christian Index*, *South Western Baptist*, and *Biblical Recorder*. The *Religious Herald* compressed his words into four lines. Despite the constitutional provision which designated Friday, August 1, as the proper time, he announced Saturday, July 26, without providing an explanation.¹⁸ The First Baptist Church of Atlanta offered its facilities to the group, promising to furnish lodging and food

¹²*B&B*, August 10 to December 21, 1861, usually on p. 3; *CI*, September 11 to 25, 1861, usually on p. 1; August 28, 1861, p. 1. Perhaps it was also printed in *B&B*, September 7, 1861, which is no longer extant.

¹³*CI*, September 4 to 18, 1861, always on p. 2; *B&B*, September 21, 1861, p. 3.

¹⁴Julia L. Sherwood, *Memoir of Adiel Sherwood, D. D.* (Philadelphia: Grant and Faires, 1884), pp. 347-48. The Georgia Historical Society was formed in 1839, and Sherwood was not involved.

¹⁵*B&B*, November 9, 1861, p. 2.

¹⁶*Proceedings*, North Carolina Baptist Convention, 1861, p. 8; *Biblical Recorder*, November 20, 1861, p. 2; May 14, 1862, p. 2.

¹⁷*CI*, May 6, 1862, p. 2. Surely the faulty designation was the reporter's error!

¹⁸*B&B*, May 31, 1862, July 5 and 12, 1862, always on p. 3; *CI*, June 10, 1862, p. 2; *South Western Baptist*, July 10, 1862, p. 2; *Biblical Recorder*, July 23, 1862, p. 3; *Religious Herald*, June 19, 1862, p. 1.

for those who came. Henry H. Tucker threw a damper on the meeting when he announced in mid-July that he would not deliver the main address, opining that "the public are as little inclined, under existing circumstances, to hear such an address, as I am to deliver it; all of us are too deeply engaged in making history, to have either the opportunity or the heart for the study of it."¹⁹ Because the *Banner and Baptist* files are fragmentary for several months after mid-April of 1862, it is entirely probable that most of the promotional materials published in anticipation of the meeting have been lost.

A tiny band of men gathered at the First Baptist Church of Atlanta on the morning of July 26, with Henry C. Hornady as host pastor. Only nine persons are known with assurance to have been present—four local laymen and five ordained ministers. In Sherwood's absence, the president's chair was occupied by Nathaniel M. Crawford. Three new members were received including William T. Brantly, Jr., the new pastor of the Second Baptist Church of Atlanta. Sidney Root described the condition of his collection, and resolutions soliciting further materials were adopted. It was agreed that future meetings should alternate between the two Atlanta churches, with the next one on July 31, 1863, at the Second Baptist Church. Virtually all of the officers were reelected. The only significant change came when Brantly was made corresponding secretary. Though disappointed by his absence, the group again appointed Tucker to deliver the next anniversary address. The entire agenda of business could have been handled in less than an hour.²⁰ Apart from the publication of official minutes, only two other news articles (both by Root) are known from the remainder of 1862.²¹

Two remotely possible conse-

quences of the historical society occurred in November of that year. Members of the Alabama Baptist Convention agreed that a state historical society should be organized, but nothing was to be forthcoming for thirty more years. The North Carolina Baptist Convention requested the *Biblical Recorder* to collect associational minutes and publish historically valuable information.²²

The End of the Historical Society

Because of a complete gap in the extant file of the *Baptist Banner* (the name of the *Banner* had again been altered) during the first third of 1863, there is nothing to explain an action taken on Saturday, April 24, 1863, at the meeting of the Georgia Baptist Convention in Griffin. The printed minutes simply read:

On motion of bro. [Azor] Van Hoose,—

Fifteen minutes were granted to the Confederate States Baptist Historical Society to hold its meeting this P.M., at 3-3/4 o'clock. . . .

The Convention took a recess for the purpose of permitting the Baptist Historical Society of the Confederate States, and the Georgia Baptist Bible

¹⁹*B&B*, July 12, 1862, p. 3 (the next three issues are missing, but certainly the offer was included in one of more of them); *CI*, July 29, 1862, p. 4.

²⁰*CI*, August 26, 1862, p. 1. Surely the official minutes were printed also in the *B&B*, but many issues during this period are now missing.

²¹*CI*, August 19, 1862, p. 2; November 25, 1862, p. 3. Surely these were carried also by the *B&B*, but many issues during this period are now missing.

²²*South Western Baptist*, November 27, 1862, p. 2; *Biblical Recorder*, November 12, 1862, p. 3. Although the North Carolina printed minutes are not available, see the *Biblical Recorder*, November 5 to 12, 1862, for a lengthy treatment of the convention.

and Colporteur Society to hold their meetings.²³

Presumably the historical society meeting was attended by several of the twenty-three members who were then in Griffin: Sherwood, Crawford, Wood, Root, Boykin, and others. Why the meeting was advanced by three months and what was accomplished are matters of complete uncertainty.

Sidney Root issued an extended description of the historical collection, dated May 23, 1863, the last known reference to the society. He held about 115 books, twenty-seven bound volumes of magazines, three pictures, and many pamphlets. Other items included Luther Rice's cedar pencil and the squirrel-skin purse he used when raising money to build Columbian College, and the silver medal presented to Jesse Mercer by the Central Baptist Association of Georgia in 1835. Obviously feeling that the society had a useful future, Root concluded: "It is earnestly hoped that all persons interested in the preservation of historical mementoes will remember this Society, and make such donations as they may be able to furnish."²⁴

The likelihood of an Atlanta meeting in July was remote; by then the city was mobilized for its self-defense. As the year 1863 continued, the society quietly disappeared from view. Not even the loyal *Baptist Banner*, which was published with remarkable regularity during the remainder of the year, appeared to pay it any attention. The simple truth seems to be that the society just faded out of memory as the months wearily passed—a process aided by Sherman's troops when Atlanta was destroyed in 1864 and by a different kind of agony called Reconstruction which began the following year.

Conclusion

Frequently, but mistakenly, consid-

ered to be the Georgia Baptist Historical Society, the Baptist Historical Society of the Confederate States of America existed in a most uncertain fashion for two years. Its limited membership and effective leadership came almost altogether from Georgia, narrowing its base of support much too severely for prolonged life. Obviously it suffered in the eyes of many because of its persistent connection with several argumentative Land-markers. Despite protestations on both sides that unity could be achieved by pursuing a common historical objective, few were converted to this point of view. Finally, the society was constantly being restricted by the war that surrounded and eventually consumed it. Men were so busy contributing to the history of the Confederacy that they had little time for investigating the history of Baptists. Nevertheless, after more than a century in eclipse, the feeble Baptist Historical Society of the Confederate States of America has again come into public view and takes its rightful place as an early antecedent of a contemporary and vigorous organization, the Southern Baptist Historical Society.

²³*Minutes*, Georgia Baptist Convention, 1863, pp. 5, 7. More light might be thrown on the situation by the *CI* for May 4, 1863; but it is the only issue that year which no longer exists.

²⁴*Baptist Banner*, May 23, 1863, p. 2. None of this collection can be located at Mercer University, the First Baptist Church of Atlanta, or the Second-Ponce de Leon (which continues the Second) Baptist Church of Atlanta. Probably Root kept it in his office on Whitehall Street, where it was destroyed by the Atlanta fire of 1864.

NOTE: A longer and completely documented version of this essay is available at the Historical Commission, SBC, Nashville, Tennessee.

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German Baptist Life in Soviet Russia, 1930-1943

Eduard Hornbacher

Albert W. Wardin, professor of history at Belmont College, Nashville, Tennessee, with assistance from several others, has translated the following sections from Hornbacher's manuscript.

Over a period of years, many Germans settled in the Russian Empire. They contributed significantly to the economic and social life of Russia. In the middle of the nineteenth century, some of them accepted the Baptist faith and thereby helped to spread Baptist principles among the neighboring Slavic peoples. Although comparatively small in number, German Baptists remained for almost a century a vital part of Russian Baptist life.

*Eduard Hornbacher, of Herford, Germany, who served for many years as a German Baptist pastor in Russia, has recently written a centennial history of the German Baptist movement in Russia entitled **Hundert Jahre deutscher Baptismus in Russland**. His work is a popular presentation, not a scholarly study, covering all aspects of Baptist history among the German-Russians. Much of his account is the report of an eye witness. He describes the conditions under which the German Baptists lived during the Stalinist terror of the thirties and the German occupation of the forties, periods which are not generally covered in English with any depth.*

For those who are interested in a further study of Russian Baptist history between the Communist Revolution and the end of World War II, the Historical Commission of the Southern Baptist Convention has a number of primary source materials on microfilm. Among these items are:

- 1. Historical Papers of Waldemar Gutsche on Religion in Russia and Poland.*
- 2. Historical Papers of Mrs. I. V. Neprash on Religion in Russia.*
- 3. Baptist, 1925-1929.*
- 4. Baptist Ukrainy, 1926-1928.*
- 5. Khristianin, 1924-1928.*
- 6. The Link, Russian Missionary Service, 1933-1953.*
- 7. Evangeliskaya Vera, 1931-1940.*

Socialism and Class Struggle

In the autumn of 1930, the spiritually blessed and temporarily agreeable NEP (New Economic Policy) years were suddenly at an end. A horrible and sorrowful era was proclaimed overnight in a great wave of imprisonment throughout the entire country. After eight years of the NEP period, on April 8, 1928, the CPSU (Communist Party of the Soviet Union) sharply turned the rudder of the economic system of the land through the approved law of the first Five Year Plan. With the Five Year Plan the beginning of the collectivization of agriculture was initiated and thereby came the end of all private property. Everything was subjected to nationalization. Farmers were ordered to join a collective. Here, the collective farmer with the collective property, which consisted of expropriated farm property, belonged to the parent state, which now was the owner of everything. Acquisition of farm produce was theft of state property. The liquidation of the so-called kulaks (rich peasants) was bound with a second drive for a landwide collectivization. The kulak was imprisoned and his possessions incorporated.

With the implementation of the orders of the CPSU, provisions for a radical struggle against the church were made. The collectivization of agriculture signified also the abolition of Christian morality—the disregard of one's neighbor and the neighbor's property. A weekday, called time-off day, was substituted for Sunday. Church members and worshipers had a feeling much like the Israelites; they saw themselves led away from Jerusalem and brought to Babylon. Also, our brethren in collective work in the fields cried and thought of the beautiful Sunday services. Old brethren and farmers not on a collective were the worshipers.

After a period of unreasonable tax-

ation, the so-called individuals (farmers who had not gone at once into a collective) also became soft—they finally asked for acceptance into a collective. To expel preachers or priests from the village, the regime designated divine services as deliberate sabotage of the Five Year Plan. At the meetings of the collective, the voices became loud in time; a further stay of the minister in the locality would be unwelcome and in the long run could have no good consequences. Also, there was no lack of spot-checks of the *rayon* (region) to check whether one was at home. After only a few years, collectivization led to such a poverty of the members that they could not support a minister. Therefore, he earned his livelihood in another way. So it was in my case. In 1933 there was a terrible famine in Volhynia; in some cases up to 75 percent of the people in a village died.

Socialization had also subjugated all church property. While the church land fell to the state or to the village collective, buildings and churches were left to the church congregation for use at no payment. The maintenance of the churches was, however, the responsibility of the church congregations, whereby each improvement, whose costs the congregation had to cover, was dictated by the responsible authorities. By this measure the authorities had a means of extorting the church congregation. Because a congregation never could carry out a prescribed improvement, which was usually estimated high, it was compelled to relinquish the church building to the state. In such cases a document of conveyance had to be signed by the church elders, and the content was formulated by the Soviet authorities. News of such a relinquished church was officially made public, declaring that it had been surrendered by the people in the locality because of disinterest.

Attempts were made to draw away many priests from the church with the promise that they would receive remunerative employment from the state. A notice would be published in the local paper about these unemployed priests who had recanted their faith and had left the church. None of this was true. To bring the congregation more easily to a position of helplessness, or nearer to dissolution, imprisonment of the religious leaders generally came first in the course of the class struggle, followed by other reprisals on the church congregation. Generally, when the shepherd of the congregation was imprisoned, other persons in the congregation who held a position of leadership met the same fate; the intention was to give the congregation a deathblow. The examining magistrates with their indictment then attempted to fabricate a story of a counterrevolutionary organization. The examining magistrates were cunning extortioners for whom no prisoner was a match. Among the prisoners the following joke was told relative to the practices of the examining magistrates:

An examining magistrate complained to his colleague, "I have a defendant with whom I have already spent many days of interrogation and can come to no grounds for a charge."

Thereupon his colleague bragged: "But why? Give me only the man (at that time many in their custody escaped). I will find grounds for a charge."

During my four-month period of interrogation in the GPU (State Political Administration) building, a German in my neighboring cell in desperation one night knocked out a pane of glass and used a piece to cut his throat; he bled to death. One of the methods used in the class struggle was to drive out from human society persons troublesome to the Communist party. In regions to which the

regime could get no willing laborers, the magistrates had a method of worker recruitment for the forced labor camp where the workers built houses, industries, cities, and train tracks. To be able to arrest such persons, examining magistrates needed informers, persons who had already supplied grounds for a charge. The search for informers was a part of their extortion. Thanks to the warning of a brother of my congregation, I was able to escape their trap. They preferred to make the religious leaders the informers because they had a larger circle of acquaintances. Offense was never the basis for the arrest of preachers and priests; the intention of the GPU was to gain them as informers. If the person arrested did not consent, then a cause of guilt was falsely manufactured; and he was given a prison sentence of many years. Many times persons were also imprisoned who were known for their bourgeois or religious mind. They were imprisoned in any case according to the political situation in Russia for the purpose of reeducation. The criminal underwent a milder punishment than the so-called "political unreliable." For several years two waves of imprisonment occurred yearly throughout the country—the first after the spring sowing and the second following the harvest.

The End of the Mission Period

It was in October 1930, when the bad news of the imprisonment of the brethren in the conference work arrived in all the congregations. All branches of the mission work became paralyzed, and preachers and congregations were filled with anxious worry for its fate. GPU men fetched the brethren out of their homes in the night; and on the following morning the students of the theological courses stood alone, resigned, before the destroyed conference work. On the same

day an authorized agent of the GPU went there to search for a Ukrainian. At first no one knew what he wished, and he was given the stamp of the congregation. After further information he was shown the room where the matrices lay in cases, which the Russian-Soviet press in Odessa had used several years before for the publication of Bibles and *Glaubensstimen* (German Baptist hymnals). What had officially been done with the permission of the responsible regime was now to be made an occasion for the indictment of the imprisoned brethren. The agent ignored the press symbol of the printery in a pocket Bible and sealed up the room in which the matrices lay. First, however, he placed two students who happened to be present beside the cases and photographed the alleged secret room. It can be assumed that the picture appeared the next day in the local paper with a great buildup and an untrue declaration of a discovered counter-revolutionary secret work. One of the students was openly interrogated for two hours with the intention of compelling him to make an untrue admission relative to the discovered matrices.

After this blow to the conference work in Odessa, the theological courses were ended forever; and the students were compelled to travel back home again. There, an altered picture was apparent; and they immediately had a presentiment of what awaited them. After weeks and months, rumors were abroad of imprisonments of the ministers of the churches. The brethren of the executive committee: Brother D. Braun, G. Welias, and K. Zimmermann, after a few months of a hearing, were sentenced from three to five years of "forced labor in northern camps," as was Brother D. Pritzkau, the conference evangelist. All brethren served reduced sentences, but they were for-

bidden to return to their old places of residence. Each one chose the place in which he hoped to find the necessary employment to make a living. It was necessary for Brother D. Braun to go to the little town of Berezovka, near Odessa, to be assigned to a wagon with a horse to transport building materials. He happily took advantage of any opportunity to preach the Word of God on Sunday. Preaching in a locality in patched trousers after his return from the concentration camp, he spoke on the text: "Say ye to the righteous, that it shall be well with him" (Isa. 3:10).

The danger of further imprisonment existed for those in question, since they experienced a loss of civil rights for several years after their release. They did not get work at all times. Brother D. Braun was seized again in the next wave of arrests and entered the prison of the city of Nikolayev, South Russia. If his daughter had visited him, she would also have been taken. According to one report, Brother D. Braun in Siberia—in the period of World War II—was assigned for watch duty at a German prison camp. It was said that on his rounds he preached before an imaginary gathering for the German prisoners who were thought to be behind the barbed wire. Such zeal matched his great missionary concern.

Brother G. Welias shared this fate as an inmate of a concentration camp somewhere in the far North. After serving his first sentence, he returned; and what further happened to him was known only by hearsay. It was said he attempted an unsuccessful flight on a ship to foreign parts. Brother W. Schmidgall, minister of the church at Neudorf in Volhynia, was able to remain concealed for a few years in a hiding place in the Kharkov region. While there, he entered into a work relation as a night watchman in a kolkhoz (communal farm), but his

track was discovered; and one night men fetched him from his watch post. For a few months he was in detention, which, as was indicated, was linked to different methods of oppression. Through information from the prison, which in secret ways reached his adherents, it was found that Brother W. Schmidgall was required under blackmail to make untrue confessions. In one of his short messages to his family, the following words were written: "If you one day receive no information from me, then be happy . . . and again . . . be happy." Thereafter news failed to come. Brother F. Hörmann was overtaken by the fate of imprisonment in December 1929, while in his church in Friedrichsfeld in the course of the liquidation of the kulaks. The preacher, as all religious leaders, belonged to the hostile class elements who were troublesome to the socialist system in the country. Brother F. Hörmann was sentenced to forced labor for seven years and sent to the far North. He worked as a woodcutter in the woods of Archangel until May 1931. On May 6, 1931, Brother F. Hörmann died of pneumonia. (This report I received from his son, W. H.)

Brother D. Pritzkau, the conference evangelist, was arrested in 1930 and sentenced to five years in the far North with the condition of "free movement." After three years his wife, neé Krautmann, traveled to him and in Kotlas shared his fate of exile for the remaining two years. In the suspenseful period of 1939, Brother D. Pritzkau was imprisoned again, and in this period his wife lay in the hospital. After his imprisonment there was no trace of him; only after years and after request of the GPU in Moscow did anyone receive the information: "He has been sentenced to twenty years of forced labor." A further investigation of his whereabouts was impossible.

At this time in the procedures of the

GPU, the greatest number of the religious leaders disappeared without a trace after their imprisonment because a so-called troika (a three-man court) conducted the court in the absence of the arrested while the prisoners were moved to an unknown concentration camp where the judgment of the court was made known to them. This type conviction characterized the Stalinist terror system in its crassest form in the last four years before World War II. One often had no knowledge at all of the location of the imprisoned. They were interned in such a hermetically closed camp in the far North, where for some time they were exploited as laborers, that living conditions were produced there whereby the inmates of the concentration camp were practically condemned to death.

On Easter 1936, in the night, I was taken out of my rented house in Zhitomir. In an inexplicable manner the GPU officials who came after me were striking blindly. In spite of their knowledge of my address, they wandered about for an hour in the vicinity of the house until the early morning. They were forced to lead me away in the daytime, which was painful for them; for the men going to work looked at them. Before my removal they searched the house and took a number of books with them. After a four-month hearing the Kiev primary court tried me in Zhitomir behind closed doors. In my presence the court heard witnesses, and my wife was also summoned. Disregarding good evidence, the court verdict read, "Sentenced to five years in the concentration camp with a loss of citizen's rights for three years." My first trip into a camp was to the Karlag, Kazakhstansky Camp; after six months they transported us to the Siblag, Sibirsky Camp, and finally to the Amurlag, Amursky Camp, in the Far East. I experienced there the

most bearable living conditions.

On April 16, 1941, the happy hour of release struck. If God in his gracious design had already planned my return to my family at the beginning of my imprisonment, two circumstances served as a bridge to future freedom. First was the year of imprisonment. In the following year, 1937, a fearful wave of persecution, which the troika directed, ran through the Ukraine. The second was my work in the last work camp, Amurlag. There I ended well my five years of camp labor through good work. Two of my sketches for two cutting tools contributed to a milling machine in the furniture factory in which we prisoners worked. I was rewarded with 150 rubles, which equalled half a year's earnings.

On April 26, 1941, approximately two months before the beginning of the war, I saw my family again and could welcome them. On June 22, 1941, a Sunday morning, the German military aircraft flew over the Russian airfields with their destructive attacks. On the same Sunday I went unsuspectingly by bicycle with a companion to my former congregation at Ivanovitch. I had been invited for a private visit. My sudden appearance in the place was spoken about. At a gathering of the citizens in the locality, one called the attention of the village population to the sudden outbreak of the war, and after stirring speeches the village officials ordered a hunt for me. The pursuers now came through the grainfields on horses; others sought me from house to house in the village. Since I had received information of the threatening danger in good time, I succeeded in escaping from my persecutors. In my home also I stood again in danger of reimprisonment. As a released inmate of a concentration camp, I was obliged to report to the local militia twice a month. In the remaining time and un-

til the flight of the local authorities before the approaching German battle troops, I had yet once more to certify my presence. This time I did it with a trembling heart; my wife accompanied me to observe what might happen to me. The militia official on duty took a list of names out of his drawer, and in doing so I noticed thereon the names of those who in case of flight should be taken. Here I was permitted to see God's hand over me. Because of the lack of transportation, they had to give up their plan. I was sent home. With a thankful heart to God, my wife and I began the way back home with joy.

Occupation by German Troops

With the conquest of the western area of the U.S.S.R. by the German army in 1941, new conditions prevailed in the country. The small, underground church—which was still supposed to be in existence—could now appear publicly. The German entry into the U.S.S.R. brought a sudden change for the enslaved Russian and German people, which also followed overnight in Zhitomir. The Ukrainians were happy and presented eggs and pancakes to the German soldiers who were marching through. Their coming was a surprising providence of God for the Germans who yet remained in the occupied territory. It was believed the salvation which had been requested had indeed now come. Where permitted, individual soldiers were invited at mealtimes. In Zhitomir high officers arranged a service of thanksgiving for the German people of the city. It was on a Sunday afternoon when the German people, following the summons, gathered at this divine service in a former Polish Catholic church. The thanksgiving service was begun with the song of thanks by Rincart. In a short speech God was given praise for the victory of the German army. In the conversa-

tion afterwards among the attending Germans, one heard also the biblical citation, "A wonder before our eyes."

Now opportunities for mission activity in the country were abundantly provided but less so in Volhynia. Unfortunately, ministers were lacking in the Volhynian Association. At the time no one was in the vicinity of his former congregation; many were doubtless no longer alive. Because of their German citizenship, the two Wessel brothers, John and Gottfried, were expelled to Germany by the Russian GPU in 1932-33. By the grace of God in 1941, I was reunited with my family in Zhitomir, although as a returned inmate of a concentration camp, I had to choose a place of residence elsewhere. For my home I chose the little town of Tschernyachov in a neighboring *rayon* within which lay my former congregation at Ivanovitch. Because the subsequent place of residence for my later mission activity was of commercial significance, I settled back in the city of Zhitomir. After several weeks, I again lived with my family in Zhitomir where in the following months I was permitted to serve the congregations in the city and in the surrounding area.

A Richly Blessed Mission Work

On the following Sundays in the Polish Catholic church, we attempted to hold a united worship service with the Evangelical Lutheran worshipers; I preached once a Sunday. After a few weeks the latter showed only little interest in Baptist worship services, all the more as a former sexton invested himself as pastor and held his services in a former Evangelical Lutheran church. Because the Polish Catholic church was inappropriate for Baptists, we agreed to take steps for a smaller and more suitable space. After a conversation with the appropriate Ukrainian city administration, a suitable building was assigned to us

on the quiet Prochorovskaya Street. During the Soviet period the building served as a children's day nursery in which children were presented with all kinds of atheistic demonstrations to prove to them that the belief in a God was nonsense. It was God's providence that we had been assigned this building; it was now the place in which the Lord so victoriously manifested himself through the conversion of many young German men. The assembly hall of this building was too small for us because the number of worshipers grew constantly; so we attempted to gain space by removing the walls of the adjoining rooms. We did all the work ourselves. The news of the Baptist church was spoken about in the city; and still more became acquainted with our services through our weeks of evangelization, which were the talk of the city among the German people. Often we conducted long evangelistic meetings, far after the curfew of the city; but not once did we come into conflict with the German city police. Also, individual members of the army came to the evangelistic meetings, which were off limits for them. After the close of the period of evangelization, seventy made professions of faith.

In my mission service I did not confine myself to the mission work in Zhitomir; I also visited German villages in the surrounding area in which there were Baptists, where there were already worship services on Sunday. In these villages there were only a few who survived the storm of the annihilation of the past; at times one found single Baptist families at former church stations. Besides the work in the German country congregations, I also served the Ukrainian Baptist congregation in Zhitomir on the Sundays it served the Lord's Supper, which occurred more infrequently than with us. I did this until they received a minister sent

from Poland.

A membership meeting in which a public confession of sin of the members occurred preceded each new gathering of the German church. In return a spirit of contrition carried over to the evening service which encouraged an atmosphere of awakening to arise among the other worshipers. In gross cases of guilt from the time of the class struggle in the past years of the communist regime, individuals were willing to take upon themselves personal reconciliation and restitution.

Co-workers from the ranks of the members, who were experienced and trustworthy brethren, helped with the building up of the churches in the country and in Zhitomir. In the two years of mission work in Volhynia, these brethren held various offices in the churches and served on church committees; among them were brethren who could help me in the preaching of the Word. In a few churches we had a lack of able talent for the music program with the consequence that singing by mixed choirs was lacking in the worship services. In Zhitomir, besides a mixed choir, an instrumental and trombone choir in the Sunday services made us happy with their songs.

After a "building of Jerusalem and the bringing together of the exiles," we had the following four congregations: Zhitomir, Ivanovitch, Neudorf, and Koritisch. The last one was a congregation of Baptists who were settled around from the German villages. An exchange of settlement was effected by the German civil administration whereby the Ukrainians who came into the German villages were the fortunate ones, for they inherited not only the German dwellings but also their property. Thus, the Germans in the Ukrainian villages found nothing except mud huts. Through the exchange of settlement a wall of Ger-

man villages was to be built around the city of Zhitomir; it was planned to make Zhitomir a German city. This unfathomable action created ill feeling among the Germans.

In my forty-year service as minister, the high point of the activity in Volhynia, after my five years in the concentration camp, was the two years of mission work which were granted by the Lord. In the first winter, in 1942, I attempted to be more evangelistic in our churches; and therefore we arranged times for evangelization. I also made a few visits during the day. They stirred up attendance at the evangelistic meetings, and unconverted worshipers came to true repentance. At times I did not finish a week's evangelistic meetings but turned the further work over to lay preachers so that I would be free to evangelize in other places. Ripe harvest fields continued to appear. The moving of the Spirit, contrary to expectation, was so experienced that on the first evening of the invitation it happened that the already willing penitent responded by standing. Twenty-five young people were raised up at one time in a congregation of 150. The mission work in Zhitomir made a strong claim on me. There was here a great awakening among the youth.

One evening a heavy drinker came to repentance and conversion. In his great joy over his salvation, he hastened home to relate his experience to his wife who promptly responded with blows on the cheeks from right and left. As meek as a lamb he said to his wife: "Hit, I deserve the punishment. Often I have hit you in my drunken condition, in addition also to destroying the kitchen utensils." He remained a diligent attender of the services and a true worshiper. He waited for the insight and conversion of his unresponsive wife.

After many awakenings in the win-

ter months, baptisms, which we held in the rivers and ditches, followed in the summer. The testimonies of the baptismal candidates in the hours of examination were often touching to hear. The baptisms in the city occurred on Sunday morning and in the country on Sunday afternoon. Frequently people came on foot from places more than fifteen kilometers away to attend baptismal services in the country. At that time, after eleven years, this was an unusual event for the people. The church at Neudorf in the NEP-time was the largest congregation of the Union (1,200), but through the collectivization it shrank to one hundred members.

A third mission field appeared in Halbstadt in the so-called Molotchna. Here all of the Mennonite preachers had fallen victim in the countrywide waves of persecution in the earlier years. In Halbstadt a lay preacher of the Baptists attempted to fill the ensuing gap, and a few Baptist families were drawn together. The lay preacher, J. M., had already been active in earlier years in the Volhynian Baptist congregations. He performed a blessed ministry in Halbstadt and the congregation wanted to have him ordained. For this purpose I was invited by the leaders of the congregation. In the first afternoon there I experienced a dramatic episode. My text was: "A young man in the window" (see Acts 20:9). I spoke of people who allowed themselves to be "blown upon" from both sides then fall asleep and fall from the window. At this meeting, although it was a spacious house of God, all the windows had been occupied from lack of places in the assembly area. One of the occupants of a window, a young man, felt disturbed and afterwards reproached me: I had made a target of him. That was not the case. I tried to convince him that I already had chosen my subject. At another Sunday afternoon meeting, I

was allowed, on invitation at a Mennonite Brethren church in the neighborhood, to deliver the Word of God at a baptism in the river where a small group of baptismal candidates was assembled. The baptism itself was conducted by a Mennonite preacher. The days in this area were richly blessed. Also in Halbstadt a special official attempted to hinder the mission work of the congregation so that finally baptisms had to be performed only in the evening, without baptismal preaching, with only the presence of the family.

During my visit to the churches in the South, I spoke with the preachers and churches of the founding of an Eastern Association with the purpose of joining with the Union of Evangelical-Free Church congregations (Baptist) in Berlin. The congregations readily gave their consent. We were all under the conviction that through the leadership of the Union in Berlin our churches would be better protected in the face of infringements of the German civil authority. We were classified as a forbidden sect by the responsible authorities, but the implementation of the prepared resolution was afterwards unnecessary because of the retreat of the German East Armies. On my return trip to Zhitomir, the bad news reached me through the refugees. Now I noticed for the first time what had happened in the last weeks. I thanked God that I had succeeded in coming out of this region before the door closed. When I arrived in Zhitomir, I saw to my astonishment how the city was in feverish activity in preparation for flight.

Obstacles to the Mission Work in Zhitomir

The National Socialist civil regime in the occupied area of the East did not think to give more freedom at that time to the Germans in the exercise of the Christian faith than the Bolshevik regime had done. Only resist-

ance on the part of the Germans, from true believers, warned them to take precaution or to make a small change of position. Here in Volhynia there had not come such obstacles as in the South, but they were of another kind.

In the time of the army and the occupation authorities, there were no obstacles. On the contrary, good relations developed between the military and the German families; also, German soldiers came to the worship service on Sunday. Once Brother J. Wessel, who was passing through, surprised us in his top sergeant's uniform at a Sunday service in Zhitomir. High officers attended Zhitomir baptisms in the river. Once a small group of German officers were spectators at one such baptism of Russian Baptists at a Sunday morning hour. They were so strongly impressed that they confessed: "We have never experienced something so wonderfully solemn!" A believing officer visited me at home when I was sick with influenza, and I afterwards returned his visit at his office.

In our four German churches we had a series of baptisms in both years of the mission work. I was permitted to baptize nearly four hundred. To the Lord of the church alone be the honor! The baptisms at the river were now better attended than in earlier times—truly, for many they were an event never before experienced after the many years of persecution.

One evening a civil official from the office for church affairs in Zhitomir visited our meeting. At the close of the meeting, he introduced himself without naming the reason for his coming. Weeks later I received a summons from this department. In his office we conversed over many spiritual matters, but he mentioned only what displeased him after his inspection. After a time I again received a summons. This time the conversation was short and unimportant. If per-

haps he had not the courage to inform me personally what was already decided, it remained concealed to me. On a Sunday morning after the close of the service, the Evangelical Lutheran pastor appeared under the commission of the office for church affairs and informed us that our two congregations were ordered to unite and the services from now on would be held in his church. We were astonished over this unreasonable demand and refused to comply with this order without further conversation. As an administrative measure it had no effect because the flight before the Russians was at the door. Perhaps it would have been the first means of my removal, but it did not come to that. The historical hour of judgment in Russia had struck for us Germans. In the spirit we saw before us the departure from the land of our fathers.

Our last service in Zhitomir was a Lord's Supper service in which the premonition of a possible flight was impressed on all. The consciousness that the service could be the last for our brethren in the beloved hall awakened a sad mood in the hearts of the brothers and sisters. In my Lord's Supper message, I adapted myself to the hour; it resulted in a touching communion of prayer. Beyond that something unusual happened without the brethren being aware of it. Shortly before the close of the Lord's Supper service, a sister had a remarkable vision of which she told only my wife. She related:

In the vision I first saw a dark night which was filled by a cry of the people, for we were on the flight out of the city. On the streets there was a confusion of traffic after which a picture appeared in which we were in a church and you in another. Then at a pulpit in a large chapel, I saw your husband preaching the Word of God with zeal; but he was alone. The picture changed, and now you were seen

with your husband. Your children were not with you. Where the children abided or whether you had come together again with them, I could not see because the vision was ended with the conclusion of the service.

Flight into the Reich

It was on October 13, 1943, when the order for a speedy flight out of the city was made public over the radio. The Germans and the Ukrainians in Zhitomir were seized in the dark of the night by a fearful running when this command of the Fuhrer was given to the army, "All fleeing families present on the streets are to be taken up by the military vehicles." That was the deliverance of the German families before the approaching Russian tanks which were twelve kilometers away from the city. Fourteen days passed until the final occupation of Zhitomir by the Russian troops. A German counterattack threw the Russians back again with great losses for the Russian combat troops, who must have been greatly under the influence of alcohol. We refugees were brought first to Rovno.

In Rovno I received a pass for my family into the Reich from the German Red Cross. I thereby came with my family on a passenger train which brought us to Konigsberg where we lodged for two weeks in a hostel. I wrote to Brother P. Schmidt, at that time the director of the Union headquarters in Berlin, to whom I was already known through the exchange of letters from the mission field in Volhynia. I also visited in the home of Brother Brandt, the leader of the East Prussian Association, where I was permitted to greet Pastor Rosner of the Kizin Church. He intended to go into retirement and invited me to visit Kizin. After that visit the call to the church was extended to me in 1944, and I was permitted to serve nine months after which the enlist-

ment order also reached me. Until then I was reserved, but thereupon I left the Kizin Church with my family.

The second and third pictures of the vision of the sister were fulfilled. After several months, the separation from members of the family came about by their repatriation to Russia, which led to a postwar separation of twenty-three years. In 1967, I was reunited with my wife, but the separation from the children in Central Asia, who are now married, continues. I would like to close this section with the words of David in the past tense: "Though I walked through the dark valley, I feared no evil, for you were with me; your rod and staff comforted me."

Sermon Suggestions

C. Wade Freeman, Jr.

Additional helps in sermon preparation may be found in each issue of *Proclaim*, a quarterly magazine of study helps and preaching resource materials for pastors and others with preaching responsibilities.

A Bit Godlike

2 Timothy 3:10

Once when John Wesley was preaching in the slums of a large city to a great crowd that had gathered on the street, two tramps walked up and stood not far from the preacher. One reached down and picked up a jagged rock and raised his hand to throw it when his eyes met John Wesley's. The tramp dropped the rock and said in a hoarse whisper to the other tramp: "Look! Look at his face—he ain't a man, he's a god!" Wesley finished his sermon, dismissed the audience, walked up to the tramp, patted his shoulder, and said, "God bless you, my man, God bless you." Later the tramp said, half to himself and half to his companion, "I was wrong, he ain't a god, he's a man—but he is a man like God."

That's the kind of man Paul was. He was not boasting when he said:

"I count not my life dear."

"I could wish myself accursed."

"A bond slave of the Lord."

That was his life-style.

I. God intended you to be a bit Godlike. Genesis describes the kind of man God made—one who:

A. Communes with God.

B. Faithfully does assigned tasks.

C. Has Godlike attributes as revealed in

1. The Old Testament

a. Virtue (Prov. 31:10).

b. Obedience (Prov. 28:7).

c. Honesty (Prov. 6:16).

2. The New Testament in the Beatitudes.

II. It is not always easy.

God did not make a plan that was impossible, but it does not just happen.

Billy Graham tells of Old Will, the lay preacher who

C. Wade Freeman, Jr. is pastor of Capitol Hill Metropolitan Baptist Church, Washington, D. C.

delivered a sermon on sanctification. "Sanctification," he said, "is a wonderful thing. You can pick it up or lay it down." He went on to say that a few nights before when he came home to supper his wife called him a name he didn't like. Before he realized it, he picked up a plate and hit her on the head. He had temporarily laid down his sanctification. This describes perfectly the man whose practice does not match his profession.

The choice is yours. What manner of man are you? One who:

Guards well his influences?

Uses well his talents?

Shares with others the good news of the gospel?

III. One day we shall be like him—perfect.

John says that when he appears we shall be changed, be like him (1 John 3:2).

Dividends from Godly Living

2 Timothy 4:6-8

There was a Roman coin that had on it the imprint of an ox. The words inscribed on it were, "Ready for the altar or the plow."

What better epitaph could be chiseled on a tombstone over the apostle Paul's grave than those words? What better attitude could a Christian demonstrate today? But the human nature of the Christian today cries out for him to succeed or to get ahead. He dreams dreams and plans schemes for that purpose and, as a result, misses much of the joy of the Christian life.

No one can dispute that the apostle Paul was "ready for the altar or the plow." His testimony was, "For me to live is Christ, to die is gain." But then, this is within your reach in your spiritual life. When you come to that place in your life, you will be able to say with Paul, I have:

I. No regrets.

"I am ready to be offered."

Paul knew the end was near. William Barclay states that every Roman meal ended with a sacrifice—a cup of wine poured out to the gods.

Paul was saying, "My life is to be poured out."

Paul had lived the whole of his life, since his Damascus road experience, as an offering to God.

A. His Confession—"Lord, what wilt Thou have me to do?" His life was one of unquestioned obedience.

B. His Commitment—He died daily to self and selfish interests. He stayed constantly in a state of readiness. Now, at the end of his day, he was ready for departure.

II. Honest Reflection—Paul did not have to claim imaginary achievement. Without hypocrisy, pretense, or deceit, he could say:

A. "I have fought a good fight."

1. Battled against his enemy, the devil.

2. Battled against the weakness of his flesh—sought to keep his body under subjection.

3. Battled against the defections of weaker saints. John Mark defected, but Paul recognized his worth.

B. "I have finished my course."

1. His course took him to prison cells.

2. His course took him to distant and strange cities. He faithfully followed the leadership of the Spirit of God and entered the open doors.

- C. "I have kept the faith." Paul jealously guarded against false doctrines and faithfully preached the whole of the gospel.

III. Rich rewards.

A crown of righteousness (v. 8).

Conclusion: Little wonder that Paul was able to say with meaning, "Gladly now would I depart and be with the Lord. Nevertheless, it is needful for you that I remain." He was ready for the altar or the plow. Are you?

Seize Your Opportunities Now

1 Chronicles 28:20

Opportunity, like life, is a fleeting thing. The Scriptures teach us to recognize and to reckon with this. James said, "What is life?" Then the question is answered, "It is like a vapor." The psalmist lived with a conscious awareness of the truth that life is transitory. He wrote, "From my youth up there has been but a step between me and death." In Psalm 90 he wrote, "So teach us to number our days that we may apply our hearts unto wisdom." Help us to remember that we are not here forever, David was saying. Knowing all this, David charged Solomon with the responsibility of temple building and rose to the urgency of the moment by saying to Solomon, "Do it."

I. Like Solomon, you have a work to do.

A. It is divinely assigned. God

said to David, "Solomon thy son, he shall build my house and my courts: for I have chosen him" (1 Chron. 28:6). You are commissioned to preach, teach, and witness (Matt. 28:19-20).

- B. It requires your unswerving loyalty.

"Serve him with a perfect heart and with a willing mind" (1 Chron. 28:9). Service is based on a heart wholly and willingly yielded to his work. It requires an infilling of the Spirit of God (Ex. 31:3; 36:1-2).

II. You must work with others.

You have known some who worked alone, but cooperation is the key to success. Solomon was promised (v. 21) that the priests and Levites would be with him. All kinds of skilled labor would be provided. Solomon would lead others to share with him in the work of building the Temple. You alone cannot do all that must be done for the Lord. You must cooperate with others.

III. Success is promised, because

A. The presence of God is promised (v. 20). "I will not forsake thee," was God's promise to Solomon and to you.

B. The strength of God is assured (v. 20). "He will not fail thee."

Any divinely assigned task is worthy of your best. Whatever he asks of you, do it now.

Two Good Men Disappointed in Jesus

Luke 24:18-21

Most of us know by experience what it means to be disappointed in people. We cross paths with a person whose future is bright, whose talents are many; and it seems as if his accomplishments will overshadow all his contemporaries. All who know him agree that he is destined to be great.

Then, as you watch, cataclysmic events occur in that person's life and the light of hope goes out. That is what happened in the lives of these good men from Emmaus. Their hopes and dreams had been fastened on Jesus. "We trusted that it had been he which should have redeemed Israel," they said. And they were now sad in heart because:

I. Political expediency prevailed over moral responsibility.

- A. Jesus had been arrested, falsely tried, convicted, scourged, and then crucified.
- B. The chief priests and religious rulers had banded together to incite the mob against Jesus. Traditions, feastings, and fastings were more important to them than the ministry of Jesus. Their security was threatened and their system glaringly exposed. Jesus was their enemy.

- C. Pilate, though warned by his wife, thought more of his future and his political success than of the life of the innocent one who stood before him. Though morally responsible to set him free, because of the pressure of the people, he agreed to the death of Jesus.

Political expediency dictates many deeds today.

II. They shared the cup of suffering with one they loved. As they walked, they were sad as they remembered his death (v. 20).

- A. He was mighty in word—his teachings.
- B. He was mighty in deed—his miracles.
- C. He lived a righteous life—before God and man.
- D. He was humiliated—his hurt and agony. They loved him, and it made them sad in heart. To walk through the times of suffering with one you love is a heartbreaking experience today as it was for those men from Emmaus.

III. Their interest was in this world and not in eternity. "Lay not up for yourselves treasures on earth," Jesus said. "We thought he would redeem Israel" (v. 21).

A high and noble purpose would have been accomplished if Israel had been redeemed from Rome's tyranny, for all men ought to be free. God made us that way.

Yet, our Master's ministry of redemption was not so directed. It would have been short-lived had it been so. But the kingdom he came to establish was in men's hearts. It was not of this world.

Redemption is not for a few but for all who by faith will believe. It is for you—that you may be redeemed from sin's tyranny through his death on the cross.

You Know the Secret

Luke 8:10

"And he said, Unto you it is given to know the mysteries of the kingdom of God."

In Washington, D. C., there are many vaults that hold secrets. Information and documents have been classified and are not available to the general public. The security of our nation is dependent at times on a well-kept secret.

When our nation was lamenting the loss of a president from an assassin's bullet, the Warren Commission probed the tragedy and promptly locked up all X rays and pictures indefinitely. One who probed the assassination reported that some evidence was missing. Though a report was released, mystery still shrouds the event. The mysteries of Watergate were rumored around Washington and across our nation. In our nation's capital, the CIA, the DIA, and the NSA carefully guard classified, secret material for security purposes.

Jesus was saying to his followers, "You are a part of the elite; you are in the inner circle; you know the mysteries of the kingdom."

I. What are these secrets of the kingdom?

- A. Jesus is the Christ.
- B. There is redemption for all.
- C. A life can be transformed: a sinner can be a saint.

II. These secrets have been divinely revealed.

- A. The Holy Spirit is the agent in revelation.

Jesus said, "It is given. . . ." The revealed secrets did not come from persistent pursuits by the disciple. They were a gift from our Lord.

"He shall . . . bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

- B. Believers are the recipients of this revelation.

The disciples were standing nearby as he spoke. He turned to them and said, "Unto you." To Peter, to Matthew, to those who then followed him, to all who follow after him, the secrets are made known.

III. These secrets can be humanly tested.

- A. The test of your successful endeavor.

Jesus said, "Greater works than these shall ye do." The story of the spread of the gospel is phenomenal; the achievements of the first-century Christians are amazing. Equally amazing is the success of the kingdom today.

- B. The test of your right spirit. They loved one another.

From diverse backgrounds they were welded into a victorious army for Christ. More and more the dividing walls between saints are being broken down today.

- C. The test of your right living. Paul said, "Things I once loved, now I hate."

- D. The test of the presence of joy in your life.

- E. The test of the presence of peace in your heart. "My peace I give unto you."

The secrets, or mysteries, of the kingdom must bring these into your life.

IV. These secrets of the kingdom must be shared with others.

Jesus sent out the disciples, then the seventy, two by two. They were to go and share the

secrets of the kingdom. This is your role and responsibility today. Like the four lepers of Samaria, you must realize that "this is a day of good tidings and we hold our peace." Go, and tell.

Direction for Life's Dilemmas

1 Samuel 28:7

"Then Saul said unto his servants, Seek me a woman that hath a familiar spirit."

He was up against it. Samuel had died; the Philistine army was ready to attack; Saul had inquired of the Lord concerning his course of action but had received no answer either by dream, vision, or through a prophet. In desperation he told one of his servants to find him a woman that had a "familiar spirit"—a medium, or witch, that he might inquire of her.

A conversation is recorded (v. 15) that took place between Saul and Samuel. Saul confessed, "I am sore distressed; . . . therefore have I called thee, that thou mayest make known unto me what I shall do." The battle was over and Saul was dead; three sons were dead; his armor bearer was dead; the enemy of God's people was victorious.

As the average Baptist faces the future, he must, like Saul, recognize the formidable foe, Satan, who is ever present. He will destroy you if he can as he has destroyed effective men of God at different times. There is much we would like to know.

As you face this enemy and decide your course of action, you can:

Adopt an attitude of unconcern.

"Whatever will be, will be."

Assume a defeatist attitude.

"Too much to do . . . no time."

Try change for change's sake.

Do things in a different way; get a new broom that sweeps clean—try a new organizational structure; change purpose, and plans.

Resist all change.

Believe that all is going to collapse around those who try out new approaches to an old problem.

Cooperate to the nth degree

and follow the Book, believing in success.

Whatever course of action you choose, you are autonomous, free, independent, to do as you please. But remember:

I. Your commitment must not change.

A. To Christ.

B. To your church.

II. Your conduct must not change.

A. We live in a day when:

1. Freedom of expression is popular.

Some young people may well feel like modern Elijahs, "I only am left."

2. Peer power prevails.

3. Satan dictates.

4. Sin dominates and is accepted as a necessary part of society.

B. It is imperative that, with the permissiveness of the present environment, Christians:

1. Say no and mean it.

2. Say yes and be obedient to God.

Paul said, "Be not conformed to this world but be transformed."

III. Your message must not change.

In *Place to Stand* Trueblood says: "However good and important human service is, it loses its motivating power when the sustaining beliefs are allowed to wither." And, "There is no hope for the Christian faith apart

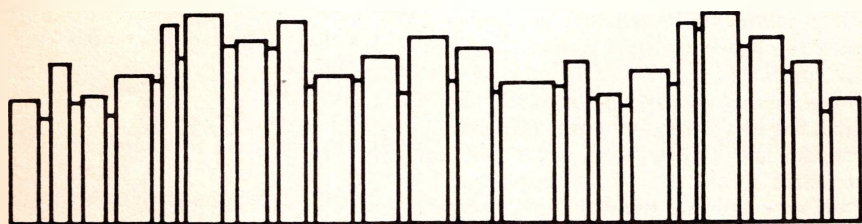
from a tough-mindedness in matters of belief." Whether it is preached from the pulpit or heard in the pew, your belief, doctrine, message, must remain the same. It is:

- A. The whole of the Bible.
- B. Salvation for the sinner.
- C. Hope for the saint.

Conclusion: There is direction for life's dilemmas for Christians. Seek it

from the Lord. Everyone needs this help today.

You are an ambassador for Christ wherever you are, so be instant in season. As long as there is one who has not heard the message of Christ and responded to the convicting power of the Spirit of God to receive Christ as Savior and Lord, your mission is clear and unchanged.



BOOK REVIEWS

These reviews are furnished by the Book Store and Broadman Divisions of the Sunday School Board. Any book in this group may be secured through a book store or church library.

THEOLOGY-PHILOSOPHY

Prophetic Problems

Clarence E. Mason, Jr., \$4.95

This book is an attempt to be objective in viewing some of the controversial problems in the Scripture—especially those related to eschatology. This reviewer's general impression is that the author is a person who early in his life was a devout premillennialist in the fullest sense of the word. As he

has studied further, he has come to see that there are other positions and has been fair in analyzing them.

This is a good book and well worth reading. Many people have traveled the same road the author has; some have modified their eschatological position more than he; some have not. If you are interested in the controversial matters related to the second coming of Christ as well as several others not related (the virgin passage in Isaiah, the true nature of the woman Hosea married, and a couple of

others), you will find this book stimulating and helpful.—*Fred M. Wood, pastor.*

Jesus: the Fact Behind the Faith

C. Leslie Mitton, \$2.95

Mitton constructs a case for the validity and implications of a search for the historical Jesus. He surveys the various Christological movements of the nineteenth and twentieth centuries and seeks to explain their strengths and weaknesses. His particular stance is summed up in the first sentence on page 67: "We are not attempting to claim that every item in the gospels is historically accurate, but we do claim that the influence of faith upon them has not destroyed beyond recovery the historical record in them."

In chapter 7, the author addresses the obvious questions of historiography which his thesis involves and offers several tests which can help the interpreter determine the historical elements of the gospel from expressions of faith. Admittedly, the tests are not final proof but are grounds for "strong probability." In the final three chapters the author attempts to glean the historical data about Christ from his character, his ministry, and his teachings.

The book surveys a wide spectrum of biblical criticism with respect to Christology. Thus, its basic contribution is a brief introduction to the movements and consequences of the last 150 years of Christological study. Given his own biases, which are set forth throughout the book, the author appears to give fair treatment to other positions.

Recommended for laymen and pastors as an introductory work, possibly in basic surveys as supplemental reading.—*Richard W. Harmon, editor.*

The Living God: Readings in Christian Theology

Millard J. Erickson, ed., \$7.95

This excellent work is designed specifically for the seminary student or pastor who desires to broaden his perspective in theology proper. Essays are taken from a theological spectrum including positions from Charles Hodge to Paul Tillich. Erickson provides helpful introductions which guide the student through three key questions: "What is theology?" "How is God known?" and "What is God like?" Erickson intends that the book be used as a text under the guidance of an experienced teacher. This should be kept in mind.—*David MacLeod, instructor of New Testament.*

The Presence of the Future: the Eschatology of Biblical Realism

George Eldon Ladd, \$4.50

This is actually a reprinting of Ladd's *Jesus and the Kingdom* with revisions in the Preface, first chapter, and Bibliography.

Ladd's thesis is well known (and unaltered in this work): since the ministry of Christ, the kingdom of God is present and future. He is a premillennialist and a conservative but studiously avoids interacting with other evangelical premillennarians such as Walvoord or McClain. His position on the inspiration of the Gospels is summed up as "substantially accurate" (p. xii).

Ladd has written for the theologian, theological student, and scholarly pastor. His work is too ambitious for most laymen.—*David J. MacLeod, instructor of New Testament.*

The Crucified God

Jürgen Moltmann, \$10.00

According to the Gospels of Matthew and Mark, Jesus spoke only once from the cross. He said: "My God, my God, why hast thou forsaken me?" (Matt. 27:46; Mark 15:34). Moltmann wants us to take seriously "the profane horror and godlessness of the cross." He would have us reexamine our doctrines of God, man, the church, and society from the perspective of this cry of desolation. Moltmann writes, "To restore Good Friday in all its horror and godlessness it is necessary for Christian faith first of all to abandon the traditional theories of salvation."

The Crucified God is a radical book; in it Moltmann makes the cross of Christ the foundation and criticism of Christian theology. The theology of the cross which he espouses here goes beyond the doctrine of salvation and inquires into the revolution needed in the concept of God. The question he continually puts before us is, "Who is God in the cross of the Christ who is abandoned by God?" God is seen not as immutable and unchanging but as the God who suffers.

What happens when we seriously and systematically work out the implications of the claim that on the cross Jesus was abandoned by God? Well, this either means "the death of God" in the sense that it is the death knell of theology or it is "the beginning of a specifically Christian, and therefore critical and liberating, theology and life." Moltmann, of course, opts for the latter. From this revolution in the concept of God, Moltmann believes, "the revolution of all religious, cultural, and political values . . . will come in due time."

The reverberations from this volume of theology will be heard for years to come.—Roy E. Perry, *Sunday School Board*.

BIBLE STUDY

New Testament Survey

Robert G. Gromacki, \$9.95

This is an attractive, well-made book, amply illustrated with black-and-white photos, maps, charts, and time lines. It was written by an experienced Bible teacher as a textbook for college freshmen and sophomores. The survey concept is well followed; the text tries to give a Christian a working understanding of the message of the New Testament books, to lay a foundation for later detailed studies. The excellent organization offers a chapter of necessary background data—history, conditions, religions, and practices. The next chapter is a view of the entire New Testament at a glance. The third chapter is a discussion of the Gospels and the synoptic problem, including a correlation outline of the four Gospels. Each book then is discussed in its own chapter, with introductory data, a detailed outline, and a summary commentary for each.

The author admits to his positions without hesitancy. He writes from a firm evangelical persuasion; holds that the Bible is the inerrant, inspired Word of God; takes the hermeneutical approach of moderate dispensationalism; and admits to the views of pretribulationist premillennialism. The extensive bibliography is admittedly selective: critical liberal books were deliberately omitted. The book is highly usable, very readable, and reasonably valuable to students of the Bible.—J. William Thompson, *Sunday School Board*.

★ ★ ★

The purpose of Gromacki's *New Testament Survey* is to give Christians a working understanding of the message of the New Testament books. The

first three chapters provide background data on first-century history and religious philosophies and a general introduction to the New Testament. Chapters 4 through 30 are chapters on each New Testament book. The general outline for viewing each book includes writer, time and place, purposes, distinctive features, outline, and survey. Each chapter concludes with an "Increase Your Learning" section. The work also includes a bibliography, a general index, and a Scripture index.

A weakness of the work is apparent from a Preface statement: "It must include the results of New Testament introduction without getting involved in the technical discussions." The result is that conclusive statements are made which may be open to question. What the work thus becomes is largely a statement of the author's position, with little attention to viable alternatives. "The text has been written from a firm evangelical persuasion that the Bible is the inerrant, inspired Word of God. . . . The hermeneutic approach is that of moderate dispensationalism."

Another problem lies in the almost casual way in which the book repeatedly polarizes liberals/conservatives without defining either category. Conservatives/evangelicals are used interchangeably as opposed to liberal, an exclusion which is also questionable. One has the impression that the author uses these terms in ways other than their historical definitions.

The "Increase Your Learning" section of each chapter offers little substantive help.—*Fred Heifner, editor.*

A Guide to Parables

John Hargreaves, \$3.95

This book is a short, yet in-depth study of the parables, complete with a

guide to enable one to study more effectively.

I enjoyed the layout of study in this book, the meaningful applications to real life situations and the pictures which emphasize the current applications of the teachings of Jesus.—*Mrs. Pat Mitchell.*

The Sermon on the Mount

Roger L. Shinn, \$1.25

This is an excellent book for laymen as a supplemental aid for curriculum pieces. The Sermon is given perspective among the biblical materials. It is cross-referenced with corresponding passages in the other Gospels.

Shinn uses a wealth of illustrative material which not only enhances the message of the book but also serves as a stimulus for further study. A final section of the book lists thought questions for each chapter, thus making the book usable as a study guide for group work. For its price and size, this book should be a welcome and helpful addition to the layman's biblical resources.—*Richard W. Harmon, editor.*

A Personal Adventure in Prophecy

Raymond Kincheloe, \$4.95

The present Bible study is not a technical theological treatise but simply one of the sixty-six books—Revelation. The author has chosen this particular book of the Bible to acquaint the intelligent reader with the biblical doctrine of inspiration and prophecy and to convince him of its importance. Mr. Kincheloe says: "A new day dawned for me when I discovered that each of the Bible books could be approached in a methodical way, that under the guidance of the Holy Spirit the reader could find the

actual viewpoint of the author and his basic pattern. Christ is the pivot that provides for the readers of the book of Revelation exciting adventure into prophecy because he is the controller of all events and human history."

Here is a book that can be recommended without reservations to all laymen, ministers, biblical teachers, and theological students who will find it exceptionally helpful.

In this work Dr. Kincheloe has given a forthright understanding of the book of Revelation.—*Fredrick P. Loman, chaplain.*

The Land and the Book

William M. Thomson, \$7.95

This being the fourth printing indicates the popularity of this book. If it were possible to poll the buyers, they would likely be older pastors, careful students, and librarians. Why? Simply because the book is a running commentary, carefully and explicitly observed and written, of a slow trip through the Holy Land—this time from north to south instead of the traditional Southern route. The type, format, and illustrations smack of the type of journey taken by the author. There is no doubt that he was there with a fertile mind and keen eye; but he went on horseback, with mules to carry the burdens, and slept in tents. This indicates that observations were made some years ago; but even as a historical account, the book has value—if the reader is patient enough to wade through the intricate details. The facts are all there, but not even the index helps much at times to locate particular facts.

As in any book, as soon as it is published, it is dated. For instance, on page 692 the great arch (Robinson's) is said to be inaccessible, whereas in 1973 it was fully excavated and exposed. In spite of this, the book has

value; for its intricate details are found in few commentaries or biblical dictionaries of much more volume. If one will take the time to scan the letter-type discourse and dig for the facts, he will come away feeling that he too was there.—*W. Murray Severance, Sunday School Board.*

Studies in Colossians and Philemon

W. H. Griffith Thomas, \$5.95

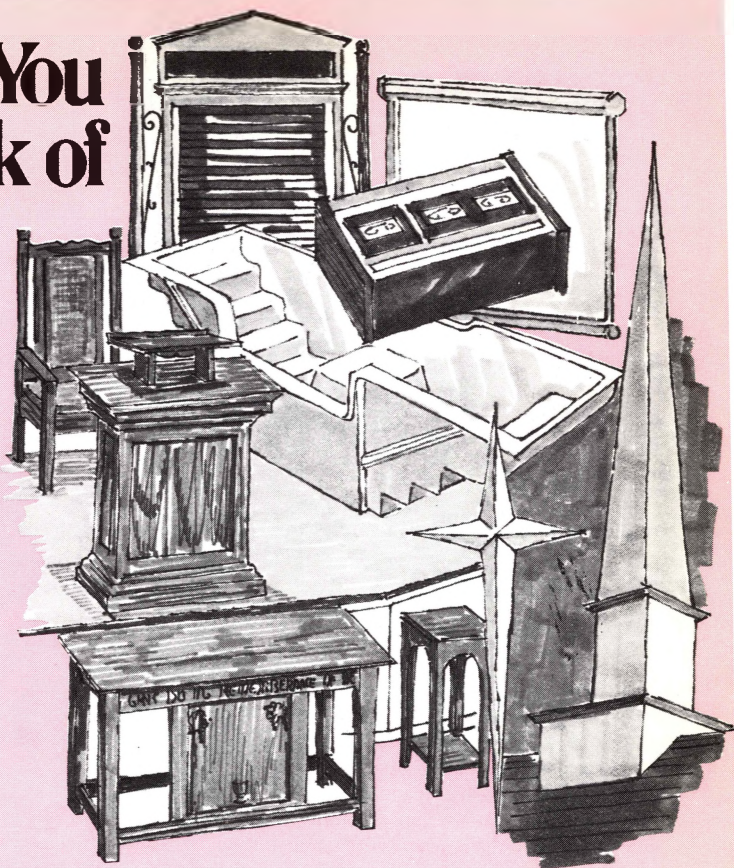
Mrs. Winifred G. T. Gillaspie continues in this book her lifelong labor of editing her father's unpublished notes for publication. We are grateful. Griffith Thomas presents here a thorough study of these epistles. He has the rare talent of homiletically putting the truth for easy consumption. Thus, both the serious student and Bible teaching pastor will benefit. The book contains an appendix outlining Paul's life and works and another which helpfully surveys his epistles.—*David J. MacLeod, instructor of New Testament.*

Paul and His Teachings

Fred L. Fisher, \$5.25

This is a good survey of Paul's life and writings for both the pastor and the intelligent layman. Fisher shows he is acquainted with the relevant literature and competent to handle it. He capably handles the topic of Gnosticism and some of the irresponsible conclusions of liberal scholarship.—*David J. MacLeod, instructor of New Testament.*

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| <input type="checkbox"/> Wall Cross | <input type="checkbox"/> Outdoor Bulletin Board | <input type="checkbox"/> Cassette Duplicator |

Name _____

Church _____ Area Code _____ Phone _____

Street _____

City _____ State _____ Zip _____

Mail to: Broadman Sales Department
127 Ninth Avenue, North
Nashville, Tennessee 37234

STATIONERY

STATIONERY

MAILING ENVELOPES

CALLING CARDS

Make them more personal with a picture of your church

Church letterheads with matching mailing envelopes and calling cards with your church picture are available from the Baptist Book Store Envelope Services. These products communicate the presence of your church in the community and are a silent testimony to all recipients.

CHURCH STATIONERY

Letterheads are printed on high quality 20 lb. white bond paper with matching envelopes. Printed in black, blue, or brown ink with three layout and type styles. Size 8½ x 11 inches.

Style #1—Church picture on left, copy on right
Style #2—Church picture in center, copy on sides
Style #3—Church picture on right, copy on left
 Prices: (Minimum) 500—\$21.70; 1000—\$25.20; 2500—\$57.00; 5000—\$108.00; 10,000—\$205.00
 Please indicate the style envelope desired.

MATCHING ENVELOPES


Mailing envelopes (#10) will be printed with same type face and ink color as letterheads.
Style #1—Church picture below name and address
Style #2—Church picture at lower left
Style #3—No church picture

Prices: (Minimum) 500, \$17.35; 1,000, \$22.80; 2,500, \$48.00; 5,000, \$93.00; 10,000, \$175.00

CALLING CARDS


Printed on regular card stock with your choice of black, blue, or brown ink. A type face will be used to give the best appearance for the word copy required. Prices: (Minimum) 250, \$11.50; 500, \$13.80; 1,000, \$19.80

Please indicate the style desired (see illustration above).




Lancaster Baptist Church
 400 North 1st Street
 Lancaster, PA 17602

Style #1




First Baptist Church
 210 South Pond Street
 Vernon, Alabama 35691
 Office Phone: 800-351-1111
 Residence Phone: 606-877-8888

Style #2



Edgewood Baptist Church
 411 N. 1st St.
 Edgewood, Alabama 36026
 Phone: 205-238-1234

Style #3




Oakblatt Baptist Church
 1011 N. 1st St.
 Birmingham, Alabama 35203

ENVELOPE

TYPE FACES

Type Face A	Honda
Type Face B	<i>Brush</i>
Type Face C	Dom Casual
Type Face D	Oracle Bold
Type Face E	Futura Medium
Type Face F	<i>Italic</i>
Type Face G	Old English
Type Face H	<i>Park Avenue</i>

CALLING CARDS

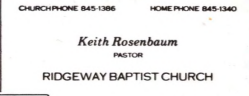


TELEPHONE 805-629-7037

Reverend
W. Carl Smith
 PASTOR

PINE GROVE BAPTIST CHURCH
 ROUTE ONE, CHESTERFIELD, S. C. 29708

Style #1




CHURCH PHONE 845-1386 HOME PHONE 845-1340

Keith Rosenbaum
 PASTOR

RIDGEWAY BAPTIST CHURCH

Style #2

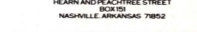


OFFICE PH. 847-7325 HOME PH. 847-7356

James R. Skinner
 PASTOR

FIRST BAPTIST CHURCH
 P. O. BOX 477
 WILLIAMSTON, S. C. 29697

Style #3



HEARN AND PEACHTREE STREET
 BOX 103
 NASHVILLE, ARKANSAS 72602

Note: Church picture price—if not on file—letterhead and bulletin, \$25.00; bulletin \$16.50; letterhead and No. 10 Envelope \$15.00; back print on bulletin (one time charge, or if copy change on reorder) \$15.00

Send for a catalog with information about Printed-to-Order Church Offering Envelopes. The are designed especially for Baptist churches.

Write for order form catalog and more information to:

Baptist Book Store Envelope Service
 Box 193
 Chester, West Virginia 26034