THE QUARTERLY RELY

A SURVEY OF SOUTHERN BAPTIST PROGRESS

OCTOBER ● NOVEMBER ● DECEMBER ● 1978

| The Wide V | Vo | r | lc | 0 | f | ļ | 40 | dι | | В | il | o | le | | |
|------------|----|---|----|---|---|---|----|----|--|---|----|---|----|-----------|---|
| Study | | | | | | | | | | | | | | o. | 4 |

| Where Have | All the | Preachers | |
|------------|---------|------------------|-------|
| Gone?. | | | p. 12 |

| Owning | Our Needs | | | p.14 |
|---------------|------------------|--|--|------|
|---------------|------------------|--|--|------|

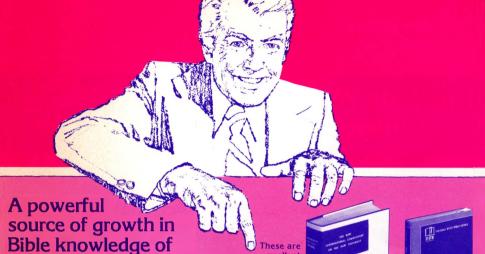
| Minister Strangled b | y | | | | | |
|----------------------|---|--|--|--|----|--|
| Yo-Yo | | | | | p. | |

| Barnabas: Mod | le | ŀ | 0 | f | P | a | S | t | O | ra | al |
|---------------|----|---|---|---|---|---|---|---|---|----|-----|
| Support | | | | | | | | | | | • 4 |

| Charting a Course | for Co |
|--------------------------|---------|
| Education for | Min; 25 |

| Church Staff | Comp Comp | |
|---------------------|-----------|-------|
| Update. | | p. 37 |

Teaching resources for January Bible Study



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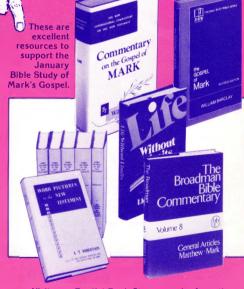
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THE QUARTERLY

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.

October-November-December 1978 Volume 39 Number 1

| FEATURE SECTION | |
|---|----|
| The Wide World of Adult Bible Study | |
| William VI. Stephenstrans | 4 |
| What Are Southern Baptist Churches Doing in | n |
| Stewardship Development? | |
| Ernest D. Standerfer 1 | 0 |
| Where Have All the Preachers Gone? | |
| Bill Marshall | 2 |
| Owning Our Needs | |
| John R. Claypool 1 | 4 |
| MINISTRY SUPPORT | |
| Minister Strangler by Yo-Yo: Stress in Ministry To | ,- |
| day | |
| Fred McGehee 1 | 9 |
| Barnabas: Model of Pastoral Support | |
| Bob Dale | 2 |
| CONTINUING EDUCATION FOR MINISTRY | |
| Charting a Course | |
| Raymond M. Rigdon 2 | 5 |
| CHURCH BUILDING TECHNIQUES | |
| Your Church Can Save Energy and Money Now | |
| Jerry A. Privette 2 | 9 |
| STATISTICAL REPORT | |
| Church Staff Compensation Survey—1977 Updat | |
| | / |
| Speaking of Statistics: Nonresident Baptists Martin B. Bradley | 0 |
| HISTORICAL PERSPECTIVES | U |
| Baptist Historians' Views of the Polity and Pract | ~_ |
| tices of Baptist Churches | _ |
| Frank H. Thomas, Jr 5 | 2 |
| The Forgotten General Baptist Association in th | - |
| South | |
| Robert G. Gardner 6 | 3 |
| The Restoration of Community: the Great Revive | |
| in Four Baptist Churches in Central Kentucky | |
| Fred I. Hood | 3 |
| SERMON SUGGESTIONS | |
| Charles H. Rabon | 4 |
| | 0 |

SOUTHERN BAPTIST HISTORICAL LICRARY AND ARCHIVES Nashville, Tennessee

The Wide World of Adult Bible Study

William H. Stephens

"Why don't we just study the Bible?"
"Why don't we study the Bible all
the way through?"

"Why don't we plan our Bible study to undergird the work of the church?"

"Why don't we deal with the issues we face in life?"

"Why don't our lessons present just one position, so we won't be confused?"

"Why don't our lessons present several viewpoints and let people make up their own minds?"

Some four million adults are enrolled for Bible study in thirty-five thousand churches in our Convention. These churches vary by size, community, region, and emphasis. No wonder the questions people ask are so varied!

The Sunday School Department of the Sunday School Board attempts to meet the various expressions of need through three distinctive curriculum lines, each one designed for specific purposes and goals. The lines are: Life and Work, Convention Uniform, and Bible Book. In addition to these three series, adults also have Vacation Bible School materials, designed and written new each year: January Bible Study: several "undated" Bible Study units that involve some four sessions each; and a number of books designed for individual or group study. While this mass of material is designed individually to meet specific needs expressed by churches, several features are common to them all.

Common Features

Biblical Foundation.—All study

materials are Bible-based; all deal directly with the Bible, including the topical study units. For example, a Sunday School session might deal with Bible teachings on baptism, but never would deal systematically with the doctrine of baptism (Church Training materials provide such systematic studies).

Doctrinal Basis.—All study materials are designed to be consistent with The Baptist Faith and Message. Occasionally, we receive letters that challenge a sentence, phrase, or thought. Normally, these are communication problems in which a questionable concept was communicated unintentionally. On rare occasions we simply goof, in spite of all the attention we give manuscripts. However, my guess is that any given editor does not average one negative letter a month. (Editors appreciate hearing readers' viewpoints, by the way.)

Evangelistic Emphasis.—All study materials are committed to evangelism and seek to undergird evangelism. Often a full quarter or more of study is selected to undergird the evangelistic thrust of churches. For example, the Gospel of John might be studied in order to highlight the life of Jesus, or examples of witnessing, or how specific persons responded to the gospel.

Personal Christian Growth.—All

William H. Stephens is editor of the Sunday School Lesson Illustrator and Bible Book Study Commentary, Sunday School Board, Nashville, Tennessee.

study materials seek to stimulate, foster, and guide spiritual development. This goal is approached differently in each curriculum line and will be discussed later. But basically the goal of Bible study is to change lives. Some people feel that a class should study Bible passages for content and then let the Holy Spirit bring about change in lives. Others feel that a teacher should aggressively lead a class to apply the Bible material to life, under the leadership of the Holy Spirit. Those who feel the first way may prefer the Bible Book Series: those who feel the second way may prefer Convention Uniform or Life and Work. Depending on which series is used. the teaching suggestions apply one of these underlying philosophies. Bible exposition, of course, is written to illuminate the meaning of Scripture and stimulate life change.

Baptist Writers.—All materials are written by Southern Baptists. The writers come from all walks of life: college and seminary professors, pastors, ministers of education, and lay persons. All are not college trained. but all have demonstrated an ability to teach, preach, or write. They are recommended by other writers or pastors; sometimes they ask for assignments. All writers are expected to be faithful Christians who serve in a local Southern Baptist church, Assignments are made in terms of interest and competence. Those who are selected and accept assignments are brought to the Board for a three- or four-day conference in which Bible passages, lesson purposes, and writing styles are discussed.

Seasonal Emphases.—Christmas and Easter lessons are included each year in all study materials. An attempt is made to integrate these emphases into the theme being studied, but Christmas and Easter are considered to be significant enough to warrant annual study even if they do not

relate closely to the current study theme.

While these stories may appear repetitious to some regular Sunday School attenders, they provide some of the best evangelistic opportunities available. When I was in seminary a friend and I were walking back to the store where we worked in downtown Fort Worth. We had worked and socialized together for over a year and I had witnessed to him several times. It was the Christmas season and Christmas carols filled the air. My friend made a remark about "Oh, Little Town of Bethlehem" that made me realize he had never heard the Christmas story. I told him the story, simply, of the virgin birth, concluding with the fact that God himself had come down to show us what he was like. My friend responded quietly. "Bill, that's the prettiest story I ever heard." I never won my friend to Christ, but the point is that he had grown up in Texas and had never heard the Christmas story.

Life and Work Series

Perhaps the Life and Work Series is the most complex of the three in terms of development. Generally stated, the objective is to study the Bible in such a way as to relate it to the life and work of churches and persons. Several factors are involved in the mix that eventually becomes Life and Work Sunday School lessons.

First, balanced Bible study is paramount. A study of the life of Christ is included in some fashion every year. It might be "Personalities in the Life of Christ," or a selection of significant events in Jesus' life, or a more systematic study of a Gospel book. A study of the Old Testament is included every year, at least one quarter. The various types of Old and New Testament writings are balanced appropriately. The people who plan

curriculum look ahead at least three years—more if SBC plans are completed—and back some ten years to achieve balance. A listing of Scripture passages studied during the church year appears each summer in Adult Bible Teacher.

Second, the annual emphases adopted by the Southern Baptist Convention each year are fed into the mix. If the theme is on the mission of the church, for example, a study of Acts might be indicated. The crowd in the Convention hall often is sparse when the emphases are voted on, but the decision has wide implications for the development of plans and materials from most Convention boards and agencies. Don't miss the next vote!

Third, the ongoing work of churches is evaluated. Evangelism, missions, fellowship, discipleship, stewardship, worship, ministry, and other areas of work are set into the process. These areas also must be balanced, so that the various facets of discipleship may be taught in Sunday School. This balance is crucial if we are to teach the

whole gospel.
Fourth, the needs of adults are considered. Adults have specific, predictable crises they go through: marriage (or the choice to be single), beginning a family, vocational adjustments, the "empty nest" syndrome, loss of vigor, retirement, and so forth. Educational, psychological, and communication studies have shown that adults are more likely to change during these periods of stress. We want the changes to be for the better.

Of course adults need to be challenged in many areas of life that are not identified as crises. These also are placed in the mix. These challenges include such areas as proper ethics in business and labor, ways to deal with temptation, and ways to a better marriage, all based on Scripture. This fourth factor is the reason adults and youth study different passages in Life

and Work. Their needs and interests are different.

Because of these various factors. Life and Work is not on a repetitive cycle of three or six years. Balance is planned, but not on a time cycle. The focus of Life and Work, then, is not on learning biblical content per se, but the application of biblical teachings specifically to life. Thus, teaching procedures are more group-oriented in Life and Work, and they are designed to bring confrontation between the Bible and life. Teaching procedures often are an attempt to force class members to think through a Scripture in a different way so as to break through walls of familiarity, indifference, or disinterest.

The Life and Work series contains a wide range of materials. For teachers: Adult Bible Teacher may be supplemented with Adult Life and Work Resource Kit, Adult Life and Work Lesson Annual, Studying Adult Life and Work Lessons by Herschel Hobbs (also used by many members), and Test Your Knowledge. For members the options are: Adult Bible Study (a general adult quarterly), Young Adult Bible Study, Senior Adult Bible Study, Simplified Bible Study (for those with lesser reading skills), Advanced Bible Study (presents more viewpoints), Collegiate Bible Study (written to college student needs), Bible Study Leaflet (individual lesson sheets for prospects and visitors), Bible Study Pocket Commentary (a shirt-pocket-sized quarterly shortened lessons), and the Sunday School Lesson Illustrator (a photo magazine with lesson-related Bible background material, such as archeology and Bible Land customs). Notice the key: "Bible Study" in the title refers to Life and Work.

The Life and Work series uses a modern-language version for the printed text and uses quotes from other appropriate translations. More than one interpretation is given of difficult passages or if there is no Southern Baptist consensus. The art used is sometimes contemporary, sometimes of biblical subject areas.

Convention Uniform Series

This title was selected to emphasize that the lessons are written by and for Southern Baptists. The International Sunday School Lessons are developed by the Committee on Uniform Studies, Division of Education and Ministry, National Council of Churches of Christ in the USA. The Southern Baptist Convention is not a member of the NCC but we do participate in the committee that develops the lesson outlines. The committee predates the NCC and pioneered in Sunday School curriculum.

The Committee on the Uniform Series is made up of representatives from several denominations, including Nazarenes, Church of God, Friends, several Baptist groups, Methodists, Brethren, and Presbyterians. The committee meets annually for final detailed work on outlines for a given year. A considerable amount of work is done by assignment throughout the year.

The Uniform Series recognizes that certain portions of Scripture have more teaching value than others and therefore should be given a larger place. Topical studies such as temperance, world peace, and family life are included.

Lessons are planned in a six-year cycle; that is, a six-year span is considered in the development of lessons. Balance is sought within that span for Old and New Testament passages, types of writing, subject areas, etc. The life or teachings of Christ are studied in some fashion each year.

Through a consultative process the committee develops a set of outlines for a full year. This outline includes title, background Scripture, printed

passage, memory selection, and a list of suggested emphases to indicate the study direction intended by the committee. Editors at the Sunday School Board occasionally make slight adaptations in details, but by the time the outlines are completed, most differences have been negotiated. Southern Baptists do not use the "Devotional Readings" or the "Home Daily Bible Readings" selected because we develop our own (printed in the back of all quarterlies, in *Open Windows*, and in *Bible Readers Guide* pamphlet).

The writers selected by Sunday School Board editors are all Southern Baptists—professors, pastors, other church staff persons, and lay persons. As in Life and Work, the writers attend a conference in which the Bible material, learning goals, and suggested emphases are discussed. The writers themselves write the materials, following the instructions given at writers' conference, to fit Southern Baptist interests, concerns, and needs.

The Convention Uniform Series uses the King James Version for the printed text; quotes appear within the exposition from other versions as appropriate. The generally accepted Southern Baptist viewpoint is given. Occasionally another viewpoint is given if the judgment is that members should be aware of it. More than one interpretation is given only if no consensus exists among Southern Baptists.

While the Scripture selections are not made on the basis of the life and work of churches, an attempt is made to apply the biblical teachings to life. Hence, teaching procedures are designed to seek response from and involvement of members. They are generally somewhat more teachercentered than Life and Work Series, with fewer group processes.

The Convention Uniform Series contains an age-group selection of

materials: The Adult Teacher, Broadman Comments, Sunday School Adults (a general adult quarterly), Sunday School Young Adults, Sunday School Senior Adults, Sunday School Lessons Simplified (for those with lesser reading skills), On the Wing (a shirt-pocket-sized quarterly with shortened lessons, Points for Emphasis, and the Sunday School Lesson Illustrator (articles support both Life and Work and Convention Uniform lessons).

Bible Book Series

A just-born series, now making its first appearance, is the Bible Book Series, a response to the often expressed need for a book-by-book study of the Bible. The study is systematic and designed to teach Bible facts, the historical periods reflected in a given book, and the central message of each book of the Bible.

Such a task cannot be accomplished quickly. A major decision in developing this curriculum was whether to cover the Bible in three years, thus settling for a brief survey, or to take longer and deal more in depth with passages.

The second option was adopted. The Bible Book Series will take nine years to cover the entire Bible. The study however, will not take Bible books in sequence. Had that process been followed churches would have studied Old Testament passages from October 1978 until April 1983. The study adopted will alternate between Old and New Testament books. A chart showing the full nine-year sequence of books has been published in a number of Sunday School publications.

The study of each Bible book is based on the nature and content of the book itself. To accomplish this goal, the lessons are built from points of the outline of the book being studied. For example, if you were to look in a Bible commentary at the outline

of Genesis, the main division headings could become units of study (one to five sessions make up a unit); then the points under each of those main divisions would become lessons. A choice must be made as to which verses of each lesson are most pertinent; these become the printed text for concentrated study. The larger block of Scripture is summarized as background material. This effort to pull out the most interesting and relevant passages to study is essential to maintain a high interest level among class members and to accomplish the study of the whole Bible within nine vears.

Educational processes are somewhat different in the Bible Book Series than in the other two. Since the emphasis is on exploring biblical content and discovering the meaning, value, and relevance of that content to life, the learning activities deal primarily with content. Teaching procedures are designed so that members will learn facts about events, persons, books, and historical periods. Application is made by the teacher as it grows naturally out of the Bible study. As with the other two series. Bible Book writers attend a Bible Book Series writers' conference to prepare them to write for a given year's material.

As of now, a Bible Book Study for Adults quarterly and a Bible Book Study for Adults Teacher quarterly are available. By April 1979 a Bible Book Study Commentary (the same format as Hobbs' Studying Adult Life and Work Lessons) will be available also. These periodicals will be bound attractively with a square back and good paper stock for permanence. The hope is that teachers and members will build commentary sets from them.

Vacation Bible School

Vacation Bible School provides for

adults to study in a setting different from Sunday School. The curriculum varies each year, but always includes a Bible study unit. In addition, subject areas of timely interest are included. Next summer (1979), for example, the subject areas include a study of passages from John's Gospel, a study of the impact of the 80's, and a study of practical personal finances for Christians. The study sessions are designed for exciting group involvement so people can really get involved with the study. Sessions may take place during the day or night and anywhere the church decides to meet. Vacation Bible School materials include a member's book, a teacher's book, and a teaching resource kit.

January Bible Study

This popular series needs no introduction to anyone who has been a Southern Baptist for very long. A book of the Bible is selected for study each winter. A book for participants, a teaching guide, a study guide, and a resource kit are provided. In addition, Broadman produces filmstrips and cassettes to support the study.

Undated Units of Study

From time to time, study subjects are made available that are not part of the regular periodicals. Stewardship lessons, for example, are available each year. Sometimes a class, or a church, has a special need for study in some particular area that is not covered in regular materials at the right time for that church. The Sunday School Department has identified some of the most often needed subjects and provided undated-meaning to be used anytime—study materials, usually for four weekly sessions. Bible Teachings on Marriage, Bible Teachings on Parenthood, and Growing in Wholeness (Bible teachings on personhood), Who Is a Christian? and Speaking in His Name are the studies currently available. For churches that want to start fellowship and Bible classes, three leaflet-arranged studies, each lasting thirteen weeks, are available: Basic Christian Beliefs, Conversations About Bible Truths, and Conversations About Christ.

Our Basic Commitment

curriculum Whichever series church chooses, the goal, and only value, of Bible study is to change lives for Christ. Sometimes Bible study must bring conflict to do that. Several years ago the Life and Work lessons were "Bible Teachings on Social Issues." I taught a men's class in a suburban church. The men of the class knew, trusted, and accepted one another. Yet the conflict at times was intense. One Sunday morning a week after we had studied Bible teachings on race. one man who had been outspoken the Sunday before against integration asked to speak at the beginning of class. He told of an agonizing week of Bible study and prayer, and of his change of opinion. His conclusion was that integration was the only conclusion a person could arrive at "if he followed the Bible." The man's interest in Bible study deepened after that and his life changed significantly. A year later he was elected deacon.

Some twenty-six ministers are involved at the Sunday School Board in the editing of Adult Sunday School materials and in consulting with churches for better Sunday School work with adults. All of us hold positions in local churches as teachers, directors, outreach leaders, and other positions. All of us are committed to Bible study, because we know from personal experience the impact the Bible can have on lives. Our own lives are deeply committed to involving the masses of people in Bible study and in making the Bible study experiences dynamic enough to change lives. That is our goal—our ministry—our lives.

What Are Southern Baptist Churches Doing in Stewardship Development?

Ernest D. Standerfer

The Stewardship Commission of the Southern Baptist Convention is charged with the responsibility of "leading in the development of church members as good stewards of possessions." Since 1961 it has provided a variety of stewardship programs and materials. The 1977 SBC Stewardship Services Catalog listed 117 separate items which were generally classified under four broad areas—giving, budget, money management, and missions.

There are five budget subscription, or promotion programs, that differ considerably in length of time and in the number of suggested activities. With the availability of these varied materials churches of all sizes and needs can select the programs and emphases that best help them develop Christian stewards. Through the stewardship development process that involves the Stewardship Commission staff and state stewardship directors there is a constant effort to upgrade present materials and develop new plans and programs.

Many churches apparently give little thought to the stewardship development of their members. It is something assumed or ignored. Other churches may have stewardship development activities without using or seeing any of the commision's materials. Some will secure materials from independent organizations.

Response to Stewardship Commission materials is partially revealed by the annual uniform church letters. Not all churches complete this annual report; a few may misinterpret the questions asked. Space limites the number of questions on the uniform church letter, but information received is helpful.

From 1971-1974 the uniform church letter listed three options concerning budget promotion programs. Churches were asked if they conducted the Forward Program, other programs, or none. The average response to these three options for those four years was:

| Forwa | aı | ·c | l | F |) | • |) [| g | r | a | n | n | | | | 2,852 |
|-------|----|----|---|---|---|---|--------|---|---|---|---|---|--|--|---|--------|
| Other | | | | | | | | | | | | | | | | |
| None | | | | | | | | | | | | | | | 2 | 20,124 |

In 1975 the options were increased to six, to include the five available budget promotion programs. The statistics for 1975 and 1976 reveal the following:

| | 1975 | 1976 |
|-------------------------------|--------|--------|
| Simplified Budget Development | | |
| and Promotion Program | 5,632 | 6,424 |
| Stewardship Revival | 691 | 701 |
| Tithers Commitment Program | 2,359 | 2,475 |
| Alternate Forward Program | 1,013 | 880 |
| Forward Program | 1,961 | 1,741 |
| None | 19,004 | 18,420 |
| | | |

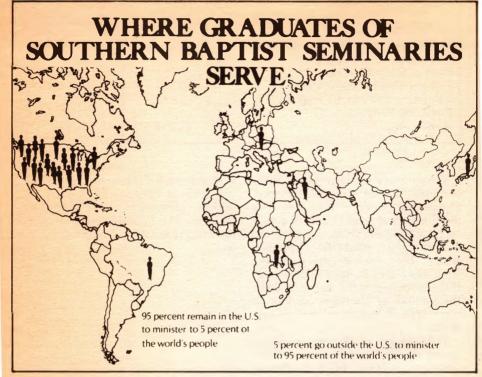
The options given on a church letter certainly do not exhaust the programs that churches may use. It is also likely that some churches design their own budget promotion program and therefore used the Simplified Budget Program category to reflect what they did. It does appear that there is some progress being made in the number of churches conducting some type of budget promotion program.

The number of churches ordering materials through SBC Stewardship Services is another source of information. In the twelve-month period of 1976-77 there were 5,500 orders placed for stewardship materials. Because some churches order more than once, a conservative estimate would put the number of churches placing orders at four thousand. Some churches receive materials through their state stewardship offices.

Throughout the Southern Baptist Convention state stewardship directors and directors of associational missions cooperate to provide various promotional meetings to assist the churches.

Because Christian stewardship touches many facets of the life and work of our churches, it is vital that an increasing number of churches will recognize the value of a yearround program of stewardship development. We have the materials and programs to help churches. As God works through our efforts, individuals will come to experience the joy of faithful stewardship and churches will have the financial resources for the ministries God is leading them to do.

Ernest D. Standerfer is director of stewardship development, Stewardship Commission of the Southern Baptist Convention, Nashville, Tennessee.



SEMINARY GRADS STAY HOME— Ninety-five percent of the graduates of Southern Baptist seminaries are serving in the United States. Only five percent are going overseas where 95 percent of the world's population lives.

Where Have All the **Preachers Gone?**

Bill Marshall

An ominous cloud hovers on the horizon of foreign missions, even amidst this new and growing excitement in missions.

This cloud is not readily observable since Foreign Mission Board statistics show a continuing net increase in the

total overseas force. Neither is it noticed by those who do not view the missionary enterprise with a career perspective.

The cloud looks something like this: (1) While total foreign missionary appointments have grown through the years, the record of 172 career appointments in 1963 still stands . . . now fourteen years later: (2) During the five year period of 1971-75 there was actually a net loss of seven career preachers, comparing resignations with new appointments. Only because of an unusally large number of reappointments (former missionaries returning for service) during that period did the final picture show an increase; (3) In 1976, while hundreds of preachers were graduating from our seminaries and hundreds more were accepting calls to other churches in the United States, only twentyeight career preachers were appointed for service overseas.

Perhaps of more concern than any of the other dimensions is the fact that only one out of eighteen Southern Baptist seminary graduates ulti-

mately serves overseas.*

Viewing it in its negative dimensions, it means that roughly 95 percent of our denomination's seminary graduates remain in the United States to minister to 5 percent of the world's population while only 5 percent of our graduates go overseas to minister to 95 percent of the world's population. Anyone evaluating the "mission-mindedness" of our denomination must reckon seriously with this fact.

Humanly speaking, the fault may lie in a dozen or more places. Some have speculated that the preacher-role overseas is too nebulous; the requirements for appointment are too high; the idea of "call" is too unclear; or preachers in the United States to-day are too soft and avoid discomfort. There are many more reasons given—too many to list. Probably all of them have some truth in them, usually grounded in the experience of one or several individuals.

Is there a single cause that underlies it all? Perhaps. It may be that too many preachers have forgotten that the church they pastor is a "Holy Womb" out of which it is God's intention to give birth to missionaries—those who are the local, neighborhood kind and those who cross cultures and plant their lives in the midst of another people to be used to cause to come into being other "Holy Wombs."

It is a time when all men who have been called to preach should lay on churches the need for more preach-

ers.

It is a time when all sincere young preachers should give ear to the voice of a loving God who is saying He needs help overseas—now!

It is a time to drive away an omi-

nous cloud!

Bill Marshall is secretary, Department of Furlough Ministries, Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia.

*(p. 131) - "A Study of Selected Correlates to the Recruitment of Seminary Students as Foreign Missionaries," unpublished Doctor of Ministries project, Southern Baptist Seminary, William W. Marshall, May 1974

Owning Our Needs

John R. Claypool

One morning several years ago I received a telephone call from a fellow clergyman in a neighboring church. There was a note of desperation in his voice. He said that he found himself in serious straits and asked the question. "Where does a pastor go for pastoral care? We are always giving ourselves in ministry to others; where can we turn for ministry to our own needs?" He went on to say, "I am calling five of you whom I trust this morning: would you be willing to meet in my office tomorrow and be a part of a support group? Let us try this for five or six weeks and see what happens. The only covenant will be that we shall honestly share with each other. We will try to be sensitive to each other's needs. Perhaps trust enough will develop eventually so that we can take off our masks and really be brothers to each other. I do not know if this will work, but it represents my last hope. Would you be willing to join me in this?"

When I hung up the phone, my first reaction was one of stunned amazement. For one thing, I could not believe that this man who looked so competent from a distance was really going through this kind of turmoil. I had known him as an excellent preacher and a very active clergyman around the city. From that distant vantage point I had no inkling of what was going on behind the scenes. I was also startled by the raw courage which enabled this man to admit his need and openly reach out for help

from another. The pride in most of us makes it difficult to admit, even to ourselves, that certain shadows exist within, much less to openly confess this to others. This telephone call really caught me by surprise that morning and set in motion all kinds of ambiguous feelings within me. For one thing. I was going through considerable personal turmoil in my own life just then, and the prospect of having a community of brothers with whom I could share was tremendously appealing. I was really suffocating in the loneliness and isolation into which I had thrust myself, and part of me instinctively leaped for joy at the idea of such a group. On the other hand, I had been fiercely competitive in a professional sense for a long time. and I was not at all sure that I wanted "to take off my mask" in the presence of other ministers and let them see me as anything but a competent achiever. Then, too, there was a fear within me that is our innate human reaction to the unknown. All of this was taking place before the small group movement had become so popular in the church. I had done my seminary training before Clinical Pastoral Education was in vogue, and therefore this whole process of being open with a group of people was territory I had never traveled, and the sheer uncertainty of the-not-vet-experienced was

John R. Claypool is pastor, Northminister Baptist Church, Jackson, Mississippi. formidable. I also had to acknowledge that I had so many irons in the fire with my own affairs that I was not sure I wanted to reallocate my energies and make this kind of investment in behalf of another minister's need and my own inwardness. I came face to face in that moment with a certain hardness within me that was also most frightening. How much did I really care about the plight of this Presbyterian minister, and how much of myself was I willing to give?

What I am suggesting is that the decision to accept this invitation was by no means easy or automatic for me. I found myself struggling with both positive and negative forces within as I mulled this over but, finally, for a whole complex of reasons—some personal, some connected with curiosity and some involving authentic compassion—I decided to adjust my schedule and attend. Becoming a part of that group proved to be one of the signal turning points in my life.

I found there something that I had never experienced in church before. In seminary, I had learned the Greek word for it, koinonia, but this was to be my first existential encounter with the reality. I was in for all kinds of surprises. Once again, I was shocked to hear that almost every man around that table who appeared to be so outwardly competent was also having to struggle tremendously with many inward forces. The Spanish philosopher, Miguel Unamuno, once said that if we would all go out into the streets and uncover our common griefs, we would soon discover that we are all grieving for the self-same things, and I found this to be the case as man by man we took off our masks and allowed our true woundedness to be seen. A person can appear to have it "all together" from the pulpit, but back of this are the common struggles of humanity, and it was enormously clarifying to me to realize that much of my own anguish was not abnormal at all, but a pathway that other human beings like myself were traveling. I was also amazed to witness the fact that honest confession evoked compassion and support rather than condemnation. Because I had long been such a competitor, I suppose I assumed that if one showed his or her weaknesses to another, this would be exploited. The very opposite happened in this group. The principle "You have not because you ask not" was really lived out. Those men who refused to open up were not accosted or forced to confess. but every time a brother did really speak his anguish clearly, he was surrounded by support and insight and all kinds of compassion. It was in this context that the grace of God first became existentially real to me. I had heard across the years with my mind that our justification was not through our works, but through the primal love that God has for us. However, it was through the interaction of this group that it finally dawned on me that my ultimate worth was a gift from God and not something I had to earn. The crucial insight came one morning after I had poured out my life story of how I had always felt that I did not have worth and had attempted to achieve this by being homo competitus. What I shared seemed to strike a common note in most of the American males who were around the table and in response one of them said, "Do you know our trouble, John? We have never heard the Gospel with our guts. Do you know over there in the Sermon on the Mount where Jesus says, 'Ye are the light of the world' he does not say: You have got to be number one in order to get light; or you've got to outdo everyone else in order to earn light. He says, Man, you are the light! If we could only hear this in our guts and begin to live out of it, then we could do what Jesus said -we could let our light shine so that

people could see the good thing that God had created and give glory to the Father in heaven." I cannot tell you what an impact those words had on me. I do not know why I had never "heard" those words with my guts before, because the Lord knows, I had read them again and again with my mind. All I can report is that in that moment, something like fire moved from the top of my head to the bottom of my heart! For the first time in my life, I experienced grace. It dawned on me that I had been wrong all along in thinking I was "nobody" who needed to achieve in order to become a "somebody." I already had a sense of worth, not by virtue of what I could make of myself, but by virtue of what God had made of me. It was an extraordinarily liberating insight. It enabled me to see what Paul meant when he said. "By the grace of God, I am what I am." This is only one man's report of the impact of this group. What started out to meet for four or five times on an experimental basis ended up being a ministerial support group that lasted until I left Kentucky.

Out of this experience, I have come to see something clearly, and it is this—we ministers do not have to be as lonely as we often are. It is very easy to play the game that the Transactional Analysis people call "Poor Me" or "Ain't It Awful." We can lament about the pedestal on which lay people place us as ministers and argue that we cannot afford to let our darkness be seen lest it hamper our influence. We can also embrace the myth of noble service and say, like Jesus, "I came not to be ministered unto but to minister. I concentrate on giving myself to others, rather than thinking of myself." All of these are traps many ministers have fallen into and are the root of much of our anguish. What I learned through experience is that we do not have to do ministry this way unless we so choose. There is a better

and more productive way than the way of isolation and loneliness, and it comes by making two basic decisions.

The first is that we have a right to tend our own needfulness. In fact, I would say this is not simply a right, it is an absolute responsibility if we are going to continue to be the kind of helping persons God wants us to be. I have had to learn through great agony that I am not called to be Messiah, but rather a witness, a brother, "a wounded healer," to use Henri Nouwen's fine phrase. Why is it that what we take for granted on a physical level is so hard for us to acknowledge on the higher levels of our needfulness? We all recognize that it is important to take into account our need for food, rest, and exercise so that our bodies can stay intact. The person who would say: "I don't have to pay any attention to this side of my life" would be regarded as hopelessly reckless. Why is it, then, that we give attention to diet, rest, and exercise, but somehow think that we can ignore the emotional and relational needs that are just as essential to our full humanness? Just as I have to have food from outside myself to continue to fuel my body, so I have to have the companionship and interaction of other people if I am going to stay human. The Book is right—it is never good for a human being to be alone. The first thing that we ministers need to do is openly acknowledge that the caring for our own emotional and relational needs is as legitimate a priority as any other claim on our time.

I believe that we have badly misunderstood Jesus' famous word about "denying ourselves." We seem to think this means that we should ignore ourselves or utterly obliterate any self-concern. That cannot be what Jesus meant, for he did not do this himself. I am amazed as I read the Gospels at how sensitive Jesus was to his own physical, emotional, and spir-

itual limits-how utterly free he was to act decisively in order to meet these needs. When he realized that most of his resources were depleted and that he needed to shift over into a stance of intake rather than outgo, he did not hesitate to leave a whole shore full of people crying out to be healed and cross over the Sea of Galilee in the name of replenishment. This did not mean that he was selfish and indifferent to others. Rather it meant that he was a good steward of this personhood that God had given to him. Neither did he hesitate to reach out to his disciples and say that he needed their feedback and fellowship. There, on the plains of Caesarea-Philippi, he asked them one day, "Whom do people say that I am? Whom do you say that I am?" That makes it clear to me that he wanted the feedback of others as his own sense of identity was being clarified. Then, too, on the last night of his life, how poignant was his desire to eat one last Passover meal with those disciples with whom he had shared life. All this implies that the denial of self is not the ignoring of our needs, but rather the refusal to make the meeting of these needs the only thing that we do with our lives. It was total preoccupation with self that Jesus was warning against, not the stewardship of those needs that are legitimately ours. Sam Keene once defined a wise person as that individual "who knows what time it is in his or her life," and I think that this is correct. Therefore, the first step in not being as lonely as we have often chosen to be lies in recognizing that we not only have a right but a sacred obligation to be aware of our needs and to claim them as legitimate items of our concern.

The other thing that needs to be done is to take definite responsibility for seeking out the resources that can meet these recognized needs. What my fellow clergyman friend did was an utterly authentic act. He felt himself in need and instead of wringing his hands, or remaining in passivity, he took the initiative to convene a group that held the promise of meeting his needs. It is my faith that there is "a private church" for every one of us if we will simply go to look around and call them forth. This "two or three together" with whom one can develop depth relationships can come from lay persons or, as was the case in the experience that I have related. drawn from fellow ministers. I think that this is one way that the ecumenical spirit of our time can be practically actualized. Many times clergymen from different communions can bring a diversity of insights to their common lot. We are all struggling with the same basic task and thus bring understanding, as well as a variety of insights. It is well to note that when one sets out to convene this kind of support group, good judgment is in order. Just as some food is poisonous, so there are some people with whom it would not be wise to share one's innermost self. I have known some ministers to wait so long in loneliness that became compulsive sharing themselves and this proved disastrous. However, there is enough practical wisdom in all of us to sense fairly quickly whom we can trust and whom we cannot. I think if one really is interested in finding this kind of community, he can depend on God and his own discernment to lead him to those who are both capable and interested in this sort of thing.

I come back to my primary assertion: we as ministers do not have to be as lonely as we sometimes are unless we choose to remain that way. However, to break out of this and get the kinds of support we need, we do have to act. We cannot wait for other people to come and find us. There is a need to take the initiative in doing these two things. First, acknowledge

that the meeting of our own inner needs is an item of high importance. Second, take the initiative to seek out a group that can be brotherly and sisterly and both give and receive our gifts of ministry. I am reminded at this point of the man who had been lying paralyzed by the pool for thirtyeight years. Jesus came by and asked him an astonishing question: "Do you want to be healed?" When I first read this passage, I could not imagine why Jesus asked such a thing, because I assumed naively that everyone who was sick wanted to be well. However. now I have learned more about the ambiguities of the human heart, and

I know that Jesus was correct Until this man really wanted to do something about his paralysis, there was nothing anybody else could do. This is what I feel about ministerial isolation and loneliness. It can be overcome, but in order for this to happen, we must act to recognize our need and do something concrete to meet it. If we will, I believe we will find that the promise that sustained Abraham on his journev will sustain us also; namely, "God will provide," and in the little community of concern that emerges, we will not be alone in our needfulness, but empowered by the fellowship.



Minister Strangled by Yo-Yo—Stress in Ministry Today

Fred McGehee

Picture in your mind a yo-yo. Let one side represent the impact on your life of a new problem. Let the other side represent the inner tensions that result from that new problem. Now, suppose you are locked in a china shop with ten such yo-yos pinching your fingers. Important people are watching you through the windows. The yo-yos won't stop, and you will be punished for any breakage. That nightmare pictures ministry stress today.

A phone call late one night made my heart sad because other such calls will come. The surprise is that the words vary so little. "First in the nation in accomplishment, loyal family, dogged commitment to mission, up-to-date understanding in his field, personable and caring, highly regarded by his peers, an esteemed model for the rising generation, a man of faith " Who could have predicted that such a life would break? Yet the "yoyos" had done it in only two years.

Unless the present-day minister de-

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velops new attitudes and new skills, he is almost certain to find himself embroiled in conflict—his creative powers stifled, his family relationships strained, his list of close friends out-of-date, his integrity compromised, and his blood pressure soaring.

How widespread is the problem of poor stress-management among ministers? Current studies in institutions of higher education, dissertations, reports from national conferences, a best-seller book on predictable adultlife crises, and weeks of personal interviews with ministers and their wives combine to indicate that a persistent problem of poor stress management among church exists. It not only exists in urban and pioneer areas, but in small towns and rural churches in the Bible belt. When one considers this alongside the fact that the initial way to deal with stress is to deny its very existence, the plot thickens.

What everyone tends to deny about stress is that it plays havoc with an individual's health. Skin irritations, bronchial trouble, chronic colitis, ulcers, strokes, heart attacks, and various nervous disorders spring from many sources. One is the eroding force of endless waves of anxiety.

Flight remains one of the most apparent survival techniques in coping with stress. The lateral moving nomad is very much with us in ministry today. Permissiveness and easy anonymity just outside the church community now gives a number of skilled ministers encouragement to leave church-related ministry posts altogether, rather than endure the unbearable strain.

The stress of marginal salaries forces many ministers' wives to work outside the home. Apparently, through their jobs they find some relaxation from the confinement of one professional role. But is it at the cost of greater physical fatigue. Concern

exists on the part of those who work exclusively with ministers and their families (in both the civilian and military sectors) that divorce will grow common in the near future unless couples improve in identifying and resolving personal and professional differences.

Most ministers "stick it out" when crises come. By so doing they mature as problem-solvers. In the process. however, they pay a heavy toll in emoawareness. Ministers tional broadcast feelings of grief and joy beautifully while not experiencing them personally. Feelings of physical fatigue are ignored until they fail to register. "I can work seventy hours, week in and week out, and not feel tired," a minister may report. He is telling the truth. He does not feel tired. At the same moment his tension level may be dangerously high.

Many ministers, especially high achievers, experience very little work fulfillment—or any other pleasure for that matter. They are too busy getting ready for the next event to relax enough to savor a victory. This kind of behavior hints of the power of unconscious threats.

What is done to reduce stress in ministry depends largely upon the minister himself. (1) He must be willing to receive God's blessing as a person of unique worth and stop trying to earn his legitimacy by running headlong into stormy situations. (2) Related to this, he needs a professional value system that centers on something besides size of church, number of baptisms, power, and upward mobility. (3) He must learn to negotiate his role as minister with anyone, especially the power people in his congregation. (4) He needs to achieve tenure. (5) He must realize that he can help a church to change only if he first proves beyond question that he loves the individuals in the fellowship even if they do not wish to change. (6)

He needs to understand conflict and how to manage it. (7) The minister needs to take regular steps to enrich his marriage and family life. Ministers' wives need to stop sacrificing their right to a husband and homelife. (8) The minister needs to take the initiative and prioritize his tasks and do what really needs doing day by day, rather than just reacting to what life brings. He also needs to reward himself for planned and unplanned accomplishments. (9) He needs a few friends within and without Baptist ranks who value him unconditionally. and he needs to spend time with them often. (10) Ministers need a "wholistic" view of adult life and career, so they can prepare for predictable crises. Obviously, the situation is such that the minister's stress level needs to be raised in selected areas before it can be lowered.

Baptist churches and institutions can help the minister manage stress. (1) Churches need to stop idolizing and rewarding the pastoral leader who gives sacrificially without attention to self-replenishment. Church personnel committees need to write regular days off and continuing education away from the church into job descriptions of their ministers. (2) Churches need to devise formal and informal ways to provide their ministers with ample amounts of reliable feedback on how their ministers are doing in their work. (3) Churches need to stop paying salaries that are below minimum wages in the secular world if they expect full-time service. (Car allowances are not salaries.) (4) Denominational boards and agencies need to be alert to the constant and difficult battle that ministers fight between clarity and ambiguity of purpose, and between unity and diversity in practice. These boards and agencies need to support ministers in their movement toward clarity of purpose and unity in practice. (5) The denomination needs to turn immediately to give deserved public recognition to pastors of smaller churches. (6) Associational directors of missions need to develop special skills in ministry support and make it a primary task. (7) The denomination needs to recognize the minister's wife as being a minister in her own right and do whatever is necessary to help her to feel adequately trained and supported. (8) Seminaries should see to it that no student graduates who has not developed a unified, workable, and comprehensive philosophy of ministry adapted to the setting of his choice. (9) Seminaries with already full curriculums need to include content on stress management. Some indicators report that young, highly educated ministers as a whole have more difficulty with stress than any other group.

No formal steps can replace the support the minister needs from spontaneous responses to him as a human being. One example would be a friendly visit to the pastor's home on the first night the pastor's child is away at college.

What reasons are there for believing stress related to ministry will be controlled? The single greatest hope is the ability of Baptist leaders and lay persons, empowered by the Holy Spirit, to solve difficult problems. At present, some ministers are overcoming their isolationism and petty sito befriend rivalries bling another. Some are realizing the potential for good in acts of supportive ministry. They are asking, "Where is the strength and health in this church and community, and how can I nurture these qualities in people?" Still other ministers are entering ministries that are almost totally supportive in nature.

One thing is clear. The challenge of how to avoid being crippled or killed by "yo-yos" is Convention-size. What can you do to help?

Barnabas: Model of Pastoral Support

Bob Dale

Barnabas is the author of two-thirds of the New Testament! Does that startle or confuse you? It is true, indirectly. Barnabas is responsible for influencing almost 90 percent of the synoptic gospels and a majority of the letters to churches in the remainder of the New Testament record.

Let me explain. After Paul's conversion on the Damascus Road, he returned to Jerusalem and attempted to join the believer's band there. Jesus' disciples shunned Paul. Evidently, they were not sure that his conversion was genuine and likely feared he might be a spy for the persecution party. So, they locked Paul out of the church.

But Barnabas sponsored Paul. He told of Paul's dramatic salvation experience, as well as his powerful preaching. At Barnabas' recommendation, Paul was welcomed into the company of the Nazarene's followers in Jerusalem (Acts 9:26-29). If Barnabas had not interceded so effectively for Paul, God might have had to create another channel for all of Paul's epistles to be written. In effect, Barnabas opened the door for Paul to become a missionary leader in the infant church and author of roughly one-half of the New Testament.

Now think about Barnabas and his influence on the synoptic gospels. When Barnabas and Paul launched the "churchtian" missionary enterprise, they included John Mark, a kinsman of Barnabas (Col. 4:10), on their ministry staff. In the midst of

that first missionary journey, John Mark left Barnabas and Paul and returned home to Jerusalem (Acts 13:13). Later, when Paul and Barnabas were organizing the second missionary journey, Barnabas suggested John Mark for the team again. Paul refused. A heated disagreement developed and resulted in two missionary teams. Paul took Silas and the biblical record traces their path closely. Because Barnabas believed in John Mark, he took him as his partner on a journey of evangelism and teaching (Acts 15:36-41).

John Mark is commonly held to be the writer of the Gospel of Mark, the eye-witness account of Jesus' life and work, as told by Simon Peter. This earliest biography of Christ had a profound effect on the later Gospel writers. The fast moving, vivid narrative Mark records became the basic outline for Matthew and Luke. Matthew uses 606 of Mark's 661 verses and Luke contains 90 percent of Mark's version of Jesus' ministry.

John Mark experienced the common human occurrence of desperately

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¹Arnold B. Rhodes, *The Mighty Acts of God* (Richmond, VA: CLC Press, 1964), pp. 254-257.

needing someone to give him a second chance. And Barnabas did. His confidence in Mark may well have reclaimed him for Christian service—and even synoptic authorship. Once again, indirectly, *Barnabas became an author.

Barnabas' secret to influencing other persons, like Paul and John Mark, is simple. He was a supportive friend who could always be counted on.

You Get Support from Your Friends

"I get by with a little help from my friends" is more than a line from an old Beatle's song. It is a fact of human life. How often you need a friend who will vouch for you, forgive you, and encourage you to try again. William Barclay affirms, "The greatest thing that a man can have is someone who believes in him." How true. We all constantly need a friend who will give us the benefit of the doubt.

Barnabas made a ministry of support. He sponsored Paul (Acts 9:27). He gave John Mark a second chance (Acts 15:39). He developed the Antioch believers to the extent that they became the first generation called Christians (Acts 11:19-26). Barnabas was a generous steward and gave all his possessions to the support of fellow believers (Acts 4:32-37). He carfunds relief to ried the famine-stricken Jerusalem church (Acts 11:27-30). He witnessed powerfully (Acts 13:44-52). Barnabas consistently supported others.

Are you willing to examine your own network of encouragers? List here six to ten persons who encourage you most in your ministry. Be sure you include those persons who believe in you and pray for you.

Consider your list closely. Now, strike from the list the names of any family members or relatives—not that they are unimportant to you and to the support of your ministry. On the contrary, your family is ordinarily

your most consistent source of encouragement. They keep up your morale. But, your support system needs to be larger than just your family.

Second, strike from your list the names of any persons who live more than one hundred miles from your present home. Distance is generally a barrier to the kind of face-to-face and heart-to-heart support ministers often need. Third, strike from the list the names of persons with whom you do not have personal contact at least every three months. Consider telephone conversations and the exchange of letters as personal contacts. We need frequent contact with people whom we enjoy and trust in order to give and receive personal support.

Next, strike from the remaining list the names of persons who do the same type of work as you. You may fall into a pattern of only associating with fellow workers. While some helpful professional or skill support may be received from them guard against developing "shop-talk" friendships only. The richness of learning from diverse people and resources is crucial in building a broad base for personal support.

From the names still on your list, mark off any persons who belong to the same denomination as you. We can learn from and draw support from fellow believers better when we are not competing with them. Other Christians remind us of the breadth of God's kingdom. Are there any names left on your list?

Only a small percentage of active ministers can move through this support system evaluation exercise and still have names left. However, their sense of fulfillment and purpose is generally enough proof that every

²William Barclay, *The Acts of the Apostles*, the Daily Study Bible, 2 ed. (Philadelphia: Westminster Press, 1955), p. 128.

minister needs a Barnabas or two in his circle of friends. The give, give, give of ministry can erode the spiritual, physical, and emotional resources of our support network if too limited or too poorly maintained to help recharge our batteries.

One suggestion: see, call, or write your strongest encouragers now and thank them for what they are mean-

ing to you.

A Ministry of Encouragement Is Desperately Needed

Barnabas had a nickname that described him perfectly—"Son of encouragement" (Acts 4:36). Everyone needs an encourager. Encouragers always have a concrete ministry to perform.

"The Giving Tree" is one of my favorite stories. It is the tale of a tree that loved a boy. The story speaks profoundly of the ministry of encouragement.

As a child the boy played hide-andseek around the tree. He swung from its branches; ate its apples; and slept in its shade. This made the tree happy. As the boy grew he spent less time with the tree. Whenever he returned the tree was glad and wanted the boy to play, but soon the boy had become interested only in money. So the tree suggested that he sell the apples. The boy did and this made the tree happy.

The boy didn't return for a long while, but when he did the tree was glad and once again asked him to play. But the boy wanted to build himself a house. So the tree told him to cut off its branches to make a house. The boy did and this made the tree

happy.

The years went by and the tree missed the boy. But one day he came again. The boy was older and tired. He wanted to get away. The tree told him to cut down its trunk to make a boat. The boy, now a young man, made the boat and the tree was happy.

Years went by before the boy returned. By then the boy was too old to play. Too old and too tired. So the tree suggested that it still had a pretty good stump left where he could sit down and rest. The man did. And the tree was happy.³ What a giving tree!

Barnabas was like the giving tree. Ministers of encouragement are constantly needed in this turbulent

world.

Try another exercise. Write down the names of five persons who need your encouragement now. Resolve now to thank them, visit, write, or pray for them. Be a giving tree.

Barnabas—A Model

Barnabas is a great example of pastoral support. This "son of encouragement" models the qualities that you and I sorely need. Christians need each other. Let Barnabas inspire you to look for and encourage the "Pauls" and "John Marks" in your life. Their lives and ministries may later yield such significant service that one day they will say to you, "Thank you for 'authoring' my life! You have been my Barnabas."

³Quoted by Ed Dayton, "On Boys and Trees," in *MARC Newsletter*, a ministry of World Vision International, Monrovia, CA, January 1977, p. 3.



Continuing Education for Ministry

Material in this section is furnished by the Seminary Extension Department of the six Southern Baptist seminaries, Raymond M. Rigdon, director.

Charting a Course

Raymond M. Rigdon

A new dimension in ministerial education has developed so quietly that many well-informed Southern Baptists are unaware that it exists.

It developed so quickly that thousands of pastors over the Convention completed their formal schooling before it was recognized as a distinct phase of education for ministry.

It developed in such a diverse manner that many participants are unaware that they are in it.

What Is It?

This new dimension is continuing education for ministry.

Our Baptist colleges and seminaries were founded on the assumption that education for ministry normally was completed either prior to or immediately after ordination. Although preordination, degree-oriented, ministerial education probably is more important now than at any time in history, thoughtful persons have come to realize that education for ministry must be a lifelong quest.

The minister who, upon receiving his terminal theological degree, terminates disciplined learning is in serious danger of early obsolescence. Perhaps in even greater danger of obsolescence are the approximately 73

percent of the pastors of Southern Baptist churches who have not completed the rigorous study requirements for a seminary degree.

One of the most effective preventions of ministerial obsolescence is continuing education.

Mark Rouch has defined continuing education as "an individual's personally designed learning program which begins when formal, basic education ends and continues throughout a career and beyond. An unfolding process, it links together personal study and reflection and participation in organized group events."

The Executive Committee of the Southern Baptist Convention, in an effort to cultivate among Southern Baptists a uniform concept of continuing education, approved this definition: "Continuing education is the

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¹Mark Rouch, Competent Ministry: A Guide to Continuing Education (Nashville: Abingdon Press, 1974), p. 29.

²Handbook, SBC Inter-Agency Council, 1976-77, p. 17.

area of adult education which is concerned with involving adults, regardless of the extent or the limitations of their formal schooling in guided learning experiences designed to improve vocational proficiency."²

These definitions magnify two important characteristics of continuing education. First, it begins when formal education ends and continues throughout one's career and beyond. Second, it is directly related to the improving of one's vocational proficiency.

When Did It Begin?

Connolly Gamble gives three reasons for 1960 being the date for the beginning of continuing education for ministry as a formal area.³

First, it was in 1960 that the Library of Congress recognized continuing education for ministry as a definite area by introducing into its card catalog the heading "clergy, post-ordination training."

Second, during 1960 the American Association of Theological Schools and the National Council of Churches conducted the first national survey to ascertain what was being done to provide continuing education for ministers.

Finally, it was around 1960 when seminaries and denominations first began to designate specific personnel to assume leadership in providing continuing education opportunities for ministers.

What About the Future?

Since continuing education is the newest area in education for ministry, it has not yet developed characteristics as well defined as are the characteristics of degree programs offered by our seminaries. Thus, while Southern Baptists are still in the process of charting their course for continuing education let me, one who is investing his life in the field, suggest several

guidelines.

Equal Educational Rights

The first, and perhaps the most important, guideline is to recognize the right of every Southern Baptist minister to educational opportunities which, realistically, are available to him, offered in a climate and on an academic level which challenges his growth in ministry.

The minister who, through no fault of his own, is denied the privilege of attending a Baptist college and seminary should not be deprived of educational opportunities simply because he is unable to follow the traditional route of training for ministry. We must show the same creative imagination and determination to make ministerial education available to every minister, regardless of his circumstance, as we demonstrate in establishing new churches and missions to reach the masses of people who are unable, or unwilling, to attend existing churches.

There are at least five groups of ministers whose equal rights for educational opportunities are in jeopardy.

Educationally disadvantaged pastors compose the first group. Approximately seven thousand pastors of Southern Baptist churches have had only a high school education, or less. (Fewer than 50 percent of our Southern Baptist pastors have had any seminary training.) They are as important to their churches as seminary graduates are to the churches which they serve. They deserve special help from their denomination to equip themselves for ministry.

Bi-vocational pastors also have equal rights to educational opportunities offered by their denomination. Data collected from the 1976 church

³ The Drew Gateway, Vol. 47, Number 1, p. 10.

letters reveals that 9,415 Southern Baptist churches (out of 25,073) have pastors who are filling remunerative jobs in addition to their pastoral responsibilities. Although some of these men are educationally disadvantaged, many are highly educated leaders in professions other than the ministry. Their formal training in another area may tend to conceal their need for specific education in ministry.

An estimated three thousand language-group pastors, many of whom have only limited knowledge of English, are serving as pastors of Southern Baptist churches, Members of their churches speak thirty different languages and dialects. Language and cultural barriers make it difficult for many of the pastors of these churches to take advantage of most of the continuing education opportunities offered by the denomination. They are no less Southern Baptists than are the pastors of the most prestigious churches in the Convention. vet their opportunities for continuing education are extremely limited.

Persons entering the ministry late in life also have the right to expect viable educational opportunities provided by the denomination. Although some of them can, and do, go on to a college or seminary, it is unrealistic to expect most of them to pursue the usual course of ministerial education.

The United States government has taken bold action to assure equal educational opportunities for the children and youth of our nation. Southern Baptists need to take equally bold actions to guarantee equal educational opportunities for all ministers in our denomination.

Make Competency the Goal

Most degree programs are organized around the study of certain courses which faculties believe are relevant.

While our denomination's plan for continuing education for ministry is

still in the developmental stage let us agree that it will focus on developing competence in ministry, not on "taking courses."

Competency in ministry is the ability to perform the specific functions inherent in the minister's role. This ability is a result of the blending of certain qualities of character and personality with understandings, attitudes, and skills required to perform specific functions.

Although continuing education is concerned with the cultivation of inner qualities, its immediate focus is on cultivation of specific abilities. These abilities, like maturity, cannot be fully achieved. One can develop some of these to some extent while studying in a college and seminary, but he will need to further develop them as long as he is in active service.

Examples of the abilities which a minister can develop through continuing education are:

- 1. A growing understanding of the meaning and messages of the Bible
- 2. Skill in interpreting the Christian faith
- 3. The ability to guide public worship
- 4. The ability to prepare and deliver sermons
- 5. The ability to provide pastoral counseling and referral
- 6. Competency in administering church affairs

Integrate Continuing Education

"The training program for Baptist preachers is the most segregated system in our association. The seminary men don't come to the extension center and we seldom, if ever, are invited to their conferences conducted by seminary professors."

The pastor who expressed this opinion was attending the "Fulfillment in Ministry" conference in Nashville in 1974. The response of several other "non-degree pastors" in the group in-

dicated that his problem was not an isolated one.

Although there are many types of short-term continuing education projects available for ministers in an association, the extension center is the most viable plan for offering training on a continuing basis. Because of the flexibility afforded by three series of curriculum materials, a center can offer challenging learning opportunities to all ministers, regardless of edubackgrounds. Moreover. cational short-term projects, such as a church administration seminar or a lecture series by a seminary professor, can be built into the center's annual activities.

There are several strong advantages to offering one coordinated program for all pastors through an extension center in an association.

• A unified program builds fellowship among all ministers in an association. (Segregated programs cultivate the appearance of "ecclesiastical eliteness.")

• Most seminary graduates did not learn all there was to learn about the courses they studied in the seminary. Moreover, a few years of experience may have created a greater readiness on their part to learn than they felt during their seminary days. Extension center classes can provide an opportunity for continuing study of basic theological disciplines.

• Many "non-degree pastors," through their personal study of the

Bible under the guidance of the Holy Spirit, have gained insights into certain biblical truths which can be helpful to their seminary-trained colleagues (and vice versa).

• In extension center classes, ministers representing a wide range of educational backgrounds, can be mutually helpful as they discuss mutual problems and concerns.

Support Balanced System

Southern Baptists are to be commended on their support of Baptist colleges and seminaries. They invest millions of dollars annually through the Cooperative Program toward the training offered in these institutions.

These investments bring rich dividends. By all means, they should be continued. However, we must not discriminate against God-called ministers who, for reasons over which they have no control, are unable to pursue studies in a college and seminary. There is the same justification for state conventions and the Southern Baptist Convention to invest money in the training of pastors through extension centers as there is for them to invest in ministerial education in colleges and seminaries.

May God help us to develop and support a system which will make opportunities for career-long continuing education available to every minister anywhere in the Southern Baptist

Convention.

Material in this section is prepared by the Church

Your Church Can Save **Energy and Money Now**

lerry A. Privette

Recent discomforts have disturbed the living, working, and worship environments of many and brought the energy shortage home to churches. Some prophets of doom declare that conditions can only become worse from now on. They say that there is no way out except to close the church doors on Sunday evenings; curtail church programs; and cut back on everything that requires the use of energy.

At the other extreme are those who would disregard the energy shortages until gas pipes are empty and the electric lights are out. They choose not to accept the reports of utility companies and fuel suppliers. They consider the energy crisis to be a contrived hoax, aimed at raising prices.

Without assuming a position on either extreme, it is obvious that fossil fuels are being depleted and that fuel costs are rising at a rapid rate. Government concern, building moratoriums, fuel rationing, and the miles of energy-related newsprint spilling from the presses indicate that homes.

churches, schools, and businesses will experience ever-increasing perhaps dismay, as utility bills arrive and the church treasurer presents his monthly report.

During a recent conference at the Sunday School Board, a study of the energy issue and its possible impact on churches was made by the Church Architecture Department. these discussions this formal statement emerged that gives the position of the department and its commitment to help churches to cope with energy shortages.

1. The energy problem is real. Shortages in the availability of fuel will likely mean periods when no fuel will be available to some customers. including churches. Rising costs will bring an economic problem in purchasing adequate fuel. Eventually the conventional fuels of this century will

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become extremely scarce, and other sources of energy will certainly be at

higher prices.

2. The energy problem threatens the life style of our industrially oriented, affluent society. The churches and Convention agencies cannot go on with a "business as usual" attitude. Fuel shortages and much higher fuel costs for buildings and transportation will precipitate the adjustment and possible curtailment of many programs and activities. This would impact the operational philosophy of denominational agencies greatly.

3. Biblical teaching relating to the stewardship of God's created resources and the Christian doctrine of responsibility are the bases of concern for fuel conservation. The moral obligation is implicit for churches to take the lead in better utilization of the resources and to speak out about the proper role of individuals, government, and businesses relating to the development, distribution, and use of energy resources.

4. There are actions churches must take now to conserve energy. They include program rescheduling to use less fuel, retrofitting existing buildings, and designing all new buildings

to be energy efficient.

5. The Church Architecture Department is committed to helping churches know how to cope with the energy situation. Assistance available will be informative materials, conferences, seminars, and individual church consultation.

It is apparent that the matter of conserving energy in church buildings has not been taken as seriously as it must be. Churches need to take a fresh look at the energy problem and consider some reasons why energy conservation is necessary.

First, conserving natural resources is a sound theological concept. A basic theme of the Bible is stewardship. Christ taught that stewardship was a

Christian responsibility. Christian stewardship must be exercised in at least two ways. Man is accountable under God for the proper use and conservation of created natural resources: and, as a Christian steward. he is equally responsible for the creative use of his talents and abilities in the development of tools, instruments, and mechanical equipment for maximum benefit to the largest number of people. The aim of Christian stewardship goes beyond money sayings on utility costs. It also relates to the energy consumed. Money may be replaced eventually; but depleted fossil fuels require hundreds, even thousands, of years to replace them.

In the second place, energy conservation is essential to prolong the existing supply of fossil fuels. While scientific research is attempting to develop other sources of energy, there is no assurance that other sources can replace present uses of fossil fuel, at least not without extreme modifications or replacement of existing mechanical components. The economic implications in changeovers homes, industries, churches, and transportation are staggering. The assumption that alternate sources will automatically become available when existing wellheads dry up is something less than a realistic appraisal of the situation. While considerable amounts of research are being done, no guarantees have been given that new energy sources can be perfected in time for the depletion of fossil fuels.

Two approaches should be considered by churches to conserve energy. The first is to make their building designs energy efficient. That is, they should hold every possible degree of heat or air conditioning injected by the mechanical equipment. The second approach relates to the type of heating and/or air conditioning equipment and other energy-consum-

ing appliances installed in the buildings.

Energy efficiency is a simple concept that requires attention to the delivery and containment of heated or cooled air in the affected areas. Properly operating equipment and clean, well-insulated, unobstructed, air transmission passages are a major concern.

When the conditioned air reaches the area, it must be retained for as long as possible. Every means of escape must be closed. Temperature exchange through walls, ceilings, floors, windows, and doors should be reduced with insulation and weather stripping. An honest, commonsense evaluation of rooms and buildings, with a view to making them as air tight as possible, can result in tremendous savings in energy consumption.

Now is the time to implement a cost-saving energy conservation program in your church. It has been repeatedly demonstrated conservation measures can reduce energy consumption by 30 percent, or more. An energy conservation program in your church will mean: monthly savings in energy bills; a maintenance of your church program, despite the potential reduction of energy supplies; and a continuing comfortable environment in the face of decreasing fuel allocations. Therefore, the importance of implementing an energy conservation program in your church, due to uncertain fuel supplies and increasing fuel costs, cannot be taken lightly.

An energy conservation program in your church will not just happen. It needs a guiding force to get it started and to keep it moving. The program of the church and the comfort of the people are of great concern to the pastor. He, or a member of the church staff, will probably be the one to initiate the program. An energy conservation program in your church can be successful

only if:

1. Church leaders are committed to a program of energy conservation.

2. Energy conservation objectives and goals are well defined.

3. Personnel and means for coordinating the energy conservation pro-

gram are provided.

The opportunity for leading and motivating people to conserve energy and natural resources is a challenge for churches today. Whether the inspiration comes from the pastor, deacons. Church Property and Space Committee, or other members of the church, this opportunity has implications for social action which are perhaps unparallelled in the history of the Christian church. In view of the wastefulness and ill use of natural resources all around us, the energy crisis is an opportunity for Christian ministry and mission. Rather than being forced to conform to governmental decrees, the Christian community can use this as an opportunity to set patterns and take a leadership role.

In the home, this crisis must be handled primarily by the head of the household. In factories and institutions the issue is dealt with by management, but who should take the responsibility for planning and initiating energy conservation in churches? There the responsibility for energy conservation may be a more collective one and not so easily defined.

The pastor usually will be the one to publicly proclaim the necessity of an energy conservation program in the church. He must not, however, assume the burden of planning and carrying out the program on his own. Every attempt should be made to involve the church leaders and the church members. The appropriate place to begin is with the church council. They may take the responsibility for stating the need for an energy conservation program and decide how it

should be presented to the church. If church action is thought necessary, this should be done in a church business meeting that has been previously announced.

Most churches have a committee responsible for maintaining and repairing church buildings and properties. This committee is usually called the church property and space committee. This group makes a periodic inspection of the buildings and grounds to assure that proper housekeeping and repairs are performed on a regular basis. In cases of extreme need for repairs or other expenditures, the committee takes appropriate recommendations to the church for getting the job done. The church property and space committee seems to be the logical group to devise plans and implement actions for energy conservation. If this appears to be an undue burden. in view of the committee's existing responsibilities. another committee should be appointed for this pressing task.

It cannot be overstated that the task of setting up a program of energy conservation and delegating responsible individuals to implement the program is the key to successful costsaving energy conservation in churches. The pastor and church council must support the committee's plans and efforts and seek the cooperation of the church members.

Energy conservation planning and activities should be a continuing duty of the church property and space committee. Individual committee members are the communication links between the church members and the committee. Periodic meetings should be held to evaluate implemented actions and consider other actions that must be taken.

The committee will periodically update lists of energy-saving projects; plan and participate in energy conservation surveys; and assume the responsibility of communicating energy-saving techniques to the custodial staff and to the congregation. A continuing program of activities and promotion should be planned and conducted to assure that interest in energy conservation does not lag. The committee will seek to develop cooperation with community organizations in the promotion of energy conservation.

Each committee meeting should include a review of the progress the church has made in conserving energy. Original goals should be evaluated and modifications or revisions made when necessary. It would be well to include a regular progress report to the church at appropriate times, perhaps during monthly business meetings.

Now is the time to start an energy conservation program in your church. After the need has been established and responsible persons designated, the following steps should be taken to set up a continuing energy conservation program. First, the energy uses and losses should be determined. Second, actions for energy conservation must be implemented. Third, monitoring of energy conservation efforts must be continued regularly.

Determining energy uses and losses is probably the most difficult step, primarily because it is a new task for the church and the first step in the program. In order to adequately define areas where energy is wasted, begin by accounting for all energy uses.

Make an inventory of all energy-using components in church buildings and the type of energy required for their operation. List all heating and air conditioning units, water heaters, kitchen appliances, circulation and ventilation motors, plumbing, housekeeping equipment, electronic instruments, elevators, office machines, electric signs, exterior flood-

lights (such as those which illuminate steeples and building fronts), and any special equipment operated on the premises. Determine the type and the approximate amount of energy demands for each component. For accuracy, metering devices can be secured to determine amounts. By carefully watching the meter while manipulating switches an estimate of the amount of fuel for kilowatt hours needed to operate various units can be provided.

Determine the number of hours per day (per week or month) each item is being operated. Ask the following questions relative to the operation of each item listed. Is it absolutely essential to the functioning of the church program? Is it being operated more than necessary to accomplish its primary purposes in the church program? Is the unit being properly maintained? Is it operating at peak efficiency? Should it be replaced by a more energy-efficient unit? Who is responsible for its operation? Answers to these questions will help the committee to decide some areas where energy may presently be wasted. Certain energy uses will be found completely unnecessary and can be stopped. Cutting back on the use of others will result in both fuel and energy savings and will prolong the life of the equipment. This kind of use and loss study is the best approach to the efficient use of energy, whatever form it takes. For instance, electric utility companies have shown that electric water heaters are tremendous energy consumers. Many church kitchens and rest rooms are unused for several days per week and may realize valuable savings in controlled water heating. Small-sized units could provide decreased water temperatures for lavatory use with a separate unit in the kitchen area set for appliance requirements.

The church property and space

committee (or another appointed committee) will discover many places where energy is being wasted. Most of these areas can be corrected by maintenance or operational conservation. Check to see if air leaks exist in the areas of heating units and ducts. Inspect to insure that furnace burners are clean and properly adjusted. Needed repairs, or additional insulation, may be required. Determine whether equipment or lights are being left on when not needed. Study old energy-consuming equipment to determine whether there is justification for replacing it with new equipment that requires less energy. Keep careful notes for the committee to use for preparing recommendations to the church for action.

Implementing Actions

When the energy-consuming components in the church buildings have been identified and listed potential energy conservation projects can be recommended. Priority of the projects will usually be determined on the basis of two criteria: (1) the annual energy saving potential, and (2) the initial investment required.

Obviously, those projects which seem most energy-conserving will receive the greatest attention and immediate action, especially if the cost of implementation does not place undue strain on the church budget. Simple conservation practices often can mean tremendous savings. Operational conservation practices such as: careful thermostat control, regular maintenance and lubrication, and changing air filters periodically may produce amazing results in energy economy, yet be of little cost to the church.

In existing buildings, significant savings can be made with very little capital investment. One of the quickest ways to save energy is simply not to run something when not needed,

just exercise better operational control. Careful operation of buildings is the single most effective way to conserve energy. Studies indicate that 34 percent of our energy could be saved by design. On the other hand, some have saved 26 percent of their energy just by optimizing the operation of the building.

Another cost-effective technique, with payback measured in terms of months, is improved controls. An energy-efficient building cannot be operated unless it contains good controls, especially switches that can turn off

what is not needed.

From these simple, fast-pay-off beginnings, the next step can be taken to modify what you have for greater efficiency. The retrofit of buildings through weather stripping, caulking, and insulating ceilings, walls, and floors may be more expensive, but will produce immediate favorable results. It may be wise to secure the services of qualified persons such as energy consultants and utility company representatives to make studies and appraisals of existing buildings to determine how they can be made more energy efficient. They can also suggest other professionals who can help to analyze a building's condition and needs. During the remodeling or renovation of a building is an ideal time for improving energy efficiency. At that time, the insulation can be increased and the air exchange systems upgraded, among other improve-

Energy saving costs are most obvious as mechanical equipment is converted or replaced for purposes of conservation. The greatest expense to a church probably comes with the installation of new, more-recently developed systems such as solar heating. It is wise to begin at once with existing buildings and components and take conservation actions that cost little, then move on to the more sophis-

ticated energy saving systems.

No one likes to spend money unless the expenditure is justified by a reasonable return on the investment. In decision-making relative to energy conservation, the first cost is only one consideration. The other is the yearly operating expense. Often energy decisions are based on what has been spent previously, rather than on what can be the annual savings by the replacement. Decisions about replacing or converting existing systems should be made objectively, following the principles of life cycle costing (an analysis of the total cost of the system over its anticipated useful life).

The following checklist may serve as a guide for the committee as it con-

ducts its first survey.

Energy Conservation Checklist

1. Repair broken or deteriorated windows, weather seals. Close roof penetrations. Check tightness of air exchange passages.

2. Maintain and repair defective

equipment and controls.

3. Clean coils, condensers, and filters regularly.

4. Install new thermostats or temperature control valves when faulty.

- 5. Disconnect or replace lighting fixtures that are ineffective due to extreme recession or obstructions or replace them with more efficient fixtures. Reduce lighting levels in seldom-used areas.
- 6. Reduce building light and heat or air conditioning on week days or when building is not in use.

7. Keep ceiling, wall, floor, duct, and pipe insulation in good repair.

- 8. Keep all equipment in good shape to operate at peak efficiency.
- Close off any area of the building not being used.

A good energy conservation program in your church will pay for itself. Good energy-saving practices will conserve natural resources and

money without greatly decreasing personal comfort or the function of individual systems. Such practices are not intended to decrease living to coldness and darkness, but are efforts to apply available technology and common sense management to increase the efficiency of energy-consuming systems. It makes good economic sense and saves offering plate dollars for other ministry needs. It makes wise use of God's created resources, preserving them for future needs. For the Christian church, it is a primary means of practicing the biblical doctrine of Christian stewardship.

The manner in which a church deals with an energy crisis depends on the attitude which is characteristic of its people. In many places throughout the world today Christians endure a great deal of inconvenience, even hardships, in order to gather for worship. Dealing positively with their conditions has become a part of their spiritual challenge and commitment. Their physical comfort appears to be of lesser concern than their fellowship and collective worship experiences. Perhaps they have already learned some valuable lessons that Christians in the United States will eventually face.

There is a positive, agressive, Christian approach to the management of energy-related problems that gives the church an inherent advantage in coping. Some of the ways that God's people may meet the encroaching shortages of fuel and energy are:

Realistically appraise the facts rather than ignore or suppress them. Faith enables the Christian to face the realities of life. He confidently faces his difficulties with the strength and power which God provides. It is not necessary for him to ignore reality, suppress the facts of his existence, or otherwise hide from reality. He is not hesitant to learn all the facts

available for he knows it is difficult to deal constructively with unknowns.

Confront the issues rather than retreat. After getting the facts and appraising the issues, the question, "What shall we do?" must be asked and answered by churches. Assume that something can be done and believe that God's people can do it. Create an attitude of offense, rather than a defensive one. Lead your church to positive thought and action rather than sitting still.

Exercise internal control in conserving energy rather than waiting for external coercion. The spirit of "the second mile" may have opportunity to surface even prior to the arrival of energy shortages. Indeed, a church may become the model for wise use of energy and stimulate interest among members for energy conservation in their homes. Few institutions outside the church can be counted on to establish patterns for efficient energy use. Most of them will likely postpone action until external controls are effected in the form of rationing and building moratoriums. Help your church take the lead in your community by voluntarily finding ways to save energy.

The wise and temperate use of all natural resources is in keeping with the biblical doctrine of stewardship. Regardless of their availability, Christians are charged with the responsibility to use created resources efficiently. The Christian church is a proponent of progress, including the highest, most efficient use of man's talents and resources. A church should not wait for external controls to be imposed; rather, it should voluntarily exercise its own will in using energy and resources wisely. While government decrees and controls will inevitably siphon off the amounts of fuel available for everyone, churches which are already involved in practicing Christian stewardship through

conservation of energy will be well ahead of the game.

Adapt and make adjustments to energy shortages, rather than complaining and letting your church program "fall apart." Adaptation is an inherent quality of life. Flexibility in program scheduling and leadership provisions may prove necessary. Compromises in determining priorities. setting time schedules, and allocating funds may help solve energy-related problems. The church staff and church council should take leadership responsibilities in helping to adjust church program activities for the maximum use of buildings to require the least possible amount of energy consumption. Take full advantage of fair weather seasons to build program momentum and prepare for "pulling the grades" of cold weather periods. Remember, these periods of harsh weather are temporary and present occasion for challenge and enrichment for churches.

Resolve to overcome your crisis rather than surrender. Overcome is a good word to describe the Christian ap-

proach to many problems. It denotes an attitude, and a concept, which is crucial to a successful problem encounter. Assume that there are solutions to alleviate the problems posed by fuel shortages. Take immediate steps to solve problems before they arise. Master the art of operational conservation (thermostat control), discover the heat-wasting holes and tears in your church building. Plug them up, pad your walls and ceilings with additional insulation, make certain the heating and air conditioning equipment is well maintained and always operates at peak efficiency. Seek other ways to prepare your people for a somewhat different life style with less energy.

Through promotional media and from the pulpit, the pastor and church staff should communicate their concern and set forth a positive, sensible program for energy use. The spiritual and financial results of these actions will be obvious. Furthermore, these efforts will be in keeping with your call to minister to the total man

in every aspect of his life.



STATISTICAL REPORT

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

Church Staff Compensation Survey—1977 Update

Mary Frances Jones

What is fair compensation for church staff members? What do other churches our size pay for a comparable position? What benefits should we offer our church staff? Which housing plan should we offer the pastor—a house or a housing allowance? How much of the compensation should be salary; how much should be benefits that would provide a tax advantage? Are the increases in remuneration to our staff keeping up with inflation? These are some of the questions asked when compensation decisions are being made.

A survey of 722 churches with three hundred or more members was conducted in the summer of 1977, to help answer some of these questions. This was an update of a 1973 study. The data collected included that for office, housekeeping and maintenance personnel, as well as for the professional staff.

The tables shown here are excerpts from the larger report that includes tables of total compensation, salary, rental allowances, utilities allowances, car expenses, and life insurance for the eight full-time professional positions.¹

The church sizes shown here are

based on total membership.

Churches that use this information as a starting point should also consider these facts.

1. Inflation is constantly making this data obsolete. An increase of approximately 6 percent should be added for each year beyond the date of collection.

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^{&#}x27;The full report, Church Staff Compensation Survey—1977, is available from the Church Administration Department, Baptist Sunday School Board. There is no charge for the report, but there is a fee to cover handling and postage.

2. The compensation to the church's professionals should be comparable to that of other professionals in your community.

3. The amount of the church's resources that can be allocated to salar-

ies.

Although this study does not make any judgment as to what a church should do in respect to staff salaries, it is hoped that no church will want to remain at, or below, the lowest point in the range. Many will want to be leaders in staff compensations.

How Compensation Was Determined

To arrive at the total compensation provided by churches for their staff members, the actual amount of expenditure was used where available. For certain benefits the average amount for the church-size category and job title was used if the benefit was provided but the amount was not specified. For other benefits an estimated annual monetary value was assigned. Procedures for assigning these values are briefly noted here.

1. Salary—as stated by church.

2. Provision of home—average of rental allowance reported by those in similar size of church category and job title was assigned.

3. Rental allowance—as stated by church, or average by church-size

category and job title.

4. Utilities allowance—as stated by church, or average by church-size category and job title.

5. Car provided—a value of \$1,600 was assigned, if provided.

 Car expense—as stated by church, or average by church-size category and job title.

7. Christmas bonus—as stated by church, or average by church-size category and job title.

8. Annuity Board Protection Plan—

as stated by church.

9. Social Security—as stated by

- church, or a percentage of salary to a maximum of \$965.
- 10. Other retirement—as stated by church. If the amount was not specified, a value of \$150 was assigned for professional staff, \$100 for office or maintenance staff.
- Life insurance—cost computed at \$9 per \$1,000 coverage; annual value of \$45 was assigned if provided for office or maintenance staff.
- Hospitalization—value of \$200 was assigned.
- Medical insurance—value of \$160 was assigned.
- 14. Revival participation—computed at \$250 per week of participation allowed for pastor; \$150 for other staff members to a maximum of \$1,250 and \$500, respectively. If church paid supply, a value of \$50 and \$25 per week, respectively, was added. If church did not pay supply, a similar amount was subtracted.
- 15. Convention expense—a value of \$250 for state convention and \$350 for national convention was assigned. If spouse's convention expense was paid, a value of \$150 for state convention and \$200 for national convention was assigned.
- Conference/seminary expense a value of \$200 was assigned. If spouse's conference expense was paid a value of \$150 was assigned.
- 17. Book expense—as stated by church.
- Other benefits—as stated by church.

SUMMARY OF BENEFITS OR PROVISIONS FULL-TIME PROFESSIONAL STAFF

| | | | Percent | of Staff M | embers Rec | eiving: | | |
|---|--|---|---|--|---|---|--|--|
| Benefit or Provision | Pastor | Assoc. Pastor | Min. of Educ. | Min. of Music | Comb. Educ., Music, & Youth | Comb. Rec., Music & Youth | Recreation Director | Other |
| Home or rental allowance Utilities Car Car expenses Vacation: | 95.0% 50.9 11.0 81.8 | 84.5% 32.6 3.4 68.9 | 79.9% 29.3 6.7 78.0 | 73.7% 24.6 3.6 78.9 | 78.4% 22.4 9.2 70.8 | 77.6% 40.4 9.0 74.1 | 60.0% 20.0 10.0 65.0 | 50.6 10.2 4.6 55.2 |
| Less than two weeks Two weeks Three weeks Four weeks or more Christmas bonus Retirement: | 1.7 62.1 20.6 14.3 63.2 | 3.4 67.3 19.0 8.6 49.9 | 3.6 71.3 15.9 4.9 46.9 | 2.9 68.0 21.2 4.3 56.2 | 2.8 74.3 13.3 3.3 54.2 | 3.3 87.7 7.9 1.1 50.6 | 5.0 75.0 5.0 10.0 45.0 | 2.3 57.5 13.8 12.6 42.5 |
| Protection Plan Social Security Other retirement | 88.3 32.8 9.1 | 74.2 41.3 3.4 | 83.0 46.2 9.1 | 85.4 59.9 9.5 | 70.9 55.8 7.5 | 77.5 55.0 5.6 | 70.0 45.0 15.0 | 66.7 55.2 4.6 |
| Insurance: Life Hospitalization Medical Disability Accident Additional educ. (time off) | 35.0 69.0 42.7 33.7 24.9 21.1 | 32.6 63.8 43.1 24.1 27.6 22.4 | 37.2 74.4 52.5 36.6 33.5 25.6 | 40.1 76.0 54.8 37.2 31.4 24.1 | 30.9 68.3 46.7 33.3 31.7 21.7 | 17.9 62.9 38.2 12.4 19.1 18.0 | 45.0 60.0 50.0 40.0 25.0 30.0 | 52.9 71.3 55.2 48.3 42.5 18.4 |
| Revivals outside own church; | | | | | | | | |
| None One week Two weeks Three weeks Four weeks or more Unspecified or no limit Church pays supply | 1.1 12.1 49.7 12.4 20.1 3.9 75.1 | 8.6 17.2 32.8 6.9 3.4 12.1 41.4 | 12.2 12.8 44.5 6.1 2.4 5.5 50.6 | 5.8 10.2 49.6 6.6 4.4 7.3 64.2 | 11.7 10.0 45.9 4.2 1.6 3.3 42.5 | 3.4 19.1 57.3 6.7 10.1 3.4 72.0 | 35.0 20.0 15.0 — — — — — — | 14.9 8.0 19.5 2.3 — 5.7 28.7 |
| Convention expense: | | | | | | | | |
| Employee to state | 91.0 81.6 43.2 | 79.3 56.9 19.0 | 84.2 68.3 22.6 | 81.6 64.2 21.2 | 77.5 59.2 21.7 | 82.1 51.7 22.5 | 80.0 65.0 25.0 | 59.8 49.4 16.1 |
| Conference/Seminary expenses: | | | | | | | | |
| Employee Spouse Book expense Other cash benefits | 41.8 14.6 17.0 5.9 (710) | 58.6 8.6 8.6 5.2 (58) | 63.4 17.1 8.5 3.7 (164) | 59.9 16.1 6.6 3.6 (137) | 54.2 18.3 10.8 1.7 (120) | 47.2 10.1 22.2 1.1 (89) | 60.0 30.0 15.0 5.0 (20) | 58.6 12.6 6.9 2.3 (87) |

The percentages in this table represent the actual survey responses. A disproportionate sample design was used to acquire enough responses from large churches to avoid the problems encountered when a small number of responses represent the actions of a whole category of churches. As a result, percentages in the table may represent slightly more what large churches would provide for their staff members than what small to medium churches would provide. Due to the complicated calculations and the time required to produce weighted values for all benefits, percentages have not been appropriately weighted. However, a sample of benefits was selected to determine the effects of weighting. Results indicate that the percentages would differ by no more than 10 percentage points and in some cases there would be no difference. In most cases the more desirable weighted percentage would differ by no more than 4 to 5 percentage points from those shown in the table.

A. PASTOR

| | | | | CHURCH SIZE | | | | | | | | | |
|--------------------|-------------|-------------|-------------|-------------|-----------------|-----------------|-----------------|----------------|--|--|--|--|--|
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | | | | |
| Under \$8,000 | 1.6% | 0.8% | -% | 1.1% | -% | -% | 2.3% | % | | | | | |
| \$8,000-\$8,999 | _ | _ | _ | _ | _ | | _ | _ | | | | | |
| \$9,000-\$9,999 | _ | _ | 0.8 | _ | _ | _ | _ | _ | | | | | |
| \$10,000-\$10,999 | 2.3 | 1.7 | | | _ | _ | | _ | | | | | |
| \$11,000-\$11,999 | 0.8 | 0.8 | _ | | 1.0 | _ | | _ | | | | | |
| \$12,000-\$12,999 | 4.7 | 2.5 | 1.7 | | _ | _ | _ | _ | | | | | |
| \$13,000-\$13,999 | 4.7 | 3.4 | 3.3 | _ | _ | | | 3.0 | | | | | |
| \$14,000-\$14,999 | 9.4 | 7.6 | 2.5 | 2.2 | 1.0 | _ | | | | | | | |
| \$15,000-\$15,999 | 15.4 | 12.6 | 3.3 | 1.1 | - | _ | _ | | | | | | |
| \$16,000-\$16,999 | 14.1 | 16.1 | 9.9 | _ | 3.1 | _ | - | - | | | | | |

A. PASTOR (Cont'd.)

| \$17,000.\$17,999 \$18,000.\$18,999 \$19,000.\$19,999 \$22,000.\$20,999 \$21,000.\$21,999 \$22,000.\$22,999 \$23,000.\$23,999 \$24,000.\$24,999 \$25,999.\$25,999.\$26,000.\$26,999 \$27,000.\$27,999 \$28,000.\$27,999 \$28,000.\$28,999 \$29,000.\$29,999 | 6.3 6.3 3.9 2.3 — 0.8 — 0.8 | 10.1 11.8 9.2 5.0 5.9 5.0 3.4 2.5 0.8 0.8 | 10.7 18.3 12.4 13.2 7.4 5.8 4.1 2.5 0.8 1.7 | 6.7 13.3 13.3 14.5 8.9 5.6 6.7 3.3 5.6 4.4 1.1 | 2.1 1.0 5.2 11.3 13.4 10.3 10.3 9.3 9.3 4.1 2.1 | 1.3 2.5 1.3 1.3 6.3 8.9 12.5 12.7 7.6 11.4 7.6 3.8 11.4 | | 3.0 - - - - - - - - - - - - - - - - - - - |
|---|--|--|--|--|---|---|-----------------------------|--|
| Totals | 100.0% (128) | 100.0 % (119) | 100.0% (121) | 100.0 % (90) | 100.0 % (97) | 100.0 % (79) | 100.0 % (43) | 100.0% |
| A VERAGE HIGHEST LOWEST | \$17,034 27,510 2,000 | \$17,793 26,865 5,777 | \$19,331 32,131 9,436 | \$21,593 38,700 3,627 | \$22,954 29,459 11,482 | \$25,893 39,522 17,351 | \$27,603 37,276 1,750 | \$34,305 |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown.

| s are shown. | |
|--------------|--------|
| HIGHEST | LOWEST |
| 48,737 | 13,662 |
| 45,760 | 22,350 |
| 43,721 | 26,083 |
| 42,639 | 26,224 |
| 41.926 | 27,977 |

| 5 9 5 5 7 7 1 6 6 8 8 4 4 100% 11(6) 10 1229 \$ 880 1 | 400- 499 0.8% 0.8 3.4 11.9 25.7 11.9 25.7 5.9 8.5 5.9 8.5 1.7 1.7 1.6 | 500- 749 -% 2.5 5.0 11.6 24.8 23.1 12.4 9.9 5.8 1.7 - 0.8 0.8 0.8 0.8 0.8 1.7 - 100.0% (121) \$10.540 19,000 | 750- 999 —% ———————————————————————————————— | 1,000- 1,499 —% —————————————————————————————————— | 1,500- 1,999 | 2,000- 2,999 -% 4.7 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 16.3 2.3 100.0% (43). | 3,000 over |
|--|---|--|---|---|--|--|---|
| 0 8 8 9 9 5 5 9 9 5 5 7 7 1 1 6 6 8 8 4 4 1 1 0 0 % 10 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 6 | 0.8 3.4 11.9 11.9 25.7 22.0 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 ——————————————————————————————————— | 2.5 5.0 11.6 24.8 23.1 12.4 9.9 5.8 0.8 0.8 0.8 0.8 0.8 0.8 0.8 0.8 0.8 0 | -1.1 5.6 5.6 14.8 14.6 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 -1 1.1 1.1 100.0% (89) | | 1.3 2.6 5.1 11.5 7.7 7.7 7.7 12.8 14.1 10.3 1.5 1.5 1.5 1.5 1.5 1.5 1.5 1.5 1.5 1.5 | 4.7 2.3 4.7 9.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 2.3 | 3.1 |
| 8 8 9 9 5 5 7 7 1 1 6 6 6 8 8 4 4 1 1 0 0 % 10 (6) 1 229 \$ 8.80 1 | 3.4 11.9 25.7 22.0 8.5 5.9 0.8 2.5 1.7 1.6 — | 5.0 11.6 24.8 23.1 12.4 9.9 5.8 0.8 0.8 0.8 0.8 0.8 1.7 | 5.6 5.6 5.6 14.8 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 1.1 1.1 1.1 100.0% (89) | 3.1 10.3 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 1.0 100.0% (97) | 1.3 2.6 5.1 11.5 7.7 7.7 12.8 14.1 10.3 5.1 7.7 14.1 —————————————————————————————————— | 4.7 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 2.3 | 3.1 |
| 8 8 9 9 5 5 7 7 1 1 6 6 6 8 8 4 4 1 1 0 0 % 10 (6) 1 229 \$ 8.80 1 | 11.9 11.9 225.7 22.0 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 — — 000.0% (118) 9.974 | 5.0 11.6 24.8 23.1 12.4 9.9 5.8 0.8 0.8 0.8 0.8 0.8 1.7 | 5.6 5.6 5.6 14.8 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 1.1 1.1 1.1 100.0% (89) | 3.1 10.3 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 1.0 100.0% (97) | 1.3 2.6 5.1 11.5 7.7 7.7 12.8 14.1 10.3 5.1 1.7 7.7 14.1 10.0% (78) | 4.7 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 2.3 | 3.1 |
| 9 5 5 7 7 1 6 6 8 8 4 4 4 4 4 6 6 6 6 6 6 6 6 6 6 6 | 11.9 11.9 225.7 22.0 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 — — 000.0% (118) 9.974 | 5.0 11.6 24.8 23.1 12.4 9.9 5.8 0.8 0.8 0.8 0.8 0.8 1.7 | 5.6 5.6 5.6 14.8 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 1.1 1.1 1.1 100.0% (89) | 3.1 10.3 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 1.0 | 2.6 5.1 11.5 7.7 7.7 12.8 14.1 10.3 5.1 7.7 ————————————————————————————————— | 4.7 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 2.3 | 3.1 |
| 5 9 5 5 7 1 6 6 8 8 4 4 100% 11(6) 10 1229 \$ 8.80 1 | 25.7 22.0 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 — — 00.0% (118) | 11.6 24.8 23.1 12.4 9.9 5.8 1.7 0.8 0.8 0.8 0.8 1.7 100.0% (121) \$10.540 | 14.8 14.6 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 - 1.1 1.1 100.0% (89) | 3.1 10.3 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 1.0 | 2.6 5.1 11.5 7.7 7.7 12.8 14.1 10.3 5.1 7.7 ————————————————————————————————— | 4.7 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 - 2.3 | 9,4 3,1 3,1 68,8 3,1 100.0% |
| 55 77 1 1 6 6 8 8 | 22.0 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 — — 100.0% (118) 9.974 18,500 | 23.1 12.4 9.9 5.8 1.7 — 0.8 0.8 0.8 0.8 — — — 100.0% (121) \$\$10.540 19.000 | 14.6 14.6 12.4 11.2 7.9 3.4 2.7 1.1 2.2 - 1.1 1.1 100.0% (89) | 10.3 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 — 1.0 | 5.1 11.5 7.7 7.7 12.8 14.1 10.3 5.1 7.7 14.1 — | 2.3 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 — 2.3 | 9,4 3,1 |
| 77 1 6 6 8 8 | 8.5 5.9 0.8 0.8 2.5 1.7 1.7 1.6 ——————————————————————————————————— | 12.4 9.9 5.8 1.7 0.8 0.8 0.8 0.8 0.8 100.0% (121) \$10.540 19,000 | 14.6 12.4 11.2 7.9 3.4 2.2 1.1 2.2 - 1.1 1.1 100.0% (89) | 15.5 22.7 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 1.0 | 11.5 7.7 7.7 12.8 14.1 10.3 5.1 7.7 -14.1 | 2.3 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 — 2.3 | 9.4 3.1 3.1 6.3 3.1 68.8 3.1 100.0% (32) |
| 1 6 6 8 8 4 4 10 0% (6) (6) (229 \$ \$ 1880 \$ 1 | 5.9 0.8 0.8 2.5 1.7 1.7 1.6 — — 100.0% (118) 9.974 18,500 | 9.9 5.8 1.7 0.8 0.8 0.8 0.8 | 12.4 11.2 7.9 3.4 2.2 1.1 2.2 — 1.1 1.1 100.0% (89) | 22.7 11.3 8.2 7.2 5.2 3.1 2.1 4.1 1.0 | 7.7 7.7 12.8 14.1 10.3 5.1 7.7 — 14.1 — 100.0% (78) | 4.7 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 — 2.3 | 9.4 3.1 3.1 6.3 3.1 68.8 3.1 — |
| 66 88 | 0.8 0.8 0.8 2.5 1.7 1.7 1.6 — — 00.0% (118) 9,974 18,500 | 5.8 1.7 — 0.8 0.8 0.8 0.8 — — — — — — — — — — — — — — — — — — — | 11.2 7.9 3.4 2.2 1.1 2.2 - 1.1 1.1 100.0% (89) \$11.851 | 11.3 8.2 7.2 5.2 3.1 3.1 2.1 4.1 — 1.0 | 7.7 12.8 14.1 10.3 5.1 7.7 — 14.1 — 100.0% (78) | 9.3 7.0 16.2 9.3 7.0 11.6 7.0 16.3 — 2.3 | 9.4 3.1 |
| 8 | 0.8 2.5 1.7 1.7 1.6 — — — (118) 9.974 18,500 | 1.7 0.8 0.8 0.8 0.8 0.8 | 7.9 3.4 2.2 1.1 2.2 - 1.1 1.1 100.0% (89) | 8.2 7.2 5.2 3.1 3.1 2.1 4.1 -1.0 | 12.8 14.1 10.3 5.1 7.7 | 7.0 16.2 9.3 7.0 11.6 7.0 16.3 2.3 | 9.4 3.1 |
| 88 | 2.5 1.7 1.7 1.6 — — — — — — — (118) 9.974 18,500 | 0.8 0.8 0.8 0.8 | 3.4 2.2 1.1 2.2 2.1 1.1 1.1 100.0% (89) | 7.2 5.2 3.1 3.1 2.1 4.1 — 1.0 | 14.1 10.3 5.1 7.7 14.1 — 100.0% (78) | 16.2 9.3 7.0 11.6 7.0 16.3 — 2.3 100.0% (43). | 3.1 3.1 6.3 3.1 68.8 3.1 — 100.0% (32) |
| 8 | 1.7 1.7 1.6 — — — — — — — — (118) 9.974 18,500 | 0.8 0.8 0.8 0.8 - - 100.0% (121) \$10,540 19,000 | 2.2 1.1 2.2 — 1.1 1.1 1.1 100.0% (89) | 5.2 3.1 3.1 2.1 4.1 — 1.0 | 10.3 5.1 7.7 | 9.3 7.0 11.6 7.0 16.3 — 2.3 | 3.1 6.3 3.1 68.8 3.1 — 100.09 (32) |
| 8 | 1.7 1.6 — — — — — — — — (118) 9.974 18,500 | 0.8 0.8 0.8 - - 100.0% (121) \$10,540 19,000 | 1.1 2.2 - 1.1 1.1 1.1 100.0% (89) \$11,851 | 3.1 3.1 2.1 4.1 — 1.0 100.0% (97) | 5.1 7.7 — 14.1 — — 100.0% (78) | 7.0 11.6 7.0 16.3 — 2.3 100.0% (43). | 3.1 6.3 3.1 68.8 3.1 — 100.0% (32) |
| 8 | 1.6 | 0.8 0.8 - - - 100.0% (121) \$10,540 19,000 | 2.2 | 3.1 2.1 4.1 — 1.0 100.0% (97) | 7.7 14.1 100.0% (78) | 11.6 7.0 16.3 — 2.3 100.0% (43). | 6.3 3.1 68.8 3.1 — 100.09 (32) |
| 0% 10 6) (229 \$ 180 1 | 00.0% (118) 9,974 18,500 | 0.8 | 1.1 1.1 1.1 100.0% (89) | 2.1 4.1 — 1.0 100.0% (97) | 100.0% | 7.0 16.3 — 2.3 100.0% (43). | 3.1 68.8 3.1 — 100.09 (32) |
| 0% 10 66) 6 229 \$ | 00.0% (118) 9,974 18,500 | 100.0% (121) \$10,540 19,000 | 1.1 1.1 1.0 100.0% (89) \$11,851 | 4.1 — 1.0 — 100.0% (97) | 14.1 — — 100.0% (78) | 16.3 - 2.3 100.0% (43). | 68.8 3.1 — 100.09 (32) |
| 0% 10 6) 10 229 \$ 80 1 | 00.0% (118) 9,974 18,500 | 100.0% (121) \$10,540 19,000 | 1.1 1.1 100.0% (89) \$11.851 | 1.0 | 100.0% (78) | 2.3 | 3.1 — 100.09 (32) |
| 0% 10 6) 229 \$ | 100.0% (118) 9,974 18,500 | 100.0% (121) \$10,540 19,000 | 1.1 100.0% (89) \$11.851 | 100.0% (97) | 100.0% (78) | 100.0% (43). | 100.09 |
| 0% 10 6) 229 \$ | 9,974 18,500 | \$10,540 19,000 | 100.0% (89) \$11.851 | 100.0% (97) | (78) | 100.0% (43). | (32) |
| 6) (29 \$ 80 1 | 9,974 18,500 | \$10,540 19,000 | (89) \$11,851 | (97) | (78) | (43). | (32) |
| 29 \$ | 9.974 18,500 | \$10,540 19,000 | \$11.851 | | | | |
| 80 1 | 18,500 | 19,000 | | \$13.212 | | | \$21.96 |
| | | | | | \$15.293 | \$16,088 | |
| 000 | 2 (00 | | | 23,000 | 27,000 | 25,000 | 36.24 |
| UNI | 2,600 | 6.500 | 6,500 | 7,200 | 8,519 | 9,624 | 8,500 |
| | | | | | | _ | |
| | | | CHURC | H SIZE | | | |
| 0- | 400- 499 | 500- 749 | 750- | 1,000- | 1,500- | 2,000- | 3,000 over |
| | 76 | 4.0% | -% | 2.4% | -% | -% | % |
| 3 | 4.8 | 4.0 | | _ | | _ | _ |
| | _ | _ | _ | 2.4 | _ | - | _ |
| 7 | 9.5 | 4.0 | 16.0 | 2.4 | | _ | _ |
| 0 3 | 33.3 | 20.0 | 8.0 | 9.8 | 5.9 | 4.3 | _ |
| | _ | 8.0 | _ | 7.3 | 5.9 | 4.3 | - |
| | 52.4 | 56.0 | 76.0 | 75.7 | 85.3 | 91.4 | 100.0 |
| 3 | | | | | 2.0 | | _ |
| | | 4.0 | _ | _ | 2.9 | | |
| 0% 10 | 00.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.09 |
| | | .3 | $ \begin{array}{c ccccc} .3 & & 4.8 & & 4.0 \\ .3 & & - & & - \\ .7 & & 9.5 & & 4.0 \\ .0 & & - & & 8.0 \\ .0 & & - & & 56.0 \\ \end{array} $ | .3 | .3 | .3 4.8 4.0 — — — — .3 — — — — — .7 9.5 4.0 16.0 2.4 — .0 33.3 20.0 8.0 9.8 5.9 .0 — 7.3 5.9 .4 52.4 56.0 76.0 75.7 85.3 | .3 4.8 4.0 — — 2.4 — — .7 9.5 4.0 16.0 2.4 — — .0 33.3 20.0 8.0 9.8 5.9 4.3 .0 - 7.3 5.9 4.3 .4 52.4 56.0 76.0 75.7 85.3 91.4 |

^{*}Table includes only those churches that indicated a rental allowance provided; others provided a church-owned home or neither benefit.

A. PASTOR (Cont'd.)

| | | CHURCH SIZE | | | | | | | | | |
|---------------------|--------------|-----------------|--------------|-------------|-----------------|-------------|-----------------|----------------|--|--|--|
| UTILITIES ALLOWANCE | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- | 2,000- 2,999 | 3,000- over | | | |
| None | 22.7% | 18.5% | 21.4% | 15.6% | 30.0% | 29.0% | 39.5% | 27.3% | | | |
| Under \$300 | 0.8 | _ | _ | 1.1 | | _ | 2.3 | 3.0 | | | |
| \$300-\$499 | 1.6 | 1.7 | 1.7 | | 1.0 | 3.8 | _ | | | | |
| \$500-\$749 | 7.8 | 5.9 | 5.0 | 3.3 | 1.0 | 1.3 | 2.3 | _ | | | |
| \$750-\$999 | 10.9 | 12.6 | 11.6 | 6.7 | 9.3 | 5.1 | 4.7 | 3.0 | | | |
| \$1,000 \$1,499 | 25.7 | 22.7 | 16.5 | 18.9 | 18.6 | 17.7 | 18.6 | 18.2 | | | |
| \$1,500-\$1,999 | 5.5 | 10.9 | 13.2 | 8.9 | 9.3 | 11.4 | 7.0 | 15.2 | | | |
| \$2,000-\$2,999 | 3.9 | 3.4 | 3.3 | 4.4 | 4.1 | 8.9 | 4.7 | 9.1 | | | |
| \$3,000-Over | 1.6 | 0.8 | _ | _ | 1.0 | 2.5 | _ | 3.0 | | | |
| Not Indicated | 19.5 | 23.5 | 27.3 | 41.1 | 25.7 | 20.3 | 20.9 | 21.2 | | | |
| Totals | 100.0% (128) | 100.0% (119) | 100.0% (121) | 100.0% (90) | 100.0% (97) | 100.0% (79) | 100.0% (43) | 100.0% (33) | | | |

| | CHURCH SIZE | | | | | | | | | |
|-----------------|--------------|-------------|-------------|-------------|-----------------|-----------------|-----------------|----------------|--|--|
| CAR EXPENSES | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | |
| None | 16.4% | 14.3% | 13.2% | 4.4% | 8.2% | 6.3% | _% | 3.0% | | |
| Under \$500 | 4.7 | 3.4 | .2.5 | 2.2 | 1.0 | _ | 2.3 | 6.1 | | |
| \$500-\$749 | 4.7 | 2.5 | 3.3 | 2.2 | | 2.5 | 2.3 | 3.0 | | |
| \$750-\$999 | 3.1 | 4.2 | 1.7 | - | _ | _ | 2.3 | _ | | |
| \$1,000-\$1,249 | 13.3 | 13.4 | 9.9 | 7.8 | 7.2 | 2.5 | 2.3 | 12.1 | | |
| \$1,250-\$1,499 | 7.0 | 5.9 | 4.1 | 3.3 | 1.0 | 3.8 | 2.3 | _ | | |
| \$1,500-\$1,999 | 16.4 | 21.1 | 24.0 | 25.6 | 18.6 | 26.6 | 14.0 | 21.2 | | |
| \$2,000-\$2,999 | 19.6 | 16.8 | 26.4 | 32.3 | 48.6 | 30.4 | 53.5 | 27.3 | | |
| \$3,000-Over | 7.0 | 8.4 | 7.4 | 16.7 | 10.3 | 19.0 | 14.0 | 9.1 | | |
| Not Indicated | 7.8 | 10.0 | 7.5 | 5.5 | 5.1 | 8.9 | 7.0 | 18.2 | | |
| Totals | 100.0% (128) | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | | |

B. ASSOCIATE PASTOR

| | | | | CHURC | H SIZE | | | |
|--|-------------|-------------|-------------|-------------|-----------------|-----------------|-----------------|----------------|
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$8,000 | 33.4% | <u>-%</u> | % | -% | -% | _% | -% | 12.5% |
| \$8,000-\$8,999 | 33.3 | _ | _ | _ | 11.1 | _ | _ | _ |
| \$9,000-\$9,999 | _ | _ | 20.0 | | 11.1 | _ | _ | _ |
| \$10,000-\$10,999 | _ | 20.0 | | 33.4 | _ | _ | 11-1 | _ |
| \$11,000-\$11,999 | | 40.0 | _ | - | 11.1 | _ | 11.1 | |
| \$12,000-\$12,999 | | 20.0 | 20.0 | 33.3 | _ | _ | _ | _ |
| \$13,000-\$13,999 | _ | _ | 20.0 | _ | _ | | 11.1 | _ |
| \$14,000-\$14,999 | | | 20.0 | _ | 22.3 | _ | _ | - |
| \$15,000-\$15,999 | | | | _ | 22.2 | 25.0 | | 6.2 |
| \$16,000-\$16,999 | | 20.0 | 20.0 | _ | | | 11-1 | 6.3 |
| \$17,000-\$17,999 | | | | _ | _ | 25.0 | 11.1 | 6.2 |
| \$18,000-\$18,999 | | _ | _ | _ | | 25.0 | 22.3 | 2.4 |
| \$19,000-\$19,999 \$20,000-\$20,999 | | = . | _ | _ | 11.1 | 25.0 | 22.2 | |
| \$21,000-\$21,999 | _ | | _ | 33.3 | 11.1 | | | 12.5 |
| \$22,000-Over | | 4- | _ | 33.3 | 11.1 | | | 43.9 |
| \$22,000-0401 | | | - | | | | | 43.7 |
| Totals | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% |
| | (3) | (5) | (5) | (3) | (9) | (8) | (9) | (16) |
| AVERAGE | \$10,921 | \$12,287 | \$13,098 | \$15,164 | \$14,395 | \$18,151 | \$16,204 | \$19,543 |
| HIGHEST | | 16.406 | 16,210 | 21.760 | 21,192 | 19,666 | 19,850 | * |
| LOWEST | | 10,446 | 9,460 | 10,872 | 8,450 | 15,395 | 10,571 | * |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown

| HIGHEST | LOWEST |
|----------|----------|
| \$27,873 | \$ 7,143 |
| 26,270 | 7,865 |
| 24,178 | 15,559 |
| 23,518 | 16,460 |
| 22,946 | 17,780 |

C. MINISTER OF EDUCATION

| | | | | CHURCI | H SIZE | | | |
|--|------------------------------|-----------------------------|------------------------------|--|-----------------------------|--|-----------------------------|------------------------|
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$10,000 \$10,000.\$10,999 \$11,000.\$11,999 \$12,000.\$12,999 \$13,000.\$13,999 \$14,000.\$14,999 \$15,000.\$15,999 \$16,000.\$16,999 \$17,000.\$17,999 \$18,000.\$18,999 \$19,000.\$20,999 \$20,000.\$20,999 \$22,000.\$21,999 \$22,000.\$21,999 \$22,000.\$21,999 \$23,000.\$21,999 \$23,000.\$21,999 | 100.0 | 50.0% | 20.0 | -% 12.5 12.5 12.5 12.5 12.5 12.5 12.5 12.5 | 3.0% | 2.1% 4.2 2.1 4.2 8.3 8.3 4.2 16.4 14.6 10.4 6.3 6.3 2.1 2.1 | 2.7% | 6.6% |
| \$25,000-Over | 100.0% | 100.0% (2) | 100.0% | 100.0% | 100.0% (33) | 8.4 100.0% (48) | 8.1 100.0% (37) | 26.6 100.0% (30) |
| A VERAGE HIGHEST LOWEST | \$14,160 14,160 14,160 | \$15,106 20,412 9,800 | \$16,079 17,840 11,800 | \$17,097 21,266 10,300 | \$16,877 21,898 5,816 | \$18,870 27,801 9,010 | \$19,638 34,310 1,150 | \$21,470 * * |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown.

| HIGHEST | LOWEST |
|----------|----------|
| \$28,141 | \$ 2,260 |
| 28,131 | 13,903 |
| 27,856 | 14,090 |
| 27,644 | 18,852 |
| 26,885 | 18,910 |

D. MINISTER OF MUSIC

| D. MINISTER OF MUSIC | | | | | | | | | | | |
|----------------------|-------------|-------------|-------------|-------------|-----------------|-----------------|-----------------|----------------|--|--|--|
| | | | | CHURCI | H SIZE | | | | | | |
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | | |
| Under \$10,000 | -% | 50.0% | -% | 18.2% | 5.3% | -% | 2.9% | -% | | | |
| \$10,000-\$10,999 | _ | | _ | | | _ | _ | _ | | | |
| \$11,000-\$11,999 | | 25.0 | - | _ | _ | _ | 2.9 | | | | |
| \$12,000-\$12,999 | | _ | 40.0 | 9.1 | 5.3 | | _ | _ | | | |
| \$13,000-\$13,999 | _ | _ | 20.0 | _ | 10.5 | _ | - | _ | | | |
| \$14,000-\$14,999 | _ | | 20.0 | 9.1 | 5.3 | 6.1 | _ | 3.3 | | | |
| \$15.000-\$15,999 | | 25.0 | _ | 9.1 | 5.3 | 3.0 | 11.4 | _ | | | |
| \$16,000-\$16,999 | = | _ | 20.0 | 9.1 | 15.8 | 6.1 | 5.7 | _ | | | |
| \$17,000-\$17,999 | _ | - | _ | 18.1 | 20.8 | 9.1 | 14.3 | 6.7 | | | |
| \$18,000-\$18,999 | | _ | _ | 9.1 | 21.1 | 18.2 | 8.6 | 13.3 | | | |
| \$19,000-\$19,999 | | _ | _ | 9.1 | 5.3 | 15.2 | 19.9 | 6.7 | | | |
| \$20,000-\$20,999 | | _ | _ | _ | 5.3 | 21.2 | 11.4 | 13.3 | | | |
| \$21,000-\$21,999 | | | - | 9.1 | _ | 3.0 | 5.7 | 3.3 | | | |
| \$22,000-\$22,999 | _ | _ | _ | _ | _ | 9.1 | 11.4 | 6.7 | | | |
| \$23,000-\$23,999 | _ | _ | _ | _ | _ | _ | 2.9 | 20.1 | | | |
| \$24,000-\$24,999 | | _ | _ | _ | _ | | | 10.0 | | | |
| \$25,000-Over | _ | | _ | _ | | 9.0 | 2.9 | 16.6 | | | |
| Totals | | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | | | |
| | | (4) | (5) | (11) | (19) | (33) | (35) | (30) | | | |
| A VERAGE | | \$ 9,772 | \$13,848 | \$14,925 | \$16,176 | \$19,436 | \$18,302 | \$21,509 | | | |
| HIGHEST | _ | 15,436 | 16,632 | 21,033 | 20,050 | 27.969 | 26,810 | * | | | |
| LOWEST | _ | 2,460 | 12,549 | 3,573 | 6,760 | 14,500 | 1,150 | * | | | |
| LOWEST | _ | 2,460 | 12,549 | 3,573 | 6,760 | 14,500 | 1,150 | * | | | |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown.

| LOWEST |
|----------|
| \$14,557 |
| 16,250 |
| 16,625 |
| 17,190 |
| 17,381 |
| |

E. MINISTER OF MUSIC, EDUCATION AND YOUTH

| | | | | CHURCE | H SIZE | | | |
|--------------------|--|-------|-------------|--------|--------|-------|---------------|----------------|
| TOTAL COMPENSATION | 300- 400- 500- 750- 1,000- 1,500- 2,000- 3,000- 399 499 749 999 1,499 1,999 2,999 over | | | | | | | 3,000- over |
| Under \$12,000 | 50.0% | 16.7% | 9.1% 9.1 | 9.6% | 10.6% | 15.0% | 12.5% 12.5 | 4.0% 4.0 |

E. MINISTER OF MUSIC, EDUCATION AND YOUTH (Cont'd.)

| \$13,000-\$13,999 \$14,000-\$14,999 \$15,000-\$15,999 \$16,000-\$16,999 \$17,000-\$17,999 \$18,000-\$18,999 \$19,000-\$19,999 \$20,000-\$21,999 \$22,000-Over | _ _ _ | 16.7 16.7 ———————————————————————————————————— | 9.1 36.3 9.1 9.1 18.2 — | 4.8 33.2 4.8 19.0 14.3 14.3 — | 5.3 10.5 21.1 10.5 26.2 — 15.8 | 15.0 10.0 5.0 20.0 — 10.0 10.0 15.0 | 6.3 18.5 — 12.5 18.8 6.3 — 12.6 | 4.0 4.0 4.0 24.0 12.0 12.0 24.0 4.0 |
|---|-----------------------------|--|--|---|--|--|--|--|
| Totals | 100.0% | 100.0% | 100.0% | 100.0% (21) | 100.0% (19) | 100.0% (20) | 100.0% (16) | 100.0% (25) |
| A VERAGE HIGHEST LOWEST | \$10,427 13,189 7,664 | \$14,189 19,322 2,017 | \$14,461 17,867 10,305 | \$15,048 18,141 8,468 | \$15,127 20,015 4,799 | \$16,738 27,350 5,200 | \$14,794 23,269 1,150 | \$17,449 * * |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown.

| HIGHEST | LOWEST |
|----------|----------|
| \$23,600 | \$ 8,909 |
| 21,590 | 12,437 |
| 19,910 | 13,745 |
| 19,517 | 14,550 |
| 19,350 | 15,889 |

F. MINISTER OF MUSIC AND YOUTH

| | | | | CHURCI | H SIZE | | | |
|---|------------------------------|-----------------------------|---|---------------------------------|--|---|--|--------------------------------|
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$10,000 \$10,000-\$10,999 \$11,000-\$11,999 \$12,000-\$12,999 \$13,000-\$13,999 \$14,000-\$14,999 \$15,000-\$16,999 \$15,000-\$16,7999 \$16,000-\$18,999 \$18,000-\$18,999 \$19,000-\$19,999 | 33.3 | 25.0% | 18.2% 27.2 9.1 9.1 9.1 27.3 — | 5.9% 5.9 11.8 11.8 | 6.7% 3.3 10.0 10.0 3.3 20.0 23.4 6.7 3.3 13.3 | -% - 14.3 23.6 4.8 4.8 9.5 4.8 14.3 23.9 | -% - - - 50.0 - 50.0 | % 100.0 |
| Totals | 100.0% | 100.0% | 100.0% (11) | 100.0% (17) | 100.0% (30) | 100.0% (21) | 100.0% | 100.0% |
| AVERAGE HIGHEST LOWEST | \$14,086 16,426 12,620 | \$12,780 14,461 9,730 | \$11,595 15,345 5,835 | \$15,052 18,810 9,700 | \$16,137 22,212 7,092 | \$17,325 25,278 13,000 | \$20,136 22,388 17,884 | \$14,497 14,497 14,497 |

G. RECREATION DIRECTOR

| | CHURCH SIZE | | | | | | | | |
|---|-------------|-------------------|------------------------|------------------------------|------------------------------|---|-----------------------------------|-------------------------------|--|
| TOTAL COMPENSATION | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | |
| Under \$13,000 \$13,000-\$13,999 \$14,000-\$14,999 \$15,000-\$15,999 \$16,000-\$16,999 \$17,000-\$17,999 \$18,000-\$18,999 \$19,000-Over | = | —% — — — | _% _ _ _ _ | -% 100.0 - - - | 100.0 | 40.0% 20.0 20.0 — — 20.0 | 25.0 25.0 25.0 — 50.0 | -% - 11.1 11.2 11.1 22.2 44.4 | |
| Totals | _ | = | = | 100.0% | 100.0% | 100.0% (5) | 100.0% | 100.0% | |
| A VERAGE | = | 11 | Ē | \$13,305 13,305 13,305 | \$16,020 16,020 16,020 | \$13,633 19,510 9,650 | \$17,139 19,756 13,425 | \$18,572 * | |

*Due to the wide range of membership in this category, the highest four and the lowest four churches are shown

| nuicies are snown. | |
|--------------------|----------|
| HIGHEST | LOWEST |
| \$21,885 | \$10,860 |
| 19,747 | 15,917 |
| 18,920 | 16,785 |
| 18,262 | 17,780 |

H. OTHER PROFESSIONAL**

| | | CHURCH SIZE | | | | | | | |
|--------------------------------------|-------------|--|----------|----------|----------|----------|----------|----------|--|
| TOTAL COMPENSATION | 300- 399 | 300- 400- 500- 750- 1,000- 1,500- 2,000- | | | | | | | |
| Under \$9,000 | -% | -% | -7 | 33.3% | 25.0% | 30.0% | 18.8% | 12.5% | |
| \$9.000-\$9.999 | | | _ | | _ | | 6.2 | 2.1 | |
| \$9,000-\$9,999 \$10,000-\$10,999 | _ | | | _ | _ | 10.0 | _ | 4.2 | |
| \$11,000-\$11,999 | _ | | - | _ | _ | | - 4 | 2.1 | |
| \$12,000-\$12,999 | _ | _ | _ | 66.7 | 12.5 | 10.0 | 12.5 | 6.2 | |
| \$13,000-\$13,999 | _ | _ | 50.0 | _ | 12.5 | 10.0 | 6.3 | 6.2 | |
| \$14,000-\$14,999 | _ | _ | | | _ | _ | 6.2 | 2.1 | |
| \$15,000-\$15,999 | _ | _ | _ | | | 0.01 | 12.5 | 2.1 | |
| \$16,000-\$16,999 | _ | _ | 50.0 | - | 25.0 | 10.0 | 6.3 | 16.7 | |
| \$17,000-\$17,999 | _ | | - 1 | _ | 12.5 | | 6.2 | 6.2 | |
| \$18,000-\$18,999 | . — | | - 9 | - 0 | _ | | 6.3 | 12.5 | |
| \$19,000-\$19,999 | _ | _ | _ | | | 10.0 | 6.2 | 4.2 | |
| \$20,000-\$20,999 | | _ | | | 12.5 | | 6.3 | 4.2 | |
| \$21,000-\$21,999 | _ | | _ | _ | _ | | | | |
| \$22,000-Over | - | | | | _ | 10.0 | 6.2 | 18.7 | |
| Totals | | | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | |
| Totals | | 4 | (2) | (3) | (8) | (10) | (16) | (48) | |
| | | | (2) | (3) | (0) | (10) | (10) | (+07 | |
| AVERAGE | | | \$15.017 | \$ 9,229 | \$13,197 | \$12,980 | \$14,120 | \$15,919 | |
| HIGHEST | _ • | _ | 16,590 | 12,855 | 20.820 | 23,909 | 24,858 | * | |
| LOWEST | 111 | | 13.444 | 2,130 | 3,600 | 5,200 | 1,150 | * | |

*Due to the wide range of membership in this category, the highest five and lowest five churches are shown.

| HIGHEST | LOWEST |
|----------|---------|
| \$28,120 | \$3,290 |
| 27,385 | 6,010 |
| 25,600 | 6,668 |
| 24,400 | 7,393 |
| 23.195 | 7,484 |

^{**}Includes age-group and outreach coordinators, business administrators, counselors and directors of special ministries.

SUMMARY OF BENEFITS OR PROVISIONS FULL-TIME OFFICE STAFF

| | | Percent of Staff Member Receiving: | | | | | | | | | |
|---|--|---|---|---|---|---|---|--|--|--|--|
| Benefit or Provision | Church Sec. | Pastor's Sec. | Promotion Education Sec. | Finance Sec. | Music Sec. | Secretary/ Receptionist | Other | | | | |
| Vacation: | | | | | | | | | | | |
| None One week Two weeks Three weeks or more Christmas bonus | 0.8% 4.5 81.0 13.3 57.3 | 2.2% | 1.2% 3.5 81.3 14.0 52.4 | 2.9 83.4 12.7 50.9 | 4.3% 91.4 4.3 52.2 | 5.4% 2.7 75.7 16.2 51.3 | 4.7% 4.7 75.0 15.6 46.9 | | | | |
| Retirement: | | | | | | | | | | | |
| Social Security Other Insurance: | 65.4 12.1 | 38.0 19.6 | 44.4 19.9 | 15.9 29.4 | 6.7 30.3 | 13.6 24.3 | 70.0 31.2 | | | | |
| Life Hospitalization Medical Disability Accident Other benefits | 14.8 27.3 17.8 8.0 16.3 6.8 | 42.4 47.8 35.9 29.3 26.1 3.3 | 38.4 46.5 34.9 22.1 25.6 4.8 | 34.3 46.1 31.4 22.5 29.4 8.9 | 52.2 56.5 47.8 21.7 26.1 4.3 | 46.0 56.8 48.7 24.3 29.7 8.1 | 50.0 53.0 35.9 34.3 28.1 7.8 | | | | |
| | (264) | (92) | (86) | (102) | (23) | (37) | (64) | | | | |

The percentages in this table represent the actual survey responses. A disproportionate sample design was used to acquire enough responses from large churches to avoid the problems encountered when a small number of responses represent the actions of a whole category of churches. As a result, percentages in the table may represent slightly more what large churches would provide for their staff members than what small to medium churches would provide. Due to the complicated calculations and the time required to produce weighted values for all benefits, percentages have not been appropriately weighted. However, a sample of benefits was selected to determine the effects of weighting. Results indicate that the percentages would differ by no more than 10 percentage points and in some cases there would be no difference. In most cases the more desirable weighted percentage would differ by no more than 4 to 5 percentage points from those shown in the table.

A. CHURCH SECRETARY

| | | | | CHURCI | H SIZE | | | |
|---|--|--|--|--|---|--|-------------------------------------|---|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$3,000 \$3,000-\$3,499 \$3,500-\$3,999 \$4,000-\$4,999 \$5,000-\$5,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-0ver | -% - 14.3 28.6 42.8 - 14.3 | 7.7% 7.7 7.7 38.4 7.7 — 30.8 | 3.8% 3.8 7.7 7.7 11.5 23.3 23.1 11.5 7.6 | 2.0% 2.0 6.0 16.0 32.0 18.0 12.0 10.0 | 2.6 1.3 13.0 40.2 22.1 15.6 5.2 | -% - 1.8 14.5 27.3 27.3 16.4 12.7 | 36.5 13.6 22.7 18.2 9.0 | -% - 7.1 - 21.5 21.4 21.4 28.6 |
| Totals | 100.0% | 100.0% (13) | 100.0% (26) | 100.0% (50) | 100.0% (77) | 100.0% (55) | 100.0% (22) | 100.0% (14) |
| A VERAGE HIGHEST LOWEST | \$6,408 8,060 4,875 | \$5,939 8,200 3,000 | \$ 6,561 15,238 650 | \$ 6,767 10,015 2,127 | \$6,956 9,770 3,412 | \$ 7,349 11,017 4,956 | \$ 7,007 10,902 5,371 | \$ 8,114 11,305 4,763 |

*Compensation to the office staff members consists largely of salary. See Summary Table V for frequency of other benefits.

B. PASTOR'S SECRETARY

| | CHURCH SIZE | | | | | | | | |
|--|---------------------------------------|----------------------------------|---------------------------|---------------------------|---------------------------|--|---|---|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | |
| Under \$3,500 \$3,500-\$3,999 \$4,000-\$4,499 \$4,500-\$4,999 \$5,000-\$5,999 \$5,000-\$6,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-\$9,999 \$10,000-0ver | -% - - - - - - - | -% - - - - - - | 100.0 | 16.7% | 7.7% | 5.0 25.0 15.0 35.0 15.0 5.0 | -% - 4.0 16.0 36.0 24.0 8.0 12.0 | -% - 14.8 14.8 29.7 25.9 14.8 | |
| Totals | | = | 100.0% | 100.0% | 100.0% (13) | 100.0% (20) | 100.0% (25) | 100.0% | |
| AVERAGE | = | = | \$5,950 5,950 5,950 | \$5,684 7,115 3,120 | \$6,798 9,449 3,120 | \$ 7,968 10,120 5,821 | \$ 8,069 12,331 5,651 | \$ 8,754 11,415 6,000 | |

*Compensation to the office staff members consists largely of salary. See Summary Table V for frequency of other benefits.

C. PROMOTION/EDUCATION SECRETARY

| | | | | CHURCH | ISIZE | | | |
|---|----------------------------------|-------------|---------------------------|---------------------------|---------------------------|---|---|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$4,000 \$4,000.54,499 \$4,500.54,999 \$5,000.55,999 \$5,000.56,999 \$7,000.57,999 \$8,000.58,999 \$9,000.59,999 | -% - - - - - - | _% | _% | _% | 20.0% | 3.6 17.9 24.9 25.0 14.3 14.3 | —% 4.8 14.3 33.3 38.1 9.5 — | -% - 23.1 30.8 34.6 - 11.5 |
| Totals | = | - | 100.0% | 100.0% | 100.0% | 100.0% (28) | 100.0% (21) | 100.0% (26) |
| A VERAGE HIGHEST LOWEST | _ | 1 1 1 | \$9,461 9,461 9,461 | \$6,476 7,340 5,583 | \$6,544 8,204 3,836 | \$7,191 9,808 4,236 | \$6,929 8,794 4,631 | \$ 7,871 10,357 6,000 |

*Compensation to the office staff members consists largely of salary. See Summary Table V for frequency of other benefits.

D. FINANCE SECRETARY

| | CHURCH SIZE | | | | | | | | | |
|--|-------------|-------------|-------------|------------------------------------|---------------------------|---|--------------------------------|---------------------------------|--|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | |
| Under \$4,500 \$4,500.\$4,999 \$5,000.\$5,999 \$6,000.\$6,999 \$7,000.\$7,999 \$8,000.\$8,999 \$9,000.\$9,999 \$10,000-Over | _% | _% | _% | 20.0% 40.0 20.0 — 20.0 | 7.7% 30.7 30.8 30.8 | -% 3.6 53.5 25.0 10.7 3.6 3.6 | -% 6.9 31.0 10.3 34.6 13.8 3.4 | -% 3.7 14.8 26.0 18.5 18.5 18.5 | | |
| Totals | 11 | 1 | Ξ | 100.0% | 100.0% (13) | 100.0% (28) | 100.0% (29) | 100.0% (27) | | |
| AVERAGE HIGHEST LOWEST | = | | _ | \$6,285 8,525 4,435 | \$6,292 7,826 2,972 | \$ 7,178 10,087 4,825 | \$ 7,825 11,739 5,682 | \$ 8,608 13,850 5,905 | | |

*Compensation to the office staff members consists largely of salary.

See Summary Table V for frequency of other benefits.

E. MUSIC SECRETARY

| | | | | CHURC | H SIZE | | | |
|---|------------------------|-----------------------------|------------------------|----------------------------|---------------------------|---------------------------|--------------------------------------|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$5,000 \$5,000-\$5,999 \$6,000-\$6,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-Over | -% - - - - | -% - - - - - | -% - - - - | -% - 100.0 - - | -% | -% 100.0 - - | -% 50.0 - 25.0 - 25.0 | 6.3% 6.3 31.0 31.3 18.8 6.3 |
| Totals | = | _ | | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% (16) |
| A VERAGE | | 1.1 | Ē | \$6,500 6,500 6,500 | \$7,675 7,675 7,675 | \$6,338 6,338 6,338 | \$7,124 9,570 5,605 | \$7,231 9,675 4,529 |

^{*}Compensation to the office staff members consists largely of salary. See Summary Table V for frequency of other benefits.

F. SECRETARY/RECEPTIONIST

| | CHURCH SIZE | | | | | | | | | |
|---|------------------------|-----------------------------|------------------------|---------------------------|---------------------------|---------------------------------|---------------------------------|---|--|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | |
| Under \$5,000 \$5,000-\$5,999 \$6,000-\$6,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-Over | -% - - - - | -% - - - - - | -% - - - - | 100.0 - - - - | -% 50.0 50.0 | -% 20.0 - 60.0 20.0 | —% 15.4 53.8 30.8 — | -% 7.1 14.3 50.1 14.3 14.2 | | |
| Totals | = | _ | = | 100.0% | 100.0% | 100.0% | 100.0% (13) | 100.0% (14) | | |
| AVERAGE | = | 111 | Ξ | \$5,593 5,593 5,593 | \$6,055 6,567 5,398 | \$7,462 8,896 5,945 | \$6,691 7,758 5,238 | \$ 8.193 18,410 5,925 | | |

*Compensation to the office staff members consists largely of salary.

See Summary Table V for frequency of other benefits.

G. OTHER OFFICE STAFF

| | CHURCH SIZE | | | | | | | | | |
|--|-------------|-------------------|-------------------|------------------------------|---|-------------------------------|---|---|--|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | |
| Under \$6,000 \$6,000-\$6,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-\$9,999 \$10,000-Over | | -% - - - | -% - - - | -% 50.0 50.0 - - | 28.6% 28.6 28.6 ———————————————————————————————————— | 25.0% 12.5 37.5 25.0 | 18.2% 9.1 36.3 18.2 — 18.2 | 8.3% 16.7 30.6 19.4 5.6 19.4 | | |
| Totals | _ | _ | _ | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% (24) | | |
| AVERAGE | = | = | = | \$7,292 7,644 6,940 | \$8,274 15,793 5,744 | \$7,050 8,603 5,847 | \$7,648 10,762 5,890 | \$ 8,153 15,037 5,789 | | |

^{*}Compensation to the office staff members consists largely of salary. See Summary Table V for frequency of other benefits.

SUMMARY OF BENEFITS OR PROVISIONS FULL-TIME FOOD SERVICE AND HOUSEKEEPING STAFF

| | | P | ercent of staff n | nembers receiving | g: | |
|----------------------|----------------------------|-----------|-------------------|---------------------------|-----------|-------|
| Benefit or Provision | Building Superintendent | Custodian | Janitor | Dishwasher, Cook, Maid | Dietician | Other |
| Vacation: | - | | | | | |
| None | 1.7% | 1.9% | 4.2% | 2.1% | 7.4% | -% |
| One week | 5.2 | 4.7 | 9.2 | 5.2 | - | - |
| Two weeks | 77.6 | 83.0 | 64.0 | 79.2 | 77.8 | 50.0 |
| Three weeks or more | | 8.5 | 17.6 | 12.5 | 11.1 | 33.3 |
| Christmas bonus | 39.5 | 62.3 | 47.9 | 50.1 | 37.0 | 50.0 |
| Retirement: | | | | | | |
| Social Security | 69.0 | 73.2 | 58.0 | 79.2 | 59.3 | 75.1 |
| Other | | 12.7 | 13.4 | 14.6 | 22.2 | 50.0 |
| Insurance: | - | | | | | |
| Life | 37.9 | 26.3 | 25.2 | 28.1 | 44.4 | 66.7 |
| Hospitalization | | 41.3 | 35.3 | 33.3 | 37.0 | 75.1 |
| Medical | 34.5 | 28.6 | 29.4 | 26.0 | 33.3 | 75.1 |
| Disability | | 18.3 | 20.2 | 20.8 | 22.2 | 33.3 |
| Accident | 36.2 | 20.2 | 25.2 | 31.3 | 14.8 | 16.7 |
| Other benefits | | 6.5 | 5.1 | - | 18.5 | - |
| | (58) | (213) | (119) | (96) | (27) | (12) |

The percentages in this table represent the actual survey responses. A disproportionate sample design was used to acquire enough responses from large churches to avoid the problems encountered when a small number of responses represent the actions of a whole category of churches. As a result, percentages in the table may represent slightly more what large churches would provide for their staff members than what small to medium churches would provide. Due to the complicated calculations and the time required to produce weighted values for all benefits, percentages have not been appropriately weighted. However, a sample of benefits was selected to determine the effects of weighting. Results indicate that the percentages would differ by no more than 10 percentage points and in some cases there would be no difference. In most cases the more desirable weighted percentage would differ by no more than 4 to 5 percentage points from those shown in the table.

A. BUILDING SUPERINTENDENT

| | | | | CHURCI | H SIZE | | | |
|--|------------------|------------------------------|-----------------------------|--|-----------------------------|---|-----------------------------|-----------------------------|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$2,000 \$2,000.\$2,499 \$2,500.\$2,999 \$3,000.\$3,499 \$3,500.\$3,999 \$4,000.\$4,499 \$4,500.\$4,999 \$5,000.\$5,999 \$6,000.\$6,999 \$7,000.\$7,999 \$8,000.\$8,999 \$9,000.\$9,999 | 100.0 | -% | 50.0 | -% 60.0 40.0 | -% | -% - - - - 10.0 10.0 20.0 - 20.0 40.0 | -% 13.3 | -% 5.3 5.3 |
| \$10,000-Over | 100.0% | 100.0% | 50.0 100.0% (2) | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% |
| A VERAGE | \$3,000 3,000 | \$12,141 12,141 12,141 | \$ 8,076 10,202 5,950 | \$ 8,105 11,500 6,068 | \$ 9,165 11,342 5,804 | \$ 9,462 15,673 5,716 | \$ 9,096 16,267 2,643 | \$11,793 18,760 2,185 |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

B. CUSTODIAN

| | | | | CHURC | H SIZE | | | |
|---|-------------------------|---|---|---------------------------------|---|---|------------------------------|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$2,000 \$2,000-\$2,499 \$2,500-\$2,999 \$3,000-\$3,499 \$3,500-\$3,999 \$4,000-\$4,499 \$4,500-\$4,999 \$5,000-\$6,999 \$7,000-\$7,999 \$8,000-\$8,999 \$9,000-\$9,999 \$10,000-\$0,999 | 33.3 | 28.5% — 28.6 14.3 14.3 — 14.3 | 6.7% — 6.7 6.7 26.7 39.8 — 13.4 6.7 | 3.8 3.8 23.1 34.7 15.4 15.4 3.8 | -% - 2.2 15.6 24.4 17.8 17.8 13.3 8.9 | 7.3 2.4 7.3 22.0 29.3 19.5 2.4 9.8 | 10.7 32.1 21.4 17.9 | 4.2 2.1 — 8.3 27.0 18.8 14.6 14.6 |
| Totals | 100.0% | 100.0% | 100.0% (15) | 100-0% (26) | 100.0% (45) | 100.0% (41) | 100.0% (28) | 100.0% (48) |
| A VERAGE HIGHEST LOWEST | \$4,545 7,920 840 | \$4,406 8,000 820 | \$5,866 8,828 1,800 | \$6,626 9,533 3,751 | \$ 7,622 11,545 4,435 | \$ 7,253 11,613 2,020 | \$ 7.976 19.261 5.130 | \$ 7,578 12,149 2,806 |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

C. JANITOR

| | | | | CHURCI | H SIZE | | | |
|--|---------------------------|--|------------------------------------|---|--|--|-----------------------------|---|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$4.000 \$4.000.\$4,499 \$4.500.\$4,999 \$5.000.\$5.999 \$5.000.\$5.999 \$7.000.\$7,999 \$8,000.\$8,999 \$9,000.\$9,999 | 100.0% | 50.0 50.0 —————————————————————————————— | 16.7% 16.7 33.3 33.3 — | 25.0 25.0 33.4 8.3 16.7 8.3 8.3 | 5.9% 5.9 41.2 17.6 17.6 5.9 — 5.9 | -% 11.1 3.7 22.3 22.2 - 18.5 11.1 11.1 | % | 3.7% — 11.1 26.0 22.2 11.1 3.7 14.8 7.4 |
| Totals. | 100.0% | 100.0% | 100.0% | 100.0% (12) | 100.0% (17) | 100.0% (27) | 100.0% (27) | 100.0% (27) |
| A VERAGE HIGHEST LOWEST | \$1.560 1,560 1,560 | \$5,699 6,528 4,870 | \$5,497 7,994 2,400 | \$ 7.036 10.710 4,772 | \$ 6,385 10,177 3,778 | \$ 7.138 11.068 4.273 | \$ 6.603 10,160 4,992 | \$ 6,651 12.662 551 |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

D. MAID, COOK, DISHWASHER

| | | | | CHURC | H SIZE | | | |
|---|-------------|---------------------------------|-------------|--|---|--|---|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over |
| Under \$2,000 \$2,000.\$2,499 \$2,500.\$2,999 \$3,000.\$3,499 \$3,500.\$3,999 \$4,000.\$4,499 \$4,500.\$4,999 \$5,000.\$5,999 \$6,000.\$6,999 | | -% - - - - 100.0 | _% | 25.0 25.0 25.0 25.0 25.0 25.0 | % 9.1 9.1 9.1 63.6 9.1 | -% 8.0 4.0 4.0 4.0 36.0 28.0 16.0 | 3.2% 6.5 3.2 3.2 6.5 9.7 38.7 16.1 12.9 | -% - 4.2 8.3 8.3 33.4 25.0 20.8 |
| Totals | 11 | 100.0% | Ī | 100.0% | 100.0% | 100.0% (25) | 100.0% (31) | 100.0% (24) |
| A VERAGE HIGHEST LOWEST | 111 | \$5,315 5,315 5,315 | | \$5,688 7,605 3,916 | \$5,270 6,393 3,768 | \$4.874 6,665 2,532 | \$5,249 8,005 1,875 | \$5,973 7,944 3,980 |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

E. CHURCH HOSTESS/DIETICIAN

| | CHURCH SIZE | | | | | | | | | |
|---|------------------------|------------------------|-----------------------------|---------------------------|---------------------------|--------------------------------------|--|---|--|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | -3,000- over | | |
| Under \$2,000 \$2,000-\$4,999 \$5,000-\$5,999 \$6,000-\$6,999 \$7,000-\$7,999 \$8,000-Over | _% _ _ _ _ | _% _ _ _ _ | _% _ _ _ _ _ | -% - 50.0 50.0 | 50.0% | 25.0 25.0 25.0 25.0 25.0 | 16.7% — 33.2 16.7 16.7 16.7 | 7.7% — 15.4 23.0 15.4 38.5 | | |
| Totals | _ | | = | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% (13) | | |
| A VERAGE HIGHEST LOWEST | | _ | _ | \$6,735 7,005 6,465 | \$3,916 6,551 1,280 | \$6,178 8,807 3,988 | \$5,843 8,938 1,638 | \$ 7,485 11,368 1,813 | | |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

F. OTHER—FOOD SERVICE AND HOUSEKEEPING STAFF

| | CHURCH SIZE | | | | | | | | | |
|--|-----------------------------|-------------|-----------------------------------|-------------|-----------------------------|-----------------------------|----------------------------------|-------------------------------|--|--|
| TOTAL COMPENSATION* | 300- 399 | 400- 499 | 500- 749 | 750- 999 | 1,000- 1,499 | 1,500- 1,999 | 2,000- 2,999 | 3,000- over | | |
| Under \$2,000 \$2,000.54,999 \$5,000.55,999 \$6,000.56,999 \$7,000.57,999 \$8,000.58,999 \$9,000.59,999 \$10,000-90er | -% - - - - - | _% | 50.0% 50.0 — — — — | _% | _% _ _ _ _ _ | -% - - - - - | _% _ _ _ _ _ _ | -% 10.0 10.0 20.0 - 10.0 50.0 | | |
| Totals | Ξ | _ | 100.0% | = | _ | = | | 100.09 | | |
| A VERAGE HIGHEST LOWEST | | = | \$2,930 4,360 1,500 | - | Ξ | Ξ | | \$ 8,986 13,10 5,52 | | |

^{*}Compensation to food service and housekeeping staff members consists largely of salary. See Summary Table VII for frequency of other benefits.

Speaking of Statistics

Martin B. Bradley

Nonresident Baptists: Statistics, Analysis, and Musings

Southern Baptist churches reported a total of 9,731,591 members in 1960. This figure was comprised of two segments: 7,061,544 resident and 2,670,047 non-resident members. By 1976, the total number had grown to 12,922,605; resident to 9,361,844; and nonresident to 3,560,761. Examination of the annual figures and their relationships for that sixteen year period reveals a high level of stability. With negligible exceptions, the two membership classifications have shown parallel growth. In 1960, nonresidents were 27.4 percent of the total; in 1968, 27.2 percent; and in 1976, 27.6 percent.

Where are the Nonresidents?

The mobility of Americans, together with other factors discussed later, has led to a sizable portion of nonresident members in churches on the whole. Only newly-constituted churches appear to avoid this phenomenon, and they do not for long. A study of resident-nonresident statistics, however, indicates some relatively small, but logically explainable, variations in the nonresidency condition among churches of differing sizes and locations.

For instance, churches with fewer than fifty members have the smallest (23.4%) portion of membership classed as nonresident. Some of these extremely small churches, the new ones, actually have fewer nonresident members. The older small churches may find it easier to keep rolls current and thus also

contribute to the lower percentage.

As church membership increases, there tends to be a slight, but steady, accompanying drop in the nonresident percent until it bottoms out at 26.6 in churches of the 300-749 size category. The percent then rises perceptibly to a peak of 33.5 in churches with membership of three thousand or over. This relationship for the largest churches reflects a combination of "oldness" and "bigness" operating to cause a higher nonresident level. These two characteristics also seem from a logical perspective to be coincidental with somewhat

inflated numbers of nonresidents carried on rolls.

Not surprisingly, churches in suburban areas of cities have proportionately fewer nonresident members (22%). Conversely, downtown churches in large cities, followed by downtown churches in medium-size cities and village churches, report the highest level of nonresidency (about 31%). Open country, town, and city neighborhood churches fall between the extremes.

Nature of Figures

Who is included in the nonresident category of members? The term has not been closely defined in the Uniform Church Letter material used by churches in their reporting process. In recent years, the material's guideline reference has been "present nonresident membership includes those persons who no longer live close enough to attend, but still retain their membership in your church." Churches have the burden, based on their particular circumstances and location, of determining the resident and nonresident designations for members annually. This likely results in lack of uniformity, but seems to be the most feasible way of reporting.

There is another commonly-known aspect of who is included in the nonresident figures of many individual churches, especially denominational aggregates. Many churches discover when updating, or cleaning their rolls, that some nonresidents and perhaps a few residents are dead, or members of other churches, either Baptist or other denominations. Invariably, a careful review of a church's roll, either directly or as a byproduct of a member contact (can-

vass), reveals the inflated character of the roll.

Reason for Concern?

There seems to be validity for churches to regularly scrutinize and update their rolls. Why? For ethical and pragmatic reasons. In a Baptist Standard editorial (1967), John J. Hurt charged "... churches add new members of one year on to the membership total of last year. Only once in a decade, if that often, do some of the churches make any effort to verify membership figures. Trying to match names with addresses then reveals a goodly percentage of lost, strayed, or dead ... We are reminded that several years ago the First Baptist Church of Macon, Georgia, called as pastor one who was a member there while in college. He had been gone twenty years, earned a seminary doctorate, and served two churches; but his name was still on the roll."

Paul Forsythe, in a manuscript several years ago, stated "Inaccurate statistics lack integrity and relevance and cannot possibly reflect, project, or communicate what's true. Apologies are made for them and their reliability is discounted. Integrity and love . . . are not as near together in our church

practices as our Christian faith has intended them to be."

On practical grounds, also, "cleaner" rolls are desirable. A leaner, uncluttered fellowship roster is much more likely to inspire meaningful and measurable effort. Clerical, postage, and printing expenses can be reduced by proper roll maintenance. Extra psychological costs of carrying the excess baggage of invalid names, though indeterminate, can be avoided.

This discussion has skirted the related issue of membership inactivity or

noninvolvement. That, however, is another subject for another day!

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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.

Baptist Historians' Views of the Polity and Practices of Baptist Churches

Frank H. Thomas, Jr.

From 1783 to 1886, historians of English and American Baptists wrote much about Baptist churches, for churches were the backbone of Baptist organizational strength. The writings of Baptist historians showed these churches to be autonomous bodies, holding services of worship and conducting church business without interference by any higher ecclesiastical body.

These historical writings were published partly as a defense of Baptists. Because of this apologetic factor, the historians were careful to demonstrate that Baptist churches operated according to principles laid down in the New Testament. This article describes the historians' defense of the pattern of autonomous Baptist churches as being that found in the New Testament.

Constituency

Baptist churches appeared in the historical writings as congregations made up of individuals who gave evidence that they had experienced spiri-

tual rebirth. Thomas Crosby pointed to both Particular Baptist and General Baptist confessions of faith which provided scriptural authority for regenerate church members. Special references were made to Matthew 28:19-20; Acts 2:38; Acts 8:12; and Acts 18:8.¹ A church was to be formed by preaching the gospel; baptizing those who repented from sin, professed faith in Christ, and agreed to "'walk together in all the ordinances of the Lord blameless.'"²

Throughout the histories of Crosby, Joshua Thomas, Joseph Ivimey,

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¹Article XI in the English General Baptist Confession of 1660, presented to King Charles II; in Thomas Crosby, *The History of the English Baptists from the Reformation to the Beginning of the Reign of King George I*, 4 vols. (London: Published for, and sold by, the author, 1738-1740, n.p.). ²*Ibid.*, III, 26.

Adam Taylor, and J. H. Wood, it was clear that the nature of a Baptist constituency stood in sharp contrast to Anglican and Presbyterian constituencies. One could not become a member of a Baptist church by being baptized in infancy. Membership was based on one's mature reflection, profession of faith, application for membership, acceptance by the congregation, and pledge to live in holiness.

The pledge to walk in holiness was important in the Baptist concept in the 1611 Confession of John Smyth: a church was a company "'Knit unto the Lord and to one another by baptism under their confession of faith and sins.'"

Morgan Edwards' Customs Primitive Churches provided a model of church formation which was illustrated in his Materials: those waiting to be constituted into a church came together, in the presence of neighboring pastors, on an appointed day for fasting, prayer, examination of candidates, declaration of desire to become a church, baptism, laying on of hands, right hand of fellowship, kiss of charity, and praises.5 Edwards included also a covenant or an "instrument of confederation" in which the people voluntarily bound themselves to the Lord and to one another in the gospel order.6

Baptist churches in America employed church covenants to remind their members of their mutual pledge to God and to one another. Evidence of widespread use of covenants in Baptist churches appeared in the works of American Baptist historians. To some historians church covenants were evidence of the autonomy of the church in its admission of members. Other historians included an implicit covenantal concept in their definitions of the church as a body of regenerate believers who submitted voluntarily to baptism and to

³Joshua Thomas, A History of the Baptist Association in Wales (London: n.p., 1795); see also various references in Crosby, I; Joseph Ivimey, A History of the English Baptists, I (London: n.p., 1811-1830); Adam Taylor, The History of the English General Baptists, I (London: n.p., 1818); and J. H. Wood, A Condensed History of the General Baptists of the New Connexion Preceded by Historical Sketches of the Early Baptists (London: Simpkin, Marshall, and Co., 1847).

⁴Taylor, p. 407; J. H. Wood, p 105. Both authors indicated that they were quoting from the 1611 Confession of John Smyth. ⁵Morgan Edwards, *Customs of Primitive Churches* (Philadelphia: n.p., 1774), p. 4. ⁶*Ibid.*, p. 9; see also Charles W. Deweese, "The Origin, Development, and Use of Church Covenants in Baptist History" (unpublished Th.D. dissertation, Southern Baptist Theological Seminary, 1973), p. 32. Deweese pointed out that covenants dealt primarily with the conduct of individual members in voluntary commitment to the Christian faith.

Isaac Backus, A History of New England with Particular Reference to the Denomination of Christians called Baptists, I (2nd ed.; Newton: The Backus Historical Society, 1871), 404-05; Richard Knight, History of the General and Six-Principle Baptists in England and America (Providence: Smith and Parmenter, 1827), pp. 282-83.

BD. C. Haynes, The Baptist Denomination: Its History, Doctrines, and Ordinances (New York: Sheldon, Blakeman, and Co., 1856), p. 70; Sewall S. Cutting, Historical Vindications: a Discourse on the Province and Uses of Baptist History (Boston: Gould and Lincoln, 1859), p. 121.

union with the church.9

Church Polity

English and American Baptist historians believed Christ to be the head of the church. 10 His authority was mediated to the church through the Scriptures. Joseph Ivimey wrote that the New Testament was the authority for church practices.11 Adam Taylor, referring to The Character of the Beast by John Smyth, pointed to Revelation 1:10 as an example of New Testament authority for the life of the church.12 Morgan Edwards printed an extract of a letter from some American Baptist ministers who affirmed in 1699 that the "'holy word' " was the authority for all laws. orders, officers, rites, and ceremonies in the church. 13 Isaac Backus, Richard Knight, and D. C. Havnes agreed that the Scriptures were authoritative for the church's faith and practice.14

To Baptist historians congregational polity meant that local Baptist churches were sovereign on earth to determine their own faith and practice. English Baptist historians emphasized the contrast between their churches and the parochial churches which were governed by higher ecclesiastical authorities.15 Joseph Ivimey described Baptist churches as "independent republic states governed, however, by a president and council, selected by and subject to the control of the people they serve."16 Morgan Edwards noted that in America all business of the churches was done by "suffrage," usually by a two-thirds majority vote. 17 T. G. Jones and R. B. C. Howell labeled Baptist churches as democracies. 18

Church Officers

According to Baptist historians, Baptist churches had scriptural authority to choose officers. Joshua Thomas pointed to the fourth chapter of Ephe-

sians for the kinds of church officers: apostles, prophets, evangelists, pastors, and teachers. ¹⁹ Although a variety of officers was common in Baptist churches, the two officers found most frequently in both General and Particular Baptist churches were pastors, or elders, and deacons. In the seventeenth and eighteenth centuries the office of messenger was common among English General Baptists, but not among English Particular Baptists.

Messengers.—Both Adam Taylor and J. H. Wood provided scriptural justification for the office of messenger. References to messengers as colaborers with the apostles were dis-

⁹T. G. Jones, The Baptists: Their Origin, Continuity, Principles, Spirit, Polity, Position, and Influence; a Vindication (Philadelphia: American Baptist Publication Society, 1860), pp. 108-09; Francis Wayland, Notes on the Principles and Practices of Baptist Churches, ed. by John H. Hinton (London: J. Heaton and Son, 1861), p. 126; D. B. Ray, Baptist Succession: a Handbook of Baptist History (Cincinnati: G. E. Stevens and Co., 1870), p. 189; J. R. Graves, Old Landmarkism: What Is It? (Memphis: Graves, Mahaffey, and Co., 1880), p. 53; Thomas Armitage, A History of the Baptists; Traced by Their Vital Principles and Practices, from the Time of Our Lord and Saviour Jesus Christ to the Year 1886 (New York: Bryan Taylor and Co., 1887), p. 515.

¹⁰Ivimey, II, 45.

¹¹*Ibid.*, p. 48. ¹²Taylor, p. 74.

¹³Morgan Edwards, Materials Towards a History of the Baptists in Pennsylvania (Philadelphia: Joseph Crukshank and Isaac Collins, 1770), p. 103.

¹⁴Backus, II, 252; Richard Knight, p. 84; D.

C. Haynes, p. 214.

15 Ivimey, I, 255; III, 50.

¹⁶ Ibid., IV, vii.

¹⁷Edwards, Customs, pp. 102-03.

¹⁸Jones, p. 172; R. B. C. Howell, *The Early Baptists of Virginia* (Philadelphia: The Bible and Publication Society, 1876), p. 55.

¹⁹Thomas, p. 13.

covered in the Pauline Epistles, Pastoral Epistles, and in Revelation.²⁰

The earliest messengers were chosen by English General Baptist churches to preach the gospel, "gather churches, and to regulate these churches." Later, messengers were chosen by associations of General Baptist churches as officers to superintend those churches which had called them. Authority was given to the messengers to ordain church officers and to administer the ordinances of baptism and the Lord's Supper in the churches.21 The historians indicated that a large number of General Baptist churches supported having messengers, but the New Connexion General Baptists did not have the office

Pastors.—The most important church officers, in the estimation of the Baptist historians, were the pastors or elders who were selected by the local churches. These officers frequently were laymen whose natural abilities to preach and pray were recognized by congregations of which they were members. Crosby indicated that Baptist churches, such as the one at Bedford, encouraged gifted laymen, like John Bunyan, to "exercise their gifts" privately and publicly and then frequently called them pastors.²²

American Baptist historians explained the dual nature of a call to the ministry. Laymen became conscious of an inward call from God as they discovered their own gifts for ministry.²³ The churches then extended to the laymen a call to become pastors and requested assistance from neighboring churches to ordain and install the pastors.²⁴

Especially important in the historical writings was the matter of ministerial support. Being ministers, the historians realized the need for adequate financial compensation by the churches. Isaac Backus and Adam Taylor, who were in favor of ministers.

terial support by the churches, pointed out that this support was voluntary. Baptist churches had no fixed tithes or other non-voluntary means of ministerial support as did the established churches in England and America.²⁵

The historians wrote that members of Baptist churches in this period frequently had low incomes. Churches were unable to pay an adequate salary to pastors, who therefore had to support themselves. Another factor was that many pastors were called to the ministry from secular occupations which they never left.26 They worked beside the laity as teachers, physicians, mechanics, and tradesmen. 27 A precedent was established of working pastors which became a barrier to churches fulfilling their responsibility to pay their pastors as much as they were able to.28

Among early English Baptists the task of the minister was viewed by the historians as "rightly dividing the word of truth."²⁹ Churches required their pastors to fulfill this task by preaching the gospel (sometimes as much as three or four times weekly), leading in worship services, administering the ordinances, and promoting

²⁰Taylor, p. 413; Wood, p. 133.

²¹Ibid., p. 217.

²²Crosby, III, 65.

²³Backus, An Abridgement of the Church History of New-England, from 1602 to 1804 (Boston: E. Lincoln, 1804), p. 231; Alvah Hovey, A Memoir of the Life and Times of the Reverend Isaac Backus (Boston: Gould and Lincoln, 1859), pp. 62-64.

²⁴Edwards, Customs, p. 17.

²⁵Backus, A History of New England, I, 520.

²⁶Crosby, IV, 132.

²⁷Ivimey, II, vii; see also David Benedict, Fifty Years Among the Baptists (New York: Sheldon and Co., 1859), pp. 59-61.

²⁸Ivimey, III, 56.

²⁹Crosby, I, 260.

the spiritual edification of the congregations. Large churches provided their pastors aid by electing assistants, or co-pastors.³⁰

Morgan Edwards listed a much larger number of pastoral duties: convene and dismiss the church, pray, read Scripture, preach, conduct the ordinances, govern the church with the ruling elders, admit members into the church, cast members out of the church, retain and loose sin, admonish, bury the dead, perform marriage ceremonies, catechize, bless infants, defend the faith, and assist at associational meetings.31 These increased functions, which coincided with a growing emphasis on ministerial support and training in the latter part of the eighteenth century, contributed to the further identity separation of ministers from laity.

Deacons.—Baptist historians in the period under review mentioned deacons as the other elected church officers with scriptural authority.32 "The Duty and Office of Deacons," a paper included in the history written by Joseph Ivimey, enumerated these assigned tasks. Deacons assisted the churches in temporal matters over and above the pastors' duties; superintended the distribution of money and other items to the needy; collected contributions from the churches: prepared the bread and wine for the Lord's Supper; attended to pastors' needs: guarded against covetousness and prodigality in the churches; visited the poor; encouraged the rich to be liberal in their giving; set good moral standards; and practiced impartiality toward all church members.33 Beniamin Evans noted that deacons often had charge of the churches when they were without pastors.34

Functions of the Church

Baptist churches performed a variety of functions, according to the historians. These functions had scriptural

foundations and contributed church edification. The functions were distinctive in that they were regulated by local churches and not by any other higher ecclesiastical authorities, as in other denominations. Ivimey pointed out, for instance, that many Baptist churches in the eighteenth and nineteenth centuries provided religious education for children with catechisms, Sunday Schools, and day schools.35 Religious education for adults was with Confessions Faith. 36 Other church functions listed were fellowship, discipline, and worship.

Fellowship.—One modern Baptist historian has defined fellowship as the church functioning for edification.³⁷ Fellowship was best defined in early Baptist historical writings as a spiritual relationship of love which permeated the churches. Ivimey noted that in 1704 the London Particular Baptist Association reminded church members of their duty to maintain the fellowship of their churches by attending worship regularly.³⁸ Cutting indicated that fellowship was the duty of Christians in the

³⁰ Ibid., I, 358. For other examples of assistants to pastors, or co-pastors, see Taylor, I, 114; Edwards, *Materials Towards a History of the Baptists in Pennsylvania*, p. 12. ³¹ Edwards, *Customs*, p. 13.

³²A favorite passage of Scripture mentioned by the historians was Acts 6:1-6.

³³Ivimey, IV, 489.

³⁴Benjamin Evans, *The Early English Baptists*, II (London: J. Heaton and Son, 1862-1864), 55.

³⁵ Ivimey, IV, 325.

³⁸David Spencer, *The Early Baptists of Philadelphia* (Philadelphia: William Syckelmoore, 1877), p. 29.

³⁷Ernest Payne, The Fellowship of Believers: Baptist Thought and Practice Yesterday and Today (enlarged ed.; London: Carey Kingsgate Press, 1952).

³⁸Ivimey, III, 52.

local churches to love one another without qualification, to labor for unity, to work for the edification and spiritual benefit of the body, to watch over one another, to pray for one another, to be orderly, and to worship.³⁹

Discipline.-The function guarded most carefully by local Baptist churches, in the views of the historians, was discipline. As defined by W. Morgan Patterson, discipline is the exercise of spiritual authority by the churches over their memberships "to preserve doctrinal and moral integrity and to safeguard the unity and welfare of the members in light of the Scripture teachings."40 Church discipline was a vital congregational concern in English and American Baptist churches throughout the period covered in this article. Disciplinary action was taken in the church meetings.

Adam Taylor listed two types of discipline corresponding to two overriding purposes of the disciplinary function. These were "preventive" and "corrective." Spiritual oversight of the members for each other was viewed as preventive discipline. Taylor mentioned that General Baptist churches frequently were divided into small "districts" with deacons as overseers. 42

By far the more frequent type of discipline mentioned in the Baptist historical writings was corrective discipline, which was intended to restore erring church members to holiness, so that the purity of the church could be maintained.⁴³ All church members were expected to attend church meetings to vote on each subject of discipline.⁴⁴

According to the Baptist historians congregational discipline was prescribed by Scripture rather than discipline by higher episcopal or synodical authorities (Matt. 18:15-17). 45 Occasionally, additional Scriptures, such as 1 Corinthians 5, 2 Corinthians 6:17,

2 Thessalonians 3, and Titus 3, were listed as prescriptions for congregational discipline. 46

The disciplinary procedure outlined in Matthew 18:15-17 provided three steps to rectify private offense of one member against another. First, the two members involved discussed the offense. Then, if the offender made no apology, two or three other church members were sent to talk with him. If this step failed to produce satisfactory results the matter then was brought before the church for disciplinary action.47 Public offense indishonesty, intemperance, cluded immorality, and doctrinal heresy.48 Wood explained that the charge of a public offense was presented in writing to the church and to the accused individual. Then the accused was summoned to appear before the church meeting for discipline.49

Minor transgressions received only a rebuke from the minister or from another church member. For more grievous offenses members were, by church vote, suspended from taking the Lord's Supper. Two admonitions

³⁹Cutting, p. 213.

⁴⁰W. Morgan Patterson, "Discipline in Baptist Churches and Culture on the Early Frontier," *Review and Expositor*, LXI:534, Winter, 1964.

⁴¹ Taylor, I, 434.

⁴² *Ibid.*, p. 435.

⁴³Ivimey, II, 190. ⁴⁴Taylor, I, 436.

⁴⁵Ray, p. 220. Additional references may be found in Crosby, I; Wood and Haynes. ⁴⁶Crosby, IV, xii. Crosby cited "An Apology for the Baptized Believers" by Thomas Grantham; see also J. M. Cramp, Baptist History; from the Foundation of the Christian Church to the Close of the Fighteen the

tian Church to the Close of the Eighteenth Century (Philadelphia: American Baptist Publication Society, n.d.), p. 381.

⁴⁷Haynes, pp. 246-47. ⁴⁸Taylor, I, 439.

⁴⁹Wood, p. 134.

⁵⁷

could follow a suspension, but if these were ignored, then excommunication, by vote of the church, was the final step. Both suspended and excommunicated persons could be received again into full membership by vote of the church upon their expressions of repentance and desire to be restored.⁵⁰

Both officers and regular members were subject to discipline. Ivimey recorded a disciplinary incident at the Baptist church in Broad Street, Wapping, in 1733. The congregation dismissed their pastor, John Rhudd, because of his disbelief in the personality of the Father, Son, and Spirit, or in the doctrine of the Trinity. 51 David Spencer recalled that the First Baptist Church of Philadelphia excommunicated John Taylor on October 2. 1792, for violating a third time his baptismal vows of repentance and holiness by falling into drunkenness.52

Baptist historians in America indicated that as long as Baptist churchsmall and stable es were membership they were able to maintain discipline. Discipline became a problem after large revival meetings and on the frontier, especially. Robert Semple explained that a revival held in Exol, Virginia, in 1788, brought such a great influx of new members into a Baptist church that discipline broke down. 53 J. H. Spencer in A History of Kentucky Baptists provided evidence that churches grappled with frontier immorality by means of their disciplinary function.54 Benedict noted that by the middle of the nineteenth century church discipline had fallen into neglect in English and American Baptist churches. 55

Worship.—Another function exercised by the local churches was worship. Baptist historians adduced scriptural foundations for the elements of Baptist worship. 56 Patterns of worship appearing in historical

writings reflected the freedom of Baptist churches to formulate their own scriptural worship practices.⁵⁷ Historians pointed out that all Baptist churches, except Seventh-day Baptists, held worship services on Sunday. Crosby and Ivimey concurred with Benjamin Keach's explanation that Christians had replaced the seventh day sabbath with the first day.⁵⁸

Autonomy of Baptist churches was reflected by the variety of worship patterns found in churches. Crosby's history included descriptions English Baptist worship practices. A petition from Baptists to the King in 1660 indicated that they met together "'to acquaint each other, what God hath done, doth daily, and will do for our souls, and what therefore, we ought to do towards him, each other, and all men.' "59 Simplicity of Baptist worship in the seventeenth century appeared in Thomas Grantham's demand that the King allow Baptists to exercise the spiritual gifts of prayer and preaching.60 Ivimey recounted a Baptist service of worship in Deadman's Place in 1641 which included

⁵⁰ Edwards, Customs, p, 74.

⁵¹Ivimey, III, 308.

⁵²Spencer, p. 83.

⁵³Robert Semple, *A History of the Rise and Progress of the Baptists in Virginia* (rev. ed.; Philadelphia: American Baptist Publication Society, 1894), p. 123.

⁵⁴J. H. Spencer, A History of Kentucky Baptists from 1769 to 1885 Including More Than 800 Biographical Sketches, 2 vols. (Cincinnati: T. R. Baumer, 1885); see also James E. Humphrey, "Baptist Discipline in Kentucky, 1781-1860" (unpublished Th.D. thesis, Southern Baptist Theological Seminary, 1959), and Patterson, p. 540.

⁵⁵ Benedict, Fifty Years, pp. 164ff.

⁵⁶Wayland, p. 199. ⁵⁷Crosby, IV, xix.

⁵⁸Ibid., III, 139; Ivimey, II, 375.

⁵⁹Crosby, II, 19.

⁶⁰ Ibid., III, 83.

two sermons, the Lord's Supper, and a collection for the poor. 61

At the end of the seventeenth century, a controversy over singing broke out among Particular Baptists. Benjamin Keach was the major proponent of singing. His church at Devonshire Square was listed by the historians as the first Baptist church to sing in worship. The practice was debated by Particular Baptists and was opposed by General Baptists. These differences of opinion on the practice of singing provided evidence of the churches' autonomy in worship patterns.

Baptist historians in America indicated that Baptist churches could formulate their own worship patterns, but that by the end of the eighteenth century churches in the Philadelphia Particular Baptist Association used common elements in worship. Morgan Edwards listed these elements as short and long prayers. Scripture reading, singing, preaching, the Lord's Supper, and collection for the saints. 63 Other church rites practiced by some churches were laying on of hands, right hand of fellowship, love feast, washing of feet, kiss of charity, anointing of the sick, dedication of infants to God, burial of the dead, and marriage.64

Baptist worship was not uniform in America, for there was no external power to enforce worship patterns. The influential Philadelphia worship style was not followed by Separate Baptists in the eighteenth century or by Landmark Baptists in the South in the nineteenth century. These two groups gave heaviest emphasis, according to historians of Baptists in America, to preaching the gospel and administering the ordinances. 65

Ordinances of the Church

The two church ordinances considered by Baptist historians to be most important were baptism and the

Lord's Supper.

Baptism.—Both English and American Baptist historians indicated that believer's baptism by immersion was based on Scripture, Crosby included an account of Francis Cornwell, a pedobaptist minister in the seventeenth century, who became a Baptist minister because of his inability to prove by scriptural authority the validity of infant baptism. 66 Ivimey described the change of mind made by Henry Jessey, a pedobaptist minister, who by his study of Scripture accepted believer's baptism by immersion.67

Baptist historians in America were equally insistent that believer's baptism by immersion was a scriptural ordinance. Backus pointed to Thomas Gould, a pedobaptist living in Boston in 1655, who was led by his study of Scripture to see that infant baptism was unscriptural. 68 Later historians also pointed out that believer's baptism by immersion was based on the New Testament, especially Matthew 3:1ff., 28:19; John 1:6-7; and Acts 13:24.69

The historical writings of Crosby and Ivimey contained instances of Baptist opposition to the infant baptism of Anglican, Presbyterian, and Independent churches. John Spilsbury's church separated from the Jacob-Lathrop-Jessey church, according to Crosby, because the latter was not separated from the Church of England and because of its improper practice of baptism. To Ivimey stated

⁶¹ Ivimey, I, 154.

⁶² Ibid., II, 373.

⁶³ Edwards, Customs, p. 100.

⁶⁴*Ibid.*, pp. 89-99. ⁶⁵Crosby, III, 8.

⁶⁶ Ivimey, II, 419.

⁶⁷*Ibid.*, II, 419.

⁶⁸ Backus, An Abridgement, p. 96.

⁶⁹See, e. g., Crosby, I, 148-49.

⁷⁰Ivimey, I, 162, 167.

that apologies on baptism were produced by Edward Barber in 1641, "A Treatise of Baptism," and by Francis Cornwell in 1643, "The Vindication of the Royal Commission of Jesus."

In 1652 John Pendarves, a Baptist, disputed on the subject of baptism against Jasper Mayne of Christ Church, Oxford. Benjamin Keach was a vigorous supporter of believer's baptism by immersion, arguing against Richard Baxter on this subject in 1664, and against a Mr. Burkit on the same subject in 1692.

Historians of Baptists in America defended Baptists against pedobaptists on baptism. Isaac Backus was a strong opponent of John Cotton's views on infant baptism. The Richard Cook criticized pedobaptists for having unregenerate church members. He said that Baptist churches were composed of regenerate members because in Baptist churches baptism preceded church membership.

Significant differences of opinion emerged in Baptists' interpretations of the relationship between baptism and the Lord's Supper. These differences within churches and between churches were reflections of their autonomy to regulate their own prac-

tices of the ordinances.

Baptists of Norwich, by George Gould, contained a report of a court case in 1860 involving the church in Norwich of which Gould was pastor. This church had been led earlier in the century by its pastor, Joseph Kingborn, to require believer's baptism by immersion as a prerequisite to partaking of the Lord's Supper, a practice known as "closed communion." Gould had led the church to accept the opposite practice which was called "mixed" or "open communion" (believer's baptism by immersion not a prerequisite to church communion).

A group of people in the church sued Gould, alleging that the practice of "open communion" was a violation of the church's trust deed. His defense counsel maintained that Baptist congregations were free to regulate their practices of either "closed" or "open communion." The judgment handed down supported Gould's viewpoint and in so doing reaffirmed the right of local congregations to decide whether believer's baptism by immersion should precede the Lord's Supper. 75

Baptist historians in America indicated that American Baptists were in favor of making believer's baptism by immersion a prerequisite for church membership. This was to them a practice which autonomous churches decided for themselves. Backus related that the church of which he was pastor had separated from a church that practiced "mixed communion" because they could not accept the practice of allowing persons not baptized as believers to partake of the Lord's Supper. 76 Morgan Edwards wrote in his Materials that Particular Baptist churches in Rhode Island and the other colonies chose to require believer's baptism of mem-

⁷⁴Richard B. Cook, The Story of the Baptists in All Ages and Countries (Baltimore:

W. W. Wharton, 1884), p. 281.

⁷⁶Backus, A History of New England, I,

116.

⁷¹ Ibid., II, 63.

⁷²Ibid., pp. 365-66.

⁷³Backus, A History of New England, I, 152.

¹⁵George Gould, Open Communion and the Baptists of Norwich: Report of the Proceedings in Attorney General v. Gould, before the Right Honorable the Master of the Rolls, and His Honor's Judgment Thereon with an Introduction (Norwich: J. Fletcher, 1860), pp. 319-22.

bers before they could participate in the Lord's Supper. 77 Later historians. Jones and Ray, indicated their agreement with this practice.78

Two other disagreements over baptism demonstrated the autonomy of the local churches in deciding their own practices. One problem related to who should administer baptism. The early historical writings pointed out that baptism was a church ordinance but that Baptist ministers on mission journeys were free to administer the ordinance to converts. 79 Historians of American Baptists and Southern Baptists in the latter nineteenth century believed that baptism was to be controlled completely by the local church. The Landmark church view specified that only persons baptized as believers, by Baptist ministers, and under the authority of a local Baptist church could be admitted to the Lord's table.80

Another problem concerned the practice of laying on of hands upon baptized believers. Crosby, Thomas, and Cramp wrote that the practice produced divisions in both General and Particular Baptist churches. A controversy over laying on of hands erupted among General Baptists in 1671, in England.81 Similar controversies broke out among Particular Baptists in England and Wales and among Calvinistic Baptists in America.82 Although churches sometimes divided over the issue, they maintained their rights as churches to decide whether they would implement the practice.

Lord's Supper.—Thomas Armitage pointed out that Baptists differed on the subject. He described the Lord's Supper as an ordinance of the local church therefore the church possessed the authority to decide who could participate.83 Data from earlier Baptist historical writings supported Armitage. Ivimey pointed out that in the communion controversy of the 1640's in England churches that practiced "closed communion" chose not to commune with those that practiced "open communion."84 Cramp indicated that in the seventeenth century many Baptist churches chose to practice "closed communion" but that a few churches, namely, Broadmead and Bedford, chose to practice "open communion." In 1771 a heated controversy arose between Robert Robinson, John C. Ryland, and a Mr. Turner, who defended "open communion," and Abraham Booth, who supported the "closed communion" position.85

A different controversy broke out in 1652, between the Lincolnshire and Festanton General Baptist churches, according to Adam Taylor. The controversy began because of Lincolnshire's disapproval of Fenstanton's practice of admitting persons to the Lord's table who had not had hands laid upon them.86 J. R. Graves insisted that the local church had the power and right to limit participation in the Lord's Supper to its own properly baptized members. 87 These exam-

⁷⁸Jones, p. 123; Ray, p. 263.

¹¹Morgan Edwards, Materials Towards a History of the Baptists in the Province of Maryland (Typed from the original manuscript (1772) in possession of Alester Furman of Greenville, South Carolina), p. 9; "Materials Toward a History of the Baptists in Rhode Island," Vol. VI in the Collections of the Rhode Island Historical Society (Providence: Hammond, Angell and Co., 1867), p. 315.

⁷⁹For references see Crosby, I; Ivimey, I; Taylor I.

⁸⁰Ray, p. 264; Graves, p. 48.

⁸¹ Taylor, I, 206.

⁸²Crosby, III, 3; Thomas, p. 60; Cramp, p. 389; Backus, A History of New England, II, 4; An Abridgement, p. 155.

⁸³ Armitage, pp. 469, 696.

⁸⁴ Ivimey, II, 84.

⁸⁵Cramp, pp. 386, 498.

⁸⁶Taylor, I, 132.

⁸⁷Graves, p. 80.

ples further illustrated the view of the historians that local churches could decide their own practices regarding

the Lord's Supper.

Preaching.—Preaching the gospel was considered by the historians to be an important scriptural function of the church. The historians indicated that the churches expected their pastors to preach the gospel freely without interference from ecclesiastical authorities. Joshua Thomas described two Welsh Baptist preachers, Mr. Wroth and Mr. Erbury, who left the established church in order to preach the gospel in simplicity and without interference.88 Baptist churches also extended to gifted laymen the right to preach.

The churches expected their preachers to arouse them to spiritual awareness and evangelistic zeal. Ivimey mentioned that in the sevencentury popular Baptist preachers offended the Church of England by their methods. Baptist preachers were referred to as "'mighty sticklers in this new kind of talking trade, which many ignorant coxcombs call preaching." Robert Semple described Separate Baptist preachers in America as being without education, patronage, or refinement, but as being zealous harbingers of the gospel to their congregations.90

Preachers who elicited the best responses from the people, the historians pointed out, had strong voices, clear diction, and easy and natural mannerisms. 91 Knowledge of the Scriptures and a deep prayer life were considered of immense importance. Appropriate gestures and humor were also considered to be beneficial in sermon delivery.92 Important to the churches, added the historians. was the enthusiasm of the preachers. Their preaching was expected to awaken in their hearers a religious fervor.93 Also, preaching was expected to edify the congregations in scriptural truths for holy living. The most effective preaching, according to one historian, was that which "encourage[d], soothe[d], and allure[d]."94 As Howell expressed it, Baptist churches "adapted" preaching to their own needs.95

Conclusion

Every religious group or denomination has interpreted the Scriptures in its own way. The Baptists have been no exception. They structured their constituency, polity, officers, functions, ordinances, and preaching in the manner which they believed was specified by the New Testament. Baptist historians felt that this New Testament pattern of the local church was central to identifying the Baptists as a religious group.

94 James B. Taylor (ed.), Lives of Virginia Baptist Ministers, II (New York: Sheldon and Co., 1860), p. 263.

⁸⁸Thomas, p. 4.

⁸⁹ Ivimey, I, 158. 90Semple, p. 26.

⁹¹Ivimey, II, 381; III, 424.

⁹² Edwards, Materials . . . Pennsylvania, pp. 90-95

⁹³ David Benedict, A General History of the Baptist Denomination in America and Other Parts of the World (New York: Lewis Colby and Co., 1848), pp. 683-784; Fifty Years Among the Baptists, p. 57.

⁹⁵ Howell, p. 82.

The Forgotten General Baptist Association in the South

Robert G. Gardner

From its beginning the Baptist movement has had Arminian members. General Baptists in Great Britain and America have included John Smyth. Thomas Helwys, Dan Taylor and the New Connexion, General Six-Principle Baptists, the General Association of General Baptists, General Baptists in Virginia, Paul Palmer and his followers in North Carolina, the Stono Church in South Carolina, and Benjamin Randall in New England. Some Baptists have always been suspicious of the Calvinistic emphases on the unconditional election of saints only. limited atonement, total depravity, irresistable grace, and the perseverance of the saints. These Baptists have held that election and condemnation are conditioned on the faith or unbelief of the individual: atonement is available to all; persons must cooperate with God to gain their salvation, divine grace is resistable; and it is possible to lose the grace once received.

A little-known expression of the broader General Baptist movement existed briefly in late eighteenth-century Georgia and South Carolina.

Four Major Leaders

Of the four initial leaders of the southern General Baptist group, Jeremiah Walker (1746-1792) was by far the most famous and capable. He was probably a native of Virginia and from 1769 was pastor of Separate Bap-

tist churches in that province. He was a figure of some power within the General Association of Separate Baptists in Virginia from its origin in 1771. His defense of Arminian doctrines was notable in a 1775 debate within that body. Due to his public preaching, Walker was imprisoned twice in Chesterfield in 1773. He furnished leadership in 1775, 1778, and 1780 when the General Association petitioned the Virginia General Assembly to remove the Anglican establishment and accord religious liberty to all.

Walker came to Georgia in 1783, seeking to renew his ministry after two moral lapses. He soon became a founding member and first pastor of the Hebron Baptist Church of Wilkes (later Elbert) County and a leader in the Georgia Baptist Association. His Arminian views were certainly known to his fellow pastors, but apparently he made no issue of them during those earliest years in Georgia.¹

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¹The Virginia Baptist Register, XV (1976), 719-44

David Tinsley (1749-1801), whom Jesse Mercer termed Walker's "ablest ally," was a fellow Virginian and a Separate Baptist preacher. He pastored at Powhatan, Totier, and King-(Mathews). ston and aroused sufficient enmity to be imprisoned by the Virginia authorities in 1774. Jesse Mercer claimed that Tinsley occupied the same cell with Jeremiah Walker and was influenced toward Arminianism at that time, but these alleged meetings were not otherwise recorded and must be left open to question. Tinsley came to Georgia in 1785 and may have become pastor of Red's Creek (now Abilene) Baptist Church in Columbia County near Augusta. Without question he was active in local associational affairs. Whether he was an open Arminian prior to 1790 is uncertain.2

The third General Baptist leader was Matthew Talbot (1726-1812), another native of Virginia. He was converted from the Anglican to the Baptist position about 1760 and remained in Virginia until about 1785—apparently as a part-time Separate Baptist preacher. He was once pastor of the Clark's Station Baptist Church (Wilkes County), Georgia, and a faithful supporter of the Georgia Association.³

Nathaniel Hall (dates unknown), the fourth General Baptist leader, first became known as a Virginia Baptist pastor in Halifax County (1774 to 1785). Therefore, he moved to South Carolina where he ministered in the Woodruff-Clinton area and later to the Upper and Lower Rocky River Baptist Churches (Abbeville County) of the Georgia Association.⁴

By 1790 these four men—all of whom had Virginia Separate Baptist backgrounds—were taking an active part in the work of the Georgia Baptist Association. Walker, the guiding genius, had long been an Arminian. Perhaps for more than a decade Tins-

ley had seriously considered adopting that position. The early attitude of the other two men is not a matter of record, but their 1790 actions clearly marked them.

The Georgia Baptist Association, 1784-1790

The Georgia Association was founded in 1784 by five churches and grew in six years to include forty-seven churches in Georgia and South Carolina with a membership of 3,357. Only one Baptist association existed in the state of Georgia by 1790.

The rupture that actually came in 1790 was at least three years in the making. The first intimation of trouble came in October 1787, when Silas Mercer, father of the more famous Jesse Mercer and pastor of the Philips Mill Church near Washington, Georgia, addressed a letter to the association strongly favoring the doctrine of election as "the very

³Minutes, Georgia Baptist Association (hereafter GBA), October, 1788, p. 3; Mercer, pp. 378-79; Benedict, II, 176; Campbell, p. 56; Boykin, p. 31.

Semple, pp. 78, 80, 320, 321; Minutes, Reedy River Baptist Association, 1835, p. 18; Minutes, Laurens Baptist Association, 1956, p. 46; Minutes, GBA, October, 1788, p. 2.

²Jesse Mercer, A History of the Georgia Baptist Association (Washington, Ga.: n.p., 1838), pp. 18, 26, 401; Robert B. Semple, A History of the Rise and Progress of the Baptists in Virginia, revised by G. W. Beale (Richmond: Pitt & Dickinson, 1894), pp. 78, 119, 171-72, 221-23, 254, 264, 271, 475-76: Benedict, II, 176: Jesse H. Campbell, Georgia Baptists: Historical and Biographical (Richmond: H. K. Ellyson, 1847), p. 92; Samuel Boykin, History of the Baptist Denomination in Georgia (Atlanta: Jas. P. Harrison & Co., 1881), p. 31. Semple, p. 171, said that Tinsley became an Arminian in Georgia after 1785, but was no more precise.

foundation of our salvation . . . [and] that foundation of God which standeth shure /sic/." He admitted, "We cannot see how the plan of salvation can be supported without it. . . . For since it has been so clearly preached in our parts, and insisted upon, the work of the Lord seems to flourish in a more powerful manner than before."

Commenting on the circumstances preceding the break, Jesse Mercer later wrote:

It seems to be taken for granted that all those venerable fathers, who founded the Baptist denomination in this state, were . . . stern calvinistic [sic] preachers. . . . But this is altogether a mistake. Some of them were so. . . . Of these, Silas Mercer and Jeptha Vining were the chief. Abraham Marshall was never considered a predestinarian preacher. To use his own figure: he used to say, "he was short legged and could not wade in such deep water." He, with several others, was considered sound in the faith, though low Calvinists. Peter Smith and some others were thought rather Arminian; some quite so. But no division was thought of till Jeremiah Walker adopted and preached openly the doctrine of final apostacy. Then a division ensued.6

Between 1788 and 1790 Walker's schismatic intentions became quite obvious to the pastors of the Georgia Association. To use Jesse Mercer's words, "Mr. W. for a time, spoiled the peace, and disturbed the harmonious action of the Association." In referring to Walker, Tinsley, Talbot, and Hall, Mercer continued:

These men were labored with, long and affectionately, by several of the ablest ministers in the connection [association], but to no purpose. They continued to propagate their Arminian doctrines. This was the more distressing, because it occurred simultaneously with the ingress of

Methodist ministers into the State, who had already opened their artillery upon the principal ministers in the Association. Thus they were assailed by a strong opposition without, and annoyed by a powerful faction within.

Meantime, anti-Arminian actions were taken by at least two churches in the association, each led by Silas Mercer. On October 3, 1789, the Powell's Creek (now Powelton) Baptist Church agreed to send a query to the association: "Shall we hold in fellowship a person who holds that a real Christian may lose his Christianity and finally fall from grace?" The question was debated twice by the church that year and a negative conclusion was reached each time. In the absence of appropriate minutes, the answer of the association is not known.8

On October 10, 1789, Philips Mill Church "Agreed to not Commune with any person What Does not believe in the final perseverance of Saints in Grace." This was followed on May 7, 1790, by a query sent to the association: "Shall we associate with those ministers who hold that a Real believer may loose [sic] his Christianity & finally fall from grace or with those Churches which hold them in Communion?" The answer of the association was soon made clear.

⁵Mercer, pp. 140-41.

⁷Mercer, pp. 26-27.

9 Minutes, Philips' Mill Baptist Church,

1789, 1790.

⁶Charles D. Mallary, *Memoirs of Elder Jesse Mercer* (New York: John Gray, 1844), pp. 201-02.

^{*}Minutes, Powell's Creek (Powelton) Baptist Church, 1789. These and all other manuscript minutes from local churches and the Georgia Association are found on microfilm or in original form at Mercer University, Macon, Georgia.

The formal and final break came later that year. At the May 1790 meeting of the Georgia Association, according to Jesse Mercer,

the question, as to the propriety of continuing the union under such circumstances, was agitated . . . and after due deliberation, it determined, that there was no propriety in Associational intercourse, where there was no union; and as they could not maintain fellowship with those who were endeavoring to propagate the erroneous doctrines above mentioned, the churches were, by a large majority, advised to call these ministers to account, for the propagation of error, and for sowing the seeds of discord among brethren.10

In addition to recommending that the churches exclude their General Baptist members, the association appointed a committee to prepare a confession of faith, gospel order, and decorum. This was comprised of Abraham Marshall, Silas Mercer, Sanders Walker (a brother of Jeremiah Walker), and others.11 When the association convened in October of that year. it heard a letter "from Father Samuel Harris, from Virginia (a close friend of Jeremiah Walker, noticing that we are poor, dirty creatures by nature and that Jesus loved us when vilealso, exhorting us not to fall out concerning God's Decrees." The communication seemed too little and too late and could not prevent Silas Mercer from moving that the recently prepared documents be read and approved, which was soon done.12

The confession of faith, entitled "The Association Covenant," included a preamble:

We, the churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convinced, from a series of experience [s] [relating to Walker's group], of the necessity of a combination of church-

es; and of maintaining a correspondence, for the preserving of a federal union amongst all churches of the same faith and order. And as we are convinced, that there are a number of Baptist churches, who differ from us in faith and practice; and that it is impossible to have communion where there is no union, we think it our duty, to set forth a concise declaration of the faith and order, upon which we intend to associate.

Of the eight articles that followed, three were aimed at the Walker group:

3d. We believe in the fall of Adam, and the imputation of his sin to his posterity. In the corruption of human nature, and the impotency of man to recover himself by his own free will [and] ability.

4th. We believe in the everlasting love of God to his people, and the eternal election of a definite number of the human race, to grace and glory: And that there was a covenant of grace or redemption made between the Father and the Son, before the world began, in which their salvation is secure, and that they in particular are redeemed.

¹⁰ Mercer, p. 27.

¹¹Boykin, p. 31.

¹²Minutes, GBA, October 1790, p. 3.

6th. We believe that all those who were chosen in Christ, will be effectually called, regenerated, converted, sanctified, and supported by the spirit and power of God, so that they shall persevere in grace, and not one of them be finally lost.

Neither the gospel order nor the decorum contained articles directed toward Walker's group; the confession of faith was altogether adequate in expressing the association's opposition.¹³

The General Baptist Association

While the Georgia Association was taking these actions, the Walker party was far from inactive—even though a precise reconstruction of developments cannot be made. Speaking of Walker and his associates, Mercer continued:

They were dealt with . . . by the respective churches to which they belonged, and excluded. Few of the private brethren [laypersons] in this State, adhered to them, except a minority of the church at Hebron, to which Mr. W. belonged, and of which he was the pastor. These also were excluded. The next step was, to gather these excommunicated together, with such others as could be induced to unite with them, into little parties, which they called churches, six or seven in number, including the two entire churches on Rocky River, S. C. [.] which went off with Mr. Hall. their pastor. Of these materials an associate connection was formed, which seemed to prosper for a time, but it soon proved to be of a mushroom growth.14

John Asplund, the Baptist itinerant preacher and statistician, noticed the event also:

These three ministers in Georgia [Walker, Tinsley, and Talbot], with Nathaniel Hall in South Carolina, got separated from the Association and their Churches, on the account of sen-

timents, viz. holding Universal Provision and finally falling from grace, got forty members to join them, and in October, 1790, set up their own association, called general Baptists.¹⁵

Elsewhere Asplund showed that the association was first comprised of one church, four ministers, and thirty-nine members. ¹⁶ Evidently the group held a preliminary meeting in 1790, concluding then that a further organization was appropriate.

Much uncertainty about this initial period is cleared up in the fifth and sixth editions of Asplund's register, the only source of detailed information now known.17 The association was formally constituted in October 1791, when it was decided to hold subsequent meetings annually starting on the second Saturday in November. If the association ever had a name, this is not known. Asplund called it simply the General or Arminian Association, with no other designation. Apparently it held six annual meetings, 1790 to 1795, but without printed minutes or other manuscripts which have remained to

¹⁴Mercer, p. 27.

¹³Ibid., pp. 4-5; Mercer, pp. 29-30.

¹⁵John Asplund, The Annual Register of the Baptist Denomination...(1st ed.; Richmond: Dixon, Nicholson & Davis, April, 1792), p. 46; (2d ed.; Philadelphia: Dobson, September 1792), p. 42.

¹⁶Asplund (1st ed.), p. 47; (2d ed.), p. 44.
¹⁷For this and the next four paragraphs, see Asplund (1st ed.), pp. 41, 44-45; (2d ed.), pp. 38, 41; The Universal Register of the Baptist Denomination . . . 1790, 1791, 1792, 1793, and part of 1794 (5th ed.; Boston: John W. Folsom, 1794), pp. 43-44, 49, 52, 55; The Universal Annual Register of the Baptist Denomination . . . 1794 and 1795 (6th ed.; Hanover, N.H.: Dunham and True, 1796), pp. 53-56; Minutes, GBA, October 1788, pp. 2-3; October 1790, pp. 1-2; October 1792, pp. 2-3.

the present. It was the only one in the South and corresponded with no other body. Eventually the association grew to four churches with five or six ministers and a total membership of sixty-seven. The constituent congregations were Hebron, Powell's Creek, Red's Creek, and Upper Rocky River.

Hebron Church, of which Walker was founding pastor, suffered internal strife. Total membership dropped from sixty in 1788 to forty-two in 1790, and then dropped further to thirty-two in 1791. Because the Georgia Association omitted Hebron church from an October 1790 list, it is possible that it withdrew from the association temporarily. Walker led a small group out of the original church and formed a congregation that also used the name Hebron. This General Baptist church was founded in 1791 with no more than eight members. Following Walker's death, it was led for two years by an itinerant preacher.

Powell's Creek Church, located in Greene (now Hancock) County, was formed in 1787. Within a year it had 120 members and increased to 157 by 1792. Nine persons left the fellowship in 1791 to organize a General Baptist church which also used the name Powell's Creek. The following year Asplund reported that the church had no pastor. The membership was seven. William Lord, who left the parent church in 1792, soon was ordained by the Arminian congregation as its pastor. The older church did not withdraw from the Georgia Association and, in spite of the separation, grew steadily.

Red's Creek Baptist Church of Columbia County had its origin in 1774. It grew to sixty-four members by 1790, but diminished to forty-seven in 1792. A split occurred in 1792 when a General Baptist church, also named Red's Creek, was started with twelve members. David Tinsley became the

pastor, with Matthew Talbot as an associate. Talbot had been pastor of the Clark's Station Church, but probably was excluded by October 1790. The parent congregation on Red's Creek remained a part of the Georgia Association.

Just across the border from Elbert County the Upper Rocky River (now Rocky River) Church of Abbeville County, South Carolina, was begun in 1786. By 1788 it was a part of the Georgia Association. It had ten members and Nathaniel Hall was the pastor. Two years later Asplund reported that the church had General Baptist sentiments and no associational connection. The Georgia Association refused to accept it that fall. The entire membership—forty in 1792—became General Baptists.

It seems that the Lower Rocky River Church in South Carolina did not become a part of the General Baptist Association. It was formed in 1786 and soon joined the Georgia Association. The membership was twenty-six in 1790. Lower Rocky River Church had no pastor, according to Asplund. It was not listed in the October 1790 minutes of the Georgia Association and was said by Asplund to have been dissolved in 1791. Townsend attributed this to the Arminian disruption of the period, but found that it was reconstituted in 1793 as Bulltown Church and later became Ebenezer. or Rocky River.18

By his own admission, at least one other Georgia Association pastor, James Matthews, Sr., and his churches almost became involved directly in the schism. Matthews (1755-1828) was

¹⁸Leah Townsend, South Carolina Baptists, 1670-1805 (Florence, S.C.: Florence Printing Co., 1935), pp. 193-95; Joe M. King, A History of South Carolina Baptists (Columbia: General Board of the South Carolina Baptist Convention, 1964), p. 100.

born in Virginia and reared in South Carolina. He came to Georgia in 1782 and soon was ordained by Red's Creek Church. Over the many years that followed, he was pastor of at least ten churches in the association. Just before his death, he wrote:

My life is just [about] gone—but had I a thousand lives and ten thousand tongues, I would willingly spend them all in the delightful work; in preaching the same doctrines and in the same denomination—I say the same doctrine—for once, the great Jeremiah Walker had well nigh led me to embrace the Arminian sentiments. Had it not been for my experience, the works of Providence and grace, more especially the character and goodness of God, I should have embraced those delusive errors.

However, he was able to avoid what Jesse Mercer called "this unsoundness of mind" and remained a consistent member of the association.¹⁹

One Detailed Example—Powell's Creek

The detailed actions of one harassed church can still be recovered because the clerk's minutes are available. Powell's Creek records are extant from its founding and provide an intriguing insight into the ways of a congreand its opponents. Four gation previously active members of the church-Levi Lancaster and his wife and Benjamin Thompson, Sr., and his wife20—were cited on December 3, 1791, for "rending off from the church and being constituted into another." They were tried later that month with "helps" from four nearby churches who were invited to participate. "The Business of the day" was "to look into the matter of a new constitution, of a church, of some of our members, previous to their being dismissed or excommunicated."

In the course of the proceedings, Silas Mercer introduced a query: "'Is it the duty of a Baptist Church, to excommunicate a member, for holding what is called a general provision?' [which was] answered by a large Majority, that it is not." The church thereby went on record as opposing the 1790 associational action against Arminians. A second query was dis-

¹⁹Mercer, pp. 398-408; the quotation is from p. 404; Minutes, GBA, 1788-1828, passim. At least four other local churches experienced internal difficulties in the early 1790's, the nature of which was not made clear. These were Little Ogeechee, Head of Briar Creek, Providence, and Ebenezer. The Georgia Association minutes and Asplund show that Little Ogeechee declined from fifty-seven in 1791 to fifty in 1792. Head of Briar Creek declined from sixty-five in 1791 to twenty in 1792, Providence declined from eighty in 1790 to sixty-one in 1793, and Ebenezer declined from thirty-eight in 1788 to thirty in 1790 to twenty in 1791. Although it is possible that the Arminian movement contributed to these problems, this can remain only a surmise. (See Minutes, Powell's Creek Baptist Church, 1792; Long Creek Baptist Church, 1792; and Philips Mill Baptist Church, 1792-1793.)

²⁰Benjamin Thompson, Sr. (© 1725-1796), was a Baptist preacher living in Hancock County who owned much property in and near there. He was called as pastor of the Keg Creek Baptist Church (later Bethlehem) in Washington County in 1791, and helped to found Island Creek (Greene County), and Beulah (Hancock County). (See Elizabeth W. Smith, The History of Hancock County, Georgia (Washington, Ga.: Wilkes Publishing Co., 1974), I, 34-35; II. 150-51. He is not to be confused with his son, Benjamin, Jr. (1758-1840), who was listed as pastor of the South Fort Creek Baptist Church (Greene County) in Asplund, four cited editions; Minutes, GBA, 1790, 1792, 1793 and the Bethel Church (Hancock County) in Minutes, GBA, 1806-1827. In 1828 he was deprived of his credentials as a minister of the gospel, but remained until his death as a lay member in good standing at Bethel, Bethlehem, Darien, or Sparga Baptist Church (Minutes, Bethel Baptist Church, 1828-1841; Smith, I, 41).

cussed: "Is it orderly for a member of a Baptist Church to rend from the church or to be constituted in an other without being legally dismissed, or having laid his grievances before the church to which he belongs?" [which was] Answered that it is not order [lly." The four then were excluded—technically because of starting a new church in an improper fashion, not because of adopting heretical views.

On June 30, 1792, Silas Mercer was accused by another member. William Lord, of preaching false doctrines. Lord held that "it was possible for a real Christian to fall from Grace." The accuser, not Mercer, was brought to trial and, after much discussion, on August 31, 1792, "he was debar[r]ed the communion of this church." Soon he also joined the General Baptists. On December 1, 1792, two others— John Butler and Richard Fretwell were excluded for "having seperated [sic] themselves from this church and joined another with a different order [probably General Baptist] without being legally dismissed or having laid their grievances before this church." Almost a year later, on November 2, 1793, two more-Milly Lord and Nancy Thompson, daughter of Benjamin Thompson, Sr.,—"having broken communion with us and joined the General Baptists," were "no longer to be considered under our watchcare."21

Thus, nine members were finally excluded, and joined a church (or churches) that the clerk did not see fit to name. Probably most or all of them joined the new Powell's Creek congregation.

The Death of Jeremiah Walker and the Demise of the General Baptist Association

The controversy caused by the leaders and members of the General Baptist Association was much briefer than might have been anticipated. Shortly after his forty-sixth birthday, Jeremiah Walker died on September 20, 1792. His death dealt the association which he had founded a mortal blow. Jesse Mercer wrote:

Mr. W. . . . was called to his account, which event had the effect greatly to disspirit his followers; and the body which he had formed, passed away as though it had not been. The remaining ministers and brethren, for the most part, made their recantations, and were restored to fellowship by their respective churches. Thus broke up a fearful and portentous dissension, which, like the dark cloud that passes off without rain, produced not such an amount of mischief, as was at first apprehended.²²

Midway through the 1790's the movement toward reconciliation was initiated. Mercer reported of the Hebron church: "After . . . the death of Mr. Walker . . . several of the disaffected members returned and sought union again with their deserted brethren; and better times ensued." As time passed, a poor location hampered the effectiveness of the church, and in 1823 the group of about thirty was regularly dissolved.²³

Powell's Creek restored three former members: the William Lords on September 30, 1797, and, after the death of her husband, Ann (Mrs. Benjamin) Thompson on June 1, 1801. The condition of the other five is not known. One of those restored, William Lord, requested ordination to the

²¹Minutes, Powell's Creek Baptist Church, 1791, 1792, 1793.

²²Mercer, pp. 27-28. Nevertheless, Abraham Marshall on his deathbed in 1819 could speak of many things, including the fact that "he had with pain beheld intruders leading the simple and incautious in the way of self dependence"—Mercer, p. 395.

²³Mercer, p. 404; *Minutes*, GBA, 1788-1823, *passim*.

gospel ministry on June 8, 1799—which was granted with the provision that the church would not thereby decide the legality or illegality of "his former ordination," almost certainly when a General Baptist. By this time the parent church had about 140 members and was exerting widespread influence through its pastor, Jesse Mercer. The church changed its name to Powelton in 1808 and was the scene of the formation of the state Baptist convention fourteen years later.²⁴

No record has been found concerning the formerly wayward members of the Red's Creek Church. The pastor of the schismatic group, David Tinsley, remained a General Baptist, and thus outside the Georgia Association -although he was seated as a visitor by that body in 1798. Three years later Tinsley died.25 His assistant, Matthew Talbot, again became active in the Georgia Association before his death ("a happy death, relying upon the merits of Jesus alone,") on October 12, 1812. The brief biography in Mercer's history does not mention his earlier involvement with Walker.26 The parent church began to regain its numerical strength by 1795, becoming Abilene Church in 1824.

Across the Savannah River, the Upper Rocky River Church with Nathaniel Hall as pastor returned as a group to the Calvinistic position. In 1795 it petitioned the Georgia Association for restoration, which was granted the following year. Hall apparently died soon thereafter. The church was dismissed to unite with the Bethel Association of South Carolina, but the association refused the application. In 1803 the church reorganized as Wilson Creek and successfully joined the Saluda Association. Its size had meantime sharply declined from forty, in 1792, to twenty, in 1803. Seven years later it combined with Ebenezer Church, a reconstitution of Lower Rocky River, to become Rocky River Church.²⁷

Conclusion

Perhaps the General Baptist Association of Georgia and South Carolina held six annual sessions—1790 to

²⁴Minutes, Powell's Creek Baptist Church, 1797, 1799, 1801.

²⁵Mercer, p. 37; Semple, p. 476. Tinsley joined with Abraham Marshall in 1793 to constitute the First African Baptist Church in Augusta (Benedict, II, 193-94).

²⁶Mercer, pp. 378-79.

²⁷ Minutes, Bethel Baptist Association, 1797, p. 2; 1798, p. 2; 1799, p. 1; Mercer, pp. 34-35; Townsend, pp. 192-95. Townsend, p. 193n, found Hall in the 1790, but not the 1800, South Carolina census. Minutes, Bethel Baptist Association, 1797, p. 2, described the Upper Rocky River Church as "formerly" under Hall's pastoral care. Was he already dead? Without any indication of his source, G. T. Jones in Minutes, Laurens Baptist Association, 1956, p. 46, spoke of a Nathaniel Hall who moved west ("which was Ga., Ala., and Miss. in those days") in 1788 or 1789 after working in the Woodruff-Clinton area. His evident source was Minutes, Reedy River Baptist Association, 1835, p. 18, which spoke of "the removal of Elder Hall to the west," without further defining the geographical designation. Semple, p. 320, recorded with some inaccuracy that he moved to Georgia in 1785 "where he lived and died a faithful minister of God's Word." No trace of Hall has been found in Georgia Baptist records not already cited. His possible resettlement in Alabama or Mississippi after 1796 (not 1789) would hardly be expected in light of the few Baptists in those areas at that time. Nothing has been found about him in extant Baptist records of those states.

1795-but no more. It directly involved only four churches, five or six ministers, and fewer than seventy members. Its influence was never great, and its existence was soon largely forgotten. It has not been noted in Georgia as the second association in the state; Hephzibah has always received that designation. Nevertheless, it should be recognized as a part of a larger, significant aspect of Baptist life in America. In the late eighteenth century, Jeremiah Walker and his General Baptist cohorts suffered defeat as a minority party, but many of their ideas persist to the present.

One or two General Baptist yearly meetings of some form existed among the ministers of Virginia and North Carolina. Benedict quoted a 1729 letter from Paul Palmer about the former: "We [Elder Richard Jones and Il see each other at every Yearly Meeting, and sometimes more often" (A General History of the Baptist Denomination in America, II (Boston: Manning& Loring, 1813), 24. Concerning the latter, Benedict commented: "These churches [the sixteen General Baptist churches of North Carolina existing in 1752] had an annual interview, or yearly meeting, in which they inspected and regulated the general concerns of their community" (II, 98).

These two comments are usually considered to refer to a single Virginia-North Carolina yearly meeting, but nothing is added to them by Free Will or Southern Baptist authorities: F. B. Cherry, An Introduction to Original Free Will Baptists (Avden, N.C.: Free Will Baptist Press Foundation, Inc., 1973), p. 18; W. F. Davidson, An Early History of Free Will Baptists (Nashville: Randall House Publications. 1974), p. 13; G. W. Paschall, History of North Carolina Baptists, I (Raleigh: General Board, North Carolina Baptist State Convention, 1930), 124-25; and Garnett Ryland, The Baptists of Virginia, 1699-1926 (Richmond: Virginia Baptist Board of Missions and Education, 1955), p. 6.

Thad Harrison and J. M. Barfield (History of the Free Will Baptists of North Carolina [rev. ed.; Ayden, N.C.: Free Will

Baptist Press, © 1960; original edition, © 1898], p. 43), who consistently claimed greater age and numbers for North Carolina General Baptists than later Free Will writers, were surprisingly restrained when they quoted with approval one of their major sources, D. B. Montgomery, General Baptist History (Evansville: Courier Company, 1882), p. 137: "We cannot learn that it was customary with them to hold an association at all, but met at yearly meetings where matters of consequence were determined."

In spite of unclear evidence about this shadowy Virginia-North Carolina group, it was probably the first General Baptist association in the South. Georgia and South Carolina gave birth to the second one, a body whose history can much more accurately be recovered.

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The Restoration of Community: the Great Revival in Four Baptist Churches in Central Kentucky

Fred J. Hood

The Kentucky revival of 1798-1803 has been variously interpreted, but with few exceptions it has been understood and characterized as a democratic and individualistic movement. References to democracy, common people, plain folk, and frontier individualism are woven as inobtrusively into accounts of the revival as references to preaching and other frequently occurring phenomena. When these accounts are examined, however, one finds little evidence to support some of the references. These conceptualizations have been so widely assumed to be true that massive supporting data has apparently not been deemed necessary. Such fundamental assertions should be subjected to rigorous scrutiny.

Major accounts of the Kentucky revival have relied almost solely on literary data and have focused attention on the massive outdoor meetings and on the growth of Methodism and the schisms within Presbyterianism.¹ This has not only obscured the dynamics of developments within local communities and congregations, but also has relegated Baptists to a place of relative insignificance. While Bap-

tists were perhaps the least literary, they were the largest of the Kentucky denominations, and experienced the

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See, e.g., Bernard A. Weisberger, They Gathered at the River; the Story of the Great Revivalists and Their Impact Upon Religion in America (Boston: Little, Brown and Company, 1958), pp. 14-44; William Warren Sweet, Revivalism in America: Its Origin, Growth, and Influence (New York: Charles Scribner's Sons, 1944), pp. 112-34; Catherine C. Cleveland, The Great Revival in the West, 1797-1805 (Chicago, 1916); John B. Boles, The Great Revival, 1787-1805: the Origins of the Southern Evangelical Mind (Lexington: University Press of Kentucky, 1972), pp. 36-69; Dickson D. Bruce, Jr., And They All Sang Hallelujah: Plain-Folk Camp-Meeting Religion, 1800-1845 (Knoxville: University of Tennessee Press, 1974). An exception to this trend was T. Scott Miyakawa, Protestants and Pioneers: Individualism and Conformity on the American Frontier (Chicago: University of Chicago Press, 1964).

largest numerical gains during the revival.² A plausible explanation of the revival must consider all these factors. An analysis of four Baptist churches suggests that the whole phenomenon needs to be reexamined.

Since Baptists experienced the revival primarily within local congregations, individual church histories are of extreme value for understanding the nature of the revival. Although a number of complete sets of church minutes are available, their extremely cryptic nature has rendered them relatively uninteresting and of limited value to the historian. When these records are compared with tax lists and other data, however, it is possible to reconstruct many of the social, political, and economic aspects of a congregation. Fortunately, enough complete records from the central Kentucky area are available to allow the selection of a representative sample. Providence church in Clark County, Bryan's Station in Fayette County, Forks of Elkhorn in Franklin County, and Stamping Ground in Scott County were selected for this study.

An analysis of these churches indicates that while the new converts came from all social and economic classes the churches were controlled by a well-established social, economic, political, and religious elite whose positions in the community had been damaged by the massive immigration of the 1790's, but were enhanced as a result of the revival. In many ways, then, the revival served to integrate the masses into a structured community. From the perspective of the total society, the revival was functionally more concerned with the restoration of a particular form of community than the salvation of individual, democratic souls.

The early history of these four churches dramatically illustrates a strong community orientation. These

churches developed primarily from transplanted communities than transplanted individuals.3 The Providence Baptist Church had its origin in a traveling community of about forty families who maintained cohesiveness throughout the nearly five years it required to establish themselves on Kentucky soil. The other three churches in this study were associated with the more famous "Traveling Church" under the leadership of Lewis Craig. The original group in this massive migration consisted of over five hundred persons. two hundred of whom were members of Craig's church in Spottsylvania County, Virginia. These persons settled all over central Kentucky and established numerous

²J. H. Spencer, A History of Kentucky Baptists from 1769 to 1885, I (Cincinnati: Printed for the author, 1886), 480, 562; Lewis Collins, History of Kentucky, revised and enlarged by Richard H. Collins, I (Frankfort: Kentucky Historical Society, 1966), 451; Robert Davidson, History of the Presbyterian Church in the State of Kentucky (New York: Robert Carter, 1847), pp. 103-04.

³Whitney R. Cross, The Burned-Over District: the Social and Intellectual History of Enthusiastic Religion in Western New York, 1800-1850 (New York: Harper & Row, 1955), p. 5. Cross notes the same phenomenon in New York.

including the remaining ones in this study. The "Traveling Church" continued to be an effective unit through the Elkhorn Association, which was founded in 1785.4

Economic Status of Baptists

In 1790 Baptists occupied a favorable position in central Kentucky, but in significant respects this was altered in the following decade. For the entire state the Baptist ratio to total population fell from one of twenty-three in 1790, to one of forty-three in 1800. In the same decade the population of the state increased nearly 200 percent. This great influx of people threatened Baptist domination in certain areas and disrupted the sense of community. Communities that were predominantly Baptist in 1790 were of a much more mixed character by 1800.

In addition to religious differences, there were definitely economic differences. That early Kentucky was populated primarily by small independent farmers has been an accepted, if inaccurate, view. In reality, land and wealth were concentrated in the hands of a few while large numbers were landless. In 1800 the wealthiest 3 percent owned over one-third of the total taxable property while half of the free white males were landless.5 Baptists were among the early settlers who were successful in claiming and securing land. Many of the immigrants who arrived after 1790 were unable to acquire land. Each passing year increased the proportion of the landless, and others, outside the pale of the original community. This threatened the stability of the communities and the ability of Baptists to lead those communities in an acceptable fashion.

The economic status of the members of the four churches studied was considerably higher than that of the total population in 1800. Of the 154 identifiable adult white males in

these churches, 103, or approximately two-thirds, were in the upper 40 percent of wealth while only seventeen, or about 11 percent, were in the lowest 40 percent. Over 27 percent of these members were in the wealthiest 10 percent of the population. The av-

Accounts of the migration are found in Stonewall Jackson Conkwright, History of the Boone's Creek Baptist Association of Kentucky (Winchester, Ky., 1925), pp. 17-27: Anderson Chenault Quisenberry, Genealogical Memoranda of the Quisenberry Family (Washington, D. C., 1897), pp. 80-94; George W. Ranck, The Traveling Church, an Account of the Baptist Exodus from Virginia to Kentucky under the Leadership of Rev. Lewis Craig and Captain William Ellis (Louisville, 1810); Lewis N. Thompson, Lewis Craig the Pioneer Baptist Preacher: His Life, Labor and Character (Louisville, 1910). The histories of the churches are best seen in their official minutes. See Minutes of the Stamping Ground Baptist Church (microfilm, University of Kentucky, Lexington); Minutes of the Bryan's Station Particular Baptist Church (typescript, Kentucky Historical Society, Frankfort); The First Record Book of the Providence Church, Clark County, Kentucky (typescript by George F. Doyle, mi-University of Kentucky, crofilm. Lexington); Minutes of the Forks of Elkhorn Baptist Church (manuscript, South-Theological ern Baptist Seminary, Louisville). See also Ermina Jett Darnell, Forks of Elkhorn Church (Louisville, 1946) and J. W. Singer, A History of the Stamping Ground Baptist Church (Lexington,

This data was derived from an analysis of tax lists representing a cross section of the central Kentucky region. The sample included 1,701 persons. A more complete study of the state based on eight representative counties with a sample of 8,534 verified this pattern. All the percentile figures in study are based on this analysis. Kentucky Tax Lists (microfilm, Kentucky Historical Society, Frankfort).

⁶Patricia Watlington, *The Partisan Spirit:* Kentucky Politics, 1779-1792 (New York, 1972), pp. 11-23.

75

erage taxable wealth of these church members was twice that of the average person in central Kentucky, and the median approached the eightieth

percentile.7

In each of the churches studied. moreover, a small number of men served in roles of leadership, and these leaders were significantly wealthier than the average member. While Baptist church government was democratic in structure, it was not in fact. A few men held most of the church offices, and it was these few who repeatedly served on committees and were the decisive members of the congregation. The forty men in these churches who frequently served in leadership roles were over twice as wealthy as the average member and five times wealthier than the average for the total population. Fifteen of them were in the wealthiest 3 percent of the population, and ten more were in the wealthiest 10 percent.8

The Baptist preachers, whose image as humble, uneducated farmers has persisted, were generally actually wealthier than the church leadership. In 1800 there were twenty-six Baptist preachers in central Kentucky, and it seemed wise to analyze the whole group rather than only those in the four churches studied. The average wealth of these ministers was nearly six times greater than that of the average of the total population. Seven of the ministers were in the upper 3 percent, thirteen in the upper 10 percent, and seventeen in the upper 20 percent. Moreover, several of the moderately wealthy ministers actually were younger members of much wealthier

families.9

The pastors of the four churches studied in detail were representative. Robert Elkin of Providence was the poorest of the group, but still was among the substantial farmers of his district. He owned 350 acres, eight horses, and one slave. William Hick-

man, the pastor of the Forks of Elkhorn congregation, whose desire for land and economic independence lured him to the wilds of Kentucky at an early date, 10 had managed to acquire 1,578 acres by 1800. Although most of Hickman's land was of poor quality, he was still wealthier than nine out of ten central Kentuckians. Ambrose Dudley of Bryan's Station owned 1,010 acres of prime land in Fayette County, which he farmed with the help of eighteen slaves and seventeen horses. Accordingly, Dudley was the fourteenth wealthiest man in the lush northern district of Fayette County.

The wealthiest minister of the churches studied, but not of the whole area, was Elijah Craig of Stamping Ground. In 1800 he owned over four thousand acres of land, eleven horses, and extensive business operations in both Georgetown and Frankfort. His

Lexington, 1779-1806 (Lexington, 1939), pp. 110, 123, 144, 240; William E. Railey, History of Woodford County (Versailles, Kentucky, 1968), pp. 23, 46-48; L. F. Johnson, The History of Franklin County Kentucky (Frankfort, 1912), pp. 6, 51, 53; William Rouse Jillson, Early Clark County Kentucky (Frankfort, 1966), p. 63; Niels Henry Sonne, Liberal Kentucky, 1780-1828 (New York, 1939), pp. 31, 60. For the membership and function of the county courts for each county see Court Order Books (microfilm, University of Kentucky).

⁹The most complete information on Baptist ministers in Kentucky is found in Spencer, A History of Kentucky Baptists. ¹⁰William Hickman, A Short Account of My Life and Travels. For More than Fifty Years, a Professed Servant of Jesus Christ

(Louisville, 1969), pp. 14-16.

⁷The average tax of all 154 members was \$1.80 as compared to the average of 77 cents for the central Kentucky region.
⁸Charles R. Staples, *The History of Pioneer Lexington*, 1779-1806 (Lexington, 1939),

Effects of the Revival

thirty-two slaves made him one of the largest slaveowners in the region and he was the second wealthiest man in Scott County, surpassed only by Robert Johnson, most influential layman in the neighboring Great Crossings Baptist Church and father of the future senator and vice-president, Richard M. Johnson.¹¹

The Baptist leadership in churches was not only wealthy; but it was also a powerful political force. From these four churches alone, fifteen men have been identified as having been prominent in local and state government. Eleven, including Ambrose Dudley, were members of the county courts, which, according to Robert Ireland, "affected the people of antebellum Kentucky more profoundly than any other governmental institution."12 Six of these men served in the state legislature. Of these fifteen men, ten were among the wealthiest 3 percent of the population, and all were in the wealthiest 10 percent. They form a perfect example of the concurrence of economic, religious, and political power.

Much of the displeasure experienced by Baptists in the 1790's was related to their position of leadership. The lamentation over the decline of religion in Kentucky in the 1790's has been well documented.13 The literary evidence is conflicting and confusing as to the major causes of this decline. There was certainly some concern with deism, the influence of Tom Paine, and general irreligion among the higher classes. As a result of developments during the revival, which brought the lamentations to an end, it would appear that most of the concern was caused by irreligion among newer, and dependent classes in the society. Thus, Peter Cartwright's report of thieves, ruffians, and generally lawless individuals in these new classes may have been accurate.14

An analysis of these four Baptist churches in central Kentucky certainly suggests the hypothesis that while general irreligion prevailed, even among the families of the established religious communities, the major concern was with the lack of community control over dependent classes, in particular slaves and white tenants. The revival served to strengthen the established leadership and placed the dependent classes in a position which made them more subject to their control. While younger sons and daughters and some older members of established families were won during the revival, a majority of the converts were slaves and poorer whites. After the revival the churches were preoccupied with disciplinary actions which were directed primarily towards the dependent classes converted during the revival.

¹¹Leland W. Meyer, Life and Times of Colonel Richard M. Johnson of Kentucky (New York, 1932); William Emmons, Authentic Biography of Col. Richard M. Johnson of Kentucky (Boston, 1834).

¹²Robert M. Ireland, *The County Courts in Antebellum Kentucky* (Lexington, 1972), p. 177; See also Robert M. Ireland, "Aristocrats All: The Politics of County Government in Ante-Bellum Kentucky," *The Review of Politics*, 32:365-83, July 1970.

¹³Boles, *The Great Revival*, pp. 16-18.

¹⁴See David Barrow, Diary, May 5, 1795 -September 1, 1795 (manuscript, The Filson Club. Louisville. Kentucky); Stuart, "Reminiscences, Respecting the Establishment and Progress of the Presbyterian Church in Kentucky," in Robert Stuart Sanders, The Reverend Robert Stuart, D.D. 1772-1856: a Pioneer in Kentucky Presbyterianism and His Descendants (Louisville, 1962), p. 68; Peter Cartwright, Autobiography of Peter Cartwright, the Backwoods Preacher, ed. William P. Strickland (Cincinnati, 1856), pp. 23-27.

Whether this effect of the revival was conscious is difficult to determine. and perhaps of little ultimate significance. Yet there is some limited evidence from the sketchy minutes of Bryan's Station that this congregation saw religion as a solution to problems they were having with their subordinates. For one whole session they debated the question, "Is it duty for Masters of Servants to compel them in to worship or not." The "query" was referred to the next meeting when it was finally decided that they should "do so by argument, but not corporal punishment."15 The revival at Bryan's Station began with the addition of a number of Blacks. and in three years 178 slaves were brought into the church.

With variations in time and circumstances, the revival was extensive in these four churches and occurred primarily within the confines of the communities. These churches added a total of 1.112 new members. There was apparently no significant correlation between the addition of converts in these churches and the massive outdoor meetings in the area. The revival peaked at Providence before Cane Ridge. At the other three churches it reached greatest intensity over six months after Cane Ridge—in the coldest time of the year. During this whole time the only special activities seem to have been occasional night meetings at various homes in the community.16

An analysis of the economic status of the converts during the revival indicates that the converts were representative of the total population. Of the 1,112 new members, 324 (29%) were Black. In the six-county region in central Kentucky, the blacks comprised 25 percent of the total population. Of the male white converts, 243 were in the tax lists. The wealth distribution of these converts was almost identical to the distribution in the total white population.17 Therefore, the new converts were substantially poorer than the membership previous to the revival.

A majority of the converts were adults from families not previously associated with the churches. Of the 364 white male converts, 243 (about two-thirds) have been positively identified as adults who were at least twenty-one in 1800. In all four churches 148 (60.9%), appear to have been from new families. 18 It is impossible to determine how long these families had been in the state, but other evidence strongly suggests that most of them were newer immigrants. On the whole the converts from new families were poorer than those from established families. This is perhaps of greater significance since it would seem probable that new members from old families would be younger in age. 19

Church Discipline

The converts were largely adults; represented all economic classes in about the same proportions as that of the total community; and were more apt to be from families not previously

¹⁶Ibid., May 1801—June 1802.

¹⁵ Minutes, Bryan's Station Particular Baptist Church, October 1796.

¹⁷In the relevant population groupings, the largest deviation was 1.48 percent. ¹⁸These figures are less reliable than others used in this study because of the difficulty of determining family relationships. Darnell, Forks of Elkhorn Church, provides excellent genealogical materials for that congregation. In other churches I have been forced to use family names as the primary indicator. The results in all churches, however, were substantially the same.

¹⁹The loss of the Kentucky census for 1800 makes it impossible to determine ages for the entire population with any precision.

associated with the churches. This certainly indicates that the religious communities broadened the base of their influence during the revival. At the same time this analysis of the converts also seems to lend credence to the notion that the revival was democratic. The picture is altogether incomplete without reference to what happened to these converts after their affiliation with the churches. Immediately after the revival, the number of disciplinary actions in the churches greatly increased, and for the next few years the churches expelled four members for every one baptized.20 Most of this disciplinary action was directed toward slaves and poorer whites. Church discipline as practiced by Kentucky Baptists in the early nineteenth century was the vehicle by which the religious community, or more precisely the leaders of the community, enforced conformity. No aspect of life was exempt from inspection. Instances of disorderly conduct or actions deemed immoral by the congregation immediately evoked disciplinary action, whether the offense was committed in public or in the privacy of the home. Church discipline occurred when a form of amusement or manner of dress deviated from community standards. The churches monitored relationships between husband and wife, parents and children, slaves and masters, landowners and tenants, and neighbor with neighbor.21

The process of discipline accentuated community involvement and the authority of the church. When some offense was brought to the attention of the congregation, either by some member or by "common report," the offending party was "cited" to appear before the congregation at its next meeting. At the trial the congregation served as judge and jury. Acceptance of the absolute authority of the church to regulate and control the in-

dividual was a most essential ingredient in such a trial. If a person who had been "cited" refused to attend at the appointed time, he would be excluded for "refusing to hear the church." The Forks of Elkhorn Church defined "hearing the Church" as "the Transgressor Professing his Sorrow for Sin and abhorrence to the Same also Professing his willingness to be governed by the Church agreeable to the Gospel rule."²²

Any open dissent from the opinion of the church could result in immediate expulsion. By prompt submission to the church, on the other hand, many persons avoided excommunication for serious offenses. Such "satisfaction" could often persuade the church to "bear with" the offender. This could be accomplished most easily if the guilty party would "come forward" and "accuse" himself before the church, making proper signs of sorrow and repentance. If there was sufficient evidence of absolute submission, an offender might get off "on being reproved before all."23

If church discipline emphasized community control, it just as clearly indicated that the community was governed by the established leadership. The "democratic" nature of the revival ended with conversion. Afterward, the wealthy leadership disci-

²⁰"Minutes of the Elkhorn Baptist Association, Kentucky, 1785-1805," in William Warren Sweet, *Religion on the American Frontier: the Baptists, 1783-1830* (New York, 1931), pp. 417-509.

²¹See James Edward Humphrey, "Baptist Discipline in Kentucky, 1781-1860" (unpublished Th.D. dissertation, The Southern Baptist Theological Seminary, Louisville, Kentucky, 1959).

²²Minutes, Forks of Elkhorn Baptist Church, June 1790.

²³Minutes, Bryan's Station Particular Baptist Church, March 1802.

plined while the less fortunate were disciplined. Immediately after the revival, the pace of exclusions was greatly accelerated, and there was a correlation between poverty and exclusion. These two factors indicate further that the revival functioned to extend community control.

In the four churches there was a marked increase in the number of exclusions in 1801. In the five years previous to the revival, there had been from three to six exclusions per year, whereas in the following five years there were from eighteen to thirty-five exclusions yearly. The proportion of exclusions to membership increased from one per one hundred members in 1800 to four per one hundred in 1804.

That church discipline after the revival was utilized by the established leadership to shape the community according to their values was vividly demonstrated in the disciplining of slaves. Over one-third of the new slave members were excluded before 1810. Only about one in five of these was excluded for breaches of community standards, such as drinking to excess, gambling, and dancing, which would have applied equally to whites. At the same time slave trials were prosecuted faster and without the same canons of evidence used for white members.24

The major reasons for slave exclusions were sexual offences and crimes against the master. Baptist churches attempted to enforce rigorously their ideals of marriage and sexual ethics in a culture which denied slave marriages the legal and moral support necessary for the maintenance of those standards. Perhaps of greater significance, however, was discipline for crimes against masters, for which an equal number of slaves were excluded. Offenses in this category included running away, lying, stealing, and attempts at self destruction or de-

struction of family. Dramatic instances of black attacks against the institution of slavery met with instant disciplinary action. Ambrose Dudley's slave, George, was excluded without a hearing for "disobedience, and eloping from his business and attempting to cut his own throat." Boswell's slave, Ben, was excluded for "attempting to kill his Wife and Children." 25

The process of church discipline was also utilized to defend the institution of slavery. Soon after the revival anti-slavery opinion became pronounced among a small minority of Baptists. Although the leaders of the Forks of Elkhorn Church were all slaveowners, William Hickman began to preach emancipation. The majority of the church membership viewed this with alarm, and after discussion of the issue in May and June of 1806, the congregation "unanimously agreed" to accept the advice of the Elkhorn Association that it was "improper for ministers, churches or associations to meddle with emancipation from slavery."26

The formulation of policy developed directly out of a situation which vividly demonstrated the threat of emancipationist preaching to the institution of slavery. In January of that year, Isaac Palmer, a landless tenant who had been influenced by Hickman, brought charges against a Mr. and Mrs. Stephens for keeping a female slave, Nancy, in irons. The couple was acquitted with little discussion. Palmer persisted, however, and in April he complained that they had refused to allow Nancy to see her child. At the

²⁶Sweet, The Baptists, pp. 324-25, 82.

²⁴Humphrey, "Baptist Discipline in Kentucky," p. 46.

²⁵ Ibid., p. 176; Sweet, The Baptists, pp. 223, 421, 437; Minutes, Bryan's Station Particular Baptist Church, September 1803; February 1806.

same meeting Mrs. Stephens brought charges against Nancy "for saying Bro. Stephens said he would give her a hundred stripes and every Six Stripes dip the Cow hide in Salt and Water—and saving while she was in Irons she suffered every day for Fire Victuals and Water-and for saying whenever she and the Children fell Out they would not hear her, but believe the Children and whip her." Consideration of both sets of charges was delayed until the May meeting, at which time the slaveowners were again acquitted and Nancy was expelled. It was at this precise moment that the congregation began consideration of the question, "Does this Church think that Baptist Preachers are authorized from the word of God to Preach Emancipation."27

Hickman refused to bend to this pressure and later in the year went so far as to invite Carter Tarrant, an emancipationist minister who had been expelled from his own congregation, to preach at the Forks church. Hickman was brought to trial for this. While "a majority of three-fourths" agreed that it was wrong to "Invite an Excommunicated minister to preach," Hickman escaped disciplinary action by a majority of three—with most members abstaining.²⁸

While the congregation could not bring itself to decisive action concerning its esteemed minister, its fundamental support of slavery was by now solidified. In the following meeting, Esther Boulware's slave, Winney, was promptly excluded for saying that she once thought it her duty to serve her Master and Mistress but since the Lord had converted her, she had never believed that any Christian kept Negroes or Slaves" and that "She believed there was Thousands of white people Wallowing in Hell for their treatment to Negroes." The final extinction of emancipationist sentiment came the following September when Hickman withdrew from the church.²⁹ The process of church discipline had proven effective in the defense of slavery and in producing submission to the system.

The process of church discipline was used not only to defend the institution of slavery, but it was also used to force conformity on the white members. While in theory the standards applied to moral or religious aspects of thought and behavior, in practice there was a definite correlation of these standards with social class. Most cases of discipline were situations in which the wealthier leaders of the congregations sat in judgment of their poorer neighbors, tenants, and laborers.

There was a definite correlation between poverty and exclusion from the church. Before the revival the largest number of exclusions was among persons of middle wealth who were at that time the poorer members of the congregations. After 1800 the huge majority of exclusions occurred among people in the poorest categories. After the revival, 50 percent of the exclusions came to people in the lowest 40 percent of wealth, although they comprised only 30 percent of the membership. Persons from the fortieth to ninetieth percentile of wealth were excluded in about the same proportion to the membership, and persons in the wealthiest 10 percent were rarely excluded.30

Although the statistical data reveal a definite correlation between poverty and exclusion, an analysis of individual cases illustrates the point more vividly. Wealth was certainly a valuable

²⁷*Ibid.*, pp. 320-25.

²⁸*Ibid.*, p. 328.

 ²⁹ Ibid., pp. 328-29.
 ³⁰ A chi square analysis reveals the relationship with less than .005 percent error.

asset in cases of discipline. When there was a conflict between persons. the churches usually ruled on the side of the greater wealth. At Providence, Nathanial Haggard brought charges against Abner Lott and Robert Didlack. Lott was a struggling landowner and Didlack was the fourth wealthiest man in the congregation, a revival convert who had immediately assumed a position of leadership. The church exonerated Didlack and excluded Lott.³¹ At Bryan's Station, James Parrish, who was among the wealthiest 4 percent of taxpayers, had some difficulties with John Hulitt, a tenant farmer of modest means who also owned a small tract of land. The church appointed a committee to investigate the matter. Three members of the committee were wealthier than Parrish and only one was in an economic condition similar to that of Hulitt. The committee ruled that "Bro. Hulitt has not treated Bro. Parrish in a Friendly and Brotherly manner." and Hulitt, "Justifying himself in his conduct," was excluded.32

Perhaps the most obvious case occurred at Stamping Ground. In 1808 several members of the church became dissatisfied with the direction of things and began complaining. The nature of their protest is unclear, but all of the men were in the poorest 50 percent of taxpayers except John Payne, who was the wealthiest member of the congregation at that time. The church responded by declaring its dissatisfaction "with some brothers (Bro. Payne excepted)." At the next meeting, Payne "gave satisfaction" and the others were subsequently excluded.33

In cases where wealthier members were excluded, the action was often not initiated by the church, but came after the individual had already withdrawn from the congregation. Bryan's Station excluded ten of the total of seventeen men in the upper 20 per-

cent of wealth. Five of these cases were before 1800 and in three of these cases the individual had discontinued church attendance long before expulsion. In the five cases after 1800, two men signified their intention of withdrawing before their exclusion, and another was excluded for extended absence. Action against the remaining two was taken only after they had been found guilty of violation of the civil law.³⁴

In these four Baptist churches in central Kentucky, therefore, the revival was very much centered in the community and was directly related. through church discipline, to community order. The great outdoor camp meetings may have aided the community process in significant ways, and the pattern of conversion indicates strongly that the revival was a general movement. In the final analysis. however, the revival served to bring the swelling population under established community control. Leadership in the churches, which was almost identical to leadership in the total community, changed relatively little as a result of the revival. By accelerating the use of church discipline, this leadership effectively enforced its standards on the broadened community, especially on the poorer whites and slaves.

³¹First Record Book of the Providence Church, March 1812.

³²Minutes, Bryan's Station Particular Baptist Church, April 1801.

³³ Minutes, Stamping Ground Baptist Church, October-November 1810.

³⁴Minutes, Bryan's Station Particular Baptist Church, passim.

Conclusion

The revival was a dynamic expression of a total movement sponsored by the community oriented upper class to order their environment. Other aspects of the movement were the establishment of schools, the passage of new penal statutes in the state legislature, and the increased supervision of the

populace through the existing county court structure. The dramatic changes in the face of Kentucky society after the revival, which were noted by many contemporaries, were the result of the utilization of all of these measures, but the role of religion was deemed most significant by most of those observers.



NORMAN W. COX AWARD WINNER

H. Leon McBeth (right), professor of church history, Southwestern Seminary, Fort Worth, TX, receives from Charles W. Deweese, director of editorial services, Historical Commission, SBC, the Norman W. Cox Award for the best article published by the Commission in 1977.

The winning article, which appeared in *Baptist History and Heritage*, was entitled "The Role of

Women in Southern Baptist History." The award was given during the joint meeting of the Historical Commission and Southern Baptist Historical Society at Southwestern Seminary.

Articles published in the "Historical Perspectives" section of *The Quarterly Review*, as well as those published in *Baptist History and Heritage* are eligible to win the Norman W. Cox Award.

W. CON HWAIL.

Sermon Suggestions

Charles H. Rabon

Making the Best Use of Your Time

Revelation 10:1-7; Ephesians 5:16

Group dynamics provide a means for thousands to surface their hidden feelings. In such a setting individuals may be expressive without feeling threatened or judged.

The subject of values clarification appeared on the agenda in such a group. This question, with philosophical and theological implications, was asked: "What if you had only twentyfour hours to live?"

From a human perspective, such a question is more than philosophical, it is realistic. Time on earth will end,

but we do not know when.

Our life calendars are different. Some last only a day, others weeks, months, or years, occasionally one may last a century. But, inevitably the time comes when the candle of life on earth goes out for each of us.

Both John and Paul admonish us to be good stewards of the time we have. The biblical concept is that time is a gift from God that should be appreciated and dealt with. John declares that one day time will be no longer (Rev. 10:6), and Paul admonishes us to make the best use of the time we have (Eph. 5:15-16).

In a world that seems out of balance in opportunities, there is perfect balance when it comes to the matter of time. We all have the same amount of time each day.

Let us consider ways we can make

the best use of that time.

I. Begin Every Day with God. As a young seminarian, an unknown friend placed a pamphlet under my door. It was a copy of Ralph S. Cushman's poem "His Presence Came Like Sunrise." Committing it to memory has proven to be a blessing. The poem has made me aware of how important it is to begin each day with God.

I met God in the morning. When my day was at its best, And his presence came like sunrise Like a glory in my breast.

All day long his presence lingered; All day long he stayed with me; And we sailed in perfect calmness O'er a very troubled sea.

Other ships were blown and bat-

Other ships were sore distressed. But the winds that seemed to drive

Brought to us a peace and rest.

So I think I know the secret Learned from many a troubled way: You must seek him in the morning If you want him through the day.

-Ralph S. Cushman

The importance of good beginnings cannot be overemphasized and since the first twenty to thirty minutes of

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the day set the tone for the rest, it is important to begin each day with God. The beginning of the day is when day is at its best.

II. Try to help at least one person

every day.

If you ask God for such an opportunity, you will get it. Recently, a stranger walked into my office. I asked, "How may I help you?" His reply, "I want you to read the Bible to me." I read to him, but assumed he wanted something more. This was not so. He just wanted me to read some Scripture to him.

There are many areas in daily life where you may find opportunities to help another. Some are:

A. In your own family

B. Among your associates at work

C. Within your peer group at school

D. Fellow church members

E. Someone who is sick or lonely

F. A stranger in stress

One of the best ways to use your time and to serve the Lord is to help a fellow struggler along his way. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

III. Spend some meaningful moments daily with your family.
Your family members know and love

you best, but often are neglected the

most.

"Have you hugged your kids today?" is the slogan seen on bumper stickers distributed by the South Carolina Department of Youth Services. This is an excellent way of reminding parents to show affection and concern for their children. Another slogan has been suggested that would read, "Have you hugged your parents today?" Not a bad idea!

All families need a bond that is strengthened on a daily basis. Families that are not growing together are

growing apart.

The Scripture texts have some implications regarding relationships. These need to be nurtured, for it is from the family that we should be getting and giving understanding and support. It is through a nurturing family that we learn better the ways of the family of God.

IV. Find time to lose your grudges. Stored up hostility is like a roaring, angry lion in a cage, or a fire raging in the forest. Potential destruction and

injury are there.

Unresolved feelings and gnawing grudges can filter out personal happiness and annihilate what was once a

beautiful relationship.

What the Scriptures teach about these matters should quicken us to action. "Let not the sun go down upon your wrath" (Eph. 4:26). "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32).

Robert Browning in his poem, "Soliloquy in a Spanish Cloister," gives a classic example of how grudges can ruin one's day. A certain monk had difficulty with the routine matters of the monastery. The ringing of the bell that called him to certain events caused him to seethe with resentment. And there was a fellow monk whom he disliked intensely. The attitude of the monk was such that when he saw his fellow monk from a distance he said, "Grr...I hate him."

There isn't enough time in the day to allow hate and grudges to have a single minute. Christ died to alleviate such feelings and to help in all our relationships.

V.Conclusion

No one is able to accurately determine the length of his days on earth. But everyone can determine how he

spends his days. Wise is the person who heeds the messages of John and Paul about time. Time will end. Make the best use of whatever amount God gives you. You cannot put it in a vault and save it, neither can you stretch nor shrink it. We live within a time framework for which we are accountable. It is as God planned it.

If you accept life as a gift from God and use your block of days, months, or years to serve him one day you will hear him say, "Well done thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord" (Matt.

25:21).

A Goal That Didn't Count

Philippians 3:1-14

I. Introduction

Collegiate basketball has captured the hearts of millions of sports fans and, thanks to television, radio, and sports editors, you do not have to be in an arena to experience some of the thrills of the game.

Every athletic event has an objective—to score a goal, a run, a touch-

down-to win the game.

Athletics can teach discipline and hard work as well how to accept defeat or victory. Some of the most tense, action-filled moments are those when two teams are at battle in the sports arena. At times, the unbelievable takes place.

Such was the case on March 1, 1975, when the University of Kentucky played Vanderbilt University in basketball. The score was tied eight to eight after two and one-half minutes of play. However, the stronger Kentucky team, soon built up a fifty to thirty-three halftime lead.

The outcome was no longer in doubt, but with just one second left in the game a Kentucky player fired the length of the court for a basket. He scored a perfectly good goal that didn't count because he was out of bounds when he released the ball.

This phenomenon from collegiate basketball is an example of a goal that didn't count. What kinds of goals do count?

II. Background of text

Paul was adept at using athletic terminology to project spiritual truths. He talked about races, goals, and discipline. Much of his writings are autobiographical, yet they provide insight into our own pilgrimage.

Before the Damascus Road experience Paul was arrogant, proud, boastful, and selfish. He found a new purpose and established some new goals after he met Christ. In the midst of his struggles, he confessed his feelings about the past and affirmed his goals for the future. The goals he wanted to score were:

A. To know Christ

B. To experience the power of his resurrection

C. To share in his sufferings

D. To become like him in his death Paul was determined to pay the price to reach his goals and he won victory upon victory in Jesus Christ (Phil. 3:13-14). His experiences provide support and challenge for us.

III. The importance of goals
Goals are important because they
give direction in establishing life's
priorities. The right kind of a goal
leads to success and victory. The
wrong kind of a goal leads to defeat
and despair.

A. Goals that don't count

- 1. Selfish materialism
 - a. Rich young ruler— Mark 10:17-22
 - b. Rich farmer— Luke 12:13-21
 - c. Prodigal son—

Luke 15:11-32 d. Ananias and Sapphira—

Acts 5:1-12

Personal ambition and gain
 Did not work for

Paul— Philippians 3:7

b. Put a noose around the neck of Judas—

Matthew 27:5

c. Taught against by Jesus—

Matthew 6:20-21

B. Goals that really count

- 1. A personal knowledge of Jesus Christ
- 2. An awareness of God's plan and purpose being fulfilled in your life

3. Confidence and hope beyond the grave

- 4. Total commitment to Christ
- 5. A self-giving spirit and attitude toward others

IV. Conclusion

During my last two years in college, I watched two All-American basketball players as they scored goals, set records, and were personally responsible for winning many games. They received numerous awards and honors and were admired as heroes by thousands.

Today, they have become integrated into society and most of the records they set as collegians have been broken. The goals they scored and the records they set are scarcely remembered.

Most of us do not have an excessive amount of athletic ability. Only a few will be selected to the All-American teams. Shortly the glory of those who are selected will fade also. But there is a goal that you can strive for and reach—the goal of knowing and serving Christ. It requires your best. It requires discipline. Be prepared for a

few set backs or penalties, but as you keep on the one goal that really counts will keep getting closer. Nothing is worth keeping if it means missing that goal. Become bankrupt to self in order to become rich through faith in Jesus Christ. No one is a fool to give up that which cannot be kept to gain that which cannot be taken away.

If your strategy is the same as Paul's then you can anticipate the same kind of reward at the end of the

The strategy: "I press toward the mark (goal) for the prize of the high calling of God in Christ Jesus" (Phil. 3:14)

The reward: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:8).

The trophy presented for reaching this goal will never tarnish.

One of the Most Obvious Sins in the Church

Ephesians 5:14

Dr. Karl Menninger, in his book Whatever Became of Sin, tells of an experience his friend had on the Chicago loop. He saw a total stranger walk up to a person, point his finger at him and shout, "Guilty!" As soon as he made his accusation he moved on to make his charge to another passerby. Shock and amazement covered the faces of the accused.

Sin and guilt are terms not heard in many of our pulpits today. Although subdued, it does not eliminate the biblical fact. Sin and guilt are for real and must be dealt with. The usage of the terms may be as shocking to some as it was to a college co-ed who heard

about sin for the first time and asked her professor, "What is sin anyhow?"

Sin is like a leaky umbrella that lets the rain of God's judgment fall on all humanity. Grace stops the leak. Paul puts it straight. All are guilty of sin (Rom. 3:23); restitution and forgiveness are possible only through Jesus Christ (Rom. 6:23). The basic meaning of the word sin, harmatia, is "to miss the mark." Through confession one gets back on target with God. Through the strength and presence of his Holy Spirit one stays on target.

It is possible to confess sin, believe in Jesus Christ as Savior and Lord, and still be bothered with the desires and temptations of the flesh. When there is a yielding to the overpowering of the sins of the spirit and the flesh we need to confess the sins and seek restitution and the favor of God. Such is his command and promise (1)

John 1:7-9).

Since the church is made up of individuals who have a special relationship to Jesus Christ and since the church obviously is not making the impact on society that it is capable of, something must be wrong. The fault is not with Christ, but it is our relationship to him.

If these assumptions about the church are correct, then for a fact something has happened. What? It is not our giving; it is not our numerical growth; or our need for adequate

church facilities.

What is the problem? Dr. David H. C. Read put his finger on the spot in his book, Virginia Woolf Meets Charlie Brown (p. 140). He shares this insight about a term from the middle ages, accidie, which he says means "sloth, loss of interest in life, a fading away." Dr. Read joins this with the Greek work adkedos, which means "not caring," and concludes that this is the most obvious sin in the church.

Think of this. Do most church members have a caring spirit? Is God,

Jesus Christ, the Holy Spirit, a concern for the lost, a hunger for the right, a desire to help hurting humanity, an abhorrence for evil manifest within our church family? When such is not found among the people of God it only adds up to the fact that accidie is at work.

The sin of not caring has permeated the church for too long. The way out is the way back—out from sin and

back to God.

Paul makes the way clear as he exposes the spiritual sleepiness in the Ephesian church (Eph. 5:14). This verse needs to be hammered home to church members today. Under the straightening power of the Holy Spirit it will set in motion the redeeming resources of the Spirit through caring Christians.

Just what does Ephesians 5:14 say?

I. Sleepers, wake up!

There is a time to sleep. Sleep is needed, but woe to him who sleeps all the time. Christ admonishes us to work while it is day for night is certain to follow when we cannot (John 9:4).

One's activities are limited while sleeping. Rest is fine, but not too productive regarding work and the responsibility we have to others.

The story of Rip Van Winkle who reportedly slept for twenty years is amazing. When he awakened time had moved on and changes had taken place. He had slept through a revolution and nothing was the same. He had slept away valuable time and lost many opportunities.

God does not operate by a stop watch. He moves on. Those who are awake and alert move with him. The call from the apostle Paul is, "Wake up," shake off the lethargy, the laziness, and keep in step with God. It is imperative to be awake, alert, and able to discern what God wants done. A caring church must be awake and sensitive to needs about them. The

text further admonishes:

II. Sleepers, get up!

Remember how comfortable and lazy you felt when you awoke on a cold, chilly morning and could turn over and go back to sleep? But you can't get much of the day's work done if you remain in bed. You must get up.

The same thing happens sometimes in our spiritual experiences. The Holy Spirit touches a sensitive spot within us and we are quickened. We want to do something about our life; we feel there is a need we can meet in the life of another.

There is a determination to set things straight (confession), a desire to become busy again for the Lord and the church, to reach out to help a brother (caring). But we let a day pass, then a week, and do nothing.

It's good to have high and holy thoughts, to make resolves, but not to fulfill them is worse than never hav-

ing them.

There needs to be a "waking up," but also a "getting up!" Thoughts are good, but actions are better. When dreams become realities and concerns turn into action, the church will become effective and move on toward its intended purpose of winning men to Jesus Christ. Those in the fellowship will grow in the likeness of the Lord. Christ wants to care for others through us.

The church needs to rid itself of the sin of accidie and become the caring community it was meant to be (Matt. 5-7). When the church is awakened and gets up Christ will do the rest.

III. Christ will straighten you up.

(Shine upon you! Good news!)
When given the opportunity, Christ
will reveal your problems to you. He
becomes light in the dark corners of
your life. He points the way you
should be traveling.

Light shocks us when we are suddenly awakened. There is a degree of pain, fear, fright. That which Christ reveals to us about the sins within us may cause similar feelings—shock, fear, surprise—but, if we follow him out of our darkness, we will "walk in the light as he is in the light."

Light not only directs from darkness, it also administers healing. Our sins need to be forgiven and our hurts healed. Christ can and will do this if

we allow him.

While visiting Wyndotte Caves in Indiana, I saw some fish in an underground stream which, according to our guide, were not conscious of light or darkness. Having been confined in that underground stream, they had never been conscious of light.

We, as members of the church cannot excuse ourselves for we know the difference, the implications, and the responsibilities. Man is responsible for what he knows. We have seen the

light.

IV. Conclusion

As church members we often are shocked when God's Word speaks to us, pointing out our own responsibilities and needs.

When we consider the church, its mission, its opportunities, its potential, often its failures, we may ask, what's happened? Why no more impact, power, growth? When the accusations are made, one of them certainly will be to the sin of not caring. It is the sin of many within the church.

Accidie, the sin of not caring, has done much to damage, hinder, and slow down the progress of the church.

If we will follow the strong encouragement of Paul in Ephesians 5:14, we will do much to rid the church of one of its most obvious sins.

BOOK APPRAISALS

These appraisals are furnished by the Book Store Division and Broadman Division of the Sunday School Board. The books may be secured through a book store or church library.

BIBLE STUDY

Peter's Portrait of Jesus

J. B. Phillips, \$7.95 Collins World

This is a commentary on the Gospel of Mark and the letters of Peter, J. B. Phillips is a master of communication and, like his biblical translations, this commentary is remarkably readable. A second striking feature of this work is its warm and personal analysis of the writings of Mark and Peter. It reads more like a biography than a commentary. Phillips' thesis is that the sources of Mark's Gospel are the recollections of Peter. Mark used material "which can be said with confidence to be an eye-witness's account." (p.10). The most attractive feature of this book is that Peter and Mark are portrayed as real persons, persons who struggled with their faith commitments, persons who report what they have authentically experienced in their relationship with Jesus. The Christian reader will find identity

with Peter and Mark. This is an engaging commentary by a highly respected biblical scholar. It will have widespread appeal.—Douglas L. Anderson, Sunday School Board

The Anchor Bible 1 Corinthians

William F. and Walther Orr, and James Arthur, \$9.00 Doubleday

As a project of cooperation among scholars of international and interfaith scope. The Anchor Bible commentaries on each book of the Bible make available to the general reader the best biblical research, and significant historical and linguistic knowledge. First Corinthians, Volume 32 in the series, presents a fresh look at Paul's life, ministry, and teaching. Using their own translation in modern language, the authors provide extensive exegetical notes followed by commentary which draw out the significant teachings of Paul with up-todate application. An excellent treatment for the lay Sunday School teacher as well as an ample and able study guide for the minister. Dealing with the basic tenets of the Christian faith, and down-to-earth matters of Christian morals and conduct, 1 Corinthians continues to be one of the most practical "manuals for Church life" for Christians of every generation. This work enhances its value for modern man more than most commentaries on the market.—John M. Lewis, pastor.

The Devil

John Wesley White, \$4.95 Tyndale

In a vivid readable style John Wesley White presents the message that man's greatest enemy is a personal devil who is actively opposing Jesus Christ in a war effort. Through many quotations from the Bible and from literature, White leads the reader to see who the devil is, where he came from, how he works and how he can be overcome. The work of Satan is seen within a pre-millenial framework.

This 192 page book provides excellent preaching and teaching helps for the busy pastor or Sunday School teacher.-I. Howard Cobble

The Cup of Wonder

Lloyd John Ogilvie Tyndal House, 1976.

Dr. Ogilvie brings together in his book, *The Cup of Wonder*, the marvelous grace of our Lord Jesus Christ and relates it to the traumas, fears, and frustrations of everyday life. His unusual manner of relating the Scripture of the Lord's table is refreshing and remarkable. This is an exciting and unique book of communion meditations which exalt the Living Christ and challenge his followers to live the adventures of the New Life in dedica-

tion and obedience to God.—Carl J. Pearson, chaplain, United States Navy.

The Bible Makes Sense

Walter Brueggemann, \$3.95 John Knox

Brueggemann offers a "Covenantal-Historical Model" for biblical study and interpretation. This "fresh perspective" follows the Bible's example and centers in God; issuing in community. While seeking to hear the Bible speak the individual is informed by historical-critical scholarship.

Brueggemann points to the need to be aware of one's presuppositions and advocates a biblical perspective for biblical study. Following the Old Testament model of covenant *The Bible Makes Sense* places strong emphasis on community. Critical analysis is seen as an aid not an alternative to confession—faith commitment.

The Bible Makes Sense utilizes the author's thorough knowledge of the history of interpretation to draw together for the Christian reader a contemporary approach to the Bible. It is a how-to book which not only introduces major themes but does so in a fresh, scholarly, and deeply devotional way.

An excellent book. Highly recommended for those who are truly interested in studying the Scriptures.—

John A. Sylvester, Jr.

The Letters of Paul

Calvin J. Roetzel, \$4.95 John Knox

The arrangement of ideas about Paul's writings is the contribution made by this little book. It is well written, has a nice format, and good documentation.

It will not be conservative enough to have wide acceptance among Baptists, and the extensive bibliography used in the footnotes would not be helpful to the average pastor.

One does miss the doctrinal emphasis of Paul but perhaps the material on Paul and Women will make up for

the absence.—E. A. Pipkins.

The Triumph of Faith in Habakkuk

Donald E. Gowan, \$5.95 John Knox

There seems to be little question that the book of Habakkuk has not been the favorite of many expositors. Dr. Gowan seeks to correct this neglect. His treatment is scholarly and yet verv devotional. Having through personal crises, he finds this book material that has strengthened his faith and brightened his hope. Although all the answers to God's providence are not clear to the finite mind, and clouds are often round about his throne, confidence in the goodness and justice of God brings assurance that it shall be well with those who live by faith. In all our afflictions he is present and active, and this is our daily and ultimate reason for rejoicing.—Perry F. Webb.

The Prophets Speak Again

Barbara Jurgensen, \$2.95 Augsburg

The Prophets Speak Again has a number of features that make it recommendable.

1. It is easy to understand. The language is today's language, and the message touches today's world.

2. It can be read in one sitting. It can be a hurried review to enhance the remembrance of former studies.

3. It accomplishes its purpose of in-

troducing a person to the prophets, and in turn it might encourage deeper study.

4. The outlines on each prophetic book, plus gleanings from the chapters, could be used for one-session introductory classes, stories, or sermons.

5. It should have appeal to young people with little biblical background.

The book lacks depth. It is doubtful that a teacher of children would learn anything new from it; however, the style might help him in the art of communicating the story.—Richard T. Moore.

I Recommend the Bible

Howard P. Colson, \$4.95 Broadman Press, 1977

A book about the Bible, which reveals some of its glory and meaning to the world. Consider some of the chapter titles: "Filled with Fascination": "Living Issues"; "Book of God"; "Book of Jesus Christ"; "Book of Life"; "Book of Hope": "Book of Strength": "Guidebook for Living"; "Builder . . . of Character"; "... Homes"; "... Churches."
There is a section on "How to Read and Study" the Bible. The author is a former (now retired) Sunday School Board editor, and has been widely used in Southern Baptist life. The book is issued in appreciation for Dr. A. V. Washburn, who is retired after long leadership in Sunday School ministries of Southern Baptists.—The Baptist Record.

Introducing the Old Testament

Clyde T. Francisco, \$8.95 Broadman Press, 1977

In this revision of Introducing the Old Testament, Dr. Francisco has updated his material, and added additional material, to make this a more attractive and helpful text for all who are interested in a serious study of background materials and a summary of the contents of the various books of the Old Testament.

The outlines, summary of contents, and theological emphases are enlarged in some cases and strengthened beyond what was provided in the first edition.

The bibliography is updated, but it should have provided a few good works on all of the Old Testament books. This perhaps is the greatest weakness of the work.

The chronological chart in the back of the book is one of its most helpful features. In my opinion this book will continue to find favor in seminaries, colleges, and among pastors, and serious minded lay persons.—Thomas J. Delaughter, seminary professor.

A Guide to the Prophets

Stephen Winward, \$3.95 John Knox

He says of Amos 5:25, "What God requires, he is saying, is not worship at the sanctuary, but obedience in life. From what we know of the faith of Israel and the message of the prophets as a whole, it may be questioned whether Amos would make such an antithesis. For obedience in life is the fruit of the right relationship with God-and how is that sustained if not by worship?". . . . And on the first eight chapters of Isaiah he summarizes, "This withdrawal of Isaiah and his disciples was an epoch-making event. Here there emerges within a nation a distinctive group, dissociating itself from the outlook and aims of contemporary society, yet bearing witness within that society to a higher allegiance. IT IS THE BIRTH OF THE CHURCH . . . The idea of the remnant must have taken shape in the mind of Isaiah in the early days of his ministry, since the conception is embodied in the name he gave to his first son—hear-jashub. 'Only a REM-NANT will return.' A few only would survive the impending judgement

And of the (one of the great) great ones of old, Zephaniah he says, "Yet the main, if not the exclusive, emphasis of Zephaniah, is on the Day of Judgement. . . . The Lord draws near again and again the events of this present age." This book is of great value to ANY Student of the everlasting Word.—T. Keller Bush.

Jesus and the Language of the Kingdom

Norman Perrin, \$10.95 Fortress

This brief, but learned, work of 225 pages traces in great detail the development of the Kingdom of God concept from its origins in ancient Israel (God as king) into and through the career of Jesus, and beyond. In the author's view, the "Language of the Kingdom" consists primarily of the kingdom parables. He limits most of his discussion to that area.

Professor Perrin labels the kingdom parables as mainly symbols ("tensive symbols," he calls them), rather than allegories, although he admits some are indeed allegorical. He then follows the treatment of the kingdom concept (albeit he does not accept the term "concept" as valid in the mind of Jesus) of the subject in post biblical writings, even going as far back as Augustine's "City of God," and including modern scholars, such as Weiss, Rauschenbusch, Bultmann, Jeremiss, Fuchs, Jungel, and others, even the disciples of the "New Hermeneutic" school, in each of which he delineates on their view.

He tells also of findings of a recently-formed Society of Biblical Literature, which he thinks has contributed helpfully to a better understanding of the kingdom parables for modern man. He alludes only briefly to the contributions in the field by scholars of textual, historical, and literary (including structural) criticism.

A major criticism of the volume would be that minutiae are sometimes treated in such detail that it almost makes for tedious reading. But Dr. Perrin has made a noteworthy addition to the growing material of studies on the kingdom theme. We commend it to the scholarly reader.—

H. Harace, Harwell.

Covenant and Promise

John Bright, \$10.00 Westminster

Here is a thorough, scholarly, and reverent treatment of the concept of covenant and promise in the Old Testament. Bright brings together the two basic covenants that shaped the faith of the covenant people: the Mosaic-Sinai covenant and the Davidic covenant. The first was conditional. with the word if prominently attached to the promises of God. Warnings against breaching the covenant spoke of dire and potentially fatal consequences. But the Davidic covenant seemed to be all promise and no conditions. True, individual kings could be punished; but a son of David on the throne forever was seen as an unconditional promise.

Serious conflicts arose between the eighth century prophets and the people because the prophets were grounded in the Mosaic covenant while the people felt that God was obligated to deliver them regardless of their moral state. This helps to explain why the people could deride Jeremiah when he predicted disaster. They looked to the Davidic covenant, and their view was buttressed by

Isaiah's promise that God would deliver his city and Temple from the Assyrians. They took Isiah's promise as covering all future time. The tension between the two covenants is handled skillfully by Dr. Bright.

The relation of covenant and promise is made clear. Also, the rise of Jewish apocalyptic is related to covenant and promise. Further, the faith of the Old Testament people of God are related to our faith in Christ—a new covenant with new promises. A richly rewarding study for the serious Bible student.—D. P. Brooks, Sunday School Board.

Jesus: An Historian's Review of the Gospel

Michael Grant, \$12.50 Scribner

The significance of this work is that it is an historical analysis and study of the four Gospels as source documents for the life of Jesus. Grant has not attempted to write a "history of Jesus" nor has he sought to demythologize the Gospels. While he began from another perspective he does come out with a demythologized history of Jesus. One does have to question what is "new" in Grant's treatment of the Gospels. He dismisses the miracles, the Virgin Birth. and the Resurrection as historical events. He sees Jesus' whole mission as a belief that God commanded him to launch the kingdom of heaven on earth. Grant concludes, "the fulfillment did not take place, and has still not taken place. So the whole ministry of Jesus was founded on a mistake." (pp. 193-4). Yet Grant sees the value of Jesus' message for our day is in the assertion that "material standards are useless and irrelevant: only absolute standards . . . have any real meaning." (p. 194). Grant attributes the existence of the Church to the unique personality of Jesus. This is not a book for the average reader, in spite of Grant's attempt to make it so. Biblical scholars and church historians will want to respond to many of Grant's interpretations and conclusions.—Douglas L. Anderson, Sunday School Board.

SERMON HELPS

Evangelism Men: . . . Proclaiming the Doctrines of Salvation

James Ponder, \$2.25 (paper) Broadman Press, 1976

Evangelism Men is a series of sermon books. This particular one is a compilation of sermons by ten preachers who have been directly involved in evangelism and home missions activities. All the contributors are Baptists. and all of them are older men. While the sermons show great respect for Scripture, they are not expository. The doctrines of sin and salvation are presented from an Arminian perspective. Some of the sermons are calls to unbelievers to turn to Christ, while others seem to be better aimed at the church and are calls to the church to hold on to the fundamentals. Many illustrations and stories are used; some of them are helpful, some of them seem a bit contrived.—John G. Van Ryn, Calvin Theological Journal.

All Things Considered

Kenneth L. Wilson, \$4.95 Christian Herald Books, 1977

I found this book fascinating. The author presents a new look at many areas of Christian life. His approach is fresh, enlightening, and at times entertaining. The chapter titles add to

the provocative nature of his material.

The book would be excellent help for pastors in developing their messages and for persons who give devotionals.—Wayne A. Merritt, I.R.A.

The Gift of Easter

Floyd Thatcher, \$5.95

This is a compilation of insights by fifteen outstanding Christian leaders on the overwhelming significance of the Easter message: the foundation of faith, the alternative to death, the importance of the saviorhood and mediatorship of Jesus Christ, personal salvation, and eternal life. It is a comprehensive and compelling treatise that can be of inestimable value to the minister in his study and preparation. It will also be an inspiration to the layman in his personal devotional reading.—Hugh R. Horne, pastor.

Gleanings from the New Testament

A. M. Hunter, \$4.95 Westminster

A. M. Hunter presents in essay form various discussions of New Testament themes. In his own style and with excellent scholarship, he approaches his subject with simplicity and clarity. One would benefit from his insights as well as his ability to draw illustrative material from a variety of sources.

As the title suggests, these essays are "gleanings" from his study. Hence there is a variety of articles from theology to the study of individual lives. (Although this reviewer remains unconvinced, there is a clear defense of "infant baptism.") There is material in defense of various Christian positions, as well as on unfamiliar passages from the New Testament.

Gleanings From The New Testament will be of value to the inquiring layman, as well as to the pastor who seeks sermonic material.—Al Finch.

The Miracles of Jesus for Today

James H. Bailey, \$3.95 Abingdon

This is a collection of ten sermons which deal with selected miracles of Jesus The author seeks to show both the relevance of the miracles for Jesus' ministry and the evidence for miracles in the lives of believers today. In essence, Bailey's stance is this: "These miracles are significant, and it is imperative that you and I believe in them because they were the largest portion of our Lord's ministry." (p. 19). Bailey interprets the miracles rather literally, but he concentrates his interpretation on the "spiritual" dynamics involved in the event. For instance, he interprets the "miracle of cursing the fig tree" as the "curse against being unproductive": the miracle of feeding the five thousand as "making a lot out of a little"; and the miracle of raising Jairus' daughter as "thanksgiving after Watergate." This treatment of the miracles of Jesus is intertaining and morally uplifting. However, some readers may feel that Bailey has not actually examined critically the miracles. What Bailey has done is to preach the miracles as the kervema; and in this sense his approach is in keeping with that of the Gospel writers.-Douglas L. Anderson, Sunday School Board.

THEOLOGY—PHILOSOPHY

Tensions in Contemporary Theology

S. N. Grundy and A. F. Johnson, Editors, \$8.95

Moody Press.

Outwardly this work is a survey and analysis of contemporary Christian theology from Schleiermacher to the theologians of the seventies. Inwardly this work is a dialogue between evangelical theologians and proponents of the major theological movements of today. With few exceptions the articles present objective descriptions of the major modern theologians and their theologies. The authors have done an excellent job of summarizing the positions of Bultmann, Tielhard. Bonhoeffer and Tillich, but so has nearly everyone else in the last twenty years. The "Evangelical" or conservative stance of the authors is clearly identifiable and is one of the better contributions of this book. This work is meant for theologians. seminarians, and other serious readers in theology. Its future is that of a textbook for a course in contemporary theology. Church pastors will find it very informative for understanding the present day trends and currents in theology.—Douglas L. Anderson, Sunday School Board.

One Hundred Years of Old Testament Interpretation.

Ronald E. Clements, \$4.95 Westminster Press

Doctor Clements begins his approach to One Hundred Years of Old Testament Interpretation with Wellhausen and traces the different methods of approach from the traditional approach to the modern day. Of course Wellhausen was not the beginning of the critical approach to interpretation but he probably represents the beginning of it so far as scholarship is concerned more than any other single

person.

In his wide research he gives the traditional approach and traces it through literary criticism, formal criticism, and seems to put his greatest emphasis on traditio-historical approach to interpretation ending his book on interpreting Old Testament theology by pointing up the redaction criticism of von-Rad. His whole approach is very heavily influenced by German scholarship.

In the brief book that he wrote, of course, he could not discuss the period of time with any degree of fullness. Yet I feel he did an excellent job. The book will probably be used by begining students in the field of higher criticism and theology. It will be valuable to anyone interested in this particular field. But it will appeal to a very narrow group of readers since they will of necessity have to be scholars of the field and interested in it.—

Harry M. Roark, pastor.

Above the Battle? The Bible and Its Critics

Harry R. Boer, \$2.95 Eerdman

This little book discusses biblical criticism and its relationship to the inspiration and infallibility of the Bible. The author contends that biblical criticism is legitimate and that the Bible should not be placed "above the battle."

Dr. Boer discusses the development and nature of biblical criticism, the apparent discrepancies among the four Gospels, Jesus' view of Scripture, and the formulation of a genuinely reformed doctrine of the infallibility and inspiration.

This book gives a very helpful re-

view of higher and lower criticism as applied to the Bible and would be a good book for every diligent student of biblical criticism.—Wilbur C. Lamm, editor, Sunday School Board.

The Origins of New Testament Christology

I. Howard Marshall, \$2.95 InterVarsity Press

Traces the interpretation of the biblical teachings about the person of Christ, especially during the period of the last twenty years. He traces the categories of Jesus' self-understanding to the Old Testament; that the claims about Jesus' identity can be traced to the period before the resurrection; but that the resurrection itself gave substance to these views.

A helpful summary of scholarly opinion. Includes the theological spectrum but gives approval to the more

conservative viewpoints.

Would be a helpful book for the advanced layman.—Watson E. Mills, associate professor of religion.

Handbook of Biblical Criticism

Richard N. Soulen, \$7.95 John Knox Press

This is a handbook or dictionary of biblical study. It treats 500 technical terms and phrases commonly used in serious (critical) Bible study. Also interspersed in the alphabetical listing are biographical sketches of sixty leading biblical scholars such as C. H. Dodd, Karl Barth, and Lightfoot. Explanations of abbreviations are also given.

A practical help to all beginning Bible students, such as seminarians. Also, a helpful tool for the serious pastor and teacher. While not extensive in its treatment, it is the only collection of its kind. A useful tool for Bible study. Many subjects are treated which one would not expect in a book on "biblical criticism." I recommend the book as an aid to those who would better understand both the Bible and the jargon of modern biblical study.—Alton H. McEachern, pastor.

CURRENT ISSUES

Nationhood and the Kingdom

James E. Wood, Jr., \$2.50 (paper)
Broadman Press, 1977

Dr. Wood's thoughtful articles which have appeared in Church and State have been appreciated through the years. He has now written this thought-provoking book which looks at the relationship between religion and politics from the earliest understanding of ancient Israel to the present conflicts between the nations. The book will probably have more appeal for religiously inclined readers, since he deals with the biblical basis for church-state separation and the teachings of Jesus on the state. Nevertheless, his views on the importance of religious liberty and the secular state will appeal to readers of all religious traditions. Wood defends the secular state from the abuses heaped upon it in recent years. "The secular state stands as a bulwark for religious liberty in its denial of the state's using religious means for the accomplishment of political ends . . . the secular state is one which the church should welcome, since the secular state is not an enemy of religion but a protector of religious liberty."

Wood also considers the role of churches and religious people in the public affairs of a nation, warning that church groups need to be prophetically critical of their societies and not servile, self-seeking, flatter-

ing, defenders of the status quo.—Albert J. Menendez, assistant editor, Church and State.

Odyssey of Terror

Ed Blair with Captain William R. Haas, \$7.95 Broadman, 1977

This is an exciting book. I read it straight through as did my father who is a pilot. It is the story of an airplane skyjacking in the United States. The three skyjackers boarded the planeout of Memphis-in Birmingham. From there it went all over the South then to Canada, and twice to Cuba. where the final capture of the skyjackers took place. As a direct outgrowth of this piracy, Cuba ended a longstanding practice of affording sanctuary for criminals who engaged in skyjackings. Security measures that are commonplace today in airports and stringent new antihijack legislation were adopted soon after this odyssey took place. The reader feels like he is on that plane. One can sense the awesome responsibility of the pilot. A great admiration develops for a man who can pilot a plane thirty-four hours under such pressure.—Jennifer Bryon, Sunday School Board.

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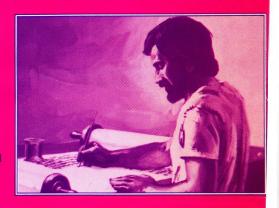
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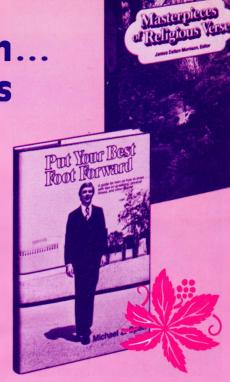
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