

THE QUARTERLY REVIEW



A SURVEY OF SOUTHERN BAPTIST PROGRESS

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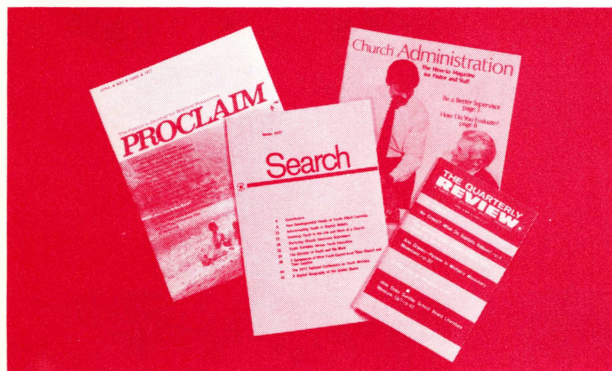
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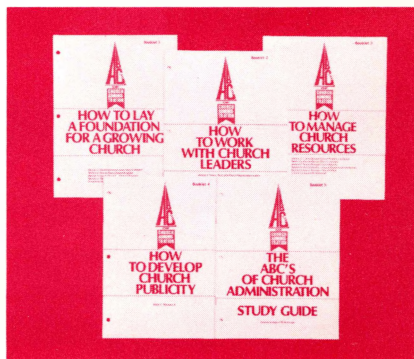
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THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

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

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R for Church Conflicts

Charles H. Rabon

Conflict . . . As common as potatoes, it crouches on every limb of human endeavor, screams from newspaper headlines, and whispers from every corner. It attacks the best of relationships and has no regard for time, age, or reason.

Children seem best equipped in handling conflict. They do not allow it to be permanent or injurious, but settle it before sunset.

Adults, when faced with conflict, often act more childish than childlike.

Almost every week requests come for help from churches where conflict has erupted. For each of these there are scores of others that never surface.

Why is it that churches, where one would expect to find only the highest quality of conduct, seem particularly prone to conflict. Well, churches are made up of people.

It should not surprise or depress us when conflict occurs within the Christian ranks. To a certain extent, conflict has been promised: "In the world ye shall have tribulation" (John 16:33). The Lord declared that Christians would encounter problems, but also affirmed that his victory over conflict would be shared with us as Christians. "I have overcome the world" (John 16:33).

There was obvious conflict among the disciples (John 21:20-21). It was noted also at the Jerusalem Conference (Acts 15). Further, Paul and Barnabas had some conflict regarding a fellow "staff member," John Mark, (Acts 15:39). The early church had its share too (Acts 6; 1 Cor. 3).

There are times when "the sweet,

sweet, spirit" just does not describe the atmosphere of church relationships.

The majority of conflicts stem from problems of relationships. For more than a decade, Southern Baptists have been concerned about conflicts between staff members and congregations, because of the trouble they have caused. Good, qualified persons have dropped out of the ministry, churches have been divided, permanent scars have been made and feelings have erupted that have not been calmed. When roles and personal rights are infringed upon, conflict is almost inevitable.

These are some conflict indicators which have surfaced in church relations:

"Will you help us get rid of our pastor; he is no longer suitable to lead our church."

"I have my opinion about the matter and I won't change even if the church proves me to be wrong."

"There have been two deaths in my family recently and the pastor has not visited on either occasion and I don't like it."

"Will you please help me relocate? I just can't tolerate it at this church any longer."

"I would leave this church tomorrow if it were not for family obligations."

"His sermons put me to sleep and if I stay awake, I don't get anything out of them."

"Our attendance is down, the offerings off, and people are leaving in droves to other churches."

In situations involving conflicts be-

tween churches and church staffs, you seldom find one category that fits every situation.

At times the cause is obvious, while in others, reason fades to a dull gray. Until facts can be classified, it is difficult to deal with conflict.

Some Case Studies

Case 1

This church was experiencing great difficulty over what they described as an invasion of the charismatic movement. By a marginal vote the church decided they would not tolerate such. During the same time period several of the staff members resigned and there was great stress within the congregation.

The majority favored retaining the pastor even though some were determined to get rid of him. (He was accused of being sympathetic toward the charismatic group.) A movement was afoot to call for his resignation at a service that was normally not well attended, but this approach was aborted.

One of the strong supporters of the pastor wanted to make a motion (at the proper time, of course) that all those opposing the pastor and other staff members resign. His idea was to counteract and beat the opposition to the punch. This failed.

When the dust had settled, the pastor and staff had resigned and a large segment of the church went to other congregations. The pastor has not yet relocated, but the church, under wise and mature counsel of an interim pastor, seems to be experiencing healing. Those involved in the conflict did not, or would not, resolve their differences—thus a parting of their ways.

Case 2

A church in a county seat town was moving along beautifully under the exciting leadership of its new pastor. Suddenly, things began to surface regarding the lack of leadership of a

staff member in his work with the youth.

The church had a kind spirit and did not want to hurt the staff member in question. At the same time, however, they did not want the youth to forfeit some things essential to their Christian growth and development.

The pastor and deacons requested help. No one was critical of the staff member's character or morals. He was just not providing the kind of leadership needed among the youth of the church.

Wisdom, courage, and a beautiful spirit were shown in handling this situation. It was decided that one of the members, in whom this staff member had great confidence, would confront him with the needs of the youth that were not being met.

He was receptive and admitted that he had difficulty in that area and showed an outstanding Christian spirit in his willingness to step aside so the church could employ someone who could work more effectively with the youth. He showed no reactionary spirit, no resentment, but support of the decision of the deacons and pastor.

When this was announced to the congregation, their reaction was both supportive and appreciative of the way it was handled. Consequently, a generous expression of love was shown through a monetary gift and efforts were made to help the staff member find employment where his skills were more effective than they had been with them.

Had this situation been approached in another manner, a good person could have become embittered, a congregation divided, and scores of youth hurt because of the action of a thoughtless congregation. Honesty, integrity, and compassion prevailed in the deliberations and they worked.

Case 3

A call came from a frantic, frustrated church leader. "We need your help

and we need it now. Our pastor is tearing up our church. When can you come to help us?"

A date was set, with the mutual consent of the pastor and the person who called. No problem or conflict can be worked out from a one-sided approach—both parties must agree to openness and confrontation.

Adequate time was spent with the pastor to hear his interpretation of the situation. Then, ample time was given to hearing members of the deacon council. For the most part, the sides corresponded.

After listening to the accusations and reasons for the trouble within the church, which were not all related to the pastor, some observations and suggestions were made, namely:

1. Meet with the pastor and refrain from generalities. Deal specifically with the charges against him.

2. Work with him to develop a reasonable job description in keeping with his capabilities.

3. Establish regular intervals to see if progress is being made regarding attendance, offerings, church drop-outs since these were the specific charges by some in the membership.

4. Mutually agree to employ the principle of hard work, patience, and prayer to resolve the obvious conflict.

After these suggestions were made two pertinent questions were asked: (1) How would you feel if you were the pastor? and (2) Has this approach worked in other situations?

The following response was given:

1. It would depend largely on the attitude and maturity of the pastor and the manner in which he was approached. Hostility or humility might evolve.

2. It would depend on the innocence or guilt of the person being questioned and his willingness to look at a problem.

3. One who has the ministry and mission of the church at heart would

welcome such an approach.

4. This approach has worked in some known cases while in others it has failed.

No problem is unresolvable if approached in the right manner, even if the answer is a parting of ways. It does not have to be an ugly, un-Christ-like experience.

Case 4

For several months this minister had known he was going to have to leave his present church. He began to inquire about new places of service. Finally, he was contacted by a committee that was interested in him as their prospective pastor. During their negotiations, his ministry was terminated and at the time of his invitation to become pastor of the new church, he was not officially serving as a pastor.

After being on the new field for a while the news leaked out that he had not been an active pastor at the time he was called to their church. Self-appointed investigators had made this discovery and prepared a document which they shared with the entire congregation, giving all of the details and innuendos regarding their pastor and his former church. An uneasy feeling mounted between the pastor and the church leaders. In counseling with both, it was suggested that the situation must be dealt with, but as discreetly as possible. The following approach was taken:

The deacons, along with the pastor selection committee, confronted the pastor. At the next worship service, the pastor shared all of the details concerning his previous pastorate and its termination as well as his dealings with the committee that called him. It was a cleansing experience—a beautiful picture of redemption and acceptance, both for the pastor and the congregation. When the service ended there was a very strong affirmation of the pastor. The conflict had been

brought into the open, had been resolved and the church was on its way to fulfilling its purpose for being.

Case 5

The pastor of this church had served there for three years. Things were going along reasonably well. Then a young man in the church felt called into the ministry and the church gave approval by licensing and later ordaining him. A period of time passed after his ordination, but no church called him as pastor. He became more frustrated as the days went by. Because of large family connections in the church, feelings began to mount that the pastor was not doing all he could to help the young man and that he might possibly make a good pastor for his home church.

The pastor, who had served effectively for three years, detected what was taking place and decided to do something about it. The approach he took might work in other situations where there is tension and division. He called the church to prayer for an entire week. After the people had prayed together earnestly for the church the potential explosion was never ignited. Soon after the week of prayer had ended they were led to have a revival meeting. The person asked to lead the revival was not aware of the details surrounding the recent weeks. At the conclusion of one of the revival services, the guest minister asked the congregation to show their support for the pastor in a visible, tangible, concrete way. Practically every one in the church came forward. Some gave verbal support, others gave tangible gifts. When the service was over, the pastor had a love offering of more than two hundred dollars and a strong sense of affirmation.

This pastor had expected thirty or forty people to leave the congregation, but instead he rejoiced, not only that they did not leave, but that there were

many others who had come into the fellowship. Further questioning revealed this testimony. He said, "It was not of my doing. I simply turned this over to God and let him work it out."

Christian people must never discount the fact that God is the changer of human hearts, the one who remolds attitudes and gives ability to all who will seek ways of removing conflict and experiencing love and redemption. The best position for a person who faces conflict is on his knees before his God.

Steps to Healthy Staff-Congregation Relations

Life cannot be lived in a vacuum. Most of us are gregarious. We like, enjoy, and need each other's company. Church staff members need friends just like everyone else.

The following suggestions can provide a deterrent to possible conflicts:

1. *Worshipping together* meets a mutual need and provides support which cannot be gained in other ways. It is an admission of a spiritual need. Preparation is vital for both the minister and the congregation. Laxity on the part of either is a seed bed for dissatisfaction. Frequent absenteeism is a robber when it comes to building good staff-congregational relationships.

2. *Doing things together* is a viable way of building good rapport between the pulpit and pew. Such togetherness can be experienced in many ways:

- a. Through projects on the church facilities. It isn't necessary to hire every job out. Why not have a work night and let the people at the church do the job? The preacher could put on some work clothes and get his hands dirty along with the deacons. Working together for a common interest will do much to create team spirit and appreciation as well as eliminating tension and conflict.

- b. Through visitation. Visitation is

a responsibility that is binding, both on ministers and laypersons. It is difficult to be an enemy when you have been an ally in trying to reach someone for Christ and the church.

3. *Participating in recreation* nurtures healthy relationships. "Take time to play" is one of the rules for healthy relationships. In church circles there is a need for some play times. All people do not enjoy the same type of recreation, but as a means of relational building, some grounds of common interest should be sought. It may be through a church golf tournament, a family night at the recreational center, or through intramural sports within the church or association. Recreational time with staff and members participating, aids in building healthy relationships.

4. *Socializing* provides a good opportunity to strengthen church relations. Discretion must be exercised, but it can be done. Cliques must not be formed that exclude some, but an atmosphere can be created to meet these needs for everyone.

After-church fellowships, a coffee hour, inviting people in your homes for a meal, church suppers, picnics, are means of meeting some of the social needs of those in the church family. Happy people are usually a pleasant and cooperative people. Social interaction with the church family helps eliminate conflict.

5. *Accepting each other's humanity* builds relationships. A major cause of conflict is the wrong concept of roles. When the minister tries to disguise his humanity and projects an image that is unrealistic, he loses a vital contact with people. Laypersons will more readily admit their humanity than will most ministers. The surest way to build a wall between the minister and his people is to demand a superior position. Respect, yes; superiority, no!

6. *Developing listening skills* is vi-

tal to effective relationships. Most people had rather talk than listen, but a cardinal rule to remember is that others may have something important to say also. "Reflective listening" is a term that has come into prominence recently. The heart of this approach is that the speaker repeats twice what he has to say and the listener says it back to him once. This eliminates misunderstanding and produces good communication. Be a good listener.

7. *Respecting others* is essential in human relationships. Respect is something that must be earned. Without it, both from the staff and congregation, the trust level reaches a low ebb, and relationships are impaired.

Some Practical Suggestions

1. *Practice patience.* With the loss of patience comes the loss of rationality. This causes one to say that which should not be said and to do things which later prove to be regretful. The practice of patience prevents increased conflict and paves the way for restored relationships.

2. *Admit wrong.* This is an arduous task. No man is right all the time whether he stands in the pulpit or sits in the pew. A pastor once challenged me for the statement: "At times the pastor is the source of conflict in a church." He did not hear my follow-up statement, "There are times when members of the congregation cause the conflict."

While I was speaking to some students on a seminary campus, a pastor shared a foolish mistake from a previous pastorate. Conflict had erupted between him and some of the deacons. His attitude was, "I'm God's anointed and if you don't leave me alone, I'm going to sic God on you!" The deacons said, "Listen, we know how to talk with God also." It needs to be said again that no man is right all the time and that there are times when every-

one needs to use the formula "I'm sorry; I was wrong; please forgive me." Being willing to offer forgiveness when requested and refusing to hold grudges is indeed a Christian art and a beautiful way of dealing with conflict.

3. *Keep a cool head.* At times, emotion outruns reason. Where there is an absence of calmness, control, and a Christlike spirit, conflict resolve is nearly impossible. A suggested and workable formula in handling a troubled situation is: Let each side say three positive things about their opposition before they say one negative thing. Regarding the matter of self-assertion or personal dominance, it might be well to consider a saying, "A bulldog can beat a skunk, but it's really not worth it."

4. *Tell the truth.* One dishonest or untruthful statement calls for another, and another. . . . When truth is the order of the day, there is no reason for offensive or defensive rebuttle.

5. *Honor the contract.* When God leads a church and staff member together, both should enter a covenant through which God and human integrity would be honored. If the contract is equally shared, conflict will have a difficult time erupting and injuring the purpose and fellowship of the church.

6. *Believe in a "we-ness" style of*

ministry. One illustration will suffice. A skilled musician needed the assistance of a behind-the-scene person to exhibit his talent. This person had to work arduously to pump the bellows on the organ so the artist could make music. The artist was the only one seen and took all the credit for a beautiful performance.

One day the artist said, "I'm going to play for you." He sat down, hit the keys, but no sound. The fellow who pumped the organ looked out of the corner of his eye at his friend, the artist, and whispered, "Say *we* are going to play." Finally, the helper was recognized and the concert was successful.

Church ministry is a "we-ness" ministry. The staff needs the congregation and the congregation needs leadership. Such togetherness may breed feelings of contempt or disagreement at times, but if the lines of communication do not become clogged, the difficulty can be worked out. It is a team venture where each is needed.

"We are labourers together with God" (1 Cor. 3:9) and this truth will keep us together.

Charles S. Rabon is consultant, church-minister-denomination relationships, South Carolina Baptist Convention.

Youth Ministry Is a Team Ministry

Bob R. Taylor

Youth ministry is like helping a whole family of crippled brothers and sisters.

All of us who profess to be born into the kingdom of God through an experience of grace and faith in Jesus Christ are a part of the family of God, brothers and sisters in Christ.

The Bible assumes that those of us who share faith in Jesus are brothers and sisters in the family of God.

"Never reprove an older man but always appeal to him as a father. Treat younger men like brothers, older women like mothers, younger women like sisters, with perfect purity" (1 Tim. 5:1-2, Williams).

In one way or another, all of us are crippled. Some more than others. Some in the family feel lonely; some feel helpless; some bear great sorrow. Others feel alienated, unloved, depressed. At times many feel confused, tempted, troubled. Many in the family have emotional stresses that cripple. Several have responsibilities thrust on them suddenly. They stagger under the strain.

Youth ministry is a church's effort to minister to the total needs of the members of its family between the ages of twelve and seventeen. It is more than fun and games. Youth ministry is deep, healing, redemptive, and affirming.

Youth ministry is not laborious, or tedious, or hard to endure, or oppressive. At least it shouldn't be!

Youth ministry is a *ministry*.

Youth ministry is a shared ministry. It has to be. The responsibility is too great for any one person to bear. On the other hand, the joys are too many for any one person to claim, selfishly, alone.

There are two major ideas which are almost essential if a minister of youth is to establish a youth ministry that will endure the tests of time:

1. Youth ministry is built on the basic programs.

2. Youth ministry is a team endeavor.

It would be a beautiful thing if every minister of youth in the Southern Baptist Convention would seriously ponder the implications, significance, and possibilities of these two big ideas.

Big Idea 1—Youth Ministry is Built on the Basic Programs

Let's begin exploring this idea by clearly stating one point: *Programs exist to meet the needs of persons.* No church program leader in the Southern Baptist Convention has ever believed that people in the churches exist to meet the needs of the program. Those who decry the importance and place of organizations in a church usually make their point by exaggerations and generalities.

Bob Taylor is consultant on youth ministries coordination, Church Administration Department, Sunday School Board, Nashville, Tennessee.

The needs of youth should be the primary concerns of any youth ministry, however. Organizations and programs were designed to help a church meet these needs. A minister of youth who understands the place and service of each program organization and who appreciates this role will find some strong allies to labor with him in the cause of youth ministry.

In 1963 a team of professional youth workers from the Sunday School Board, the Woman's Missionary Union, and the Brotherhood Commission met for several days to work on some guiding objectives in youth ministry for our denomination. At that time, the phrase youth ministry was not commonly used by Southern Baptists. The objectives were called "Objectives of Youth Work."

The objectives are as timely and as appropriate today as then:

1. To help youth to make a commitment to Jesus Christ as Lord and Savior.
2. To help youth to be sensitive to the guidance and power of the Holy Spirit.
3. To guide youth in meaningful church membership and in Christian discipleship.
4. To help youth to experience worship.
5. To help youth to increase their knowledge and understanding of Bible truths.
6. To help youth to learn to apply Christian principles in every area and relationship of life.
7. To guide youth in the stewardship of their money, time, talents, and skills.
8. To guide youth to participate in Christian ministries and world missions.
9. To help youth to recognize and to respond to the will of God in all decisions.
10. To help youth to grow in understanding and acceptance of self.

11. To guide youth to witness to their experiences with Jesus Christ and to direct others to him.

12. To guide youth in constructive use of leisure time.

With these objectives as guiding principles, and with the needs of youth as the major concerns, a minister of youth can most often find his or her strongest allies in the programs a church already has established—or can establish—for youth.

Sunday School, Church Training, Church Music (Youth choir), Acteens, Pioneers, and church recreation are already equipped with church-elected leaders, printed resources, budget resources, organizational patterns, and church-approved meeting times. It seems a dire waste of these capabilities for a minister of youth to ignore or bypass these potentially powerful programs.

The following chart presents a concept contrary to Big Idea 1. The chart emphasizes how the youth ministry in a church can be competitive with the program organizations and services for youth in that church.

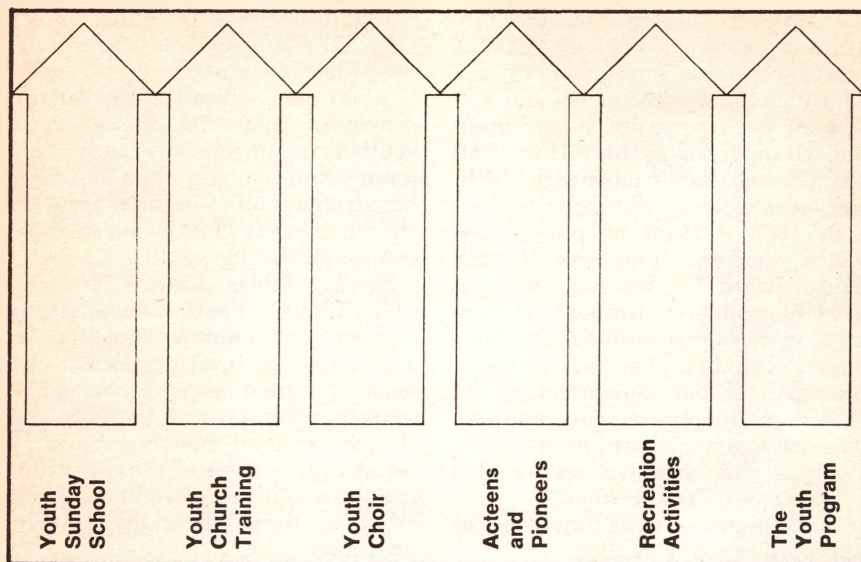
It is logical that a youth ministry is comprised of the program organizations and services for youth. A youth ministry should not be competitive with itself. Can a girl be envious of herself? Can a boy be jealous of himself? No way!

The idea in the above chart has two fundamental weaknesses:

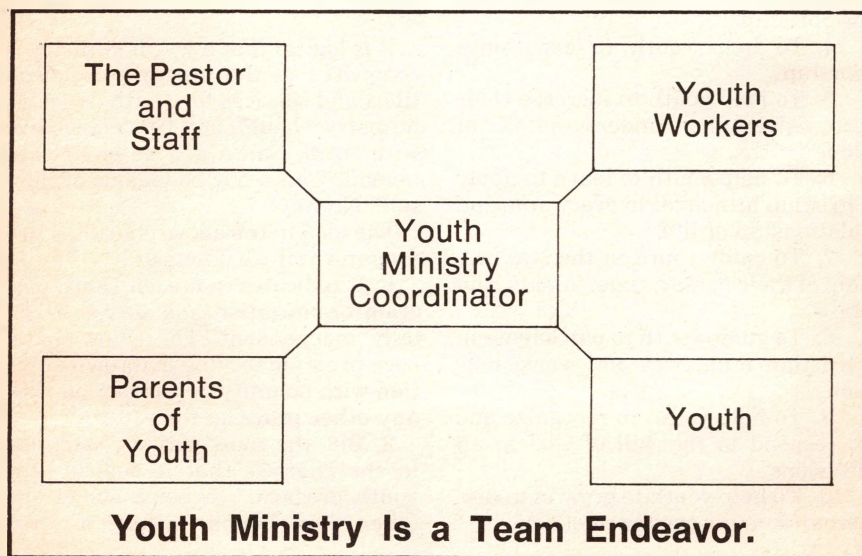
1. It indicates that each youth program organization and service is totally independent. The chart shows each program moving in its own direction with no unity or interaction with any other program for youth.

2. But the most serious weakness in the chart is that it depicts "the youth program" as being something other than Sunday School, Church

A Poor Concept



Big Idea 2



Training, Youth choir, Acteens, Pioneers, and recreation. On this chart, the minister of youth would direct the program as if it existed in a vacuum, or parallel to the youth programs, organizations, and services.

The other chart represents a subtle difference. Perhaps few ministers of youth would admit they were following the inadequate idea. However, the following characteristics describe that minister of youth who adheres to the faulty concept:

- The minister of youth seldom or never meets to plan with workers in the youth organizations.

- The minister of youth seldom or never initiates training opportunities for youth workers.

- The minister of youth duplicates the work of the regular youth organizations by setting up his own organizations for doing the same things.

- The minister of youth plans his own youth calendar with little or no input from youth organization workers and leaders.

The minister of youth will do his best work and will make his best contribution to the long-range ministry of youth in a local church if he will strive to carry out the latter concept.

The following characteristics describe the minister of youth who operates by the proper concept.

- The minister of youth frequently meets to plan with youth workers.

- The minister of youth periodically discusses with youth program organization leaders the training needs of the workers.

- The minister of youth sees the youth ministry calendar as encompassing all events for all youth program organizations.

- The minister of youth seeks to deepen Bible study by improving Sunday School teaching, seeks to improve the discipling ministry by strengthening the Church Training program, and seeks to improve mission study

and mission action by strengthening Acteens and Pioneers.

- The minister of youth frequently seeks the advice and counsel of youth workers regarding the continual evaluation of the church's youth ministry.

- The minister of youth constantly seeks ways to affirm and otherwise show appreciation for the work being done by youth workers.

- The minister of youth channels most of the youth activities through the youth program organizations enlisting these units to sponsor, plan, and conduct the events.

It should be pointed out that not all youth events need to be channeled through Sunday School, Church Training, or other programs. Some events may be general in nature. These events would be under the direct planning responsibility of the minister of youth. Such events might include a retreat, a youth-led revival, a special study course, or a youth-led worship service. However, even these events—or other similar activities—may be planned by youth program organizations representatives.

It is the firm conviction of this writer that:

1. You will find no better way to teach the Bible to the greatest number of youth in the most effective way than by spending your time enlisting, training, planning with, affirming, encouraging, and otherwise working with your Sunday School workers.

2. You will find no better way to disciple the most kids in the most effective way than by consistently working closely with and through your Church Training leaders.

3. You will find no better way to challenge and involve the greatest number of youth in meaningful mission action and mission awareness than through effective Acteen and Pioneer programs.

Big Idea 2—Youth Ministry Is a Team Endeavor

The minister of youth is much more than a minister with youth.

The minister of youth is the coordinator of a process involving many mainline organizations, several support groups, and many people. The network of support in youth ministry is indeed comprehensive, but it is by no means complicated. In an effort to make youth ministry be seen in a broad perspective, we should not make it seem cumbersome or complex.

Youth ministry is a team endeavor.

This big idea is like learning to drive a car. Although learned consciously, the skills of driving become internalized and are performed unconsciously. Once the minister of youth has studied and internalized the concept, then he can go about doing the work of a minister of youth with a frame of reference that is broad, sound, and comprehensive.

The team with which the minister of youth is to work is composed of the pastor and staff of the church, the parents of the youth, the youth workers in the various youth-related program organizations and services, and the youth. Each group is important. To neglect or ignore working with any one of the four will cause your ministry to lose some depth and support.

The minister of youth is a coordinator who serves as the cohesive force among these four groups. The minister of youth works with all four, plans with all four, leads in meeting basic needs of all four, and otherwise relates to all four. He seeks to involve each group in meaningful participation.

Burn the visual image of the Big Idea 2 Chart into your mind so it can remind you of your responsibility to these four groups.

An open line of communication between the minister of youth and the

pastor is essential for the well-being of all concerned. No matter how well the minister of youth gets along with other team members, if there is tension or stress between him and the pastor, emotional and spiritual dissatisfaction is sure to develop in both the pastor and the minister of youth.

It is imperative that the pastor and the minister of youth understand their respective roles. The minister of youth is not the pastor. A conflict of roles here will inevitably lead to staff friction. There is a difference between the minister of youth being a minister and trying to be the pastor.

Similarly, the pastor should realize that he is not the minister of youth. The pastor should feel comfortable sharing that ministry with the minister of youth. It is distressing when a pastor feels threatened by the success of a minister of youth.

The pastor and the minister of youth should affirm each other. They should complement each other. They should mutually respect and be loyal to one another. When tensions surface, they should discuss them openly and calmly in face-to-face dialogue. Problems should not be allowed to build until the disagreement becomes a festering irritation.

The minister of youth should take the initiative to make certain the pastor feels welcome to attend youth events. He cannot always come. Understand that, too. But he should always feel welcome. It is never an intrusion for him to come to any youth event.

The personal style of the pastor will determine how close he and the minister of youth will be in their social relationships. Some pastors keep contacts strictly professional, seldom maintaining social contacts outside of office hours. Other pastors encourage close contacts such as occasional games of golf together, going to lunch together, entertaining staff members in the pas-

tor's home, and so forth.

There is no virtue either way. The important thing is how well they relate on the staff. Do they plan together? Can they resolve differences openly? Is there a sense of oneness on the staff? Is there a mutual respect which affirms each other? Do church members feel the staff is unified by a common spirit?

These relationships with the pastor apply to relationships with all church staff members. An open communication should exist between the minister of youth and all other staff personnel. In one way or another the job descriptions of most staff members touch youth ministry. Bilateral planning is necessary to build strong staff relationships. The minister of youth should take the initiative to open these lines.

In most cases where there is a minister of education, this staff person supervises the minister of youth. In a few cases the pastor handles this supervisory role, even when there is a minister of education.

The minister of youth should work closely with the regular workers in Sunday School, Church Training, Acteens, Pioneers, and Youth choir. He should work with the recreation staff (or committee) and utilize their skills and interest in youth ministry.

It is logical for a minister of youth to want to work closely with these leaders for these workers are the closest ones to the youth, organizationally speaking. They lead the Bible study sessions each Sunday morning for all the youth, or they lead the discipling groups in Church Training each Sunday night. Some of them work regularly with youth in the mission thrusts of Acteens and Pioneers.

It is illogical for a minister of youth to bypass, ignore, or otherwise overlook these regular week-by-week workers. Everyone suffers when a minister of youth carries on his work

totally apart from the work being done by these workers.

It is distressing for a pastor to feel threatened by a successful minister of youth, but it is more distressing for a minister of youth to feel threatened by a successful volunteer worker. A minister of youth should thank God for successful, well-liked, faithful, volunteer workers. We need thousands more in our churches. The fact that youth love and respond to a volunteer worker does not mean they have any less love and respect for another worker, be he paid or volunteer. There is enough love to go around.

A minister of youth should take every opportunity to affirm the work of volunteer workers. The youth should be able to detect a closeness in the fellowship between the minister of youth and the youth workers.

A minister of youth will seldom find stronger allies than the parents of youth. When parents feel that they are a vital part of the overall youth ministry, their interest will be evident. When parents have frequent contacts with the minister of youth, when they understand his motives and goals, they will usually support his ministry in an eager way.

Conversely, when parents are kept at a distance, when there is little or no effort made to relate, there is the danger of lack of trust developing among parents.

Most parents are protective of their youth. They are concerned about those with whom their youth develop personal relationships. A minister of youth must be careful to avoid a parental role with youth. Constant awareness must be maintained to clarify this role.

Parents want and appreciate help in raising their youth. The minister of youth is in a good position to offer help. Parent-worker meetings are ideal ways to strengthen church-home relationships. Parent-youth dia-

logue sessions can help both youth and parents improve communication channels in the home. Making parents aware of good books on parent-youth relationships is another way to be of service to parents.

Of the four groups which compose the youth ministry team, the minister of youth will probably feel most comfortable with the youth themselves. Certainly they are a vital force and a major part of the youth ministry. Needless to say, without this group there would be no youth ministry and no need for a minister of youth.

Youth are a paradox. From them come both feelings of support and indifference. They are frequently the cause of feelings of elation and feelings of dejection. Their responses can cause feelings of progress one moment and feelings of frustration the next.

But work with youth is personally fulfilling. To guide a ministry designed to meet their needs—emotional, social, and physical, as well as spiritual—is exciting. A minister of youth is making an impact on the lives of persons during the crucial years of adolescent development. He does much of this development through other people, but this is not to diminish the work he does in a direct ministry of work with youth.

Summary

These team members (pastor and staff, parents, workers, youth) can allow the minister of youth to multiply himself over and over as he shares his ministry with many people.

Ideally—and actually—the minister of youth should attempt to divide his ministry into thirds: one-third of his ministry devoted to youth workers; one-third devoted to parents of youth; and one-third devoted to youth themselves. Such a division is not to overlook the pastor or time spent with him. But, by comparison, the time spent with him in checking, planning,

and sharing would not be a major block of time.

These time distributions consider both time spent with these groups and time spent in preparation for events. For example, it may only take three hours to conduct a parent seminar; but it may take three or four days to promote it, to call parents, to write letters, to do conference preparation, to discuss the event with parents in the hallways. All of this time would be considered time spent with parents.

It may be shocking to some ministers of youth to realize that this recommendation of spending one-third of your time with workers, with parents, and with youth is saying you should spend two-thirds of your time with adults who in turn vitally touch the lives of youth.

Such a concept will add years to your ministry. It will make you an enabler, a minister in the truest sense. It will cause you to multiply yourself as you train and encourage others to improve their work. It will add stature to your calling. It will add depth to your ministry.

This time management will vary from week to week. Should you have a youth retreat scheduled one week, of course you would probably spend more than one-third of that week with youth. Should you have a leader training course planned one week, you probably will spend more than one-third of that week with leaders.

However, the concept is to strive, over the months, to move toward such a ministry.

The time spent with youth is not a small amount of time. One-third of your time is a large bulk of time. Such a time breakdown allows you adequate time to relate personally to youth while it allows adequate time to develop the gifts and skills in adults.

May it be so in your own ministry.

Are We Leading Youth to Be Good Stewards?

Ernest D. Standerfer

"We're failing to teach our kids to be stewards . . . to tithe. We're depriving them and hurting the church for the future." Is this comment, made recently by a concerned Baptist layman, justified? Are Southern Baptists failing to develop their youth as Christian stewards? Was his concern limited to his church or does it have denominational implications? Have we overlooked basic biblical teachings and youth learning activities on God's ownership of all things, their accountability as stewards, the responsibility of managing life under the lordship of Christ, and the blessings of Christian giving?

In order to find some basis for an answer, I reviewed the major SBC stewardship promotion plans and materials related to youth for the last twenty-five years.

Through the years stewardship promotion has crossed denominational agency lines. For many years the SBC Executive Committee had the major responsibility for stewardship promotion. Since 1960 this has been assigned to the Stewardship Commission; however, several agencies have made significant contributions.

For example, in past years the WMU has helped in the area of stewardship education, particularly with women and children.

Baptist Sunday School Board youth leaders have spoken to the stewardship needs of youth. Youth oriented films, training sessions, and Bible

studies can be found in the curriculum materials and related resources. Evidence of this was the 1977 January-March issue of *Youth Leadership*, which used the theme of "Youth and Stewardship." Six articles provided alert youth leaders with a fresh update on youth stewardship needs and responses. Stewardship must be a part of the ongoing youth curriculum if any significant numbers of youth are reached.

The Stewardship Commission depends heavily on the cooperation of these and other agencies in helping Southern Baptists become faithful stewards.

The following review of Convention-wide strategies is not exhaustive, but illustrative. It outlines the efforts of that agency charged with "leading in the development of church members as good stewards of possessions."

What Has Been Done?

Schools of Stewardship—During the 1950s Southern Baptists conducted schools of stewardship. Merrill D. Moore, the first executive director of the Stewardship Commission, believes these graded schools were the most significant stewardship promotion events of this period.

The idea was introduced in 1951 and the schools were conducted in 1953. The widespread denominational

Ernest D. Standerfer is associate director of stewardship development, SBC Stewardship Commission.

involvement in the promotion of these schools is reflected in those serving on the editorial advisory committee. The committee was composed of three representatives each from the Sunday School Board and the Woman's Missionary Union, one representative from the Brotherhood, and two representative from the SBC Executive Committee.

The intermediate book (ages 13-16) written for the schools was *Partners With God* by Elizabeth Evans Terry.

Dr. Moore indicated that for several years after the schools were conducted people commented to him about the personal impact of these special studies.

Ongoing Stewardship Programs—For many years a number of churches have conducted a stewardship emphasis using special age-graded stewardship Sunday School lessons produced by the Sunday School Board. When the Forward Program of Church Finance was developed, the Sunday School lessons were integrated into the program with a new lesson provided each year. For instance, in 1962 the Intermediate Sunday School lesson was "What's Important?" based on Luke 12:31-34. The suggested lesson for 1977 was "Believe Boldly, Give Liberally" based on 2 Corinthians 5:14-21, 1 John 3:17-19, Luke 12:48b, and Acts 20:35b. Though not a part of the regular curriculum these lessons are ideal for use in any special stewardship emphasis.

Other opportunities for youth involvement and learning in stewardship programs have been possible through such activities as dramas and Sunday School devotional periods. A booklet of creative worship ideas related to stewardship will be available April 1, 1978, and churches will want to involve youth in these worship enrichment features.

Family Stewardship—In the late 1960s attempts were made to empha-

size family involvement in stewardship development. Family money management materials were introduced. Families were encouraged to involve youth in family budget planning and related decisions.

While this approach continues it has never received the Convention-wide promotion or support that would enable it to have a significant impact. *Youth Stewardship Programs*—1970 to 1975 were the years of YIS—a Youth in Stewardship packet prepared by Mancil and Suzanne Ezell for the Stewardship Commission. Recognizing the growing affluence of youth, the purpose of YIS was to help youth: (1) become more aware of the personal material resources for which, as Christian stewards, they were responsible; (2) become aware of the joys growing out of this responsibility.

YIS was a five-session program that could be used in a variety of settings. Sessions could be concentrated in one week or planned over a longer period of time.

The YIS materials were helpful and attractive, and the plans were flexible, but they were not as widely used or enthusiastically received as had been hoped.

In 1975 a new youth stewardship study course book was published. Written by Nathan L. Stone, it was one of a series of books reflecting the messages presented at the National Seminar on Stewardship at Glorieta in 1971. The title, *Bread: Living with It/Making It/Sharing It*, indicates the determined effort to communicate with today's youth. The author admirably fulfilled this concern. As of January 15, 1977, 11,402 of these books had been sold.

Additional youth stewardship materials were produced. A helpful youth financial planning workbook, "Kneading Your Dough," is now available. An activity guide, "Making

Sense Out of Your Dough," outlines a two-hour stewardship conference for youth using the youth stewardship book as a major resource. These recent materials are now available through SBC Stewardship Services.

What Shall We Do?

When consideration is given to the vast number of youth touched by Southern Baptist churches and the extent of all our efforts in youth stewardship development, we can hardly congratulate ourselves on an outstanding job. This is reflected in the fact that churches must spend most, if not all, of their stewardship development efforts on adults. Perhaps it cannot be any other way. For several reasons adults deserve priority in stewardship development. But does it have to be an either or matter? Obviously not. Increasingly, youth are playing a leading role in today's economy. Their knowledge of current events, exposure to consumer concerns, involvement in the critical problems stemming from materialism, and openness to ministry opportunities make it a must for Southern Baptists to challenge their youth with the full message of biblical stewardship.

Fortunate are the youth who have family members, teachers, and pastors who endeavor to lead them to be faithful stewards through example, teaching, and programmed activities.

In 1976, 12,221 churches reported having some kind of stewardship program. There is something to be gained by all members who participate in the church's stewardship program, but youth often feel detached and uninvolved. Even with churches who plan some type of stewardship emphasis, extra efforts are usually required to communicate with youth.

One immediate and positive step that can be taken is for churches to plan a youth stewardship conference

during youth week this March. Supportive materials are available through SBC Stewardship Services.

We have a tremendous opportunity to provide an atmosphere for stewardship growth among today's youth. Recognizing the importance, Nathan Stone wrote this in the introduction to his book: "I would not be writing this if I didn't believe that you are absolutely essential to God and his kingdom; that our world, nation, cities, and churches need your wisdom, your commitment to Jesus Christ, and your smart use of possessions in order to grow in every way."¹

¹Nathan L. Stone, *Bread: Living with It/Making It/Sharing It* (Nashville: Convention Press, 1975), p. 9

BIG LITTLE-KNOWN SOUTHERN BAPTISTS

John G. Landrum

Robert A. Baker

Can a country preacher who never pastors a full-time church, who serves out all his days within the confines of a single association, lead a rich and meaningful life? John G. Landrum did. In sketching Landrum's biography, H. P. Griffith wrote:

His life-work was confined to its (the Tyger River Baptist Association) borders; his spirit pervaded all its operations; his home was in its midst, and closely identified with it from the beginning; "he ne'er had changed and ne'er had wished to change his place."¹

The Tyger River Baptist Association was organized in South Carolina in 1883. It was composed of a dozen country churches and Landrum was its first moderator. He missed but one of its forty-two sessions and was moderator twenty-five times. When it was divided in 1876 to form two associations, Landrum led the closing prayer before it was "adjourned forever." Before the division its boundaries reached seventy miles north and south and about thirty miles east and west. Among its leaders were such stalwarts as James P. Boyce, John A.

Broadus, Basil Manly, Jr., and William Williams. His biographer wrote that in the association John G. Landrum

was its acknowledged leader from its first meeting, and though, in the course of its history, he came in contact with the best talent in the denomination, he lost nothing of his supremacy by the contact. He was its acknowledged leader to the end.²

If a living argument for the rewards of faithful service at the local and associational level were ever needed it could be found in John G. Landrum.

Landrum seemed to have sensed that God's place for him was in the country churches. After the interne-cine war of 1861-65, when he had arranged to serve some small country churches near his home, he was off-

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

¹H. P. Griffith, *The Life and Times of Rev. John G. Landrum* (Philadelphia: H. B. Garner, Publisher, 1885), p. 127.

²*Ibid.*, pp. 127-28.

ered "a considerable salary" to preach for a church in a neighboring county seat town. He declined, saying that "his own people near his home needed his services and that his first duty was to them." His biographer remarked:

Indeed, through life, he was remarkably adapted to preaching to country churches and country congregations, and he had the good judgment to know that in his own appropriate field, among those who had known him and loved him so long, he could accomplish more for his divine Master than among strangers whose acquaintance was yet to be cultivated and whose sympathies were yet to be enlisted. So,

"Remote from towns he ran his godly race,

And ne'er had changed, nor wished to change his place."³

From Good Stock

Those familiar with Baptist history recognize the Landrum name as a prominent one in Southern Baptist life. It was agreed, in the family circle, that the Landrum line in the South and Southwest probably sprang from four brothers from Wales who settled in Virginia during colonial times. After the Revolutionary War, the children and grandchildren of these brothers scattered toward the South and the West. Thomas Landrum settled in Oglethorpe County, Georgia. Among his descendants were Sylvanus Landrum, M. M. Landrum, and W. W. Landrum, all Baptist preachers. The brother of Thomas was Reuben whose son, Merriman, moved to South Carolina, thence, in 1806, to middle Tennessee where he farmed, preached, and reared his nine children. His son John Gill Landrum, named after the distinguished English Baptist preacher, was born on October 22, 1810, on a farm about thirty miles south of Nashville, Tennessee. He was a frail child and

could not work in the fields with his healthier brothers. Indeed, he weighed less than eighty-five pounds until some time after his twenty-first birthday. Consequently, his parents decided that the boy should have as much schooling as possible to compensate for his delicate health. When he was about seven years old he fell from his horse and struck the large root of a tree which left a visible scar across his neck. There is a curious story that when he began preaching in South Carolina some of his enemies spread the rumor that he had fled from Tennessee after committing some crime and that the scar on his neck was the mark of a hanging rope from which he had escaped. Spreading of this spiteful allegation is given credence by the fact that after his death among his papers was found a certificate from the court at Williamson County, Tennessee, over fifty years old, stating that no crime or misdemeanor of any kind was on the record of John G. Landrum. This story illustrates the sensitive spirit of the boy preacher and his appeal to the truth for vindication.

After several years of schooling in Tennessee, the boy's life was radically altered by the unexpected death of his father. He was sent to South Carolina in 1829 to live with a second or third cousin and attend school. In that year he was licensed to preach by the Padgett's Creek Baptist Church where he delivered his first sermon. In the following year, after the untimely death of their pastor, the Mount Zion, New Prospect, and Bethlehem churches invited young Landrum to preach for them. He so impressed them that they promptly called him as their pastor. He was ordained at the Padgett's Creek church on January 15, 1831, and entered into a long ministry with these churches.

³*Ibid.*, P. 212.

An Astounding Ministry

The biographer of Landrum remarked that if any one period of John G. Landrum's life was characterized by unceasing activity and arduous toil, it was that extending from 1854 to 1861.

He had prevailed upon the Bethlehem church to release him as the supply, in order that he might accept the call to Bethel, but he still preached regularly to four churches, and in addition supplied at least two more by weekly appointments. One of these churches was the Boiling Springs, to which he gave one day in the month, and every fifth Sunday. It will be remembered, too, that during the period named, he was giving two Sundays in the month, and one Tuesday night to the Spartanburg church. He also superintended the building of the new house of worship at Spartanburg, and with no help from abroad, raised principally by his individual efforts the neat sum of ten thousand dollars for that purpose.⁴

However a mind-boggling schedule that was, it seems that before 1854 and after 1861 he was just about as busy as during that period. The three churches which he began to serve in 1831 claimed part of his time for almost the rest of his life. In fact, the Mount Zion and New Prospect churches put on his tombstone the statement that he was their pastor for fifty years, while Bethlehem counted him pastor for thirty-six years. His biographer said that in addition to these three churches, Landrum served Spartanburg and, in 1848, added the churches at Cross Roads, Pleasant Hill, Head of Tyger, and North Fork of Saluda,

making in all eight churches of which he was the regular pastor, and which required of him sixteen sermons, and at least two hundred and fifty miles horseback journeying every month.⁵ During a meeting of the Saluda As-

sociation in August 1831, before the Tyger River association was formed, Landrum preached a moving sermon which set in motion a revival that continued for about three years, and resulted in the conversion of between 2000 and 3000 persons and the organization of thirteen new churches. During the revival he preached at the court house in Spartanburg where there were only three Baptists in the population of about 1500. A few years later a church was organized there, Landrum was called as pastor and preached every second Saturday and Sunday. In sixteen months the original twenty-five members were joined by seventy-five more, forty-two of them by baptism. Because of the growth of the church, Landrum shuffled his schedule, in October 1857, and preached to the church on the first and third Sundays and every Tuesday night and Saturday before the first Sunday in each month. A year later the church asked him to come on the second Sunday and on the Tuesday night after the first Sunday in each month. He rode horseback to Spartanburg from his home eight miles away in all kinds of weather and "very rarely missed an appointment." His family reported that on many occasions as he rode home from Spartanburg he would fall into a sound sleep from exhaustion "and his faithful horse would follow the well-known road and carry him safely to his own gate." He served this church, along with others at the same time, for twenty-nine years.

School Teacher and Farmer

John Landrum's formal schooling consisted of his elementary work in Tennessee and a full year in South Carolina with John Bostick, a cultivated Englishman. "With him I

⁴*Ibid.*, p. 184.

⁵*Ibid.*, pp. 153-54.

completed what was then considered a good English education," Landrum remarked. But Landrum was a student all of his life and mastered many areas of American and English literature and history. Immediately upon accepting the Mount Zion Baptist Church in 1831 he opened a school there and soon had a large number of pupils from that vicinity and beyond. In 1834 he moved his school to Rock Spring, but returned to Mount Zion the following year. He taught school as a part of his regular schedule until about 1848, meanwhile preaching each Saturday and Sunday and many week nights. Paradoxically, it was this extra task—the school teaching—that changed him from a delicate, frail youth into a strong, healthy, mature man for he made it a practice to engage in the recreational games and sports of his students. One of them remarked that he could wrestle down the largest boys in school, many of whom were much larger than he. He had a reputation as a swift runner, an expert angler, and a good hunter.

These manly exercises and athletic sports furnish one key to the development of Mr. Landrum's fine physical frame, and the establishment of lifelong and uninterrupted health.⁶

This educational enterprise kept the teacher studying. He once remarked that he was learning more than his pupils. Although he wrote very little and left no sermon manuscripts (he preached without notes or manuscripts) an example of his flowing style has been preserved in a letter which he wrote when one of his Presbyterian minister friends died suddenly. After describing his earlier acquaintance with this minister, he continued:

The first time I ever heard him speak in public was shortly after he had commenced his lectures at North Pacolet when he delivered an impressive exhortation after a sermon had

been preached from John ix.28, "The Master is come, and calleth for thee." In his exhortation he frequently urged sinners to comply with the calls of God, by repentance and faith, warning them of the bad consequences of resisting the Holy Spirit, etc. Though frequently with him, I do not remember to have heard him again until he was licensed to preach; after which he made an appointment to preach at his father's residence on a certain evening. Being very anxious to hear him, I attended his appointment. He gave an excellent sermon indeed, from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." His division of the subject rendered it plain and easy; his illustrations were simple and readily understood; his language, chaste and perspicuous; his sentences, beautiful and sublime; and his applications, forcible and impressive: in a word, his performance was as I anticipated; for I had often remarked, when speaking of him, that his devotedness to his studies, his most excellent piety, together with his good natural talents and fine opportunities to improve them, would certainly render him an illustrious minister of the Lord Jesus.⁷

His work as a teacher also gave him a high appreciation of the value of all education. He assisted in the advancement and support of a local high school for girls, of the Johnson Female University, of Furman University, and of the Southern Baptist Theological Seminary after it opened in 1859 at Greenville, South Carolina. Even before the seminary opened,

⁶*Ibid.*, p. 145.

⁷*Ibid.*, pp. 135-36.

Landrum had taken an active part in the campaign to raise \$100,000 in 1857 for the proposed school. One of the prominent preachers wrote Landrum on September 6, 1857, and objected to the campaign, saying that the proposed school would *manufacture* preachers "who will declaim with measured automatical precision" and would form an elite class of clergy "whose calls to fields of labor will be weighed and measured by the accompanying salary." This friend asserted that

a manufactured preacher can't move the masses, can't stir the mighty depths of the human soul, can't talk *feelingly* of the glories of the Cross of Christ.⁸

Landrum took issue with him and gave his best efforts to forward the campaign for the new theological seminary.

With the prodigal expending of his gifts and time on his preaching and teaching ministry, it is difficult to believe that during most of his ministerial life, Landrum worked a farm and probably received his principal income from that source. While he was serving as a colporteur-chaplain in the Confederate Army in 1861, his letters home were filled with instructions to his children about the operation of the farm.

Tempered by Sorrow

John G. Landrum did not marry until he was twenty-five years old and felt that he was able to support a family. In 1836, after purchasing a farm near Mount Zion and erecting a fine house on it, he married Elizabeth Montgomery, a devout Presbyterian who later became a Baptist. She bore him seven children before her death in 1857. Tragedy had come to their home in 1840. On returning home from services at Mount Zion, Mrs. Landrum visited a neighbor while her husband carried their three-year-old daughter

into the house. He went out to get more wood for the fireplace, but rushed back when he heard his child scream. He found her near the fireplace, her clothing in flames, but it appeared that she was not seriously burned because no marks of fire could be found on her body. Evidently, she had breathed the flames and with much suffering, soon died. Over forty years later the weeping father said, "I felt like I could have torn the flesh off of my living body; but I learned to leave it all with God."

In 1859 Landrum married Miss Nancy Miller Earle. Only one of their three children survived. One died in infancy and the other at the age of three. The little three-year-old boy was the joy of his parents' life, and his death was a sore trial. In August 1863 his second wife died. Landrum missed attending the Tyger River Association for the first time in its history as he waited by the bedside of his dying loved one. The war of 1861 left the preacher heavily in debt, and since he was the sole support of his own children and legal guardian of two families of orphan children, he sold his beloved home at Mount Zion. He and his family moved to a farm near North Pacolet which had belonged to his second wife.

Finishing His Course

The churches at Wolf's Creek, Mount Zion, Bethlehem, and New Prospect promptly called him as pastor, and their Saturday and Sunday meetings were scheduled so that he could be with them once a month. By thrift and wise management, he was able to help in the organizing of the Spartanburg and Asheville Railroad Company, and a little mountain town on the rail route was named after him. He secured some lots and built a comfortable residence in Landrum, South

⁸*Ibid.*, p. 57

Carolina, which he bequeathed to his son Furman and wife at his death.

On January 19, 1882, at the age of seventy-two, he died. He had been a preacher for fifty-two years. Fittingly, his funeral was held at the Mount Zion church, his first pastorate. Each of the four churches that he was serving at the time of his death claimed one side of the tall monument that marked his resting place. Mount Zion and New Prospect asserted that he had been their pastor for fifty years, feeling that while he had occasionally been away, they had just loaned him to other churches. Bethlehem and Wolf's Creek spoke their love for him. Professor A. S. Turner of Virginia

prepared an acrostic memorializing him.

*Lo! A Prince in Zion has been ta'en
away,
And mourners thread the streets day
after day;
No face is seen that does not deepest
sorrow show,
Departed are our joys, and only bitter
woe
Remains, since thou, oh! counselor
and friend,
Unto the grave art gone, and can no
longer lend
Mankind thy sage advice—God pity
on us send.⁹*

⁹*Ibid.*, p. 260



HISTORICAL PERSPECTIVES

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

The Reaction of British Baptists to the Civil War and Reconstruction in America

W. Harrison Daniel

No decade in American history has been as turbulent as the 1860's. During those years the focus of world attention was on the Civil War in the United States and the reunification of the American Republic. Although international powers did not intervene in American affairs at the time, the citizens of many nations were concerned about the course of American history. In no country was this interest more intense, or the response of its citizens more articulate, than in England—the nation whose people shared with those of the United States the ties of language, religion, kinship, tradition, and history.

Through travel and correspondence British Baptists had for decades maintained cordial relations with their co-religionists in America. They had been impressed by the remarkable growth of Baptist churches in the United States and with their estab-

lishment of schools and missionary organizations. However, English Baptists deplored the fact that American society, and many Baptists, continued to tolerate and defend slavery. For years British Baptists had sought to convince Americans of the evils of slavery and to persuade them to adopt some plan for the gradual emancipation of their slaves.¹ English church-

W. Harrison Daniel is professor of history, University of Richmond, Richmond, Virginia.

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¹*The British Baptist Reporter and Missionary Intelligencer* (London), February, 1860, p. 41f.; *The Freeman* (London), November 21, 1860.

men were cognizant that the slavery issue in America was the principal source of the sectional and political tensions which erupted into violence in the 1860's.

Reaction, 1860-1864

In the presidential election of 1860, British Baptists expressed the hope that Abraham Lincoln would be elected. They explained that although he was not an abolitionist he was a man of antislavery sentiment. The Baptist press recalled that he had once suggested a program for the gradual emancipation of slaves, and it declared that he had always been firmly opposed to the extension of slavery. A claim was that these were sentiments which all political and religious parties and sects in England shared.²

Secession.—The initial response of British Baptists to the agitation for secession, which was rather vocal in some southern states in the fall of 1860, was one of scorn and derision rather than serious concern. Secessionist propaganda and activities were dismissed as bluster and were termed ludicrous. One assertion was that the southern states dared not secede because they would be nothing outside of the Union. Rather than be a part of a respectable nation, they would become political nonentities and command no attention from other nations. Southern secessionists were advised to be quiet and accept the election results as reflecting the will of the American people.³

Churchmen misinterpreted the import of secessionist sentiment in the South. When South Carolina adopted an ordinance of secession, British churchmen received the news with feelings of apprehension. The action of that state was described as a grave step in American affairs. The surmise was that other states from Florida to Texas would soon follow the lead of South Carolina and that no one could

foretell what the results would be. However, Baptist spokesmen declared, "we sincerely hope that . . . there may be no civil war in America."⁴ One Baptist observer viewed southern secessionists as rowdies, persons who renounced Federal authority, armed gangs of partisans, and prey on free blacks. Nevertheless, the expectation was that their "blood would [soon] cool" and that violence would be minimal.⁵

British Baptists reflected a diversity of opinions concerning secession. In the early weeks of secessionist activities, President James Buchanan was chided by the religious press for his policy of permitting the southern states to do as they pleased rather than taking forceful action to prevent the disruption of the republic. Some churchmen were convinced that secession was legally and constitutionally wrong. Others explained, "we are by no means certain that the states have not a right to secede if they please."⁶ Although English Baptists differed about the constitutionality and propriety of secession, they abhorred the idea of maintaining the Union by force of arms. During the secession crisis, and later, the Baptist press expressed the opinion that a separation of the states was prefera-

²*The British Baptist Reporter and Missionary Intelligencer*, November 1860, p. 359; *The General Baptist Magazine and Missionary Observer* (London), October 1860, p. 392; *The Freeman*, November 21, 1860.

³*The British Baptist Reporter and Missionary Intelligencer*, December 1860, p. 383; *The Freeman*, November 21, 1860; *The General Baptist Magazine and Missionary Observer*, January 1861, p. 32; February 1861, p. 72.

⁴*The Freeman*, January 9, 1861.

⁵*The General Baptist Magazine and Missionary Observer*, January 1861, p. 32.

⁶*The Freeman*, January 18, 1860; January 9, May 29, 1861; *The Baptist Magazine* (London), August, 1861.

ble to and much more humane than warfare. A contention was that with the slave states out of the Union the northern states were freed "from the curse of associating with slavery and should now develop into one of the noblest nations on earth."⁷

Civil War.—All hopes that secession would be accompanied by peace evaporated with the outbreak of war in the spring of 1861. English Baptist spokesmen were not unanimous in assessing blame for the beginning of hostilities. One maintained that the Confederacy was the aggressor and claimed that it had declared war on the North by firing on Fort Sumter. Another explained that unwise and cruel men in both the North and the South were responsible for the American crisis. Some politicians and preachers in both sections of the nation were accused of inflaming the passions of the people and thereby creating an environment which produced war. Others gave a theological explanation for the problems which afflicted the United States. One assertion was that the war was a manifestation of the retribution of Providence upon the people of America for maintaining a system of human slavery.⁸

British Baptists were of one accord concerning the basic cause of the conflict in America—the desire to maintain and extend slavery. Slavery was described as "the greatest sin that man can commit against his fellow." This sin, Baptist spokesmen explained, was "ruining the Great Republic of the West." One allegation was that slavery had poisoned the religious and political thought of southerners, who argued that slaveowning was sanctioned by Holy Scripture and that the institution of human slavery was a benevolent one. "Disguise or distort the facts as men will," the religious press exclaimed, "the simple truth is that slavery is wholly responsible for the sectional

strife in America."⁹

Although the aim of the federal government during the first year of the war was to preserve the Union rather than to abolish slavery, British Baptists expressed the hope that the war would also result in emancipation. Ecclesiastical organizations urged their constituencies to pray for peace in America and for the liberation of the slaves. Resolutions were adopted which acknowledged sentiments of grief and sorrow concerning the Civil War, and implored the Americans to repudiate slavery "and all forms of prejudice toward the Negro."¹⁰

Emancipation.—During the course of the war the federal government was prompted by the exigencies of war and by public opinion to espouse emancipation as a goal for a reunited America. Each step by government authorities in this direction was noted with approval by British observers. Federal legislation in 1862, which

⁷*The Freeman*, January 9, March 20, 1861; *The General Baptist Magazine and Missionary Observer*, July 1861, p. 272; September 1861, p. 352.

⁸*The Freeman*, May 1, 1861; *The British Baptist Reporter and Missionary Intelligencer*, March, 1862, p. 77; *The Baptist Magazine*, April, 1863; *The British Millennial Harbinger* (London), April, 1861, p. 188.

⁹*The Baptist Magazine*, August 1861; *The British Baptist Reporter and Missionary Intelligencer*, March 1862, p. 77; January 1863, p. 3; *The British Baptist Reporter, Youth's Miscellany, and Missionary Intelligencer* (London), 1862, p. 4; *The Freeman*, August 15, 1860; January 29,

1862; June 24, 1863; *Minutes of the Ninety-Fourth Annual Association of the New Connection of General Baptists, Held in Broad Street Chapel, Nottingham, June 23-25, 1863* (Leicester: Winks and Son, n.d.), p. 43.

¹⁰*The British Baptist Reporter and Missionary Intelligencer*, March 1862, p. 77; *The Baptist Hand Book for 1863* (London: J. Heaton and Son, n.d.), pp. 111, 124.

provided for compensated emancipation of slaves in the District of Columbia, was favorably received by churchmen in England. One claim was that this was the first time the national government had attempted to deal with slavery in any manner other than compromise. President Lincoln's suggestion of a program for compensated emancipation of slaves in the border states was applauded by British Baptists who interpreted it as being a significant step in the formulation of a program of total emancipation. One churchman stated, "nothing would so certainly awake the sympathies of England with the North as a good abolitionist program."¹¹

In the autumn of 1862, President Lincoln announced that an executive proclamation concerning emancipation would become effective on January 1, 1863. Although the Emancipation Proclamation declared free only those slaves in areas outside of federal jurisdiction, it was welcomed by British Baptists as an assurance that slavery would not survive the war. The ultimate result of the war, it was exclaimed, was certain; there would be a new economic order in the South. Slavery would be abolished and free settlers with capital would migrate to the South and revolutionize the region and "convert the Negroes into one of the finest peasantries in the world." The belief existed that the "pandemonium of the slave holders would be transformed into a paradise of freedom."¹² In the winter of 1864-65, Congress approved the proposed thirteenth amendment to the federal constitution and sent it to the states for ratification. Baptist spokesmen proclaimed that this should be an occasion for the "most earnest and devout thankfulness to God, who out of apparent evil still educes good!"¹³

British churchmen stated that the Emancipation Proclamation trans-

formed what had been a war for the preservation of the Union into a crusade for the freedom of four million human beings. They explained that the war was now worthwhile. Charles H. Spurgeon, the internationally known Baptist clergyman and revivalist, prayed this prayer before a gathering of several thousand:

Now O God! we turn our thoughts across the sea to the terrible conflict of which we knew not what to say; but now the voice of freedom shows where is right. We pray Thee, give success to this glorious proclamation of liberty which comes to us from across the waters. We much feared that our brethren were not in earnest, and would not come to this. Bondage and the lash can claim no sympathy from us. God bless and strengthen the North; give victory to their arms.¹⁴

The conflict in America had become a righteous war and the victories of federal armies at Vicksburg, Gettysburg, and elsewhere were described as triumphs of "the armies of emancipation." Baptist congregations were asked to conduct special services of thanksgiving and prayer "for the change of feeling" in America regarding the Negro.¹⁵

Economic Hardships.—Despite the

¹¹*The Freeman*, March 26, 1862; *The Primitive Church (or Baptist) Magazine* (London), April 1862, p. 96; *The General Baptist Magazine and Missionary Observer* April 1862, p. 151.

¹²*The Freeman*, October 8, 1862; January 21, 1863; December 28, 1864; *The British Baptist Reporter and Missionary Intelligence*, December 1864, p. 591.

¹³*The British Baptist Reporter and Missionary Intelligence*, March 1865.

¹⁴Brougham Villiers and W. H. Chesson, *Anglo-American Relations, 1861-1865* (Port Washington, New York: Kennikat Press, 1972, reprint of 1919 edition), p. 111; *The Freeman*, May 21, 1862; July 22, 1863; *The Baptist Magazine*, April 1863.

¹⁵*The Freeman* July 22, 22, October 28, 1863.

fact that British Baptists came to view the American war as a righteous conflict, it caused economic deprivation for many English families. Prior to 1860 English textile manufacturers had obtained 75 percent of their cotton from the South. The textile mills of Lancashire were almost wholly dependent on American cotton. During the war the federal blockade of southern ports greatly reduced Britain's cotton supply and forced over 200,000 textile employees into the ranks of the unemployed.¹⁶

The economic hardships, the suffering, and hunger created in Britain by the war evoked a variety of responses from English Baptists. One suggestion was that the textile manufacturers and British political leaders should undertake vigorous efforts to obtain additional cotton from Mexico, Brazil, and Liberia, and encourage greater cotton production in the West Indies and India. A Baptist editor mentioned the possibility of extensive emigration from Lancashire to other areas of the country or migration to a British colony overseas.¹⁷ Most churchmen, however, requested that welfare or relief programs be inaugurated by the government and by civic and denominational organizations to aid the needy through the economic crisis. Baptist congregations were asked to take special collections and to contribute food and clothing for distribution to the needy in Lancashire.¹⁸

In the winter of 1862-63, there were rumors and speculations of possible British and French intervention in the American war to force the blockade and resume trade with the southern states. The religious press denounced these suggestions and explained, "We must continue to feed the unemployed in the textile districts, even if the war continues for two more years."¹⁹ A basic contention was that the suffering in England was

related to British complicity with slavery. Englishmen, it was pointed out, had introduced slavery in America; and British demand for cotton had helped to fasten slavery on the South. Churchmen claimed that the nation was experiencing economic deprivation and misery because England shared with the Americans the guilt of the sin of slavery. While the British were encouraged to ameliorate the conditions in Lancashire, they were also urged to recognize that as a result of their suffering slavery would be abolished and four million persons would become free.²⁰

Diplomatic Neutrality.—In the spring of 1861, about one month after the beginning of hostilities at Fort Sumter, the British government announced a policy of neutrality toward the American belligerents. Baptist spokesmen applauded this announcement. They maintained that slavery made the Confederacy "unfit for fellowship with any nation which prized Christian civilization," and Confederate leaders were denounced for having the "effrontery . . . to found [a state] on the atrocious dogma that slavery is of Divine appointment."²¹ Throughout the war Baptist spokes-

¹⁶Frank Lawrence Owsley, *King Cotton Diplomacy. Foreign Relations of the Confederate States of America*, 2d. ed. (Chicago: University of Chicago Press, 1959), pp. 141, 144; also see *The British Baptist Reporter, Youth's Miscellany, and Missionary Intelligencer*, 1862, p. 3.

¹⁷*The British Baptist Reporter and Missionary Intelligencer*, February 1861, pp. 42-43; May 1861, pp. 42, 45; *The General Baptist Magazine and Missionary Observer*, April 1863, p. 152.

¹⁸*The British Baptist Reporter and Missionary Intelligencer*, November 1862, p. 343; *The Freeman*, August 6, 1862.

¹⁹*The Freeman*, December 3, 1862; March 25, 1863.

²⁰*Ibid.*, December 3, 1862.

²¹*Ibid.*, June 12, 1861; January 29, 1862; *The Baptist Magazine*, April 1863.

men were firm supporters of the government's policy of neutrality. Criticism of the government was expressed only on those occasions when it appeared that the government had not adhered strictly to its announced policy.

Baptist churchmen advised caution and moderation in times of diplomatic stress. Perhaps the most serious episode in Anglo-American relations, the Trent affair, occurred in the winter of 1861-62. In this crisis the Baptist press advised a cautious and patient course. The Trent was a British ship on course from Havana to England. Aboard were two diplomatic agents of the Confederate government. Several days out of Havana the Trent was stopped by the American warship *San Jacinto* and the agents, James Mason and John Slidell, were removed. When news of this action reached England it created a sensation. Some interpreted it as an affront to a great nation, a violation of international law, and grounds for severing diplomatic relations with the United States. Baptist spokesmen acknowledged that although the actions of the *San Jacinto* were outrageous the British government should not act precipitously. The Lincoln government was expected to release the agents and permit them to resume their journey.²²

Baptists, together with others, convened a mass meeting at Exter Hall to pray for a peaceful solution of the crisis. On December 17, 1861, a convention of London clergymen, which included a number of Baptists, met to discuss the Trent question. This meeting unanimously adopted resolutions which requested that the issue be settled by arbitration. Charles H. Spurgeon, in a sermon at Bury Tabernacle, declared the necessity of nonintervention in the American conflict and also stressed the importance of resolving the Trent issue by arbitration. A short

time thereafter, a deputation of Baptists and others interviewed Lord John Russell, the British Foreign Secretary, and requested that the government use patience and forbearance "to the utmost possible length to maintain peaceful relations with the United States."²³

Churchmen were grateful when the Trent crisis subsided and the federal government released the diplomats and permitted them to resume their journey to Europe. The British were informed that Mason and Slidell would soon arrive in England, and it was suggested that these agents of slavery be received with silent contempt. It was reported that when the Confederates arrived at Southampton "not a single cheer greeted their ears."²⁴

In the summer of 1863, some Confederate sympathizers in the House of Commons sought to persuade the British government to modify its policy of neutrality and to intervene in American affairs. They explained that a more activist policy by Great Britain would hasten the end of the war and would terminate the killing and devastation in America. One of the leaders of this movement was John A. Roebuck, who attempted to have Commons adopt a resolution favoring recognition of the Confederacy. Roebuck's proposal

²²*The Freeman*, December 4, 1861.

²³Donaldson Jordan and Edwin J. Pratt, *Europe and the American Civil War* (Boston: Houghton Mifflin Company, 1931), p. 39; Mary Ellison, *Support for Secession, Lancashire and the American Civil War* (Chicago: University of Chicago Press, 1972), p. 101; *The Baptist Hand Book for 1863*, p. 111.

²⁴*The General Baptist Magazine and Missionary Observer*, February 1862, p. 71; March 1862, p. 109; *The Freeman*, January 15, 1862.

²⁵Owsley, *King Cotton Diplomacy*, pp. 176-77.

failed and British policy remained as it had been since the spring of 1861.²⁵

The Association of General Baptists met in Nottingham at the same time Roebuck and others proposed to have the government recognize the Confederacy. The messengers at the association meeting were vigorously opposed to the Roebuck suggestion, and they adopted two resolutions relative to foreign affairs. One urged the House of Commons to disapprove the Roebuck motion favoring the recognition of the slaveholding Confederacy. The other was a declaration of firm support for the government's position of neutrality. It stated that the association highly approved the conduct of Her Majesty's government in declining to intervene in the American quarrel. The "Honorable House of Commons" was entreated to "reject every proposal which may contemplate any alteration of the present policy of this country toward the states of America."²⁶

Baptist spokesmen, however, chided the British government for permitting English shipbuilders to construct blockade runners and warships for the Confederacy. The British government, according to one assertion, should not have permitted the *Alabama* and other warships to leave British waters. When the *Alabama* was eventually destroyed the Baptist press expressed satisfaction that its "piratical career" had been terminated.²⁷

Reaction, 1865-1868

In the spring of 1865 the American Civil War ended. The attempt of southern politicians to establish a separate nation was thwarted by force of arms, the American Republic was preserved, and slavery was abolished. The termination of the war and the emancipation of the slaves elicited a response of joy from British Baptists. The Association of General Baptists

met in June 1865, and declared that the abolition of slavery in America was a glorious event, second to none in history since the deliverance of Israel from Egypt. Others exclaimed that the cause of freedom achieved by the war was "the Lord's doing" and that it was "wonderful in our eyes."²⁸

Lincoln's Assassination.—British sentiments of elation at the ending of the war were tempered by news of the assassination of President Lincoln. Lincoln's death was termed a frightful crime, one which removed from the political scene the greatest American since George Washington. In a memorial address the Reverend William Brock declared that the assassination of Lincoln was the occasion for lamentation throughout all the earth. He described the President as an honorable man, one who possessed the "loftiest qualities . . . of understanding and of the heart." At the annual meeting of the Association of General Baptists, a statement of condolence was adopted and forwarded to Charles Francis Adams, the United States minister to England. Expressions of profound sympathy were addressed to the people of the United States and to the family of President Lincoln. Lincoln was described as "a great and good man," one whose traits included purity of motive, firmness of purpose, and kindness of heart. The American people were informed that British Baptists were offering fervent prayers for the "unity, liberty, peace, and

²⁶*Minutes of the Association of General Baptists*, 1863, op. 43.

²⁷*The Freeman*, October 18, 1865; *The Baptist Reporter* (London), July 1864, p. 352.

²⁸*Minutes of the Ninety-Sixth Annual Association of the New Connection of General Baptists, Held in Lombard Street Chapel, Birmingham, June 18-21, 1865* (Leicester: Winks and Son, n.d.), p. 5; *The Primitive Church (or Baptist) Magazine*, November 1866, p. 253.

prosperity of [their] great nation."²⁹

One Baptist newspaper suggested that Lincoln's death was the result of a southern conspiracy or plot. John Wilkes Booth and his associates were described as representatives of "southern chivalry," and southerners were depicted as being a "ferocious, bloody-minded, arrogant set" of people whom "nothing can tame or imbue with the sentiments of Christianity." The behavior of southerners, it was asserted, was often characterized by the use of the bludgeon, the bowie knife, and the rifle.³⁰ Although no accusations were made, the *Freeman* implied that southerners were guilty of murdering the President.

Although some British Baptists might have believed that southerners were responsible for the death of Lincoln, denominational spokesmen advocated a moderate policy toward the defeated Confederacy, its leaders and people. Jefferson Davis was described as an "archvillain and traitor"; however, churchmen exclaimed, "We do not wish to see him hung." British Baptists explained that even though they disliked Davis and hated the "cause which he espoused they would mourn to see his life taken or even his liberty withdrawn." Churchmen suggested that, for the record, Davis should be tried for treason; convicted; and sentenced to death. However, one recommendation was that he be pardoned and exiled from the United States and its territories. According to one claim, if the United States adopted a policy of this nature, "the American Republic would stand higher than ever in the eyes of the civilized world."³¹

Beginning of Johnson's Administration.—British Baptists expressed the hope that Lincoln's successor, Andrew Johnson, would be able to restore harmony among the states and also guarantee that the rights of the

newly freed Negroes would not be violated. In the opening months of his administration, Johnson was complimented by the religious press. He was described as being a practical, honest, and intelligent executive; as "the right man in the right place." His proclamation of amnesty, issued in May 1865, pardoned all who had participated in the rebellion against the federal government except those in the upper echelons of government and the military. Provisions were included in the proclamation whereby persons in these categories might request a review of their cases and also be pardoned. The religious press commented that Johnson's amnesty policy was wisely planned and should provide for the restoration of harmony between the states.³²

By late summer, 1865, some churchmen voiced apprehension about the President's relations with the southern states. They were concerned about the excessive number of hasty pardons he had approved for rebel politicians and military officers and the restoration of citizenship privileges to these people. To some Baptists it appeared that Johnson was preoccupied with returning political power to the southern whites and that he might neglect giving proper attention to the rights of the Negroes. Baptist spokesmen expressed the wish that provisional governors and Federal military personnel should govern the South until the Negroes secured social, political, and judicial rights

²⁹*The Freeman*, April 28, 1865; *The Baptist Reporter*, June 1865, p. 299; *The Baptist Magazine*, June 1865, p. 359; *Minutes of the Association of General Baptists*, 1865, pp. 36, 37.

³⁰*The Freeman*, May 17, 1865.

³¹*Ibid.*, May 24, 31, July 26, 1865; *The Baptist Reporter*, July 1865, p. 348.

³²*The Freeman*, May 10, June 14, July 12, 1865; *The Baptist Reporter*, August 1865, p. 388.

equal to those of anyone else in American society.³³

During the summer and fall of 1865, civil and political authority in the ex-Confederate states was restored to southerners. This was accomplished by the executive power of the President. British observers were acutely interested in the rights accorded to freedmen by state governments under the jurisdiction of former slave owners. When Tennessee enacted legislation which prohibited blacks from testifying in court against whites, the Baptist press exclaimed that such a law was intolerable. If the states, as was claimed, were permitted to enact laws which denied blacks equal rights, this would amount "to the restoration of slavery." Churchmen were confident that neither the President nor the people of the North would tolerate such legislation.³⁴

Negro Suffrage.—In the summer of 1865 a number of freedmen in Louisiana, Mississippi, South Carolina, and elsewhere requested of the state governments that the right to vote be extended to blacks. State governors, legislative bodies, and President Johnson were recipients of petitions requesting that suffrage be accorded the freedmen. These requests were ignored or tabled by state authorities. Johnson, who believed that each state should determine its own suffrage qualifications, suggested to the governor of Mississippi that suffrage be granted to those blacks who could read and write and who owned property valued for taxation purposes at two hundred and fifty dollars. Baptist spokesmen in England were of the opinion that the President's suggestion was a judicious one and should be implemented.³⁵ The President's proposal, however, was ignored by southerners.

During the summer and fall of 1865 not a single southern state made

provisions for any degree of black suffrage. However, a number of those states enacted codes which discriminated against Negroes. Those laws prohibited Negroes from serving on juries or from testifying in court against whites. They required blacks to enter into long-term labor contracts and denied them freedom of movement and economic opportunities. The laws also prescribed more severe penalties and punishments for blacks than were prescribed for whites who committed similar crimes.

These laws aroused the indignation of British Baptists who contended that the southern states appeared determined to withhold all rights from the Negro and keep him "at the mercy of the whites." Britons hoped that the states would modify their legal codes and enact equitable legislation for the Negroes. Churchmen believed it was essential that the basic right of suffrage be extended to the blacks. Without suffrage it was claimed that the Negro would be unable to protect himself. He would be denied his civil rights as a free man and he would have no spokesman in the national Congress. One observer noted that if blacks were not given the vote the former rebel states would be vastly over-represented in Congress since the three-fifths compromise which had counted only sixty percent of the slaves for representational purposes would no longer be applicable.³⁶

Civil Rights of Negroes.—When Congress convened in December 1865, it refused to permit representatives from the southern states to sit in ei-

³³*The Baptist Reporter*, August 1865, p. 388; *The Freeman*, September 6, 1865.

³⁴*The Freeman*, June 28, 1865.

³⁵Eric L. McKittrick, *Andrew Johnson and Reconstruction* (Chicago: University of Chicago Press, 1960), p. 56; *The Freeman*, October 11, 1865.

³⁶*The Freeman*, June 7, July 26, August 2, 1865; January 10, 1866.

ther the Senate or the House of Representatives. A joint investigative committee of fifteen house and senate members was appointed to collect data pertaining to the southern states. The committee was to devote special attention to the status and condition of the freedmen in these states. The actions of Congress, which the President felt were unjustified, increased tensions between the executive and legislative branches of the government. British churchmen explained that the basic difference between Congress and Johnson was that the President favored the seating of southern congressmen and the restoration of southern rights in the fall of 1865, and that he was willing to trust that southerners would eventually "do right by the Negroes." Congressional opponents of Johnson, it was noted, demanded that before southerners were restored the right to participate in the national government the governments of the southern states or the federal government should first guarantee complete civil rights to the Negroes.³⁷

In the conflict which developed between the President and Congress, Baptist spokesmen became apologists for the policies of the legislative body. They agreed with General O. O. Howard and Congress when they declared in early 1866 that it was essential to continue the Freedmen's Bureau. The Negroes, according to one explanation, must have the protection which the Bureau provided them until they had been guaranteed the rights of free men.³⁸ In March 1866, Congress passed a civil rights act which conferred citizenship upon American Negroes and provided that all citizens were to have equal rights in all states to make contracts, to sue, to testify in court, and to enjoy full and equal benefit of all laws. All citizens, it was declared, were to be subjected to like punishment, pains, and penalties for

violation of laws. Johnson vetoed the civil rights bill, but Congress overrode his veto and the measure became law. Baptist observers supported the civil rights law as a necessary one to counteract black code legislation which was prevalent throughout the South. Churchmen criticized Johnson for opposing the bill and described his veto as being an attempt to "postpone justice to a long oppressed race." The President was accused of conciliating the planters and Democratic politicians of the South who had "always ignored" the Negro. Johnson, it was claimed, was "fast alienating from himself the good opinion of the north," and his anti-Negro biases were contributing to the problems of American society.³⁹

At the same time that Congress passed the civil rights bill, the fourteenth amendment was drafted and approved and sent to the states for ratification. This amendment included the citizenship and equal rights provisions of the civil rights act. It also sought to persuade the states to grant Negroes the vote by limiting the congressional representation of any state which prohibited them from voting. The President publicly opposed the ratification of this amendment. Baptist spokesmen in England viewed the amendment as just or "singularly fair" and necessary. The federal government, it was explained, must assume the responsibility for securing the Negroes their citizenship rights, insuring them an education, and protecting them from local discriminatory legislation.⁴⁰

Johnson's opposition to legislative measures designed to accord the Ne-

³⁷*Ibid.*, February 28, 1866.

³⁸*Ibid.*, January 10, March 14, 1866.

³⁹*Ibid.*, April 11, 1866; *The General Baptist Magazine and Missionary Observer*, May 1866, p. 191.

⁴⁰*The Freeman*, May 25, September 28, 1866.

gro equal rights, together with his political activities in the 1866 elections, prompted British Baptists to become increasingly critical of the President and more sympathetic to the radicals in Congress. Johnson was accused of "degrading the office of president" by participating in the congressional elections and trying to purge certain radicals from Congress. He was also chided for using "boisterously insulting" language during the campaign. The President, it was asserted, had become blinded by his old Democratic Party anti-Negro prejudices and favored the absolute control of whites in the South. Johnson, it was maintained, would be no more successful against Congress than McClellan had been against Lee.⁴¹ In the autumn of 1866 the Baptist press exclaimed, "so far as we can see the radicals seem to be right, and we consequently wish them success." One Baptist spokesman declared, "we sorely distrust President Johnson [because] he refuses to recognize the equality of the freedmen before the law."⁴²

The results of the congressional elections in 1866 were disappointing to Johnson. When Congress convened in the winter of 1866-67, it formulated a program of reconstruction for the southern states. Legislation was enacted which declared that no valid or legitimate governments existed in the southern states (Tennessee excepted). Federal personnel were authorized to implement a program for the restoration of the southern states to the Union. This program included granting the franchise to adult male Negroes, disfranchising all southern whites who had held public office in the Confederacy, and ratifying the fourteenth amendment.

British churchmen claimed that the southern people were to blame for Congress assuming control of the reconstruction process. Their refusal

to recognize the rights of the Negroes and their determination to maintain the "old racial order" demonstrated, according to one explanation, that southerners were "not worthy of the genial and kindly temper" which had been manifested toward them by northerners at the end of the war. Baptist spokesmen contended that the refusal of southerners to accord the Negroes basic civil rights, together with acts of violence committed against the freedmen by the Ku Klux Klan and in race riots at Memphis, New Orleans, and elsewhere, compelled Congress to act. Had Congress refused to implement a program to protect the freedmen and guarantee them their rights, it would have negated all the "suffering and sacrifices of four years of war."⁴³ Baptist spokesmen who earlier had applauded the awarding of suffrage to Negroes in the District of Columbia expressed approval of the reconstruction proposals of Congress. They hoped that the "noble republic" in America would be reconstituted on the "only permanent basis for free institutions, the equal rights of all persons."⁴⁴

Freedmen's Aid Societies.—Baptist concern for the Negro was not limited to supporting policies designed to assure the freedmen equal political and civil rights. Church spokesmen urged their constituencies to contribute to freedmen's aid societies. During and

⁴¹*Ibid.*, September 7, 28, 1866; *The Primitive Church (or Baptist) Magazine*, November 1866, p. 251.

⁴²*The General Baptist Magazine and Missionary Observer*, October, 1866, p. 389; *The Primitive Church (or Baptist) Magazine*, November, 1866, p. 252.

⁴³*The Freeman*, August 16, 1865; September 28, 1866; January 11, 25, March 22, 1867.

⁴⁴*The Primitive Church (or Baptist) Magazine*, March 1866, p. 68; *The Freeman*, February 7, 1866; January 25, 1867.

after the war, a number of these societies were formed by religious and philanthropic organizations in various cities in the North and in different places in England. A freedmen's aid society was formed in London in the summer of 1863. The Baptist press helped to publicize this organization and recommended that it was worthy of Baptist support. Over 250,000 slaves, it was noted, had escaped from bondage and found refuge behind federal military lines. These people, it was explained, had endured dreadful privations and were in need of food, clothing, and homes. Baptists were urged to send their contributions for freedmen's relief to the society's agent in London, William H. Thoday.⁴⁵

At the meeting of the Baptist Union in 1864, a resolution was adopted which commended the freedmen's aid society for its work and urged Baptists throughout the nation to support it with liberal contributions. Churchmen were aware that most of the freedmen were illiterate and that they would need assistance in overcoming the bondage of ignorance. They declared that British Christians could demonstrate their sympathy for freedom by making contributions to freedmen's aid societies to help erect schools, employ teachers, and provide the freedmen with copies of the New Testament.⁴⁶ Baptist spokesmen asserted that Negroes were responsible and competent persons and that they responded enthusiastically to freedom and educational opportunities. The freedmen, it was stated, were diligent laborers when they were treated fairly and paid just wages, and were ambitious to acquire an education. On one occasion the Baptist press reported that English contributions to freedmen's aid societies were helping to promote constructive reforms in America and that their assistance was appreciated by the freedmen and

their friends. The Negroes in America were claimed to be "doing marvels in the way of education" and if given the opportunity would become a vital and creative element in American society.⁴⁷

Conclusion

The reconstruction policies of Congress were applauded by British Baptists because they appeared to assure equality of rights and opportunities for black Americans. Andrew Johnson, who had received the sympathetic support of churchmen at the time he assumed office, disappointed them when it seemed that he was primarily concerned with restoration of state rights to the neglect of the interests of the freedmen. In the conflict which developed between Congress and the executive concerning reconstruction, Baptist sympathies were transferred from the President to the Congress. Congress, it seemed, was motivated primarily by humanitarian concern for the ex-slaves. It enacted and implemented legislation to accord Negroes citizenship with rights equal to those of white citizens.

The climax of tensions between Congress and the President occurred

⁴⁵ *The Baptist Reporter*, August 1863, p. 247.

⁴⁶ *The Primitive Church (or Baptist) Magazine*, September 1865, p. 214; March 1866, p. 68; *The British Millennial Harbinger*, August 1865; *Minutes of the Association of General Baptists*, 1865, p. 33; *Minutes of the Ninety-Seventh Annual Association of the New Connection of General Baptists, Held in Baxter Gate Chapel, Loughborough, June 18-21, 1866* (Leicester: Winks and Son, n.d.), p. 40; *The Baptist Hand Book for 1869* (London: Elliot Stock, 1869), p. 173; Christine Holt, *The Anti-Slavery Movement and Reconstruction, A Study in Anglo-American Co-operation, 1833-77* (London: Oxford University Press, 1969), pp. 89-90.

⁴⁷ *The Freeman*, July 19, 1865; December 10, 1869.

with the attempt of Congress to remove the President from office by impeachment in the spring of 1868. The Baptist press was convinced that impeachment was justified. Johnson, it was charged, had wilfully defied, and attempted to subvert, legislation of the national legislature. He was accused of having acted in an unconstitutional manner by refusing to implement certain laws of Congress. His behavior was described as "morally reprehensible," and it was asserted that he deserved to be impeached. The expectation was that Johnson would be convicted by the Senate and removed from office. The Baptist press declared that the friends of the Negro and of liberty throughout the world wished for the success of the impeachment proceedings and the removal of Johnson.⁴⁸ When the Senate failed by one vote to convict the President, church spokesmen in England expressed regret; but explained that Johnson's obstructionist tactics were now minimal and that he would remain in office only a few more months.⁴⁹

The election of Ulysses S. Grant as president in the fall of 1868 was

hailed by British Baptists as "a happy event" for America. He was portrayed as being non-partisan and just, a man of "moderation and tolerance." He would not, it was explained, "intermeddle" with congressional policies but would "respect and enforce national laws."⁵⁰ Perhaps, at long last, America's decade of strife was coming to an end. It had been a violent and destructive era, but Baptist observers in Britain were confident that the results of all the turmoil were constructive and worthwhile. The sufferings of the decade were interpreted as being the retribution of Almighty God upon a society which persisted in espousing the evil of human slavery. From the suffering and misery of a prolonged civil war, British Baptists declared that Providence was able to bring freedom for four million persons, to preserve a great republic, and prepare it for a more noble future.

⁴⁸*Ibid.*, March 13, 1868.

⁴⁹*Ibid.*, May 22, 1868.

⁵⁰*Ibid.*, November 11, 1868; *The General Baptist Magazine and Missionary Observer*, December, 1868, p. 372.

Ernest Payne: a Baptist in the Ecumenical Movement

Clifford Rucker

Baptist feelings about the ecumenical movement are mixed and rooted in diverse causes, ranging from fears of losing ecclesiological freedom to losing a unique theological and biblical testimony. The rapid advance of ecumenism within the last century has forced both Baptists and other denominations in the believers' church tradition to respond to the movement. The response, however, has not been uniform. Within the Baptist World Alliance there are Baptist groups actively committed to ecumenism alongside Baptist groups actively opposed to it. One Baptist voice has been consistently heard in support of the ecumenical movement and Baptist participation in it. The voice is that of Ernest Alexander Payne of the Baptist Union of Great Britain and Ireland. He has voiced support for ecumenism and also actively led the Baptist Union of Great Britain and Ireland in ecumenical concerns not only within Great Britain, but also internationally.

Few Baptists in America, especially those outside the formal ecumenical movement, have a knowledge of Ernest Payne and his work. This lack of knowledge often has led to a misunderstanding of his activities. This article exposes Baptists to a greater knowledge of Payne's varied career.

Brief Biographical Survey

Ernest Alexander Payne was born in 1902, the son of a Londoner, Alexander William Payne. This Baptist family traces its religious ancestry back to the late seventeenth and early eighteenth centuries. His paternal grandfather was an influential Baptist layman in London, and his maternal grandfather was a Baptist pastor in South England. Ernest Payne, therefore, is no stranger to Baptist circles.¹ He was converted in 1917. He obtained a Bachelor of Arts in philosophy from King's College, London. Upon graduation he desired to do missionary service and entered Regent's Park College, London, to pursue the Bachelor of Divinity degree. While a student there, Payne came under the direction of H. Wheeler Robinson, principal of the school and an influential British Baptist leader. After receiving the Bachelor of Divinity degree, Payne did post-graduate studies for two years at St. Catherine's and Mansfield Colleges, Oxford, and received a Bachelor of Literature degree. After studying at the University

Clifford Rucker prepared this article while a graduate student at Baylor University, Waco, Texas.

¹L. G. Champion (ed.), *Outlook for Christianity* (London: Lutterworth Press, 1967, p. 1.

of Marburg, in Germany, he published his thesis, in 1933, on the Sak-tas of India in "The Religious Life of India" series.²

After completing his education, Payne did not enter missionary service because of family reasons, but accepted instead the pastorate of Bugbrooke Baptist Church in Northamptonshire in 1928.³ During his four years of ministry there, he married Winifred Davies of Bracknell, whose mother belonged to a well-known Northamptonshire farming family.

In 1932 Payne resigned his pastorate to become secretary of the Youth Department of the Baptist Missionary Society,⁴ an organization independent of the Baptist Union of Great Britain and Ireland. (Even though the projected union of the two organizations has failed repeatedly, they work in close cooperation.)⁵ After four years in the Youth Department, Payne became the editorial secretary for the Society.

During his tenure at the Society, Payne also worked as part-time secretary of Regent's Park College, London. H. Wheeler Robinson was attempting to obtain the necessary funds to move Regent's Park College to an Oxford campus.⁶ Payne aided greatly in this endeavor. When the college moved to its new buildings at Oxford in 1940, he resigned from his post in the Baptist Missionary Society to become a senior tutor in historical theology at Regent's Park. In addition he became, in 1946, lecturer in comparative religion and history of modern missions at Oxford University.⁷

Payne's university duties did not hinder him from becoming involved in many phases of Baptist work. From 1944 to 1950 he served as editor of the *Baptist Quarterly*, the publication of the Baptist Historical Society, which is also independent of the Baptist Union of Great Britain and Ireland.⁸

In 1946 Payne was honored by being elected chairman of the Baptist Missionary Society for the ensuing year.⁹ In 1947 he was elected a member of the Executive Committee of the Baptist World Alliance.

Payne's educational and denominational responsibilities during this period did not prevent his interest and participation in the growing ecumenical movement. Not only did he participate in the Baptist World Alliance, but he was also active in the National Free Church Federal Council, a cooperative organization of British non-conformist churches—Baptist, Methodist, Presbyterian, Congregationalist, and Quaker. Another important ecumenical organization in which he was involved was the British Council of Churches, a cooperative organization of British free churches, the Anglican Church, and the Church of Scotland.¹⁰

In 1947 Payne made his first contacts with the international ecumenical movement when he was sent as a substitute to the first postwar meeting of the Faith and Order Continuation Committee in Switzerland. He was made a full member of this body at the end of its meeting. The following year he attended the first session of the World Council of Churches (hereafter WCC), which was the union

² *Who's Who in 1972-1973* (New York: St. Martin's Press, 1972), p. 2,469.

³ *Champion*, p. 2.

⁴ *Ibid.*

⁵ E. A. Payne, *The Baptist Union, The Short History* (London: Carey Kingsgate Press, 1958), pp. 9-10.

⁶ E. A. Payne, *Henry Wheeler Robinson: A Memoir* (London: Nisbet and Company, 1946), pp. 71-74.

⁷ *Who's Who*, p. 2,469.

⁸ *Ibid.*

⁹ *Champion*, p. 5.

¹⁰ E. A. Payne, "The British Council of Churches," in "The Church Unity Story," *Baptist Times* (London), July 7, 1973, p. 2.

of both the Life and Work Movement and the Faith and Order Movement. The work and goals of the WCC became a major motivating force in Payne's life.¹¹

In 1951 Payne was chosen to succeed M. E. Aubrey as general secretary of the Baptist Union of Great Britain and Ireland, a post he held until September 1967. During his tenure at the Baptist Union he was faced with several important problems. These included general problems resulting from war, inadequate funds, and a steady decline in membership. These problems, however, were faced not only by the British Baptists, but also by all the other churches of Britain.¹² Another important development of his tenure as general secretary was the close cooperation between the Baptist Union and the Baptist Missionary Society. Both Payne's lifelong interest in missions and his past service in the Baptist Missionary Society gave him an opportunity to coordinate the complementary activities of the two independent organizations. He was also in the advantageous position of serving on the executive committee of both the Baptist Union and the Baptist Missionary Society at the same time.¹³

During his tenure at the Baptist Union, Payne was in the forefront of the national and international ecumenical movements. In 1954 he was elected to serve on the WCC executive committee, a position he held until 1968. During 1958-1959, he served as moderator of the National Free Church Council. The following year he was elected vice-chairman of the executive committee of the British Council of Churches and, in 1962, became its chairman. From 1965 to 1970 he served as one of the vice-presidents of the Baptist World Alliance.¹⁴

Payne retired as general secretary of the Baptist Union in 1967. Since

that time he has remained active in many diversified interests. He is an examiner in church history for the Universities of Oxford, Wales, Edinburgh, and Bristol. He is also the president of the Baptist Historical Society, after serving during the past decade as vice-president. Of special interest to ecumenical studies is the fact that he serves as a joint president of the WCC.¹⁵

Writings

Ernest Payne has made significant contributions as a prolific writer, especially in the field of Baptist history and, more recently, in ecumenism. His writings, too numerous to list, are varied. They include biographical, historical, and doctrinal topics. A few of his more notable contributions are *The Free Church Tradition in the Life of England* (1944), *The Fellowship of Believers: Baptist Thought and Practice Yesterday and Today* (1945), *The Growth of the World Church* (1955), *The Baptist Union: A Short History* (1959), and *Free Churchmen: Unrepentant and Repentant* (1965).

Payne believes that his work as a Baptist historian has made his participation in various ecumenical activities acceptable to his fellow Baptists in Great Britain. His historical and doctrinal scholarship enables him to understand the unique doctrines and polity which Baptists have to offer.

Relationship with the World Council of Churches

Payne is possibly best known outside

¹¹W. A. Visser 't Hooft (ed.), *The First Assembly of the World Council of Churches* (New York: Harper and Brothers, 1949), p. 243.

¹²Payne, *The Baptist Union*, pp. 239-43.

¹³Champion, pp. 4-5.

¹⁴*Who's Who*, p. 2,469.

¹⁵*Ibid.*

of Great Britain for his ecumenical activities. His participation in the WCC has been of great importance to the international Christian community.

A long road led to the formation of the WCC. In 1937 the Oxford Conference on Church, Community, and State and the Edinburgh Conference on Faith and Order agreed to appoint a committee to implement a union of these two ecumenical organizations and others.¹⁶ The war, which soon disrupted international life, also prevented the rapid integration of the two ecumenical conferences. During this period preliminary meetings continued. Payne attended one of those meetings in Switzerland in 1947. It was, however, in 1948 that the reality of integration became evident. From August 22 to September 4, 1948, the formative Assembly of the WCC met in Amsterdam with 351 delegates from 147 churches.¹⁷ Payne was among the delegates to this important meeting. This placed him on the ground floor of the most ambitious cooperative ecumenical effort in modern history and in the position of representing Baptist views to the WCC and the WCC's views to Baptists.

During the 1948 Assembly Payne served in two areas: Section IV, The Church and International Disorder, and Committee I, Constitution, Rules and Regulations.¹⁸ The section on the church and international disorder presented a document to the WCC Assembly which made no mention of specific international situations facing the church in 1948, but rather made general recommendations applicable to most situations—past, present, and future. Neither did it take a specific stand on the issue of war, and it was criticized for this. Finally, the section pressed for a declaration of human rights.¹⁹ The committee on constitution, rules and regulations was probably one of the

most important for this formative conference. It defined membership, functions, organization, and procedure of the WCC.²⁰

Following this initial meeting of the WCC, Payne continued to be active in international ecumenism. He chaired the section on intercommunion at the 1952 Lund meeting of the Faith and Order Commission. His successful leadership of this important committee led to his being given greater responsibility in the WCC at its Evanston Assembly the following year.

With this Second Assembly of the WCC in Evanston, there was both relief and tension; relief because the body had survived its initial period, tension because there were early organizational problems to overcome. Once again Payne represented the Baptist Union of Great Britain and Ireland, but this time as general secretary of the Union. He actively participated in many facets of the Assembly. His abilities were recognized by his election to several key positions including: chairman of Committee V, Department of Information,²¹ a member of the steering committee of the WCC,²² and a member of the central committee.²³

The Department of Information was new and, therefore, had the organizational problems of many new ventures. Payne, having gained fame

¹⁶E. A. Payne, "Between the Wars," in "The Church Unity Movement," *Baptist Times* (London), June 24, 1973, p. 2.

¹⁷E. A. Payne, "Amsterdam, 1948," in "The Church Unity Movement," *Baptist Times* (London), July 26, 1973, p. 2.

¹⁸*The First Assembly of the WCC*, p. 243.

¹⁹*Ibid.*, pp. 100-05.

²⁰*Ibid.*, pp. 108-21.

²¹*The Evanston Report, Second Assembly of the World Council of Churches, 1954* (London: SCM Press, 1955), p. 335.

²²*Ibid.*, p. 332.

²³*Ibid.*, p. 261.

for his organizational leadership and also having had editorial experience, was chosen to lead the committee in laying the foundation for organization and in planning the scope of the department's work.

As a member of both the steering committee and central committee for the new term, Payne was a participant in many major activities of the WCC. In 1956, within the span of a few days, the world was faced with two international crises, a new Middle East war and the Russian invasion of Hungary. F. C. Fry, president of the central committee, and Payne, vice-president, joined with W. A. Visser 't Hooft in denouncing each crisis. In each statement they referred the world to statements of the Evanston Assembly which condemned both the use of force as a means of international policy and the denial of human freedom by any nation.²⁴ Payne defended the central committee's actions against some world criticism during these international crises.²⁵

During this period the WCC was trying to integrate the International Missionary Council (hereafter IMC) into the organization and work of the WCC. Payne's presence on the central committee placed him in the activities surrounding the projected merger. He had been a strong supporter of missionary work ever since his early desire to become a missionary himself. With this background he advocated the WCC-IMC merger as being both desirable and necessary. In 1957, in a joint effort with Professor David Moses of India, Payne wrote a pamphlet for the WCC entitled "Why Integration?" In this he and Moses outlined the proposed plan for the IMC integration, the objects of such action, and the reasons why integration would prove beneficial for both parties involved.²⁶ The culmination of the integration efforts was the Third Assembly of the WCC, which was the

first joint meeting of the Assemblies of the WCC and the IMC.

Another activity between the Second and Third Assemblies which received Payne's attention was a study to clarify the doctrinal basis of the WCC. At Evanston he was selected to chair a subcommittee to study Norwegian and Orthodox proposals to revise the basis by adding amendments relating to the Trinity and Scripture. After several meetings Payne recommended the changes to the Central Committee of the WCC. The proposal caused much discussion at the Third WCC Assembly in New Delhi in 1961, but was accepted with little dissent.²⁷

Events between 1954 and 1961 insured that the Third Assembly of the WCC, to be held in New Delhi, would be important. Payne, having shared in making many of the important decisions between the Second and Third Assemblies, was therefore active in many of the discussions in the Third Assembly. He saw the integration of the WCC and the IMC, which he had advocated both publicly and privately. It was his privilege to chair the session when the Russian Orthodox Church joined the Council. Payne supported the actions of the central committee during the international crises. Finally, he had to defend the proposed change of the WCC basis from criticisms that it might exclude certain Christian bodies or that it might lead to creedalism and the rise

²⁴F. C. Fry and E. A. Payne, "Statements in Crisis," *Ecumenical Review*, 9:162-63, January 1957.

²⁵E. A. Payne, "Some Errors and Illusions," *Ecumenical Review*, 10:294-310, April 1958.

²⁶E. A. Payne and David G. Moses, *Why Integration?* (London: Edinburgh House Press, 1957), pp. 7-28.

²⁷Harold Fey (ed.), *A History of the Ecumenical Movement, 1948-69* (Philadelphia: Westminster Press, 1970), pp. 34-36.

of a super-church.²⁸ Another important decision of the New Delhi Assembly was its acceptance of a section report on unity. This report was criticized because of its alleged suggestions that unity could be interpreted as organic union. Payne explained the central committee's interpretation of this section report in a 1962 article. In this he denied any interpretation of unity as an organic union.²⁹ Payne was once again elected to serve on the central committee of the WCC and to serve on the working committee of the Commission of Faith and Order by the delegates of New Delhi.

In the period between the Third and Fourth Assemblies, the WCC was expanding. The Orthodox churches were coming into the movement along with churches from the Third World and Black America. Contacts were opened between the WCC and the Roman Catholic Church, and WCC observers were invited and sent to Vatican Council II. Payne was serving as a vice-chairman of the central committee of the WCC and was active in the nomination of a successor to the retiring general secretary, W. A. Visser 't Hooft. The nominee finally chosen was Eugene Carson Blake. Between the Third and Fourth Assemblies of the WCC, Payne continued to be active in the Faith and Order Commission, attending the Montreal Conference of 1963. Another important task which he undertook during this period came as the result of the death of Franklin Clark Fry, chairman of the Central Committee of the WCC. Payne and Fry had worked closely together on the writing of the central committee's report to the Fourth Assembly. Payne finished the report, which was unfinished at the time of Fry's death, and presented it to the Assembly.

The Fourth Assembly of the WCC was held in 1968 at Uppsala, Sweden. The representation was the most

ecumenical and international of the four WCC Assemblies. Also, the Fourth Assembly saw the retirement of many pioneers of the WCC and their replacement by second and third generation ecumenists. Payne occupied a key position during this Assembly. Serving both as a delegate to the Assembly on Section I, The Holy Spirit and Catholicity of the Church, Payne was elected chairman of the business committee of the Assembly and, therefore, presided over many sessions of the Assembly.³⁰ Payne presented the Report of the Central Committee to the Assembly on July 4, 1968.³¹ The Uppsala Assembly took controversial stands in the area of social and economic change and in the area of international disorder. Payne, in his closing address to the Assembly, defended these stands: "This [the WCC] gives special opportunities to the people of God and places special responsibility upon them."³²

Payne was elected by the Fourth Assembly to be one of the six joint presidents of the WCC. Since his term began, he has been active in defending the decisions of the Uppsala Assembly and in implementing the different goals of the Fourth Assembly. In 1969 he, with the other presidents of the WCC, issued a joint address for Human Rights Day.³³ In the autumn of 1970 the executive committee made grants from a special fund to certain oppressed racial minority groups. This matter was criticized by many people. Payne defended the WCC's actions by using the Uppsala reports as defense.³⁴

The Ecumenical Thought of Ernest Payne

Ernest Payne is British by birth, a Baptist by choice, a historian by vocation, and an active member of the WCC by conviction. These four influences helped shape his ecumenical thought. He was exposed to ecumenism through early ecumenical activ-

ity among British churches. He was drawn into the ecumenical movement by his belief that the Baptist tradition has many things to offer world Christianity. Payne's studies of church history helped convince him that the lack of unity and cooperation among Christians in the modern world was an unaffordable evil. Finally, his contacts with ecumenism in the WCC have led him to a broad international perspective. Recognizing these influences on Payne's thought, four distinct themes can be discerned throughout his writings: (1) the historical necessity of ecumenism, (2) the role of missions in ecumenism, (3) the relation of Baptist-Free Church traditions to ecumenism, and (4) the assessment of the WCC as an ecumenical organization.

Payne believes that the modern world with its rapid travel and instant communication makes ecumenism a historical necessity. There may have been a time when Christian divisions, especially during the Protestant Reformation, strengthened and spread the gospel with a refreshed vigor. Today, however, as the different people of the earth become more homogeneous, the time for divisions has passed. Payne states that a new spirit is emerging which allows different confessions to recognize each other's contributions.³⁵ He also believes that there is the realization among Christians that the spirit of God cannot be confined within particular Christian traditions, but that God is greater than, and transcends, them all. In order to achieve an ecumenical thrust among the Christians of different traditions, Payne advised:

The Christians of the world must not allow themselves to be separated from one another. They must constantly strive for closer understanding and fellowship, bridging the gulfs created by differences of race and na-

tionality, social organization and political outlook, theological emphasis, church polity and ways of worship. They have to learn to speak the truth to one another in love that they may "grow up in every way into Him who is the head into Christ." And at the same time they must remember their obligation to carry the whole Gospel to the whole world.³⁶

This "obligation to carry the whole gospel to the whole world" is another important theme in Payne's writings. Having been active in the Baptist Missionary Society, he believes that one of the primary goals of ecumenism is the evangelical spread of the gospel. As he states: "What is comprehensively described as the ecumenical movement is also transforming ideas about foreign missions."³⁷ For him, the word *ecumenical* encompasses all activities of the whole church to carry the gospel to the world. The entire thrust of the ecumenical movement is to be outward. As he writes: "The Church of Christ is not national but

²⁸*The New Delhi Report: The Third Assembly of the World Council of Churches, 1961* (New York: Association Press, 1962), pp. 152-59.

²⁹E. A. Payne, "Working Out the New Delhi Statement on Unity," *Ecumenical Review*, 14:296-304, April 1962.

³⁰*The Uppsala Report: The Fourth Assembly of the World Council of Churches, 1968* (Geneva: World Council of Churches, 1969), p. 105.

³¹*Ibid.*, p. 110.

³²*Ibid.*, p. 271.

³³"Address by Presidents for Human Rights Day," *Ecumenical Review*, 21:167-68, April 1961.

³⁴E. A. Payne, "Violence, Non-Violence, and Human Rights," *Ecumenical Review*, 23:222-36, July 1971.

³⁵E. A. Payne, *Free Churchmen: Unrepentant and Repentant* (London: Carey Kingsgate Press, 1965), p. 132.

³⁶Payne, *The Growth of the World Church*, pp. 164-65.

³⁷*Ibid.*, p. 10.

ecumenical; not one single state, but the whole world is its domain."³⁸ Payne recognizes that most denominations have relationships with other denominations. He states that these relationships must become more ecclesiastical, political, and global.³⁹ Also, he speaks to the individual members of all denominations when he writes:

Equally it is necessary for each church member, whether here or overseas, to be made to realize that by his membership he is committed to the world-wide missionary task of the Church.⁴⁰

This spread of the gospel, according to Payne, must be a united effort of all denominations. "The day has gone by when any one . . . denomination can hope to spread over the whole country and offer its facilities to the whole population."⁴¹ The reasons for this are suggested to be: (1) a continual geographical expansion, (2) a defection by many from the Christian faith, (3) political changes with the rise of new powers and nations, (4) the disappearance of self-contained religious communities, and (5) a growth of mutual respect and understanding among Christian traditions, churches, and denominations.⁴² Because of these changes in the world, Payne believes that Baptists have to face three serious questions: (1) Is our own denominational and ecclesiological organization satisfactory both theologically and practically? (2) Should there be an attempt at union with other Christian bodies, and, if so, which bodies and on what basis? (3) Short of union, what type of relationship should there be with other Christian bodies?⁴³

Payne admits that world Baptists are divided on the issue of ecumenism.⁴⁴ Certain Baptist fellowships understand the ecumenical movement to be mutually rewarding. He expresses factors in possible Baptist

acceptance of ecumenism:

Many Baptists believe that the world is so large, the missionary task of the Church so great, and what has been learned through the Ecumenical Movement of the "manifold wisdom of God" (Eph. iii, 10) so important and enriching that Baptist strategy should, wherever possible, be integrated with that of other Christians, certainly with that of those of the evangelical and reformed traditions.⁴⁵

In this group Payne includes his own Baptist Union of Great Britain and Ireland, which he states has "long had as one of its objects: 'To confer and co-operate with other Christian communities as occasion may require.'"⁴⁶ While a number of Baptist groups have been active in most of the modern ecumenical movements, Payne states that "some have participated in certain activities on some occasions, but not on others. A hesitant or critical attitude has some times been shown."⁴⁷ Payne's disappointment at the ecumenical independence of the Southern Baptist Convention is evident in many of his writings.⁴⁸

Payne claims, however, that the current ecumenical situation requires renewed thinking about the church and an abatement of many of the claims made by different groups.⁴⁹ He does recognize that much of the divi-

³⁸Payne, *Free Churchmen*, p. 64.

³⁹Payne, *The Free Church Tradition*, p. 11.

⁴⁰Payne, *The Growth of the World Church*, p. 11.

⁴¹Payne, *Free Churchmen*, p. 8.

⁴²*Ibid.*, pp. 131-32.

⁴³*Ibid.*, p. 133.

⁴⁴*Ibid.*, p. 120.

⁴⁵E. A. Payne, *The Baptists of the World and their Overseas Missions* (London: Carey Kingsgate Press, 1955), p. 27.

⁴⁶Payne, *Baptist Union*, p. 11.

⁴⁷Payne, *Free Churchmen*, p. 120.

⁴⁸See, e.g., *Ibid.*, p. 127.

⁴⁹*Ibid.*, p. 133.

sion among Baptists results from doctrinal differences. Among these he includes their strong emphases on evangelism and on personal decision and church character.⁵⁰ Payne also recognizes that Baptists may find it difficult to come into ecumenical fellowship with diverse denominations because some of these groups have historically been persecutors of the Baptist churches and because many of these groups hold theological and ecclesiological views contrary to those of Baptists.⁵¹ Baptists, however, have a unique message to spread to the world, and Payne views the ecumenical movement as an appropriate vehicle for Baptists to voice their message to all Christians.

Payne has been voicing Baptist convictions in both national and international ecumenical church councils, especially the British Council of Churches and the World Council of Churches, which he describes as the "most important means available to us today for this purpose [unity]."⁵² Acknowledging criticism of the WCC, especially from Baptists, Payne states that these "hesitancies and criticisms" arise from a "misunderstanding of the nature, aims and procedures" of the WCC and from a "concern at the extent of its membership."⁵³ He answers these criticisms and misunderstandings by stating that the WCC is a council, not a super-church; that its members are denominations who confess Jesus Christ as God and Savior; and that the purpose of the Council is to bring churches into a united fellowship to continue the activities of Life and Work, Faith and Order, and the International Missionary Council.⁵⁴ Payne would like to see all the Baptists of the world joined into this fellowship. As he states:

All that we have in the World Council of Churches is a forum for discussion of these issues, and a forum where the

Baptist [view] is needed and has a real opportunity. We have also a unique, and today essential, agency for maintaining fellowship between the Christians of the world and providing the means for mutual aid of various kinds.⁵⁵

Critique of Payne's Ecumenical Activities

Payne's contributions to Baptists and ecumenism during his lifetime have been manifold. His activities, however, have received criticism, especially by many fellow Baptists in the world community. The main target of this criticism has been his ecumenism.

Many charge that the decline of Baptist membership in Great Britain occurred during the same period of British Baptist participation in ecumenism.⁵⁶ These same people fail to recognize that the decline in church membership has been a general phenomenon in Great Britain even apart from ecumenical participation.⁵⁷

Another charge made against British Baptists' participation in ecumenism is that close ecumenical ties often compromise basic Baptist convictions.⁵⁸ Payne answers this criticism by reminding the skeptic of the historic cooperation among British Free Churches. The close ties among these churches have seldom been the result of doctrinal compromise, but rather the result of an external force, the opposition by a church-state. Payne has also countered this criti-

⁵⁰*Ibid.*, p. 127.

⁵¹*Ibid.*, pp. 48-53.

⁵²*Ibid.*, p. 13.

⁵³*Ibid.*, p. 138.

⁵⁴*Ibid.*

⁵⁵*Ibid.*, p. 139.

⁵⁶William R. Estep, *Baptists and Christian Unity* (Nashville: Broadman Press, 1966), p. 134.

⁵⁷*Ibid.*, p. 129.

⁵⁸*Ibid.*, p. 128-29.

cism by stating that Baptists, especially those of Great Britain, hold certain convictions too strongly to compromise them in certain forms of cooperation and organic union.⁵⁹

A final charge leveled against Payne's ecumenical work, often expressed privately rather than publicly, is that he has not adequately represented Baptist-Free Church beliefs to the ecumenical movement, especially the WCC. These critics charge that he, instead, has solely become a representative of the WCC to the Baptists and other Free Churches. In response, Payne could point to his many articles written on basic Baptist beliefs—baptism, missions, anti-episcopacy, ministry, and ordination—to show his attempts to expose an ecumenical community to Baptist tenets of faith. He can also point to his active participation in the Faith and Order Commission, because it has been here that he has supported Baptist-Free Church doctrines in ecumenical discussions. Payne claims that it is unfair to blame him for the weak Baptist-Free Church voice in ecumenical discussions, especially the WCC, when a large number of his critics do not even participate in ecumenical discussions themselves.⁶⁰ He is especially critical of his Baptist opposition because only a small percentage of the eighty-eight Baptist organizations which are members of the Baptist World Alliance are members of the WCC.

Payne has worked with the churches of his religious tradition in an effort to strip away the external rationalizations against ecumenism so that the real doctrinal differences which separate the churches can be recognized and dealt with in ecumenical discussion. He believes that true unity—though not in an organic form—can be achieved once a denomination and its ecumenical brothers understand the actual reasons for doctrinal differ-

ence. This understanding precipitates meaningful ecumenical discussion.

Conclusion

Payne has lived a long life filled with many accomplishments. He has contributed greatly to the writing of Baptist history. He has served his Baptist convictions in many areas of denominational leadership. Finally, he has been an active Baptist pioneer in the modern ecumenical movement.

Of his many distinguished accomplishments, Payne considers his renewing of contacts with Baptists of Russia and Eastern Europe to be the most satisfying. Since that time he has had the pleasure of seeing the Russian and Hungarian Baptists become members of the WCC.

Payne has also made significant contributions to scholarship. He believes he is best known for his writings on the Anabaptists, his book *The Fellowship of Believers: Baptist Thought and Practice Yesterday and Today*, and his translation of the German lectures on baptism by Karl Barth and Johannes Schneider.

Payne has been a voice for moderation and order in the WCC. With the rapidly changing world, he feels that the time for strict denominationalism has passed and that the church needs more ecumenical guidance. He believes that the advisory structure of the WCC is a step toward fulfilling the needs of the modern church, and he supports it with great zeal. Even though Payne may today come under criticism from his fellow churchmen, the rapid growth of ecumenism, especially the addition of Free Church members, may eventually show him to be an ecumenical prophet within the Free Church.

⁵⁹Payne, *The Free Church Tradition*, p. 137.

⁶⁰Payne, *Free Churchmen*, p. 139.

A History of Iowa Southern Baptists

James McDermott

Sometime in 1951, Harry B. Eales, a Southern Baptist minister living in Marion, Iowa, a suburb of Cedar Rapids, decided to begin holding religious services in his home for transplanted Southern Baptists in the area who desired to have fellowship more like that which they had known. These services, which included Sunday School, morning and evening worship, and midweek prayer meeting, continued to be held in Eales' home for about two years. In 1953, the small group purchased a one-room church building on a site about four miles southwest of Anamosa. Eales asked Bruce Maples, the director of the office of missions for the Missouri Baptist Convention, to come to the Anamosa fellowship on June 12, 1954, to help organize it as a Southern Baptist church. With seventeen members, the Fairview Baptist Church became an officially constituted church, and Southern Baptist work in Iowa had its beginning.¹

Formation of Churches and Chapels

1956-1959—Because of the close association of this first group of Iowa Baptists with Bruce Maples, Iowa Southern Baptist work became the adopted child of the Missouri Baptist Convention. In 1955 Maples sent Everett Bryant, one of his field representatives, to Anamosa to serve as pastor of that church and to begin some surveys to discover Southern Baptist interest in other cities of the state. Progress was slow at first. In 1956

Missouri Baptists began to take a more active part, especially financially, in the work in Iowa.² The First Baptist Church of Princeton, Missouri, under the ministry of Harry Clifton, voted to start a mission in the border town of Lineville. The first meeting of this chapel was on July 15, 1956.³

Also in 1956, the Missouri Baptist Convention was called upon to help a mission congregation in Ottumwa. Clarence Dowell and his wife, feeling the call to begin a mission in Ottumwa, had moved to Kirksville, Missouri, and had taken teaching positions in 1956. From Kirksville, they started a home Bible fellowship in Ottumwa. On July 16, 1956, Earl O. Harding, executive secretary of the Missouri Baptist Convention, negotiated the purchase of the Benton Street Presbyterian Church building for \$7,000. This, and some additional property, was given to the Ottumwa fellowship. The First Baptist Church of Jefferson City, following the lead of the convention, assumed sponsorship of the mission. This allowed Dowell to begin ministering to the mission on a full-time basis. The Benton Street Baptist Chapel first met on August 5,

¹Roy L. Davis and others, *Southern Baptists at Work in Iowa, 1954-1964* (Jefferson City, Mo.: Missouri Baptist Press, 1964), p. 14.

²Letter from Bruce Maples, March 1976, p. 1.

³Davis, p. 42.

1956, giving Iowa Baptists their third mission location.⁴

Early in 1956, Avery Wooderson, associational missionary for the North Grand River Association in Missouri, began to spend some of his time giving direction to the rapidly growing work in Iowa. Between April 1956, and April 1957, Wooderson was permitted to spend one week a month promoting mission work in Iowa.⁵ Due to his leadership and the surveying done by Everett Bryant and Billy Hargrove, missions field workers of the Missouri Baptist Convention, many new chapels were started between 1957 and 1959. A total of seven presently existing chapels or churches began during this period. All seven of these have been leading mission outlets for Iowa Southern Baptist work. The chapels are: Clinton Baptist Chapel, Clinton, 1957; Davenport Baptist Chapel, Davenport, 1957; Crestwood Baptist Chapel, Des Moines, 1958; Ridgecrest Baptist Chapel, Council Bluffs, 1958; Grandview Baptist Chapel, Ames, 1959; Immanuel Baptist Chapel, Waterloo, 1959; and Immanuel Baptist Chapel, Cedar Rapids, 1959.⁶

In this same period Illinois entered the mission work in Iowa for a short time. The Rock Falls Baptist Church of Rock Falls, Illinois, is the only Illinois Baptist church to begin a mission in Iowa. During February and March of 1957, the pastor of the Rock Falls Church, Dee I. Speer, and the associational missionary of the area, R. L. Lockerby, conducted prayer meetings in the town of Clinton. On March 10, 1957, five persons met and formed the Clinton Baptist Chapel. Later, because of the decision in the Illinois Baptist Convention to let Missouri Baptists sponsor all the work in Iowa, the First Baptist Church of Illinois, Missouri, was enlisted to sponsor the Clinton Chapel.⁷

1960-1970.—Between 1954 and

1959, Southern Baptist work in Iowa was in its foundational stage. By 1960, however, progress led to the formation of mission chapels in many parts of Iowa. Between 1960 and 1970, a total of twenty-four presently existing chapels or churches were started. Much of this growth can be attributed to the diligent work of Avery Wooderson and Everett Bryant. Several of the chapels were direct outgrowths of other indigenous Iowa churches. This new development was itself a milestone in Iowa Baptist history.

Wooderson was involved one way or another in forming nine of the sixteen churches and chapels which began between 1960 and 1963. The nine are: Temple Baptist Chapel, Mason City, 1960; Calvary Baptist Chapel, Marshallton, 1960; Siouxland Baptist Chapel, Sioux City, 1961; Dubuque Baptist Chapel, Dubuque, 1961; Berea Baptist Chapel, Ankeny, 1961; Indianola Baptist Chapel, Indianola, date unknown; First Baptist Church, Winterset, 1962; Madison Baptist Chapel, Ft. Madison, 1963; and Central Baptist Chapel, Ft. Dodge, 1963.⁸ Three other units owe their origin to independent movements within their respective communities: First Baptist Chapel, Bettendorf, 1960; Trinity Baptist Church, Waterloo, 1962; and Memorial Baptist Chapel, Shenandoah, 1962.⁹

The Benton Street Baptist Chapel in Ottumwa was the first Iowa chapel to reach out to a neighboring community to begin a mission. The Hjalmer Lindberg family and the Carl Mericle family, members of Benton Street

⁴*Ibid.*, p. 48.

⁵*Ibid.*, p. 5.

⁶*Ibid.*, pp. 12, 22, 24, 26, 30, 32, 54.

⁷*Ibid.*, p. 24.

⁸*Ibid.*, pp. 46, 44, 52, 34, 16, 58, 39, 36. Cf. *Iowa Southern Baptist Tie*, October 1962, p. 1. (Hereafter this will be referred to as the *Tie*.)

⁹Davis, pp. 18, 56, 50.

who lived in Albia, encouraged the Otumwa Chapel to consider mission work in Albia. After much prayer and planning, the first services of the Albia Baptist Chapel were held on May 22, 1960.¹⁰

Another mission-minded church of this period was the Immanuel Baptist Church in Cedar Rapids. The pastor, Lew Miller, was interested when a group in Iowa City sought his help in establishing a mission chapel. Thus, through the help of the Immanuel Church in Cedar Rapids, the Iowa City Baptist Chapel was formed in 1960.¹¹

In 1962 Lew Miller was active in starting a work in the small town of Bertram. This fellowship looked promising at first, but never succeeded in establishing a permanent chapel because of lack of sponsorship and community response.¹²

Other churches which reached out to neighboring communities prior to 1964 were First Baptist Church, Winterset, and Crestwood Baptist Church, Des Moines. The Winterset pastor, Glynn Ensor, and other persons in Creston established the Crest Baptist Chapel on March 19, 1963. The Crestwood Baptist Church, with help from Avery Wooderson, began work that eventually led to the formation of the Berea Baptist Chapel in Ankeny.¹³ Southern Baptists in Iowa, however, were only beginning to grow.

Between 1964 and 1970, nine new missions came into existence. Work began in Keokuk in 1964; and Otis Devine came on the field soon after the organization of the chapel to serve as the first pastor.¹⁴ Five new churches and chapels joined the Iowa ranks in 1966. Two of those were churches which voted to affiliate with the Southern Baptist Convention during that year. These were the Calvary Baptist Church, Leon, and Central Baptist Church, Lamoni.¹⁵ Lew Miller, of the Immanuel Baptist Church,

Cedar Rapids, again was involved in starting a new chapel, this time in Columbus Junction. The chapel began in the summer of 1966, and its first pastor, James Epps, came on the field on January 10, 1967.¹⁶ As indigenous churches began to become stable, their first impulse was to branch out. The First Baptist Church of Bettendorf under the leadership of their pastor, Billy Nail, helped start a chapel in Muscatine during 1966.¹⁷ In like manner, several members of the Hillcrest Baptist Church in Davenport began to feel the need for another chapel in their city. Out of this need the Central Park Baptist Chapel, Davenport, was established on November 6, 1966.¹⁸

Three additional chapels were formed between 1967 and 1970. The first Southern Baptist Chapel in Burlington was assisted in its infant stages by the Madison Baptist Chapel, Ft. Madison, and the Bel Air Baptist Chapel, Keokuk. The first services were held on November 5, 1967.¹⁹ In 1969 the Clinton Baptist Church began meeting with interested persons in the town of DeWitt. Out of these meetings grew the DeWitt Baptist Chapel on July 13, 1969. This church marked the beginning of the influence of summer missionaries upon chapel establishment in Iowa.²⁰

Much in the same manner as the Hillcrest Church of Davenport spawned the Central Park Baptist Chapel, the Crestwood Baptist Church of Des Moines helped in the

¹⁰*Ibid.*, pp. 10-11.

¹¹*Ibid.*, p. 40.

¹²*Tie*, July 1962, p. 2.

¹³Davis, pp. 16, 28.

¹⁴*Tie*, September 1964, p. 4.

¹⁵*Tie*, July 1966, pp. 1, 4.

¹⁶*Tie*, July 1966, p. 1; January 1967, p. 1.

¹⁷*Tie*, August 1966, p. 4.

¹⁸*Tie*, December 1966, pp. 1-2.

¹⁹*Tie*, January 1968, p. 1.

²⁰*Tie*, August 1969, p. 3.

establishment of the Trinity Baptist Chapel. For some time during late 1969 and early 1970, a group from the Crestwood church had been meeting. During this time the Crestwood Church was constructing a new building in southern Des Moines for the future Trinity Chapel. On May 17, 1970, the building was finished, and the Trinity Baptist Chapel held its first services with ninety-five attending morning worship.²¹ By the time the digest of church letters was published in the September 1970 edition of the *Iowa Southern Baptist Tie*, Iowa had thirty-one cooperating churches and chapels.

Between 1960 and 1970 new Southern Baptist chapels came into being, and the early Southern Baptist work in Iowa became established. Fourteen chapels were constituted into churches during these ten years. Many churches and chapels erected and occupied new buildings during this period. The foundations were laid for an Iowa Southern Baptist administrative organization which later developed into an effective body. Most importantly, these years introduced the presence of Southern Baptists in Iowa as a fact to many formerly uninformed people.

1970-1975.—Southern Baptist work in Iowa has continued to grow rapidly since 1970. Chapels have been formed in many new locations. One of the priorities of Iowa Southern Baptists in the summer of 1971 was to begin a mission in Knoxville, Iowa. Earlier, in 1965, the First Baptist Church, Albia, had done some survey work and had attempted to start a chapel in Knoxville, but the effort did not succeed. In 1971 two summer missionaries, Troy Harmon and Don Wolfe, were assigned the task of surveying Knoxville and starting a home Bible study. In August a group from the Central Baptist Church, Gainesville, Georgia, helped in door-to-door visitation and

Vacation Bible School. As a result of this work, the Knoxville Baptist Chapel held its first services on August 1, 1971.²² Two weeks later the Quimby Baptist Chapel began services, much in debt to the work of Ronnie and Mary Ellen Fox. The Temple Baptist Church, Sioux City, supported the group during its early years.²³

About this same time, Dorsey Derrick began to develop a mission in Osceola. Through his efforts the first services were held in a storefront building in Osceola on October 10, 1971.²⁴ Also in 1971, the West Des Moines Baptist Mission began out of a core group from Crestwood Baptist Church, making the fourth Southern Baptist body in the greater Metropolitan Des Moines area.²⁵

Between 1972 and 1974, Southern Baptists took many surveys, but relatively few Iowa Baptist chapels began as a result. One chapel that did develop was the Pioneer Baptist Chapel in Denison. Two ministers, Jack Laughter and Stan Jones, were providentially brought together in this community, and together they worked to bring about the existence of this mission. On January 25, 1972, the group met with David Bunch, a superintendent of missions, marking the official beginning of the Pioneer Baptist Chapel.²⁶

On February 25, 1973, a group of people in Van Meter met and pledged themselves to start a mission there. The East Ankeny Baptist Church and the Winterset First Baptist Church voted to sponsor the work together at

²¹*Tie*, June 1970, p. 3.

²²*Tie*, July 1971; August 1971; September 1971.

²³Letter from Mary E. Fox, April 9, 1976.

²⁴*Tie*, September 1971, p. 3; October 1971, p. 3.

²⁵*Tie*, January 1972, p. 2.

²⁶*Tie*, February 1972, p. 3. Letter from Stan Jones, March 27, 1976.

that time.²⁷ Also in 1973, a mission began in Waukee and had its first services on November 4. This mission was sponsored by the Van Meter Baptist Chapel and the First Baptist Church of Winterset.²⁸

Significant organizational developments occurred in Southern Baptist life in Iowa in 1974. No chapels began during that year, but the Iowa Southern Baptist Fellowship came into being as the primary organization of Iowa Southern Baptists. Also, the state was divided into four cooperating associations.

In 1975 several new mission efforts were begun. Two strong ones are the Spencer Baptist Chapel and the Solid Rock Baptist Center, Davenport. The Spencer Baptist Chapel first met on June 8, 1975, under the leadership of Ross Harmonson, who had come from Colorado. The Solid Rock Baptist Center is the culmination of several years of inner city work in Davenport by Greg Whitetree. The Center was dedicated on February 22, 1975, and seeks to minister to the people in downtown Davenport.²⁹ Also in 1975, the Fellowship Baptist Church of Plattsmouth, Nebraska, petitioned the Iowa Southern Baptist Fellowship for affiliation, thus adding to the list of cooperating churches and chapels.

By 1975 Southern Baptists in Iowa had grown from one church in 1954 into a fellowship of four associations comprising forty-three churches, chapels, or mission centers. They began with seventeen members in the first church. As of October, 1975, that number had grown to 6,477 for all the churches. To relate the history of the growth of chapels and churches is to tell only half the story. Southern Baptists in Iowa are more than churches spread out across the state. They are a closely knit group of concerned and organized Christians trying to win a lost state to Christ. Further insight may be gained by looking into the or-

ganizational structure of Iowa Southern Baptists and at the development of denominational programs used to accomplish evangelistic goals.

From the beginning of organized Southern Baptist work in Iowa, the Missouri Baptist Convention has been involved. When the Fairview Baptist Church, Anamosa, was started in 1954, it called on Bruce Maples, director of missions for the Missouri Baptist Convention, to help in the organizational procedures. Avery Wooderson, the first superintendent of missions for Iowa Southern Baptists, originally provided his services on loan from the North Grand River Association in Missouri, until he began the job full-time in April 1957. Financial sponsorship has come almost totally from the Missouri Baptist Convention, the Home Mission Board of the Southern Baptist Convention, and sponsoring Missouri churches.³⁰ This sponsorship has ranged from monthly expense subsidies of \$350 to the purchase of land and construction of new buildings.

Iowa Southern Baptists Organize

The first Iowa Southern Baptist organization was called the Iowa Southern Baptist Fellowship. It was formed in February 1958, with J. O. Gash as moderator. Records of the first three Fellowship meetings are scarce, but it is known that Gash was elected moderator of all three gatherings.³¹ By 1962 the Fellowship was divided into three areas: Eastern, Central, and Western, each having individual meetings in July. The Fellowship continued as the administrative organi-

²⁷ *Tie*, March 1973, p. 3.

²⁸ *Tie*, January 1974, p. 4.

²⁹ *Tie*, April 1975, p. 4.

³⁰ Exceptions are Clinton Baptist Chapel and the Rock Falls Baptist Church of Illinois.

³¹ *Tie*, October 1961, p. 2.

zation of Iowa Southern Baptists until April 17, 1965, when the Iowa Southern Baptist Association was organized on the same pattern as the Fellowship, which resembled the normal associational organizational pattern. Committee work grew in importance as the association grew in size and number.³² The first annual meeting was held on September 11, 1965, in Davenport. In July 1968, Avery Wooderson, leader of pioneer missions programs for the association, resigned to take a position with the Missouri Baptist Convention. This made it possible for David T. Bunch to assume the vacated position in September 1968.³³ The Iowa Southern Baptist Association grew in its nine years of existence from 2,809 members in twenty-eight churches and chapels in 1965 to 6,189 members in forty-one churches and chapels in 1974.³⁴

Iowa Southern Baptist Fellowship.—On December 1, 1972, Southern Baptists in Iowa gathered in Des Moines and voted to establish the Iowa Southern Baptist Fellowship. This organization, existing concurrently with the Iowa Southern Baptist Association for two years, was established to provide a channel through which Cooperative Program funds could flow more smoothly into state missions and to form committees which would study the various functions of a state convention.³⁵ At the annual meeting of the Iowa Southern Baptist Association on September 14, 1974, the messengers voted to change the name to the Iowa Southern Baptist Fellowship, and this body became the statewide organization of Southern Baptist churches. On December 7 following this meeting, the Executive Board of the Iowa Southern Baptist Association held a session to conclude the operation of the association.³⁶ Prior to this complete changeover, the Iowa Southern

Baptist Fellowship had voted to change the existing associational areas into four associations. These associations were organized as follows: North Central Iowa Southern Baptist Association, January 20, 1975; South Southern Baptist Central Association, January 20, 1975; Great Rivers Southern Baptist Association, January 24, 1975; Western Iowa Southern Baptist Association, January 28, 1975.³⁷

The Iowa Southern Baptist Fellowship is a step toward future independence from Missouri. Iowa Southern Baptists hope to have their own state convention some day. The past histories of other pioneer area state conventions show that this is not impossible. A look at the programs in which Iowa Southern Baptists participate will show how they plan to increase their strength.

Growth of Denominational Programs.—Iowa Southern Baptists have not been slow in developing the standard denominational programs. Almost every mission had a Sunday School and Church Training program from the beginning, and many formed WMU and Brotherhood organizations thereafter.

Southern Baptist Sunday Schools have existed in Iowa ever since Harry Eales formed the small group of Southern Baptists in his home in 1951. Sunday School enrollment has consistently grown through the twenty-one-year history of Iowa Southern Baptists and totaled 5,482 in 1975.³⁸ Reports at an "M" night

³²*Tie*, May 1962, p. 2.

³³*Tie*, August 1968, p. 2; September 1968, p. 1.

³⁴*Annual*, Iowa Southern Baptists (ISB), 1975, p. 40.

³⁵*Tie*, January 1973, p. 1.

³⁶*Tie*, October 1974, p. 1.

³⁷*Annual* ISB, 1975, pp. 43, 63, 87, 107.

³⁸*Ibid.*, p. 40.

meeting sponsored by the Iowa Southern Baptist Fellowship on December 4, 1961, showed that there were sixteen Training Unions with 850 enrolled and 450 in average attendance during 1961.³⁹ The Church Training program continued to grow in Iowa to a high in 1971 with 2,214 enrolled.⁴⁰

Woman's Missionary Union has been a part of Iowa Southern Baptist work from the beginning. The first organization was begun in the Fairview Baptist Church, Anamosa, in 1954. By 1962 Woman's Missionary Union was holding state workshops, with conferences for every age group.⁴¹ In 1965 the total Woman's Missionary Union was 872. This grew to 920 by 1975.⁴² Brotherhood work also had an early beginning with Truman Smith as its first state leader. By 1965 there were 303 enrolled in Brotherhood organizations. Royal Ambassador groups from Iowa were honored several times for having traveled the farthest to Royal Ambassador camps in Missouri. The 1975 enrollment figure for all Brotherhood work was 448.⁴³

The first Iowa Southern Baptist Student Union was formed on the campus of Iowa State University in 1965 by John Hamilton, pastor of Grand Avenue Baptist Church in Ames. Hamilton, later to become leader of student work statewide, was also instrumental in organizing the first state Baptist Student Union conference in April 1965, and the first state Baptist Student Union convention in November 1965.⁴⁴ In 1975 Hamilton reported five Iowa Baptist Student Unions on the campuses of Iowa State University, University of Northern Iowa, Drake, State University of Iowa, and Coe.⁴⁵

Closely associated with the work in Iowa is the annual Midwest Mission Program of Midwestern Baptist Theological Seminary in Kansas City. This is a spring activity in which students

of the seminary spend a week preaching revivals and strengthening the churches in Iowa. The program began in March 1972, and continues to aid the many small churches in the state.

A final note should be added about Iowa Southern Baptist stewardship. The total receipts from Iowa offerings have grown each year that Iowa Southern Baptist work has been in existence. Totals for both 1974 and 1975 were over one million dollars. From the beginning Iowa churches have given to missions on a percentage basis. Some churches in 1963 gave as high as twenty-five percent of their budgets through the Cooperative Program. Mission giving has dropped in recent years from a high of \$143,761 in 1973, to \$122,733 in 1975.⁴⁶ The annual budget of the Iowa Southern Baptist Fellowship (formerly Association) has grown from around \$4,300 in 1962, the first year information was available, to over \$98,000 in 1975.⁴⁷

Southern Baptists in Iowa owe much to the work of Missouri Baptists such as Avery Wooderson, Everett Bryant, Bruce Maples, and Earl O. Harding, not to mention the many churches which have sponsored missions in Iowa. Iowa Southern Baptists also owe much to some hardworking men who could call Iowa their home such as Harry Dowell, J. O. Gash, Happy Mitchell, H. C. Whitehead, John Hamilton, Claude McFerron, John Wilkenson, and David Bunch. Iowa is a severely unchurched state. The difficulties are numerous in a state where the legislature has lowered the drinking age to eighteen and gambling has been legalized. Still, there is a mission to carry the gospel of Jesus Christ to a lost state. Iowa Southern Baptists are just beginning to develop the organization and produce the numbers to be effective. History will soon reveal the rich potential of this pioneer area.

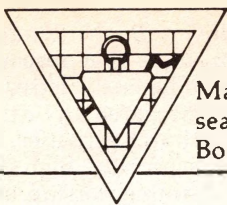
James McDermott prepared this article while a student at The Southern Baptist Theological Seminary, Louisville, Kentucky.

³⁹Tie, January 1962, p. 1.
⁴⁰Annual, ISB, 1975, p. 40.
⁴¹Tie, July 1962, p. 1.
⁴²Annual, ISB, 1975, p. 40.
⁴³Ibid.
⁴⁴Tie, April 1965, p. 1; November 1965, p. 1.

⁴⁵Annual, ISB, 1975, p. 35.
⁴⁶Ibid., p. 40.
⁴⁷Tie, December 1962, p. 4; Annual, ISB, 1975, p. 29.
⁴⁸Annual, ISB, 1975, p. 40.
⁴⁹Ibid., p. 41.

SUMMARY OF STATISTICS ⁴⁸

Iowa Southern Baptist Association									
Year	Baptisms	Other Additions	Grand Total	Sunday School Members	Church Training Enrollment	WMU Enrollment	Brotherhood Enrollment	Mission Gifts	Total Receipts
1965	295	376	2,809	3,396	1,807	872	303	\$ 42,229	\$ 291,093
1966	243	395	2,483	3,557	1,778	869	160	52,894	355,937
1967	290	481	3,257	3,714	1,780	834	293	54,958	438,138
1968	290	452	3,669	3,876	1,864	949	309	63,111	525,017
1969	333	447	4,096	4,160	2,061	957	325	68,714	544,289
1970	290	416	4,394	4,338	2,082	831	332	80,997	615,297
1971	589	496	5,183	5,044	2,214	947	488	107,664	766,341
1972	593	525	5,507	5,507	1,969	913	425	105,265	838,722
1973	525	481	6,074	5,402	2,016	799	426	143,761	922,793
1974	420	389	6,189	5,118	1,840	723	398	124,630	1,000,637
Iowa Southern Baptist Fellowship									
1975	605	504	6,655	5,482	1,716	920	446	\$122,733	\$1,069,576



STATISTICAL REPORT

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

Can College Students Be Active Church Members

J. Clifford Tharp, Jr.

College and university students constitute an important segment of Southern Baptists. Many churches have contact with college students. Establishment of junior colleges, community colleges, and branches of state universities has resulted in students being able to attend college without leaving home. Thus, many churches have college students within their memberships. These churches need to discover ways to involve students in active, meaningful participation.

Persons who work with students have been concerned for several years about the factors that influence a student's participation in church or in the Baptist Student Union on campus. The National Student Ministries Department of the Sunday School Board asked the Research Services Department to investigate this by conducting a survey among students who were presently active in their college church or in Baptist Student Union on campus. What are active students like? What influences are apparent in their lives? These and other questions were investigated. The more important findings of the study are listed here.

Methodology and Response

Sample. Two stages were needed to secure a response for the study. First, a sample of 250 directors of student ministries was selected randomly from the 1975-76 list of directors. These were contacted and asked to supply the names and addresses of up to twelve students who were active in Baptist Student Union or their college church. Directors were asked to regard such things as college classification and sex among the names they supplied and not to just include officers of the Baptist Student Union. Second, a sample of approximately one thousand students was selected from the directors' lists to be included in the main phase of the study.

Data Collection. Data from both stages of the study were collected by mail. For each stage, three mailings were used to secure data. The study was designed so that all data would be collected within a one-semester time frame and completed before major

J. Clifford Tharp, Jr. is a design editor, Sunday School Department, Sunday School Board.

spring holidays if possible, or before summer vacation time. A four-page questionnaire was designed to collect the data for the main phase of the study.

Response. The usable response rate for the first phase (name and address collection) was 42.4 percent. Since this was lower than desired, an analysis of responding directors of student ministries was made before proceeding with the main phase. This analysis revealed that: (1) response was greater in the traditional Southern Baptist states where the majority of students are located; (2) the newer areas of student work tended to have a lower response rate (with nine of the states having no respondents); (3) various types of schools were represented among the respondents. When this information was conveyed to the National Student Ministries Department, it was felt that the additional cost and time to enlist responses from the newer areas (with fewer Southern Baptist students and with volunteer directors of student ministries) was not justified and that the main phase should be conducted.

The usable response rate for the main phase was 81.6 percent. Wave analysis revealed no trends regarding response and college classification, sex, type of institution attended, and size of church presently attended. There was a tendency for later respondents to be *less active* in church (measured by attendance at morning worship). However, since the thrust of the study was to secure information from *active* students, this trend did not detract from the study. It would appear that the findings of the study basically are representative of active students, particularly those from traditional Southern Baptist states. Table 1 reports selected demographics of the 831 respondents.

Findings

Activity in Church or Baptist Student Union. Table 2 shows that respondents did appear to be fairly active in their churches, measured by attendance at selected church activities. Involvement was especially high for Sunday School, morning worship, and evening worship. It is interesting to note that respondents were, in general, less involved in their church than they were prior to college (at least there was a general decrease in attendance). Major reasons for this decline appeared to be lack of time, conflicting activities or interests, and study. In addition to involvement through attendance, approximately half of these students had some leadership position in the church they presently attended.

Perceptions of the Church. Students expressed how they perceived the churches attended in eleven areas. Their responses are shown in Table 3. Responding students had a high image of the churches, seeing them as friendly, important, and attractive. When an overall "image score" was obtained (having a possible range of 11-55 with high scores being indicative of a positive image), the average score was 44.8—a relatively positive score. Nearly 5 percent of the respondents had a perfect positive score. Positive responses to two items (active, dynamic and exciting) were significantly correlated with the church size—larger churches were perceived more positively. The fact that active students have a positive image of the church they attend is not unexpected. There must be some satisfaction for them to continue their involvement.

Influence of Home Church. The experiences one has at church prior to entering college may affect one's participation while in college. It seems that the respondents had been active in their home church. Approximately

77 percent had a leadership role in the church. The home churches seemed to have been concerned for their youth. Approximately two thirds of the respondents indicated that their home churches had programs of activities for them while they were a youth. Another 26 percent indicated that part of the time their home churches had such a program when they were a youth. In addition, 46 percent of the respondents indicated that their home churches had staff members who worked with youth while they were youths. Another 25 percent indicated that their churches had such a staff member during part of their youth.

The home church activities in which respondents were most involved were: choir (55%), Sunday School (23%), and mission organizations (16%). The things respondents liked most about their home churches were: friendliness or warmth of the people (19%), fellowship among members (11%), a good youth program (8), and opportunity to be involved (6). The things respondents disliked most about their home churches were: attitudes of members (19%), church not open to new ideas (10%), apathy of members (8%), and pastor or leadership (8%).

The Church Presently Attended. Respondents tended to attend churches which were of similar size to their home churches. Table 4 gives the factors which respondents indicated influenced them to attend their present churches. The major influences were: (1) fellowship with others, friendship; (2) pulpit ministry, pastor, worship services; (3) acceptance, caring; (4) opportunities to be involved in the life of the church; and (5) music.

Students also expressed their likes and dislikes concerning their present churches. Findings were similar to those concerning their home churches. Things about the present churches

which pleased respondents most were: friendliness or warmth of people (16%), spirituality/the searching of members (9%), and pastor (8%). The major source of displeasure was lack of a program for students (8%).

Whether students presently attended their home church was significant. Those who attended their home church were: (1) more active in church (particularly Sunday School, evening worship, and Church Training); (2) more likely to occupy a leadership position in the church; and (3) less likely to perceive their church as relevant and exciting.

Conclusions

What factors influence students to be active in church or Baptist Student Union during college? Several responses emerged from the present study. A significant factor involved the human, or relational, factor. Students were desirous of a church that provided friendship, warmth, and acceptance. These are things which all persons desire. They are not uniquely related to students, although the fact that many students are away from home may heighten their sensitivity in these areas.

The importance of this human, relational, factor is not a new discovery. Two earlier studies, dating back to 1969, have emphasized the fact that students, like other persons, desire warmth, friendship, and acceptance. Students are persons and need to be ministered to as persons. We dare not forget this.

A second factor concerns involvement. Students want to be involved; want to have a meaningful place in the church; want to feel that they are a part. Slightly over half of the active students involved in this survey occupied places of leadership in their church. This factor has also emerged in earlier studies.

Third, students' previous religious

experiences influence current participation. A significant part of these experiences revolves around the home church. Students who were presently active in church or Baptist Student Union tended to have been very active in their home church. The home church, for its part, was interested in the young persons—providing programming (activities), leadership, a sense of warmth, concern, caring, and friendship, and an opportunity for meaningful involvement.

Your church can encourage college students to be active by being the church—a warm, caring, concerned fellowship. This type of church will be sensitive to the needs of persons; will provide opportunities for growth, service, and meaningful involvement. Students can be active in church.

TABLE 1
SELECTED DEMOGRAPHICS OF RESPONDENTS

Sex		Marital Status	
Female	50.9%	Single	93.4%
Male	42.0%	Married	5.8%
Not indicated	7.1%	Other	0.7%
		Not indicated	0.1%
Age		School Classification	
18	12.8%	Freshman	19.1%
19	23.4%	Sophomore	27.0%
20	23.1%	Junior	24.9%
21	19.5%	Senior	23.5%
22-25	17.5%	Graduate student	4.9%
26-Up	2.9%	Not indicated	0.6%
Not Indicated	0.8%		
Type School Attended		Living Situation	
State or municipal-owned college or university	74.4%	At home with parents	25.5%
Baptist college or university	16.2%	On-campus in a dorm or apartment	51.5%
Other religious college or university	5.2%	Off-campus in a room, apartment, or house	19.6%
Other private college or university	3.4%	Other	3.2%
Not indicated	0.8%	Not indicated	0.2%

TABLE 2
FREQUENCY OF ATTENDANCE
AT ORGANIZED CHURCH ACTIVITIES

	<u>3-4 times a month</u>	<u>Twice a month</u>	<u>Once a month</u>	<u>Less than once a month</u>	<u>N.I.</u>
Sunday School	75.1%	7.9%	5.4%	10.1%	1.5%
Morning worship service	91.9%	4.6%	1.4%	1.7%	0.4%
Evening worship service	54.5%	14.7%	9.3%	18.7%	2.8%
Church Training	30.3%	7.8%	6.4%	42.2%	13.3%
Prayer meeting	29.2%	10.2%	9.9%	44.8%	5.9%

TABLE 3
SELF-PERCEIVED IMAGE OF THE
CHURCH PRESENTLY ATTENDED

	<u>%</u>	<u>%</u>	<u>%</u>	<u>%</u>	<u>%</u>	<u>N.I.</u>
Active, dynamic	28.6	: 38.9	: 24.3	: 7.1	: 1.0	Dead, inactive 0.1%
Unresponsive to my needs	3.0	: 12.6	: 18.2	: 38.3	: 27.3	Responsive to my needs 0.6%
Friendly	57.1	: 30.1	: 9.0	: 2.9	: 0.8	Unfriendly 0.1%
Unattractive	1.2	: 4.8	: 11.4	: 31.4	: 50.7	Attractive 0.5%
Enriching	36.1	: 36.9	: 18.3	: 6.9	: 1.3	Not enriching 0.5%
Relevant	42.3	: 36.1	: 14.0	: 5.5	: 1.0	Irrelevant 1.1%
Concerned about me	42.4	: 34.9	: 15.0	: 5.5	: 1.8	Unconcerned about me 0.4%
Dull, boring	1.4	: 7.0	: 25.0	: 43.9	: 22.3	Exciting 0.4%
Unimportant	0.8	: 2.5	: 9.4	: 30.9	: 55.4	Important 1.0%
Open to new ideas, approaches	34.5	: 34.2	: 16.1	: 9.7	: 4.8	Closed to new ideas, approaches 0.7%
Insensitive to human need	1.4	: 4.3	: 12.0	: 38.7	: 43.1	Sensitive to human need 0.5%

NOTE: Respondents expressed how they perceived the churches they presently attend by placing an X in the appropriate space on each line. The closer the X was to one of the phrases, the stronger it indicated that phrase as being descriptive of the church. Sometimes the favorable side was on the left and sometimes it was on the right.

TABLE 4
FACTORS INFLUENCING RESPONDENTS' ATTENDANCE
OF PRESENT CHURCH

Rank	Factor	Total Score
1	Fellowship with others, friendship	1,156
2	Pulpit ministry/pastor/worship services	1,069
3	Acceptance, caring	571
4	Opportunities offered to become involved in church life/to serve	447
5	Music	381
6	Activities for students	296
7	Bible study activities/materials	220
8	Location	216
9	Opportunity to be involved in projects of outreach, missions, ministry	153
10	Adult leaders	128
11	Transportation	44
12	Recreation program	34

NOTE: Respondents ranked the **three** items which had the most influence on their decision to join/attend their present church. Final ranking of items was based upon scoring of ranking of the items. Numbers under "Total Score" give the scores. A respondent's rank of "1" was scored 3; a rank of "2" was scored 2; and a rank of "3" was scored 1.

The Sunday School Workers' Meeting

Jamie M. Etheridge

The Sunday School is an important part of a Southern Baptist church's ministry for it is the Bible-teaching organization. Christian growth and maturity come through Bible study. For this reason Sunday School workers have an awesome responsibility. These volunteer workers undertake the task of helping others to grow in their Christian faith. Therefore Sunday School workers should be well-prepared. The Sunday School workers' meeting was designed to help prepare the workers to teach the Word of God to their students.

The workers' meeting is of such importance that the Sunday School Department of the Sunday School Board asked the Research Services Department of the Board to conduct a study relative to its effectiveness. The purpose was to evaluate such meetings and to discover areas where improvement could be made. It was thought that the information thus obtained might be used to improve the quality of Sunday School work.

Another purpose of the study was to find out if churches needed additional materials to help in conducting more effective workers' meetings.

Methodology

The frequency of workers' meetings, as well as an examination of how the time was spent, was analyzed. Where churches had discontinued such meetings, a study was conducted to look into why the meetings were no longer held.

A four-page questionnaire was developed as an instrument for the study. A sample of 483 Sunday School directors was selected to receive the questionnaire. The study was completed in June of 1976.

Findings

Churches that conduct a regular planning meeting. Two thirds of the respondents indicated that their church held a regular meeting for their Sunday School workers. This response was somewhat correlated to the size of the church membership, in that the larger churches tended to be those that scheduled such meetings. The frequency of the meetings generally fell into two categories: weekly (51.8%) and monthly (34.2%). About one third (33.2%) of the respondents indicated that their church had changed the frequency of the planning meeting in recent years. About an equal number indicated a change in the frequency from monthly to weekly and from weekly to monthly.

While Wednesday night was the overwhelming choice of the churches for conducting regular Sunday School workers' meetings (72.3%), Sunday was the second most popular day, (16.3%). About one fourth (25.5%) of the respondents indicated that about forty-five minutes were given to their meetings while 44.1 percent said their

Jamie M. Etheridge is a research assistant, Research Services Department, Sunday School Board.

meetings were scheduled for about one hour. Some respondents (15.8%) indicated that their meetingtime included a meal. About one half of the respondents (53.2%) indicated that less than twenty minutes of this meetingtime was spent in general planning and promotion. Departmental planning accounted for thirty minutes or more of the time, according to 52.3 percent of the respondents.

The areas most frequently covered in Sunday School workers' meetings differed, depending on whether they were held weekly or monthly. Three major areas were included in the weekly meetings. The first was the lesson preparation. Over 80 percent (83.1%) of the respondents having a weekly meeting indicated that lesson planning was included. Promotional planning was mentioned by 80 percent, while 69.5 percent indicated that outreach/evangelism was an area covered in their weekly meetings.

The monthly meeting had two major areas that were included. The first was promotional planning. Over 70 percent (71.6%) of the respondents indicated that promotional planning was an integral part of their regular monthly meeting. The second area covered in the monthly meeting was outreach/evangelism. About 70 percent (71.6%) of the respondents indicated that this was an item discussed in their regular monthly meetings. It is interesting to note that a significant number of respondents who attended monthly meetings did not indicate that the lesson preview was included as a part of these meetings.

Another area of interest in this study concerned methods used to promote attendance at the regular planning meetings. Almost three-fourths (72.3%) of the respondents indicated that workers were asked to commit themselves to participate in the work-

ers meeting when they were enlisted to teach. There were two types of promotional methods that were most often used throughout the year to promote attendance at these meetings. General announcements were used by 83.7 percent of the respondents while notes in the bulletin or church newsletter were used by 78.8 percent of the respondents.

Churches that do not conduct a regular planning meeting. Approximately one third (32%) of the respondents indicated that their churches did not at that time conduct a regular Sunday School workers' meeting. These tended to be the smaller churches. However, approximately one half (52.8%) of these indicated that such meetings had been held in the past.

Reasons given for discontinuing regular planning meetings fell under three major headings. The most prevalent feeling was that there was a lack of interest among workers. This was expressed by 78.7 percent of those who had previously had such meetings. "Lack of interest among the leadership" was indicated by 34 percent and "too few workers to be worthwhile" by 25.5 percent. There were no reasons specified as to why the remaining number of churches had never had regularly scheduled planning meetings.

Problems in maintaining attendance and interest. The respondents were asked to list their greatest problems in maintaining attendance and interest in the Sunday School workers' meeting. Their responses fell into five general categories. Nearly 15 percent (14.7%) of the respondents identified the involvement by the teachers in multiple activities as a deterrent to attendance at these meetings. Lack of commitment and dedication was believed to be a problem by 14 percent of the respondents. Disinterest and lack of enthusiasm was mentioned by 19.1 percent of those answering the ques-

tionnaire. Nearly 16 percent (15.8%) cited the difficulty of finding an adequate time and date for the meeting to be their greatest problem in maintaining attendance in the workers' meeting. Inadequate training and preparation on the part of the leaders for such meetings led 19.6 percent of the respondents to believe that absentee workers felt that such meetings were not worthwhile.

Helpful materials in conducting a more effective workers' meeting. The respondents were given the opportunity to suggest additional materials or products which would be helpful in conducting a more effective Sunday School workers' meeting. Approximately 31.5 percent of the respondents listed such suggestions. Visual aids were mentioned by 8.7 percent, personal gimmicks by 4.3 percent, and teacher training by 8.7 percent. In addition, 7.1 percent wanted to have unit preview outlines while 2.7 percent suggested an emphasis on evangelism and outreach. Nine percent (9.2%) of the respondents wrote that existing materials were adequate.

Conclusions and Implications

This study revealed that about one third of the churches in the Southern Baptist Convention conduct a Sunday School workers' meeting. Those meetings are usually held on Wednesday or Sunday nights—either weekly or monthly. Although approximately one third of the churches do conduct planning meetings, there is evidence that the maximum benefits are not being derived from the meetings. This is substantiated by those items which were identified as the greatest problems in maintaining attendance and interest.

In response to the suggestions of respondents new materials were produced and released in January 1977 to be used in the Sunday School work-

ers' meeting. This is one way to generate a greater interest among the workers. It might be helpful if each church would evaluate its workers' meeting in light of its own needs, wants, and desires.

The Sunday School workers' meeting is designed to improve Bible teaching through the Sunday School and to aid the workers in their preparation. However, the meeting itself must be well-planned and ideas must be presented that will enable the teacher to do a more thorough job of Bible teaching on Sunday morning.

Speaking of Statistics

by Martin B. Bradley

Since 1950 there has been a heightened push by Southern Baptists into heretofore "unclaimed" areas of the United States. During this period, their organization of new churches and their underlying evangelistic zeal have helped make the Convention truly a nationwide body.

For the first time, in the early 1960's, it could be said that all states had at least one Southern Baptist church.

To assess the relentless growth of Southern Baptists' strength and constituency in recent years, let's use 1965 as a reference point. For that year's record, the *Southern Baptist Handbook* issue of *The Quarterly Review* listed these states in a summary of work relative to "new areas:"

Connecticut	Nebraska	Rhode Island
Delaware	Nevada	South Dakota
Idaho	New Hampshire	Utah
Iowa	New Jersey	Vermont
Maine	New York	West Virginia
Massachusetts	North Dakota	Wisconsin
Minnesota	Pennsylvania	Wyoming
Montana		

These northeastern, upper midwestern, and northwestern states have 933 counties. In 1965, there were Southern Baptist churches in 203 of them. Since then, churches have been organized in an additional 122 counties, meaning a penetration of 325 counties (slightly over one-third) as of 1976. In the three large states of New Jersey, New York, and Pennsylvania, there were 185 churches in 76 counties at the close of 1976. Other states with a noticeable spread of constituency among counties: Idaho, 21; Iowa, 26; Montana, 26; and West Virginia, 30.

Churches

These twenty-two states have experienced a growth in number of churches from 331 to 644 since 1965. In eleven years, Pennsylvania has had a net addition of 48; New York, 55; New Jersey, 29; Wisconsin and Iowa, 23 each; and West Virginia, 24. Beginning with three in 1965, Connecticut churches numbered 17 in 1976.

Baptisms

Increased evangelistic outreach is evidenced in the "new" states by the rise

in baptisms from 4,358 to 8,243. The ratio of baptisms to church membership in 1976 was 1 : 17 for these states compared with 1 : 34 ratio for the other, more established Convention states.

Pennsylvania churches reported 1,071 baptisms; West Virginia, 896; New York, 852; and Nevada, 802. The upper midwestern and northwestern states of Montana, Wyoming, the Dakotas, Minnesota, and Wisconsin together reported 927 baptisms in 1965 whereas the churches in these states baptized 1,712 in 1976.

Membership

By many standards, growth of membership in Southern Baptist churches of the "newer area" states has been robust. Members in 1965 totalled 58,215. By 1976, the figure had telescoped to 141,307, more than that reported by any number of entire denominations for their national totals!

Largest "new area" constituencies are found in West Virginia, 21,806 members; New York, 12,771; Pennsylvania, 11,451; Nevada, 11,337; New Jersey, 7,681; and Utah, 7,180.

In order, the fastest-growing states during the 1965-76 period were Connecticut, New Jersey, New York, Massachusetts, Iowa, Pennsylvania, Nevada, and Wisconsin. The first six of these at least tripled their memberships.

Mission Giving

The rule, not the exception, seems to be that new area Southern Baptist churches are begun either by or through the support of mission ventures by concerned churches and mission agencies of the denomination. Invariably, the new churches are eager and quick to join in cooperative and direct missions. For example, churches of two states—Pennsylvania and West Virginia—were able to report mission expenditures of more than a half million dollars in each case for 1976. New York churches gave nearly \$417,000. Together, the twenty-two states reported about \$3.7 million in mission expenditures.

Opportunity/Need

About one-third of the United States population resides in the "newer" states where Southern Baptists are beginning to emerge as an evangelical force. Of the 70.7 million persons in these states, nearly 30 million are in New York and Pennsylvania. A study of these two states reveals churches in all of the major metropolitan areas and large counties. There are still seven Pennsylvania counties, not parts of large metropolitan areas and containing more than 75,000 persons each, which have no Southern Baptist church. In New York there are only three such counties.

Facts indicate a correlation of church location and the concentration of population. This should not hide the tremendous opportunity and need yet remaining for additional churches. For instance, in new areas many scores of counties with population of 30,000-50,000, and without Southern Baptist churches, are ripe for additional evangelical work and witness. Certainly, five, ten, or twenty churches could flourish in metropolitan or large city areas now having merely one or a handful of Southern Baptist churches if only nuclei of constituents could be discovered and mobilized.

Martin B. Bradley is manager, Research Services Department, Sunday School Board, Nashville, Tennessee.

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

Good Design Improves Church Buildings

Howard McAdams

Good design can make new or existing buildings more functional and attractive. Function is of primary consideration. Adequate space and facilities for the church's activities and programs must be provided along with safe shelter, comfort, and convenience. This must also be adaptable to future growth and program changes.

Not only should a building be functional, it should be attractive. Appearance is especially important to the passerby, the visitor, the new member, and the maturing child.

Churches need to study carefully the design of new buildings and evaluate the design of existing ones from these two standpoints, function and appearance.

Evaluate Existing Buildings.

Existing buildings may need to be remodeled and space reassigned when a new building is added. To find out what changes are needed the church property and space committee should walk through the buildings and study each space with a fresh, objective

point of view. They should ask such questions as: Does this space function well? What about its appearance? Are there possible ways to make improvements?

The committee should also walk around the outside of the buildings and study them from different angles and approaches. How do they look from the street, from the parking lot, and the entrances? Could it be possible that the appearance is what caused the new family who recently moved into the community to pass this church by to attend another one?

Plan the New Building Carefully.

Perhaps the church needs a new building, a first-unit building at a new location, a new auditorium or educational building. If preliminary plans have already been prepared, they should be studied carefully. If the

Howard McAdams, A.I.A., is an architect in the Church Architecture Department, Sunday School Board, Nashville, Tennessee.

planning process is just beginning, the functions of the building should be listed. Its appearance or architectural style should be described, and the needed qualities should be stated.

Secure Professional Assistance.

Many design improvements can be made by careful, creative study mixed with common sense and imagination. However, there will come a time when professional assistance should be secured.

The Church Architecture Department will provide valuable assistance to Southern Baptist churches when their help is requested. Consultation is available to help churches study their programs and project buildings, space, and arrangement needed to provide for them. It will prepare a long-range development plan for the church's property and buildings. Upon request, special help in the area of decorations and furnishings can also be provided.

An architect can be of great assistance to a church. He is professionally trained, qualified, and experienced in the use of good design in planning, building, and remodeling. Detailed information about how to select an architect and how to work with him is given in *The Church Property and Building Guidebook*, by T. Lee Anderson, available in Baptist Book Stores.

A professionally trained interior designer is another person who can work closely with the architect and the church committee. His knowledge of color, interior materials, finishes, fabrics, furnishings, and accessories can perform wonders with a drab, uninteresting space.

Most large cities have several interior design consulting firms. Some of the larger architectural firms have interior designers on their staff. Furniture dealers often provide an interior design consultant.

A landscape architect can become

the fourth professional member of a church's design team. He has had special training in the use of exterior spaces, materials, and plantings to complement the design of the buildings.

The Church Architecture Department offers an interior design and landscaping service to Southern Baptist churches on a cost-recovery basis (cost of time, travel, and expenses). An estimate of this cost is available upon request.

Make the Building Plans Functional.

To make sure a church's buildings are functional the committee should study them from the following considerations:

Master Plan—Does the church have a long-range master plan of development? It should include the locations of future buildings as well as parking, driveways, and recreation. The building under consideration should fit into this master plan, or else it may become a handicap and have to be removed, though it is still a good building.

The design as well as location of an auditorium will depend on whether it will be the final, or temporary auditorium. An interim type must be designed to be converted easily to education, fellowship, or chapel use later.

If the church is considering remodeling or redecorating its existing building it should consider whether the building will continue to be used for many years, or if it will be removed or converted soon to another use.

Relation to Other Buildings and Property Slope—Each building should connect properly to other buildings. This means that floor levels should be compatible; good corridor connections should be provided; and the roofs should connect in a practical manner. Adequate windows are needed for each room. The new addition should

not obstruct too many windows in the existing building.

How does the building fit the slope of the property? In planning a new building, a half-basement or ground-floor level should be avoided unless there is adequate slope in the property. The proper slope will allow drainage, adequate windows, and direct outside exits from both the ground-floor and the first-floor levels. In some northern climates, foundations must be several feet deep to reach below the frost line. In such cases, half-basements may be feasible because very little extra excavation is required. Entrance ramps up to the first-floor level of this type building may be needed.

Program and Organization—The church's program and organizational needs should be determined first. Then the building should be designed to fit them. Too many buildings are constructed first then the programs and organizations are changed to fit in them.

Space and Arrangement—Adequate space should be provided for each activity of the church. This space may already exist, be temporary, borrowed, or new. Schedules for multiple use may also be necessary. Proper arrangement is equally important for efficiency, convenience, and easy identification.

Flexibility and Change—Because of the high cost of property and construction today, buildings must be used to utmost efficiency. Churches are developing new types of programs and ministries which require new space also. This means space must be planned for flexibility of use. When folding doors or removable wall panels are used a department room may be subdivided into classrooms. It may be combined with other department rooms into a fellowship hall, a recreation area, or day care center. It may serve also as overflow seating for the auditorium.

The rate of change in education, construction, technology, and standards of living is increasing rapidly today. Buildings and facilities should be designed to easily adapt to use of new techniques, organization, and equipment. Since the needed types and sizes of spaces are likely to change, the building should be designed so the interior partitions can be shifted easily or removed. Such partitions should not support the roof or upper floor structure. Instead, the structure should be supported on the exterior walls and/or columns and beams. Electrical, plumbing, heating, and air conditioning systems should be designed for flexibility and easy change also.

Examine the space in existing buildings. Should some partitions be removed, or some folding doors installed? Check the structure closely since the partitions may support the roof. Sometimes a beam and columns can be substituted for such partitions. Check the electrical and air conditioning systems. They will probably need some adjustment also.

The efficiency of an existing building may be reduced sharply by a narrow corridor with partitions on each side that support the roof and cannot be removed easily. The corridor may need to be relocated along one side or through another part of the building. If additional rooms are needed it may be the time to add them along one side of the new corridor.

Access and Circulation—The building plan should allow a person to reach his department or class without distracting other groups. This is often the greatest shortcoming in existing buildings. For instance, in some church buildings preschoolers have to go through an Adult department to get to the rest rooms. In many buildings, a person must go through another department or class to reach his classroom.

Related to the problem of access is the general corridor through which traffic flows throughout the building. Almost everyone moves to and from the educational building and the auditorium at the same time. The corridors, doors, and stairs must be adequate to allow easy flow. Traffic becomes especially critical when people come from one building through another to reach the auditorium or the parking area.

No major corridor should be less than five feet wide; large churches may need up to twelve feet or more width in certain areas. Outside covered walks may be the best solution in warm climates. They are not practical, however, in colder climates, and may cause problems with operation of air conditioning in hot climates.

The most widely neglected area of circulation is the route leading from the educational areas into the auditorium. The most efficient arrangement is to let the main vestibule serve as the connecting link. Many church members, however, still want the main vestibule to face the primary street with the educational buildings behind the pulpit end of the auditorium.

Comfort and Convenience—The building should be designed for comfort and convenience. This involves heating and cooling, lighting, unobstructed view, acoustics, plumbing facilities, equipment, and furnishings.

Heating, Cooling, and Ventilation—All areas should be properly heated and cooled to keep temperatures within the comfort range for most people. In addition, the air should be exchanged frequently and some fresh outside air mixed into the ventilation system. The rest rooms and kitchen should have exhaust vents and fans to remove odors and smoke. Furnaces and water heaters need exhaust flues and adequate combustion air.

Different areas of the building may

have different heating and cooling needs depending on: exposure (sun and cold winds), the number of people to be located there, the types of activities involved, and the times of use. Because of this, it is preferable to have the heating and cooling system divided into area zones with separate controls.

Lighting—In most areas of a church adequate lighting is needed for reading. This is more critical in the library and office area, and less critical in assembly and auditorium areas. The various centers of interest, such as the platform, choir area, the front of assembly rooms, and the teaching areas of classrooms should have higher levels of lighting.

Lighting should be soft, free from glare, and evenly distributed. The lighting in bed babies' departments should be indirect. In the auditorium and chapel the lighting level should be adjustable with rheostat controls.

A careful balance must be kept between artificial lighting and natural outside light through windows. A person who sits facing a bright window in a relatively dark room can only see the profile of the speaker.

Lighting level standards have been raised greatly in the past twenty years. If a building is very old the lighting is probably below standard and should be improved.

It is always best to have a qualified person, such as an electrical engineer, to design the lighting system in cooperation with the architect, interior designer, and landscape architect.

Unobstructed view becomes a major consideration in a large auditorium. Many times those sitting on the back pews or in the balcony cannot see the speaker on the platform. This can be avoided by raising the platform level, sloping the auditorium floor, or both, and by having higher risers in the balcony. However, if an auditorium is to be converted later to educa-

tional or fellowship use, a sloped floor will be a handicap during the interim.

Many churches now are interested in a wider seating arrangement that partially curves or wraps around to each side of the platform area. This arrangement brings the seating nearer to the pulpit and the view is less obstructed.

If an auditorium has poor sight lines and obstructed view, it may be necessary to raise the platform level and build up the levels of the balcony. The platform should not be raised too high, however, for a platform height of more than three feet makes it uncomfortable for those sitting in the front pews.

Acoustics—The quality of sound control in a church building can greatly help or seriously hurt the effectiveness of the church's programs. Since this is a highly technical field, it is often advisable to employ an acoustical consultant to assist the architect. He can be especially valuable in designing a large auditorium. The general principles involved are:

- The transmission of sound from one space into another. Distracting sounds may come from the outside, a corridor, adjacent rooms, the floor above, or from the air conditioning duct system. They may come through a wall, a window, around a door, through grilles and registers, or through the ceiling. Special study must be given to the materials and construction details for these. A low level of sound transmission is needed for most spaces.

- The general sound level within a space depends on the volume of sound, the size and height of the space, and the amount of absorptive materials in the space. In general, educational spaces, offices, library, and fellowship areas need large amounts of absorptive materials. Acoustical panel ceilings and carpeted floors are the materials most commonly used and

are the easiest to install. Large areas such as fellowship halls may require more study. The sound level in the auditorium must be analyzed closely. The sound level may be too alive (too little absorption), which will make the sound linger too long in the space and the spoken words blur together. Or, the sound level may be too dead (too much absorption), which will make hearing difficult and cause music to lose much of its effect. It is usually unwise to use an acoustical panel ceiling, especially if the room is large and has a low ceiling height.

People absorb sound. This is why sounds are often so different in an empty auditorium from one filled with people. Upholstered back rests on the pews will help to balance the absorption.

- The distribution of sound is particularly important in the auditorium. The platform and choir area should be designed to help project sound out into the congregation. Angled side walls in the choir area and the use of hard-surface materials will help to reflect sound outward toward the congregation. A proscenium arch or other offsets that trap sound in the platform area should be avoided.

The main seating area of the auditorium should allow the sound to reverberate (bounce back and forth) for a very brief time (approximately one second); then the sound should be absorbed. Walls and ceilings may be shaped to reflect sound toward the rear of the auditorium. Absorptive materials should be strategically located (particularly on the rear wall and on the front wall of the balcony) to prevent the delayed return (echoes) of sound toward the front. Parallel walls (or parallel ceilings and floors) tend to keep the sound bouncing back and forth between them. They should be avoided if possible. Large curved and concave shapes in walls or ceilings should also be avoided, since they

focus the sound toward one spot instead of distributing it evenly. To get sound back into the low area beneath a balcony is difficult.

An electrical reinforcement system is often needed to distribute sound. A qualified engineer or technician should be consulted to design this system.

- The quality of sound is important. Sound may reach a person and yet not sound natural. Sound is made up of many frequencies. Frequency refers to the time interval between sound wave lengths. Short intervals are high pitch sounds whereas long intervals are low pitch sounds. Some of these may be absorbed, while others may not. Also, the speaker system may not reproduce all the frequencies properly. This will make the sound unnatural and speech may be hard to understand. Different materials absorb different ranges of frequencies and this must be considered. For instance, acoustical panels usually absorb more of the high frequencies. Electronic equalizing equipment is available for balancing the frequency range in an auditorium when needed. If there are acoustical problems in existing buildings they must be identified. It may be transmission, too much or too little absorption, distribution, or quality. If it is a minor problem of transmission or absorption, it may be solved with a little common sense, some investment, and experimentation. However, for any major problems someone trained in acoustics should be consulted.

Plumbing facilities—Adequate and convenient rest rooms, water fountains, and janitor's closets must be included in any well-designed church building. Preschool departments should have adjacent toilet rooms with infant size fixtures. For Children's departments, adequate rest rooms should be located along a nearby corridor.

Pairs of rest rooms should be located along major corridors within a convenient distance of all areas, particularly the auditorium vestibule, offices, fellowship hall, and music suite. In some cases, it may be desirable to combine baptistry dressing rooms with rest rooms.

There should be at least one water closet or urinal for each fifty people, with one lavatory for each two fixtures. Check local code requirements. Metal toilet stalls and easily cleaned wall and floor surfaces should be used. Floor drains are recommended. Mirrors, soap dispensers, paper towel cabinets, shelves, and coat hooks are also recommended. The entrances should be arranged so there will be no direct view of the fixtures from the corridor.

Drinking fountains should be located near the auditorium vestibule, music suite, offices, recreation areas, Preschool and Children's departments, and on each floor level. Fountains that children can reach should be included. Locate fountains where they will not obstruct traffic in the corridors. At least one fountain should be provided for each 150 people. City code regulations concerning fountains for kindergarten and day care should be checked.

Janitors' closets should be located strategically throughout the building on each floor. Too often these are omitted or are inadequate. Storage space, service sink, and mop rack are needed. (CAUTION—If a gas water heater or furnace is combined with the janitors' closet, flammable materials must be stored separately.)

Existing plumbing facilities should be surveyed. Are there adequate rest rooms, water fountains, and janitors' closets? If not, they should be added in the most practical locations. Perhaps two small existing rest rooms could be combined into one large rest room and another one added nearby.

Furnishings should be selected relative to the age and size of those using them. The manner in which they will be used should also be taken into consideration.

Many public schools now use large interior spaces subdivided into smaller spaces by classroom furnishings instead of full-height partitions. These units contain such things as chalkboards, shelves, counters, and cabinets. Churches may begin using this approach more in the coming years as acoustical problems are overcome, as people become more accustomed to such use of space, and as these units become more economical.

Individual chairs with attached book holders are recommended for the choir in order to adjust the number and spacing of seats. For the main auditorium seating, pews are still the most popular type of seating; however, various types of interlocking chairs are also available. These are very practical for an auditorium used for other purposes that require a flexible seating arrangement.

A study of present furnishings in buildings should be made in the light of recommended types; and necessary improvements or new furnishings should be recommended to the church.

Maintenance—The cost and effort of maintenance through the years should be carefully considered in the design of a new building and in the improvement of existing buildings. See the article, "Building Management Pays Off," in *The Quarterly Review*, January, February, March, 1976, pages 24-35.

Consider the Appearance.

Some believe that the secret to good design is to construct a building and then tack on some accessories to make it pretty, like putting frosting on a cake. Others say, "It's not important what a building looks like—you can

worship in a barn."

Both approaches indicate a shallow understanding of design and appearance. The main purpose of an effective appearance is to attract people and hold their interest, to create a suitable setting, and to express the purpose of the building and what the church is all about. Just as Christ spoke in parables to get a much deeper message across, the design of the building can express the ideas, values, and beliefs of the church.

A church spire pointing upward against distant trees seems to say, "Here is God's house." You approach the building, notice the landscaping, planting, wide walkways, and your eyes lead you toward the entrance. The doors are easily seen, yet sheltered from the weather. You see through the glass into a well-lighted vestibule, where colors, materials, and activities look interesting. You can almost hear someone say, "Welcome, come on in. Things are happening here!" How good it is to walk into an auditorium where you feel that you are in a house of worship; or into a Children's department that looks like a place where children could really enjoy learning.

Such attraction, interest, setting, and expression are seldom arrived at by accident. Instead, they are planned by those who are sensitive to the ingredients that result in effective design.

Effective appearance is achieved by:

- Using art principles to advantage.
- Developing a unity and theme throughout the building.
- Creating the proper setting and expressions.
- Carefully selecting materials, finishes, and details.
- Using color creatively, accenting with light.
- Coordinating the furnishings

and accessories.

- Enriching the design with arts and crafts.
- Communicating through symbolism.
- Attracting and explaining through graphics (words and signs).

Use art principles.—The principles used in art can also be applied to the design of buildings, since they are based on the senses, perceptions, and mental reactions of people. These principles include: rhythm, balance, movement and direction, proportion, scale, contrast, accent, centers of interest, patterns, textures, line, plane, volume, and mass.

These are too many to cover in detail; and many are already familiar with many of them. Some are illustrated here by diagrams.

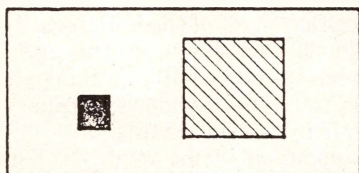


Figure 1

In Figure 1, the balance diagram, the small intense dark square balances the much larger square of subdued shade. This principle can be applied to shapes, colors, patterns, textures, or openings used in a building. A person automatically becomes aware of the presence, or lack, of good balance.

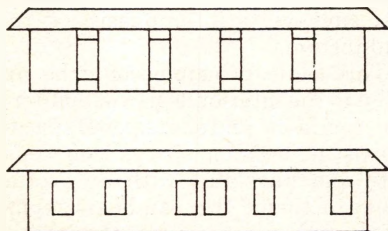


Figure 2

In Figure 2, the rhythm diagram, the window treatment creates rhythm. The same principle could be applied to the long interiors of the corridor system, or to the walls and ceiling of the auditorium interior to break up a blank, drab appearance and add interest.

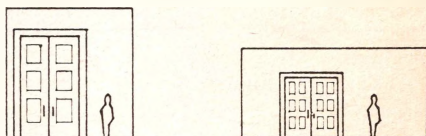


Figure 3

In the scale diagrams, Figure 3, the human figure seems much smaller in the left diagram because the doors are larger in comparison. The scale used for a building and in the interior is important because a person seeks some features that fit his size and that he can relate to comfortably. For instance, a large, high wall might have a low wainscot of a deeper color or texture which will relate to the size of a person. A Preschool department room should have some features that fit the scale of a preschooler.

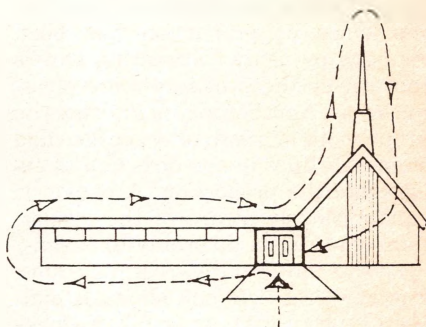


Figure 4

In the direction diagram, Figure 4, the eye is automatically led as the arrows indicate. This can be applied to the exterior design of the buildings or to the interior treatment of a room.

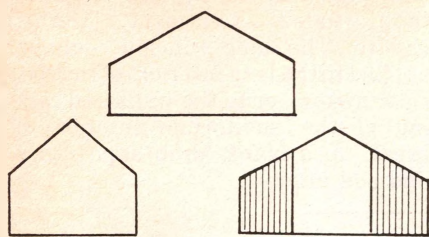


Figure 5

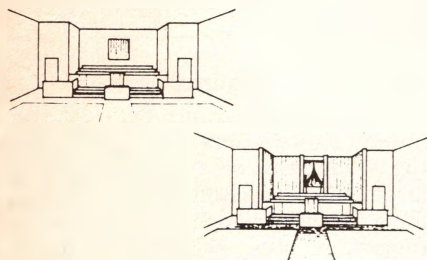


Figure 6

In the proportion diagram, Figure 5, the front ends of three buildings are shown. The building at the left has good proportion, especially for a small auditorium. The center building has poor proportion. It is too low and too wide. The building at the right has the same shape as the center building, but the sense of proportion has been changed by using contrasting panels that divide the wall into more pleasing areas. Another way of altering the proportions of a wall or space is to add stripes or lines in one direction to exaggerate the proportion. A person is subconsciously aware of the proportions and reacts favorably to them.

In the center-of-interest diagrams, Figure 6, the left one shows a platform typical of many small churches where there is no real center of interest. The same view, shown at the right, has a new treatment of the rear wall and baptistry opening, and a richly colored carpet added to the aisle leading to the pulpit.

These art principles can be especially helpful when remodeling and

redecorating existing buildings.

Provide unity and theme throughout.

—The Bible contains many different books, yet all of them have a common theme or thread running through them, making them one whole. All of them point toward the central focus of Christ.

This same principle can be applied to the design of the various building elements. (The term *elements* can mean buildings, exterior features of a building, interior spaces, or the features within a space.) All of the elements should have a unity and design theme running through them. They should also be designed to direct attention to certain points of emphasis and interest.

For example, consider the exterior view of a large church that has a group of buildings. Unity can be developed by having similarities or repetition in all of the buildings. This could be achieved by the use of materials, colors, building shapes and sizes, roof types, windows, or other design features and details.

A common theme might be developed expressing simplicity, richness of detail, openness, structure, or rhythm. For instance, rhythm could be created by the uniform spacing of windows, wall panels, pilasters, columns, beams, arches, or repeated details and decorative elements.

The auditorium entrances could be made the focal center of interest as the horizontal lines of the educational buildings, walks, and plantings lead the eyes to contrasting colors, materials, and vertical emphasis of the auditorium.

This same principle could be applied to the interior design of auditorium, corridors, and educational spaces. If existing building spaces seem separate and unrelated with no overall unity or theme this can be overcome often with some simple changes or added features.

Exterior Design—The exterior design of all the buildings should attract people; reflect the activities carried on within; and express the objectives and philosophy of the church.

Auditorium—One of the key distinctives of a Baptist church is its concept of the auditorium as a gathering place for fellow believers of Christ. Here they share, witness, encourage, and celebrate the Christian life together. This forms a basis for the type of worship service used. The emphasis is not on the building, but on the family meeting within it.

This concept of the gathering place is in sharp contrast to two other concepts: the concept of the building being the special residence of God and the concept that lay persons come as spectators to watch a professional act or ritual performed by special people. While the gathering place concept is more central to Baptist beliefs, the other two concepts often creep into the design of buildings.

The gathering place concept can be expressed in the shape and design of the auditorium. The approaches and entrances can invite people to gather. The shape of the building can imply that the interior arrangement gathers worshipers around a center of emphasis. (Non-rectangular buildings seem to have more potential for this expression; however, few examples have been constructed to date.) This center of emphasis can be expressed by a peak of the roof, a spire, a skylight, or a tower. Some of these elements may be seen in Figure 7. A church should analyze its concepts of purpose and worship and the design of the auditorium should reflect them.

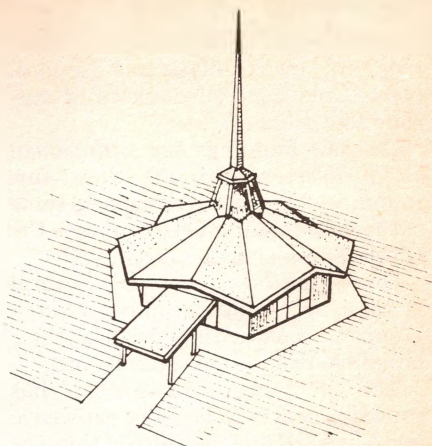


Figure 7

Educational buildings—The exterior design of the educational buildings should express the idea that within there are spaces and activities for learning, fellowship, and enjoyment. The use of glass and a higher level of interior lighting lets persons on the outside see what is happening inside. The use of color, rhythm, pattern, and structure outside can create mental interest that implies that things may also be interesting inside.

What does the exterior appearance of your church say to those who pass by about the activities on the inside?

Some develop the mistaken idea that church life is isolated and separate from the everyday, outside world. The design of the building may reinforce this idea by ignoring the outside surroundings. On the other hand, a closer relationship between interior and outside spaces can be expressed. For example, larger glass areas allow direct view back and forth. Continuing some interior design elements, such as roof beams, floor slabs, walls, or planter boxes out into the exterior will tie the two spaces together.

Screening fences, walls, overhead shelters, and plantings can develop semi-enclosed exterior spaces that are extensions of the interior. Some

churches have developed very effective entry courts, classroom gardens, patios, and controlled views of surrounding scenery.

Do your buildings say *withdrawal* or *involvement* through their surroundings? Perhaps you can use some of the items mentioned to improve the effectiveness of their appearance.

Overall building complex—Several factors are causing more church groups to look at the design of their buildings from a new standpoint.

The changing urban scene has caused property to be more expensive and less available. Because of this, the traditional suburban approach using a large, stretched-out arrangement of individual buildings or wings, surrounded and separated by large lawn areas, is impractical for urban churches. Instead, a more compact arrangement is needed with various areas, activities, and emphases within one building complex. In some cases, several levels of parking may even be included in the structure.

The increasing cost of construction and the increasing number of special programs, ministries, and activities often call for the multiple use of space. Therefore, the use, design, and expression of these spaces becomes less distinct and separate. For instance, in some cases the auditorium will also be used for purposes other than worship. It may also be used by other community groups or even shared with other church groups.

Many feel that there is a common theme and value that run through activities of the Christian life, making them all important and related. This concept also speaks to the overall organization and design of the church facilities. Must the worship area be a separate, distinct building occupying the most prominent location on the property? Or can it become an area of function and emphasis within an overall building structure that in-

cludes all functions? Figure 8 shows one approach that includes all areas within one compact building complex.

The concept of using several buildings or wings has one great advantage: these can be built in steps or stages as the church grows.

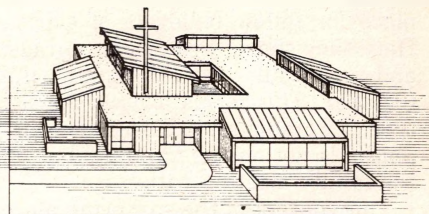


Figure 8

Windows, doors, and entrances—The organization of window types, sizes, and locations is an important ingredient of good design. Notice in Figure 9 how the window sizes and proportions affect the appearance of a small educational building.

In A the windows are too small; in B they are too large; in C window sizes are in scale with the wall proportions. In D the window shapes have a more vertical proportion. E shows a horizontal emphasis as an alternative. F shows the appearance of building structure (roof and columns) filled in with a glass enclosure instead of individual openings punched into a solid wall.

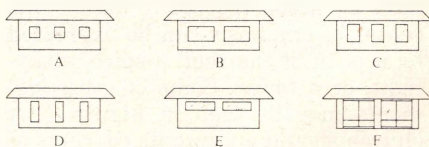


Figure 9

In buildings that have two or more stories the location, spacing, and treatment of windows become doubly important, as shown in Figure 10.

A shows a lack of thought and organization in locating the windows. B shows windows of a uniform size throughout, lined up vertically. This

looks much neater and more organized; however, it does require careful study to find a window spacing that will fit the locations of partitions on each floor level. In C a vertical emphasis and rhythm are added by connecting the windows vertically with a panel treatment. D creates an alternate approach by connecting the windows horizontally with a panel treatment. E goes a step further by having a continuous horizontal band of windows or glass. This means that interior partitions must intersect at the window mullions, or a false glass panel must be used. (Glass panels are available with an opaque, colored ceramic coating on the back side.)

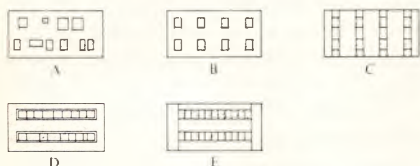


Figure 10

The windows in existing buildings should be studied. Perhaps the appearance can be improved greatly by adjusting the sizes and locations of a few odd windows. It may also be possible to create the continuous vertical or horizontal band effect by adding trim and new materials or colors to divide the walls into panels.

The design of the entrance doors is another important element of good exterior appearance. These doors should become centers of emphasis to attract people. This may be done by size, pattern, color, or transparency (glass). A double door is a much more effective size than a single door. (Compare A with B in Figure 11.)

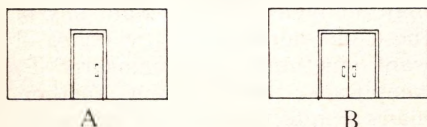


Figure 11

The front entrance to the auditorium area deserves special study. In too many cases, the front entrance looks similar to Figure 12. The entry porch is just a small, separate thing that does not really relate to the building in size, shape, or emphasis. The front doors do not say "welcome," but are just two plain doors with small, odd peepholes. Subconsciously your eyes keep shifting from entrance to windows, to steeple, and back again, trying to make some overall sense and organization out of them. The windows compete with the entrance. The steeple is entirely too small and unrelated in shape. The roof fascia, or edge, is narrow and the roof seems insignificant.



Figure 12

Compare this design with the one shown in Figure 13. The roof line is bolder and more prominent, and says, "shelter" and "shape." The spire is tall and tapered, and gives a vertical emphasis. (As a general rule of thumb, the spire should be approximately the same height as the building beneath it.) The front wall is divided with a center panel for emphasis and two simple flanking side panels of contrasting material—without any distracting windows. The covered entry is slightly taller, reaching

above midpoint in the height of the building wall. The entry is now a major feature. The entry roof shape is clear and bold and echoes the line of the building roof. The width of the covered entry matches the center panel of the building wall. The doors now have a vertical accent in their glass viewing panels. An openness to the vestibule is added by having glass sidelights. These also relate the entrance width to the center wall panel. The walk and plantings reinforce the theme of the center panel width.

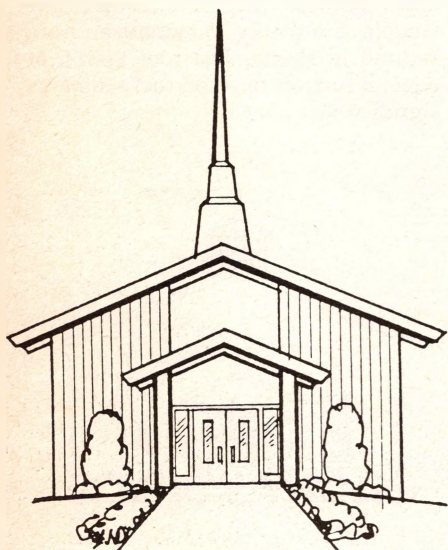


Figure 13

THE RELATION OF STYLE, TRADITION, AND DESIGN

When designing a building, one of the first questions asked will be, "What style of architecture will be used?" Most laymen are familiar with the general features of some historical styles such as Georgian, Colonial, Gothic, Romanesque, and Spanish Colonial. Other historical design features, or combinations of them, are generally called Traditional, depending on the tradition in that area or in the person's background. Any new or

Behind the question of style lie these considerations:

Most styles were originally developed for appropriate reasons, but later were used merely for the sake of having a style. Reasons included a need to use available construction methods and materials; an attempt to express certain ideas, philosophy, and outlook; and the tendency to follow the trends of the times. For instance, Gothic architecture resulted from an effort to overcome the limitations of a heavy stone structure; to introduce more natural light and stained glass; to achieve a lighter, vertical, more abstract feeling in the building; to express the philosophy that God is on high, overpowering, majestic, and separated from man, while man is extremely small and insignificant down here. The current trend then was to try to outdo the neighboring community by building a larger, taller, more complex cathedral. Gothic was the new thing as opposed to the traditional Romanesque style of previous years.

Many older people, caught up in the extremely rapid change of our society today, are inclined to look for something reminiscent of the days when unusual design that doesn't fit into these categories is loosely classified under the label of Modern or Contemporary.

A discussion of style draws strong reactions from many people. Some say, "I want it to look like a church building!" By this, they mean it should fit their preconceived idea of appearance, based on their earlier experience. If they grew up in the Southern states, they probably are thinking of the Georgian Colonial style. Others may comment, "I don't want any of those old horse-and-buggy styles—I want something new and modern!" To complicate the problem further, many architects will not design buildings in any of the historical styles.

things were less complicated, more stable and permanent. This is especially true concerning things related to religion. To them, the old church buildings and their styles symbolize past days and traditions in the same way the song, "The Old-Time Religion" does.

The younger generation does not share this attachment to the past. Having no simple, slow, stable past to recall, they must learn to be comfortable in the changing world of today. The church and its buildings must speak to their needs.

Today, an architect is not trained to approach the design of a building from the standpoint of faithfully following some historical style. Instead, the capable architect will use a problem-solving approach by answering the following questions:

- What shape, size, and materials will fit the functional needs of

the building?

- How will this building relate to the community around it?
- What type of appearance will attract a person, hold his interest, expand his thinking and senses, and express certain ideas, symbols, values, and philosophy?
- What are the practical limitations that must be considered?

The architect looks at styles as past solutions to past problems. Some of the problems and some of the solutions may be applicable to this building, while others may not.

Traditions offer some strong symbols which people can relate to and should not be ignored; however, good design must also speak today's language. The design of buildings should help churches get the message across that God is the active God of yesterday, today, and tomorrow.

Baptist Information Retrieval System Available

Do you or other leaders of your church ever search in vain for information on various subjects of concern to Baptists? Perhaps you need material for sermon preparation, church program planning, special study classes, and so forth. The Baptist Information Retrieval System (BIRS) is an excellent resource to help you.

BIRS is a computerized information service designed by the Historical Commission, SBC, for use by all Southern Baptists. BIRS contains Southern Baptist materials indexed by subject and author for the period 1973-77, including forty-six periodicals, three state papers, press releases, SBC annuals, and others. The

information file becomes increasingly valuable as more materials are indexed each year.

Test the ability of BIRS to provide useful information on some specific subject, such as ABORTION, BUS MINISTRY, COOPERATIVE PROGRAM, GLOSSOLALIA, ORDINATION, WOMEN, or others. You will receive a computerized printout of bibliographical references to all the materials indexed in BIRS under the desired subject. There is a small charge for processing each subject of inquiry.

Mail all inquiries to the Historical Commission, SBC, 127 9th Avenue, North, Nashville, Tennessee

Sermon Suggestions

Don K. Reed

The Tragedy of a Misused Life

Matthew 27:1-5

The first five verses of Matthew 27 relate one of the most heartbreaking stories found in God's Word, the tragic story of a misused life. There is no greater tragedy described in the Bible than the life of Judas Iscariot. Not everyone who studies the life of Judas has the same impression, but most would agree that his life was mispent.

During a revival meeting in my first pastorate, Dr. Tim Trammel shared an unforgettable outline with me on the life of Judas Iscariot that vividly portrays the tragedy of a misused life.

- I. Judas had a golden opportunity, but failed to take advantage of it.

Of his early life we know nothing except that he was the son of Simon (John 6:71). We assume that his parents were devout Jews in the village of Kerieth, Judas' home town. Perhaps they reflected their high hopes for him when they named him Judas, which means "praise of God."

- A. He was chosen to be a disciple. We are not told how he met Jesus, but one day they stood face to face and Jesus loved him and called him into his service.

- B. He was trusted by others (John 13:29). Judas was the

only disciple who was not a Galilean, but he was respected, trusted, and made treasurer of the group.

- II. Judas had a besetting sin that he could not overcome.

- A. His besetting sin was his love for money (John 12:6).

- B. The sin seemed insignificant at first, but it came to dominate his life (John 6:70). Little things often creep into our lives that determine our destiny.

- III. Judas had a faithful warning, but failed to heed it.

- A. The warning came from a loving Savior.

1. When many followers were turning away from him (John 7:66-71).

2. When Mary anointed the feet of Jesus (John 12:3-9).

3. At the Last Supper (John 13:21).

- B. The warnings were rejected by Judas as he yielded, more and more, to Satan.

1. Satan implanted the idea of betrayal (John 13:2).

2. Satan entered into the life of Judas (John 13:27).

- IV. Judas had an accusing conscience but didn't know what to do with it.

- A. His conscience disturbed him, greatly. "... when he saw that he was condemned,

Don K. Reed is pastor, First Baptist Church, Chandler, Arizona.

he repented himself . . . " (Matt. 27:3). The word *repent* here seems to indicate a change of feeling rather than a change of will.

- B. His conscience drove him to self destruction (Matt. 27:5).
- V. Judas had an eternal destiny but didn't prepare for it. Peter, in Acts 1:25, said that " . . . Judas by transgression fell, that he might go to his own place." Jesus at the last supper said, " . . . I go to prepare a place for you." (John 14:2). It is evident that Judas went to his own place and not to the place prepared by Christ.

Conclusion: Every person has an opportunity to trust Christ and must take advantage of it. Every person has an eternal destiny and must prepare for it. **Meaningful Implications of the Incarnation**

Meaningful Implications of the Incarnation

Matthew 2:1-2

On a starlit night more than nineteen hundred years ago, the eternal God invaded history in the person of Jesus Christ. God did not come in a blaze of glory or a fanfare of trumpets nor with mighty armies at his command. The great God became a tiny babe. This we call the incarnation, the embodiment of God in human form.

The Scriptures describe this stupendous event this way: "And the Word was made flesh, and dwelt among us . . ." (John 1:14). "But when the fullness of the time was come, God sent forth his Son, made of a woman . . ." (Gal. 4:4). He, Christ, "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." (Phil.

2:7). " . . . God was manifest in the flesh . . ." (1 Tim. 3:16). "For verily he took not on him the nature of angels; but he took on him the seed of Abraham." (Heb. 2:16).

The subject of the incarnation is not only fundamental and important theologically, but it has meaningful implications for the whole of life. The practical aspects of the doctrine of the incarnation give meaning and purpose to the Christian experience.

- I. The incarnation settles the three great questions of the intellect.

Every generation in some form or another has asked three basic questions about life. They form a logical trilogy: Where did I come from? Why am I here? Where am I going?

- A. Where did I come from?

1. Human reason says: through natural physical biological processes; through a fortuitous concentration of irrational causes; through fate; through the normal evolutionary process.

2. Biblical Revelation says: We came from God in accordance with his sovereign will (Jer. 1:5; Gal. 1:15-16).

- B. Why am I here?

The Bible, in Rev. 4:11, is specific in stating that there is a purpose, a goal, a definite rationale to our residence on earth. The purpose for our existence on earth is to glorify God. Jesus set the perfect example in glorifying the Father (John 17:4).

- C. Where am I going?

In answer to this question, human theories run the gamut from total annihilation to universal blessing for all. The Bible speaks of two

destinies: heaven and hell. Christ came that heaven might become a reality (John 11:25).

II. The incarnation solves the three great problems of life.

A. The problem of sin (Matt. 1:21, 9:12-13).

B. The problem of suffering (Heb. 5:8; Rev. 21:3-4).

C. The problem of death (1 Cor. 15:21).

III. The incarnation satisfies the three longings of the heart.

A. The longing for spiritual reality. The psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). Man has a longing to know God. The well-known quote from Augustine may seem trite, but nevertheless true, "Thou hast made us for thyself and restless is our heart until it comes to rest in thee."

B. The longing for peace. The quest for inner peace is constant and universal. All men everywhere long for peace. It comes only through the Prince of Peace, Jesus Christ (John 14:27).

C. The longing for the eternal. Man has a sense of destiny, that there must be something beyond the grave. Belief in eternal existence is not the characteristic of a few, but an intrinsic, universal conviction of all. Jesus fulfills this inward yearning when he says, "... I am come that they might have life ..." (John 10:10).

Conclusion: What greater truth can be known of man than the fulfillment of the Old Testament prophecy, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being

interpreted is, God with us" (Matt. 1:23).

Living Above the Troubled Edges of Life

Job 5:7; 14:1-2

"Man that is born of a woman is of few days, and full of trouble" (Job 14:1). Life is filled with trouble. It makes no difference as to your age. Life is crowded with one problem after another. Some are trifles, others are tragic. Some are real, others are imaginary. Some are sad, others are humorous. Trouble is no respecter of persons. Problems, perplexities, disasters, and disappointments are all part of the raw edges of daily living. No one is exempt.

Trouble is not new to man. Job verbalized our plight when he cried out, "Yet man is born unto trouble, as the sparks fly upward" (Job 5:7). The whole book of Job is a dramatic composition revolving around life's greatest problems. In this age of frayed nerves and freaked out minds, we need to discover how we can live on top of the troubled edges of life.

I. The problems that confront us.

The problems we face come from two sources, without and within. Sometimes we create our own problems. At other times, trouble rushes in on us, unexpected and unannounced.

A. The problems were not the result of Job's carelessness or foolishness (Job 1:13-19).

B. The problems were a part of the permissive will of God for Job's life (Job 1:6-12).

C. The problems were beyond Job's power to prevent (Job 1:20-21).

II. The pressures that disturb us.

Problems from without, for whatever reason, always bring pressures within which disturb.

- A. Job's security was threatened (Job. 2:9). He had been stripped physically. He was being misunderstood intellectually. He was struggling spiritually.
 - B. Job's serenity was shaken (Job 3:1-29). He cursed the day he was born (Job 3:1). He wished he had died at birth (Job 3:11). He longed for death (Job 3:20).
- III. The power that sustains us.
- A. Job rediscovered the boundless grace of God.
 - B. Job regained a beautiful attitude toward life.
 - C. Job received a bountiful supply of earthly goods.

Conclusion: We live in the midst of a troubled world. God is our only hope. Until we have come to the place where we will let him sustain us in our hour of need, then we have yet to discover the art of real living.

Fancy Meeting You Here

Genesis 28:10-16

This passage has a touch of tenderness about it. We find a young man away from home for the first time. He is alone and afraid. Jacob is fleeing for his life from the fierce anger of Esau. Night has overtaken him on his journey from Beersheba to Haran. The strange night noises make him nervous and afraid. He tries to escape his fears by going to sleep. The hard ground and the stone pillow did not make it easy for him. In the midst of his tumbling and turning, Jacob dreamed a dream in which he saw a ladder stretched from the earth to heaven. The angels of God were ascending and descending upon it. Above the ladder stood God, and the

Lord spoke to him.

"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not" (Gen. 28:16). Jacob thought that he had left God behind. He was surprised to discover God in the desert. What more apt expression could he have used than the familiar saying, "Fancy meeting you here!" How often men are surprised by an unexpected encounter with God.

- I. God meets you at times when you least expect him.

- A. When you sin against him.

Jacob had lied and deceived his father. He had bargained and stolen the birthright and blessing from his brother. He had sinned. No wonder he said to God, "Fancy meeting you here!"

- B. When you exclude him from your life.

Jacob had not included God in his life plans. He was self-sufficient. Jacob made God only an addendum to his own way of living.

- C. When you come to a place of crisis.

Jacob was alone and afraid. You too often come to the extremity of your life; then, unexpectedly, God comes to meet your need. "Oh!" you cry out almost in unbelief, "Fancy meeting you here!"

- II. God meets you in places where you least expect him.

Jacob discovered no place excludes divine visits. We expect to find God at church or at the prayer altar, but God surprises us in the out-of-the-way places. Wherever you are, in the city or in the desert, in the house or in the field, in the shop or in the street, you can experience the presence of God.

- A. When you are wounded on

life's highway.

Example: Good Samaritan

- B. When you are neglected by the multitudes.

Example: The cripple at the pool of Bethesda

- C. When you are engaged in business.

Example: Matthew

- III. God meets you in ways you least expect him.

Jacob saw in a dream a ladder stretched from heaven to earth with angels ascending and descending upon it and God standing above it. This vision impressed Jacob with the nearness of God and the open access into his presence.

- A. God reveals himself to each person *individually*.

- B. God reveals himself to each of us *purposefully*.

- C. God reveals himself to each of us *willingly*.

Conclusion: What a comfort it is to know of the abiding presence of the eternal God. Sometime when God meets you in a time, a place, a way you least expected him, in your startled amazement, you probably will say, "Well, fancy meeting you here!"

The Redemptive Message of the Cross

Matthew 27:26-38

"And they crucified him . . ." (Matt. 27:35). What a dramatic, sweeping statement! It says so much by saying so little. The Gospel writers carefully convey the truth of the cross without going into the grim and gory details of this tortuous type of execution. They seem to draw a veil of silence around this shocking scene of inhuman brutality. It was not their desire to make Jesus an object of pity, but, with pro-

found restraint, to tell the story of the death of our Lord. To them, it was a story almost too sacred to tell.

Matthew skillfully touches the high points. He does not dwell on the violent aspect of the cross. He simply says, "And they crucified him . . ." That was all, but it was enough! It was enough to make the angels weep. It was enough for the earth to quake. It was enough to cause the sun to hide its face. It was enough to tell people for ages to come of God's love for a sin-cursed world.

The description by the tax collector of the crucifixion is simple, and yet profound. He draws upon those things that will ever be reminders that the cross stands for the great and glorious redemptive act of God. Thus, the redemptive message is seen in the thorns on his head, in the title above him, and in the thieves beside him.

- I. The thorns upon him declare the shameful nature of the cross.

The Roman soldiers, in mocking Christ as a rival king of Caesar, acted out what sin really deserves. Jesus took our punishment. It was all laid on him.

- A. He was the object of scorn.

They hated him.

- B. He was the victim of derision.

They mocked him.

- C. He was the recipient of brutality. They beat him.

- II. The title above him symbolizes the universal appeal of the cross.

The custom of the day called for the name of the accused and the crime for which he was being executed to be posted on the cross.

"This is Jesus, King of the Jews" read the superscription written by Pilate. The Scriptures purposefully state that it was written in three languages.

- A. In Hebrew—the national lan-

guage of Palestine.

B. In Greek—the commercial language of the world.

C. In Latin—the legal language of Rome.

Unwittingly, the superscription was written in the language of religion, of culture, and of government. Thus, all people, of every nation, from every level of life could read that Jesus was King! The title symbolized the universal appeal of the cross. "God so loved the world . . ." (John 3:16).

III. The thieves beside him illustrate the personal need for the cross.

The two men were companions in crime, but Christ came between them in the end.

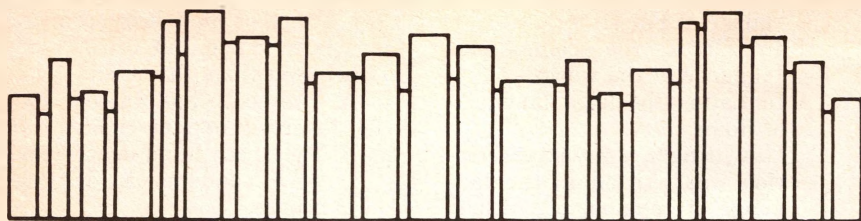
A. They both had a need. They were sinners by choice.

B. They both faced death. They were condemned for their crimes.

C. They both heard the truth. They considered the claims of Christ.

D. They both made a decision. They parted ways for all eternity.

Conclusion: Everything about Calvary is significant. As you think of the thorns upon him and the title above him and the thieves beside him, let it remind you of the full redemptive message of the cross.



BOOK APPRAISALS

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

THEOLOGY—PHILOSOPHY

A Reader In Political Theology

Alistair Kee, \$2.95
Westminster

This is an excellent introduction to the current discussions on the place of the Gospel in a revolutionary world. For many Americans, the issues of the "third world" are only dimly sensed, if that. In this collection of essays, one can get a feel for the surging movements that are breaking over the theological playground of our time.

Included are such names as Jurgen Moltmann, Harvey Cox, James H. Cone, Jacques Ellul, Daniel Berrigan, Thomas Merton, and many others. The eight chapters give an usually adequate introduction to the main areas of current discussions.

The reader moves from the controversial Christian-Marxist dialogue through the theology of hope, theologies of revolution, development and liberation, into the central thrust of black theology, which is so threaten-

ing to white churches and thinkers. Whether or not you accept the necessity of violence in any Christian response to contemporary society, the articles on this subject will compel you to rethink your position. Also, the Christian stance of resistance to unchristian demands on the part of government finds eloquent expression in the selections from Berrigan, Forrest, and Merton.

Because "Christianity begins with a man on his way to the cross," it began in violence unleashed by governmental power. Thus, the editor seeks to use these selections to raise the question: "If Christianity is about incarnation the question is not whether political theology is still theology, but whether anything that is without political significance deserves the name, *theology*."—G. L. Hales, *chaplain*.

Teilhard De Chardin

Doran McCarty, \$5.95
Word

To most of us Teilhard De Chardin is known as an important thinker, who, along with Whitehead, has made significant contributions to what is called "process philosophy and theology." It is a real contributor who understands him sufficiently to explain him. McCarty seems to have such insight. He has taken those important areas of Teilhard's thought that relate especially to theology and explained them in terms that are understandable to the uninitiated. Beginning with "Teilhard the Man" as it is proper to do, he shows the depth of the man's experience, particularly his religious thought. The second chapter deals with the great concept of reality or "Structure of Reality," the center of his scientific-Christian system. This comes from his posthumous work, *The Phenomenon of Man*. All else is a part of this great work's postulates: God, man, the omega point, the future, and everything that can be considered worthy of notice.

The author is quite objective in his evaluation of Teilhard, showing the criticism of science, theology, and his own church. The value this reviewer sees in McCarty's work is that he shows how a humble Catholic scholar, committed to both science (paleontology) and Christian thought, can hold both with a creative genius.

I commend this work for pastors and others who have an interest in contemporary Christian thought. Each volume of *Makers of the Modern Theological Mind* has been a welcome addition to my limited library.—*Rawdon Lee Gallman, teacher.*

Paul: an Outline of His Theology

Herman Ridderbos, \$12.95
Eerdman

Herman Ridderbos, one of Europe's foremost New Testament scholars, gives us in *Paul: an Outline of His Theology* a thorough and detailed survey of Pauline theology. The book is a fine balance between exposition of the biblical text and the wealth of scholarship available on Pauline thought.

Ridderbos argues for an understanding of Paul built around the text of the Christ event rather than the spirit of the age in which his interpreters live. And, in this context he examines in detail the leading themes which run through Paul's writings: the life in sin, the revelation of the righteousness of God, reconciliation, the new life, the new obedience, the church, baptism and the Lord's Supper, the upbuilding of the church, and the future of the Lord.

This is a book for scholars, pastors with a strong academic background, and serious students of the Bible. The book could serve well as a text for a class in Pauline thought. It is not a book for the casual reader.—*Ken Hayes, research associate, Sunday School Board.*

Testing Christianity's Truth Claims

Gordon R. Lewis, \$8.95
Moody

Testing Christianity's Truth Claims by Gordon Lewis is a basic survey of Christian apologetics, presenting the spectrum of views as to why Christianity is true. The book centers on the basic beliefs of classic apologists from the pure empiricism of Buswell, "All knowledge is rooted in experience alone," to the Biblical authoritarianism of Cornelius Van Til,

"The ultimate authority is . . . God, even when speaking to those who do not believe in God." Covering the extremes and several positions in between, Lewis offers the reader an abundance of evidence, although often in contrast, for the validity of the Christian faith.

The book has a historical approach and would be useful in documentation and research. The reader should be skilled at making classical approaches fit current usage. At least one such book should be on every pastor's shelf, and this one may be as useful as the next, although not outstanding. One of the most helpful sections is a brief appendix which examines the apologetic approach of such contemporary writers as Francis Schaeffer, Os Guinness, Josh McDowell, Bernard Ramm, and C. S. Lewis, among others.—*Ed Matthews, Sunday School Board.*

Testament from Prison

Georgi Vins, \$2.50

David C. Cook

Testament from Prison is a modern-day "acts of the apostles" in Russia. Georgi Vins' family history includes not only his martyred father, but many other believers who have suffered, and are now suffering, for their faithfulness to Christ. Vins could be free today, instead of serving an illegal prison sentence, if he had been willing to cooperate with the atheistic authorities. His material "world has shrunk to the walls of a cell," but his work, even in prison, shows results. "Another six months and half the camp will become Baptists," a camp commandant once said. "We are merely His twentieth-century disciples," says Vins, "and we are saying and doing nothing new. We continue to witness to the Gospel about the salvation of man and about eternal life in Christ!"

The book contains both prose and poetry by Vins, plus biographical sketches, letters, and even a few sermons by persecuted Russian Christians. It is a valuable contribution to modern-day Christian history and literature. It should cause its readers to utter many fervent prayers that unjustly imprisoned Christians may soon have their freedom.—*Mrs. M. B. Moon, Teacher*

CURRENT ISSUES

I Know It When I See It

Michael Leach, \$5.95
Westminster

This book, subtitled *Pornography, Violence, and Public Sensitivity*, gives a provocative view of the sordid, the salacious, the sad, and the savage to which moviegoers and television watchers are exposed.

The author traces the evolution of obscenity and violence in movies and television programs. He shows why it is difficult to define pornography and also gives an evaluation of why Americans respond to a steady diet of violence.

Mr. Leach is a lively, interesting writer and has a grand sense of humor. He has given a thorough treatment of a difficult subject.

I do not agree with all of his conclusions but I recommend this book for those who want to understand the trends in movies and television in our society.—*George R. Dye, pastor*

A Nation Under God?

C. E. Gallivan, \$3.50
Word

Is America a "nation under God?" Is this a Christian nation? This collection of essays takes a careful look at the content of our American heritage as a nation that trusts in God.

The writers delve into the faith of the founding fathers; look at the legacy left by Lincoln; and seek to alert all Christians to the rich heritage of faith that has been passed from one generation to another. There is a good presentation of the formative influences of puritanism and deism upon the thought of early American leaders.

Particularly rewarding is the essay by Jack Crabtree entitled, "A Case for Revolution." The author applies Pauline theology to the continuing human need of finding fulfillment of our humanity. However effective the American Revolution was in securing the rights to life and liberty, it has not made our existence any more fulfilled unless we find it in another radical revolution of personal trust in God.

This collection of essays makes good reading for pastor and laymen alike.—*J. Wesley Crenshaw, pastor.*

Sense and Nonsense

Rolf Aaseng, \$1.95
Baker Book

Though some of the critical issues and problems youth face today are unique to this generation, most are not new. They have plagued every generation. In trying to cope with these old issues and problems, dressed up to appear new, youth receive some advice that makes sense. Other advice they receive is nonsense. Rolf Aaseng, director of curriculum development at the Augsburg Publishing House, encourages youth to sort through this advice

to distinguish the sense from the nonsense. He encourages them to act positively on that advice which makes sense. Each of the brief chapters contains the biblical sense applied to such issues as: maturity, identity, worth, life, death, sex, individuality, world conditions, runaways, generation gap, drugs, conflict, and so forth.

Youth, especially older youth, will find this inexpensive, well written paperback both humorous and relevant in its approach to their everyday problems. The unusual layout and clever illustrations increase its appeal.—*Forrest J. Moorehead, editor.*

The Right to Live; The Right to Die

C. Everett Koop, M.D., \$2.95
Tyndale

This is one of the most shocking books I have read in several years. Shocking, not in the modern implied meaning, obscene or pornographic, but rather in the real sense of the word.

It presents some very real and current conditions which will affect not only our generation but the future of Western civilization as we have known it.

This is a most thought-provoking book. Dr. Koop presents his material in an unemotional, factual, impressive, low-key manner.

It should be recommended for every church library. It would be an excellent book for all high school and college libraries as supplemental reading in Sociology and related subjects.

The book is interesting reading for the general reading public as well.—*Jane F. Morgan, Sunday School Board.*

This is a forceful book by a famous surgeon who is also a committed Christian. The author is strongly op-

posed to abortion, especially "on demand." His views are based on the Bible as the authoritative Word of God. The Bible teaches the sanctity of life, and life begins with conception. There is, he says, justification for induced abortion only in "hard cases," for example when the mother's life is threatened. His views are Roman Catholic but for different reasons. Dr. Koop is very critical of the Supreme Court for their decision on abortion, and he believes that the only hope is for a constitutional amendment.

The last thirty-four pages deal with euthanasia. He believes it is good to make a dying person comfortable, but not actively to shorten life. However he would not use every means possible to prolong life when death is inevitable. There follows a discussion of the Karen Quinlan case. In Nazi Germany mercy killings led to killing of infirm, aged, amputees, and on to genocide of Jews. This book will interest physicians and other medical personnel as well as those who also minister to people.—*Harvey C. Roys*, M.D., physician and pastor.

The Rock Generation

Dennis C. Benson, \$6.95
Abingdon

Behind the scenes of the world of rock music are real people who, like everyone else, struggle with the realities of life. *The Rock Generation* is an inside and warm look at the real people we call "rock stars." Personal reflections of the people and interesting information about these men and women are interwoven with experiential exercises for youth groups. An additional feature is a simulation game about the multibillion dollar world of rock music.

For older youth (upper high school and college).

Strongly recommended for serious-

minded youth groups who are seeking to relate Christianity to the world in which they live.—*Jerry Lachina*, Sunday School Board.

Parent and Teenager—Living and Loving

Evelyn Millis Duvall, \$5.95
Broadman

Dr. Duvall has done it again. She presents an adequate picture of the developmental process of the teen years and couples it with the parent role during those years. She offers help in some very specific areas—teens' friendships, sexuality in the teens, rules for the family telephone, money matters (paying teens for work at home?), family favoritism, constructive criticism. They should all prove helpful to parents who are open and honest, although her discussion in Chapter 9, "Sexual Episodes," will be too bold for some readers.

Yet every parent ought to read and heed!—*Franklin Farmer*, Sunday School Board.

The Transcendental Mirage

James Bjornstad, \$1.50
Bethany Fellowship

Bjornstad has made a strong case for the fact that transcendental meditation is indeed religious. The Hindu background of TM in America has been toned down. Nevertheless, it is Hindu to the core. In one place Bjornstad compares TM and Christianity. The difference in Hinduism and Christianity is clearly set forth.

Many youth are interested in TM today. More college age youth may be actually practicing TM. I understand that some high schools have TM in the curriculum.

The conciseness of the book makes it readable in a very short time. It

could be helpful for older youth.—*Forest W. Jackson, editor.*

Transcendental Meditation

Gordon R. Lewis, \$1.45
Regal

TM (transcendental meditation) claims to be "a scientific technique for health and education." It is reported to be the fastest growing student movement in the United States.

This well-documented manuscript of the current phenomenon deals with such basic questions as: Who and what is behind this massive movement? Is it more than a preoccupation with Eastern mysticism? How is TM compatible with biblical Christianity?

Easy reading with a current reader interest for older youth and adults.—*Mancil Ezell, Sunday School Board.*

A concise book of facts about one of the fastest growing cults, known as TM. The author states the claims of its leader, Maharisha Mehesh Yogi, and the method of operation. He also gives an assessment of its value which is the same value any hypnotic experience can give.

The Maharishi claims TM to be neither a religion nor a science, it is clearly a rewrite of Hinduism. The Western mind knows little or nothing about Hinduism and therefore quickly grabs TM as if it were some new discovery. Exploration proves TM to be a form of self-hypnosis.

The conclusion of the book is that given the same dedication and commitment to its pursuit, the Bible will do everything TM will do, and more, for the individual.

For a brief but complete rundown on the subject of transcendental meditation, this small volume would be hard to beat.—*Cooper Waters, pastor.*

Living Creatively as an Older Adult

Glenn H. Asquith, \$1.95
Herald Press

The author chooses topics relevant to the needs of older adults (physical stamina, relationships, money, recreation, education, mental health) and discusses each under the standard format of "The Good," "The Not-so-good," and "Making the Best of it." He does not paint an idealistic picture of aging but rather attempts to help the older person understand the difficulties and take advantage of the special opportunities of growing older. He speaks as an older person to, or with, older persons, constantly emphasizing the pronoun *we* (which sometimes seems a little overused and somewhat pedantic). The discussion is sound and seems to be the result of some good research, though little is documented.

Some of the special strengths of this book are: a fairly large, easy-to-read typeface; short, cogent sentences and paragraphs; a limited vocabulary and a flowing, conversational style of expression; realistic and practical suggestions on problem-solving; a strong emphasis on the spiritual dimension of life, culminating in the final chapter on "Spiritual Strengths" (the most distinct contribution of this book).

Living Creatively is a valuable contribution to Christian literature on aging as it challenges every retired person to "be a vital factor in the world."—*Kirk Gullledge, Denton, Texas.*

You Can Be a Great Parent!

Charlie Shedd, \$3.25
Word

Published originally as *Promises to*

Peter (1970), this compact, easy-to-read, how-to guide fulfills its promise: you can be a great parent! The "shared household" concept, with the Shedd's five children, gives strength to the manuscript. Suggested solutions for everyday crises—dating, curfews, cheating, spanking, allowances—include sensible guidelines.

Shedd's warm, conversational style results in popular reader appeal.

Particularly helpful for parents of young children.—*Mancil Ezell, Sunday School Board.*

A Guide to Living Power

William M. Jones, \$3.95

John Knox

Although not a lengthy book this concise text adequately covers the challenging areas of personal self-awareness and worth, self-control, improved relationships with persons, leadership development, and use of time. All of this is based on a sound theological basis.

It is a timely and enjoyable study for persons in a highly confused and pressured society. This could be useful for individual study, small groups, and specialized leadership training.—*Danny E. Bush, minister of education.*

INSPIRATION-DEVOTION

When God Says You're OK

Jon Tal Murphree, \$2.95

Inter Varsity

This is a small book of thirteen chapters that applies the truths of the Christian faith to the principles of transactional analysis. It frankly takes the horizontal relationships explored in Thomas Harris' book *I'm OK*

You're OK and adds the vertical relationship of faith and trust in God. It explores the concepts of God, guilt, responsibility, peace, and love.

I recommend the book for its easy style and sound application of religious truth to human relationships. Those who read with a pencil should keep it handy.—*E. C. Andrews, associate chaplain.*

The Incomparable Christ

J. Oswald Sanders, \$3.50

Moody

This work does not purport to be a theological treatise, according to the author, but a devotional and doctrinal treatment of the Person and work of Christ in a form which will be most valuable to the student who is without advanced theological training.

It is a deeply reverent and discerning work. The book is an excellent guide to personal devotions, a source for devotional talks, or sermons, and quality material for study groups. It is outlined clearly and has copious Scripture references. While the language is relatively simple, the British rhetoric of the author will be slightly difficult for some, very delightful to others. Here is a valuable work for a deepening understanding of Jesus Christ and will be profitable both to the advanced student and to the more elementary, alike.—*Nolan Kennedy, pastor.*

Is My Head on Straight

Phyllis C. Michael, \$3.50

Word

This is a good little book. I thought at first the author was repeating herself, but decided she may have repeated the thought but not the stories.

It is meant to be read one story at a time. If read in this manner the book

is exactly what it is meant to be—meditations for women.—*Mrs. Robert H. Mendenhall*

I Love the Word Impossible

Ann Kiemel, \$5.95
Tyndale

This book is one of the finest inspirational books I have read in a long time. Its appeal is more to adults, especially young adults, than to youth.

Miss Kiemel has found a creative way to share what God teaches her daily. She has an exciting life-style and communicates it in a unique manner. It is certainly worth the price. Many older youth, especially girls, will enjoy reading this.—*David Chism, assistant editor.*

Joni, PTL

Joni Eareckson with Joe Musser, \$6.95
Zondervan

This is one of those books you won't put down once you've begun to read it. If you've ever asked the question, "Why did God allow this to happen to me?" this book will help with sound biblical principles to find the answer.

Joni, a quadriplegic as a result of a tragic swimming accident, really "tells it like it is" in her struggle to find God's will for her life. Written in a warmly interesting style, she speaks to us all as Christians and candidly points out many of the reasons we have such problems in learning to grow spiritually. This book will warrant watching as a potential bestseller.—*Henry White, Sunday School Board.*

Peace with the Restless Me

Janice W. Hearn, \$4.95
Word

Peace with the Restless Me identifies with Christians who are still having problems and uncertainties in Christ. Becoming a Christian didn't solve all of Janice Hearn's problems overnight, but it did give her the inner resources to cope. What she has learned and is learning about being a fully committed Christian in a fully human body; and how the Holy Spirit is producing love, joy, peace, patience, kindness, generosity, fidelity, adaptability, and self-control in her she shares with us.

The book is interesting and profitable reading for Christians who sometimes get discouraged with what seems to be such slow progress in becoming "conformed to the image of our Lord."—(*Mrs.*) *Kay Campbell, homemaker.*

Twelve Baskets of Crumbs

Elisabeth Elliot, \$6.95
Christian Herald

Elisabeth Elliot, known for her many fine works about missions and missionaries, has written a book of essays/meditations with great appeal to the sensitive reader. She has grouped the brief chapters into three sections: (1) Our Lives Together; (2) To Learn and to Teach; and (3) Risk and Service.

In this newest book, Mrs. Elliot (identified as mother, twice widowed, missionary to jungle Indians, and teacher) reveals her feelings about many subjects close to each reader. She reminisces in a number of the essays; in others she gives her reactions and feelings about current problems and situations.

The reader will feel that he has had

a visit with this person of deep spiritual insight and dedication. The essays may be read at random, all at once, or in the snatches of time available to many people in today's busy world.

This book would make an excellent gift as well as a good addition to a library collection of meditations.—*Jackie Anderson, Sunday School Board.*

The Quiet Riot

Kathie Epstein, \$4.95
Revell

The author is a vivacious, youthful, Christian who participated in the American Junior Miss pageant in 1971—and turned her loss into “one of the greatest victories I have ever known.” This book is her testimony to the joy she has discovered in having a personal and vital relationship with the living Christ.

She has some personal experiences that most girls can never have, but the excitement of her life will be appealing for them to read. And the book should inspire them to sharpen up their own relationships with their Lord.—*Franklin Farmer, Sunday School Board.*

Knowing God

J. I. Packer, \$5.95
Intervarsity Press

The conviction behind Packer's book is that ignorance of God's ways and of the practice of communion with him lies at the root of much of the church's weakness today. He believes that two unhappy trends have produced this state of affairs: (1) Christian minds have been conformed to the modern spirit: the spirit, that is, that spawns great thoughts of man and leaves room for only small thoughts of God;

and (2) Christian minds have been confused by the modern skepticism: for more than three centuries the naturalistic leaven in the Renaissance outlook has been working like a cancer in Western thought.

This book is an attempt to get the church back on the right track in its theology—or “talk about God”—and also worship of and obedience to God. The book is a series of small studies of great subjects, most of which first appeared in the *Evangelical Magazine*.

Packer's theology is orthodox, fundamental, trinitarian, and so forth. The book's main value, as I see it, is devotional. No great, new theological breakthrough here. Packer's position is that of the well-informed, articulate conservative.

The book has a helpful index of Bible passages discussed; but I would like to have seen also an index of subjects and authors included.—*Roy E. Perry, Nolensville, Tennessee.*

Someday I'll Be Somebody

Mickey Jordan, \$2.95
Logos

This is the story of a family born in poverty, but rich in love. It is about the life of Mickey Jordan, sharecropper's daughter, who wanted more than anything to be “somebody.” Star-struck from a young age, she visioned herself as a movie star, never wanting for anything again. But God didn't want her to be a “somebody” in the world just for the world's sake, but wanted her to be a “somebody” for his sake.

I enjoyed this book, first for the honesty of the author. She admits she is less than perfect. The closer she gets to the Lord, she says, the more sinful she realizes she is; which of course is the first step toward repentance. Secondly, I respect her humility. She portrays herself as of little

importance in so far as society respects importance. It shows the reader that only God can take a person and make her a "somebody."—*Mrs. Pat Mitchell.*

HISTORY

Religious Liberty in America

Glenn T. Miller, \$4.25
Westminster

The book covers well the subject of religious liberty in America. Dr. Miller traces religious liberty from the events that caused the thoughts and traditions to be established. He shows why we have believed and stood so firmly on some yet changed to others so readily.

The story of American religious liberty is told in such a manner that all can read it with a fresh appreciation. Each reader can take the reasons Dr. Miller gives for the tradition and influences that have effected the changes and evaluate their place in religious liberty.

The heritage of religious liberty has been established according to the priority of the times, according to Dr. Miller. The resources and research used have given Dr. Miller the ability to compact what to many might be a dull subject into an interesting one.

I recommend the book to all who are interested in why we believe in religious liberty. All Baptists would profit from reading it to understand today's problems in religious liberty.—*Ronald Peoples, pastor.*

A Christian View of History?

George Marsden and Frank Roberts,
\$4.50
Eerdmans

The title of this book is a little misleading, for the first five articles attempt to set the perspective of Christian faith in interpreting history somewhere between the extremes of the different Christian historians. In this sense they have done a good job. Three of the articles are simply an appraisal of three historians, Sir Herbert Butterfield, Kenneth Scott Latourette and Dooyeweerd. I have not studied the works of Dooyeweerd, but I feel confident that, as the other authors have done for the first two they have given us an excellent appraisal of these three historians. The book would be of real value to students of history, but I doubt its value in the hands of the general public, unless there is a real desire for a technical study of history.—*Harry M. Roark, pastor.*

The Baptist Almanac

Reuben Herring, \$4.95
Broadman

From 1943 to 1974 membership in Southern Baptist churches doubled. Many of these new converts—and many Baptists who have been around much longer—are ignorant of the distinct contribution Baptists have made to the life of America and to freedom-loving people everywhere.

The Baptist Almanac attempts to review the highlights and sidelights of Baptist history in a readable form that will whet the appetites of Baptists for more information about their glorious past.

The *Almanac* is divided into five sections: "The Last of Persecution," "The Fight for Religious Freedom,"

"The Call of the Frontier," "The War Between Brothers," and "The Pangs of Growth." The book is composed of brief vignettes that focus on pivotal events as well as little-known incidents in the life of Baptists from the eve of the Revolutionary War until two hundred years later.

"Particular attention is given to that peculiar people of God known as Southern Baptists," but previews this story with a look at the development of Baptists one hundred years before the Southern Baptist Convention was formed in 1845.

The author has deliberately given the *Almanac* a light touch with the conviction that Baptists "are big enough to laugh at themselves."

GENERAL

Power Ideas for a Happy Family

Robert H. Schuller, \$1.50
Revell

I have read several books about the home and husband/wife roles, but feel this is one of the better ones. Many of the ideas are similar to others I have read but I liked the division of the chapters and the itemized listing of thoughts. It is written simply for easy, light reading. There were some new thoughts which I found to be personally beneficial. I would recommend this book to others and as a gift to young couples establishing homes and starting families.—*Linda Gilmore, pastor's wife and homemaker.*

A Precious Bit of Forever

Diane Head, \$6.95
Zondervan

A glowing account of the experiences and feelings of wifehood, coming motherhood, and early motherhood makes this book special. The author compares her inner feelings with those of mothers in the Bible. She incorporates the Psalms, the creation and other Scriptures that help mothers become elated over the task of parenthood. Fears and hopes, insecurities and love, wonders and "can-I-meet-the-challenge?" ideas are expressed along with the utter joys of expectations and realities.

For parents who want to be "lifted up" in beauty, wonder, and love, this book could be a favorite. For expectant parents and new parents.—*Alma May Scarborough, editor.*

Sex for Christitans

Lewis B. Smedes, \$2.95
Eerdmans

A thorough, well written 250-page book divided into three major parts with three units each. The book is deep and will call for concentration on the part of the reader. The author uses much Scripture to shed light on the development of his study and subject. Although he does not claim to be final authority, the material is quite complete.—*Paul E. Wilhelm, director of missions.*

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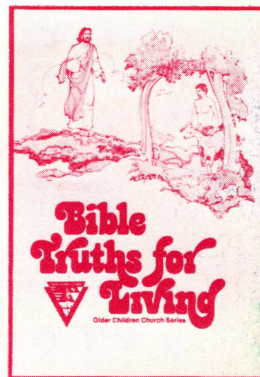
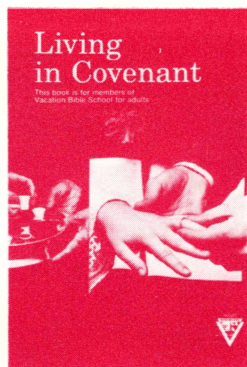
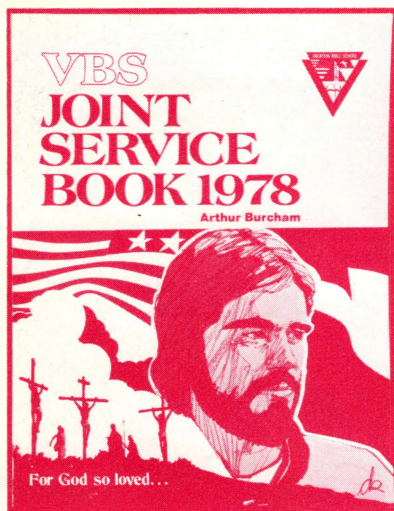
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