

# THE QUARTERLY REVIEW



A SURVEY OF SOUTHERN BAPTIST PROGRESS

OCTOBER-NOVEMBER-DECEMBER 1976

**Do We Need Associations Today? p. 4**

**NEW FEATURE:**

**Big Little-known Southern Baptists p. 18**

**How We Remodeled for TV p. 23**

**A Brief History of Baptist Associations p. 31**

**Richard Furman: Denominational Architect p. 45**

SOUTHERN BAPTIST HISTORICAL  
LIBRARY AND ARCHIVES  
Nashville, Tennessee

# What is new about promoting stewardship?

**Almost everything  
when you use the new  
FORWARD PROGRAM  
OF CHURCH FINANCE  
PACKET (FB-B)**

Packed with exciting new action-provoking ideas in stewardship promotion, the packet gives a preview copy of most of the items you need for planning, promoting, and pledging the 1977 church budget.

Here are sample copies of new handouts, guidebooks, devotionals and sermons, Sunday School leaflets, banquet theme materials, planning workbooks, stewardship tracts and mailing pieces, commitment card and envelope, and a giving computer card to mention some.

—This is truly a gold mine of valuable materials!

**Order yours today.  
Where else can you buy a  
gold mine for only \$6.25?**



**Stewardship Services**, 127 Ninth Avenue, North, Nashville, Tennessee 37234

Please send \_\_\_\_\_\* stewardship kits, **FB-B The Forward Program of Church Finance (Stewardship Commission)** @ \$6.25 each.

☐ I would also like to receive the 1976-77 SBC Stewardship Services Catalog.

I enclose \$\_\_\_\_\_ (Add state sales tax and \$1.00 mailing charge.)

State sales tax exemption number (if applicable) \_\_\_\_\_

Charge Baptist Book Store Account # \_\_\_\_\_

Mail to \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Ordered by \_\_\_\_\_

\*Order one each for pastor and members of stewardship committee.

## EDITING STAFF

**MARGUERITE SKINNER BABB**  
Editor

**REGINALD M. McDONOUGH**  
Supervisor  
Church Staff Section

**HOWARD B. FOSHEE**  
Secretary,  
Church Administration  
Department

## DESIGN STAFF

**TOM WALTON**  
Artist-Designer

**ROBERT L. SEALE**  
Art Supervisor

**JERRY ROSS**  
Manager, Art Services  
Department

## OTHER CHURCH STAFF SECTION PERSONNEL

**Thurman Allred**, Consultant  
**Wilford E. Beal**, Consultant  
**William H. Halbert, Jr.**,  
Consultant  
**Lucy R. Hoskins**, Consultant  
**Bob R. Taylor**, Consultant  
**George T. Clark**, Editor  
**Jean Merritt**, Editor

## CHURCH SERVICES AND MATERIALS DIVISION STAFF

Director

Assistant to the Director

**DAVID P. TURNER**  
Leader, Central Support Group

*The Quarterly Review* is published quarterly by The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37234; Grady C. Cothen, President; W. O. Thomason, Executive Vice-President; Allen B. Comish, Director, Church Services and Materials Division.  
Printed in the U.S.A.

Annual individual subscription, \$4.50. Bulk shipments mailed to one address when ordered with other literature, 80 cents quarterly.

Second-class postage paid at Nashville, Tennessee.

© Copyright 1976, The Sunday School Board of the Southern Baptist Convention.  
All rights reserved.



# 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.

Volume 37 October-November-December 1976 Number 1

## FEATURE SECTION

- Why We Need Baptist Associations Today  
*Lloyd Corder* ..... 4
- SBC News Service  
*Robert O'Brien* ..... 10
- Youth Sunday School Emphasis 1976-77  
*Dennis E. Conniff, III* ..... 15

## BIG LITTLE-KNOWN SOUTHERN BAPTISTS

- Lewis Lunsford  
*Robert A. Baker* ..... 18

## CHURCH BUILDING TECHNIQUES

- How We Remodeled Our Church Building for TV  
*John A. Wood* ..... 23

## STATISTICAL REPORT

- Preparing the Annual UCL to the Association  
*James Lowry* ..... 29
- A Brief History of Baptist Associations  
*Lynn E. May, Jr.* ..... 31

## HISTORICAL PERSPECTIVES

- Richard Furman: Denominational Architect  
*J. A. Reynolds* ..... 45
- On Religious and Civil Duties (A Bicentennial Reprint)  
*Richard Furman* ..... 52
- The Work and Witness of Southern Negro Baptist Women from 1865 Until 1935  
*Martia Bradley* ..... 53
- The Story of Southern Baptists' First Oral History  
*Robert J. Hastings* ..... 61
- Psalmody and Hymnody in the Broadmead Baptist Church of Bristol England  
*David Music* ..... 66
- The Rise of the Separate Baptists in North Carolina  
*Charles W. Deweese* ..... 72

## SERMON SUGGESTIONS

- Frank W. Gunn* ..... 78

## CUMULATIVE INDEX

## BOOK APPRAISALS



# Why We Need Baptist Associations Today

Loyd Corder

Our day is different from those when for more than a century associations were the only kind of Baptist interchurch body and when, for at least another century, Baptist churches knew more of associations than of any other interchurch body. This was due partly to the difficulty of communication and travel.

Today, in addition to the Southern Baptist Convention with its twenty agencies, one auxiliary agency, and sixty programs,<sup>1</sup> we have institutions and programs in thirty-four state conventions with capable leaders to serve the churches. There is an abundance of effective communication media. Travel facilities enable us to go to state convention and Southern Baptist Convention meetings with more ease than we formerly went to associational meetings. This same ease of travel makes it possible for expert consultants to go to any church in the Convention within hours.

But Southern Baptist churches, state conventions, and the Southern Baptist Convention need associations because of their distinctive character and work.

## Associations Have a Distinctive Character.

In his book *The Baptist Association* E. C. Watson defines the association as "a self-determining Baptist interchurch community, created and sus-

tained by the churches affiliated with it and responsible to them through their messengers, in which the churches foster their fellowship, their unity in faith and practice, and give and receive assistance in achieving their purpose."<sup>2</sup>

The first part of the definition could apply to the Southern Baptist Convention or any state convention, but the second part shows the distinctive character of associations. In the association "churches foster their fellowship." This is a fellowship of commitment. A Christian's commitment to Christ as Savior and Lord produces a commitment to other persons who are similarly committed. This results in congregations whose members care for one another and join together in serving Christ.

Congregations that take on the nature of their members in their commitment to Christ must care for other congregations and join together to serve their Lord. This commitment to one another in Christ finds expression

---

<sup>1</sup>Executive Committee, SBC.

<sup>2</sup>E. C. Watson, *The Baptist Association*, (Nashville: Convention, 1975), p. 33.

---

Loyd Corder is director of the Division of Associational Missions, Home Mission Board of the Southern Baptist Convention, Atlanta, Georgia.



in associations in ways and to degrees not found in larger interchurch Baptist bodies where distances, infrequent meetings, and the large number of affiliated churches reduce the possibility of close relationship. There is also a basic difference between the way associations and larger bodies function. In conventions churches provide financial support. Sometimes churches receive a direct benefit but seldom are involved actively in the performance of a convention's work. In associations, however, the emphasis is on doing things together. Almost all associational activities involve some church members. Even the employed staff usually help to lead church members and leaders, or else lead church members and leaders to do for others. Hence the outstanding characteristic of an association is that churches do things together while the main characteristic of conventions is that the affiliated churches provide financial resources to enable some one to do things on their behalf.

In associations churches also foster "their unity of faith and practice." Commitment to Christ is the primary basis for relationship among churches, but what the churches believe and what they do to express their beliefs are also important. Watson says: "The doctrinal unity which the association seeks is not fixed, but must strive for consensus as a part of a continuing search for the whole truth. What is sought is the development, maintenance, and propagation of agreement on those areas of the Christian faith that the people of the association believe to be basic."<sup>3</sup>

The purpose of the concern of associations with faith and practice is not to coerce churches to believe or to do certain things. Accepting churches into an association or excluding them does not produce or destroy their reciprocal commitment with the oth-

er churches. This only acknowledges formally whether or not such commitment exists.

It is significant that the Southern Baptist Convention and state conventions, except for one or two, make no doctrinal requirements for the affiliation of churches, but almost all associations make such requirements. However, a number of state conventions show their confidence in associations to "foster . . . unity of faith and practice" by requiring that churches affiliate with an association in order for their messengers to be seated in the convention.

Watson's definition says also that in associations "churches give and receive assistance." Jesus said, "It is more blessed to give than to receive" (Acts 20:35). It is therefore more important that churches give assistance than that they receive it. Also it is important that, as much as possible, churches in an association give and receive assistance directly to and from one another rather than through a third party. Essentially, the association is the churches in relationship each to the other. It is not an organization, but it has organization.

This definition also makes it clear that the reason for giving and receiving assistance is that the churches may achieve their purpose or mission in the world. The greatest need of Southern Baptist churches is to have a compelling sense of mission. Too many congregations have forgotten why they exist and their objectives have become survival oriented. They do not expect to be used of God to accomplish his purpose or mission in the world. This is true notwithstanding their study, prayers, and gifts for world missions. They expect missions to be done by people they send and support—but the mission of a church is its reason for being. It is

---

<sup>3</sup>Ibid., p. 50.

the church's God-given task to glorify God (make him known as he is) to all people everywhere. This includes all those in the vicinity of the church too. The statement, an association is "churches in fellowship on mission in their setting,"<sup>4</sup> makes the point that together churches have a mission to the people in their setting. It is in associations that churches confront the fact that they, more than anyone else in the world, have the responsibility under God to communicate his love to all the people of their area. This responsibility cannot be shifted to others regardless of how willing or able to help they may be. Also, in today's pluralistic society no one church, try as it may, can relate effectively to all the kinds of people around it. This requires that all the churches in an area consciously relate with one another in what they do singly as well as collectively.

If we had no associations we would need to begin something similar in which churches could "foster their faith, their unity in faith and practice, and give and receive assistance in accomplishing their purpose."

#### **Associations Do a Distinctive Work.**

Not only do associations have a distinctive character, but their work is distinctive. For example, planning has come to be important among Southern Baptists. The Southern Baptist Convention, with input from state conventions, associations, and churches, prayerfully plans emphases, and its agencies plan projects to implement them. These plans often propose to enlist the cooperation of state conventions, associations, and churches. State conventions, associations, and churches likewise plan. The smaller entities are not bound by the plans of the larger ones, but they are affected by them. Any state convention, association, or church is free to plan to do all that is suggested, part of

it, or none of it.

Each body must base its plans on its own understanding of its own purpose, its needs, and available resources. Each knows, however, that there is a close relationship between its purpose and that of each larger body. It knows also that a need recognized by a larger body probably exists to some extent in its own area too. Though an action may be given a higher or lower priority by the larger body than by the smaller one; nevertheless, the plans of the larger one indicate what resources it will offer and when. Thus, each self-determining Baptist interchurch body plans in voluntary interaction with the others.

There is, therefore, a strong correlation between the plans of associations and those of their state convention and the Southern Baptist Convention.

Among Baptist bodies associations are closest to the churches, the local population, government, business, and other institutions of their area. They are small enough to deal with needs in localized and specific ways. Their communication among churches is rapid, direct, personal, and reciprocal. Associations mediate communication both ways between the larger bodies and the churches. Furthermore, associations have hundreds of employees and thousands of volunteer workers. Because of these factors the quality of planning and the work done by associations is vitally important to the Southern Baptist Convention and state conventions as well as to churches.

Associations have programs such as evangelism promotion, Sunday School promotion, stewardship promotion and Church Training promo-

---

<sup>4</sup>Lloyd Corder, "Churches in Fellowship on Mission in Their Setting" (Atlanta: Home Mission Board, 1974).

tion. Their main function is to assist congregations in their own work. They have programs such as missions, student ministries, mass media communication, and continuing ministerial education. The main function of these is to involve churches in cooperative activities. Both kinds of programs give attention to the following tasks as needed.

*Associational program workers impart inspiration to church leaders.*—They help church leaders to see themselves in relation to what God expects his people to do in their area. They enable church leaders to enter into mutually supportive and meaningful relationships with workers of the same programs in other churches. Also, they cause church leaders to see themselves and their work in the light of common understanding of the doctrinal basis for their work.

*Associational program workers provide and interpret information to church leaders.*—This includes information on needs in the churches and needs in the community. They tell of the plans of the Southern Baptist Convention, of the state convention and particularly, plans of the association. They talk about available helps and how to get them. They tell of the progress of their programs among churches of their association, their state convention, and the Southern Baptist Convention. They communicate information on current events related to their programs, tell church workers of opportunities for inspiration and training and alert them to new techniques. Associational program workers use conversations, meetings, letters, visuals, and other means for providing and interpreting information to church leaders.

*Associational program leaders train church leaders in skills and techniques for their work.*—They do this in associational meetings, in demonstrations in the churches, and in per-

sonal consultation. They work with the same people over long periods of time. They can fit the training to the needs of each church and each worker.

*Associational program workers provide resources to church leaders.*—An associational worker may send a person, or go himself, to help the leaders of that program in a church. The program worker may bring competent persons to the association to consult with or to teach church leaders. Also, associational program workers may obtain materials and helps from the state convention, Southern Baptist Convention, or elsewhere to loan or give to church leaders. Associational workers may have access to audiovisual materials, games, simulation devices, even chairs, podiums, or loud speakers for church leaders who need them.

*Associational program workers conduct cooperative activities for churches.*—These may be associational training events for church program leaders, association-wide simultaneous activities such as study courses, revivals, or world mission conferences. There may be projects in which churches engage, such as tending an associational booth at a county fair, a day-care center for children of migrant workers, a paint and picnic event to repair the building of a struggling congregation, or the enlistment of churches according to a schedule to provide services in homes for the aged or other institutions. They may arrange tours and work to be done in distant places by members of the corresponding programs in the churches. They may also arrange for two or more churches to do a project together that one cannot do alone or that relates to both or all of them.

Associational program workers make surveys of needs and opportunities for church programs or lead the churches in doing so. They may ad-



minister an institution or a service and pay the workers from the associational budget and/or from other Baptist or private entities.

The important thing about what associational program workers do is *not* that it is what a state convention or Southern Baptist Convention program worker could not do if he were there. It is *not* that the associational worker has different or better skills—in fact they may not be as good—but that there are fifty or one hundred volunteer associational workers for each state convention or Southern Baptist Convention staff person. There are also more than one thousand paid associational staff workers. Associational workers are constantly on the job and available to church leaders. They have the continuity, the relationship, and the acquaintance with the churches and their leaders that the people of the larger body do not and cannot have. This says loudly and clearly that Southern Baptists still need the association.

More than twelve hundred Southern Baptist lay persons, pastors, associational, state convention, and Southern Baptist Convention workers in the National Convocation on the Southern Baptist Association at Ridgcrest Baptist Conference Center, May 6-10, 1974, made the following statements:

1. The future of Southern Baptist associations is bright and promising.

2. Based on Biblical principles, associations seek to relate churches to one another and the denomination. To fulfill their role, associations assist churches in many useful ways. Together and through the fellowship of the association, churches can have a broader and more meaningful ministry.

3. Major concerns help identify the role of the association: evangelism, missions, fellowship, doctrinal soundness, helping churches and pro-

viding a channel for training and information. The association is geographically the Baptist unit closest to the churches and exists to help the churches accomplish their tasks. The association is urged to recognize its setting and to assist the churches in their mission. The associations are encouraged to make a self-study to determine their nature, needs, objectives, resources and opportunities. Such a study will help improve and strengthen programs of the association. Long-range planning for associational activities will give a sense of mission. Associations are encouraged to share their findings to strengthen state and Southern Baptist Convention agencies.

4. The association fosters a fellowship of encouragement, love, acceptance and inspiration. Fellowship among Baptists is one of their strengths. The association strengthens and encourages fellowship among churches.

5. The association provides adequate organization to provide leadership in cooperative ventures. Many varied activities are sponsored and made possible through the association. Fulfilling meaningful and necessary roles has made the association a viable unit in Baptist life. Denominational leaders are urged to lend their support in encouraging the churches to give on a percentage basis to associational missions.

6. Essential to the association fulfilling its role is a well trained leader. It is suggested that the title "superintendent" be changed to "director" of associational missions. The strength of the director will directly affect the association. In a rapidly changing world, the need for continued education and training for associational leadership is urgent.

7. The seminaries are encouraged to increase curriculum courses and training events concerning the asso-

ciation, and to make available these courses in undergraduate as well as advanced degrees. The Division of Associational Services of the Home Mission Board and state conventions should encourage and provide assistance for training associational leadership. Associations are encouraged to support and help involve the director in a program of continuing education. To equip and motivate church and associational leadership effectively, the director must stay abreast of current available materials, helps and emphases.

8. The Convocation reaffirms the historic pattern of cooperation among the associations, state conventions, and Southern Baptist Convention agencies and institutions. The associations interpret, strengthen and promote support of cooperative Baptist work. The state conventions are primarily responsible for promoting the denominational program, receiving and remitting gifts for the cooperative ministries and enterprises supported by Baptists, and pro-

viding field services for various programs of work. The Southern Baptist Convention agencies initiate programs, reinforce and strengthen promotional and training events through providing literature, resource persons, field services, and national and/or regional conferences.

9. Associations can and should provide leadership for more effective communication. The use of public news and other mass media is encouraged. Today's world affords limitless means to influence people with a Christian witness.

10. Emphasis continues on a strong unity without compulsory uniformity among cooperating Baptist bodies. Participants in the Convocation leave Ridgecrest with optimism for the Baptist association and enthusiasm for its future.<sup>5</sup>

---

<sup>5</sup>Summation Statement by the participants of the National Convocation on the Southern Baptist Association, May 6-10, 1974, Ridgecrest, North Carolina (Atlanta: Home Mission Board, 1974) pp. 1-2.

# SBC News Service

Robert O'Brien

Astronaut Jim Irwin's voice was calm on the other end of the line. But the Apollo 15 crewman who had returned from the moon to tell of a spiritual encounter he had there with God faced a grim decision, a moment of truth.

Would he duck that moment or would he become the first of the three Apollo 15 crewmen to respond to a controversy which threatened to shatter his credibility as a Christian?

The world's news media told a disturbing story—how Astronauts Irwin, Al Worden, and David Scott had drawn NASA reprimands for carrying unauthorized stamped souvenir envelopes to the Moon for personal profit.

When Baptist Press, news service of the Southern Baptist Convention, finally reached Irwin that July day in 1972, he was in Cali, Colombia, on the verge of retiring from the Air Force and NASA to begin an evangelistic ministry, High Flight, to tell what God had done for him during that encounter in space.

The three astronauts, who had reversed their decision to profit from the stamps long before the issue was made public, had privately agreed not to discuss it with the news media. Reporters pursued the story, but the astronauts' resolve held.

But Irwin, a Southern Baptist layman, decided as he talked with members of Baptist Press, to give a straightforward response to legitimate questions.

What did a Christian—in this case a newsmaker who was ending a career as an astronaut to enter evangelism—have to say in a time of personal crisis?

Irwin opted for a nonevasive answer, resulting in a Baptist Press scoop, in the classical sense of that word, which the Associated Press and United Press International transmitted around the world.

"We thought we were doing the best for our families, but we were wrong," Irwin told Baptist Press.

He said each of the astronauts would have realized an \$8,000 profit to go into a trust fund for their children, but they had reconsidered.

"We acted in haste under the terrific pressures of the pre- and post-flight schedule; but that does not excuse it," he declared.

Explaining that the spiritual encounter on the moon played a major part in his decision to refuse his share, Irwin added: "I hope people will forgive me, as God has forgiven me, for yielding to a temptation. I hope my mistake will open up opportunities for me to relate meaningfully to others who also have made human mistakes and need God's love and forgiveness."

In retrospect Irwin's decision to shoot straight with Baptist Press and

---

Robert O'Brien is news editor, Baptist Press, news service of the Southern Baptist Convention, Nashville Tennessee.



the news media salvaged his unique lay ministry.

More importantly, it salvaged his authenticity, the ingredient which adds brilliance to a Christian's "light" and savor to his "salt."

*Authenticity* is a good word and a good concept. It has been an integral part of the Baptist Press philosophy of reporting Southern Baptist news since the (BP) logotype, a registered trademark, first emerged in 1946.

The role of Baptist Press as a reporter of news about Baptists and of interest to Baptists has drawn praise and criticism during its thirty years.

Like any human enterprise it has on occasion deserved some of both and none of both as succeeding staffs have sought to merge journalistic ethics with their call to serve God as reporters of SBC affairs.

Representatives of the national news media have repeatedly given Baptist Press (BP) high marks for its integrity and accuracy in dealing openly and authentically with newsworthy events. Too often their confidence in Christians has been shaken by religious sources that resort to evasiveness, even outright dishonesty, in response to controversy or crisis.

Those who have responded in such a way have found themselves mistrusted when they needed to be believed and embroiled in a continuing controversy when they could have ended one with a timely, straightforward report of facts. Irwin's experience illustrates the point.

Baptist history is full of examples. Because a state Baptist editor led them to realize they must not dodge a tough issue, Indiana Baptists headed off a crisis of confidence with some churches in their state convention.

The situation involved embezzlement of thousands of dollars by a trusted employee. Instead of allowing themselves to become tainted by association through cover-up Indiana

Baptist leaders dealt with the unfortunate matter openly and fully through the state paper, local media, and Baptist Press. They sowed honesty and reaped the respect of their constituents.

History also records unfortunate episodes in which Baptist bodies who shunned openness, also reaped what they sowed.

Baptist Press has taken its share of criticism, and even abuse, for its insistence on dealing openly and factually with controversy.

Not that Baptist Press has insisted on printing everything negative it knows about denominational affairs. That stance would be irresponsible. Good editorial judgment involves not only what is reported but what is not reported. Newsworthiness is a professional judgment that must be made with intelligence and sensitivity.

An analysis done several years ago when some especially controversial issues were in progress showed that only 5.4 percent of 889 (BP) stories for the year had any controversial content.

In other words, (BP) does accentuate the positive but can't always eliminate the negative when newsworthy actions among Southern Baptists are negative.

Modern church history, which we are in the process of making, must be reported with the same forthrightness shown by the biblical writers who reported such things as the sin of David and Bathsheba, Peter's denial of Christ, Judas' betrayal, Christ's human desire in the garden of Gethsemane to avoid crucifixion, and dissension in the first-century churches.

Bible writers didn't say, as some religious leaders of today might: "We can't tell the people that sort of thing. It might upset them and affect their almsgiving."

Instead, Old and New Testament

writers reported what might be considered negative events in an honest, positive context, which resulted in growth of spiritual understanding.

The acts of modern apostles deserve no less balance and honesty from a people who know that "suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us" (Rom. 5: 3b-5, RSV).

Against that context Baptist Press operates out of the SBC Executive Committee, 460 James Robertson Parkway, Nashville, Tennessee.

In 1946 editors of state Baptist papers requested the establishment of a news service. The assignment went to the Department of Survey, Statistics, and Information at the Sunday School Board, then headed by Porter Routh, now executive secretary-treasurer of the SBC Executive Committee.

The following year the Executive Committee assumed the (BP) function and C. E. Bryant, its newly elected publicity director, took responsibility for it.

Bryant was followed in 1949 by Albert McClellan, now the Executive Committee's associate executive secretary and director of program planning. W. C. Fields, the current director, came to the post from the editorship of the Mississippi Baptist paper in 1959 and also serves as assistant to the executive secretary and director of public relations for the Executive Committee.

In 1955 (BP) expanded its efforts when Theo Sommerkamp, an experienced newsman, joined the staff.

After ten years, Sommerkamp was succeeded by Jim Newton, who remained for eight years. Robert O'Brien, current news editor, succeeded Newton in August 1973.

Later that year James Lee Young

came to the newly created position of feature editor. This position grew out of a long-recognized need to expand feature materials for state Baptist papers and the secular press.

In adding staff members (BP) has put a premium on journalism training and experience, firsthand denominational knowledge, and Christian commitment.

Today, with a mailing list of approximately four hundred outlets, (BP) goes about five times weekly, free of charge, to thirty-three state Baptist newspapers, over 150 newspapers, to radio and television stations in every metropolitan market, about twenty-five news services and national magazines, and an assortment of other religious publications and college newspapers in the United States and abroad.

Baptist state paper editors and the secular press alike report that they depend on Baptist Press as the major source of their news about Southern Baptists.

One veteran newswriter, Bob Ford, of the Dallas Bureau of the Associated Press, called (BP) "the best news service outside the AP in the nation."

Experience has proved that (BP) copy, trusted for its accuracy and honesty, although mistakes do happen, has wide impact.

Baptist state papers devote a major share of their space to (BP) copy to bring their readers in touch with what's happening in the nation's largest Protestant-evangelical body.

And an amazing amount of copy finds its way into the secular press. The *Washington Star*, for example, once reported that it had used, verbatim, some thirty-five of its stories in a year.

Many reporters lift material from (BP) stories to shore up their own copy or use the news service for leads and tips for developing stories.

George Cornell, national religion

writer for the Associated Press, has used major sections from (BP) in developing interpretative columns.

Often, SBC agencies have found that channeling their copy through (BP) gets better results in local papers and state Baptist papers than a direct release from their offices.

(BP) criteria which have won this respect from the media include: a premium on journalistic quality, honest reporting, and avoidance of promotional copy about a product, event, or program unless it has news value in its own right.

Because it is the official news service of the Southern Baptist Convention, the biggest majority of news carried by (BP) concerns developments of the seventeen SBC agencies and three SBC-related agencies.

But the news service, through a series of news sources throughout the United States and in countries around the world, seeks to report significant happenings in state conventions, institutions, associations, and churches.

(BP) averages about nine hundred news and feature stories a year, drawing from an informal network of newspaper reporters, state paper editors, denominational news and public relations practitioners, and stringers.

A large portion of (BP)'s coverage flows from six bureaus located at the Baptist Joint Committee on Public Affairs, Washington; the SBC Home Mission Board, Atlanta; the SBC Foreign Mission Board, Richmond; the Sunday School Board, Nashville; the SBC Brotherhood Commission, Memphis; and the Baptist General Convention of Texas, Dallas.

Generally, the bureaus file copy over Western Union telex machines direct to the national (BP) office in Nashville, where it is evaluated, edited, and processed.

In Washington the (BP) bureau is accredited to cover the White House,

Supreme Court, United States House of Representatives, and the Senate.

In 1970 (BP) strengthened the international dimension of its coverage when the Foreign Mission Board joined the bureau network.

Missionary press representatives in some eighty-two countries where Southern Baptists work report events to the bureau in Richmond which forwards copy to (BP)'s national office.

Although each bureau plays a major role in decision-making on handling and usage of (BP) copy, the national office staff at the Southern Baptist Convention Building, Nashville, makes final decisions.

Bureau staffs, made up of trained journalists, do not serve (BP) exclusively. They are employed by their agencies in journalistic and public relations responsibilities.

Probably the biggest undertaking each year by (BP) involves reporting the annual meeting of the Southern Baptist Convention.

Fields, the Convention's press representative, supervises the overall public relations and press relations for the annual meeting.

O'Brien, who has responsibility for setting up the news operation, manages the press room, which serves 150 to 250 religious and secular news personnel. Young oversees the photo operation, which includes photo sales to messengers as well as photography for news media.

A staff of reporters and photographers from Baptist agencies—all pros—cover all Convention events quickly and comprehensively.

Edited copy goes to a team of production personnel who mimeograph and distribute it to reporters covering the Convention.

The premium is on reporting what happened with no punches pulled and getting copy to reporters before their deadlines.

That kind of treatment has earned



the confidence of reporters from major national news media to small local dailies. Often newsroom copy finds its way into print or on the air with little or no change.

Reporters have said Southern Baptists run a better press room operation than national political parties or NASA during a moon launch.

Volunteer service of SBC journalists, photographers, and others is the key to why Southern Baptists finish first in the eyes of the media in Convention coverage.

Baptist Press, inextricably part of the public relations program of the Southern Baptist Executive Committee, has no qualms about that relationship because the staff believes that good public relations is good journalism practice and vice versa.

Throughout the year (BP) makes no pretense to cover everything of significance about 12.5 million Southern Baptists in fifty states and nearly one million Baptists in countries where Southern Baptists have missionaries. There isn't enough staff, time, or money to cover everything.

But through a cooperative effort, probably unique in religious journal-

istic circles, (BP) has striven to become, as one reporter described it, "the Associated Press of Southern Baptists."

As with the AP, (BP) has member newspapers—the thirty-three state Baptist publications which are first in its concern.

(BP), to be certain, has a duty to honestly and accurately reflect news about Baptists to the secular world and seek, wherever possible, to report events that say something redemptive to the world.

But a duty, no less important, involves keeping Southern Baptists informed on a wide spectrum of issues confronting the denomination.

Issues vital to the future of the Southern Baptist Convention face Baptists personally, as well as their churches, associations, state conventions, and their national fellowship.

Baptists must have facts. Then under God's leadership they usually make right decisions.

Baptist Press and state Baptist papers undergird the democratic process which has helped to make the denomination great.

Y-High Day  
Hello to You(th)  
Youth Reaching Youth  
Youth Summer Bible Study  
Youth Vacation Bible School  
Youth Conducting  
Mission Vacation Bible  
Schools  
Y.E.S.  
Youth Growth Explosion  
Youth/Parent/Worker Trialogue  
Youth in Christian Home Week  
Youth January Bible Study  
Impact: Youth in Worship

These titles belong to projects for the Youth Sunday School Emphasis 1976-77.

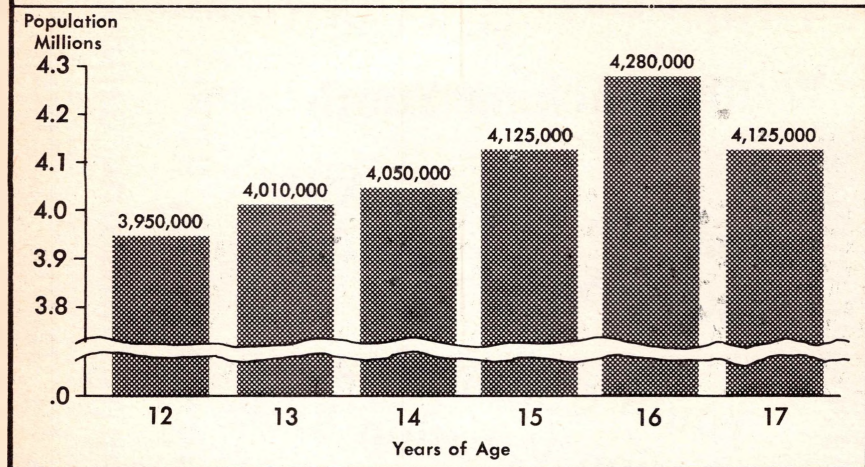
What is the Youth Sunday School Emphasis 1976-77? The Sunday School Department of the Sunday School Board has designated 1976-77 as the year for emphasis on Youth work. We are asking you to join the entire Convention in highlighting the youth of your church. These thirteen projects will help you reach more youth, improve their Bible study, and highlight youth before your entire church.

With over twenty-four million youth (ages twelve through seven-

teen) in America the emphasis is timely and significant.

The graph shows the age distribution change in the United States and the decline in the number of youth. Normally, the enrollment in youth Bible study has paralleled the population age distribution. The most recent figures now available show that Southern Baptists have 5.4 percent of the United States youth population enrolled in Bible study. With increased efforts to enroll American

## Estimated United States Population for Selected Ages, 1976



youth in Bible study through this year's emphasis, surely this percentage will increase.

The Youth Sunday School Emphasis, 1976-77 projects can be grouped in three priorities. The first is reaching youth for membership and attendance in Bible study. Three projects support this priority.

Youth Growth Explosion is designed so youth and their workers can participate in a selected action to increase the enrollment of youth in Sunday School during 1976-77. The actions are: **Youth in Reach Out '76**, **Each One Net One**, **Youth Prospect Analysis**, **Youth Division Enlargement Campaign**, and **Youth Action (Enrollment) Plan**. The actions are fully described in a promotional leaflet, "Youth Growth Explosion." Copies are available from your State Sunday School director.

"Youth Reaching Youth" will appear each quarter in *Youth Leadership* to involve youth in evangelism and outreach. The plans are: **Write-out Reach**, **Actout Reach**, **Media Reach** and **Summer Saturation**.

*Y-High Day*, a special attendance emphasis, will focus on the Youth Division and will recognize those units that reach their goals. There will be a special day each quarter: October 31, 1976, January 30, 1977, April 24, 1977, and July 31, 1977. Details will be carried in issues of *Youth Leadership* beginning in October 1976.

The second priority is to involve youth and their leaders in exciting Bible study. These projects are planned.

*Youth January Bible Study*—The study in January 1977 will be the seventh book in the Youth Bible Survey Series, *Certainties for God's New People*.

*Youth Vacation Bible School*—An all-out push will seek to involve every youth in Bible study in the summer of 1977. The Bible study is from 1 John on the theme, "Light for Living."

*Youth Conducting Mission Vacation Bible Schools*—Older youth will be provided materials and guidance in planning and conducting mission Bible schools during the summer of



1977. New mission materials are to be released in April 1977.

*Youth Summer Bible Study*—This special study opportunity began in the summer of 1974 with the release of the Youth Bible Survey Series. The last book will be the Youth January study in January 1977. The 1977 summer focus will be on the release of the total set and will center around *Book Alive!* The study may be conducted on a Saturday, for a series of nights, or during a weekend and may be held at the church or in a retreat setting.

The third priority is to help youth broaden their understanding of their needs and help to meet those needs. The projects are:

*Impact: Youth in Worship*—Special plans for a quarterly worship experience and a sermon topic are organized around these themes: "Youth in Outreach Evangelism," "Youth in Bible Study," "Youth in Relationships," and "Youth in Today's World." Each quarter *Youth Leadership* will carry a modified structure for a worship experience, suggesting ways for a cohesive service that utilizes the sermon which will appear in *Proclaim*, features in *Event*, and the suggestion in *Youth Leadership*.

*Youth/Parent/Worker Trialogue*—A plan suggested for March 1977 which will be carried in the January, February, March 1977 issue of *Youth Leadership*. It will ask the three groups to select areas of concern and interest and to explore them together.

*Youth in Christian Home Week*—Promotion will be given to involving the maximum number of youth possible in studying new-for-1977 books for youth during Christian Home Week. For younger youth, the book is *Dad, About My Allowance*. For older youth, it is *A Dollar Sign: a Handbook on Money for Youth*. These will be released in January 1977.

*Hello to You(th)* is a retreat or other special project designed to help

"new" youth understand and adjust to their new relationships in the Youth Division. The plans will include a welcoming letter in younger youth periodicals and a retreat idea in the July-August 1976 issue of *Church Recreation*. Complete details for the project will be in *Youth Leadership*, July-August 1976. Suggested date for this special project is September or October 1976.

*What Do You Do After You've Said Good-bye?*—Since many youth will be leaving the Youth Division during May and June 1977, this project will focus on helping them to make the transition into the young adult area. The basic plan will be in *Youth Leadership*, April-June 1977, supplemented by an event suggested in *Church Recreation*, April-June 1977.

There will be one additional project, *Y.E.S. (Youth Emphasis Survey)*—In the July-August 1977 issue of *Youth Leadership* an evaluation/survey instrument will appear which will allow a church to determine its participation in the youth emphasis and to make future goals based on the evaluation.

If you do not receive *Youth Leadership*, order it today from the Materials Service Department, 127 Ninth Avenue North, Nashville, Tennessee 37234. Other magazines mentioned can also be ordered from the same address.

All of these projects can be done by your church. Begin now; plan for this to be an exciting year for youth and your church. America has 24,553,961 youth who need to be reached for Bible study.

Dennis E. Conniff, III is a consultant, Youth Section, Sunday School Department, Sunday School Board, Nashville, Tennessee.

# BIG LITTLE-KNOWN SOUTHERN BAPTISTS

## Lewis Lunsford

Robert A. Baker

Do you sometimes wonder what happens to the "boy wonder" preachers that occasionally create such a sensation because of their youthful gifts?

Lewis Lunsford was one. Known as "the wonderful boy," he began an active ministry of pleading with the lost, person-to-person and from the pulpit, while in his teens. One of his admiring contemporaries attributed this early beginning to divine providence: God knew that Lunsford would not live long, so he arranged for the boy to begin his ministry at an early age.

From a human standpoint it is quite possible that another important factor was the immediate obedience of young Lunsford to his Master's bidding. According to the testimonies of some preachers and the experiences of many others, there was an early recognition of God's call for a full vocational commitment to his service, but the impressions were dismissed and disobeyed for a session. Jeremiah Vardaman, the distinguished leader of pioneer Baptists in Kentucky, Tennessee, and Missouri, for example, described how God called him early into ministerial service and how he had delayed in giving himself to the task but then how joyful he found the service of God when he finally committed himself entirely to it.

Lunsford himself, according to one of his companions, sometimes tired of

constant reference to his youthfulness as a pleader for souls. This friend described how Lunsford reacted when one of those to whom he was about to preach said in a rather loud voice, apparently with the hope that the young man would hear, "Is that beardless fellow going to preach to us?" To this Lunsford replied, "If religion consisted in beards, the goats would have had it before now."

### Many Drawbacks

This boy preacher began with more than the customary handicaps. He was born in 1753 in Stafford County, Virginia. His parents were poor farmers who could not afford to send their children to school. Lewis's waking hours were generally spent in the fields. But after his conversion, while laboring during the week and preaching on Sunday, the young man regularly spent much of the night reading by the firelight. In this way he acquired considerable book knowledge. Later on, when he settled as a pastor in the Northern Neck of Virginia, he accumulated a sizable library of excellent books and could often be found avidly studying. He became known as a person with a most retentive memo-

---

Robert A. Baker is professor of church history, Southwestern Baptist Theological Seminary, Fort Worth, Texas.

ry, and his ability to quote extensively and accurately from good authors was noted by his contemporaries. He also acquired a supply of medical books and developed practical skill in this field. Families residing a long distance away would often call on him for medical attention. As will be noted, he became a well-educated man through self-study.

Another of the drawbacks of this remarkable man was the times in which his preaching ministry began. With the entrance of the Separate Baptists into Virginia about 1760 there was a sweeping revival that continued until about 1775, when a religious decline was experienced. This decline began during the early years of Lunsford's ministry in Virginia. It was caused by related factors. The preliminary skirmishes of the Revolutionary War, accompanied as they were by widespread interest on the part of all colonials, tended to turn the attention of the people from religious matters to their immediate condition. Furthermore, just about this time the Methodists were beginning a concerted drive in Virginia to reach the people, and even some outstanding Baptists like John Waller and Jeremiah Walker were greatly influenced by them. As a result, the ministry of Lewis Lunsford faced difficulties that it would not have known a few decades before or a few years thereafter.

Finally, as has been mentioned, Lunsford did not live long. When he died on October 26, 1793, he had just reached his fortieth year. He had not allowed the various illnesses from which he had suffered for over a decade to keep him from traveling and preaching, however. On more than one occasion he commenced a sermon but was forced by his illness and weakness to stop in the midst of it and lie down; but after a short time he would arise and continue his message.

What sort of contribution could a preacher make under such circumstances? Lewis Lunsford made many significant ones.

### **The Effective Pastor**

Lewis Lunsford's most signal contribution may have been as pastor. He looked like a Christian minister. He was well-proportioned, with auburn hair, light complexion, and blue eyes. His disposition was always amiable, his manners affable, his conversation lively.

He held only one pastorate during his entire ministry, the Moratico church in Lancaster County, Virginia. It was constituted in 1778 as the result of Lunsford's preaching, and he was unanimously called as its first pastor where he remained until his death. Some of the important, wealthy families of Virginia were baptized by Lunsford there.

His field, however, was not limited to this church. The fire in his bones led him to preach extensively throughout all of Virginia and into parts of Kentucky. Other churches were formed from his converts, including those at Nomini and Wicomico.

Two of the outstanding gifts for preaching which he possessed were eloquence and a pleasing voice. Dr. J. B. Jeter, pastor of the First Baptist Church, Richmond, and a close friend of Lunsford, remarked that his friend would have been distinguished in any age or country. "His pulpit talents," Jeter said, "were of the first order." One anecdote, related by a minister of another denomination, described how a famous preacher of Princeton, New Jersey, came to a church not far from the one in which Lunsford was to preach. In courtesy to the good doctor, Lunsford dismissed his service and brought the entire congregation to hear the famous visitor. However, the



visiting preacher had heard of the fame of Lunsford and insisted that he preach. Yielding, Lunsford brought a soul-stirring message, after which the distinguished visitor remarked that he had heard much about Lunsford's preaching and was prepared to hear a great sermon but that the half had never been told him concerning this man's ability.

Another testimony, from closer to home, is that of R. B. Semple, an outstanding Virginia Baptist minister at the time Lunsford was in his prime, who said of his friend:

During several of the last years of his life he was much caressed, and his preaching more valued than that of any other man who ever resided in Virginia. Lunsford was a sure preacher. He seldom failed to rise pretty high. In his best strains he was more like an angel than a man. His countenance, lighted up by an inward flame, seemed to shed beams of light wherever he turned. His voice, always harmonious, often seemed to be tuned by descending seraphs. His style and his manner were so sublime and so energetic that he was indeed like an ambassador of the skies, sent down to command all men everywhere to repent. He was truly a messenger of peace, and by him the tidings of peace were communicated to multitudes. So highly was he esteemed among his own people, that but few preachers visited them to whom they would willingly listen, even for once, in preference to their beloved pastor.<sup>1</sup>

Even in his reproofs Lunsford tempered his severity by his gentleness. It was told that some men were once hauling the seine near him, and that one swore profusely. Lunsford tapped him on the shoulder and repeated an old proverb, "If you swear, you will catch no fish." This gentleman later said that the manner of reproof obliged him to like it; and some time

later he became a member of Lunsford's church, a deacon, and one of his most intimate friends.

On another occasion Lunsford was with some friends visiting a lawyer who was known for his sarcasm. The lawyer's dog came to the door and was let into the house. The lawyer spoke of the great age of the dog and how much he loved the animal. Then he looked toward Lunsford and said, "I have thought, when he died, to have him buried in a Christian-like manner; but I suppose I could hardly get a parson to officiate!" Very gravely, Lunsford replied, "I should think that a lawyer might suffice for a dog." There was a hearty laugh that took the sting out of the sarcasm.

The substance of Lunsford's preaching was described by his friend, Henry Toler, in the funeral address for Lunsford.

In preaching, he was accustomed to dwell on the miserable state of fallen men, and the glorious scheme of redemption through the Lord Jesus. The thunders of Sinai did not so much mingle with what he said as the cries of Calvary: Jesus as *the Christ*, his obedience to justify, his blood to atone, the work of the Holy Spirit in the heart of the sinner, the force of evangelical faith, the spread of Emmanuel's kingdom,—these were some of his favorite themes. He seemed to anticipate a glorious future, when the kingdoms of this world shall become the kingdom of our Lord and his Christ. With what pungency did he preach the Word, what energy clothed his expressions, what arguments flowed from his lips, what earnestness streamed from his eyes, what music dwelt upon his tongue, while to surrounding multitudes "He preached as if he ne'er

<sup>1</sup>Robert B. Semple, *History of the Rise and Progress of the Baptists in Virginia* (Richmond, 1810), p. 419.

should preach again, And as a dying man to dying men."<sup>2</sup>

No wonder Dr. James B. Taylor introduced him as "among the most distinguished names which have adorned the history of the Baptist denomination."

### The Unresting Evangelist

Almost as soon as he was converted Lunsford began preaching tours through the counties of the Northern Neck of Virginia, especially in Westmoreland, Northumberland, and Lancaster counties. His biographers record that he was known to ride 120 miles in fifty successive hours to reach his preaching appointments. In addition to his appointments on the Lord's Day, he would average preaching three or four times each week. Lunsford was heard to remark that his life was a continual chase through the world. On one occasion he took a tour through the Valley of Virginia. The rain was falling as he reined his horse away from his home. Throughout the day he rode, drenched and cold, stopping only once to warm himself by the fire. That evening he arrived at his appointment, but during the evening prayer he almost collapsed and was forced to bed because of the exposure of the day. Later in the service he arose and delivered what was termed "an animated discourse." Although the weather was still unfavorable, he continued his preaching tour on the following day and night. Great crowds attended, and baptisms were frequent.

From his pastorate on the extreme eastern side of Virginia Lunsford, on three different occasions, rode horseback across the entire state and evangelized in the virgin state of Kentucky on the west. Indeed, in the last year of his life he sent a letter to a companion in service reporting a recent trip to Kentucky. On March 11, 1793, he wrote in part:

The state of things with regard to religion is somewhat distressing in Kentucky. What with the doctrine of restoration, and some sharp contentions, . . . the appearance is gloomy, and there is no knowing where these things will end. Notwithstanding all this, there are many precious ministers, and precious people, too, in that country, who have a high regard for the gospel of Jesus, and are fond of good preaching and good preachers.<sup>3</sup>

"In labors more abundant" could describe Lewis Lunsford. He let nothing interfere with doing the work of an evangelist. One of his biographers described how Lunsford came to a large lake approximately three miles wide as he traveled to an appointment. Undaunted, he paddled a small canoe with a garden pale rather than fail to reach the appointed place.

### The Persecuted Baptist

Unfortunately, in the story of Virginia Baptists, the historian must reckon with that darkest villain of all—persecution of those who held religious convictions different from the authorities. Virginia was a royalist colony from the time of its founding in 1607 until the American Revolution.

Lewis Lunsford was born at the very time the established Church of England and her followers were dealing roughly with Baptists in Virginia. When Lunsford was only nine years old, for example, the Baptist David Thomas was indicted along with seventeen of his church members for absenting themselves from the services of the Church of England. In the following year Thomas was driven forcibly from Culpepper County by a mob when he attempted to preach the gospel there.

<sup>2</sup>James B. Taylor, *Virginia Baptist Ministers* (New York: Sheldon & Company, 1860), Series I, pp. 146-47.

<sup>3</sup>*Ibid.*, p. 142.

Lunsford probably began his ministry about 1770, during the height of the persecution of Virginia Baptists. It was during this period that the authorities and accompanying mobs arrested and jailed more than thirty Baptist preachers. For example, James Ireland, a Baptist preacher only twenty-two years old, was arrested in Culpepper County for preaching and lay in jail from November 1769 to April 1770. Attempts were made to suffocate him, to explode gunpowder under the jail, and to poison him, without success. During Lunsford's first visit to the Northern Neck to preach he was arrested by the constable in Richmond County when he stood up to deliver his message. Thereafter he was set on by mobs with sticks and staves when he attempted to preach. He was undeterred in his mission and was able to convert some of his attackers.

Despite legal and mob action against him, Lunsford persevered in his work. He was active in all denominational affairs. He was the messenger to the association from his church regularly and was a delegate to the meeting of the General Committee. He continued this cooperative spirit to the day of his death.

The Dover Association was held in October 1793 in Middlesex County, less than twenty miles across the river from Lunsford's home. For two or three years he had suffered severely from colds, fevers, and bilious attacks. Although having just been confined because of one of those attacks, Lunsford arose from his sickbed and attended the associational meeting. He felt so much better while attending the association that he made extensive appointments to preach in the southern part of the state. On the Sunday of the associational gathering, he preached effectively to a large group.

But the years of his ministry were

gone. The following Tuesday he preached at the Bruington meeting-house in King and Queen County. On that day he took a cold and was put to bed. However, he arose on Wednesday evening and preached his last sermon remarking, "I will very gladly spend and be spent for you." His text was, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." He never rose from the bed again. On October 26, 1793, at the age of 40, he died.

There was a curious conversation after the death of this good man. Many questioned why God should have called home such a great and useful man in the very bloom of life. One principal explanation is interesting. Some of his companions supposed that Lunsford's popularity as a preacher had risen too high—wherever he was, or wherever he was expected, the people seemed to have lost all relish for any other man's preaching; so God, knowing the capacity of most of his servants, was unwilling that the lesser lights should be so much swallowed up by the greater. Other friends remarked that the ways of God were always wise, however unaccountable to man and that it was best not to conjecture about why this man should complete his journey so early.

A long poetical eulogy to Lunsford was written for his funeral that closed with these words about the death of this faithful preacher:

His work now done: "Go Gabriel,"  
Jesus cries, "And bring my servant to  
these upper skies. I know his zeal, his  
prayers, his groans, and tears, his  
deep distresses, and heart-rendering  
cries. I'll set him free from bondage,  
pain, and woe."

Perhaps Dr. Semple summed up this life superlatively when he wrote, "It is hardly probable that any man ever was more beloved by a people when living, or more lamented when dead."



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

# How We Remodeled Our Church Building for TV

John A. Wood

Every church shares a common commission to "Go into all the world and preach the gospel." However, the means and methods of implementing that may vary for each church.

The First Baptist Church of Paducah, Kentucky, which was founded in 1840 now occupies its fourth building. Lee Anderton, of the Church Architecture Department at the Sunday School Board, provided the basic architectural design and floor plan for the present building.

When the new facilities were occupied in March 1965 the church adopted the theme "A 20th Century Church, Using 21st Century Methods, to Proclaim a 1st Century Message." The slogan was not original, but it encompassed the basic attitude of the church.

In 1970 the radio station over which our morning services were broadcast was granted a television license. We secured the 11:00 A.M. to 12:00 noon time slot before the station went on the air.

### Auditorium Renovation

The building was only nine years old but there were some alterations of the pulpit area which were needed

though not necessary for television. We then gave our attention to the renovation of the auditorium. Again, Lee Anderton provided competent counsel.

Three interior arches similar to the front exterior provided areas for the two sound chambers of the new organ. The center arch housed the baptistry and was draped with an automatically controlled velvet curtain. (See Figure A.)

The choir risers were redesigned to make it possible for the face of each choir member to be fully visible to the audience. This called for twelve-inch risers and six-inch steps in the walkways.

Choir members being seen on camera during the sermon was another problem that had to be dealt with. A four-by-six feet movable walnut panel that matched the choir rail was placed against the first riser directly behind the pulpit. (See Figure B.) This replaced four chairs on the front row of the choir and shielded, to their shoulders, the four center choir members on the second row. Now a tight front shot of the minister does not show any choir member.

The redesigned pulpit area also

Figure A



Figure B

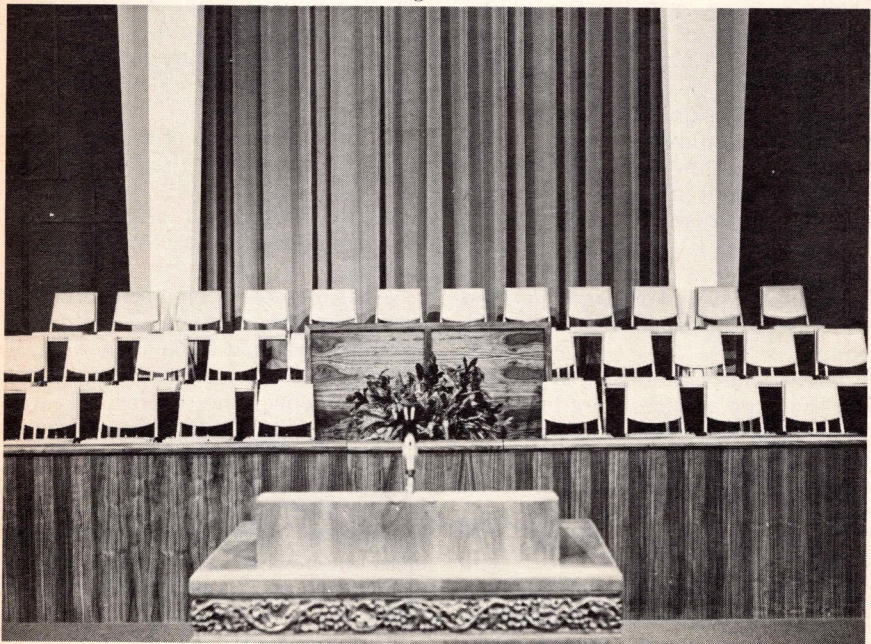




Figure C

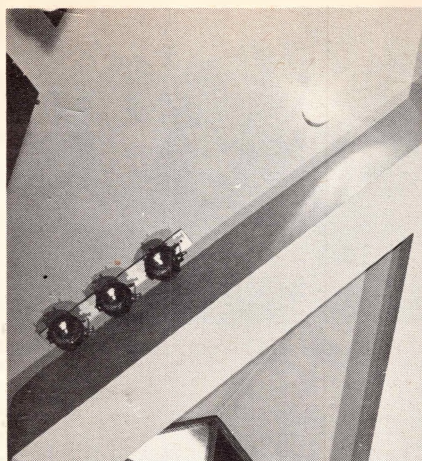
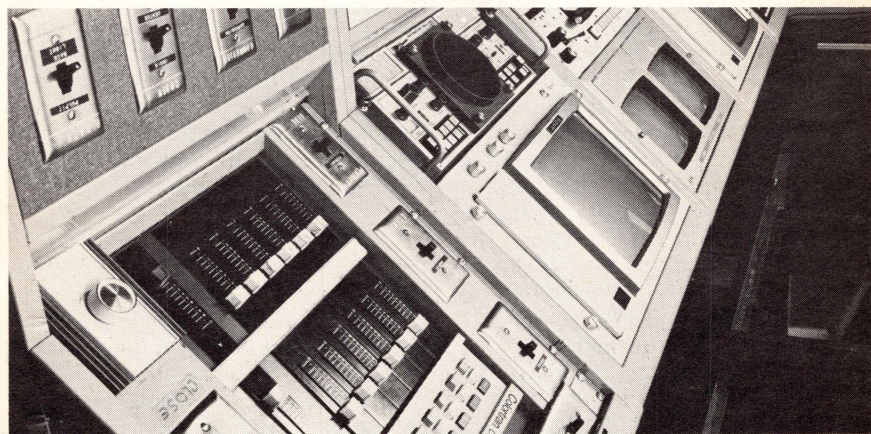


Figure E



Figure D



made possible a side camera shot of the person behind the pulpit without the pulpit chairs being seen. Otherwise a choir member or staff member would always be on camera, even in a tight shot of the pulpit.

An arrangement of flowers placed in front of the panel gives variation and color to the background during the sermon.

#### Lighting

The next problem was lighting. Most suppliers of television equipment give

counsel on candlepower requirements, but we needed suggestions on location and design as well.

We visited a large TV station in Louisville, Kentucky and presented to the manager our need for professional counsel. He offered, without cost, the services of a staff member to help us solve our lighting problems.

We counseled with other station personnel about microwave equipment and cameras.

The lighting advisor brought a 1,000-watt fixture, and narrow, medi-



Figure F

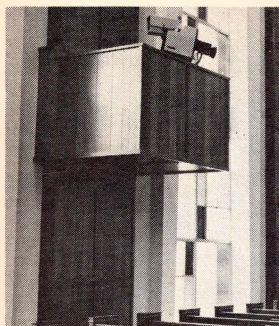


Figure G

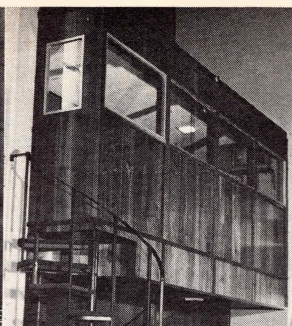


Figure H



um, and wide lights which we focused at various angles to take light meter readings. The distance from the fixture to the area to be lighted was an important consideration. We spent a day and night taking the readings and studying possible lighting situations. The results have been satisfactory and we will always be indebted to a station manager who helped a church at the other end of the state.

The auditorium had pendants and recessed light fixtures in the ceiling that were designed for incandescent bulbs. They were totally inadequate for color television. However, the openings in the ceiling were adequate for new Colortran 1,000-watt quartz fixtures. This required a completely new wiring system adequate to carry the increased wattage demands. The old ceiling outlets equipped with new quartz fixtures and 1,000-watt bulbs provide adequate lighting for good shots of the congregation.

Large interior pilasters in the auditorium provided a means for adding four bays of three 1,000-watt Colortran fixtures that focus on the pulpit, choir, piano, and organ areas. (See Figure C.) Twenty incandescent fixtures were replaced with quartz and fourteen new 1,000-watt quartz fixtures were added. This provided 400 footcandles at the pulpit.

All of these are activated by a dimmer system controlled on a panel in

the console in the control booth. (See Figure D.)

### Sound System

The next step was to install the best sound system available. After an intensive study an Altec sound system was installed. Thirty microphone outlets were provided. Seventeen microphones can function simultaneously with a potential of twenty-nine by switching, thus meeting the requirements of special musical groups, dramas, and so forth.

### Camera Location

Since there is no balcony where cameras could be hidden, we had to decide on other locations. The wide top of the eight-foot high coat closets that separate the vestibule from the auditorium provided an ideal place to construct a rear camera platform. This put the camera lens about fourteen feet above the floor, giving a good shot of the pulpit and choir area. (See Figure E.)

A side camera booth (Figure F) was constructed of heavy steel framing and bolted to the wall of the auditorium at the same height as the rear camera. The steel was enclosed with wood and covered with paneling which matched the auditorium paneling.

### Control Booth

Atop one of the restrooms which are

located on both sides of the vestibule we found the area for a control booth against the back wall of the auditorium. A custom-made steel spiral stairway gives easy access and blends aesthetically with the architecture of the building (Figure G).

### **Special Programs**

Adequate camera cables were installed so the cameras could be lowered to the auditorium floor for special occasions. Several specials are produced each year at Christmas, Easter, Thanksgiving, and so forth. A mobile television set with lighting and audio has been placed at the front side of the auditorium. Rehearsals and camera shots are recorded on a three-quarter-inch video tape recorder for evaluation and criticism. On a designated evening the programs are microwaved to the station and recorded on two-inch tape. The local NBC affiliate gives our church the hour immediately following the 10:00 P.M. news on Christmas Eve for our annual Christmas special. The programs are produced by the television ministry of our church and shown as a community service by the station. We have also produced specials by the local high-school music department which were transmitted by microwave to the station and taped to be shown later.

### **Cameras**

There are a number of efficient low-light color cameras available. We purchased a two-camera color Norelco system, using the Norelco LDH-1 with Plembicon tubes, which operates with our available light levels. A two-times extender is used on the rear camera to give a tight shot of the pulpit. A one and one-half times extender is used on the side camera. This is required because the distance from the lens to pulpit on the rear camera is ninety feet and the side camera is forty-five.

### **Microwave**

There are two ways to get the audio and video signal from the church to the station. One is by coaxial cable installed by and leased from the telephone company. The other is by microwave. The cable expense was prohibitive. Our church purchased a microwave transmitter which was placed on top of the rear portion of the educational building where we have line of sight to the television station, approximately two miles away (Figure H). We own the receiving equipment and dish which are located on the station's tower. The microwave is operated under the television station's license.

### **Closed Circuit Television**

Each assembly room in our educational building was wired for closed circuit television. This was done by members of our radio and TV committee at night with only a minimal cost to the church.

We are innovating the use of television in Sunday School and in other educational programs. The Senior High Department devoted the entire week of Vacation Bible School in 1975 to a creative TV production which was videotaped and shown throughout the Sunday School on subsequent Sundays.

Closed-circuit TV was used during the Kentucky Baptist Convention which met in our church in November 1974. Monitors were placed in the book store area, in the temporary office of the state executive secretary, and in an overflow room. A press room was provided with telephone and a TV monitor which helped reporters to give our convention the best coverage it had received. This was at no additional cost to the church since our own members operated all the equipment.

Significant portions of the conven-



tion were videotaped and placed in the convention archives. We hope this can be done in subsequent conventions.

The radio and television committee of our church is responsible for all broadcasting. Several crews have been trained and are available for rotation and in case of sickness or emergency.

### Results

The entire membership agrees that our television ministry is the best investment in local missions our church has ever made. Approximately \$120,000 was spent. This included the purchase of two cameras, the installation of two camera stations, a control booth, lighting, audio, microwave, closed-circuit wiring, and all ancillary equipment.

The advantages of televising our services are innumerable. It would be worth the cost if we only considered what it has meant to shut-ins and members who are absent from time to time. We have a strong ministry through our television to the two local hospitals and nursing homes. The response at the state prison has also been gratifying. Our services are carried by cable to cities in western Kentucky, Illinois, Tennessee, Missouri, and Arkansas.

We launched our television ministry as a mission endeavor and, of course, make no plea for financial support. However, a Presbyterian layman in our community promised the first \$5,000 to establish the ministry. Then he doubled his pledge, giving \$10,000 for this purpose, and has since joined our church. An Episcopal layman who has an artificial leg could not find a parking place at his church one rainy Sunday and returned home to watch our service. The next day he sent a check for \$500 as an expression of appreciation for our ministry. He contributed about \$3,000 to our

church over the next several months.

Another pastor in the community called one Sunday to tell me of his experience. His phone was ringing when he returned from his church service. The man on the line asked the pastor to visit him at his home. He told the pastor that he had listened to my stewardship sermon and then handed his pastor a check for \$1,000, assuring him that he would be a better Christian and church member in the future. The pastor was elated.

Anyone moving into our area will normally see us on television before they visit any church. Then they feel at home if they do visit our church. We have a standard Friday newspaper ad which is a duplicate of six billboards we rent throughout our area. These promote our television ministry and are rotated about every sixty to ninety days.

As one compares what it costs to provide a building in which to preach the gospel to a thousand people to what it costs to preach to many thousands by television the cost of a TV ministry seems only pennies.

Frequently as I visit the hospitals I am stopped by those who are not members of our church who have worshiped with us by television. Then I have the privilege of ministering to them and their families. This extends the pastor's ministry far beyond his local congregation.

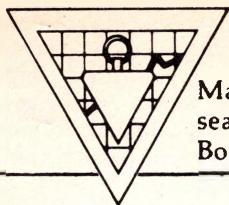
Through television nonbelievers may receive a message from our pulpit that would be impossible to personally share.

It is difficult to pinpoint all the direct results of our television ministry, but we are convinced it is the best investment in local missions our church has ever made.

---

John A. Wood is pastor, First Baptist Church, Paducah, Kentucky.





## STATISTICAL REPORT

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

---

# Preparing the Annual UCL to the Association

James Lowry

UCL stands for *Uniform Church Letter*. Every year each of the approximately thirty-five thousand churches in the Southern Baptist Convention receives a Church Clerk's Packet which contains a UCL and related material.

The church clerk usually has the responsibility for completing the UCL although many church secretaries or pastors handle this. Anyone new at the task may be in for a surprise, but those who have completed one of the annual letters know what a challenge it is.

### Why Bother?

Because only as each church tells its own story can the true story of the Southern Baptist Convention be put together. Once tabulated, the information is invaluable to associational, state, and SBC agencies. For example, it is uniquely suited as a basis for planning and evaluating; updating mailing lists, historical records, and so forth.

### How Best Get the Job Done?

- *Plan ahead.*—All too often when the time comes for completing the UCL the person responsible finds out that accurate or complete records are not available. This is particularly true when the UCL has changed from one year to the next. If possible, review the UCL well in advance of completion time. This will serve at least two purposes. (1) You will become familiar with any changes from the previous year. (2) Your work will be easier later when time is more at a premium. Along with knowing what information is needed, try to determine the best sources. "From whom do I get specific information?" is a good question to ask.

- *Use the resources available.*

---

James Lowry is denominational statistics coordinator, Research Services Department, Sunday School Board, Nashville, Tennessee.

**Guidebook/Worksheet.**—This is perhaps your most important tool for efficient completion of the UCL. It helps in two important ways. (1) Provides guidelines and instructions. (2) Provides a worksheet to use before completing the four-part carbon UCL form.

**Detachable Tables.**—These four pages, reproduced from the Guidebook/Worksheet and stapled together, can be detached and handed to the proper church officers to be filled in and returned to you.

**Find help if you have questions.**—If you are new at the job, there is probably someone in the church who has had experience who can answer most of your questions. The associational clerk should be able to help; your state office and the Research Services Department at the Sunday School Board will be happy to assist you should you need additional help.

#### Questions Frequently Asked

*Where do I put the figures for local missions operated by our church?*—Although a Uniform Mission Letter is available, the final report of church-type mission statistics should be a part of the UCL of the sponsoring church. The item numbers circled on the UCL are the ones which should include any appropriate church-type mission figures. Refer to the form "How to Report Missions" for the definition of a church-type mission.

*Why is the print so small on the UCL?*—The four-part carbon UCL itself is only an answer sheet. The small identifying words and phrases are there only to allow quick identification of responses without having to refer to the Guidebook/Worksheet. Also the print is small so the responses will be easily distinguished when the form is completed. If for some reason you need to refer to the completed UCL, use the Guidebook/

Worksheet for reliable identification or interpretation.

*Why are the forms printed in green ink? It is harder to read!*—The green allows maximum contrast between the printing on the forms and the responses.

*Why is the information not the same each year?*—We try to keep the items and the form the same from year to year as best we can. However, needs for information change and current or future programs or special emphases make changes necessary.

*The UCL has 150 items. Is all this information needed?*—Yes, although some of the information is of more historical significance and will not necessarily be put to specific use on a regular basis.

*How do you decide what to include on the UCL?*—This is difficult to answer. A number of factors are considered. Basically it depends on needs, whether or not records exist in churches, ease in providing the information, its historical value, the extent to which the data will be used after it is collected, and the percentage of churches to which an item is applicable.

#### Strive for These Goals

- **Accuracy**—Check the completed form to see if all totals have been added correctly. Double-check the form and ask questions when you are not sure of the item.
- **Promptness**—Mail copies 1, 2, and 3 of the UCL (Parts A and B) to your associational clerk at least two weeks before the annual associational meeting.
- **Legibility**—Make sure the answers can be read without difficulty. Remember, copies of the UCL will be used by many different individuals this year as well as in future years.
- **Completeness**—Do not leave any spaces blank. If the answer is

"none," use a zero. For example, if there were no baptisms, write 0. Or if your church does not have a specific organization, write 0 in that blank.

- *Double-check*—Have someone else check your work. An error will remain for eternity if not caught now. **Good Luck!**

---

# A Brief History of the Baptist Association

Lynn E. May, Jr.

An understanding of the historical development of the Baptist association is essential to understanding the nature and function of the association today as a basic unit of denominational life. This sketch has been compiled from studies made by Robert A. Baker, Davis C. Woolley, Walter B. Shurden, W. W. Barnes, and others.

## The Origin of Associationalism

The idea of the association arose in England following a plan that developed in the winter of 1642-43 among certain countries that had associated together for mutual defense against Royalist plundering. Each of these military associations was made up of several counties. English soldiers stationed in Wales and Ireland during the English Civil War in the 1640's formed associations for fellowship and to keep alive the ideals of their home areas. Some of the soldiers were Baptists who settled in Ireland when the army was disbanded. They orga-

nized churches which sought to keep in touch with one another through the frequent visits of their leaders. The churches corresponded with one another and sent representatives to meetings called to discuss matters of mutual concern. The name association was applied to this type meeting.

During this same period Baptist churches in England, particularly in London, had begun to seek fellowship and counsel from one another. As the military associational plan arose, the churches in the associated countries began to cooperate in common projects. By 1655 the designation of association was well recognized among the Baptists.

Another factor in the evolvement of associations is described by Hugh Wamble in his study of connectional-

---

Lynn E. May, Jr. is executive secretary-treasurer, Historical Commission, SBC, Nashville, Tennessee.



ism among seventeenth century English Baptists. He observed that a single church often had several scattered congregations, due in part to problems of transportation. The various congregations met for worship in their own locales, but came together periodically for discipline and communion. Eventually the scattered congregations became distinct churches. Even after becoming separate churches, however, these Baptist congregations maintained their joint meetings. These periodic meetings developed into organized associational life.<sup>1</sup>

Some of the early Baptist associations in America developed in a similar manner. The Philadelphia Association (1707) and Sandy Creek Association (1758) are known examples of this pattern of development.

Several factors combined to motivate these early churches to associate themselves: the desire for fellowship, the need to propagate the gospel, the need for strengthening one another, the desire for counsel, and the need to "steady one another in doctrine and explain themselves unitedly to the world."<sup>2</sup>

The first Baptist confession of faith, published by seven churches in London in 1644, implied the idea of association in Article 47: "Although the particular Congregations be distinct and several Bodies, every one a compact and knit Citie in it selfe; yet are they all to walk by one and the same Rule, and by all meanes convenient to have the counsell and help one of another in all needfull affaires of the Church, as members of one body in the common faith under Christ their onely head."<sup>3</sup>

W. W. Barnes concluded that Baptist associations "arose to assist the churches in various ways and to carry on a programme too large in scope and too expensive in money for one church to carry on."<sup>4</sup>

Although Baptists organized their first church in America about 1639, they did not organize their first association until 1707. In that year representatives from five small churches around Philadelphia organized the Philadelphia Baptist Association. For several years prior to that Baptist congregations in the Philadelphia area, all related to Pennepack Church, the mother Baptist church of Pennsylvania, had held quarterly meetings, without any definite organization, for preaching, administration of the ordinances, and for the discussion of doctrines, polity, discipline, and evangelism. It was at the quarterly meeting (called the general meeting), which convened in Philadelphia in 1707 that the Philadelphia Association was organized. These early Baptist congregations were not stubborn isolationists. They were keenly aware of their mutual dependence. Other associations in America developed from a similar background of joint meetings of scattered congregations.

The associational idea was brought to this country by Baptists from England, Wales, and Ireland. Baptist settlers who came to Pennsylvania long had been accustomed to the advantages of life. Many of those who led in the formation of the Philadelphia Association had been convinced of the values of associa-

<sup>1</sup>Hugh Wamble, "The Concept and Practice of Christian Fellowship: The Connectional and Inter-denominational Aspects Thereof, among Seventeenth Century English Baptists," Diss. The Southern Baptist Theological Seminary, 1955, pp. 255-74.

<sup>2</sup>Whitley, *History of British Baptists* (London, 1923), p. 89.

<sup>3</sup>W. J. McGlothlin, *Baptist Confessions of Faith* (Philadelphia, 1911), pp. 186-87.

<sup>4</sup>W. W. Barnes, *The Southern Baptist Convention: a Study in the Development of Ecclesiology* (1934), p. 13.

tional life before they came to America.

The Philadelphia Association was regarded as an advisory council to assist the churches in matters of local concern and the settlement of disputes. The association received queries, or questions, from the churches requesting help in matters of controversy. The association dealt with questions concerning the Lord's Supper, baptism, church membership, ordination, the place of women in the church, the propriety of using musical instruments in the service, and relationships to Protestant groups.

### Early Associational Patterns

From his doctoral dissertation on "Associationalism Among Baptists in America, 1707-1814" (NOBTS, 1967), Walter B. Shurden has written a pointed article on "The Development of Baptist Associations in America." In it he discusses the development of associational life among three Baptist groups in eighteenth-century America: General Baptists, Regular Baptists, and Separate Baptists. Each of these groups organized associational life somewhat independent of the others, but amazing similarities existed. Shurden's account of this threefold development follows.

*The General Baptists.*—Sometime in the latter seventeenth or early eighteenth century, General Baptists in the Rhode Island area began holding meetings where churches sent their elders and representatives. These general meetings were usually referred to interchangeably as quarterly or yearly meetings. The exact date of the initial quarterly meeting is not known, but John Comer described the June 1729 meeting as the "largest convention (that) ever hath been." The meetings obviously had been going on for several years.

Precisely when the Rhode Island meeting assumed associational char-

acteristics is impossible to establish. It appeared, however, to have attained the functions of an association by 1729. For this reason the General Baptist yearly meeting in Rhode Island should definitely be considered the second association in America. The fact that General Baptists did not officially apply the term association to their meetings until 1764 is of little moment. Descriptive titles are of little value in determining the actual nature of a combination of churches.

Due to scanty records and the desire to investigate the much more influential Philadelphia Association, Baptist historians have given "little stepchild" attention to the Rhode Island meeting of General Baptists. It is interpreted usually as a sort of informal gathering of church representatives. But, as a matter of fact, this organization, in terms of stated purpose and practical activity, was a significant and typical association. The threefold purpose was fellowship, discipline, and advice. Therefore it was not unlike the objectives of other associations. However, because of the decline of General Baptists in eighteenth-century America, this association exerted no significant influence on the organized life of Baptists in America.

*The Regular Baptists.*—Organized in 1707, the Philadelphia Baptist Association was the first, and by far most salient, body of its kind in America. It was a product of the Regular Baptists. The association was prominent enough in its influence on later associations that historians have come to refer to "the Philadelphia Tradition." Early important associations like Charleston, Ketoc-ton, and Kehukee in the South; Warren in the East; and Elkhorn and Salem on the Kentucky frontier reflected and perpetuated the essential pattern established by the mother association in Pennsylvania.

In organizing their associations, Regular Baptists were concerned initially with a desire for fellowship, communication between scattered churches, and ministerial discipline. However, the associations were used more and more as the denominational voice for missions, education, and religious liberty. The denominational solidarity which Baptists achieved in the eighteenth century was due primarily to the cohesive power of associational life.

Emergency situations often altered associational polity, but usually Regular Baptists thought of associations as autonomous organizations functioning in an advisory role. Let no one, however, be confused by the word advisory. Baptist associations were not timid counselors, hiding on the fringe of denominational life. Associations had power, some given and some assumed. Both were fully wielded. Local churches and individual Baptists, especially ministers, knew that associations existed!

Regular Baptists contributed organization, orderliness, and a certain churchmanship to the evolution of associationalism in America. Regular Baptists claimed among their number many of the most educated Baptist ministers. This education created a sophistication in associational life which was not found among the early Separate Baptists.

*The Separate Baptists.*—General Baptists and Regular Baptists were transplanted in this country from England. Separate Baptists, on the other hand, were indigenous to America, emerging from New England Congregationalism during the Great Awakening. Their center of activity became Guilford County, North Carolina, where in 1758 the Sandy Creek Baptist Association was organized. Other Separate Baptist associations followed.

Associational meetings among

Separate Baptists apparently lacked the decorum so characteristic of Regular Baptists. While some business was transacted at their meetings, greater emphasis was placed on preaching, evangelism, and fellowship. In fact, Separate Baptist associational meetings were strikingly similar to the revivalistic camp meetings which developed later on the Kentucky frontier. The entire associational meeting, with its large crowds, its stress on personal preaching, and its intense emotional atmosphere anticipated the religious phenomena on the frontier.

Some historians have suggested that Separate Baptist associationalism initiated a process of centralization in Baptist ecclesiology. These interpreters contend that Separate Baptists were influenced profoundly by a semi-presbyterian background. Also, the attempt to link Separate Baptists with a centralized ecclesiology is based on the undemocratic activities of the Sandy Creek Association.

This interpretation of the Separate Baptists should be seriously questioned. For one thing, Separate Baptists, both in the South and East, were characterized by a radical religious individualism which was expressed in their theology, ecclesiology, and church-state philosophy. They did not duplicate their ecclesiological past; they reacted against it.

Moreover, one should not conclude that because Sandy Creek was the first Separate Baptist Association, it articulated typical Separate Baptist ideas regarding associational authority. The historical fact is that Separate Baptists repudiated the associational theory, promoted by Shubal Stearns, which permitted transfer of church power to the association. Any excessive authority manifested in the life of the Sandy Creek Association should be understood in the light of Shubal Stearns's patriarchal influence and



not as normative Separate Baptist procedure.<sup>5</sup>

### Growth of Associationalism to 1814

By mid-eighteenth century, over one hundred years after forming their first church in the New World, Baptists had organized only two associations. At the end of the Colonial Era in 1780 there were thirteen Baptist associations in America. Some historians contend that emphasis on local church autonomy was a major hindrance to associational development. In tracing what appears to be slow development of associationalism prior to 1780, however, Shurden presented what he considers more plausible factors: (1) lack of numerical strength in adherents, churches, and ministerial leadership; (2) geographical isolation of the churches; and (3) theological diversity.

By 1700 there were only about twenty churches in America, but the Calvinistic churches in the Pennsylvania-New Jersey area already enjoyed a close, though unorganized, relationship. Likewise, General Baptists of Rhode Island and Massachusetts possibly were connected in a yearly meeting by 1700. Even at this early date, therefore, Baptists were not reluctant in creating interchurch relationships. As Winthrop Hudson correctly observed, Baptists did not wait for the multiplication of their churches before forming associations. Meeting in 1765, the only four Regular Baptist churches in Virginia constituted the Ketoc-ton Association. In 1764 there were only four Baptist churches in the colony of New York, but three of them were members of the Philadelphia Association.

The territory included in the earliest associations reveals that the geographical isolation of the churches was a problem in associational development. The Philadelphia Association at one time encompassed

churches from New York to Virginia. When the Kehukee Association began, it occupied territory from Norfolk, Virginia, to Raleigh, North Carolina. The early Warren Association included churches in Rhode Island, Massachusetts, New Hampshire, Vermont, and Connecticut.

Theological diversity among Baptists was another obstruction in the path of interchurch cooperation. From the time of their beginning in England, Baptists were divided into Arminian (General) and Calvinistic (Regular or Particular) camps. Immigration only multiplied the varieties of Baptists which settled America. Separate Baptists emerged in the 1740's. An examination of early associations in America reveals that they were theologically, rather than geographically, constructed. Churches joined associations, not for reasons of geographical proximity, but for theological affinity. For example, of the five New England churches not associating with the General Baptist Yearly Meeting of Rhode Island in 1729, three were of strong Calvinistic sentiments, while the other two were Seventh Day Baptists.

Some individual Baptists (Isaac Backus and others), had apprehensions about the powers of associational bodies. They, therefore, approached these organizations cautiously. "But," says Shurden, "there was not a widespread and deep-rooted prejudice among Baptists generally on this matter. Suspicion regarding associations was not a major obstacle in the development of associationalism."

Between 1780 and 1814 a rapid expansion of associationalism took place. During the first decade of this period, twenty-three new associations

<sup>5</sup>Walter B. Shurden, "The Development of Baptist Associations in America" (unpublished manuscript, 1968).

were begun, almost twice as many as had been established in the previous 140 years of Baptist life. By 1814 more than 120 associations could be counted. Shurden attributes this significant expansion to the following four factors: (1) numerical increase of Baptists, (2) denominational consolidation, (3) associational effectiveness, and (4) the pervading spirit of unification in America. Shurden delineates these factors in the five following paragraphs.

When the Declaration of Independence was signed, Baptists were about 1 to 264 of the American population. In 1800 they were one to fifty-three. One reason for this phenomenal growth was revivalism. As a result of the Great Awakening (1727-1750), Separate Baptists appeared on the denominational horizon. They injected an evangelistic enthusiasm into the Baptist family which pervaded the entire denomination. Another thing which helped Baptists to grow numerically was their devout patriotism to the colonial cause during the Revolutionary War. Prior to the Revolution, Baptists suffered from a social stigma common to all sects. Following the Revolution, men of prominence and influence joined Baptist ranks. Their unique adaptability to frontier culture was another reason for the increase of Baptists. No group was better equipped to relate to frontiersmen than the Baptists. The frontier of Kentucky and Tennessee accounted for much of the Baptist expansion.

From these three sources—revivalism, a transformed social image, and relevance to the frontier—Baptists grew. With the increase in individual membership came a corresponding multiplication of the churches, and with the multiplication of churches came a natural increase in associations. Such growth alleviated two problems blocking earlier associational spread—numerical deficiency

and geographical isolation.

During the last half of the eighteenth century, divergent Baptist groups came closer together. Separate and Regular Baptists, for example, united in New England in 1767, in Virginia in 1787, and in Kentucky in 1801. Concurrent with this organizational coalescence was a theological synthesis, the basis of agreement being the Philadelphia Confession of Faith. By 1790 most Baptists were working together. Churches which previously were hostile to neighboring congregations because of minor theological differences began cooperating and new associations were born.

The number of Baptist associations also increased for a very pragmatic reason: They proved valuable. They were most helpful in securing religious liberty and affording preaching for churches without ministers. Several years after reluctantly joining the Warren Association, Isaac Backus wrote (in his *History of New England . . . Baptists*, II, 410) that "the benefits of the Warren Association soon became so evident, that others were formed in many parts of the country."

Finally, it must not be forgotten that Baptists in America from 1755 to 1814 were witnessing political and religious nationalization and unification. The precise influence of a politico-cultural atmosphere on religious movements can hardly be proved, but neither should it be ignored. Several religious denominations began a process of centralization following the Revolutionary War. That Baptists organized more associations during that time than in any previous period was probably no mere historical coincidence. Baptists were a part of their environment.<sup>6</sup>

<sup>6</sup>Ibid. See also Walter B. Shurden, "Associationalism Among Baptists in America—1707-1814," Diss. New Orleans Baptist Theological Seminary, 1967.

### Changing Patterns and Activities

During this same period when the number of associations was changing, the structural pattern, functions, and activities of associations were also undergoing change. The simple, informal nature of the association formed in Philadelphia in 1707 continued for almost half a century. The early Philadelphia Association was considered to be an annual meeting of messengers. It had no moderator for forty-eight years. (The Sandy Creek Association, organized in 1758, functioned for forty-seven years without a moderator.) According to Robert A. Baker, the Philadelphia Association cautiously did everything possible without in any way assuming authority over churches or assuming tasks which belonged to the churches. The association aided in erecting houses of worship, assisted young men studying for the ministry, harmonized local differences by counsel and prayer, and advertised imposters who went from church to church victimizing the people. By 1775 the association's influence, both doctrinally and practically, was widespread. Through its annual letters it instructed Baptists generally about the great doctrines of the faith, and by answering the queries from the churches it provided helpful counsel for problems facing the churches. Requests often came for the association to enlarge this simple ministry. Prior to 1755, however, the Philadelphia Association did not engage in mission work of any kind, doubtless because of its sensitivity to the prerogatives of the churches.

*Missionary program inaugurated.*—In 1755 the Philadelphia Association inaugurated a missionary program. In that year the association sent P. P. Van Horn and Benjamin Miller to North Carolina to assist the churches and preach the gospel there. The association requested its affiliated churches to assist with the expenses of these

men. In 1766 this same association requested the churches to take quarterly collections for the domestic missionary enterprise. Out of this grew the first permanent fund by American Baptists for the propagation of missions. In 1771 Morgan Edwards was appointed "evangelist at large" to work among the Southern churches; he was succeeded by John Gano in 1773. The Philadelphia Association continued this missionary activity until the Revolutionary War, sending workers in every direction (and even into Canada), until the disruption of the program by the war.

The Charleston Association, organized in 1751 as the second association in America, and most of the other associations organized during the next fifty years followed the example of the Philadelphia Association in providing a missionary program to carry the gospel to adjacent areas.

Baker indicates that it was the Shaftsbury Association of Vermont (organized in 1780) that perfected the plan for associational missions. The 1802 minutes of this body describe this plan. A committee of the association was elected and worked along lines similar to those which were later followed by the Home Mission Board of the Southern Baptist Convention on a much larger scale. Candidates were examined and appointed, fields were selected, pledges were taken for the financial support of the work, and so forth. It appeared that the associational body would become the agency by which American Baptists would carry on their missionary program.

*Administration of missions committed to mission societies.*—The organization of the Massachusetts Baptist Missionary Society in 1802 created a rival to the associations in their domestic mission program. Stimulated by the work of William Carey and the British Baptist Missionary Society and by the emergence of other



mission societies in England and America, Baptists in Massachusetts developed their own organization. The formation of other Baptist mission societies in America soon followed. These societies, independent of the churches, united the efforts of individuals in promoting the work of missions at home and abroad.

Baker found that within a few years these missionary societies took over the administration of missions. One by one the associations turned their missionary administration over to these societies. Even the Shaftsbury Association succumbed in this way. Why would Baptists turn from the associational emphasis in missions to the society plan?

In answer to this question Baker emphasized the growing concern of the churches regarding the increasing power of the associations. In 1749 the Philadelphia Association adopted a treatise by Benjamin Griffith entitled "The Power and Duty of an Association." This treatise clearly stated that "an association is not a superior judicature, having such superior power over the churches concerned; but . . . each particular church hath a complete power and authority from Jesus Christ . . . independent of any other church or assembly, whatever."<sup>7</sup> Griffith further stated, however, that though each church was separate and independent, the association did have oversight concerning its member churches in case of defection from doctrinal practices. Any church departing from the faith could be excluded from the fellowship of the association. Griffith's treatise was later adopted by the Charleston Association. Other early associations also clarified their similar conviction that an association is not armed with coercive power to compel the churches to submit to the association's decisions.

Nevertheless, some associations abused this generally recognized prin-

ciple and infringed on local church autonomy. An extreme example of an association's going beyond its powers was cited by Paschal in his *History of North Carolina Baptists*. The Providence Baptist Church in Yadkin County had a serious wrangle and schism between 1809 and 1812. Very properly the association with which Providence was affiliated withdrew fellowship from the church but then went far beyond its powers as an association. It not only took the initiative to appoint a committee to hear the grievance of those excluded from the church and to sit in judgment upon the church, but even declared Providence no longer to be a church and gave letters to members to join other churches. For many years the Sandy Creek Association exercised powers ordinarily reserved for the churches. Such activities were not typical of associations generally, but they did cast suspicion on an association that expanded its work to include the promotion of missions. The concern of some of the churches was expressed by the Southampton (Pennsylvania) Baptist Church which wrote to the Philadelphia Association in 1787: "Should an association forget her bounds and assume a power to do the business peculiar to the churches of Christ; this connection would be no longer desirable."<sup>8</sup>

The society plan for promoting missions bypassed any sort of authority over the churches, for churches were in no way organizationally related to a society. There was no possible way for a missionary society to instruct or take action against a church. The society was thus free from the suspicion of

<sup>7</sup>See republication of this treatise in *Baptist History and Heritage*, January 1967, pp. 48-50.

<sup>8</sup>Robert A. Baker, "The Association Yesterday," p. 4.

usurpation of authority. As Albert Vail put it, "Mission-minded brethren might tolerate in the society what they would not in the association, and nonmission-minded brethren would keep out of the way of the society."<sup>9</sup>

Baker found that by 1814 missionary societies had taken over most of the missionary program in so far as administration was concerned. Associations helped collect funds and appealed for missionaries, but the program was under the direction of societies.

*Developing a coordinated program.*—The formation of three national Baptist societies, one for foreign missions (1814), brought about further changes in associational work. As these national societies sought to coordinate all mission work and tract distribution by American Baptists, they came to recognize the significance of the associations to their work. Baker states, "Regularly each of the societies presented its program at the associational gatherings and appealed for the association to raise enough money to pay the membership fee in the society for several members of the association. Again the associations shifted their emphasis somewhat and coordinated their programs with this new development in American Baptist ecclesiology."<sup>10</sup>

A new denominational body appeared on the scene in 1821: the State Baptist Convention. In 1814 Richard Furman, W. B. Johnson, and other South Carolina Baptist leaders played a major role in the organization of the first national Baptist body to unite the efforts of Baptists in America in the support of foreign missions. These same leaders came to see the need for uniting their fellow Baptists to support ministerial education, missions, and other causes in their own state of South Carolina. Associations in South Carolina, as in other states, had communicated with one another by letter

and fraternal messengers but had engaged in no common cooperative undertaking. They were suspicious and jealous of their liberties and of each other. Some of the associational leaders feared that denominational organization beyond the district association would possibly seek to exercise ecclesiastical authority over the associations and the churches.

Convinced of the need for more effective cooperation among the associations of South Carolina to promote education and missions in the state, the Charleston Association, under the leadership of Furman and others, issued a call for all South Carolina associations to send delegates to a meeting in Columbia, South Carolina, on December 4, 1821, for the purpose of organizing a state convention. Only nine delegates appeared representing three of the nine associations in the state, but they organized the Baptist State Convention in South Carolina. The constitution adopted by this first state convention declared that the objects of the convention were: "the promotion of evangelical and useful knowledge, by means of religious education; the support of missionary service among the destitute; and the cultivation of measures promotive of the true interest of the churches of Christ in general, and of their union, love, and harmony in particular."<sup>11</sup>

The new South Carolina Convention expressly recognized the independence and liberty of the churches and associations. It provided for the collection and distribution of funds for education, missions, and other causes. Churches which contributed funds were to have a voice in their

<sup>9</sup>Ibid., p. 5.

<sup>10</sup>Ibid.

<sup>11</sup>Joe M. King, *A History of South Carolina Baptists* (1964), p. 173; see also pp. 169-73.

distribution. A part of the total amount contributed to the state convention was to be forwarded to the General (National) Baptist Convention for the support of missions and education under its patronage.

At first associations were slow in coordinating their programs with the state conventions. The South Carolina Convention was in its thirteenth year before another association joined with the initial three associations in supporting cooperative work in the state. Gradually fears of domination by the state body were allayed, reluctance to support the missionary and educational work of the Convention was overcome, and churches and associations throughout the state began to cooperate with the Convention.<sup>12</sup>

A similar development of state conventions which gradually gained the support of churches and associations took place in other Southern states in the 1820's and 1830's. Most of these state bodies organized along lines similar to the South Carolina Convention, although some adopted the designation General Association rather than Convention.<sup>13</sup>

From the time of the organization of the Southern Baptist Convention in 1845, associations have played an important role in its work. Associations helped provide financial support for the Convention's mission work, and for many years were allowed to send messengers to the meetings of the Convention.

A study of the Southern Baptist Convention *Annals* reveals that the Convention's constitution initially allowed religious bodies (churches, associations, state conventions, societies, and other organizations) to appoint one "delegate" for each \$100 contributed annually to the work of the Convention, but provided that none have more than five delegates. The Home and Foreign Boards reported receiving contributions directly

from individuals, churches, associations, state conventions, and other religious bodies. It is interesting to note that in the early decades of the Convention far more delegates were there representing associations (and state conventions) than churches. In 1889 the constitution was changed to provide for "one representative from each of the District Associations which cooperate with this Convention, provided that such representative be formally elected by his District Association."<sup>14</sup> The provisions for individual, church, associational, and state convention representation were continued until 1931 when representation was limited to churches only.<sup>15</sup>

The coordination of the work of the associations with that of other denominational bodies became an increasingly difficult problem in the twentieth century. The rapid numerical growth of Southern Baptists and the great expansion of the functions of the Southern Baptist Convention and the state bodies have complicated this problem. Southern Baptists have developed the philosophy that general bodies (associational, state, and national), should provide in their organization a counterpart for every function of the local body as a means of promoting and aiding that particular work. Along with this has come an extensive development of methods of promotion since the turn of the century. The association, as the closest organizational body to the territory of the churches, has been utilized increasingly by other denominational bodies for promotional purposes. Coordinating the association's work

<sup>12</sup>Ibid., pp. 173-79.

<sup>13</sup>See historical monographs on the older state Baptist conventions in the *Encyclopedia of Southern Baptists* (1958).

<sup>14</sup>SBC *Annual*, 1889, p. 3.

<sup>15</sup>Ibid., 1931, p. 9.



with other aspects of denominational life continues to be a problem.

*Twentieth-century trends.*—

The association originated before there were any other denominational organizations. The national and state conventions which arose in the nineteenth century, however, were much larger denominational units than the district association. As the conventions became more influential they were increasingly able to meet needs once met exclusively by the association. The trained leadership and financial resources of state and Southern Baptist Convention agencies enabled them to offer assistance to the churches in many areas of their work.

Complex and drastic social, economic, scientific and ecclesiological changes occurring in twentieth century America have affected Baptist denominational life and work. Churches, associations, and conventions have had to change their methods to meet the challenge of growing urbanization, changes in the ease and mode of travel, improved means of communication, and other scientific developments. Since the turn of the century, the Southern Baptist denomination has made a transition from a simple church life with little organization to a comprehensive church program and complex organization in its churches, associations, and conventions.

The origin and development of church program organizations in the late nineteenth and early twentieth centuries profoundly affected the denomination. As leaders in the churches became more aware of the need for emphasis on teaching, training, missions, and stewardship, they organized Sunday Schools, Training Unions, (originally B.Y.P.U.'s), Woman's Missionary Unions, Brotherhoods (originally Layman's Missionary Movement), and eventually church music ministries.

In an unprecedented cooperative effort to involve all the churches in enlarged support of denominational work at home and abroad, Southern Baptist leaders sought to devise a systematic plan to secure this end. In cooperation with the state conventions and the associations, the Southern Baptist Convention conducted a concerted effort to raise \$75,000,000 for denominational causes between 1919 and 1924. Following this campaign they launched the Cooperative Program as a Convention-wide plan of denominational finance.

The need for promoting such denominational programs and emphases caused denominational leaders to look to the association as a promotional agency. Thus, helping the churches in their tasks of supporting an enlarged world program became a major role of the association by the thirties, although such use of the association is as old as the Southern Baptist Convention. The following is an account of the development of the role of the association as a promotional agency as described by Wendell Belew in his paper "Philosophy of Associational Missions," with slight revisions.

*Promoting a denominational program.*—The Sunday School Board was one of the first Southern Baptist agencies to develop a systematic plan for utilizing the association *extensively* to promote a particular denominational program.<sup>16</sup> In 1930 the Board reported to the Southern Baptist Convention:

Brief mention must be made of our continued efforts to reach the rural churches and Sunday schools. We have been conducting these cam-

<sup>16</sup>The Home Mission Board, Foreign Mission Board, and Woman's Missionary Union utilized the association as a promotional agency to some extent prior to the 1930's, as had the Sunday School Board.

signs now for a long time, operating always upon the simple principle that Baptist churches could find a way to do Sunday school and young people's work according to their circumstances if their attention was called to it and some help given.

One of the last developments is to work through associational leaders, these leaders being grouped for conferences and instruction and then assuming the oversight of the whole association, visiting church after church.<sup>17</sup>

On December 31, 1935, the state Sunday School secretaries, state Training Union secretaries and state mission secretaries were invited to a meeting in Birmingham, Alabama, to study the association and discover how best they might use it. At that meeting they voted to make the association a major means of approach for reaching the churches with all that Southern Baptists had to offer.<sup>18</sup>

On November 26, 1936 the Sunday School Board adopted the recommendation of the executive secretary and business manager to launch a five-year promotional program using the association as the major unit for promoting every phase of Sunday School and Training Union work.

The promotional departments immediately embraced this action as a challenge to an all-out advance. Plans were effected and an organization set up to carry out the plans.

J. N. Barnette was chosen to direct this program for the Sunday School forces. The potential of fully organized Sunday School work in 906 associations moved into the realm of possibility.<sup>19</sup>

A statement from the annual Sunday School Board report to the Southern Baptist Convention in 1936 states:

This department has heartily endorsed the campaign along with other interested departments to effect the organization (Sunday School) of

the 906 district associations. . . . We accept the slogan adopted by the Sunday School promotion department, "The District Association a means for promotion of Sunday School and Vacation Bible School work" and rejoice in the prospect of a new day that is eminent.<sup>20</sup>

The Home Mission Board has historically worked with associations in the carrying out of a mission program. In 1846 the Board of Domestic Missions was instructed to "be responsible for the promotion of religious and missionary zeal among the ministry and churches," and the Board reported that year that most of the state organizations had become auxiliary to the Board and called upon district associations to "form this relation and to forward reports to the Board." In 1867 a plan of cooperation for the joint appointment and support of a missionary in an association by the association and the Domestic Board was in current operation. The convention called for the perfection of the organization of the association, convention, and "all those means by which we may evangelize the country."<sup>21</sup>

<sup>17</sup>SBC *Annual*, 1930, p. 301.

<sup>18</sup>Foy Rogers, "The Educational Ministry of an Associational Missionary," Thesis Southwestern Baptist Theological Seminary, May 1960, p. 47.

<sup>19</sup>Norman Fromm, "The Development of Southern Baptist Field Work," Thesis Southwestern Baptist Theological Seminary, 1958, pp. 192-93.

<sup>20</sup>SBC *Annual*, 1936, p. 292.

<sup>21</sup>SBC *Annual*, 1867, pp. 36, 78. A similar plan for the cooperative employment of missionaries by the Domestic Board and the associations was put into operation in 1853. The association and Board each paid half of the missionary's salary. See SBC *Annual*, 1853, p. 17. (Editorial note by LEM.)

In 1913 the Southern Baptist Convention approved the purpose of the Home Mission Board to "project and conduct educational, missionary, church-to-church campaigns in district associations for the setting forth of needs of all denominational interests."<sup>22</sup>

In 1914, with the assistance of associational leaders, the Board made an exhaustive survey of 256 district associations to facilitate the understanding and diagnosis of needs of churches.<sup>23</sup>

In 1941 the Home Mission Board set up an associational city mission program and inaugurated an associational emphasis for rural areas. A department of associational missions was established in 1959.

By 1970 many of the Southern Baptist Convention agencies had programs for associations or programs for churches to be promoted on an associational level. As the Home Mission Board was the agency which appointed associational missionaries and worked with state conventions and associations in associational work, it was concerned with the overall associational work. But, in addition to this, it had a program of specific work for cities, rural, and pioneer areas, and programs of evangelism and mission action to be carried out in the association. It had a directive to develop and carry out a unified mission program for America, and it considered the association to be a "partner in missions" with it in this cause.

The Sunday School Board had associational programs of Sunday School, Training Union, and music, and had emphases on church recreation and library promotion to be carried out on an associational level.

The Stewardship Commission, Christian Life Commission, Brotherhood Commission, Woman's Missionary Union, Baptist Joint Committee

on Public Affairs, and Radio and Television Commission had, or were developing, emphases for associational development.

It began to appear that the association had no program of its own. Its meetings were filled with the reports of what other church agencies were doing or were planning to do. In fact, many associations did not know what their program should be.

In heavily churchd areas the associational program gave most time to strengthening churches and church organizations. Those who were familiar with this approach considered the work of the superintendent of associational missions and the association to be educational. In unchurched areas the association gave most time to starting new churches and to mission projects. Those who were familiar with this type situation said that the association was to start new churches and missions and to evangelize.

Some highly developed associations gave their time to institutional and benevolent agencies, and leaders in those areas described an associational program as an institutional program. Others, whose associational programs had no particular purpose, employed a superintendent of associational missions for a while (he often was a pastor who had no church at the moment) to "promote the associational program"; then decided that really there was little use for the association or the missionary.

Some proponents of each concept began to describe the association in their terms and sought to make *all* associations and superintendents of associational missions what they wanted them to be. Dr. Samuel Southard described the superintendent of

---

<sup>22</sup>SBC *Annual*, 1913, p. 300.

<sup>23</sup>SBC *Annual*, 1914, p. 308.



associational missions as "the man in the middle."<sup>24</sup>

By default, many associations yielded their program to state or Southern Baptist Convention agencies. Gradually, the annual associational meetings and the associational program became more and more a reflection of the promotion and programs of the state and national conventions and less and less a true fellowship and action of locally associated churches.

This was not accomplished by aggression on the part of larger Baptist bodies, but more likely by the passive participation of churches and their messengers in local associations.

The dilemma caused by this prompted denominational leaders to initiate a series of studies of the association in the sixties. Their efforts to discover the nature, purpose, and current role of the association resulted in the materials on which this integrative study of the association is based.

#### Summary and Conclusion

Since the organization of their first association in 1707 Baptists in America have multiplied the number of their associations. Southern Baptists alone reported 1,192 associations in 1974. From a simple body of Christian

fellowship, the association has developed into a complex and well-organized body having a vital part in all denominational work. Although the first association operated without a moderator for forty-eight years, associations today not only have a sizable slate of officers and volunteer leaders but also over half of the associations employ an associational missionary or director of missions; many of them also have other professional workers on their staffs to help conduct a complex program of work.

After more than three centuries of associational growth and development, however, associations continue to build on the basic plan developed in the seventeenth century: churches associating together voluntarily to accomplish common objectives they cannot achieve alone.

---

<sup>24</sup>Wendell Belew, "The Philosophy of Associational Missions," pp. 20-24.

This article consists of Chapter I, *The Work of the Baptist Association. An Integrative Study* (CC-SR 12), Volume I, a report issued under the auspices of the Coordinating Committee of the Inter-Agency Council, Southern Baptist Convention, 1967.



## 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.

---

# Richard Furman: Denominational Architect<sup>1</sup>

J. A. Reynolds

Richard Furman was born in Esopus, New York, in 1755; the following year his parents moved to South Carolina. He had little, if any, formal education but was fortunate to have parents who were willing to open fields of knowledge to him. He had an inquiring mind, an excellent memory, and became knowledgeable in history, philosophy, rhetoric, medicine, surveying, theology, and the biblical languages.

Furman was ordained and became pastor of the High Hills of Santee Baptist Church in 1774. His ministry there began during a crucial time in the history of the American colonies. Tension between the colonies and England mounted, and Furman chose to champion the American cause in the struggle. His activities incited Cornwallis to put a price on his head which caused him to flee to North Carolina and Virginia for about two

years. Patrick Henry and his family were regular attenders at one of Furman's Virginia preaching points. Eventually, Furman was able to return to his pastorate at High Hills.

In 1787 Furman became pastor of the Charleston Baptist Church. This marked the beginning of a period of service which projected him to the forefront of Baptists in America. When the first national Baptist organization, the Triennial Convention, was organized in 1814, Furman was elected president. He held this position for the next six years. During his

---

<sup>1</sup>This article is based on J. Alvin Reynolds, "Richard Furman, a Study of His Life and Work," Diss. New Orleans Baptist Theological Seminary, 1962.

---

J. A. Reynolds is chairman of the department of religion, Mary Hardin-Baylor College, Belton, Texas.

ministry at Charleston, Furman sought to develop mature Christians. This process began with the children. He used a catechetical system to indoctrinate the children of his congregation in Christian truths. An applicant for membership, unless already baptized and recommended by letter, had to give ample evidence that he had been converted and that he knew something about the beliefs of the Christian faith. For the older people, he conducted what might be called a study club. Church discipline was rather strictly enforced.

The catechism classes, the stringent requirements for membership, the church discipline, and the study club indicate that Furman was as interested in the quality of church membership as he was in the quantity. In two particular areas the example of Furman could be emulated with profit, that of strict requirements for gaining membership in a Baptist church and the exercise of qualified forms of church discipline.

#### **Furman and Baptist Organizations**

*Charleston Association.*—The High Hills of Santee Church joined the Charleston Association in 1778. Previously, Furman had come under the influence of Oliver Hart who had come to South Carolina from the Philadelphia Association and led in the organization of the Charleston Association in 1751. This was the second such body in America and the first one in the South. Furman entered the work of the association with zeal and became its leader after Hart's departure to the North in 1780. How much influence Hart exerted upon Furman's ecclesiological outlook could not be determined from the available sources. Possibly, Hart introduced organized Baptist life on the associational level to the younger man, and Furman developed from that point mainly on his own.

The first significant change which Furman tried to effect in the Charleston Association was to incorporate that body in 1785. His zeal for education occasioned the move. A fear that such action was unscriptural and that it would imperil the freedom of the local church caused some opposition to Furman's proposal. At this time he manifested a basic characteristic of his life. He moved slowly and cautiously and sought to gain his objective by another route that would not divide the association.

Furman abandoned the idea of incorporation. His next move came in 1789 when he proposed to set up a separate body to carry out his objectives. The plan was so constructed that only those churches and individuals that wanted to participate would do so. The new plan called for a committee to be established, to be controlled by the association without the churches as a whole having to be actively involved in the work, to be called the General Committee for the Charleston Baptist Association Fund. There was an interesting ambiguous statement in the resolution which Furman introduced to the association in 1789. In addition to education, which was the chief reason for setting up the General Committee, the resolution spoke of "other things of a public nature."<sup>2</sup> Possibly, this was an indication that as early as 1789 Furman was already looking forward to a comprehensive type of organization rather than one for a specific purpose.

An effort to expand the work of the General Committee was put forth by Furman and his church in 1800. This came to fruition in 1802 when a plan of mission work was approved and entrusted to the General Committee.

In addition to the tasks committed to the General Committee, the work

<sup>2</sup>*Minutes*, Charleston Baptist Association, 1789, p. 3.



of the association was enlarged further in 1817 when that body adopted a plan for appointing ministers to itinerate and preach among destitute churches and settlements of the state.<sup>3</sup> The association was also the chief supporter of the state convention, which was formed in South Carolina in 1821. Thus, during the years of Furman's leadership, the Charleston Association was led to become a rather comprehensive organization.

*Triennial Convention.*—The organization of the Triennial Convention in 1814 furnished Furman with an opportunity to attempt to put into effect on a national scale that which he had been doing in the Charleston Association. If there was considerable opposition to a comprehensive national organization, then Furman was willing to settle for one which would call forth the greatest possible cooperation. Furman knew how unwise it would be to press unduly an issue which could cause serious dissension in the ranks of Baptists—a policy already noted which he pursued when his plan to incorporate the Charleston Association failed.

Furman accepted the resultant society type of organization devoted to foreign missions; but he, along with others, held out hope that other items would be included later. He anticipated alterations in the original organization at the 1817 meeting of the Triennial Convention. Two of the new projects included in the work of the national organization of Baptists at that time had been projected by Furman in the Charleston Association. They were education and home missions. The third significant proposal adopted then was a provision for compensation for the corresponding secretary of the Baptist Board of Foreign Missions, a plan which Furman had conceived before the meeting of the Convention, though it was introduced

by Luther Rice.

The type of ecclesiology advocated by Furman appeared triumphant at the second national gathering of Baptists in 1817. It was only a partial victory, however, for the Triennial Convention remained basically the same. It was a foreign mission society with education and home missions as sidelines.

At the meetings of delegates at Philadelphia in 1814 and 1817, Furman was the dominant figure. David Benedict wrote:

*Dr. Furman*, of Charleston, South Carolina, was then the principal minister of our order, not only in his own State, but in all the surrounding region; indeed, I do not know of any one in the Baptist ranks, at that time, who had a higher reputation among the American Baptists for wisdom in counsel, [sic] and a skill in management, in all the affairs of the denomination.<sup>4</sup>

The 1820 meeting of the Triennial Convention witnessed a decline in Furman's popularity and prestige. The main reason was the controversy centering around Luther Rice and the Baptist Board of Foreign Missions relative to the attempt to establish an educational institution. The situation came to a head in the defeat of Furman for the presidency of the national Baptist organization in 1820. For six years he had guided it toward a comprehensive type of organization. By 1825, however, a reaction set in to call the convention back to its original purpose. Thus, Furman and those who shared his ecclesiastical outlook failed to effect a permanent denominational type of organization. The time was not ripe for such a bold venture to succeed.

<sup>3</sup>*Minutes*. Charleston Baptist Association, 1817, p. 2.

<sup>4</sup>David Benedict, *Fifty Years among the Baptists* (New York: Sheldon, 1860), pp. 48-49.

*South Carolina State Baptist Convention.*—With the organizing of the South Carolina State Baptist Convention in 1821, Furman's organizational idea came to its fullest fruition. This body was a denominational type of organization. In addition to such specific objects as education, missions, and Sunday Schools, a provision was included in the constitution for the cultivation of "such measures as tend to promote the true interests of the churches of Christ at large" and of "those, especially, which may be conducive to union, peace, harmony, and love among themselves."<sup>5</sup> The South Carolina State Baptist Convention became a model for the other states to follow.

It would be wrong to leave the impression that Furman deserves all the credit for everything done in connection with organizing the South Carolina state convention. The goal could not have been achieved without the help and cooperation of others. Of the nine men who attended the initial organizational meeting at Columbia in 1821, six were Furman's collaborators in the Charleston Association.

The South Carolina Convention was not to be an isolated body. The constitution stated that its undertakings were to be "conducted on a plan of accordance with that adopted and pursued" by the Triennial Convention and in aid of its "important, laudable undertakings."<sup>6</sup> Thus, the state convention, though an independent organization, was designed to cooperate with and support the Triennial Convention. This was in line with Furman's concept that a Baptist church is free and that it is best for the kingdom of God and the welfare of the local church for Baptist churches to come together in as close a union as possible. This concept was carried out in the three organizations in which Furman worked. The individual church joined with other churches in

an association; the associations united in a state convention; and the state conventions cooperated and labored in conjunction with the national organization.

Furman believed that the energy of the growing denomination would count for little unless the churches could be brought together to unite their resources. At no time did he have the fear of organization which so many contemporary Baptists have; consequently, he never slackened in his zeal to harness the potential of individual Baptist churches joined in organizations. Furman saw clearly the possibility of cooperation without churches losing their freedom. He realized that Baptist churches are practical, not pure, democracies. Whereas independency and autonomy could easily become isolation and strangulation, he knew that association would give outlet for the strength and wisdom generated in local churches.

There were many Baptists who were afraid of the type of organization which Furman advocated. In fact, Baptists have always tried to maintain their freedom from centralized ecclesiastical authority. Furman either did not see the danger which could come from a denominational type organization, or he had too much faith in his fellow Baptists to believe that they would misuse the organizational machinery.

The organization of the Southern Baptist Convention in 1845 effected a denominational organization on a widespread scale. Under the leadership of William B. Johnson, Furman's younger co-worker, a convention was established which could undertake any project that it deemed proper. This organization has grown and de-

<sup>5</sup>*Minutes*, South Carolina State Baptist Convention, 1822, p. 5.

<sup>6</sup>*Ibid.*

veloped to the point that some observers fear that a Southern Baptist Church might come into existence. The situation which Southern Baptists face today has been stated in the following manner:

The profound question that faces Southern Baptists in this generation is this, how to preserve time-honored principles of ecclesiology and at the same time give due recognition to the principles of historic development and carry on a worthwhile denominational program.<sup>7</sup>

#### Furman and Baptist Education

*Charleston Association.*—Furman spent almost fifty years promoting education in the Charleston Association. After the departure of Oliver Hart from South Carolina in 1780, Furman emerged as the leader of the movement for ministerial education in the Charleston Association. His attempt to secure the Cooperation of that body to advance the cause of learning failed; but another plan succeeded, the one which led to establishing the General Committee for the Charleston Baptist Association Fund. Furman was unwilling to see the educational cause stopped, even though it was not a popular one. During the first ten years of the General Committee, the highest number of churches contributing to the educational fund was eight. In 1798 there were thirty churches in the association, and only three gave money for education.<sup>8</sup>

Until the South Carolina State Baptist Convention was organized in 1821, the General Committee was the only Baptist agency promoting ministerial education in South Carolina. Afraid, apparently, that such an endeavor would be unsuccessful, Furman did not promote the establishment of an educational institution in South Carolina until his dream of a state organization became a reality. Students were educated

through the tutorship of experienced pastors or in an academy. Those who were qualified were sent to Rhode Island College or South Carolina College.

Furman served as head of the General Committee from its inception in 1791 until his death in 1825. In this capacity, he had the responsibility of superintending the education of the young men who came under the care of the General Committee. This did not mean that he personally gave instruction. In fact, it was surprising to find only one reference to a student studying with Furman. The Charleston pastor made sure that the students were placed in proper places for study and that they used their opportunity as good stewards. Furman was a promoter of education rather than an educator.

*Triennial Convention.*—In the Triennial Convention, Furman was just as zealous in behalf of education as he was in the Charleston Association; however, he used the same slow, cautious plan of action. At the 1814 meeting of the national organization, Furman and the other supporters of education were willing to wait for a more opportune time to press the issue. At the 1817 meeting, Furman challenged the Baptists of America to undertake measures to promote education. In an impassioned speech, he presented a plan of action, his Plan of Education. A comparison of the plan which he submitted to the Charleston

<sup>7</sup>William Wright Barnes, *The Southern Baptist Convention: a Study in the Development of Ecclesiology* (Seminary Hill, Texas: by the author, 1934), p. 79. The situation in the American Baptist Convention has been investigated in Paul M. Harrison, *Authority and Power in the Free Church Tradition: a Social Case Study of the American Baptist Convention* (Princeton: University Press, 1959).

<sup>8</sup>See *Minutes*, Charleston Baptist Association, 1791-1801.



Association and the one he presented to the Triennial Convention revealed a similarity. Basically, the Plan of Education was the same as the one which had been used for twenty-six years in the Charleston Association, but it was projected on a nationwide scale in 1817. Furman had been able to work slowly in his own association and to keep opposition to a minimum with the result that his plan was quite successful. In the national organization he was not able to control that which he proposed to the delegation. There were individuals who caught Furman's enthusiasm for ministerial education but did not share his method of working. Luther Rice, William Staughton, and others wanted immediate action. They lacked Furman's experience; consequently, they had neither his sense of caution nor his adroit maneuverability in accomplishing an objective.

When Furman realized that his approach was doomed to defeat, he joined his eager fellow workers and labored for the success of the educational undertaking which they had initiated, the Columbian College at Washington. Furman and his followers were probably too slow; Rice and his group were too hasty. Rice launched the project without adequate finances and serious difficulties ensued. Furman apparently wanted to wait until sufficient funds were available to build a school. How long it would have taken to establish a national school following Furman's plan is a matter of speculation. It can be said, however, that the movement which the Charleston pastor initiated in 1817 provided great impetus for the growth of educational institutions among the Baptists of America.

*South Carolina State Baptist Convention.*—Furman envisioned an educational system which would include a national institution and several schools in the various states. One of

the purposes of setting up a state convention was to form and support a "seminary of learning" in South Carolina "under the care" of the South Carolina organization and "on a plan of accordance with that at Washington, under the patronage of the General Convention."<sup>9</sup> Furman and other Baptist leaders in South Carolina desired the cooperation of Georgia Baptists in establishing the proposed school. When this could not be effected, they chose to initiate the undertaking alone. The South Carolina school was to be a link in Furman's grand scheme for creating an educational system among the Baptists of America, mainly for preparing an educated ministry. The plan which Furman proposed is somewhat analogous to the situation in the Southern Baptist Convention today where there are Baptist colleges in the various states with graduates from these going to a theological seminary for theological education.

Furman realized that the outreach of the Baptists would be limited without education. The new nation was education conscious. Furman believed that unless the Baptists advanced educationally they would be viewed as an insignificant sect with little influence. The educational philosophy of Furman included general as well as ministerial education.<sup>10</sup> Since ministers would be the leaders of the Baptist movement, he directed most of his efforts toward the education of the ministers of his denomination.

---

<sup>9</sup>*Minutes*, South Carolina State Baptist Convention, 1821, p. 6.

<sup>10</sup>He was cofounder of the Claremont Society, which sponsored the Claremont Academy. He took an active interest in Rhode Island College, which was more than a theological institution, and in South Carolina College, a state institution of learning.

### **Furman and His Place in the History of Baptists in America**

Richard Furman, a man of intelligence, adroitness, and leadership ability, stood at a strategic point in the history of Baptists in America. By the time he became active in Baptist life, Baptists had already begun to organize, and several associations had been formed. Educational beginnings occurred with the establishment of The Religious Society in 1755 by Oliver Hart and the founding of Rhode Island College in 1764. The movements in the areas of organization and education were just in the incipient stage when Furman became a Baptist. He became one of the foremost developers in the areas of Baptist organization and Baptist education.

[He was] a pioneer in the work of organizing his denomination on the district, state, and national bases. A Southern aristocrat and a Federalist in religion as well as politics, he advocated a more centralized ecclesiastical polity than many Baptists were

willing to accept. Nevertheless, he conceived, initiated, and promoted much that is a vital part of Southern Baptist life and work today.<sup>11</sup>

If one approves what has taken place among the Baptists of America, especially among Southern Baptists, in the realm of education, organization, and missions, he will consider Furman as one of the greatest leaders of the denomination. On the other hand, if one decries the ecclesiastical development among Baptists in America since Furman's time, he may conclude that Furman's work had a negative effect on the Baptist denomination. Nevertheless, the claim of this leader to one of the highest places in the ranks of Baptists in America is secure. Few Baptists have exerted as much influence in as many areas of Baptist life as he.

---

<sup>11</sup>Winston C. Babb and Lynn E. May, Jr., "Furman, Richard," *Encyclopedia of Southern Baptists*, 1958, I, 519.

# On Religious and Civil Duties

A Bicentennial reprint extracted from the circular letter prepared by Richard Furman for the Charleston Baptist Association in 1800.<sup>1</sup>

Richard Furman

As the Christian stands by faith, in that liberty of the gospel with which Christ has made him free; so he should walk by faith: looking daily to his exalted Saviour for supplies of grace—contemplating the glories of Immanuel—considering the obligations he is brought under to Divine love—living on the promises—rising above the world to God, and realizing the invisible glories of the eternal state, to which, as an expectant, he is hastening. So may we endure amid the temptations and afflictions of the present life, as seeing him who is invisible.

No principle of Divine truth should more deeply affect the heart, or have a more governing influence on the life of the Christian, than that which manifests our dependence on the gracious aid of the Holy Spirit for all holy tempers, gifts, and qualifications, to fit us for the service of God; and to give us success in our sincere, humble endeavors, to promote the divine glory and the interests of our Redeemer's kingdom. How earnestly should we pray for this gracious aid? How carefully should we guard against offending and grieving this blessed Spirit who is the source of our spiritual life? Walk then, dear brethren, humbly with God. "Remember the rock from whence ye were hewn, and the hole of the pit from whence ye were digged." Remember your depraved, guilty, and

lost state by nature; remember the vileness and guilt you contracted by actual transgression; and what obligations you are brought under by pardoning, renewing, and sanctifying grace. And if any of you have been raised from obscurity, poverty, weakness, or distress, to honorable, affluent, and happy situations in life, civil, social or religious, fail not to make your humble and grateful acknowledgement to that beneficent Author of all good, whose unmerited goodness and mercy have afforded you these benefits!

We would remind you, once more, of the greatness of the blessings, we as a nation enjoy; by the continuance of peace, of civil and religious liberty, and by the prosperity of agriculture, commerce, arts and sciences among us. And that in the present year, the body of our citizens have enjoyed a large share of health. At least, this is generally true of those who inhabit these southern states; and of the citizens of several cities in the North, where pestilential disease had on former years ravaged in the most awful and destructive manner. Baltimore, indeed, is an affecting exception; but

---

<sup>1</sup>Wood Furman, comp., *A History of the Charleston Association of Baptist Churches in the State of South Carolina* (Charleston: J. Hoff, 1811), pp. 147-48.



for the benefit so generally afforded, our praise should be rendered with grateful hearts.

Let it not be forgotten, that firm attachment to the constitution, laws, and government of our country, is an important duty—especially while they are evidently the honored means employed by heaven to secure and diffuse so much happiness among our citizens, as we at this time enjoy. To pray for the good of our country, and to seek its peace, is at once our duty and happiness. This promotion of the public welfare, is not to be effected by indulging the turbulent spirit of party, by extreme jealousy exercised over the conduct of the responsible magistrates and officers who are invested with public trusts, or by heated declamation; but by dispassionately listening to the dictates of truth and wisdom, by firm adherence to the

principles of rational liberty; by subjection to the laws, and by a tender, patriotic concern for the good of the whole nation, on liberal principles.

Since our last anniversary meeting, God in his sovereign and righteous Providence, has taken to the world of spirits, that great and excellent man, General George Washington, who had long stood, under God, the principal guardian of the liberties and happiness of his country.

While we unite with the churches, throughout the United States, and the citizens at large, to shed the tear of sorrow, and of gratitude over his tomb, and to honor his memory; let us also keep in honored and lasting remembrance, those sage counsels which in the fullness of an affectionate heart, he addressed to the people of America, respecting their most essential, national interests.

---

# The Work and Witness of Southern Negro Baptist Women from 1865 Until 1935

Martia Bradley

The antebellum image of the old black mammy rocking her master's children to sleep to the tune of a fervently hummed spiritual is a familiar one. Equally familiar is the imaginary sound of "de good Lawd" interspersed frequently in the conversations of Negro slave cooks and maids. Impressions of the deep religiosity of the

Negro race and particularly of the women are exaggerated, to be sure, in the myths of the South. Nevertheless, a study of the history of black Baptist women in the South tends to enhance

---

Martia Bradley prepared this paper while a senior at Samford University, Birmingham, Alabama.

those mythical images of religiosity, for women have indeed played an integral part in the cause of Christ through the Baptist denomination in the South.

A survey conducted in 1932 among several hundred Baptist and Methodist churches in the South led to the observation that, with respect to church attendance, women were in the majority in an almost two-to-one ratio to men. It was the opinion of most of the pastors surveyed that there were more women members than men and that women did most of the practical church work. The percentage of black women of the communities who were enrolled in the churches was 73 percent compared to 62 percent of all white women and 46 percent of all Negro men.<sup>1</sup>

#### Local Missionary Societies

Soon after the Civil War, mutual aid and beneficial societies were formed in the Negro churches to provide economic help in the troubled times of the transition years. The societies were "inspired by the Spirit of Christian charity, supported by donated pennies, and dedicated to the primary function of providing a decent burial" for the needy.<sup>2</sup> Most of these societies included members of both sexes, but there were some conducted solely by women, such as "the Sisters of Love at Wheat Street Baptist Church."<sup>3</sup> These mutual aid societies were the seedbeds of black insurance companies and local church missionary societies.

The primary contributions made by black Baptist women were made through the local church missionary societies and the national or associational organizations representing those societies. The 1882 report of the Ways and Means Committee of the Foreign Mission Board of the National Baptist Convention discussed the necessity of devising means to in-

terest the denomination in the work of African missions. The committee recommended that churches organize societies and solicit money; it further suggested that "the ladies be, hereby, especially called upon in all the states to help us in this work."<sup>4</sup> As a result of these recommendations, 154 missionary societies were organized among the women in the churches to strengthen home and foreign missions sentiment. In the history of the National Baptist Convention, 1883 is recorded as the "first year of a major effort to organize women."<sup>5</sup>

The following, found in Article II of the Alabama Associational Constitution, is an example of the stated purposes of a local missionary society:

Its object shall be to promote the purity, intelligence, and happiness of our homes, and to educate the women of our Baptist churches in a knowledge of missions, to cultivate in them a missionary spirit, and thus lead them to help in mission work at home, in the State, in our country, and in foreign lands.<sup>6</sup>

Ralph A. Feldon spoke of local Negro missionary societies in general when he observed that there were approximately two and one half times as many members in women's organizations as in men's. Feldon attributed

<sup>1</sup>Benjamin Elijah Mays and Joseph W. Nicholson, *The Negro's Church* (New York: Institute of Social and Religious Research, 1933), p. 101.

<sup>2</sup>E. Franklin Frazier, *The Negro Church in America* (New York: Schocken Books, 1964), p. 36.

<sup>3</sup>*Ibid.*, p. 35.

<sup>4</sup>Lewis G. Jordan, *Negro Baptist History U. S. A., 1750-1930* (Nashville: Sunday School Publishing Board of the National Baptist Convention, 1930), p. 207.

<sup>5</sup>*Ibid.*, p. 261.

<sup>6</sup>Charles O. Boothe, *Cyclopedia of the Colored Baptists of Alabama* (Birmingham: Alabama Publishing Co., 1895), p. 261.

this trend primarily to the fact that the women's organizations attempted to benefit the community as well as their own members.<sup>7</sup> Although black Baptist women preferred to work collectively by states or associations, they seemed also to have a strong desire for self-rule and segregation from the men. As was brought out in a history of the National Baptist churches of North Carolina, "The women feared submersion of their goals and loss of autonomy,"<sup>8</sup> so they remained separate. A commission was appointed in the men's convention of North Carolina to act only in an advisory capacity to the women's convention, and the women made annual appropriations to the men to be used in their Foreign Mission work. The women there also solely sponsored their own missionaries. The relationships between women and men in most other states were similar to this one.

Most local missionary societies met monthly in the churches and were well attended, perhaps because this was one of the few avenues of "entertainment" and service open to the black woman. A typical meeting included a praise service at the beginning, the president's address, short talks, reports, and the conducting of business.<sup>9</sup> The short talks were discussions of topics such as "Women of the Bible," "How to Make Happy Homes," "Our Duty to the Heathen," and "Ways of Elevating Our Race."<sup>10</sup> The societies were, in most cases, firmly opposed to intemperance. They saw their major function in practical education and missions, rather than politics. They also stressed personal evangelism, and some societies required their "sisters" to make monthly individual reports which included such questions as "number of religious visits made, number added to the Missionary Society, number of meetings conducted, and number of

new members brought into the Sunday School."<sup>11</sup>

Some women were asked to speak at associational meetings of the states, sharing the platform with pastors and laymen. Reports on the work of the society-sponsored schools, the Baptist Young Peoples' Union, and community mission work were the usual topics of these speeches.<sup>12</sup>

Individually, the women made their largest contributions to the local mission work financially. C. O. Boothe reported hearing the following at one Woman's Day observance in the Sea Coast Association of Alabama:

One woman, holding her money in her hand, said: "I am president of a mission band which meets once a month to learn of our duty to missions. We tax ourselves one nickle [sic] a month, and this is our donation to the work."

Another said: "I raise chickens. One hen in my yard I've given to God. This money is from her eggs and chickens."<sup>13</sup>

Some women held fireside schools and sold books to raise money for the mission society work.<sup>14</sup>

One missionary society in Birmingham reported the following in 1895 concerning its educational work in the city:

The Sunday Schools, children's meetings, and industrial schools are means which are accomplishing great good. From two hundred to three hundred meet each week in the

<sup>7</sup>Ralph A. Feldon, *These My Brethren* (Madison, New Jersey: Drew Theological Seminary, 1950), p. 39.

<sup>8</sup>J. A. Whitted, *History of the Negro Baptists of North Carolina* (Raleigh: Edwards & Broughton, 1908), p. 118.

<sup>9</sup>Boothe, p. 80.

<sup>10</sup>Ibid., p. 79.

<sup>11</sup>Ibid., p. 261.

<sup>12</sup>Ibid., p. 78.

<sup>13</sup>Ibid., p. 256.

<sup>14</sup>Ibid., p. 262.



industrial schools during the school year. We have one session each week in each of the schools. They are held in the different churches. About one half of the time in each session is spent teaching different kinds of sewing, and the remainder in giving moral and religious instruction. The progress made by many of the pupils in sewing and in gaining Bible knowledge is often a marvel to the missionaries.<sup>15</sup>

In that year there were also forty local Baptist Young People's Unions run by the Birmingham Missionary Society Association.<sup>16</sup>

The National Baptist Convention churches in Alabama began and supported Selma University. The Women's State Convention of Alabama, organized in 1886 contributed faithfully to this institution. In 1889, for example, it raised \$5700 for the school at Selma.<sup>17</sup> Regarding such contributions from the Women's Convention, C. O. Boothe commented:

The present brick building on our school grounds owes its existence chiefly to this organization. They [the women] came into the field in a dark time, and at a time when the wheels of the school dragged heavily. . . . The time, the conditions, needed the heart of a woman to control them. . . . Well, what is the lesson here? It is this: let the women still be encouraged, let them continue to operate. We need all our forces in line.<sup>18</sup>

The outreach of the Women's Convention of North Carolina included the establishment and improvement of mission societies in all churches and destitute sections of the state. The Convention also provided financial assistance for the Oxford Orphan Asylum, supported missionaries in Africa, and dedicated itself to awakening interest in Bible study and religious education by drawing both the aged and the young into Sunday School.<sup>19</sup> The author of the *History of the Negro Baptists of North Carolina*

stated that "thousands of dollars were given in clothing to the naked through these societies, thousands in food for the hungry, and prayers without number at the bedside of the sick and dying."<sup>20</sup>

### National Organizations

It was at the meeting of the National Baptist Convention in 1890 that representatives voted to organize a national Women's Foreign Mission Convention. This movement for a separate women's convention was discouraged, however, at the 1892 Convention. "Instead," wrote Lewis Jordan, "special time would be given for women to speak on phases of our work in every meeting."<sup>21</sup>

The forces for a national organization persisted nonetheless, and in 1900 the Baptist Women's Missionary League was formed. Against much protest, presumably by the male representatives at the 1901 meeting, plans of cooperation were made and \$9 was contributed by the Convention to the League. In 1901, the League entered the Convention as the Women's Auxiliary and made its first contribution of \$75 to the Convention.<sup>22</sup>

As a national group, black Baptist women adopted education and missions as their foremost areas of service. Except for several key women who were personally involved in specific tasks as educators and missionaries, most of this service was accomplished through financial support.

*Educational work.*—By far the largest educational effort sponsored and

<sup>15</sup>Ibid.

<sup>16</sup>Ibid., p. 260.

<sup>17</sup>Ibid., p. 49.

<sup>18</sup>Ibid., p. 251.

<sup>19</sup>Whitted, p. 114.

<sup>20</sup>Ibid., p. 119.

<sup>21</sup>Jordan, p. 261.

<sup>22</sup>Ibid.

supported by the National Baptist Women was the National Training School for Women and Girls, founded in 1909 at Lincoln Heights, Washington, D. C.<sup>23</sup> The object of the school was to "provide for the training of women and girls to the highest level of religious, moral, and industrial efficiency."<sup>24</sup> Nannie H. Burroughs, the school's primary founder and its first principal, envisioned the school as a "place where Negro women could learn a valuable trade which would prevent them from being at the mercy of chance on the labor market."<sup>25</sup>

The National Training School opened in 1909 with a total enrollment, including teachers, of thirty-one. In 1915 the reported enrollment was 105;<sup>26</sup> and in 1929 there were 117 pupils, including students from every American state, from Africa, South Africa, and the West Indies.<sup>27</sup> All pupils boarded at the school for eight years, the first four years constituting the elementary grades and the remaining four years the secondary grades.<sup>28</sup>

Pupils of the school attended classes three days per week and did industrial work the other days. In the secondary grades the study of English was stressed. Special provision was made for commercial work or missionary training. There was a social settlement maintained in an urban area of Washington, D. C., to provide practical work for missionary trainees.<sup>29</sup>

In the industrial segment of the school, courses were practical and the equipment simple. Pupils could specialize in printing, laundering, household arts, or gardening. A model home on campus provided practical experience in housekeeping.<sup>30</sup>

One source stated that the name of the National Training School was changed to Lincoln National Seminary for Women and Girls because the United States government erect-

ed a penal institution with the former name.<sup>31</sup> The change was unrecorded in other documents; but regardless of the name of the school, it was believed in 1930 to have been "the largest and best equipped plant conducted by women of the Negro race in the United States."<sup>32</sup>

Although not as much has been written concerning the activities of the women in the American Baptist Convention as those in the National Baptist Convention, their contribution to education was also a major one. The following was reported in *Negro Education* in 1917:

The Women's Baptist Home Mission Society [of the American Baptist Convention] owns and maintains Mather Academy, contributes liberally to the support of Spelman Seminary and Hartshorn College, and provides some aid for other schools. So far as the facts could be ascertained, the officers of the society supervise its contributions with considerable thoroughness. It is to be desired that their activities in Negro education be increased, especially in the education of colored girls.<sup>33</sup>

<sup>23</sup>Booker T. Washington wrote a letter to the founder of the school saying that Washington, D. C., was a poor location for a school of that type because he doubted "that Negroes would be interested or would support it." Owen D. Pelt and Ralph Lee Smith, *The Story of the National Baptists* (New York: Vantage, 1960), p. 3.

<sup>24</sup>Jordan, p. 125.

<sup>25</sup>Pelt and Smith, p. 144.

<sup>26</sup>Ibid.

<sup>27</sup>Jordan, p. 125.

<sup>28</sup>*Negro Education*, II (Washington, D. C.: Government Printing Office, 1917), p. 154.

<sup>29</sup>Ibid.

<sup>30</sup>Ibid.

<sup>31</sup>Jordan, p. 246.

<sup>32</sup>Ibid., p. 125.

<sup>33</sup>*Negro Education*, I (Washington, D. C.: Government Printing Office, 1917), p. 130.

Mather Academy, founded in 1868 in Beaufort, South Carolina, was an elementary school providing training in cooking, sewing, and gardening.<sup>34</sup> Spelman Seminary was founded in 1881 in Atlanta, Georgia, with the primary objective of training teachers. It also included a Nurse Training School,<sup>35</sup> an industrial department, and training in dressmaking.<sup>36</sup> Hartshorn Memorial College, founded in 1884 in Richmond, Virginia, had two curricula for elementary and secondary students: a college preparatory course and a "normal" course.<sup>37</sup>

*Mission work.*—The second objective of the Women's Auxiliary of the National Baptist Convention was to support missionaries and mission work. In 1930 they reported ten missionaries in Africa doing industrial and evangelical work and four missionaries in Haiti.<sup>38</sup> They supported many missionary schools in Africa, which were principally by women missionaries.<sup>39</sup>

The Women's Auxiliary also erected the first missionary hospital in Liberia, which was the first hospital in all of Africa to be supported by black women. The largest single contribution to the hospital, \$2,000, came in one year from the women in Florida.<sup>40</sup> C. C. Adams and Marshall A. Talley stated that

while women may not have served as much pioneership on the foreign field as men, they have had more heart and more leisure for consideration of the study of missions and have gone further along in missionary thinking, giving, and sacrificing than the rest of the church.<sup>41</sup>

#### Prominent Personalities

Amid volumes of both secular and religious historical records which cite many individuals for their outstanding contributions, it has been typically true that few women have been included. Rightly or not, seldom have

women educators, nurses, or missionaries been given the same amount of recognition as their male counterparts. In black Baptist histories, as well as in secular works, however, several individual black women have been mentioned for the service they performed for and through Baptist churches. This points to personal achievements in their denomination and their high esteem among the members of their race.

The most widely noted Negro Baptist woman was Nannie Helen Burroughs, who was introduced in connection with the National Training School for Women and Girls. Hailing from Orange County, Virginia, she was an "indefatigable worker,"<sup>42</sup> and the National Baptist Convention was "impressed by the power and vigor of this young spokesman for Negro Baptist Women."<sup>43</sup> She began her campaign for the training school in 1901, and in 1908 she personally secured the land for the school and raised \$50,000 to erect a building. Besides being the principal of the training school for several decades she was president of the Women's Auxiliary of the National Baptist Convention from 1901 until 1920. When she took over the leadership of the Auxiliary in 1901, it had \$15 in its treasury. In 1906, as a result of her "fundraising prowess," the Auxiliary was operat-

<sup>34</sup>*Negro Education*, II, p. 481.

<sup>35</sup>Jordan, p. 296.

<sup>36</sup>*Negro Education*, II, p. 222.

<sup>37</sup>*Ibid.*, p. 634.

<sup>38</sup>Davis C. Woolley, ed., *Baptist Advance* (Nashville: Broadman, 1964), p. 213.

<sup>39</sup>C. C. Adams and Marshall A. Talley, *Negro Baptists and Foreign Missions* (Philadelphia: Foreign Mission Board of the National Baptist Convention, 1944), p. 55.

<sup>40</sup>*Ibid.*, p. 54.

<sup>41</sup>*Ibid.*, p. 53.

<sup>42</sup>Woolley, p. 217.

<sup>43</sup>Pelt and Smith, p. 142.



ing successfully on a budget of \$13,000; and at her resignation in 1920, the Auxiliary's budget was \$50,000 and still increasing.<sup>44</sup> Nannie Burroughs, it was said, strove to persuade and permit all black women "to stand together as women with common ideals of work, of standards of living, of service, and of self-respect."<sup>45</sup>

Another prominent woman was Maggie L. Walker, a Negro woman banker in Richmond, Virginia. From her wealth she made many contributions to the National Baptist Convention. She was especially supportive of the National Training School in Washington, D. C. where one of its first buildings was named for her. Mrs. Walker was a trustee of the Women's Auxiliary of the National Baptist Convention and in all her endeavors was reputed by L. H. Hammond to be "successful because she [was] a woman of faith and prayer."<sup>46</sup>

Carrie V. Dyer organized the Hartshorne Memory Seminary in Richmond, Virginia. "Miss Dyer helped more men and women who went forth as leaders among our people in the South, than possibly any other teacher," remarked Lewis G. Jordan.<sup>47</sup> She was memorialized by a West African hospital named for her.

A notable heroine of foreign missions was Emma B. Delaney. She was sent by the Baptist women of Florida, her home state, to both Central and West Africa. On the mission field Miss Delaney helped to build several schools and also "aroused colored women of America for African redemption."<sup>48</sup>

Other women were outstanding in their work in and for the National Baptist Convention. Willa Townsend helped to prepare new arrangements of old songs and spirituals for use in the National Baptist Convention's Standard Baptist Hymnal.<sup>49</sup> Lucie Campbell was called the "great song

composer" of the Convention.<sup>50</sup> As head librarians of the Morris Memorial Building library, owned by the Convention, Mrs. H. G. Thompson and Mrs. L. N. Clark unearthed many rare and precious documents during two years of diligent search.<sup>51</sup>

Of somewhat dubious merit was the first historian of the National Baptist Convention, a young teacher at Simmons University named Lucy Wilmot Smith. She was appointed in 1880, and her story is related in *The Story of the National Baptists* as follows:

Lucy may or may not have been a good historian, but there is no doubt that she was one of the prettiest young maidens ever to find a place in the dreary profession of history. The committee searched diligently and corresponded with a number of key figures of old conventions, but their best efforts did not produce a single trace of any historical material ever written or prepared by Lucy. At this late day, no one knows whether Lucy ever wrote any history, or whether, perhaps, she may have had so many invitations to dinner during the convention that she had no time to write up her notes.<sup>52</sup> Nevertheless, Lucy Wilmot Smith was recorded in all histories of the National Baptist Convention as the official historian of that year!

Along with women cited for national contributions, several black women have been cited for their out-

<sup>44</sup>Ibid.

<sup>45</sup>L. H. Hammond, *In the Vanguard of a Race* (New York: Council for Woman for Home Missions and Missionary Education Movement of the United States and Canada, 1922), p. 61.

<sup>46</sup>Ibid., p. 115.

<sup>47</sup>Jordan, picture caption.

<sup>48</sup>Adams and Talley, p. 23.

<sup>49</sup>Pelt and Smith, p. 117.

<sup>50</sup>Ibid., p. 118.

<sup>51</sup>Ibid., p. 124.

<sup>52</sup>Ibid., p. 106.

standing work in their states and cities. For example, in Alabama the following were among many recognized: Mrs. M. D. Duncan, operator of the Female Institute in Demopolis; Mattie Alice Boothe, first president of the black W. C. T. U. [Women's Christian Temperance Union] of Alabama; and Nancy Nickerson, the first teacher of black children in Perry County.<sup>53</sup>

### Conclusion

Certainly black Baptist women have played a major role in the work and witness of the Baptist denomination in the South. Speaking as a black minister in the South, C. O. Boothe commented, "I am glad that we are up in our ideas of women, and the fact that we are argues progress on our part. It is a praiseworthy fact that we colored Baptists occupy advanced ground with regard to the questions which involve the powers and rights of women." He remembered when it was considered disgusting for a woman to pray in public.<sup>54</sup>

The local missionary society provided an outlet for the newly freed women to find unity and identify in a common cause. It related the monetary contributions of individuals to state and national causes. Most importantly, it served as an agent for meeting the social, educational, and spiritual needs of the immediate community.

The statewide and nationally organized efforts of black Baptist women were far-reaching and undeniably successful. Many capable young Negroes graduated from the colleges and seminaries supported by funds re-

ceived from the missionary societies. In the area of foreign missions, women made an invaluable contribution to the perpetuation of the evangelistic ministry of the church. In this way they had an immeasurable impact on countless lives.

Many individual black women shared their talents and resources with others through unique avenues of leadership in the Baptist denomination. Common to all of these women was concern for their race and Christian dedication to its betterment.

In a period when Negroes and women were two impotent groups groping for recognition, the contributions of predominantly southern black Baptist women have proved exceptionally admirable. Patrick H. Thompson wrote emphatically his opinion of the significance of women in the *History of Negro Baptists in Mississippi*:

In every good word and work for the Master we are forced to acknowledge that the women are our co-equals, and in many cases their zeal and energy, their work and inspiration are even greater than ours. No nation, race, denomination, or family can attain to its highest point of greatness and usefulness that does not recognize the influence and inspiration of woman.<sup>55</sup>

In the light of black Baptist history, that conviction can hardly be denied.

<sup>53</sup>Boothe, p. 235.

<sup>54</sup>Ibid., p. 252.

<sup>55</sup>Patrick H. Thompson, *History of Negro Baptists in Mississippi* (Jackson: Bailey Printing Co., 1898), p. 521.

# The Story of Southern Baptists' First Oral History

Robert J. Hastings

When I attended an oral history workshop sponsored by the Southern Baptist Historical Commission in 1973, little did I realize how soon I would be involved in an oral history project in Illinois, my home state.

I can honestly say that it has been one of the most rewarding and unique experiences of my life. The result is a new book scheduled for publication on November 1, 1976. *We Were There*<sup>1</sup> is the title, and the subtitle is *An Oral History of the Illinois Baptist State Association, 1907-77*.

When our Baptist historical committee in Illinois approached me about a history to note the seventieth anniversary of our work, I had some misgivings. For one thing, I am not by training a historian. Names and dates, statistics and committee actions excite me very little.

So I suggested an alternative. Why not an oral history, based on interviews, which would major on human interest? The committee, of which Bill Fox of East St. Louis was the chairman, liked the idea and turned me loose.

We also decided to make it a Bicentennial project and moved up the publication date from 1977 (our seventieth birthday) to late 1976. We did this to give wider publicity among non-Baptists, because we were able to tie in with a master schedule of Bicentennial projects in the state of Illinois.

If I were going to write a history, I wanted it to be one that would be read by the general public, including non-Baptists. My goal was not to write for scholars but for the average man in the pew who knows little, maybe cares less, about his Baptist heritage.

To do this, I knew I had to major on human interest. My nine years as editor of the *Illinois Baptist* have taught me this; for invariably it is the human interest article, feature, or editorial that draws the most response. People are interested in people. Another reason I knew this to be true was because of the popularity of my boyhood memoirs, *A Nickel's Worth of Skim Milk*, published in 1972. After this book appeared, which deals candidly with small-town life during the Great Depression, I started getting all kinds of letters from readers. These came not only from Southern Illinois, the locale of the book, but from throughout the country, especially from California, the Midwest, and the upper Midwest.

---

<sup>1</sup>Copies of *We Were There* will be in book stores after November 1, 1976, or may be ordered from Illinois Baptist State Association, Box 3486, Springfield, Illinois 62708.

---

Robert J. Hastings is editor of the *Illinois Baptist*, Springfield, Illinois.



"If you can write a history of our State Association in the same style as your memoirs," Bill Fox told me, "our committee is confident it will get wide readership."

*We Were There* is believed to be the first oral history published by Southern Baptists. And because the book is unique from that standpoint, let me tell you more about how it was written and what it includes.

I realized at the start that no oral history could dot every *i* and cross every *t*. The emphasis had to be on insights, feelings, and impressions, rather than a chronological sequence of events. I felt this could best be done by writing in the first person. So I set out to interview about eighteen Illinoisans, representing a cross section of the state. Following the interviews, I wrote up their stories as if they were doing the talking.

This means the book is in spoken English rather than written English. My purpose was to write the copy in the same style as the person would talk, as if he were telling his story to the readers face-to-face. So I made frequent use of contractions plus the use of *and* to begin many of the sentences—for that is how we talk.

Pure oral history is done with a tape recorder. The person's recorded reminiscences are transcribed exactly the way they are told. At first I thought I would do this, but I soon learned that if I were going to cover the major events of that era, I could not possibly do the job in the eighteen months I was budgeted.

So I decided to do what might be described as a modified oral history. Instead of using a tape recorder, I made handwritten notes, then wrote my copy on the basis of those notes. Although the copy in the book is not verbatim, it does capture the flavor and style of the interviewees.

The first step was to select the eighteen to be interviewed. Some

were natural choices by virtue of their positions with the Illinois Baptist State Association, such as the living executive secretaries and editors. Others were selected to give a spread of ages, localities, education, clergy and laity, and vocations.

Next, I sent each a detailed questionnaire which gave me their basic biographical information. Our attorney also prepared a standard release form, which interviewees signed, releasing the author or publisher from litigation that might arise over the use of their material.

I conducted two to four interviews with each of the persons selected. It also proved wise to do short interviews with some of their relatives or friends to fill in background details they had forgotten or overlooked. Following each interview, I typed up my longhand notes in somewhat of a chronological sequence.

By experience, I learned it was best to begin with the interviewee's childhood and go step by step through his entire life. Since I needed only twenty pages of doublespaced, typewritten material on each person, this means I accumulated far more information than I could use.

However, since I never knew what might prove to be of significance, I took down as much information as possible. This allowed me to be more selective when I came to the final writing.

There was another benefit. I got to know these individuals as persons. In each case I had known the individual, some for as many as forty years; but through these in-depth interviews I felt I really got to know them—in some instances, maybe even better than they knew themselves!

This proved valuable in the final writing since my goal was to paint a verbal picture of these persons. Factual information was not enough to do this. I needed their moods, their fears,

their hopes, their dreams. These came out in a natural way during the interviews.

I was discouraged by the first interview with some of the persons because we had not uncovered the kind of material I felt would appeal to the average reader. But in every instance during the second or third interview the individual opened up with a wealth of good information.

The better I knew an interviewee, the easier it was to talk with him. Unless you know a great deal about a person to begin with, you spin your wheels getting down to what is relevant. Prior information also gives you insight into the kind of leading questions to ask.

So long as an interviewee was willing to talk I never interrupted, even though he rambled off the subject. Whenever one said, "Now you won't be interested in this, but I want to tell you about. . . ." I knew right then I was on the trail of worthwhile material. It is strange but true that the person closest to an event or experience is the one least likely to sense its significance.

During the interviews I was constantly on the lookout for catchy chapter titles. In most cases, a title suggested itself, maybe in a unique expression of the interviewee. I wanted the chapter titles to grab the readers so they would want to read the rest of the book. Here are some of the titles which I think will do this: "Heaven Came Down," "Who Is That Boy?" "Stay Out of St. Charles!" "Daddy Had a Dream," "A Flea on a Hot Griddle," "Little Sweetheart I Need You," "Mister, Is This the Way to Milwaukee?" "Shut 'er Down, Doc," "The Stars and Stripes Forever," and "Come Take Dinner with Us."

Each of the mini-biographies will be illustrated with an artist's sketch of the person. We are using sketches

rather than photos because we want them to be uniform, and to convey the image of an individual rather than his exact likeness. We asked the artist to capture the mood or personality as well as his facial expressions.

Each chapter also begins with a condensed biographical summary, much like an entry in *Who's Who*. This was so we would not need to go into so much biographical detail in the body of the book, thus freeing more space for purely human interest material.

Admittedly, *We Were There*, like any book, will have its limitations. Those looking for a history that covers all facets of the Illinois Baptist State Association from 1907 to 1977 will be disappointed. There are missing gaps, and there are many worthy individuals who are omitted. But in an oral history it is impossible to cover all the dates and statistics and still make the copy readable. It is like a family photo album—some folks were not there for a certain reunion or birthday party, so their pictures are missing.

We knew that those who wanted a nuts-and-bolts description on the State Association could go back and read the microfilm copies of the *Illinois Baptist*, our state annuals, and the minutes of board meetings. But no one could ever go back to written records alone and capture the personality of those who made the history.

Our goal was simply this: to paint a word picture of what it was like to be a Southern Baptist in Illinois during the first three quarters of the twentieth century. We wanted to tell how and why, as well as what. We hoped the readers would laugh and cry, be inspired and uplifted. We wanted to share with them a slice of life. We were not interested in a puff sheet that merely talked about great people. We hope future generations will see mirrored in this book the way it

really was from the lips of those who were there.

Now a word about the actual writing. After my notes were in hand on a given individual, I would set aside an entire day to write his chapter. In some instances, more than a day was required. But ordinarily, I did the bulk of the first draft of each chapter in one long working day.

The preceding night I read over all my notes just before retiring, so they would be in my subconscious. I tried to put myself into the mental frame of the person I was writing about and for the next twenty-four hours forget that I was Bob Hastings and instead be that person. I found this technique helpful. And I am not being pious when I say I made it a matter of prayer that with each chapter I would have clarity of thought and the "feel" of the individual in order to paint an accurate word picture.

I may have gone to the extreme in one instance, for one day I was writing at home when the telephone rang. When the person asked for me, I said he could be reached at his office number and then hung up. Only after the person was off the line did I realize what I had said. In those brief moments at least I was not Bob Hastings!

Final copy was then verified by each interviewee. In a few instances, a person had second thoughts when he saw the typewritten copy. Whereas he was willing to verbalize his story, he was not always as comfortable when he saw it in cold, hard type. In each case we negotiated the points of issue, and wherever possible I convinced the person that the more candid he was in revealing himself the more readers he would attract. In the few instances where copy was deleted I felt the story was weakened and shared this feeling with the interviewee. Yet at all times I respected a person's right to privacy.

To appeal to general readers, I tried

to blend information that also reflected the secular history and culture of Illinois during this period. The events may have no direct bearing on Baptist history, but they do attract and hold reader interest and make religious history more relevant to its day, rather than an artificial appendage.

Here are some examples of non-Baptist information which is woven into the story: St. Louis's World Fair of 1903 and Chicago's World Fair of 1907; Halley's comet in 1907; the great flu epidemic of 1916-18; the Great Depression; the early days of radio in Illinois; insights into rail transportation prior to, say, 1930; Ku Klux Klan; bootlegging and prostitution in the twenties; early methods of printing; UFO's; the Dust Bowl, and on and on.

Now I want to take three or four persons whose mini-biographies appear in the book and summarize them for you. We will start with veteran pastor A. E. Prince, who is nearing ninety. He had a wealth of information about the flu epidemic following World War I and his involvement in it as a pastor, a mortician, and a doctor! Yes, you read me correctly, for he filled all three roles simultaneously. He also had valuable insights into the decline and fall of Ewing College, a Baptist school in south central Illinois. He was not only a student there but served as its last president.

I also devoted a chapter to A. L. Cox who pioneered with religious broadcasting in Illinois. He began what is believed to be the second oldest, continuous, religious, daily broadcast in America on station WEBQ in Harrisburg. His chapter spills over with human interest on how this station began in the first place (one of the early ones in Illinois), plus the struggles and victories involved in a daily broadcast when radio was new and almost in the novelty stage.

I wanted to include some younger



persons too; so I interviewed Evangelina Quiroz, a native of Mexico who has lived in the Chicago area since she was a teenager. She tells a beautiful and poignant story of her childhood when her dad was a wetback, then a migrant worker; and finally how she found roots in Illinois where she is active in her church and denomination.

Also, I wanted to include a youngster, so I interviewed eleven-year-old Sam Phillips, who lives on a farm near Centralia. I selected him because his great-great-great-grandfather gave the land on which the Zion Hill Baptist Church now stands. And through all these generations, the Phillips family has lived in that same community and attended that same church. Sam told me about his motorbike and his ponies, about the forts he builds in the woods, and the hunting trips he makes with his dad. And in the background there unfolds the steadying influence of church and school on this youngster.

You might say the work of the Illinois Baptist State Association is the backdrop of my book. In the fore-

ground are eighteen exciting biographies in which you see these individuals as real persons. But in the background the Baptist story unfolds.

This is the same technique I used in *A Nickel's Worth of Skim Milk*. The backdrop is the Great Depression, but in the foreground are the everyday, family-centered activities of a grade-school boy from 1930 to 1938.

These interviews have convinced me that you can select almost any person at random, do an in-depth interview with him, and come up with an interesting story. I have never met anyone who did not have submerged in his experiences at least one story that would make exciting reading. Relatively few people get their names in the headlines or engraved in history, but everyone deserves a niche in history if writers with insight unearth them.

I will feel doubly rewarded if readers can say, "You know, most of those people in that book are strangers to me, but now I feel that I know them." That is yet to be seen.

# Psalmody and Hymnody in the Broadmead Baptist Church of Bristol, England

David Music

The seventeenth century was a time of great controversy and confrontation in the life and faith of English Baptists. Perhaps the best known controversies were the great interdenominational conflicts over believer's baptism and religious liberty. Besides these, Baptists also engaged in a number of internal disputes over various aspects of church life and doctrine. One of the biggest of these had to do with singing in church.

Basically, the controversy centered around the propriety of using "prelimited forms" of congregational singing, that is, metrical psalms and "human composites" (hymns). The pro-singers had no qualms about using metrical psalms (though some objected to the use of hymns) in congregational worship. The anti-singers, on the other hand, classified metrical psalms as mere human inventions not to be tolerated in the worship of God.

This controversy over singing unleashed a flood of books on the subject that reached almost epidemic proportions by the end of the seventeenth century. In the last decade of the century alone, over nineteen books were

written on singing in Baptist churches. The controversy continued, though with diminished frequency, well into the eighteenth century.

Several surveys of this literature have already been made.<sup>1</sup> From them it is evident that the controversy over singing was not so much between churches as individuals. It appears that the majority of seventeenth-century English Baptist churches regularly participated in congregational singing and were affected relatively little by the controversy. Thus, in order to understand the importance and function of congregational singing in these early Baptist churches, it is necessary to study not only the polemical books but also the written records of the churches involved. The books on the controversy shed some light on church practices but were mainly theological treatises. The church

---

<sup>1</sup>See, for example, Carry Edward Spann, "The Seventeenth Century English Baptist Controversy Concerning Singing," Thesis Southwestern Baptist Theological Seminary, 1965.

David Music is minister of music, First Baptist Church of White Settlement, Fort Worth, Texas.

records, however, were concerned with the actual worship practices of the churches.

One of the best sources for studying congregational singing in English Baptist churches of this period is the account of the Broadmead Baptist Church titled *The Records of a Church of Christ Meeting in Broadmead, Bristol, 1640-1687* (cited hereafter as the *Records*). This account was written by Edward Terrill,<sup>2</sup> a ruling elder in the church. Terrill, using earlier documents, notes, and his own recollections, left one of the fullest accounts of Baptist church life in this eventful period. The many references to congregational singing on the pages of this document give a clear and fascinating picture of singing among the early Baptists.

Although Terrill began his history with the year 1640, Champlin Burrage demonstrated many years ago that the Broadmead Church did not become Baptist until about 1654.<sup>3</sup> Even after this date there was ample evidence that not all the church members had been baptized according to the usual Baptist principles. At any rate, it is relatively safe to use Burrage's date for the church's adoption of basic Baptist beliefs.

### The Anglican Background

Only three references in the *Records* to music or singing fell within the pre-Baptist period of the Broadmead Church's history. These showed something of the Anglican background from which this church sprang and shed some light on its precedents in the use of worship music.

The first reference to singing looked back to the beginning of separation from the Bristol Anglican Church in 1640. Although the passage referred to Anglican practice, it did give a background for understanding later Baptist practice:

Thus they having engaged them-

selves to ye Lord, and one to ye other, to walke before him according to his word, they would goe to hear common prayer noe more; but after ye common prayer was over in ye morning, when ye Psalm was singing, they would goe in to hear Mr. Hazzard preach.<sup>4</sup>

In the period covered by the *Records* the congregation's music consisted almost exclusively of versifications of the Psalms. This was true for the Separatists as well as the Anglicans. It was the Separatists, however, who made the first serious attempts at hymn writing and singing, late in the seventeenth century.

A possible second reference to singing in the the *Records* described an evangelical Welsh preacher, Monmouthshire Wroth, who taught the children of Terrill's father-in-law the following bedtime verse:

*Thy sinn, Thy end, The Death of Christ,*

*The Eternall pangs of hell,  
The day of Doome, the Joyes of Heaven,*

*These six remember well.*<sup>5</sup>

Although there was no mention that this verse was sung, there was no reason it could not have been. The poem was in the English ballad meter, that is, four lines with the first and third having eight syllables each and the second and fourth having six each. The form, called common meter, could be found in many secular ballads of the time<sup>6</sup> as well as in most of

<sup>2</sup>With some additions from other hands.

<sup>3</sup>Champlin Burrage, "Was John Canne a Baptist?" *Transactions of the Baptist Historical Society*, III:221n, 1912-13.

<sup>4</sup>Edward Terrill, *The Records of a Church of Christ Meeting in Broadmead, Bristol, 1640-1688*, ed. Nathaniel Haycroft (London: J. Heaton & Son, 1865), p. 15.

<sup>5</sup>*Ibid.*, p. 23

<sup>6</sup>See Benjamin Brawley's *History of the English Hymn* (New York: Abingdon, 1932), p. 49, for an example.



the popular psalm versifications. Thus, the bedtime stanza referred to in the *Broadmead Records* could have been sung to one of the psalm or ballad tunes, which were frequently the same, current in its day. However, no definite conclusions may be drawn from this meager reference.

An interesting reference to music in the *Records* of 1645 concerned the pastor of the Anglican Church, Nathaniel Ingello, who was apparently a great lover of music. His congregation began to object to his frequent appearances in musical performances and admonished him about the matter. Undoubtedly, part of this objection came from his performances at "houses of entertainments."<sup>7</sup> A prejudice among Baptists against the secular music of the time was also evident in the minutes of the West Country Particular Baptist Association for September 16-17, 1657.<sup>8</sup>

#### Singing and the Broadmead Baptists

The first definite record of singing in the Broadmead Church after it accepted Baptist principles came in an entry for the year 1671:

But now, through ye Complaints, (as we after understood,) of one old Mr. Wright, that had been Sheriff, that said he could hear us *Sing Psalmes* from our meeting-place, at his house in Hallier's Lane; who with some other like Tobijah and Sanballat, forward to Prosecute us, endeavoured our disturbance.<sup>9</sup>

Apparently, the singing of the congregation betrayed the presence of an illegal meeting and was the cause of some of the church's early persecution. This was probably one reason many Baptist churches of the time did not sing. It was evident, however, that the Broadmead Church continued to sing, for November 9, 1673, it was recorded that

. . . ye Church kept a day of Thanksgiving for ye Mercy bestowed

in *Br. Fry's* restoration; wherein he himselfe prayed, as ye Mouth of ye Church, in ye after part of ye day; and in ye Close Joyned with them in singing a Psalm of Praise.<sup>10</sup>

#### Outwitting the Persecutors

The Broadmead Church not only continued to sing, but even used singing to keep its preachers and prominent members from being arrested. An entry in the *Records* described how a curtain was hung dividing the meeting room in half. The preacher and several of the faithful male members were on one side of the curtain and the rest of the people on the other. When the curtain was closed, an informer could not tell which of the men on the other side was doing the preaching. Lookouts were posted to warn of the approach of the city officials. According to Terrill, when the warning was given,

Then we drew back ye Curtain, laying ye whole roome open, that they might see us all. And soe all ye People begin to sing a Psalm, that at ye Beginning of ye meeting we did alwayes name what Psalm we would sing, if ye Informers, or ye Mayor or his officers come in; thus still when they come in we were Singing, that they could not finde any one preaching, but all Singing.<sup>11</sup>

This ruse worked so well that the church employed it time and again, usually resulting in the total frustration of the city officers.

It was the custom of seventeenth-century English churches for a leader to "read" each line of the psalm to be

<sup>7</sup>Terrill, p. 31.

<sup>8</sup>B. R. White, ed., *Association Records of the Particular Baptists of England, Wales, and Ireland to 1660, Part II* (London: The Baptist Historical Society, n.d.), p. 69.

<sup>9</sup>Terrill, p. 75.

<sup>10</sup>Ibid., p. 88.

<sup>11</sup>Ibid., p. 101.

sung, while the congregation repeated it after him. This custom, known as lining-out, originated from the lack of general and musical education on the part of the congregation, as well as from a frequent lack of books. For these and other reasons, the congregation knew only a limited number of tunes and had to be reminded of the ones they did know by the lining-out process.

It was evident from the *Records*, however, that the Broadmead Church sometimes deviated from this practice in its worship services. The primary reason was the fear that the leader of the psalm could be accused of preaching, or some other such indictable offense, and be arrested.

And, at our Meeting, ye ordered it soe, that None read ye Psalme after ye first line, but every one bring their bibles, and soe read for themselves; that they might not lay hold of any one for preaching, or as much as reading ye Psalme, and so to imprison any more for that, as they had our Ministers.<sup>12</sup>

As in the reference above, Terrill made it a point several times to state that the psalm was not lined-out, or at least not after the first line.<sup>13</sup> This seemingly deliberate mention would indicate a departure from normal practice, that lining-out was the usual procedure in the Broadmead Church. This assumption was supported by other references in the *Records*.<sup>14</sup> It was evident that Terrill himself served as the leader in choosing and lining-out the psalms.

### Singing from Bibles

The reference to singing from Bibles in the previous quote was significant, for it indicated that the Broadmead Baptists either sang the psalms directly from the Authorized Version or that the "singing psalms" were bound up with their Bibles. According to John Curwen, the former was not

very likely, for "Prose chanting was a Romish practice, and that would be sufficient to condemn it."<sup>15</sup> However, a later reference in the *Records* indicated that some Baptists may have followed the practice of singing the psalms in prose. In a proposal for a joint meeting of Separatist congregations, the following appeared:

To ye second [question] Three of ye Congregations agreed as to matter and forme, and also some of brother Gifford's people were for it; but others of them could not sing in Metre, as they were Translated, though all of them did hold that singing of Psalmes.<sup>16</sup>

Notice that the controversy had nothing to do with whether they would sing or not, as was the problem in some Baptist churches, but with what to sing. The quote clearly stated that all of Gifford's congregation (one of the three Baptist groups in the city) "did hold that singing of Psalmes" was permissible in worshipping God. One group, however, "scrupled ye Manner"<sup>17</sup> of singing the psalms in versified form. Probably, this dislike of metrical versions stemmed partly from the poor quality of most versifications of the time. The main reason was that the versifications tampered with the "original scriptures," meaning, of course, the English translations found in the Bibles of the time.

The Baptists of the Broadmead Church apparently used a metrical psalter since they were one of the three congregations in complete agreement with the use of metrical versions in the joint meeting. Many, if

<sup>12</sup>Ibid.

<sup>13</sup>Ibid., pp. 111, 117, 128, 224.

<sup>14</sup>Ibid., pp. 207, 227.

<sup>15</sup>John S. Curwen, *Studies in Worship Music* (First Series), 3rd ed. (London: J. Curwen and Sons, Ltd., 1880), p. 94.

<sup>16</sup>Terrill, p. 115.

<sup>17</sup>Ibid.

not all, the people probably had their psalter bound with their Bible so it would be easier to carry. Just as each person was expected to bring his own Bible, each was expected to bring his own psalter since they were not usually provided by the church. This binding of the Bible and psalter together was probably the reason for the frequent references in the *Records* to singing from Bibles.

Most commentators seem to feel that the psalms bound with the Bibles of the Broadmead Baptists were those set into meter by Thomas Sternhold and John Hopkins. This psalter went through many editions and was by far the most popular one in the seventeenth century.

Sternhold and Hopkins had a serious rival among the various Separatist groups, however, in *The Book of Psalms in Metre* (1644) Metre (1644) by William Barton. This version was widely used among the Baptists and was likely the one used by the Broadmead Church.

### Psalms and Hymns

There were several references in the *Records* to specific psalms or hymns that were sung by the church. On July 8, 1680, it was stated that "Br. Terrill spake to ye People, to sing part of ye 46 Psal. and read it to them"<sup>18</sup> The 46th psalm was apparently a favorite of the congregation, for it was sung again on December 25, 1681, followed by the 36th psalm.<sup>19</sup> The 46th psalm was again used in a service held in the prison where many of the members were incarcerated on December 30, 1681.<sup>20</sup> On January 4, 1681/2, still in prison, they joined in the singing of the 84th psalm.<sup>21</sup>

Although psalm singing was the almost universal practice of the period covered by the *Broadmead Records*, the church did participate in the singing of hymns. The first reference was an insertion into the *Records* concern-

ing a hymn written by Terrill himself:

This hymn the church sang, being select together at their monthly day, upon the fifth day of the ninth month (November), anno 1678; upon the discovery of the then popish plot to destroy the king, and to set up popery in the land. And also upon the remembrance of this church's then condition, being destitute, without a pastor, brother Hardcastle deceasing a month before. This hymn composed, and brought into the congregation, for its edification, by brother E. T.<sup>22</sup>

The hymn had ten stanzas and was in the ballad meter that was so popular for the metrical versions of the psalms. It was probably sung to one of the popular psalm tunes of the time. Following are the first two stanzas of the hymn:

As papists still do seek to kill  
the governors of our land;  
The Lord of might, doth bring to light,  
the plots they take in hand.  
Therefore let we, give praise to He  
that still doth show his love:  
And let us live, and always give  
the glory to God above.<sup>23</sup>

There was one other occasion on which it was recorded that a hymn, rather than a psalm was sung: "On ye 18th March (1683), Br. Fownes preachd to us in ye Wood in Peace, and afterwards broke bread and sung a hymn at Conham House."<sup>24</sup>

<sup>18</sup>Ibid., p. 207.

<sup>19</sup>Ibid., p. 224.

<sup>20</sup>Ibid., p. 226.

<sup>21</sup>Ibid., p. 227.

<sup>22</sup>Edward Terrill, *The Records of a Church of Christ Meeting in Broadmead, Bristol, 1640-1687*, ed. Edward Bean Underhill (London: J. Haddon, 1847), p. 389. Hereafter referred to as Terrill (Underhill).

<sup>23</sup>Ibid.

<sup>24</sup>Terrill, p. 247.



### Broadmead and the Singing Controversy

With the exception of the joint Separatist meeting already mentioned, the Broadmead Church was evidently not directly involved in the controversy over singing. There was, however, a reference to an assistant pastor of the church, Thomas Whinnell, receiving a call to become pastor of the Baptist church at Taunton. Whinnell accepted this call in 1688. In 1691 Robert Steed wrote *An Epistle Concerning Singing* in which he denounced the practice of congregational singing. In the same year Whinnell wrote *A Sober Reply to Mr. Robert Steed's Epistle Concerning Singing*, in which he expressed himself as favoring the singing of psalms.

By this time the singing controversy had become so bitter that the London General Assembly took up the matter in 1692, referring it to a committee of seven men. Interestingly enough, one of the ministers on the committee was Andrew Gifford, pastor of the Bristol church that had expressed some reservations earlier about singing the psalms in meter.<sup>25</sup>

The recommendation of the committee to the Assembly included a proposal that certain of the controversial books be dropped from circulation. Although it was implied that many books fell into this category, only four were named. The first one on the list was Whinnell's *A Sober Reply*.<sup>26</sup> It was evident that the Assembly's decision did not stop the controversy; for, among other places, the matter was brought up again at the meeting of the Bristol Association held at Taunton in 1699.<sup>27</sup>

From the Broadmead *Records* it is possible to see that congregational singing in Baptist churches was carried on much as it was in other denominations during the seventeenth century. The Baptists regularly used metrical psalms in their worship services. Psalms were also sung in

times of rejoicing and special thanksgiving as well as during times of distress and persecution. These psalms were usually lined-out as they were in the Anglican and other churches.

In addition, the Broadmead Church was one of the pioneers in the use of newly composed hymns. The references to hymn-singing suggest that this practice may have been more common in these early Baptist churches than is generally assumed. The use of a hymn on special occasions helped to prepare these churches for the more extensive use of hymns advocated later by Benjamin Keach and Isaac Watts. This willingness on the part of many early Baptist churches to accept new forms of worshiping God had a profound influence on the future course of hymnody and congregational worship in England and America<sup>28</sup> While most of the actual hymnody of this period in Baptist life had disappeared from modern use, the influence of these early pioneers of Baptist church music can still be felt.

<sup>25</sup>Joseph Ivimey, *A History of the English Baptists*, I (London: n.n., 1811), p. 520.

<sup>26</sup>*Ibid.*, p. 522.

<sup>27</sup>*Ibid.*, p. 540.

<sup>28</sup>Indeed, although the Broadmead Church cannot be proved to have directly influenced congregational singing in America, it is worthy of note that at least two of its members moved to New England during the period covered by the *Records*. Cf. Terrill, *Records* (Underhill), pp. 86, 419.

# The Rise of the Separate Baptists in North Carolina

Charles W. Deweese

The initial growth of Baptists in the South was due largely to the work of Separate Baptists in North Carolina.<sup>1</sup> Separate Baptists did not arise in North Carolina but rather in New England in the period subsequent to the Great Awakening of 1741-42. There were two basic reasons Baptists in general took no part in this Awakening. First, the theology of the Awakening was Calvinistic, and most of the Baptists in New England were Arminian. Second, Baptists refused to accept the infant baptisms of the revivalists.<sup>2</sup>

In the generation following the Awakening, Baptists were affected in two primary ways. First, New Light Congregationalists often exchanged their status for that of Baptists. Because these New Lights had separated from Congregationalist churches, they became known as Separate Baptists. Second, most of the Baptists in New England took on a Calvinistic character. Separate Baptists, however, were only mildly Calvinistic.<sup>3</sup>

Separate Baptists, most of whom were uneducated, were quite informal in their approach to worship. They were decidedly evangelistic and preached "a warm message of conversion."<sup>4</sup> They were strongly dependent upon the Holy Spirit and the sense of his presence in their meetings.<sup>5</sup> The Separate Baptists did not inhibit their emotional expressions in religious meetings. Sample stated:

The *Separates* in New England had acquired a very warm and pathetic

address, accompanied by strong gestures and a singular tone of voice. Being often deeply affected themselves while preaching, correspondent affections were felt by their pious hearers, which were frequently expressed by tears, trembling, screams, shouts and exclamations.<sup>6</sup>

Morgan Edwards said that the Separate Baptists in North Carolina resembled those in New England "in *crying-out* under the ministry, *falling-down* as in fits and *awaking* in extacies."<sup>7</sup>

Shubal Stearns was born in Boston

<sup>1</sup>Charles E. Taylor, "Elder Shubal Stearns," *Baptist Historical Papers*, 2 (October 1897 to July 1898), p. 101.

<sup>2</sup>Edwin S. Gaustad, "Baptists and the Great Awakening in New England," *The Chronicle*, 15 (January 1952), p. 41.

<sup>3</sup>*Ibid.*, pp. 42-43.

<sup>4</sup>James D. Mosteller, "The Separate Baptists in the South," *The Chronicle*, 17 (July 1954), p. 146.

<sup>5</sup>G. W. Paschal, "Shubal Stearns," *The Review and Expositor*, 36 (January 1939), p. 51.

<sup>6</sup>Robert B. Semple, *A History of the Rise and Progress of the Baptists in Virginia*, rev. ed. (Richmond: Pitt & Dickinson, 1894), p. 15.

<sup>7</sup>G. W. Paschal, "Morgan Edwards' Materials Towards a History of the Baptists in the Province of North Carolina," *The North Carolina Historical Review*, 7 (July 1930), p. 383.

Charles W. Deweese is assistant director of editorial and research services, Historical Commission, SBC, Nashville, Tennessee.

in 1706. As a youth he joined the Congregationalist church in Tolland, Connecticut. He was converted to New Light views by George Whitefield in 1745. Stearns became a Separate Baptist in Tolland in 1751 when he was baptized by Wait Palmer.<sup>8</sup> Stearns believed that God was calling him to a great work on the southern frontier. In August 1754, he and eleven other people began their trip southward. In Virginia he joined efforts with Daniel Marshall, his brother-in-law.<sup>9</sup> Morgan Edwards described Stearns in the following way:

Mr. Stearns was but a little man, but a man of good natural parts and sound judgment. Of learning he had but a small share, yet was pretty well acquainted with books. His voice was musical and strong, which he managed in such a manner as, one while, to make soft impressions on the heart, and fetch tears from the eyes in a mechanical way; and anon, to shake the very nerves and throw the animal system into tumults and perturbations. All the Separate ministers copy after him in tones of voice and actions of body; and some few exceed him. His character was indisputably good, both as a man, a christian, and a preacher.<sup>10</sup>

Daniel Marshall was born in Windsor, Connecticut, in 1706. After the death of his first wife in 1747, he married Martha Stearns, the sister of Shubal. By 1751 he left the Congregationalist church and became a Separate Baptist. In 1752 he served as a missionary to the Mohawk Indians in Susquehanna, Pennsylvania. In 1754 he moved South to Berkely County, Virginia, where he joined efforts with Shubal Stearns.<sup>11</sup>

The Regular Baptists did not cooperate with the Separate Baptists in Virginia. As a result, when Stearns received a letter on June 13, 1755, in which some New England friends who had gone to North Carolina exposed

the need for a ministry in that state, the Stearns-Marshall group moved to Sandy Creek, North Carolina, and there established the first Separate Baptist church in the South in November 1755.<sup>12</sup>

Shubal Stearns became pastor of the new church at Sandy Creek, and Daniel Marshall and Joseph Breed became assistant pastors. From the beginning this church was quite evangelistic. Morgan Edwards said that the church "began with 16 souls; and in a short-time increased to 606, spreading its branches to *Deep-river* and *Abbots-creek*."<sup>13</sup>

Edwards attributed much importance to the church as the headquarters for Separate Baptist expansion in the South. He declared that:

Sandy-creek chh [sic] is the mother of all the Separate-baptists. From this Zion went forth the word, and great was the company of them who published it: it, in 17 years, has spread branches westward as far as the great river Mississippi; southward as far as Georgia; eastward to the sea and Chesopeck bay; and northward to the waters of Potowmack: it, in 17 years, is become mother, grandmother, and great Grandmother to 42 churches, from which sprang 125 ministers.<sup>14</sup>

The Separate church at Sandy Creek had ruling elders, eldersesses, and deaconesses. The nine Christian rites to which the members of this church adhered were baptism, the

<sup>8</sup>William L. Lumpkin, *Baptist Foundations in the South* (Nashville: Broadman, 1961), p. 21.

<sup>9</sup>Ibid., p. 28.

<sup>10</sup>Paschal, "Morgan Edwards' Materials," p. 386.

<sup>11</sup>Mosteller, pp. 144-45.

<sup>12</sup>Lumpkin, pp. 29-30.

<sup>13</sup>Paschal, "Morgan Edwards' Materials," p. 384.

<sup>14</sup>Ibid., p. 385.



Lord's Supper, love feasts, the laying on of hands, foot washing, anointing of the sick, the right hand of fellowship, the kiss of charity, and the devoting of children.<sup>15</sup>

The Abbott's Creek Church, founded by 1758, was the first one to spring off the Sandy Creek Church.<sup>16</sup> Located about thirty miles from Sandy Creek, the church needed an ordained minister, but Stearns was the only ordained Separate Baptist minister in North Carolina. Stearns secured the help of Henry Ledbetter, a Particular Baptist preacher, and together they ordained Daniel Marshall to be pastor of the Abbott's Creek Church. Ledbetter's assistance was used because the Separates required a presbytery of two ordained pastors before an ordination could take place.<sup>17</sup>

Grassy Creek Church was another early Separate Baptist church in North Carolina. Robert Devin concluded that the church was constituted by Shubal Stearns and Daniel Marshall probably in 1757.<sup>18</sup>

The covenant of this church was allegedly written by Shubal Stearns. It reflected a Calvinistic character in that it held to "particular election of grace by the predestination of God in Christ," and to "the final perseverance, or continuance of the saints in grace."<sup>19</sup>

The church at Grassy Creek in Granville County was active. Many of its members lived as far away as fifty miles. Within a few years this church established branches in all directions to a distance of forty miles.<sup>20</sup>

The Sandy Creek Baptist Association is the oldest in North Carolina and the second oldest in the South. It was organized in 1758.<sup>21</sup> The association was the idea of Shubal Stearns. He visited all the Separate Baptist churches near Sandy Creek and invited them to meet at the Sandy Creek Church in January 1758, to organize the association. James Reed was a

delegate from the Grassy Creek Church to the first meeting of the Sandy Creek Association in 1758. He said in a manuscript which he left:

At our first Association we continued together three or four days; great crowds of people attended, mostly through curiosity. The great power of God was among us; the preaching every day seemed to be attended with God's blessing. We carried on our Association with sweet decorum and fellowship to the end. Then we took our leave of one another with many solemn charges from our reverend old father, Shubael Stearns, to stand fast unto the end.<sup>22</sup>

At the meetings of the Sandy Creek Association, preaching, singing, and fellowship were the three primary enjoyments of the people. The meetings were a source of inspiration to the ministers as they returned to their own congregations.<sup>23</sup> Probably the most significant advantage of the meetings was that they provided the Separate Baptists means through which to spread the gospel. The crowds who attended the meetings would later petition the association to send preachers into their neighbor-

<sup>15</sup>Ibid., p. 384.

<sup>16</sup>Henry Sheets, "Abbott's Creek Church," *Baptist Historical Papers*, 3 (January 1899 to January 1900), p. 37.

<sup>17</sup>G. W. Paschal, *History of North Carolina Baptists* (Raleigh: The General Board of North Carolina State Convention, 1930), I, p. 291-92.

<sup>18</sup>Robert I. Devin, *A History of Grassy Creek Baptist Church: From Its Foundation to 1880* (Raleigh: Edwards, Broughton & Co., 1880), p. 53.

<sup>19</sup>Ibid., p. 43.

<sup>20</sup>Paschal, *History*, p. 481.

<sup>21</sup>George W. Purefoy, *A History of the Sandy Creek Baptist Association: From Its Organization in A. D. 1758, to A. D. 1858* (New York: Sheldon & Co., 1859), p.62.

<sup>22</sup>Devin, pp. 52-53.

<sup>23</sup>Semple, p. 19.

hoods. The Separate Baptist ministers gladly fulfilled these requests.<sup>24</sup>

As proof of the evangelistic zeal of the Sandy Creek Association, Isaac Backus recorded that on October 16, 1765, Shubal Stearns wrote to Connecticut and said:

The Lord carries on his work gloriously, in sundry places in this province, and in Virginia, and in South-Carolina. There has been no addition of churches, since I wrote last year, but many members have been added in many places. Not long since, I attended a meeting on Hoy river, about thirty miles from hence. About seven hundred souls attended the meeting, which held six days. We received twenty-four persons by a satisfactory declaration of grace, and eighteen of them were baptized. The power of God was wonderful.<sup>25</sup>

Until 1770 the Sandy Creek Association included all the Separate Baptists in North Carolina, South Carolina, and Virginia. In 1770 the association met at the Grassy Creek Church and on October 16 decided to divide into three different associations. The Separate Baptist churches in North Carolina retained the name of Sandy Creek Association. The churches in South Carolina united to form what was called the Congaree Association. The Virginia churches adopted the name General Association of Separate Baptists of Virginia.<sup>26</sup>

There were two basic reasons the Separate Baptists divided into three different associations. First, the territory was large, and the lack of transportation made it difficult for messengers to attend a central meeting. Second, many of the Separate Baptists in places distant from Sandy Creek were becoming irritated over what seemed to them to be the overlordship of Shubal Stearns.<sup>27</sup>

On May 16, 1771, the Battle of Alamance took place not far from Sandy

Creek. This battle was between the Regulators and the state militia of Governor Tryon. Tryon was trying to establish the Anglican Church in North Carolina. He was forcing everyone, including Separate Baptists, to pay taxes to help support the Anglican Church. He passed a law which forbade Baptists and other dissenters from performing the marriage ceremony.<sup>28</sup>

The people who were against these and other efforts of the Governor were termed Regulators. They refused to pay the taxes of the Governor and agreed to take up arms against his troops. The Regulators were completely defeated at the Battle of Alamance. Tryon harassed the Separate Baptists even after the battle because of their participation in it.<sup>29</sup>

The result of the exertion of power by Governor Tryon was an exodus of Separate Baptists from North Carolina. Morgan Edwards said that:

The cause of this dispersion was the abuse of power which too much prevailed in the province. . . . It is said that 1500 families departed since the battle of Alamance [sic]; and, to my knowledge, great many more are only waiting to dispose of their plantations in order to follow them.<sup>30</sup>

<sup>24</sup>David Benedict, *A General History of the Baptist Denomination in America and Other Parts of the World* (New York: Lewis Colby and Co., 1848), p. 685.

<sup>25</sup>Isaac Backus, *An Abridgment of the Church History of New England: From 1602 to 1804* (Boston: E. Lincoln, 1804), pp. 250-51.

<sup>26</sup>Devin, p. 74.

<sup>27</sup>M. A. Huggins, *A History of North Carolina Baptists: 1727-1932* (Raleigh: The General Board of Baptist State Convention of North Carolina, 1967), p. 67.

<sup>28</sup>*Ibid.*, p. 59.

<sup>29</sup>Lumpkin, p. 83.

<sup>30</sup>Paschal, "Morgan Edwards' Materials," pp. 384-85.

The number of churches in the Sandy Creek Association was temporarily reduced. In general it may be said that the Baptists north of Sandy Creek went to Tennessee, and the Baptists south of Sandy Creek went to South Carolina, where Daniel Marshall had already started Separate Baptist work.<sup>31</sup>

Prior to the coming of Separate Baptists to North Carolina, several groups of General Baptists had set up churches in the state. Paul Palmer had organized the first Baptist church in the state in 1727 at Perquimans on the Chowan River. In 1742 William Sojourner had founded a church on Kehukee Creek in Halifax County.<sup>32</sup> In the decade 1750-1760, in North Carolina, many of the General Baptists were won over to the Particular Baptist point of view.<sup>33</sup> The Kehukee Association was formed in North Carolina in 1769. It was basically Calvinistic in theology.<sup>34</sup>

The Regular Baptists, the new name for the Particular Baptists, began to seek union with the Separate Baptists after observing and admiring their zeal and piety.<sup>35</sup> The Baptists in the Sandy Creek Association and in the Kehukee Association had become acquainted with one another through their joint efforts in evangelism. The first advance toward union between the two associations took place in 1772 when the Kehukee Association sent Jonathan Thomas and John Meglamre to the Sandy Creek Association to try to effect such a union.<sup>36</sup>

In response to the invitation, the Sandy Creek Association sent Elijah Craig and David Thompson to the Kehukee Association. These two men gave three reasons why it would not be possible for the Separate Baptists to join with the Regular Baptists.

1) They complained of the Regulars not being *strict enough in receiving experiences*. . . .

2) . . . Many of the Regular church-

es had members in them who acknowledged they were *baptized before they believed*.

3) The Separates found fault with the Regulars for their *manner of dress*, supposing they indulged their members in superfluity of apparel.<sup>37</sup>

The Separates and Regulars gradually drew closer together as time went by. At the Sandy Creek Association which met in October 1788, at the falls of the Tar River, the resolution was passed:

that those *bars*, which heretofore subsisted between the baptists amongst us, formerly called *Regulars* and *Separates*, be taken down . . . and that the names *Regular* and *Separate* be buried in oblivion, and that we should be henceforth known to the world by the name of the *United Baptist*.<sup>38</sup>

To summarize and conclude, Separate Baptists had their beginning in North Carolina in 1755 under the leadership of Shubal Stearns and Daniel Marshall. Stearns, for the most part, remained in the Sandy Creek area until his death on November 20, 1771. Marshall spent most of his life developing Separate Baptist work in South Carolina. The Sandy Creek Association was formed in 1758 as the third Baptist association in America. In 1770 the Sandy Creek Association split into three associations. In 1771 the Battle of Alamance oc-

<sup>31</sup>Huggins, p. 62.

<sup>32</sup>Purefoy, p. 42.

<sup>33</sup>Huggins, p. 43.

<sup>34</sup>*Ibid.*, p. 65.

<sup>35</sup>Paschal, "Shubal Stearns," p. 54.

<sup>36</sup>Lemuel Burkitt and Jesse Read, *A Concise History of the Kehukee Baptist Association: From Its Original Rise to the Present Time* (Halifax, N.C.: A. Hodge, 1803), p. 38.

<sup>37</sup>*Ibid.*

<sup>38</sup>*Ibid.*, p. 94



curred. After this there was an exodus of Separate Baptists from North Carolina into Tennessee, South Carolina, and Virginia. In 1788 there was a union of the Separates in the Sandy Creek Association with the Regular Baptists in the Kehukee Association.

The Separate Baptists in North Carolina, and elsewhere, served as important predecessors of Southern Baptists. Writing at the beginning of the nineteenth century, Isaac Backus spoke of the life and work of Shubal Stearns and then said that "the Baptists have been increasing in North Carolina ever since."<sup>39</sup> The initial impetus for the growth and development of Baptists in the South came with the movement of Separate Baptists into that region.

The Separate Baptist movement was significant for North Carolina and for the South in general in other ways. The movement helped to insure the permanence of the Baptist contributions of voluntarism, democracy, and denominationalism to the American religious scene. The Separate

Baptists helped provide religious leadership for the American frontier. They helped achieve religious freedom for the South. They had an enthusiasm in their approach to evangelism and to religion in general. They saw the need for organizational structure in their early formation of associations which enabled them to accomplish religious aims more effectively.<sup>40</sup>

Finally, let it be said that the Separate Baptists did have weaknesses. They apparently put excessive stress on mass evangelism and emotional appeal. They were not concerned about ministerial education and often did not provide salaries for their ministers.<sup>41</sup> In spite of these handicaps, the Separate Baptists proved to be a formative influence for the development of Baptists in North Carolina and in the South as a whole.

---

<sup>39</sup>Backus, p. 256.

<sup>40</sup>Lumpkin, pp. 148-60.

<sup>41</sup>Ibid., pp. 150-52.

# Sermon Suggestions

Frank W. Gunn

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.

## Motivations That Prompt Giving

### 2 Corinthians 8:1-5

When and why did you become a tither? Was your experience similar to mine?

As a nine-year-old I began tithing my weekly allowance just after I made my profession of faith. I had been taught that was the right thing to do, and the example of others had some influence on me also. Even though this has been my unbroken practice across the years, it was several years later that personal conviction became the major factor in my response.

What motives should prompt giving?

- I. Motives for giving in the Bible. Cecil Ray, in *Resource Unlimited*, shares an exhaustive list of such motives:<sup>1</sup>

- A. Motives for giving in the Old Testament.
  1. To prosper.
  2. To gain God's favor.
  3. To build a place of worship.
  4. To fulfill the requirement of the law.
  5. To pay a vow.
- B. Motives for giving in the Gos-

pels.

1. To fulfill the requirement of the law.
  2. To remove a spiritual barrier.
  3. To right wrongs.
  4. To express love and gratitude.
  5. To receive recognition.
  6. To help the needy.
  7. To gain spiritual achievement.
- C. Motives for giving in Acts.
    1. To express love for one another.
    2. To receive recognition.
    3. To receive the joy of giving.
    4. For selfish gain.
  - D. Motives for giving in Paul's writings.
    1. To share in furthering the gospel.
    2. To minister to the needs of the saints.
    3. To prove the quality of love.

---

<sup>1</sup>William L. Hendricks, *Resource Unlimited* (Nashville: Stewardship Commission of the Southern Baptist Convention, 1972), pp. 209-14

---

Frank W. Gunn is pastor, First Baptist Church, Biloxi, Mississippi.

E. Motives for giving in the general epistles.

1. To meet human needs.

II. Our response.

A. God's supreme ownership.

1. He created us (Gen. 1:1).

2. The earth is the Lord's (Ps. 24:1).

B. His love for us.

1. God gave his best (John 3:16).

2. The grace of our Lord (2 Cor. 8:9).

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."<sup>2</sup>

C. Our love for him.

1. We can never outgive God.

2. Abraham's love proven (Gen. 22:10).

3. Macedonians gave themselves (2 Cor. 8:5).

D. The needs about us.

1. The Good Samaritan (Luke 10:33-35).

2. Mission opportunities.

**Conclusion:**

"God made the sun—it gives.

God made the moon—it gives.

God made the stars—they give.

God made the air—it gives.

God made the clouds—they give.

God made the earth—it gives.

God made the sea—it gives.

God made the trees—they give.

God made the flowers—they give.

God made the fowls—they give.

God made the beasts—they give.

God made man—he . . . ?"

## "Man Delays; Time Never"

### Acts 24:24-27

"Man Delays; Time Never" was the title of a brochure prepared by an insurance company a few years ago. The front page showed a candle snuffer in a hand, hovering over a burning candle. The point was emphatically made. There can come a time when it is too late to purchase life insurance.

This title conveys an even greater lesson in the spiritual realm. We delay so often and in so many ways. Not so with time. It marches on.

I. What is life?

A. "It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

B. It is "as a sleep" (Ps. 90:5).

C. It is as grass. "In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth" (Ps. 90:6).

D. It is "as a tale that is told" (Ps. 90:9).

E. It is as wind (Job 7:7).

II. We are admonished to accept the brevity and uncertainty of life.

A. "It is soon cut off, and we fly away" (Ps. 9:10).

B. "Teach us to number our days" (Ps. 90:12).

C. A foolish man and life (Luke 12:16-21).

D. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

E. Life sometimes ends just as a light bulb blows at the flip of the switch.

Man delays; time never! Felix sent for Paul and heard him concerning faith in Christ. He then sent him

<sup>2</sup>Isaac Watts "When I Survey the Wondrous Cross," *Baptist Hymnal*, (Nashville, Convention, 1956), p. 99.

<sup>3</sup>Stephen Olford, *The Grace of Giving*, (Grand Rapids: Zondervan, 1972), p. 120.



away stating that he would call again at a convenient season.

1. He trembled under conviction (Acts 24:25).
2. He attempted to shift such conviction to another day (Acts 24:25).

### III. The urgency of deciding now.

- A. To guarantee that there is time to be saved.

1. "Behold, now is the accepted time" (2 Cor. 6:2).
2. "My spirit shall not always strive with man" (Gen. 6:3).

3. No guarantee of time.

- B. To allow Christians time for fruit-bearing.

- C. Begin now the joy of Christian living.

1. *Make Today Count* is an organization of persons with incurable diseases.

Members attempt to live each twenty-four hours to the fullest. They have discovered a new appreciation for life in their remaining years.

2. The rich young ruler was told the way to real life, but he turned away, grieved (Mark 10:17-22).

3. Jesus gives abundant life (John 10:10).

### Conclusion:

The page in the diary written just prior to the death of a mother and her daughter revealed this evaluation of life: "It is so difficult to exit from life in this manner. Such a waste! Such a waste!"

Time, a precious gift from God, must be used, not wasted. It never delays so do not wait for a convenient day.

## The Land of Beginning Again

### Jeremiah 18:1-6

I wish that there were some wonderful place

Called the Land of Beginning Again,  
Where all our mistakes and all our heartaches

And all our poor selfish grief  
Could be dropped like a shabby old coat at the door

And never put on again.<sup>1</sup>

Louise Tarkington has summed up in this poem the feelings of most of us. There is a constant yearning to make a fresh start; forget the past; right a wrong; or overcome defeat and failure. Possibilities for such comebacks are available.

#### I. Examples of comebacks.

- A. Glenn Cunningham, burned so badly as a youngster the doctors felt he would never walk, later shattered the record for running the mile.

- B. Billy Kilmer, injured severely in an automobile accident, is now an outstanding professional football quarterback.

- C. Downtown business areas are being revitalized through urban renewal and development programs.

- D. Nations often make unbelievable economic comebacks. Japan, following World War II, is an excellent example.

#### II The Bible records some exciting spiritual comebacks.

- A. Samson

<sup>1</sup>Louise Fletcher Tarkington, "The Land of Beginning Again," *Benedicts Scrapbook*, William B. Gamble, ed. (Grand Rapids: Eerdmans, 1955), p. 169.

1. Betrayed his strength  
(Judg. 16:17).

2. Captured by the Philis-  
tines (Judg. 16:21).

3. His comeback (Judg.  
16:28-30).

B. Peter

1. His vow of loyalty (Matt.  
26:33-35).

2. His denials (Luke 22:55-  
60).

3. The beginning of his come-  
back (Luke 22:61-62).

C. Prodigal Son

1. The wasted life (Luke  
15:13).

2. His comeback (Luke 15:18;  
21).

"My son was dead, and is  
alive again; he was lost,  
and is found."

D. Jonah

1. He fled from the presence  
of the Lord (Jonah 1:3).

2. The gospel of the second  
chance (Jonah 3:1).

3. His comeback (Jonah 3:3).

III. God still deals in comebacks to-  
day.

A. Jeremiah sought to learn if  
there was any hope for the  
house of Israel.

B. He was told to visit the pot-  
ter's house (Jer. 18:2).

C. He saw the artisan at work  
with his clay on the wheel  
(Jer. 18:3).

*Application:*

A. The potter—God.

B. The clay—your life and mine.

C. The wheel—the experiences  
of life.

Just as the vessel is marred  
on the wheel, so sin tarnishes  
the human life. The potter  
takes the marred vessel and  
begins again to fashion a  
beautiful object. Upon com-  
pletion Jeremiah hears, "O  
House of Israel, cannot I do

with you as this potter?" (Jer.  
18:6).

**Conclusion:**

We are challenged to visit God's land  
of beginning again where the master  
artist will remake, remold, us as a fit  
vessel for life. Myra Brooks Welch ex-  
plains this unique process in this  
poem:

"Twas battered and scarred, and  
the auctioneer

Thought it scarcely worth his while  
To waste much time on the old vio-  
lin,

But held it up with a smile.

"What am I bidden, good folks," he  
cried,

"Who will start the bidding for me?  
"A dollar, a dollar"—then, "Two!"

"Only two?"

Two dollars, and who'll make it  
three?

Three dollars, once; three dollars  
twice;

Going for three—"But no,

From the room, far back, a gray-  
haired man

Came forward and picked up a bow;  
Then, wiping the dust from the old

violin,

And tightening the loose strings,

He played a melody pure and sweet  
As a caroling angel sings.

The music ceased, and the auction-  
eer,

With a voice that was quiet and low,  
Said: "What am I bidden for the old  
violin?"

And he held it up with the bow.

"A thousand dollars, and who'll  
make it two?"

Two thousand! And who'll make it  
three?

Three thousand, once, three thou-  
sand, twice,

And going, and gone!" said he.

The people cheered, but some of  
them cried,

"We do not quite understand

What changed its worth?" Swift came the reply:  
 "The touch of a master's hand."

And many a man with life out of tune,  
 And battered and scarred with sin,  
 Is auctioned cheap to the thoughtless crowd,  
 Much like the old violin.  
 A "mess of pottage," a glass of wine;  
 A game—and he travels on.  
 He's "going" once, and "going" twice,  
 He's "going" and almost "gone."  
 But the Master comes, and the foolish crowd  
 Never can quite understand  
 The worth of a soul, and the change that's wrought  
 By the touch of the Master's hand.<sup>2</sup>

## The Grave Man

### 2 Corinthians 3:2

John Bunyan did not feel confident of his redemption until 1655. After he began preaching, he soon became one of England's most popular preachers. In 1660 he was imprisoned for preaching the gospel and failing to attend the parish church. He had four small children, one of them blind. The twelve years of separation while in the prison were difficult.

It is believed that he began the first part of *Pilgrim's Progress* during another imprisonment in 1675. In this classic Christian visited the house of the Interpreter where he was told he

would see excellent things that would be profitable to him. He was carried into a private room where he saw the picture of a grave person on the wall. This person, representing Christ, possessed characteristics all of us need today.

- I. His eyes were lifted up to heaven.
  - A. His life was an example of prayer.
  - B. "Ask, and it shall be given you" (Luke 11:9).
- II. He held the best of books in his hand.
  - A. "Thy word is a lamp unto my feet" (Ps. 119:105).
  - B. "Thy word is . . . a light unto my path" (Ps. 119:105).
  - C. The Bible is the best of books.
- III. The law of truth was written on his lips.
  - A. "Let the words of my mouth . . . be acceptable in thy sight" (Ps. 19:14).
  - B. Honesty is needed.
  - C. Integrity is a must.
- IV. The world was behind his back.
  - A. "Be ye separate" (2 Cor. 6:17).
  - B. Jesus made that decision (Luke 22:42).
  - C. "Ye cannot serve God and mammon" (Matt. 6:24).
- V. He stood as if he pleaded with men.
  - A. He came to seek and save the lost (Luke 19:10).
  - B. His pleadings (Mark 8:34).
- VI. A crown of gold hung over his head.
  - A. Crown of gold symbolizes his reward.
  - B. "Well done," (Matt. 25:21).

### Conclusion:

"More like the Master . . .  
 I long to ever be."<sup>1</sup>

<sup>2</sup>Myra Brooks Welch, "The Touch of the Master's Hand," *The Best Loved Poems of the American People*, Hazel Felleman, ed. (Garden City, N.Y.: Garden City Publishing Co. 1936), p. 222.

<sup>1</sup>Charles H. Gabriel, "More Like the Master," *Baptist Hymnal*, (Nashville, Convention, 1956), p. 325.



# Life's Most Embarrassing Moment

## Amos 4:12

Art Linkletter wrote a book back in the sixties entitled *Oops! or, Life's Awful Moments*. It deals with the funny, down-to-earth, unexpected situations we all suffer and somehow manage to survive.

You could write volumes about embarrassing experiences you have encountered. Most of us have experienced more embarrassing blunders than we care to admit. However, no situation could be more awful than for a man to stand before God in the judgment, thinking himself to be saved, and find he is lost.

I. There are those who deceive themselves.

A. Not all who appear religious are godly.

1. Matthew 7:21-23
2. Matthew 23:23-28
3. Luke 13:23-30
4. Jude 1:12
5. Ezekiel 9:1-6

B. Many trust substitute sav-  
iors.

1. Moral living.
2. Community and civic leadership.
3. Generosity toward God and man.
4. Excellent reputation.

*Application:* It is easy to deceive oneself through human goodness. Many join a church, participate in a menial fashion, and feel that all is well. We are challenged to follow the Lord in total commitment.

II. There are those who deliberately turn away.

A. Rich young ruler (Luke 18:18-23).

B. Felix (Acts 24:25).

C. Agrippa (Acts 26:28).

*Application:* So many have good intentions but allow their present status in life to cause a turning away or postponement from following the Lord.

III. Judgment is coming.

A. The Scriptures remind us of this reality.

1. 2 Corinthians 5:10.
2. Hebrews 9:27.
3. Romans 14:10-12.
4. Revelation 20:11-15.

*Application:* Preparation is made for this event in the salvation experience.

### Conclusion:

"The Cryonic Society of South Florida had 17 members in 1973, but it was anticipated that thousands of others would join. They paid so much to join and then took out an insurance policy for \$25,000. When their body is medically dead it is frozen at over three hundred degrees below zero and is retained until such time as there is a medical solution for the cause of death . . . and then they are reactivated."<sup>1</sup>

Any member will tell you that this is an attempt to live forever. The Bible teaches that all will die and face the judgment.

The most embarrassing and awful moment imaginable will take place in the judgment if a man finds that he is lost, not saved.

<sup>1</sup>Ben Haden, *The Appointment*, (Chat-tanooga: Evangelical Association, *Changed Lives*, 1973), p. 11.

# CUMULATIVE INDEX

January 1974-December 1976

## Key to Index

- J January, February, March  
A April, May, June  
O October, November, December  
\* Quarterly feature

[The July, August, September issue of *The Quarterly Review*, commonly referred to as the Handbook Issue, is annually devoted entirely to statistical reports. It is not included in the index, and the quarterly feature (\*) does not apply to this issue.—Editor.]

### **ABERNATHY, Janet**

The church's ministry to preschoolers. O '75 p 9

### **ALABAMA**

#### *Baptist Associations*

Patterns established by the philadelphia association among baptists in the eighteenth century. J '74 p 59

### **ALLEN, Mavis**

James L. Sullivan, architect of progress. J '75 p 4

### **ALLRED, Mary**

SBC-ABS partners in providing the word. O '75 p 14

### **ANDERTON, T. Lee**

Planning and construction phases of a church building program. J '74 p 21

Planning space for a church recreation program. A '75 p 35

### **AMERICAN bible society**

Doing good in bits and pieces. Robert J. Hastings. O '75 p 19

SBC-ABS partners in providing the word. Mary Allred. O '75 p 14

### **ANABAPTISTS**

Continental anabaptists and the early english baptists: a review and analysis of research. Jack Birdwhistell. J '74 p 47

### **ASSOCIATION**

A brief history of the baptist association. Lynn E. May, Jr. O '76 p 31

The rise and ascendancy of baptist associations. Charles Chaney. A '76 p 26

Why we need baptist associations today. Loyd Corder. O '76 p 4

#### *Local*

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '75 p 39

The role of circular letters in baptist associations in america, 1707-1799. Charles W. Deweese. O '75 p 51

Seminary extension: resource for state conventions and associations. Jim. Cox. A '74 p 10

### **ASSOCIATIONAL missions**

A brief history of the baptist association. Lynn E. May, Jr. O '76 p 31

Why we need baptist associations today. Loyd Corder. O '76 p 4

### **BACKUS, Isaac**

Selected baptist historiography and the state in early america. Stan

L. Haste. O '75 p 61

**BAKER, Robert A.**

Lewis lunsford. O '76 p

### **BAPTISM**

Baptism and the lord's supper: as viewed by a. c. dayton, j. m. pendleton, j. r. graves. James E. Taulman. A '75 p 58

### **Statistics**

Churches that win. Leonard Hinton and Lewis Wingo. A '74 p 40

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39

Six interpretative articles. Lewis Wingo. J '75 p 38

### **BAPTIST history and heritage**

*Baptist history and heritage:* medium for making the past come alive. Charles W. Deweese. A '76 p 38

### **BAPTIST joint committee on public affairs**

The work of the baptist joint committee on public affairs. James E. Wood, Jr. O '74 p 16

### **BAPTIST men**

Sermon suggestions for baptist men's day. Charles Chaney. J '74 p 81

### **BAPTIST world alliance**

Baptist world alliance—the international family of baptists. Cyril E. Bryant. A '75 p 4

### **BAPTISTS**

#### **Biography**

Lewis lunsford. Robert A. Baker. O '76 p 18

Basil manly: letters to his wife. Jonathan A. Lindsey. O '74 p 73

The life, writings, and influence of morgan edwards. Thomas R. McKibbens, Jr. J '76 p 58

Richard furman: denominational architect. J. A. Reynolds. O '76 p 45

A tribute to john l. rosser, 1875-1972. William P. Tuck. J '75 p 72

#### **Doctrine**

Early baptists in the south, the formation of a folk religion. Steve McNeely. O '74 p 65

### **History**

The continental anabaptists and the early english baptists: a review and analysis of research. Jack Birdwhistell. J '74 p 47

Patterns established by the philadelphia association among baptists in the eighteenth century. Jonathan A. Lindsey. J '74 p 59

Early baptists in the south, the formation of a folk religion. Steve McNeely. O '74 p 65

### **North Carolina**

The rise of the separate baptists in north carolina. Charles W. Deweese. O '76 p 72

### **Polity**

Early baptists in the south, the formation of a folk religion. Steve McNeely. O '74 p 65

### **BARNES, Lloyd E.**

Building for a church music program. O '74 p 28

### **BIBLE teaching program**

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39

Planning space for church programs. George W. Fletcher. J '75 p 20

### **Children**

Children's division: challenge of the 70's. Jim Cox. J '74 p 4

### **BICENTENNIAL celebration**

Richard furman: denominational architect. J. A. Reynolds. O '76 p 45

The united states bicentennial and our baptist heritage. Charles W. Deweese. A '76 p 4

Your church and the USA bicentennial. Lynn E. May, Jr. O '75 p 48

### **BIRDWHISTELL, Jack**

Continental anabaptists and the early english baptists: a review and analysis of research. J '74 p



*BOOK reviews\***BOOK stores**Baptist*

Baptist book stores celebrate fifty years of service. Jennifer Bryon. A '76 p 48

*BOONE, Eldon*

The church's ministry to preschoolers. O '75 p 9

*BRADLEY, Martia*

The work and witness of southern negro baptist women from 1865 until 1935. O '76 p 53

*BRIGGS, Edward C.*

Landmark views of the church in the writings of j. m. pendleton, a. c. dayton, and j. r. graves. A '75 p 47

*BRITISH and welsh baptists*

The influence of british and welsh baptists upon pennsylvania-new jersey. Frank H. Thomas, Jr. A '76 p 14

*BROTHERHOOD*

Planning space for church programs. George W. Fletcher. J '75 p 20

*BRYANT, Cyril E.*

Baptist world alliance—the international family of baptists. A '75 p 4

*BRYON, Jennifer*

Baptist book stores celebrate fifty years of service. A '76 p 48

*BRYSON, Harold T.*

Sermon suggestions. A '75 p 78

*BUGG, Charles B.*

The whitsitt controversy: implications for southern baptists. A '75 p 70

*BUS ministry*

Six interpretative articles. Lewis Wingo. J '75 p. 38

*CATHOLIC church*

The relationship of virginia baptists with other religious bodies, 1765-1900. W. Harrison Daniel. O '75 p 67

*CENTENNIAL celebration*

Southern baptists and the united

states centennial of 1876. John Lepper. A '76 p 6

*CHANEY, Charles*

The rise and ascendancy of baptist associations. A '76 p 26

Sermon suggestions for baptist men's day. J '74 p 81

*CHILDREN*

Children's division: challenge of the 70's. Jim Cox. J '74 p 4

*CHILDREN'S worship*

Children's division: challenge of the 70's. Jim Cox. J '74 p 4

*CHRISTIAN ethics*

Christian citizenship: an unfinished task. C. Welton Gaddy. A '76 p 46

*CHRISTIAN ethics*

Spurgeon and his times: the christian's social responsibility. Charles H. Spurgeon. J '75 p 77

*CHRISTIAN giving*

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39

*CHRISTIAN life commission*

Righteousness exalts a nation. C. Welton Gaddy. A '75 p 17

*CHURCH**Biblical teaching*

Sermon suggestions: christ's challenge to the church. W. Levon Moore. O '74 p 87

*CHURCH and education*

Students and churches do they mix. J. Clifford Tharp, Jr. A '75 p 36

*CHURCH architecture*

Backgrounds of baptist church architecture. Jerry A. Privette. A '76 p 50

Building management pays off. Roland Smith and Jerry A. Privette. J '76 p 24

How we remodeled our church building for tv. John A. Wood. O '76 p 23

Long-range planning. George Fletcher. A '74 p 27

*CHURCH building techniques\***CHURCH buildings*

- Planning space for a church recreation program. T. Lee Anderton. A '75 p 24
- Planning space for church programs. George W. Fletcher. J '75 p 20
- Providing space for young families. George Fletcher. O '75 p 24
- CHURCH buildings and equipment*
- Planning and construction phases of a church building program. T. Lee Anderton. J '74 p 21
- CHURCH committees*
- Building*
- Building for a church music program. Lloyd E. Barnes. O '74 p 28
- Planning and construction phases of a church building program. T. Lee Anderton. J '74 p 21
- Site development. W. James Coile. J '74 p 31
- Long-range planning*
- Building for a church music program. Lloyd E. Barnes. O '74 p 28
- Long-range planning. George Fletcher. A '74 p 27
- The planning and construction phases of a church building program. T. Lee Anderton. J '74 p 21
- Site development. W. James Coile. J '74 p 31
- Personnel*
- Planning and construction phases of a church building program. T. Lee Anderton. J '74 p 21
- Properties*
- Building for a church music program. Lloyd E. Barnes. O '74 p 28
- Building management pays off. Roland Smith and Jerry A. Privette. J '76 p 24
- Site development. W. James Coile. J '74 p 31
- CHURCH membership*
- Does church size make a difference? Lewis Wingo. A '76 p 72
- Nonresident*
- Nationwide people search. Neil E. Jackson, Jr. J '76 p 16
- Where are all those nonresident members? Lewis Wingo. A '76 p 68
- CHURCH music*
- Psalmody and hymnody in the broadmead baptist church of bristol, england. David Music. O '76 p 66
- Sing for joy. William J. Reynolds. J '76 p 4
- History and criticism*
- Music for a new day. William J. Reynolds. J '74 p 69
- CHURCH music program*
- Building for a church music program. Lloyd E. Barnes. O '74 p 28
- Investigation of growth/decline of selected aspects of denomination life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39
- Children*
- Children's division: challenge of the 70's. Jim Cox. J '74 p 4
- CHURCH planning*
- Long-range planning. George Fletcher. A '74 p 27
- CHURCH recreation*
- Planning space for a church recreation program. T. Lee Anderton. A '75 p 24
- Planning space for church programs. George W. Fletcher. J '75 p 20
- CHURCH-related ministry*
- The church's ministry to preschoolers. Janet Abernathy and Eldon Boone. O '75 p 9
- Circle of love. Mancil Ezell. O '75 p 4
- CHURCH staff*
- A study of church staff compensation. Jesse Williams. O '74 p 40
- CHURCH vocations*
- Discovery: god's call. Alice A. Magill. J '76 p 10
- CHURCH vocations volunteers*
- Six interpretative articles. Lewis Wingo. J '75 p 38
- CHURCH training program*
- Investigation of growth/decline of selected aspects of denomination life in forty-one metropolitan

- areas. J. Clifford Tharp, Jr. J '74 p 39
- Planning space for church programs. George W. Fletcher. J '75 p 20
- Children*
- Children's division: challenge of the 70's. Jim Cox. J '74 p 4
- CITIZENSHIP**
- Christian citizenship: an unfinished task. C. Welton Gaddy. A '76 p 46
- Righteousness exalts a nation. C. Welton Gaddy. A '75 p 17
- CLARKE, John**
- Selected baptist historiography and the state in early america. O '75 p 61
- COMMUNICATION**
- Can you say it in sixty seconds? Robert J. Hastings. A '75 p 18
- CONNIFF, Dennis E. III**
- Youth sunday school emphasis 1976-77. O '76 p 15
- COOPERATIVE program**
- Six interpretative articles. Lewis Wingo. J '75 p 38
- History*
- Fiftieth anniversary sunday—a cooperative program observance. Michael L. Speer. A '75 p 15
- Promotion*
- Operation one. Jim Powell. O '75 p 18
- CORDER, Loyd**
- Why we need baptist associations today. O '76 p 4
- COX, Jim**
- Children's division: challenge of the 70's. J '74 p 4
- Seminary extension: resource for state conventions and associations. A '74 p 10
- CRAIG, Floyd A.**
- Red and yellow, black and white. J '75 p 13
- DANIEL, W. Harrison**
- The relationship of virginia baptists with other religious bodies, 1765-1900. O '75 p 67
- DARWINISM**
- The place of e. y. mullins in the evolution controversy of the 1920s. Charles Ferris. J '75 p 53
- DAYTON, A. C.**
- Baptism and the lord's supper: as viewed by a. c. dayton, j. m. pendleton, j. r. graves. A '75 p 58
- Landmark views of the church in the writings of j. m. pendleton, a. c. dayton. Edward C. Briggs. A '75 p 47
- DENHAM, Hardy R., Jr.**
- Sermon suggestions. A '76 p 89
- DEVOTIONALS**
- Doing good in bits and pieces. Robert J. Hastings. O '75 p 19
- DEWEESE, Charles W.**
- Baptist history and heritage: medium for making the past come alive. A '76 p 38
- The rise of the separate baptists in north carolina. O '76 p 72
- The role of circular letters in baptist associations in america, 1707-1799. O '75 p 51
- The united states bicentennial and our baptist heritage. A '76 p 4
- DISCIPLES of christ**
- The relationship of virginia baptists with other religious bodies, 1765-1900. W. Harrison Daniel. O '75 p 67
- DOCTRINE**
- The role of circular letters in baptist associations in america, 1707-1799. Charles W. Deweese. O '75 p 51
- EDUCATION**
- Religious*
- Seminary extension: resource for state conventions and associations. Jim. Cox. A '74 p 10
- Theological*
- Seminary extension: resource for state conventions and associations. Jim Cox. A '74 p 10
- EDWARDS, Morgan**
- The life, writings, and influence of morgan edwards. Thomas R. McKibbens, Jr. J '76 p 58
- ENGLAND**
- Baptists*



- Continental anabaptists and the early english baptists: a review and analysis of research. Jack Birdwhistell. J '74 p 47
- Psalmody and hymnody in the broadmead baptist church of bristol, england. David Music. O '76 p 66
- EVANGELISM**
- Methods*
- Churches that win. Leonard Hinton and Lewis Wingo. A '74 p 40
- EVOLUTION**
- The place of e. y. mullins in the evolution controversy of the 1920s. Charles Ferris. J '75 p 53
- EZELL, Mancil**
- Circle of love. O '75 p 4
- FAITH**
- The faith of my father. Luther Holcomb. O '74 p 4
- FAITH healing**
- Wilt thou be made whole? Robert J. Hastings. O '74 p 22
- FERRIS, Charles**
- The place of e. y. mullins in the evolution controversy of the 1920s. J '75 p 53
- FLETCHER, George**
- Long-range planning. A '74 p 27
- Planning space for church programs. J '75 p 20
- Providing space for young families. O '75 p 24
- FREEMAN, C. Wade, Jr.**
- Sermon suggestions. J '76 p 88
- FUNDAMENTALISM**
- John roach straton: baptist fundamentalist in an age of change, 1875-1929. Ferenc M. Szasz. A '74 p 59
- A ministry for order and reconciliation in a disordered and divided society: the northern baptist convention, 1940-48. A. Ronald Tonks. O '74 p 53
- FURMAN, Richard**
- On religious and civil duties (a bicentennial reprint). O '76 p 52
- Richard furman: denominational architect. J. A. Reynolds. O '76 p 45
- GADDY, C. Welton**
- Christian citizenship: an unfinished task. A '76 p 46
- Righteousness exalts a nation. A '75 p 17
- GARDNER, Robert G.**
- The baptist historical society of the confederate states of america. J '76 p 71
- Landmark banner and cherokee baptists. J '75 p 57
- GERMAN baptists**
- German baptist life in soviet russia, 1930-1943. Eduard Hornbacher. Albert W. Wardin, trans. J '76 p 77
- GRANT, David R.**
- Sermon suggestions. A '74 p 84
- GRAVES, J. R.**
- Baptism and the lord's supper as viewed by a. c. dayton, j. m. pendleton, j. r. graves. James E. Taulman. A '75 p 58
- Landmark views of the church in the writings of j. m. pendleton, a. c. dayton, j. r. graves. Edward C. Briggs. A '75 p 47
- GUNN, Frank W.**
- Sermon suggestions. O '76 p 84
- HASTEY, Stan L.**
- Selected baptist historiography and the state in early america. O '75 p 61
- HASTINGS ON . . . \***
- HASTINGS, Robert J.**
- Can you say it in sixty seconds? A '75 p 18
- Doing good in bits and pieces. O '75 p 19
- Hastings' laws on you too can tingle the typewriter keys. J '75 p 15
- A letter from home. A '74 p 18
- The purple robe. J '74 p 17
- The story of southern baptists' first oral history. O '76 p 61
- Where i get some of my best ideas. A '76 p 63
- Why they said no to jesus. J '76 p 18
- Wilt thou be made whole? O '74 p 22
- HAYES, Kenneth E.**

Southern baptist membership changes: 1932-1972. J '75 p 33

### HEALING

Wilt thou be made whole: Robert J. Hastings. O '74 p 22

### HINTON, Leonard

Churches that win. A '74 p 40

### HISTORICAL commission

Historical commission, SBC: a service agency. Lynn E. May, Jr. A '74 p 56

### HISTORIOGRAPHY

The baptist historical society of the confederate states of america. Robert G. Gardner. J '76 p 71

German baptist life in soviet russia, 1930-1943. Eduard Hornbacher. Albert W. Wardin, trans. J '76 p 77

The life, writings, and influence of morgan edwards. Thomas R. McKibbens, Jr. J '76 p 58

The relationship of virginia baptists with other religious bodies, 1765-1900. W. Harrison Daniel. O '75 p 67

Selected baptist historiography and the state in early america. Stan L. Haste. O '75 p 61

The united states bicentennial and our baptist heritage. Charles W. Deweese. A '76 p 4

### HISTORY

Backgrounds of baptist church architecture. Jerry A. Privette. A '76 p 50

German baptist life in soviet russia, 1930-1943. Eduard Hornbacher. Albert W. Wardin, trans. J '76 p 77

Lewis lunsford. Robert A. Baker. O '76 p 18

The story of southern baptists' first oral history. O '76 p 61

### Research

Continental anabaptists and the early english baptists: a review and analysis of research. Jack Birdwhistell. J '74 p 47

### HISTORY and criticism

Sing for joy. William J. Reynolds. J

'76 p 4

### HOBBS, Herschel H.

Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. Beryl F. McClerren. A '74 p 72

### HOLCOMB, Luther

The faith of my father. O '74 p 4

### HOLCOMB, T. L.

The faith of my father. Luther Holcomb. O '74 p 4

### HORNBACHER, Eduard

German baptist life in soviet russia, 1930-1943. J '76 p 77

### HUSBAND and wife

Basil manly: letters to his wife. Jonathan A. Lindsey. O '74 p 73

### INSPIRATION

#### Biblical

Why they said no to jesus. Robert J. Hastings. J '76 p 18

JACKSON, Neil E., Jr. Nationwide people search. J '76 p 16

### JESUS christ

#### Crucifixion

The purple robe. Robert J. Hastings. J '74 p 17

### KENNEDY, John F.

Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. Beryl F. McClerren. A '74 p 72

### LANDMARK baptists

Landmark banner and cherokee baptists. Robert G. Gardner. J '75 p 57

Landmark views of the church in the writings of j. m. pendleton, a. c. dayton, and j. r. graves. Edward C. Briggs. A '75 p 47

### LELAND, John

Selected baptist historiography and the state in early america. Stan L. Haste. O '75 p 61

### LEPPER, John

Southern baptists and the united states centennial of 1876. A '76 p 6

LINDSEY, Jonathan A.

- Basil manly: letters to his wife. O '74 p 73
- Patterns established by the philadelphia association among baptists in the eighteenth century. J '74 p 59
- LORD'S supper**  
Baptism and the lord's supper: as viewed by a. c. dayton, j. m. pendleton, j. r. graves. James E. Taulman. A '75 p 58
- LOWRY, James**  
Preparing the annual UCL to the association. O '76 p 29
- LUNSFORD, Lewis**  
Lewis lunsford. Robert A. Baker. O '76 p 18
- MAGILL, Alice S.**  
Discovery: god's call. J '76 p 10
- MANLY, Basil**  
Basil manly: letters to his wife. Jonathan A. Lindsey. O '74 p 73
- MAY, Lynn E., Jr.**  
A brief history of the baptist association. O '76 p 31  
Historical commission, SBC: a service agency. A '74 p 56  
Your church and the USA bicentennial. O '75 p 48
- McKIBBENS, Thomas R., Jr.**  
The life, writings, and influence of morgan edwards. J '76 p 58
- McNEELY, Steve**  
Early baptists in the south, the formation of a folk religion. O '74 p 65
- McCLERREN, Beryl F.**  
Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. A '74 p 72
- McCLELLAN, Albert**  
Seminary extension in southern baptist life. A '74 p 7
- MEREDITH, Albert R.**  
Spurgeon and his time: the christian's social responsibility. J '75 p 77
- MINISTERS**  
Six interpretative articles. Lewis Wingo. J '75 p 38
- Salaries**  
Is your pastor receiving a fair salary. J. Clifford Tharp, Jr. O '75 p 36  
The role of circular letters in baptist associations in america, 1707-1799. Charles W. Deweese. O '75 p 51  
A study of church staff compensation. Jesse Williams. O '74 p 40
- MINISTRY**  
Ministry for order and reconciliation in a disordered and divided society: the northern baptist convention, 1940-48. A. Ronald Tonks. O '74 p 53  
When does a pastor complete his education? Raymond M. Rigdon. A '74 p 4
- MINISTRY to family**  
Providing space for young families. George Fletcher. O '75 p 24
- MODERNIST-fundamentalist controversy**  
John roach straton: baptist fundamentalist in an age of change, 1875-1929. Ferenc M. Szasz. A '74 p 59
- MOORE, W. Levon**  
Sermon suggestions. O '74 p 87
- MORMONS**  
*Relations with other bodies*  
The relationship of virginia baptists with other religious bodies, 1765-1900. W. Harrison Daniel. O '75 p 67
- MULLINS, E. Y.**  
The place of e. y. mullins in the evolution controversy of the 1920s. Charles Ferris. J '75 p 53
- MUSIC, David**  
Psalmody and hymnody in the broadmead baptist church of bristol, england. O '76 p 66
- NAIL, Eugene R.**  
Sermon suggestions. J '75 p 83
- NEGROES**  
*History*  
The work and witness of southern negro baptist women from 1865 until 1935. Martia Bradley. O '76 p 53



## *Religion*

The work and witness of southern negro baptist women from 1865 until 1935. Martia Bradley. O '76 p 53

## *NORTHERN baptist convention*

Ministry for order and reconciliation in a disordered and divided society: the northern baptist convention, 1940-48. A. Ronald Tonks. O '74 p 53

The relationship of virginia baptists with other religious bodies, 1765-1900. W. Harrison Daniel. O '75 p 67

## *NUNN, Walter G.*

Sermon suggestions. J '74 p 76

## *O'BRIEN, Robert*

SBC news service. O '76 p 10

## *PENDLETON, J. M.*

Baptism and the lord's supper: as viewed by a. c. dayton, j. m. pendleton, j. r. graves. James E. Taulman. A '75 p 58

Landmark views of the church in the writings of j. m. pendleton, a. c. dayton, j. r. graves. A '75 p 57

## *PENNSYLVANIA-new jersey baptists*

The influence of british and welsh baptists upon pennsylvania-new jersey. Frank H. Thomas, Jr. A '76 p 14

## *PHILADELPHIA*

Patterns established by the philadelphia association among baptists in the eighteenth century. Jonathan A. Lindsey. J '74 p 59

## *POWELL, Jim*

Operation one. O '75 p 18

## *PRIVETTE, Jerry A.*

Backgrounds of baptist church architecture. A '76 p 50

Building management pays off. J '76 p 24

## *PROMOTION*

Youth sunday school emphasis 1976-77. Dennis E. Conniff III. O '76 p 15

## *PUBLIC relations*

SBC news service. Robert O'Brien. O '76 p 10

## *RACE relations sunday*

Red and yellow, black and white.

Floyd A. Craig. J '75 p 13

## *RELIGION and culture*

Early baptists in the south, the formation of a folk religion. Steve McNeely. O '74 p 65

## *RELIGION and politics*

Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. Beryl F. McClerren. A '74 p 72

## *RELIGION and state*

On religious and civil duties (a bicentennial reprint). Richard Furman. O '76 p 52

## *RELIGIOUS education*

Living testimonies of seminary extension. A '74 p 15

Seminary extension in southern baptist life. Albert McClellan. A '74 p 7

## *History*

Seminary extension in southern baptist life. Albert McClellan. A '74 p 7

The role of circular letters in baptist associations in america, 1707-1799. Charles W. Deweese. O '75 p 51

## *REYNOLDS, J. A.*

Richard furman: denominational architect. O '76 p 45

## *REYNOLDS, William J.*

Music for a new day. J '74 p 69

Sing for joy. J '76 p 4

## *RIGDON, Raymond M.*

When does a pastor complete his education? A '74 p 4

## *ROMAN catholic church*

Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. Beryl F. McClerren. A '74 p 72

## *SEMINARY extension*

Living testimonies of seminary extension. A '74 p 15

Seminary extension in southern baptist life. Albert McClellan. A

'74 p 7

Seminary extension: resource for state conventions and associations. Jim Cox. A '74 p 10

When does a pastor complete his education? Raymond M. Rigdon.

A '74 p 4

### *SEPARATE baptists*

The rise of the separate baptists in north carolina. Charles W. De-weese. O '76 p 72

### *SERMON SERMON suggestions\**

#### *SERMONS*

Bicentennial sermon suggestions. James E. Taulman. A '76 p 85

A letter from home. Robert J. Hastings. A '74 p 18

Sermon suggestions. Harold T. Bryson. A '75 p 78; Hardy R. Denham, Jr. A '76 p 89; C. Wade Freeman, Jr. J '76 p 88; David R. Grant. A '74 p 84; Frank W. Gunn. O '76 p 78; W. Levon Moore. O '74 p 87; Eugene R. Nail. J '75 p 83; Walter G. Nunn. J '76 p 76; William J. Sewell. O '75 p 80

Sermon suggestions for baptist men's day. Charles Chaney. J '74 p 81

*Where i get some of my best ideas.*

Robert J. Hastings. A '76 p 63

### *SMITH, Alfred E.*

*Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960.* Beryl F. McClerren. A '74 p 72

### *SMITH, Roland*

Building management pays off. J '76 p 24

### *SOCIAL problems*

A ministry for order and reconciliation in a disordered and divided society. A. Ronald Tonks. O '74 p 53

### *SOCIAL reform*

John roach straton: baptist fundamentalist in an age of change, 1875-1929. Ferenc M. Szasz. A '74 p 59

### *SOUTHERN baptist convention*

SBC news service. Robert O'Brien.

O '76 p 10

### *Membership*

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39

Southern baptist membership changes: 1932-1972. Kenneth E. Hayes. J '74 p 33

### *Relations with other bodies*

SBC-ABS partners in providing the word.

Mary Allred. O '75 p 14

### *Statistics*

Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39

Southern baptist membership changes: 1932-1972. Kenneth E. Hayes. J '75 p 33

A study of church staff compensation. Jesse Williams. O '74 p 40

### *SOUTHERN baptist historical society*

The baptist historical society of the confederate states of america. Robert G. Gardner. J '76 p 71

The historical commission, SBC: a service agency. Lynn E. May, Jr. A '74 p 56

### *SPEER, Michael L.*

Fiftieth anniversary sunday—a cooperative program observance. A '75 p 15

### *SPURGEON, Charles H.*

Spurgeon and his times: the christian's social responsibility. Albert R. Meredith. J '75 p 77

### *STATE conventions*

Seminary extension: resource for state conventions and associations. A '74 p 10

### *STATISTICAL report\**

Paid professional staff personnel of southern baptist churches and associations. J. Clifford Tharp, Jr. J '76 p 36

- Preparing the annual UCL to the association. James Lowry. O '76 p 29
- STEWARDSHIP**  
More money for your church's ministries. E. Stanley Williamson. A '74 p 25
- STRATON, John Roach**  
John roach straton: baptist fundamentalist in an age of change, 1875-1929. Ferenc M. Szasz. A '74 p 59
- SULLIVAN, James L.**  
James l. sullivan, architect of progress. Mavis Allen. J '75 p 4
- SUNDAY school**  
Six interpretative articles. Lewis Wingo. J '75 p 38  
Youth sunday school emphasis 1976-77. Dennis E. Conniff III. O '76 p 15
- Adults**  
Circle of love. Mancil Ezell. O '75 p 4
- Preschool**  
The church's ministry to preschoolers. Janet Abernathy and Eldon Boone. O '75 p 9
- SUNDAY school board administration**  
James l. sullivan, architect of progress. Mavis Allen. J '75 p 4
- SZASZ, Ferenc M.**  
John roach straton: baptist fundamentalist in an age of change, 1875-1929. A '74 p 59
- TAULMAN, James E.**  
Baptism and the Lord's supper: as viewed by a. c. dayton, j. m. pendleton, and j. r. graves. A '75 p 58  
Bicentennial sermon suggestions. A '76 p 85
- TECHNIQUES of writing**  
Hastings' laws or you too can tingle the typewriter keys. Robert J. Hastings. J '75 p 15
- TELEVISION broadcasting**  
How we remodeled our church building for tv. John A. Wood. O '76 p 23
- THARP, J. Clifford, Jr.**  
Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J '74 p 39  
Is your pastor receiving a fair salary? O '75 p 36  
Paid professional staff personnel of southern baptist churches and associations. J '76 p 36  
Students and churches do they mix? A '75 p 36
- THEOLOGICAL education**  
Living testimonies of seminary extension. A '74 p 15  
The role of circular letters in baptist associations in america, 1707-1799. Charles W. Deweese. O '75 p 51  
When does a pastor complete his education? Raymond M. Rigdon. A '74 p 4
- History**  
Seminary extension in southern baptist life. Albert McClellan. A '74 p 7
- THOMAS, Frank H., Jr.**  
The influence of british and welsh baptists upon pennsylvania-new jersey. A '76 p 14
- TONKS, A. Ronald**  
A ministry for order and reconciliation in a disordered and divided society: the northern baptist convention, 1940-48. O '74 p 53
- TRUETT, George W.**  
Southern baptists and roman catholics: religious issues during the presidential campaigns of 1928 and 1960. Beryl F. McClerren. A '74 p 72
- TUCK, William P.**  
A tribute to john l. rosser, 1875-1972. J '75 p 72
- VACATION bible schools**  
Investigation of growth/decline of selected aspects of denominational life in forty-one metropolitan areas. J. Clifford Tharp, Jr. J '74 p 39
- VIRGINIA baptists**  
The relationship of virginia bap-



tists with other religious bodies,  
1765-1900. W. Harrison Daniel. O  
'75 p 67

*VOCATIONAL guidance*

Discovery: god's call. Alice S. Ma-  
gill. J '76 p 10

*WAR*

A ministry for order and reconcilia-  
tion in a disordered and divided  
society. A. Ronald Tonks. O '74 p  
53

*WHITSITT controversy*

The whitsitt controversy: implica-  
tions for southern baptists.  
Charles B. Bugg. A '75 p 70

*WHITSITT, William Heth*

The whitsitt controversy: implica-  
tions for southern baptists.  
Charles B. Bugg. A '75 p 70

*WILLIAMS, Jesse*

A study of church staff compensa-  
tion. O '74 p 40.

*WILLIAMS, Roger*

Selected baptist historiography and  
the state in early america. Stan  
L. Hastey. O '75 p 61

*WILLIAMSON, E. Stanley*

More money for your church's min-  
istries. A '74 p 25

*WINGO, Lewis*

Churches that win. A '74 p 40  
Does church size make a difference?  
A '76 p 72  
Six interpretative articles. J '75 p  
38

Where are all those nonresident  
members? A '76 p 68

*WITNESSING*

*Christian*

Churches that win. Leonard Hinton  
and Lewis Wingo. A '74 p 40

*WOMAN'S missionary union*

Planning space for church pro-  
grams. George W. Fletcher J '75 p  
20

*WOMEN and religion*

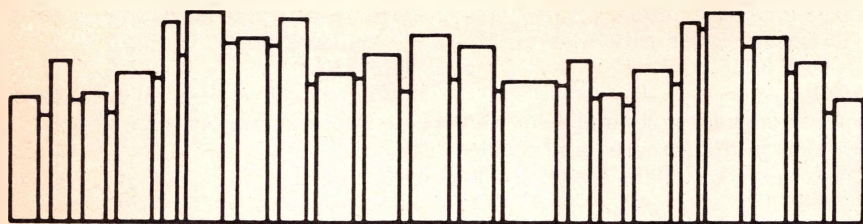
The work and witness of southern  
negro baptist women from 1865  
until 1935. Martia Bradley. O '76  
p 53

*WOOD, James E., Jr.*

Work of the baptist joint committee  
on public affairs. O '74 p 16  
*WOOD, John A.*

How we remodeled our church  
building for tv. O 76 p 23  
*WRITING*

Where i get some of my best ideas.  
Robert J. Hastings. A '76 p 63



# BOOK APPRAISALS

These appraisals are furnished by the Book Store Division of the Sunday School Board. Any book may be secured through a book store or church library.

## BIBLE STUDY

### The Family Bible Study Book

\$6.95

This is a book of some 220 studies of the Bible; taken from the books of Genesis, Proverbs, John, Acts, and Ephesians. The studies are designed to aid family investigation of the Bible, each one having been tested in homes before publication.

The studies utilize many approaches to learning, even to suggesting drama by the members of the family. There are questions to encourage discussion by the family—some for adults, some for teenagers, and others

even for young children. Each study honors God and magnifies his word. Each encourages prayer and praise. Many lead to action in the lives of the participants. Readers are encouraged to memorize certain passages. There is a comprehensive index according to theme, topics, personalities, and so forth. Maps and background materials make the information most helpful.

I am greatly impressed with this volume. I would encourage families of all ages to study the Bible systematically by books using this guide. It is a worthwhile activity that can strengthen the family group as each one participates in the learning experiences.—*Walter H. Kruschwitz,*

## Seven Words of Love

Herbert Lockyer, \$5.95

Consisting of expositions on Jesus' seven sayings from the cross, this book interprets our Lord's final words from the perspective of love, thus the following sequence: "Love That Forgives," "Love That Transforms," "Love That Provides," "Love That Questions," "Love That Suffers," "Love That Triumphs," and "Love That Surrenders."

The author indicates a thorough acquaintance with other works on Jesus' final words and documents his expositions profusely. Approaching his subject from the theologically conservative position, he uses somewhat pietistic, almost poetic, language, reminiscent of preachers like Charles H. Spurgeon and Robert G. Lee.—*Fred D. Howard, professor.*

## Abingdon Bible Handbook

Edward P. Blair, \$15.95

The following breakdown will give an overall view of the contents of the *Abingdon Bible Handbook*.

Part I: "The Bible Today" (62 pages) presents pertinent information about the makeup of the Bible as we know it: how it was written; ancient and modern translations; the differences in Jewish, Protestant, and Catholic versions; basic principles for interpreting the Bible; and practical suggestions for Bible reading.

Part II: "The Bible in History" (343 pages) is the heart of the book. It is subdivided into four sections: The Old Testament (113 pages); The Apocrypha (16 pages); The New Testament (143 pages); and Background of the Bible (170 pages). This is not a book-by-book and chapter-by-chapter commentary on the Bible, rather a general introduction to the Bible books.

Part III: "The Bible and Faith and Life" (56 pages) is a unified summary of Bible doctrine and teaching and includes an essay on the Bible's inspiration and authority.

The strongest feature of the *Handbook* is that it sets each book of the Bible in the time in which it was written, including cultural and religious backgrounds, the purpose of the authors, the structure and central emphases of each book.

The *Handbook* does not overburden the reader with too much material but gives enough information to be of real help, points to further reading in the field, and stimulates research. A good, useful, practical reference work for laymen and pastors. Includes a twenty-nine page Index.—*Roy E. Perry, copy writer, Sunday School Board.*

## Through the Bible with Those Who Were There

Harold and Carole Straughn, \$3.95

This is a Bible study book centering around the lives of four major Old Testament figures (Moses, Abraham, David, Jeremiah) and Jesus, Peter, and Paul of the New Testament.

It is simply written and easily understood; there are various types of questions at the end of each section; answers are supplied in the back of the book. While geared primarily to the *Living Bible* it could easily be adapted for use with any of the translations.

This seems to be a useful book for home Bible study groups, although it could be utilized in an alternative program for Training Union or even for Sunday School.

The reading level would be approximately tenth grade; a skilled group leader, however, could easily simplify or supplement according to the needs of the group.



This book would be worthy of consideration for any church attempting a weekly Bible study group program.—*Ray Horrell, supervisor, Seminary Book Store.*

### **Baker's Pictorial Introduction to the Bible**

**William S. Deal, \$2.95**

Fingertip information is what we are looking for in our fast moving society. This is what *Baker's Pictorial Introduction to the Bible* offers—information which Sunday School teachers and other leaders in our churches can grasp and use in an effective manner.

Often such material is available but only to the trained specialist. This excellent handbook presents it to the lay person who has had no formal college or seminary training.

An additional advantage is found in the illustrations, pictures, and other visual aids. To read about something and then be able to see it is most helpful.

A careful study of Mr. Deal's book reveals a scholarly and fundamentally sound presentation of the Bible; and, as a pastor, I believe it will be advantageous for the training and educating of Christians.—*Chester Smith, III, pastor.*

### **Christianity According to John**

**D. George Vanderlip, \$8.50**

This book is a thematic study of the gospel according to John. It is written from a background of intensive study and teaching. The work is not a verse-by-verse commentary. It is rather a word study and could be considered as a theology of the Gospel of John.

The author deals with John's concept of life, the person of Jesus, the children of God, faith, knowledge,

love, light and darkness, truth, and the Spirit of truth. He uses a wide selection of scholarly works and shares the meaning of the terms used as they are presented in the text, in early Christian thought, and as they are understood today.

I found this work stimulating and challenging. It is clear and concise. The writer shares bibliographical data that can be used in personal study and further development of the themes presented. The author's method could be used in other areas of biblical study.—*Thomas J. Delaughter, professor.*

### **The Word Made Flesh**

**John Bisagno, \$4.95**

This is the best explanation of the first eighteen verses of the Gospel of John that I have seen.

Mr. Bisagno makes the Savior become flesh before your eyes in a marvelous way. Anyone will be blessed from reading this little book.—*Roy C. Watson, director of associational missions.*

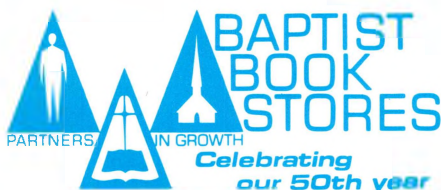
**The kind of gift that says  
"We appreciate you"  
The kind of gift that  
will be remembered  
The kind of gift that's  
both attractive and useful**



## **WALNUT DOUBLE PEN DESK SET**

This distinctive pen desk set features a 4 x 8 x 11/16-inch solid walnut base...complete with two sockets, two swivels and two ball point pens. 1 x 2½ inch gold finished plate on base is engraved with scripture. Desk set is packaged in gift box with walnut grain litho wrapped top. An excellent gift for the pastor, a church staff member — or anyone who has the need for a pen desk set. **(Broadman)** **\$19.95**

**Look for this special gift in our store.**



### **FREE Christmas Catalog. Mail coupon to:**

Christmas Catalog MSN 137  
127 Ninth Avenue, North  
Nashville, Tennessee 37234

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip code \_\_\_\_\_



**Broadman Films  
Presents**

## **BOLD DISCIPLESHIP**

a 35 minute,  
color motion picture.

**Rental, \$25.00**

What is discipleship and what does it mean to today's Christians? Here are soul-searching episodes in the lives of one young family and their expressions of Christian discipleship.

"If any man would come unto me, let him deny himself and take up his cross and follow me," reads Ward Mitchell at morning devotions.

With that Scripture as a basis for their day the family scrambles out the door to school and work. They leave knowing that accepting Christ doesn't mean that they stop living in a real world. During the day the Mitchells exhibit their discipleship in all kinds of run-of-the-mill situations. Through these events the meaning of "discipleship" comes alive.

*Bold Discipleship* was produced in cooperation with the Church Training Department, the Sunday School Board, and its thrust on Christian discipleship.

Feature *Bold Discipleship* in youth rallies, "M" Nights 1976-77, worship services, retreats, training groups.

Rent through nearest BAPTIST FILM CENTER:  
Louisville, Kentucky 40202, 317 Guthrie Street  
Atlanta, Georgia 30341, 2930 Flowers Rd., South  
Memphis, Tennessee 38116, P.O. Box 161121  
Greensboro, North Carolina 27410, P.O. Box 19005  
Arlington, Texas 76011, 2620 Avenue E., East  
or the BROADMAN FILM LIBRARY:  
Orlando, Florida 32806, Christian Film Service,  
P.O. Box 8204

## **SAVE on Film Rentals**

CAVE (Church Audiovisual Education) Plan members save 10% on Broadman film rentals and the purchase of other Broadman audiovisuals.

**Please send me information about the CAVE Plan.**

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Home (area) \_\_\_\_\_ (Local) \_\_\_\_\_

**Mail to:**

**The CAVE Plan  
Nashville,  
Tennessee 37234**

**CAVE**  
CHURCH  
AUDIOVISUAL  
EDUCATION  
PLAN