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January • February • March • 1980

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The Quarterly Review (ISSN 0162-4334) is published quarterly by The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, Tennessee 37234; Grady C. Cothen, President; James W. Clark, Executive Vice-President; J. Ralph McIntyre, Director, Church and Staff Support Division. Printed in the U.S.A. Annual individual subscription, $6.00. Bulk shipments mailed to one address when ordered with other literature, $1.07 quarterly. Second-class postage paid at Nashville, Tennessee. POSTMASTER: Send address changes to *The Quarterly Review,* Materials Services Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234.

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A SURVEY OF SOUTHERN BAPTIST PROGRESS

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

JANUARY-FEBRUARY-MARCH 1980
Volume 40 Number 2

Let's Practice our Theology

Findley B. Edge

Throughout our history we Baptists have been a Bible-believing people. We are committed to the Bible in all matters of faith and practice. We believe, and rightly so, that this is one of the sources of our strength. Because of our deep commitment in this area, we have always been deeply concerned about matters of doctrine. We may not always agree as to the meaning or interpretation of certain doctrines, but we are agreed that what a man believes is a matter of major importance. Even the "fights" we have among ourselves may point to a high degree of health within the body, because they indicate we are still deeply concerned about what a person believes.

However, doctrines are not only statements of theological and biblical principles to be practiced. They are fundamental principles that should guide our lives individually, as persons, and guide our lives, corporately, as churches. I am as concerned as anyone about the accuracy and correctness of the theoretical statements of our Baptist theology, but I am even more concerned about how well, or how poorly, we practice these biblical teachings. I teach in the area of religious education at The Southern Baptist Theological Seminary, and am supposed to be (and am!) concerned about the practical aspects of the life of our churches. Therefore, with reference to theology, my basic concern is with the question: How faithful, or how unfaithful, are we in expressing in practice the doctrines to which we are committed?

Basic Assumption

The basic assumption underlying this article is that whatever weakness there is in the life and ministry of our churches, as together we seek to fulfill the redemptive purpose of God in our world, the weakness does not come from the fact that there are differences among us concerning the meaning and interpretation of certain important doctrines (as important as this may be). My assumption is that the major reason for whatever weakness there is in the life and ministry of our churches stems from the fact that *we fail to practice the doctrines where there is agreement among us!* I propose to explore one of our doctrines, the priesthood of all believers, to ascertain whether we have failed to give serious and adequate attention to the *practice* of this doctrine and whether such failure has led to tragic consequences in the life and ministry of our churches.

In this study there is no desire to get lost in an unachievable idealism and criticize our churches because they are not perfect. Since our churches are made up of human beings they will always fall far short of perfection. Those of us who hold that

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the New Testament suggests the basic pattern for our churches have to confess that the churches of the New Testament were not perfect. To judge from Paul's writings, the church at Corinth was not perfect; neither were the churches in The Revelation. But, recognizing our humanity and the consequent failures that will always accompany that finiteness, are there not limitations and shortcomings in the area of this important doctrine which, even with our humanity, need to be, and can be, corrected and therefore demand our immediate attention and effort?

The Priesthood of All Believers

The doctrine of the priesthood of all believers has been one of our basic Baptist beliefs. It has been one of the banners under which Baptists have marched through the years. We have claimed this as one of our Baptist distinctives (though we do not mean by this that other religious groups do not hold this in common along with us). Unfortunately, in recent years, our understanding of this doctrine has been limited and therefore our practice, inevitably, has been limited. Our traditional interpretation of the priesthood of all believers has been that since all believers are priests, all believers have the right to approach God directly, without the need for a priestly mediator. Actually, this interpretation came into focus during the Reformation, in opposition to the view of the clergy held by the Roman Catholic Church. The Roman Catholic Church held that the laity approaches God through the mediation of a priest. For example, the individual member must come to the priest and confess his sins in order to receive the forgiveness of God.

In opposition to this view, the Reformers affirmed that the Bible taught that all believers were priests and therefore, as priests, could approach God directly for themselves without the necessity of a priestly mediator. Also growing out of this doctrine there were those who emphasized ministry by the laity, but this was too soon lost. Therefore, down through the years the dominant interpretation of the doctrine of the priesthood of all believers has been that since every Christian was a priest every Christian had the right to approach God directly, without the necessity of a priestly mediator. Baptists have been faithful in proclaiming and practicing this understanding of this doctrine.

In 1958 Hendrik Kraemer wrote *A Theology of the Laity.* In this book he called attention to the fact that Protestants (Baptists also) through all these years had emphasized only half of this great doctrine. He called attention to the fact that this doctrine also meant that since every Christian was a priest, every Christian was therefore a minister. This additional meaning of the doctrine has little significance if we leave it in the realm of the theoretical, simply as an item to be believed. However, if we take this seriously, in terms of practice, it makes a tremendously radical difference in the life and ministry of our churches.

The Christian Is the Basic Minister

The practical implication of this doctrine is that since every Christian is a priest, every Christian is a minister. God has called *all* of his people to be his ministers. Therefore the *basic ministry* belongs to the laity—not to the clergy.

1. *An Old Testament Perspective.*—This view has a sound and firm biblical basis. Thomas W. Gillespie gives an excellent biblical study in *The New Laity—Between Church and World.* In Exodus, when God called Israel to be his people, he called them—all of them—to be priests. In his instruc-

tions to Moses, which he was to relay to the people, God said, "Ye shall be unto me a kingdom of priests, and an holy nation" (Ex. 19:6 KJV). And, although the elders are mentioned, the response came from all the people. "And all the people answered together, and said, 'All that the Lord hath spoken we will do' " (Ex. 19:8 KJV).

As God had called Abraham, Isaac, and Jacob, that through them all the nations of the earth should be blessed (Gen. 12:3; see also Gen. 26:4; Gen. 28:14), so God called all the people to be priests, that they should be instruments through whom God could work to accomplish his redemptive purpose in the world. Unfortunately, the people misunderstood the nature of God's call. Instead of becoming priests, through whom God could work, they accepted God; they believed God; they worshiped God. But they failed to carry out the purpose for which they were called.

Perhaps the most dramatic confrontation God had with Israel over their misunderstanding of the nature of the call of God is found in the first chapter of Isaiah. First, God accuses them of having less understanding than a dumb animal. God says, "The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:3 KJV). God says, animals follow their master, but I have called you to be children and you have not followed me. He accuses them of substituting worship instead of obedience. God says he is weary of hearing their expression of devotions—sacrifices, feasts, fasts—not because these are wrong, but because they used these as a substitute for carrying out the purpose for which they were called (Isa. 1:11-14). His charge against them was not that they were immoral, not that they did not believe, not that they did not worship properly. His charge against them was, "Your hands are full of blood" (Isa. 1:15). He had called them to be priests, a light to the nations, instruments of his redemptive purpose, and they had failed. God was serious concerning his call to be his people and he was holding them accountable (Ezek. 3:18 KJV). He called upon them once again to repent of their failure and fulfill their calling as priests and ministers to the broken people he was seeking to redeem (Isa. 1:16-19) and he warned them of his judgment if they refused or failed (Isa. 1:20).

2. *A New Testament Perspective.*—In the New Testament the teaching that God's people, the laity, are the basic ministers is even clearer. In a decisive encounter Jesus had with the scribes and Pharisees as representatives of Israel, Jesus pronounced judgment upon them and announced, "The kingdom of God shall be taken from you." Jesus also indicated that God would call a new people and, according to this statement, the distinguishing characteristic about this new people was not that they would be more moral than Israel had been. It was not that they would believe more deeply in God nor that they would worship him more devotedly. The distinguishing characteristic was that they would "bring forth fruit" (Matt. 21:43). God was engaged in a mighty redemptive mission in the world and if Israel, whom he called to be the ministers of that reconciliation, failed to understand and fulfill that purpose, then he would call a people who *would* understand and fulfill it. The basic call to this new people was the same as God's call to Israel, namely, to be ministers of reconciliation to all broken people. Paul states this clearly, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to

us the ministry of reconciliation" (2 Cor. 5:17-18 KJV). In using the third person plural pronoun, "us," Paul is not referring to himself editorially, he is referring to all the people. All of God's people are ministers of this reconciliation.

The priesthood of all believers is spoken of again in 1 Peter 2:5,9. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." There are many important teachings to be found in these verses, but these reluctantly have to be passed by in order to focus on our immediate question, who is the "priesthood" referred to in these verses? To whom does the pronoun, "ye" refer at the beginning of verse 5 and verse 9? Not in the wildest imagination can it be suggested that it refers to bishops or elders. Chapter one, verse one, of 1 Peter indicates that this brief writing was addressed to "the strangers scattered throughout" a variety of small countries. These "strangers" obviously were the Christians, the laity. The laity are the priests. As priests they are to "offer up spiritual sacrifices" and to "show forth the praises of him who hath called them out of darkness" (1 Peter 2:9). They are the ones called by God to be the basic ministers of his redemptive purpose in the world.

Out from amongst these laity-priests, God has called some and given them a special ministry. He appointed them, "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11) for the purpose of equipping God's people for their ministry. In this way and by this plan the redemptive purpose of God is to be accomplished in the world.

The Uninvolved Multitude

Let me hasten to say, and say with clarity, there are those laymen and laywomen who are fulfilling their calling to serve God as ministers of reconciliation. We are grateful to God for these people. Were it not for them our plight would be tragic indeed. We have laity who are fulfilling their ministry through the organized life of the institutional church. They are serving as deacons, Sunday School workers, Church Training workers, workers with the women's and men's organizations, committee members, class officers, and so forth. There are those who are fulfilling their ministry "in the world" in a variety of places and in a variety of ways. We are grateful to God for all of these people.

Having said this, however, let me ask you to visualize the more than thirteen million members reported by our Southern Baptist churches. Think first of the vast number who cannot even be found. I am concerned about these, but they are not my primary concern at this time. Think next about the vast number of members on the typical church roll whom we can find, but who never darken the doors of the church. I am concerned about these also, but again, these are not my primary concern at this time. I want to be realistic. So let's focus our attention on those who are enrolled in Sunday School (although less than 50 percent attend on any given Sunday). Or, let's focus on those who are fairly regular in attendance at the morning worship service. Basically, these are fine, good people. In the main they are honest in their business dealings. They are faithful in their marriage relations. They are concerned about and helpful to their neighbors. But attending Sunday School or the morning worship service is the major

expression of their religious commitment. They are good people, but they are not ministers. They give no evidence that they understand that they have been called by God to be ministers and they give no evidence that they are seriously undertaking to fulfill this ministry.

Have We Distorted God's Plan?

In practice a very subtle happening has transpired. That is we have almost gone back to the Roman Catholic view of the clergy. I do not mean by this that we have developed a special clergy through whom the laity must approach God. I am not suggesting that we have developed a special clergy to intercede for us. However, I am suggesting that we have developed a special clergy *to do the ministry for us.*

There are two important reasons why this approach to ministry is both a travesty and a tragedy. First, it is physically impossible for a small group of ministers (staff) to fulfill the redemptive purpose of God, even with the help of a few dedicated Christians. It is impossible for the staff to be in all the stores, the shops, the hospitals, the factories, the offices, the farms, the schools, the homes where there are broken and needy people who need God's ministry. But God's people are in all of these places in a continuing relationship. God's people are being good people in these places, but they are not being ministers, and there is a vast difference. Thus, the present church has assigned to the ministers (staff) a task which is humanly and physically impossible to accomplish.

In the second place, this approach is based on biblical heresy. It perverts and, in essence, destroys God's plan for accomplishing his redemptive mission in the world. Evidently we found that God's plan (calling all his people to be ministers) was too difficult, so we have devised another plan to take its place. The tragedy is, this new plan simply will not work. It has not worked. It is not working. It will not work. We could employ the best minds in the advertising firms of New York City to devise the best programs possible for the mind of man to devise for the purpose of outreach, enlistment, and evangelism, but if those we had to carry out these programs were the limited number of workers which is the norm in most of our churches we still would not make any serious impact on the world for God. Our problem is not that we do not have good programs. We have excellent programs. Our problem is that we do not practice our theology. We have an erroneous, non-biblical view of who the basic ministers are in our churches. We have perverted God's plan.

Is Ministry Optional?

Evidently a large majority of the members of our churches have the idea that whether they will accept and fulfill their call by God to be his ministers is optional for them. And they opt not to do it. This leaves a small core of dedicated Christians to carry on the work of the church. By this statement I do not want to imply that the only way a Christian can express his ministry is through the organized life of the church. I use this simply to illustrate a point. All of us who have worked closely with the church are aware of the overworked few—workers who have three, four, or more jobs. When still another task comes up that needs to be done, we assign it to one of those who already has a half-dozen tasks. So far as I know, no authoritative study can give us the number of these dedicated Christians. If I were to guess, I would estimate this group to be somewhere between 10 and 20 percent of the total church membership. The other 80 to 90 percent simply "come along for the

ride." Many of them attend the morning worship service—they may even be regular attenders—but the vast majority of them never make any serious effort to be a minister for God. I repeat, these are good people, but they are not *ministers.* But, according to my understanding of the doctrine of the priesthood of all believers and God's call to all his people to be his basic ministers, God does not invite any of his people simply to "come along for the ride." How can God's ministry in the world be effective when 80 to 90 percent of those whom he has called to be his ministers are doing little or nothing to fulfill that ministry?

Ministry by Proxy

The rationale that many laypersons give for their lack of direct involvement in ministry for God is, "I don't have time. I have to make a living. Therefore, the way I participate in 'God's ministry' is through the money I give which frees those who have been 'called' by God to do this ministry." What those who use this rationale fail to understand is, God does not allow anyone to be our proxy in fulfilling our ministry. We cannot pay someone else to fulfill our ministry. In light of the priesthood of all believers, every Christian has been called to be a minister and is accountable for the manner in which that ministry is fulfilled, or fails to be fulfilled.

For example, God has given gifts to his people for the purpose of carrying out his ministry. These gifts are given to all his people. It would be strange, indeed, for God to give gifts to all his people for the purpose of ministry, if it were possible for 80 percent of them to pay someone else to do that ministry for them.

In addition, God needs our bodies to incarnate his ministry. While a large number will minister through the organized life of the church, many others will minister in the shops, stores, hospitals, farms, homes, and offices where they carry out their daily work. The only human presence God has in these places is the Christian whom he has called to be his minister. Therefore if a ministry is to be expressed in these places it will have to be expressed by the laity.

Granted that money is needed to carry out the work of God at home and around the world, but the rationale used by so many, "I participate in the ministry by the money I give," is false from a biblical perspective and devastating so far as the practical outworking of God's ministry in the world is concerned. Twenty percent are trying to carry out the ministry of God in the world while 80 percent are paying the bills. No program, however brilliant, is going to overcome this type of distortion of God's plan.

Let me now come back to the Bold Mission Thrust. This was a brilliant challenge that was thrown out to Southern Baptists and it has caught our imagination. We rejoice over what God has already done in the past and look forward with anticipation to what God will yet do in the future. It is great to challenge a few laypersons to minister for a limited number of years overseas. It is great to challenge a few laypersons to go to special places of need in our homeland for a special ministry. And, perhaps, God will use the Bold Mission Thrust as a major instrument to help Southern Baptists see the concept of the ministry of the laity more fully and more clearly. It is far more important however, to get *all* God's people to become ministers and seek, with seriousness, to fulfill their ministry in their own community and in their own churches. It is through this kind of ministry that God's mission overseas and in the homeland can best be fulfilled.

But whatever happens with refer-

ence to Bold Mission Thrust, it must not blind us to the fact that our fundamental problem in this area is the practice of our theology. How effective, or ineffective, Southern Baptists will be in seeking to be instruments of God in fulfilling his redemptive purpose in the world will depend in large measure upon our understanding and practice of the doctrine of the priesthood of all believers and the ministry of the laity. *Let's practice our theology.*

What Will the Word Bold Mean in the Year 2000?

James O. Teel, Jr.

How words are used affect their meaning with the passing of time. The question haunts me—how will the word *bold* be used in the year 2000? Right now everything is bold. There are bold goals, bold budgets, bold programs. But, in some cases, you get the feeling that they really are only mediocre goals, mediocre budgets, mediocre programs.

Bold? Compared to what? If we compare our projections to previous years' accomplishments, the projections sometimes look bold. Statistics related to money are especially deceiving, because of the pervading influence of inflation.

Goals sometimes look bold when compared with what is actually done toward meeting those goals. This may become true about some of our Bold Mission Thrust goals—unless we improve our performance.

Compared to what Christians ought to be doing—compared to the tremendous needs of the world—compared to the souls that are lost, the great numbers of people who continue to die of starvation, the countries that do not yet have a Christian witness, the cities in our own country and around the world that have no Baptist church—the Bold Mission Thrust goals of Southern Baptists are not exaggerated.

There have been some bold attempts and some bold accomplishments in Southern Baptist life since Bold Mission Thrust began. These have occurred where there was bold leadership. For a people to set and reach bold goals requires bold leadership. But, to be bold in leadership sometimes requires taking chances and being placed in vulnerable positions. It means getting out in front and sounding the battle cry. It means

hard work; it means laying meticulous plans and directing their execution. How many are willing to pay the price?

What will the word *bold* mean in the year 2000? To some it could mean, "a reasonable effort," "what might be expected," "about all that could be done under the circumstances," "a facade for accomplishment," "a word used to deceive," or "a word used to create self-deception."

Webster's dictionary defines bold as: "forward to meet danger; venturesome; daring; not shrinking from risk; courageous; showing or reflecting a courageous, daring spirit and contempt of danger." As Southern Baptists we are using the word *bold* to describe ourselves, our plans, our goals. Look at these synonyms for *bold* from Roget's *Thesaurus:* "intrepid, fearless, brave, dauntless, valiant, audacious, stout-hearted, brazen, forward, presumptuous." How do these sound when you apply them to yourself and your leadership?

What will the word *bold* mean in the year 2000? We may not know until we get there, but we can be sure of one thing. Whatever *bold* means then, it will reflect our actions more than our pronouncements in the intervening years.

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Emotion, Reason, and Their Life Together

John R. Claypool

To be perfectly honest, I find the accounts of the last week of Jesus' life to be both frightening and dismaying. They are frightening because of the intensity of the emotion being expressed there. From the moment Jesus crested the hill into Jerusalem on Palm Sunday right up to the crucifixion on Friday afternoon, there was a wildness in the air; emotions were raging this way and that like a hurricane or a tornado blowing about. The accounts are also dismaying because of the fickleness of all this feeling. Harry Emerson Fosdick once pointed out that the people shouting "Crucify Him! Crucify Him!" on Friday were the same folk who had shouted "Hosanna! Hosanna!" just five days before. There is something terribly unsettling about such erratic shifts of mood, plunging first this way and then that.

This is why these accounts frighten and dismay me, but to be honest again, they do not completely surprise me. For you see, I, too, am a creature of emotion. I know what it is like to

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have winds of feeling blow through me with the intensity of a hurricane and then to shift just as erratically as did the emotions of that crowd. I have been astonished again and again at some of the things I have felt and how deeply I have felt them and then how quickly those feelings do an "about face" and I find myself feeling the very opposite. As appalling as the behavior in Jerusalem looks from a distance, I cannot in good conscience claim that such experiences are utterly alien to me. Which raises the question I want to consider here: "Is what happened long ago in Jerusalem what we human creatures are fated to experience again and again, or is there a better way of understanding the feeling side of our natures and learning to manage it?" I believe this is a question that affects not only all ministers but all humans. Therefore, I propose that we take a hard look at that part of ourselves called "emotions" and reflect on how they can be regarded and handled.

Let me begin on a descriptive note; that is, pointing out several characteristics of our feelings. First of all, these are an essential part of our humanness. In varying sizes and shapes, we all possess emotions. They constitute part of the basic equipment created in us and are thus intended to play an important role in our journey toward fulfillment. And what is that role? Basically it is to supply the dynamism and energy for all our actions. The very word "emotion" implies movement, and motion, and potency. Our feelings are the fuel that powers all that we do and are obviously of crucial importance. However, it also needs to be noted that for all their power, our feelings are uneducated, as far as values are concerned. You sometimes hear people speak of "blind emotion" and this is very accurate. For all that it can do, it does not possess the power to make distinctions, or assess values, or arrange things in some orderly or creative pattern. Our feelings operate independently of any system of values, which means that we are capable of feeling diametrically opposite things in a single moment. For example, for years I have really wanted to lose weight and at the same time eat pie and french fries and at least six doughnuts a day. In terms of intensity, I cannot tell you which of these feelings-states is the greatest. If you hooked me up to some kind of "feeling-monitor," I think the desire to achieve thinness would be every bit as intense as the desire for these particular kinds of food. There they are, side by side at the feeling level, yet mutually exclusive. This means quite simply that if I am ever going to act decisively, some capacity other than my feelings is going to have to come in and sort out these realities, put "price tags" on them, decide what each is worth, and then act accordingly. This is not something our emotions are equipped to do, but thanks be to God we humans have been provided such a capacity.

This, in fact, is what distinguishes us from the animals and the plants. Across the centuries, many words have been used to describe this capacity—reason, mind, will, ego—but the function is always the same—to perceive reality, "size it up," if you will, decide what various things are worth, and then organize our behavior accordingly. These are the things the part of us called *reason* or *mind* is able to do, not feeling—which is to say that a feeling-response to something is not a fully human response. To act solely on what one feels at a given moment means that one is asking feelings to do more than they are capable of doing and failing to use the rest of the equipment provided us for the human journey. It is living life on one cylinder rather than using all of the capacities that make up our hu-

manness.

Father Joseph Gallagher of Baltimore has come up with a graphic image to illustrate the nature of our human condition. He pictures a paralytic in a wheelchair with keen vision and an alert mind being pushed down the corridor of a hospital by a blind nurse. The paralytic possesses vision; that is, he can perceive things and knows where he wants to go, but he possesses no power to make things happen. On the other hand, the nurse possesses power, but no vision. She could just as easily push him out the window or through a glass door as not. Gallagher points out that these two really need each other if a trip down the hall is to be negotiated, and he likens this to the relation of reason and feeling in our human makeup. He concludes by saying: "Happy is the patient who has a good relationship with his nurse." I find this to be a very instructive image of our human condition, and it raises the question: how can my reason (the paralytic in the wheelchair with eyes and a mind but no power) establish and maintain a good relationship with my feelings (that nurse who is brimming with power but has no vision)?

The best answer I know is disarmingly simple. These two must learn to love each other. By that I mean each must come to accept the other for what they are and for what they are not. Is not this the essence of love on any level? It starts with recognition—a coming to terms with what the other is—and then proceeds to help that other grow to its fullness, not asking or expecting it to be or do what it cannot. This is what needs to happen in relation to reason and emotion. The will and mind ought not to be expected to do everything in a human action, for they are devoid of power—remember? By the same token, emotion should not be asked to do it all either, for by nature it is devoid of vision. Like all true lovers, these two are incomplete in themselves and need each other to be whole.

Now what I am saying may sound neat and easy on the conceptional level, but putting this into day-to-day practice is something else. Most folk I know have trouble seeing these two capacities so clearly and knowing how to let each function appropriately. Back in 1969, a phrase was coined that has become quite famous. It is called "The Peter Principle" and suggests that the reason most institutions are not functioning any better is that all up and down the line people have been promoted one level above their real competence, or to the level of their incompetence. For example, take an auto mechanic who has worked successfully and loyally for a dealer for twenty years. The job of service manager opens up. It is logical that this faithful employee be promoted. The only problem is he has no skills for administration and turns out to be a "bust" working with people instead of engines. Thus, the owner faces a real dilemma. The employee has been too loyal to fire outright or to humiliate by demoting him back to his old job. So what happens? According to Laurence J. Peter, for whom the principle is named, the owner decided to do nothing and the whole process is stymied. Everybody involved is miserable. Dr. Peter says this problem is endemic in almost all the institutions of our society—in business, church, government, education, everywhere, and I agree. However, my concern just now is how "The Peter Principle" applies to the interaction of emotions and reason as well. It occurs to me that we tend to make this same mistake inside ourselves; namely, we fail to recognize the level of competence of each of these capacities and wind up elevating one or the other into positions they are not equipped to handle.

When this happens, why should we be surprised that life breaks down and ceases to function as it should?

For example, what is likely to happen if reason is elevated to the place of total control and one attempts to act from the will alone with no regard for the feeling base of human personality? The result is failure after failure after failure. All you need to do is turn to chapter 7 in Romans to read a description of this particular form of "The Peter Principle." Paul is utterly candid in saying: "The good that I would, I do not, and the evil I would not, that I do . . . The will to do good is present in me, but how to perform that which is good I find not" (Rom. 7:15-19). Who of us has not had this frustrating experience of resolving absolutely to do this or not to do that anymore, only to find that willpower by itself is utterly ineffective in carrying off this type of resolve. No matter how intently the paralytic in the wheelchair sees an objective and wants to get there, in and of himself he does not possess the power to effect this!

But what about "The Peter Principle" in the other direction? This is an even more common phenomenon, I think—that is, allowing our feelings to become "the end-all, be-all of everything" and acting *from* them totally rather than *with* them, in concert with reason. When this happens, almost inevitably some reality of value gets damaged for remember, our emotions are uneducated as far as values are concerned. They do not possess the power to discriminate or assess what this or that reality is actually worth. They are just like a hurricane or tornado in that they level everything in sight irrespective of value. Leo Tolstoy's novel *Anna Karenina* is a masterful depiction of what happens when feelings take over completely and shows the damage that results to all involved. To expect the fuel in the gas tank to provide the road map as well is folly indeed. But this is exactly what we do when we apply the Peter Principle to emotions and elevate them to "the level of their incompetence." They are not equipped for the task of assessing values and shaping behavior, and if we could only recognize this and not expect feelings to do what they cannot do, then maybe we could stop being so afraid of this dimension of our being and learn how to use these powers appropriately.

I, for one, grew up thinking more highly of feelings than I should, which means I was excessively fearful in the way I tried to deal with them. I attached too much significance to the mere existence of a certain feeling. I think I believed that the fact that this or that feeling existed meant it would control me, which led to the unhealthy strategy of trying to deny certain feelings out of existence or suppress them out of conscious sight. One of the great contributions of Sigmund Freud was to teach us that suppression does not result in elimination; it simply buries something alive down in our depths where it grows on its own only to reappear in even worse forms. You do not eliminate an untamed animal by putting it into the basement and ignoring it. If anything, the creature will become even more ferocious in that state.

What I have learned since my childhood is that feelings need not be regarded as all-powerful. They can be controlled and channeled by another part of me. Once this becomes clear, I can acknowledge the existence of certain feelings without having to deny or suppress them, and then decide how to act *with* and not *from* them. Father Gallagher says we have gotten the verbs "ought" and "should" positioned in the wrong place in the process of action. To say that certain feelings ought not to exist is pointless.

Feelings are like pain. If you have them, you have them, and it is not in your power to deny them away. But you do not have to act on all of them. If, without panic, one is able to feel all his or her feelings—the bad as well as the good, the grotesque as well as the beautiful—then that part of us called reason can sort out among them and find one set of feelings to work with over against another set in pursuit of a chosen goal. I mentioned that our feelings operate independently of values and can be moving in opposite directions simultaneously. Such a condition would be immobilizing if one expected feelings to provide everything. But once you stop practicing such a Peter Principle and introduce a thing called reason into the process, it can find among this array of feelings positive allies to utilize in the movement toward a goal. Go back now to my earlier illustration. My goal of losing weight does not have to be pursued by will power alone. Part of my feeling base really wants this too and, if I will recognize this fact as well as the presence of opposing feelings, then I can act *with* feeling and not just *from* feeling and the chances of victory are increased. What I am saying is that the answer to bad feelings is not naked willpower, which stands very little chance on its own; it lies in mobilizing the good feelings that are also there and can be used in the struggle. But you see, in order for this to happen, we must be willing to feel all our feelings, not just some of them. We must have the courage to acknowledge all of the variety that is there before we can realize that there are allies among our feelings as well as adversaries. Where does courage "to feel all our feelings" come from? From two sources: first, from an awareness of what feelings are and what they are not, and second, from realizing that we have been given the power of reason too, and a good relationship between "patient and nurse" can be established if love is exercised on both parts.

A powerful example of precisely what we are talking about is found in another drama that took place that first Holy Week; namely, within the experience of Jesus. He saw very clearly the way events were moving and made no attempt to deny or suppress anything. He said to his disciples on the last night: "Things are going to get so bad that betrayal of all we have been about is highly possible." And from his own agonizing struggle in Gethsemane, it is clear he did not exclude himself there. He was utterly open at that point about the horror and revulsion he was feeling for what was about to happen. He made no attempt to deny or suppress his desire to escape the whole scene. Here you have a heroic willingness "to feel all the feelings" that were inherent in that awesome situation. And, by virtue of such willingness, Jesus found that he not only possessed feelings of revulsion, but also feelings of trust and obedience. You see, he understood what the Father was attempting to do, and how the events of the next few hours fitted together to accomplish such a goal. The world needed to see once and for all how much the Father loved the world, and sparing not his own Son was the best way to do that. Thus, out of all this openness, feelings *for* the will of the Father coalesced over against the feelings of panic and revulsion, and Jesus emerged from Gethsemane "all together," so to speak, acting *with* feeling, but not *from* feeling alone, "paralytic and nurse making it harmoniously down an awesome corridor."

What a contrast to this example, however, is the action of Simon Peter. When Jesus spoke as he did of a time of testing and betrayal, Simon went into panic. The thoughts of such a pos-

sibility must have seemed so ominous that he could not bring himself to acknowledge their existence. Instead, he resorted to denial and suppression. He shouted breathlessly: "Not me, Jesus, not me. I do not know about these other guys, but it is not in me to betray my highest values or deny my relationship to you." In other words, he banished out of sight a set of feelings he could not acknowledge. But did he eliminate them? By no means! He simply buried those feelings alive down in his basement, and less than six hours later, what he refused to face and get control of erupted and took control of him. There in a courtyard, before nothing more awesome than a slave girl, Peter did the very thing he had sworn earlier he could not do—he denied his Lord and betrayed his cause! How? By acting *from* feeling rather than *with* feeling. Long before the Peter Principle was ever formulated, another by the same name was acting it out. He expected more of one set of capacities than they were able to provide and the whole process broke down.

But let us not end by dwelling on Simon and his failure. Let us conclude by focusing on Jesus and the way he modeled emotion and reason interacting with each other. Here is the "patient and the nurse" working together the way they were meant to work. And what was the secret? They had learned to love each other; that is, to see each other realistically; understood the part each was meant to play in the process; and then did not expect the other to be or do what they were incapable of being or doing. Put very simply, deep within himself, Jesus did not succumb to the Peter Principle. He did not expect his feelings to do it all and dictate how to act. What in the beginning God had joined together, Jesus refused to break asunder, and that is why you see him negotiating the corridor of those last hours while Simon and all the rest careened into the wall.

And remember, *Jesus is the name of our species!* He became what we are, so we could become what he is. We can get ourselves together, too, if we will. That is what this article is all about. You, too, can get a love affair going between the paralytic and the nurse in you, and in so doing find the secret of "living happily ever after."

Jesus did it and offers to help us do it. Well, what are we waiting for?

MINISTRY SUPPORT

Building A Minister's Support System

Charles H. Rabon

On the day that I was to give a presentation on ministerial support, I was awakened at six a.m. by my automatic radio. I had not slept soundly because of the responsibility of the forthcoming day. Listening somewhat inattentively to the radio, the disk jockey shared a song entitled, "I Don't Need You Now, I'm Doing All Right." Reflecting on those lyrics, I thought about my responsibility of the day. It dawned on me that this is the same attitude that some people express to the Lord and others — "I don't need you now, I'm doing all right." However, the song does not convey the feelings of most of us. We do need help. We are not doing all right. And we can get help and support if we seek it.

My understanding of a support system can be defined as: one or more persons or resources in whom you have confidence, by whom you are accepted, and from whom you receive, as well as give, strength.

There are some vital questions that you need to ask when you consider a support system:

1. Do you have a personal support system?
2. Do you need a personal support system?
3. Are you a part of someone's support system?

It is possible to be a part of another's support system and not have one yourself.

Jesus Had a Support System

It is true that Christ, "had all power in heaven and in earth." Yet the Scriptures reveal that he felt a need for human and divine support. He was the Son of Man as well as the Son of

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God.

He expressed these needs when he asked Peter, James, and John to pray with him; when he prayed to the Father that the cup might pass from him; and when he asked the Father why he had forsaken him.

We should never think that our needs are less than his. Christ called upon the Father and his friends to help sustain and support him.

Circumstances Create the Need for a Support System

The idea expressed by some is that ministers are not supposed to:

Have problems.
Cry when they hurt.
Complain when things are difficult.
Expect normalcy in family and social life.
Be like others in the congregation.

But the secret needs to be let out . . .

Ministers Are Human!

The needs of ministers are as normal as anyone else's, and sometimes more so. Because of the complexities in the life of the minister and his family, at times his needs are almost indescribable.

Need for privacy.—Most ministers do not have the same degree of privacy that others have.

Need for Intimacy and Social Interaction.—The minister needs to have some social fellowship with church members as well as with others in the community. He should not be penalized in seeking to meet this need. However, in seeking this kind of support, the minister and his family should use discretion. So should the families with whom such fellowship is sought.

Need for Adequate Financial Support.—The church has an obligation to provide adequate financial support. The minister is in no position to bargain or in many instances to even express his needs at this point. The minister who does not have to fret or worry about personal financial problems is blessed. This in itself is a measure of support.

Need for Role Clarification and Mutual Expectation.—If there is an understanding as to what the minister is to do and what he can expect from the congregation, this can serve as a viable part of his support system. Such an agreement from the beginning can give stability and support to the minister-congregation relationship.

Types of Support Systems Needed

Crisis Support.—The death of a family member, an unexpected tragedy, the news of a terminal illness with its adjustments, the departure of children for school, the marriage of a child, the threat or actual dismissal from one's job, marriage breakdown (in the immediate family or in the church family), the news of a pregnancy out of wedlock, the open rebellion of a child that results in his leaving home are a few events that can create an extreme crisis. These call forth the need for additional support.

Short Term Support.—This is a support system formed to meet a particular need. When the need is met there is no reason to continue. For example, the formation of a prayer group, or sharing group, to meet a personal need. When the need has been met, the group can be dissolved.

Support of Nature.—Psalm 8 pictures the author as gaining genuine support as he ponders the sun, the moon, and the stars. In such moments of aloneness with God he asks, "What is man, that thou art mindful of him?" The company of God and his created beauty meant much to him. The Scriptures substantiate that many elements in nature lend themselves to a form of divine support—the wind,

rain, the rolling oceans, the changing of seasons, the sprouting of a seed, the harvest time, and scores of other examples of God's handiwork. All of these, which we often refer to as the normal acts of nature, can be a means of genuine support.

Need for the Never Changing Relationship.—This term is used to express that continuing relationship which was begun in childhood, with schoolmates, and with peers from other walks of life. It is simply a never-changing relationship. No matter where you leave off, the next time the two of you meet, the relationship is as fresh and meaningful as ever. No time is needed for approval or acceptance. The already established relationship remains in effect. Illustration: A pastor friend received a telephone call at two o'clock one morning. He was being summoned by another pastor in a distant city. "I need you and I need you now," was the essence of his call. My friend awakened his wife and said, "I must be gone for about two days. There is a crisis in the life of_____, and he needs me." The two met, and stayed together for a day and a half. The support and understanding needed was received from one who was willing to give it. These two pastors had been friends in Christ for many, many years. When there was need for support, it came simply by the asking. This is a beautiful example of one brother brothering another.

Support of Pulpit-Pew.—This is a relationship of mutual support. Each person in a church family, whether he stands behind the pulpit or sits in front of it, has need for support. The beautiful thing about such a relationship is that it can be given in a mutually beneficial way.

Illustration: A Chicago pastor had the opportunity of giving support to a member of his congregation who was a millionaire. This wealthy individual had lost his wife in an untimely death. It was almost more than he could bear and the pressure pushed him close to a total nervous and emotional breakdown. He even considered suicide. The pastor, aware of this and also knowing that this member had supported him in so many ways, stayed close to this bereaved member. One night the pastor learned that this member was alone, walking the shores of Lake Michigan. The pastor joined him and followed him at a distance as he paced along beside the rolling waters. Not a word was spoken during the night. As day began to dawn the pastor, who had given silent and visible support to this member, walked up beside him and said, "Let's go get some breakfast." After the experience the member said, "I'll support my pastor no matter what his needs may be because of the wonderful way he supported me."

This kind of mutual support ought to be available, and shared, by those in the pulpit and the pew.

WHAT HAS BEEN DONE? WHAT CAN BE DONE?

Theologically

I. The God-Man Relationship.
   - A. God made man in his own image.
   - B. God visited with man in the cool of the evening.
   - C. God pledged to man an awareness of his presence.
   - D. God made a helpmeet for man.

II. The Christ-Man Relationship.
   - A. Christ was born as Son of God—as Son of man.
   - B. He identified with man.
   - C. He fully understands man.
   - D. As both God and man he alone is imminently qualified to understand both God and man, and to bring man, who experienced broken fellowship with God, back to God.

III. The Spirit-Man Relationship.
   A. The Spirit is ever with us.
   B. God's promises to supply this needed support are numerous:
      1. "I will never leave you nor forsake you" (Heb. 13:5).
      2. "Lo, I am with you always" (Matt. 28:20, RSV).
IV. The Word-Man Relationship.
   A. The Word of God is certain.
   B. The Word of God is as a lamp to keep one from stumbling.
   C. The Word is something that man can learn and preserve in his heart.
   D. The Word of God is constant.

Denominationally

I. Southern Baptists' Interest Is Expressed through:
   A. The Baptist Sunday School Board.
   B. The Home and Foreign Mission Boards.
   C. Woman's Missionary Union and the Brotherhood Commission.
   D. The Annuity Board.
   E. Colleges, seminaries, and other institutions supported by Southern Baptists.
   F. The annual meeting of the Southern Baptist Convention.

It is not always easy to find support and meet individual needs in a massive system. So the system must become concerned about individuals. In 1971 the Southern Baptist Convention decided, upon recommendation from one of its pastors, to do something about actively providing support for ministers. A study group, consisting of representatives from the Southern Baptist Convention, met and the outcome revealed the need for attention regarding support in the areas of:

Vocational guidance
Counseling for ministers
Continuing education for ministers
Personnel support.

These categories have been expanded and many of our state conventions have taken the initiative to offer support to those who minister within their state.

II. State Convention Interest in Ministerial Support
   A. All of the ministries of the General Board Staff of the Convention manifest a kind of support in:
      Programs.
      Personnel.
      Leadership.
      Baptist state paper and related publications.
      Others.
   B. Providing meetings of general state interest for the purpose of fellowship, information, and support.
   C. Providing models and field services to associations, local churches, and individuals upon request.
   D. Making available counseling services to all ministers.

III. Associational Interest

The association is not a mini state convention any more than the state convention is a mini Southern Baptist Convention. We are mutually supportive servants in God's service. There is a need for working with and together, from the spire to the base.

   A. The programs sponsored by the local association can be a means of support and encouragement to local ministers and congregations.
   B. The personal interest shown by an associational leader or a member of an associational support group.
   C. The annual associational meeting where ministers and

members of the congregations gather to review their progress, their successes, wrestle with their failures, and establish goals and objectives for which they work together. A study of history reveals this was a major support system among our Baptist predecessors.

Qualities and Resources Needed

1. Confidentiality is a must.
2. Look for professional persons outside your own profession.
3. Certain members of your congregation might be excellent members of a support team.
4. The Word of God.
5. The practice of prayer.
6. Your mate.
7. Your family. President Carter said, "Nothing helps me more than for Amy to come in, kiss me, and say, 'Daddy, I love you.' "
8. Those who have some personal initiative.
9. One who has the gift of discernment of need in the lives of others.
10. Avoidance of "clannish" role.
11. The ability to listen.
12. Availability.

HOW TO DEVELOP A SUPPORT SYSTEM

Drop the hint, express your interest in such a need.

Begin small and remain small. There is no need for a large number in one support system. You may be in more than one group. You may need more than one group.

Be alert to others who might be asking for help; then be ready to give it.

When the group is in the contractual stage, ideas and feelings should be shared first, then deeper concerns.

Create and maintain a high trust level.

Mutual commitment to each other. Listen without judging and do not be shocked at the needs which are revealed by those in your support group.

Express a willingness to give; and be able to receive.

Expect seriousness, but be willing to enjoy some lightheartedness.

Be a "weeper" as well as a "rejoicer."

Barnabas, Model Member of a Support Team

Barnabas is a delightful New Testament character that doesn't get as much attention as some of those whom he helped. Someone has suggested that Barnabas is the author of two-thirds of the New Testament books. The explanation is the way he befriended Paul. Because of Paul's reputation prior to his conversion, he was not readily received into the fellowship of the church. Indeed he was locked out of the church. It was Barnabas who recommended him to the fellowship and who was primarily responsible for his being accepted.

It was Barnabas, not Paul, who was willing to give John Mark a second chance. It was Mark who learned from Simon Peter the eyewitness events and accounts of the Lord and gave to us one of the four Gospels.

Barnabas was truly a member of a support system and he became an encourager, both to Paul and to John Mark.

The gist of Barnabas's life is that in becoming a member of another's support team, you never know how extended your influence will be.

Look at Your Present Support System

Who are your encouragers? Do you need any? Take a look at *who* you are as well as the scope of your needs. Here is an exercise to help you to do that.

List the names of six to ten people who encourage you most in your ministry. Include those who believe in you, ones in whom you believe, and those whom you know pray for you.

Now, strike from the list the names of family members or relatives. These are important persons but you need a larger circle in your support system.

Now, strike the names of those who live more than one hundred miles from you. Absence might make the heart grow fonder, but there are times when you need to see and talk with persons about your problem. When such is the case, distance might become a barrier.

Now, strike the names of those whom you have not seen in three months. In order to have a vibrant support system there needs to be some frequency in contact with those who are in your support system.

Now, strike the names of those who do the same kind of work that you do. Mutuality in a profession can become a barrier to your help and support. (There is danger in one sick person trying to get help from another who might be sicker than he.)

Next, strike the names of those belonging to your same denomination. In all probability you can draw better support from those with whom you are not competing. At least, there might be more honesty and objectivity.[1]

It would be helpful to write down two resolutions:

1. List the name, or names, of your strongest encourager(s). Then, as soon as possible, maybe today, call or write that person, or persons, and express your gratitude.
2. Now, write down the names of five persons who need your encouragement, then resolve to contact these people and become an encourager to them.

CONCLUSION

Several months ago I received a piece of mail which I did not expect. It was an advertisement with a picture that was more interesting than the product it described. The picture was of two monkeys sitting on the grass with an expressionless look on their faces. Their arms were around each other. The caption beneath read, "We need each other."

A picture can sometimes say more than a thousand words. This one did. "We need each other," is a message all of us should learn and practice.

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[1]This exercise is a summary with expanded ideas of one in the article, "Barnabas: Model of Pastoral Support," by Bob Dale in *The Quarterly Review,* Vol. 39, Number 1, pp. 22-24.

Education: An End or a Means?

Lee Hollaway

Most of us can think of an educational milestone in our own experience that we regarded as "the end." We struggled for what seemed like an interminable length of time to complete requirements for a particular degree. Each course taken along the way came to be thought of as a step toward that end-goal.

That point was reached for me as I was finishing my second master's degree. My long-suffering wife had taught junior high school to support us through my four years of graduate school. I remember very clearly her comment just before that final graduation day: "This had *better* be the end!"

Not so very many years ago a high school diploma was considered a worthy end, strongly recommended to every young person. Then a college degree became everyman's ticket to success in the world. Somewhere in the wake of Sputnik, a rush for graduate degrees began that has only recently begun to taper off.

Even as educational expectations and requirements have risen higher and higher, however, an even more basic change has been taking place. Our orientation toward diplomas and degrees is being replaced by an open-ended commitment to learning throughout life.

Some may object that they are changing the rules in the middle of the game. How can we tell anymore when we have "arrived"? At what point can you stop studying and go to work?

The change has not been so much in the rules as in our perspective on the educational process. And there is growing evidence that vast numbers of adults are active participants in the change.

The Terminal Degree

The concept of a degree as the "end" of education developed in a time quite different from today. When techonological advances came at a much slower pace, the body of knowledge

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represented by a diploma or degree might indeed have sufficed an individual for a lifetime with only minor refinements.

Today, however, the body of human knowledge is growing so quickly and society is changing so rapidly that the terminal degree truly has become a dead-end street. Malcolm Knowles suggests that in our present situation "it is no longer realistic to define the purpose of education as transmitting what is known."[1] By the time the "transmission" is complete, some of the information already has become outdated, inaccurate, or incomplete.

Facing the world of 1980 with a degree conferred ten or more years ago amounts to entering a battle underequipped and inadequately prepared. For the minister, it means that he will not be competent to deal with the variety of needs and issues that will confront him. And the most tragic thing about it is that his competence—and therefore his effectiveness—will continue to decline with every passing year that he relies upon "that old sheepskin." The result will be an increasing frustration and ultimate chaos in his ministry.

College president Edward B. Lindaman predicts that schools may even begin placing a limit on the validity claimed for the degrees they confer. "It is quite possible that we will soon see a 'self-destruct' diploma: a diploma that will be invalid five or ten years after it is issued unless some proof of continued learning is offered!"[2]

Another Perspective

If we will back off and take another view of the picture, however, we will find that it looks considerably less ominous. In fact, for those who can adjust to this new perspective, the future looks bright and encouraging.

Actually few of us set out to earn a degree for its own sake. We started with a fairly clear idea of the purpose for which we were learning. Somewhere along the way, however—in the midst of all the class notes, quizzes, term papers, projects, and final exams that we call the educational process—that purpose may have faded from view. At that point the degree itself became the end rather than the means to an end.

This new perspective, then, involves our getting back to the basic reason for our participation in education. And in its most basic form that may be stated as equipping ourselves to deal with life and its requirements. Ideally that will include vocational, interpersonal, and spiritual dimensions.

Reviewing our basic purpose in light of today's constantly changing reality makes it clear that education must be a never-ending process. Study toward one or more degrees is seen as one step in a lifelong endeavor. Seminars or self-directed learning projects are other steps.

A large majority of American adults apparently have "bought into" this concept of education. According to a national survey, 80 percent of Americans over age eighteen are involved in self-planned instruction.[3] Patrick R. Penland, professor of education and library science at the University of Pittsburgh, directed the survey with support from a United States Office of Education grant.

These self-planned learning proj-

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[1]Malcolm S. Knowles, *Self-Directed Learning* (New York: Association Press, 1975), p. 15.

[2]Edward B. Lindaman, *Thinking in the Future Tense* (Nashville: Broadman Press, 1978), p. 26.

[3]" 'Invisible University' Enrolls Four Out of Five Adult Students," *National Home Study Council Washington Memo,* Dec. 19, 1978, p. 2.

ects, Penland says, entailed at least seven hours of "planned and sustained attention to a topic" over a period of at least three days. Most of these learners average three such projects a year, drawing upon resources such as tape recordings, films, field trips, books, and magazines to achieve their personal learning goals.

Among the reasons given by the students for choosing self-planned rather than formal classroom study, most often mentioned was their desire to determine their own pace and way of learning. Factors such as lack of time, transportation, and costs did not score nearly as high.

Lindaman comments enthusiastically on this kind of response. "When knowledge is linked to unique self (the unique person that each one of us is), then something creative, something new, something of God happens. Education addresses this critical ingredient of what we know; *it calls us out of ourselves and into the world."*[4]

Alive and Growing

Perhaps the most encouraging thing about this survey is what it says about our health as a people. Participation in self-planned learning projects gives clear evidence of life and growth. Apathy and lethargy are not nearly as widespread as advertised.

The growth pattern of Seminary Extension enrollments in recent years lends support to a positive picture among Southern Baptists too. More than 10,400 individuals participated in at least one of Seminary Extension's theologically-oriented courses during 1977-78 (the latest year for which statistics are available). Numbers of students, course enrollments, and course completions all more than doubled between 1973 and 1978. Significantly, Seminary Extension majors on making ministerial training available *where the student is,* both geographically and educationally.

For the individual minister, these figures should prompt a personal reassessment of his own health as a learner. What specific evidences of growth can you point to in your own recent experience? It is true with human beings, as with all other living things, that when we have stopped growing we have already begun to die.

If evidences of growth are present, the learner needs to take a look at where those experiences are leading. In general, adults tend to grow most readily in the area of a felt need. It may be that the learner still needs to identify those areas of need to make personal learning experiences as productive as possible.

Retooling for Today

Education for life and effective ministry in 1980 means taking into account those new facts and situations that affect our lives and the lives of our congregations. It means re-examining the tools of yesterday and determining which of them need to be sharpened or replaced. It usually means developing some new competencies required to deal with the new situations. It may mean setting some new personal or congregational goals and planning ways to reach them.

Changes which might necessitate such adjustments for a church could include:

- A lowering of the average age of the congregation;
- A major influx of apartment dwellers;
- A shift in family life patterns;
- Paying off the church debt;
- The introduction of one or more cult groups into the community; or any number of other possibilities.

Any one of these may require one to know and do some things not learned

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[4]Lindaman, p. 63.

before.

New facts and new circumstances often lead an individual to take a fresh look at priorities. What is *really* important? What are the implications of my new list of priorities for my use of time and the kinds of learning I need to do?

As the Penland survey suggests, learning today may be sought in either a formal or informal setting. Classes in a Seminary Extension center or a community college are readily available to persons who prefer the traditional teacher-pupil approach. (A Seminary Extension center can be established virtually anywhere that there is a qualified teacher and an interested pupil. More than three hundred centers were in operation in 1978.) More self-directed study could be done at home (using the resources of Seminary Extension's Home Study Institute, for instance), at work, or in a library. The choice between formal and informal learning will be made by the individual on the basis of resources available locally, the type of content involved, and personal preference.

Facing the Future

If the purpose of education is to equip us for life and its requirements, then the learning activities engaged in today are actually preparation for living and ministering tomorrow. As we have seen, we reach the end of this spiral only in death. Our education is viewed not as an achievement, but always as a process with its orientation toward the future.

Most of the major steps in the process have been touched upon in this article, but they may be summarized briefly as follows:

1. Identify the need—that which you need or want to learn.
2. Establish a learning goal and commit yourself to reaching it.
3. Discover and list resources which might help you attain your goal.
4. Develop a learning plan—a step-by-step sequence of actions to move you toward your goal.
5. Carry out your plan, recognizing that it likely will need to be modified at least slightly as you work through it.
6. When you have reached your goal, evaluate both the learning you have accomplished and the process you used.
7. Begin again with a different need.

These basic steps may be followed whether one is learning to play chess or seeking to become a more effective Bible teacher. The number and variety of resources and actions used will vary according to the complexity of the need involved.

As the learner becomes more and more comfortable with the process, he will find himself increasingly in control of his own education, letting it help him achieve his own life-goals.

Church Architecture Department
THE SUNDAY SCHOOL BOARD SOUTHERN BAPTIST CONVENTION

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

Planning an Associational Office Building

T. Lee Anderton

The directors of associational missions have a strategic position in the Southern Baptist Convention. They have a greater opportunity of knowing what is taking place within the churches of the association than any other person outside each church's membership. Figuratively, these directors have their finger on the pulse of each church. They know and understand the problems within each church and why some are accomplishing their mission and others are failing.

Pastors look to the director of associational missions for leadership in matters concerning all the churches in the association. Along with the associational staff the directors have a great opportunity to influence and help shape the programs in each church. Their contacts and relationships with state and southwide denominational leaders help them to keep informed and able to assist pastors with state and southwide emphases and projects.

In order for the directors of associational missions to accomplish the objectives assigned to them they must each have a suitable base of operation. Because of minimum space needs and financial limitations many directors have used their homes as their base of operation. Others have rented space which often has proven inadequate, unattractive, and unsuitable. When suitably located, well planned, and appropriately furnished the association-owned office building is the ideal base of operation.

Selecting the Site

The associational office building serves as a communication center. It is the hub of activities that are jointly sponsored by the churches of the association. To serve these functions best the building should be centrally located and easily accessible—not necessarily geographically, but in ways

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which will be advantageous to the largest number of churches. The following are some general guidelines for selecting the site.

From the standpoint of availability of printing, office supplies, equipment maintenance, and other services, the largest city in the association offers advantages not found in smaller communities. Generally the major city is not only the center of population, business, and commerce, but also has the largest number of Southern Baptist churches in the association.

Another factor to be considered is access by public transportation and private automobile. A location on a major thoroughfare, or highway, is usually best. If an interstate highway goes through the city, a good location may be near an on and off ramp.

Good neighbors are important. Perhaps of more importance is the absence of bad neighbors. Bad neighbors are those who create some kind of disturbance such as the noise from a trucking company or railroad station; and those who create an unpleasant environment in some way such as the unsightliness of a run-down business or residential area.

The site should provide good visibility. Any site which requires directional signs on the street or at the intersection is not a suitable location. On large sites the building and parking should be near enough to the street to be visible. It should not be hidden by trees, massive shrubbery, or behind an embankment.

The site should be ample in size. There should be ample space for parking. Many cities require one space per three people housed by the building. More than this number of spaces may be needed if many of those who attend meetings at the associational office building arrive with only one or two per car. The site needs to be large enough for future expansion of both the building and the parking area. The site should be adequate also for ample landscaping to enhance the appearance of the building and grounds. Some associations may want a site large enough for a picnic area and other types of outdoor activities not available elsewhere to some of the churches.

An important factor is to avoid selection of property that is expensive to develop. An excessive slope, shallow soil on solid rock, large drainage ditches, and landfills are examples of some conditions to avoid. Level property with undisturbed soil and little or no rock is a safe site to consider. Before any other type site is selected professional assistance should be sought to evaluate the suitability of the site.

Often property is donated for various types of religious buildings. An association having such an offer should accept the property only after investigation shows that the property meets the criteria for being an acceptable site.

Developing the Site

Once the property has been selected and purchased, a site development plan, or master plan, should be prepared. The architect or landscape architect preparing the master plan will give the following considerations to the development of the site:

1. The size and design most suited to the needs and the purposes for which the building will be used.
2. The type of building most suited to the topography.
3. The development of the grounds for the least disruption of the natural beauty of the site.
4. Ways to save desirable trees, where to plant other trees and the shrubbery to achieve an attractive setting for the building.
5. The best placement of the drive for easy and safe movement of

traffic from and onto the adjacent street.

6. The placement of parking to be convenient, but unobtrusive in appearance.
7. Orientation of the building to the sun, prevailing winds, and other weather factors to minimize fuel consumption.
8. The placement of buildings and parking to permit future expansion.

One can see from these factors that achieving the best and most economical use of property is not accidental. Professional assistance is needed. The Church Architecture Department of the Sunday School Board, 127 Ninth Avenue, North, Nashville, Tennessee 37234 has a landscape service to assist churches and associations with the selection of sites and preparation of the site development plans. Write for information and charges.

Planning the Building

The first task of planning any building involves the identification of the functions of the space. The committee responsible for planning the associational office building, therefore, should begin with a study of the programs and activities which churches will jointly sponsor. This study should be made with the assistance of the pastors and other representatives from the churches, the officers of the association, and the associational staff. Culmination of this study should result in a fully defined and written list of programs and activities to be housed in the office building, the number of staff personnel needed, and all the tasks they will perform.

The next step in the planning process is to determine the amount of space needed. For associational programs to be effective there must be adequate space, suitably furnished, for each activity. The following discussion suggests acceptable space, furnishings, and other building requirements for the offices, programs, and activities, work areas, storage, and other provisions in the office building. Ample information is given here for all associations (small, medium, and large) to select and apply space requirement data to the planning of space needed.

Space Requirements

The Director's Office

- The minimum size should not be less than 160 square feet. A more desirable size is from 250 to 325 square feet.
- A private toilet and shower is desirable.
- An additional room for private study is desirable. See plan AO-160, figure IV.
- Fluorescent lighting is preferred.
- Commercial quality carpet on the floor is recommended.
- Ample outside windows are desirable.
- Electrical outlets should be provided on each wall and one in the floor below the desk.
- A telephone outlet should be provided in the floor below the desk or telephone table.
- Year-round temperature and humidity control should be provided.
- There should be access through the reception area.
- An additional private entrance is desirable. This may be a corridor or outside door.
- Furnishings should include an executive size desk and swivel chair, two or more comfortable side chairs, telephone table, or credenza, worktable or built-in counter, and ample book shelves. Some directors desire a couch and lounge chairs for guests; some desire a small conference area with a table and two or more comfortable chairs.

- A small adjacent room may be provided for books.

Other Staff Members' Offices

- The minimum office size should be 140 square feet.
- Ample outside windows are desirable.
- Commercial carpet is recommended.
- Year-round temperature and humidity control should be provided.
- Ample wall electrical outlets plus an electrical and telephone outlet in the floor below the desk should be provided.
- Fluroescent lighting is preferred.
- Entry should be through the reception area.
- Furnishings should include a standard size office desk, executive chair, credenza or telephone cabinet, work table, and two guest chairs.

Secretaries' Office Area

- Provide a minimum of 80 square feet work area when several workers are in the same room. This does not include passageways and general filing space. A desirable work area is 100 to 120 square feet. If individual offices are provided, each office should be not less than 120 square feet. A more desirable size is 140 to 160 square feet.
- Furniture should include a desk with a typing side table, an office chair, credenza, and one file cabinet.
- When more than one secretary is in one room, four feet to six feet panels are desirable to separate the work areas. See plan AO, figure IV.
- Commercial carpet is recommended.
- Fluorescent lighting is desirable.
- A telephone and electrical outlet should be provided below each desk.
- Year-round temperature and humidity control should be provided.

Workroom and Supply Room

- A counter and sink is recommended.
- Kitchen-type storage cabinets and counters are suggested. Careful attention should be given to the height between the counter and upper cabinets to have ample clearance for printing and other equipment.
- Four or more electrical outlets should be provided.
- The work room may be a compact space as small as 6 feet by 8 feet; however, a room with a minimum of 160 square feet is recommended. Larger work rooms are desirable. Actual size needed should be calculated on the amount of printing and other equipment to be used and the amount of supplies to be stored.

Reception Area

- Provide a desk or counter and comfortable chair for the receptionist. If the receptionist is to type and do other work, additional furniture should be included as appropriate for these tasks.
- Three or more comfortable lounge chairs should be provided in an attractive waiting area. Commercial carpeting is preferable in this area. It may be further enhanced with end tables, lamps and potted plants.
- The receptionist's desk and waiting area should be near the main entrance to the building.

Conference Rooms

The number and size of conference rooms will vary according to the needs of each association. Some associations may decide that the churches nearby will provide space for all meetings, conferences, and seminars. Others may envision and plan extensive programs calling for

several conference rooms. The conference rooms on plan AO 68, figure II, illustrate minimum conference provisions recommended. The conference rooms on plan AO-160, figure IV, are larger, more adequate rooms. Both plans show different seating arrangements possible with appropriate furnishings provided. The conference rooms should have flexible furniture arrangements to accommodate all types of conferences and meetings.

Rest Rooms

Local building codes should be checked in designing the rest rooms. Generally these codes will specify the number of fixtures needed according to the number of building occupants. For an associational office building this number would be the number of staff members plus the total seating capacity of the conference rooms.

Most codes now require that rest rooms in public buildings be designed to accommodate the handicapped. Several special provisions are required as follows:

- Minimum entrance door width of 32 inches.
- An unobstructed turnaround area inside the room of no less than 5 feet by 5 feet.
- The entrance door cannot swing into the turnaround area.
- One water closet stall must be no less than 3 feet wide and be provided with at least one horizontal hand rail 54 inches long, 1½ inches in diameter, and 33 inches above the floor. The stall door must be no less then 32 inches wide. The water closet must be 20 inches above the floor.
- Lavatories must be mounted with rim 34 inches maximum above the floor, and with the bottom of the apron a minimum of 29 inches above the floor.
- Maximum water temperature must not exceed 120°. Exposed drains and hot water pipes must be insulated.
- Mirrors and shelves shall not be more than 40 inches above the floor.
- Toilet racks and dispensers are not to be more than 40 inches above the floor.

Materials Display

- Shelves may be provided in the reception area or in a hallway nearby to display program and other resource materials helpful to churches.
- The display should include information on where and how the materials may be secured.

Library and/or Book Sales Area

- If provided, a room with a minimum of 175 square feet is suggested.
- Furnishings should include floor to ceiling book shelves on all walls, a table, and chairs.

Storage

- Storage for yard equipment should be provided, and accessible from the outside.
- Office supplies may be stored in the cabinets in the work room, or in a separate supply closet.
- File cabinets may be placed in the secretaries' office area, or in a separate file room.
- If the association plans to have audiovisual, and other similar equipment, a storage room should be provided. Shelves, appropriate in size, should be designed to store the equipment.
- A small storage room should be provided for janitorial supplies. The space should be large enough to include a mop sink, a wall of shelves for supplies, and floor space for a vacuum and other cleaning equipment.
- Chair and table storage for the conference rooms is desirable. Stack chairs and folding tables require the least amount of storage area.

- Racks for coats are needed near the conference rooms. The same racks may serve the staff.

Photography Dark Room

A dark room for picture developing may be desired by some associations. See plan AO-160, figure IV, for minimum size room.

- The arrangement should include an entrance through two doors to assure complete darkness in the room.
- A counter with a sink is needed. The counter should be 38 inches high.
- Provide no less than four electrical outlets located 12 inches above the counter.

Other Design Considerations

Corridors—The design of the building should allow a person to get from one part of the building to another without distracting other persons or groups. Halls in small buildings should not be less than 4 feet wide. See plan AO-21, figure I. Medium to larger buildings should have corridors 5 feet to 8 feet wide. (Plan AO-68 and plan AO-160.)

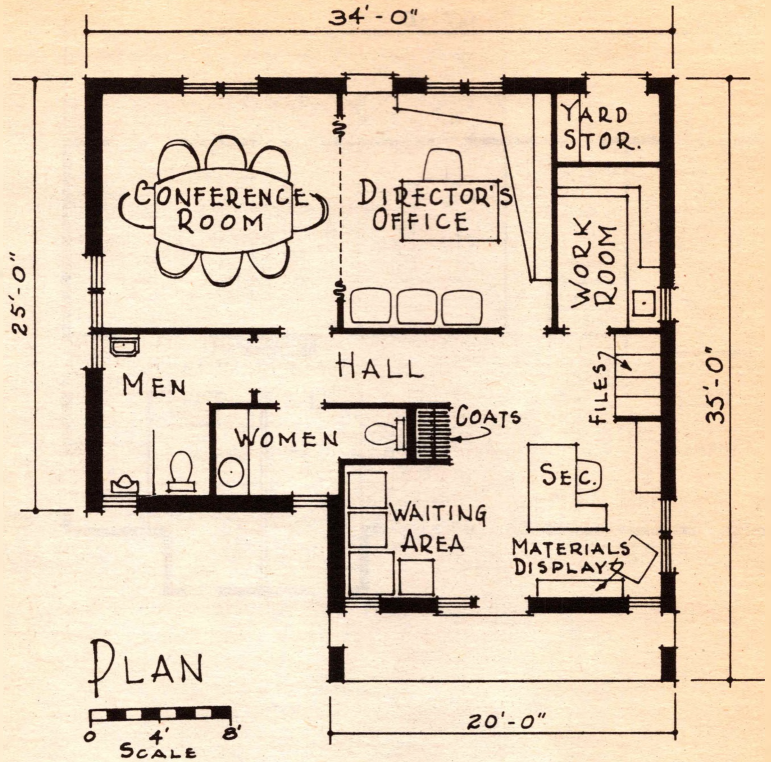
Building Entry—In colder climates the major entrances should be through an entry foyer to minimize heat loss. See figure plan AO-160. The main entry should be easily accessible from the driveway and parking area. An unloading shelter is desirable. It also helps give greater visibility of the entrance for those approaching the building for the first time. Consideration should be given to the handicapped in designing the entry. Ramps should be provided up to the interior floor level, and there should be no curbs to negotiate between the parking area and main entry.

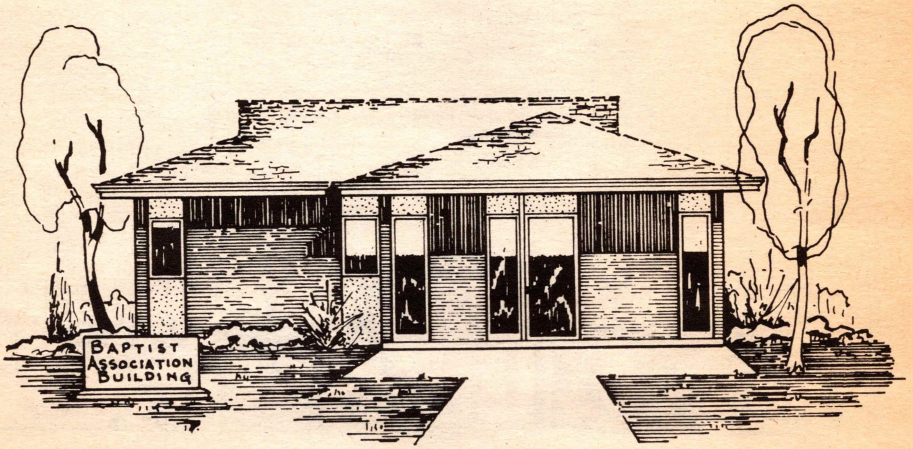
Interior Decor—The interior appearance should create a suitable, pleasant, and attractive setting for its occupants, and express the function and purpose of the building. To accomplish this the interior should be planned by someone sensitive to the ingredients of effective interior design. Some of these features are:

1. Developing design unit throughout the building.
2. Using art principles in all elements of the design.
3. Careful selection of appropriate finishes, materials, and details.
4. Coordinating and using colors, lighting, furnishings, and accessories creatively.
5. Enriching the design with carefully selected art, symbolism, and graphics (words and signs).

The Church Architecture Department is available to assist associations with planning their office buildings. Services without costs include: (1) on-site consultation when an architectural consultant is in the state, (2) floor plans designed suitably for the site and the desired accommodations, and (3) a review and critique of the local architect's plans. Services at a cost to the association include: landscape site development plans and interior design plans. Additional information is available by writing to the Department.

FIGURE I





ELEVATION

FIGURE II

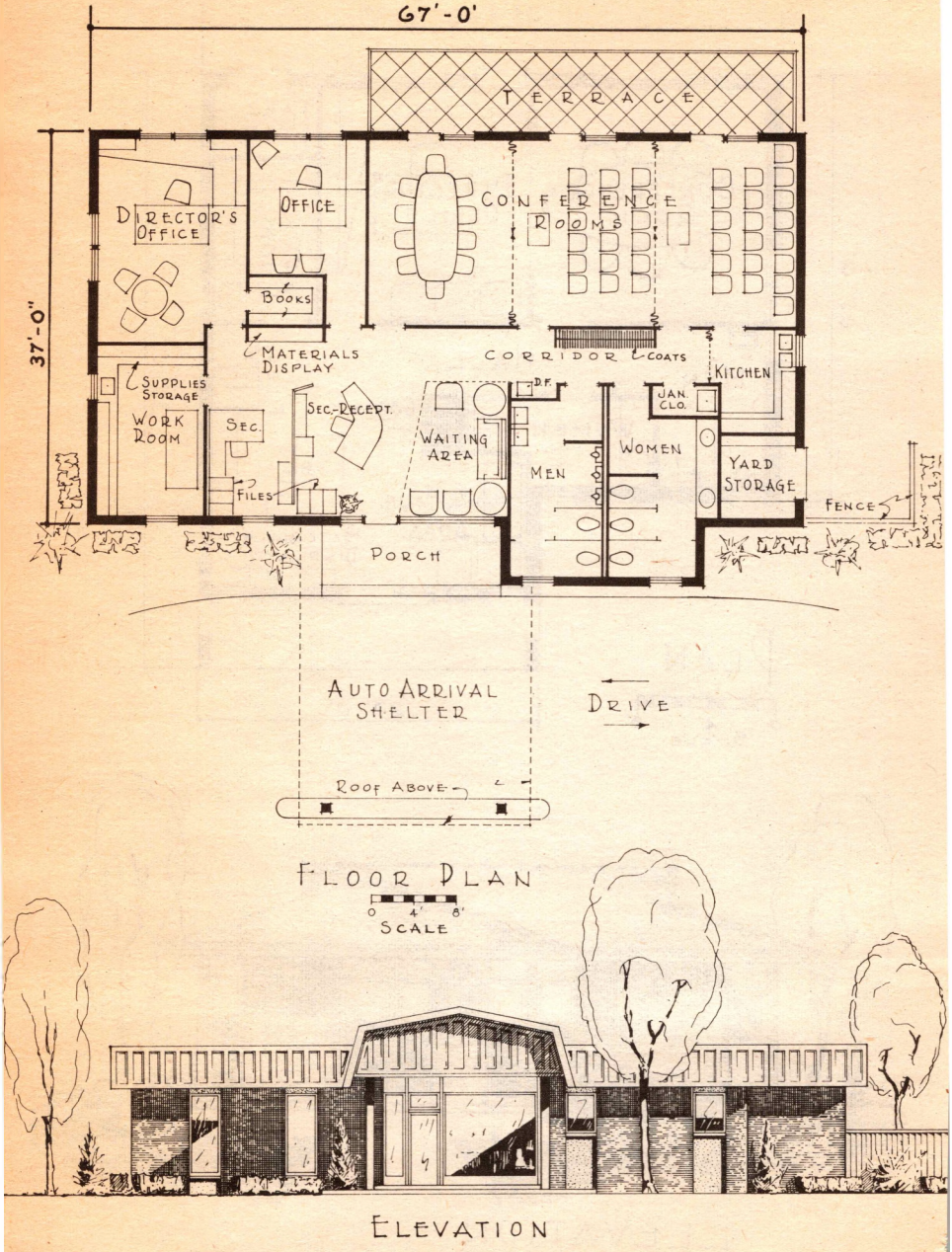
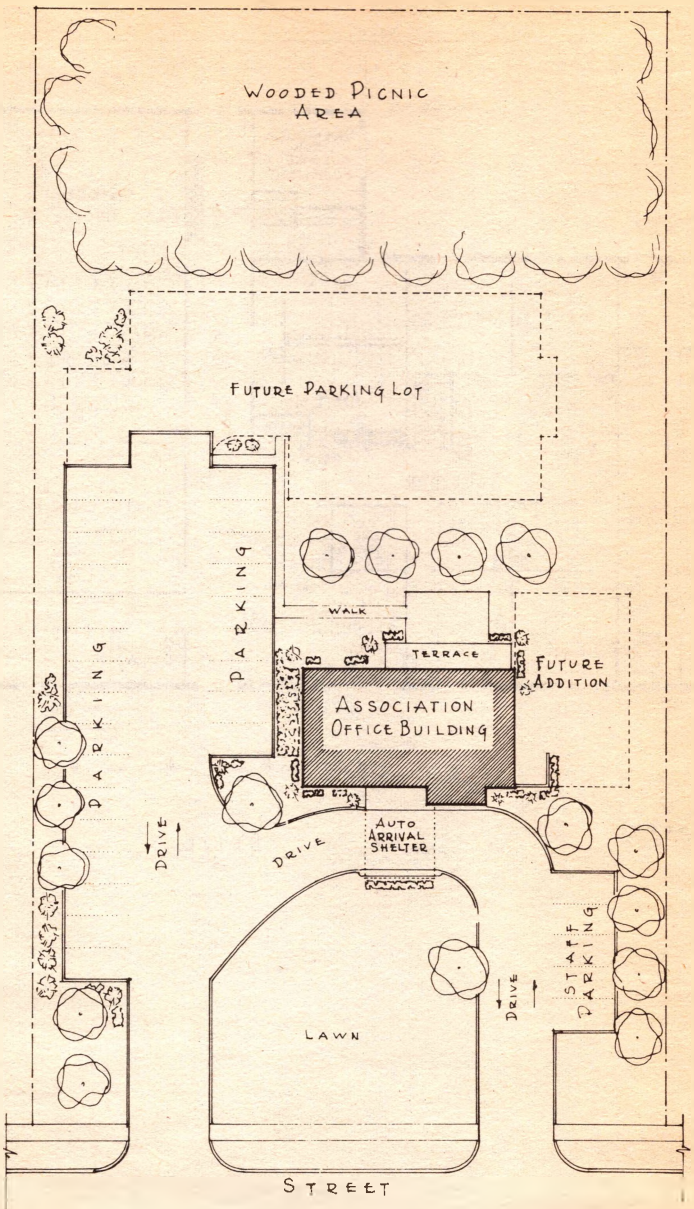
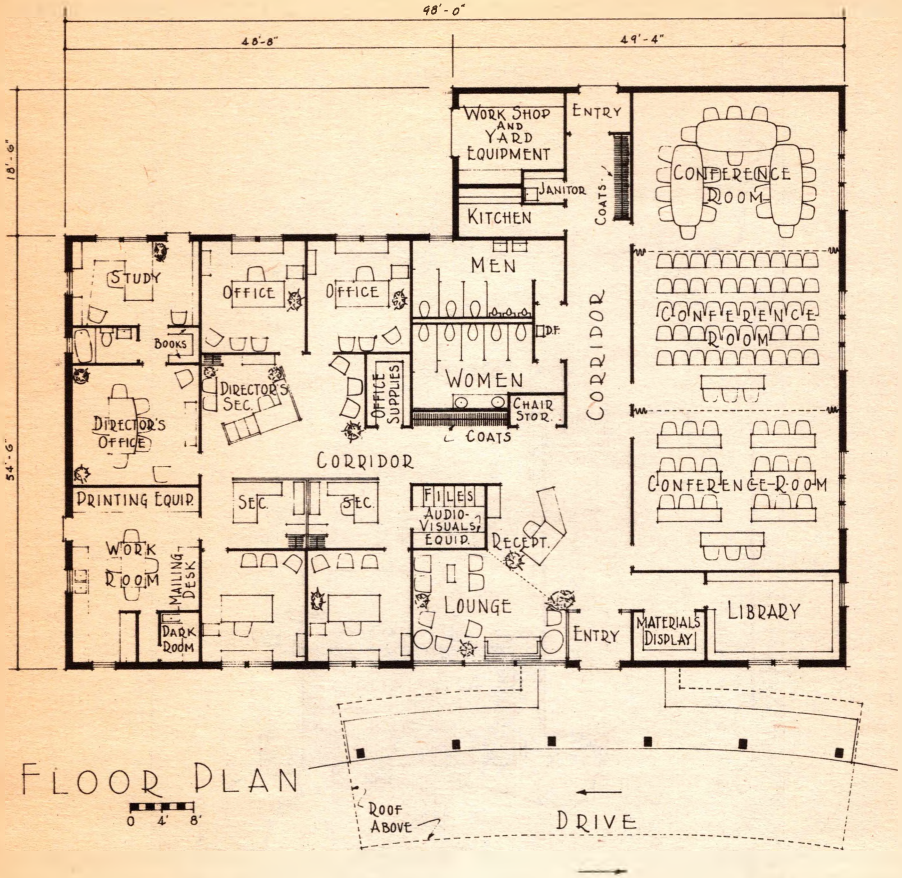

67'-0"
37'-0"
TERRACE
DIRECTOR'S OFFICE
OFFICE
CONFERENCE ROOMS
BOOKS
MATERIALS DISPLAY
CORRIDOR
COATS
KITCHEN
SUPPLIES STORAGE
WORK ROOM
SEC.
SEC.-RECEPT.
WAITING AREA
D.F.
JAN. CLO.
MEN
WOMEN
YARD STORAGE
FENCE
FILES
PORCH
AUTO ARRIVAL SHELTER
DRIVE
ROOF ABOVE
FLOOR PLAN
0 4' 8'
SCALE
ELEVATION

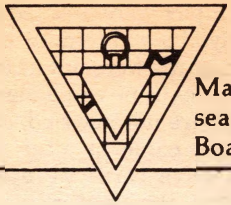
FIGURE III



MASTER SITE DEVELOPMENT PLAN

FIGURE IV


98'-0"
48'-8"
49'-4"
18'-6"
54'-6"
WORK SHOP AND YARD EQUIPMENT
ENTRY
JANITOR
KITCHEN
COATS
CONFERENCE ROOM
STUDY
OFFICE
OFFICE
MEN
CORRIDOR
CONFERENCE ROOM
BOOKS
DIRECTOR'S SEC.
OFFICE SUPPLIES
WOMEN
CHAIR STOR.
DIRECTOR'S OFFICE
COATS
CORRIDOR
CONFERENCE ROOM
PRINTING EQUIP.
SEC.
SEC.
FILES
AUDIO-VISUALS EQUIP.
RECEPT.
WORK ROOM
MAILING DESK
LOUNGE
DARK ROOM
ENTRY
MATERIALS DISPLAY
LIBRARY
ROOF ABOVE
DRIVE
FLOOR PLAN
0 4' 8'



STATISTICAL REPORT

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

The Minister's Family

J. Clifford Tharp, Jr.

The Bible presents a lofty view of marriage and the family. While most Christians hold these biblical concepts as their ideal they too often, in reality, have fallen short of achieving them in their own marriages and family relationships. However, most congregations expect these lofty ideals to be achieved by their minister and his family. Scrutiny of the minister's family by the congregation can cause stress and put pressure on them to be perfect. Such congregational expectations can cause a minister's family to project an outward picture of the ideal while in reality they, too, have areas that need attention and improvement.

Since little definitive information within Southern Baptist life was available concerning ministers' families, the pastoral section of the Church Administration Department requested a research study. Some of the facets explored in that study included sources and levels of satisfaction or dissatisfaction, pressures and stresses encountered, ways ministers enrich their marriages and family relationships, and ways the denomination can help ministers and their families. Data was secured from several viewpoints—that of the pastor, the pastor's wife, and the pastor's children (ages 12-17). Major findings of the study are presented in this article.

Methodology and Response

The study involved two phases. The first phase was enlistment, to secure the names and addresses of pastors, pastors' wives, and pastors' children (ages 12-17). The second phase was the main study.

Sample.—A sample of approximately five hundred pastors' wives and pastors' children were selected from the respondents to the first phase, who were to be included in the main study. Pastors from a proportionate sample of one thousand churches were also included in the first phase of the study. For the main study, random samples of 523 pastors and five hundred wives were selected from respondents to the first phase. Since the names of fewer than five hundred children were obtained, all children identified in the enlistment phase were included in the main study. (The 361 children in the sample came from 237 different families.)

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Instruments.—A 4 by 8½ inch business reply card was designed for the enlistment phase. The card identified whether the pastor was married and asked for the name and address of his wife and the names of his children (ages 12-17).

Separate questionnaires for each sample group were designed to collect data for the main study. Four-page (8½ by 11 inch) questionnaires were designed for pastors and pastors' wives. The questionnaire for children was three pages, (7 by 10 inches). Because of the issues involved, the questionnaires necessarily dealt with topics which were of a sensitive nature. Response to open-end questions seemed to indicate that respondents were able to give open and honest responses. It should also be noted that it is difficult to adequately explore an area as complex as family relations through written instruments alone.

Data Collection.—Data for both phases was collected by mail. Each phase involved three mailings of the instrument(s). A nonrespondent study was conducted among small samples of the nonresponding pastors and their wives (phase 2 nonrespondents).

Response.—For the enlistment phase, 623 usable returns were available at the time the samples were selected for the main study. In addition to this number, fifteen cards were not usable for survey purposes (nine respondents indicated they were not married) and twenty-two cards came in after the cut-off date. Twelve cards were undeliverable. Thus, the total response rate was 65.3 percent and the usable response rate (at cut-off) was 63.1 percent.

The following table compares the original sample with the phase one respondents in terms of church size. The phase one respondents closely resemble the original sample in regard to church size. Thus, it would seem that random sampling from among phase one respondents would not interject significant church-size bias.

In the main study, 325 pastors returned usable questionnaires. Five nonusable questionnaires were received and two questionnaires were undeliverable. The total response rate for pastors was 63.3 percent and the usable response rate was 62.4 percent.

Pastors' wives returned 310 usable questionnaires. Two nonusable questionnaires were received and two questionnaires were nondeliverable. The total response rate for pastors' wives was 62.7 percent; the usable re-

Church Membership	Sample	Enlistment Phase Respondents
Under 300	64.6%	60.6%
300-499	16.5	16.9
500-749	8.1	9.9
750-999	4.0	3.9
1,000-1,499	3.6	4.8
1,500-Up	3.2	3.9
Total	100.0%	100.0%
(Base)	(1,000)	(623)

sponse rate was 62.2 percent.

For the children (ages 12-17), 261 usable questionnaires and six nonusable questionnaires were received. Thus, the total response rate was 74.0 percent and the usable rate was 72.3 percent. Because of the high response rate for this group, a nonrespondent study was not conducted.

Nonrespondent studies were conducted among nonrespondents in two of the groups—pastors' wives and pastors. For the wives, the study revealed that nonrespondents tended to be more satisfied with being a pastor's wife, have more children, and work outside the home less than respondents. Nonrespondents were similar to respondents in terms of the areas of their family-life which needed the most improvement. There was also a slight tendency for nonrespondents to be from larger churches. Major reasons for nonresponse were "lack of time" and "questions were too personal." In all, with the weighting[1] of the sample data, it seems that the findings from the main study are representative.

For pastors, the study revealed that nonrespondents tended to come from small churches and to have less post-college education. Nonrespondents were similar to respondents in terms of the areas of family life which need the most improvement. Major reasons for nonresponse were "lack of time," "questionnaire too personal," and "questionnaire too long." Weighting of response corrects data for the major nonresponse bias (church size). Thus, findings seem to be representative of pastors.

Findings

In interpreting these findings one must realize that the minister's family does not exist within a vacuum. While ministers' families may encounter special stresses and pressures, they are not immune to many of the stresses and problems encountered by other families. Ministers' families are impacted by temperaments, personal needs, self-concepts, educational levels, cultural influences, and economic variables in much the same way as are other families. Thus, these findings should not be seen in isolation, but should be interpreted in view of what is happening to American families in general. Where appropriate, some of the findings from this study are compared to a study of the American family which was conducted by *Better Homes and Gardens.* While the latter study has limitations, it does provide some perspective for some of the findings of our study.

Findings of the study are presented separately for each of the three sample groups. The findings are grouped according to several major areas of concern (such as family relations, marriage, communication and expression of affection, finances, and family devotions). An effort is made in the concluding section to draw the findings together and to identify major implications that grow out of the study. Unless otherwise indicated, weighted percents are used to report findings from pastors and pastor's wives.

A. The Pastor

1. *Family*

(a) There seems to be a significant difference between how pastors feel about what a pastor's family should be and their con-

[1]The weighting of percents is a statistical technique used to adjust data where it is known that the sample is not representative of the population in one or more areas. Weighting compensates for the known "biases" and the result, the "weighted percent," is much more representative of the sampled population than the "sample percent."

gregation's perceived feelings about what the pastor's family should be. Half of the respondents indicate that their *congregations perceive* the pastor's family as "set apart as an example of what an ideal Christian family should be." Only 14 percent of the respondents indicate this assessment as being their personal feelings of what a pastor's family should be. Two-thirds of the *respondents* indicate that they *personally feel* that the pastor's family should be seen as "a Christian family with the same responsibilities as any other church family."

(b) Respondents seem to feel that they have implemented their feelings that a pastor's family should have the same responsibilities as other church families. Ninety-five percent indicated that their wives are free to decide the church activities in which they will participate. Three-fourths indicate that their children are as free as other children to decide the activities in which they will participate. (The other two groups reveal that they do not feel this freedom.)

(c) Nearly three-fifths indicate that they try to shield their children from the unrealistic expectations of church members.

(d) Eighty percent disagree with the statement: "My family is not close to one another."

(e) Forty-five percent agree with the statement: "My family is not as happy as I wish it were."

(f) Approximately one fourth indicate that their families do not do things together as a family.

(g) Approximately 60 percent indicate that they do not have enough time for family activities.

(h) Approximately 60 percent indicate that they regularly schedule and take time off during the week to be with their families.

(i) Fifty-six percent agree with the statement: "I am usually tired when I am with my family."

(j) Thirty percent agree with the statement: "I tend to neglect my family."

(k) When asked for one thing they would change about their family, the dominant responses of pastors were: more time with family (20.9%), more or better family devotions (11.1%). The latter area emerged as the area where pastors indicate the most improvement is needed in their families.

2. *Children*

(a) Approximately 94 percent of the respondents have children.[2] Twelve percent of them have only one child.

(b) Eighty-six percent are pleased with their relationship to their children.

(c) Seventy-six of the respondents indicate that

[2]The remaining percents in this section refer only to respondents who have children.

their relationship with their children is nearly what they want it to be.

(d) Eighty-five percent indicate that their children feel free to discuss their problems with them.

(e) Ninety percent indicate that they offer support and encouragement to their children by attending events in which the children are involved.

(f) Two-fifths agree with the statement:"The discipline of children is left to me."

(g) Approximately half of the pastors spend an hour, or less, alone with their children each day.

(h) When respondents were asked to indicate what one thing they would change about their relationship to their children, the dominant responses were: more time with them (28.9%) and better communication (10.5%).

3. *Couple Communication, Closeness, and Expression of Affection*

(a) The handling of negative emotions and husband-wife communication were two of the top five areas of family life which pastors indicate needed the most improvement.

(b) Eighty-eight percent indicate that their wives feel free to share negative feelings with them. An equal percentage agree with the statement: "My wife can 'blow off steam' to me."

(c) Eighty-six percent indicate that they can "blow off steam" to their wives.

(d) Ninety-five percent indicate that they and their spouses share their dreams and goals with one another.

(e) Ninety-six percent indicate that they feel close to their wives. However, 11 percent indicate, on another question, that they feel distant from their wives.

(f) Ninety-two percent indicate that they and their wives enjoy doing things together.

(g) Slightly over two-thirds agree with the statement: "I have too little meaningful time alone with my wife."

(h) Twenty-nine percent spend an hour, or less, a day alone with their wives. A similar percentage spend more than an hour, but no more than two hours, a day alone with their spouses.

(i) When respondents were asked to indicate the one thing they would change about their relationship to their wives, the dominant responses were: more time together (23.7%) and better communication or sharing (12.0%).

4. *Marriage*

(a) Eighty percent of the pastors have been married for ten or more years.

(b) Seventy percent are older than their wives.

(c) Ninety percent express some agreement with the statement: "I find my marriage exciting and fulfilling."

(d) Ninety-two percent indicate satisfaction with their intimate marital relationships.

(e) Words used by pastors most frequently to describe their marriages were: "happy" (79.8%), "satisfying" (77.4%), "good" (67.5%), and "growing" (67.4%).

(f) When asked to complete the phrase, "My marriage is _____," approximately two-thirds (64.6%) gave a superlative or completely positive response.

5. *Finances*

(a) One-third of the full-time pastors receive ministerial incomes of less than $10,000. Twenty-six percent receive incomes of $15,000 or more.

(b) Twenty-seven percent of the full-time pastors indicate that their ministerial incomes are *insufficient* for family needs.

(c) Approximately one-third (36.5%) earn incomes other than their ministerial incomes.

(d) Approximately half indicate that their wives are employed, either full-time or part-time. Fifty-four percent of the working wives work for the financial well-being of their families.

(e) Fifty-five percent *do not own* their homes; however, 88 percent of these pastors desire to own their homes.

(f) Forty-three percent express some dissatisfaction with their standards of living.

(g) The significance of the financial area was further emphasized in that two of the top three items that pastors indicate would improve the lot of ministers' families are: higher salaries (71.6%) and income adequate to purchase a home (60.5%). In addition, 8 percent indicate that the denomination could help to improve their family living by encouraging better financial support.

6. *Decision-making*

(a) Ninety-eight percent of the pastors indicate that they include their wives in the making of major family decisions.

(b) Two-thirds describe their decision-making process as being the following: "I discuss the decision to be made with my wife and together we make a decision." Nearly 30 percent seek their wives' input and then make their own decision.

7. *Family Devotions*

(a) Family devotions is the area of family life which respondents indicate needs the most improvement.

(b) Approximately 68 percent of the pastors indicate agreement with the statement: "We regularly have family worship in our home as a group."

(c) Eighty-seven percent indicate that they assume the leadership for family devotional life.

(d) Seventy percent indicate that "professionalized religion" makes their personal religious life more difficult.

8. *Wife's Career*

(a) Approximately two-fifths (40.8%) of the pastors indicate that they do not

desire for their wives to have careers.

(b) About 26 percent indicate that their wives desire careers.

(c) Twenty-six percent of the pastors whose wives work indicate that they do so for their personal satisfaction or fulfillment.

(d) Three-fourths of the pastors, whose wives desire careers, indicate that they do not mind their wives having careers.

9. *Openness to Counseling and Divorce*

(a) Thirty-one percent of the pastors would not feel free to visit a marriage counselor, even if they felt the need to do so.

(b) Only 9 percent indicate that they have felt a personal need to visit a marriage counselor.

(c) Nine percent indicate that they have seriously considered divorce or trial separations.

10. *Activities to Enrich Family and/or Married Life*

(a) Key activities used to enrich family and/or married life are: vacations together (93.1%), recreation together (77.3%), family worship (74.6%), and special times together (70.9%).

(b) Two of these areas—family worship and social life and recreation—were given a high rating for "needed improvement" in the question seeking the areas of family life which need the most improvement.

11. *Aid from the Denomination*

(a) The dominant response as to what the denomination could do to help ministers' families was informing congregational members of the special stresses faced by ministers and their families.

(b) The need for the denomination to encourage better financial support of the minister was also a significant response—particularly when expanded to include insurance and retirement benefits.

12. *Demographics*[3]

(a) Sixty percent of the pastors were in the 35-54 age category.

(b) Fifty-five percent had more than a college education.

(c) Forty-three percent have been pastored for fifteen or more years.

(d) Eighty-one percent were pastors on a full-time basis.

B. The Pastor's Wife

1. *Role of the Pastor's Wife*

(a) Three-fifths of the respondents have been pastors' wives for ten or more years. Another 15 percent have been pastors' wives for six to nine years. Thus, the respondents should be well acquainted with the role of the pastor's wife—most having occupied such a role for a significant period of time. Eighty percent indicate that their husbands are full-time pastors.

[3]Sample percents are used to provide a description of the actual respondents.

(b) Slightly over three-fourths (78.9%) indicate that they felt called of God to be ministers' wives.

(c) Approximately 75 percent find being pastors' wives satisfying and fulfilling. Seventeen percent are more neutral in their reaction ("so-so"), while 4 percent find the role frustrating and confining.

(d) Slightly over half (52.5%) indicate that they did not know at marriage that their husbands would be ministers. While approximately 70 percent of this number had minimum difficulty adjusting to the role, the remaining 30 percent seem to have experienced significant difficulty (7 percent still do not feel that they have adjusted).

(e) Approximately three-fourths feel that a pastor's wife should be seen as "a Christian, with the same responsibilities as any other church member." Thirteen percent describe the pastor's wife as one "set apart as an example of the ideal Christian." Similar reactions were obtained from the responses to attitude statements. Sixty-one percent of the respondents agree to some extent with the statement that the responsibilities of the pastor's wife are those of any laywoman. Sixty percent agree with the statement that always being an example is a strain.

There is some indication that perception of the role of the pastor's wife may not be clearly defined between these two alternatives: "being one's self" and "being an example." Respondents are nearly equally divided in their agreement or disagreement with the statements: "It's hard to be yourself as a pastor's wife" and "I feel pressured to attend more church-related meetings or activities than I desire."

(f) The problems or conflicts which had been *most* real to the respondents were: few close friends (20.7%), not enough time for self and family (15.3%), and inadequate finances (14.7%). Responses to the attitude statements reinforce the first of these problems. Three-fourths agree with the statement: "The pastor's wife has many acquaintances but few friends." Sixty percent indicate agreement with the statement: "I have few deep, meaningful friendships." Approximately 60 percent disagree with the statement indicating that a pastor's wife forms her close friends within her husband's congregation. One-fourth of the respondents have experienced difficulties in adjusting to new congregations.

(g) Approximately 75 percent of the respondents feel that pastors' wives should be given training for their responsibilities.

(h) A part of the role of the pastor's wife is her participation in her husband's ministry. Comparison of

the group response concerning preferred involvement and actual involvement reveals little conflict. Most respondents desire and achieve involvement in their husbands' ministries.

(i) Two-thirds indicate that their husbands are dependent upon them for active ministries support.

(j) Fifty-six percent indicate that they feel guilty when they complain to their husbands about the demands of the work.

(k) Approximately 30 percent indicate that they have felt, at some time, that they could no longer be ministers' wives.

2. *Finances*

(a) As already indicated, inadequate finances emerge as one of the problems *most real* to pastors' wives. Eighty-seven percent agree with the statement: "Pastors are generally underpaid."

(b) Of the respondents whose husbands are full-time pastors, 36 percent indicate that their ministerial incomes are insufficient for family needs. Another 39 percent indicate that the ministerial income is barely sufficient for family needs. Approximately one-fourth of the respondents whose husbands are full-time pastors indicate that their ministerial incomes are $15,000 or more. One-third have ministerial incomes under $10,000.

(c) Of the 60 percent of the wives who are employed outside the home, 63.7 percent indicate that their families' financial well-being is the major reason.

(d) Approximately 30 percent indicate some dissatisfaction with their standard of living.

3. *Family*

(a) There seems to be a significant difference between how respondents feel about what a pastor's family should be and the perception of the congregation's feeling of what a pastor's family should be. Approximately half (53.1%) of the respondents indicate that their congregations see the pastor's family as "set apart as an example of what an ideal Christian family should be." Only 15 percent indicate that this expresses their personal feelings. Two-thirds of the respondents indicate that they *personally* feel that a pastor's family is "a Christian family with the same responsibilities as any other church family." Only 33 percent of the respondents indicate that this is the way their congregations view the pastor's family.

(b) Approximately 85 percent indicate that their family is close to one another.

(c) Nearly 40 percent (37.7%) express some dissatisfaction with their family life (by agreeing with the statement: "My family life is not as rewarding as I feel it should be").

(d) When asked for one thing they would change about their families, the domi-

nant response from wives was for more special times together (20.6%). Approximately two-thirds of the respondents indicate that their husbands do take time off during the week to be with their families.

4. *Children*
   (a) Approximately 93 percent of the respondents have children.[2] Approximately half (45%) of these have children under twelve years of age. Seventeen percent have children who are all twenty-three years of age or older.
   (b) Approximately 28 percent indicate that the discipline of children is left to them. Approximately two-thirds indicate this is not the case.
   (c) Over half (54.5%) indicate that they try to shield their children from the unrealistic demands of church members.
   (d) Four-fifths indicate that they are satisfied with their relationships to their children.
5. *Couple Communication, Closeness, and Expression of Affection*
   (a) The handling of negative emotions and couple communication emerged as two of the top areas of family life which respondents indicate need the most improvement.
   (b) Eighty-seven percent feel free to express frustrations and anger to their husbands.
   (c) Approximately 25 percent have some hesitancy about sharing negative feelings with their spouses.
   (d) Eighty-two percent feel free to "blow off steam" to their spouses.
   (e) Eighty-five percent feel that their husbands listen to them.
   (f) Eighty-four percent feel that their husbands understand their feelings.
   (g) Thirty-five percent express some degree of agreement with the statement: "There is no one I can bare my real self to."
   (h) Approximately 90 percent express a sense of closeness with their spouses.
   (i) Ninety-two percent indicate that they and their spouses share dreams and goals with one another.
   (j) Three-fourths express disagreement with the statement: "My husband and I have difficulty resolving conflict."
   (k) Ninety-two percent indicate that they and their husbands enjoy doing things with one another.
   (l) Eighty-eight percent indicate that it is easy to express affection toward their husbands.
   (m) Three-fifths agree with the statement: "I have too little meaningful time alone with my husband." (Approximately half of the wives felt that, in general, pastors spend less time with their families than men in other professions.)
   (n) Four-fifths indicate that their husbands make time to be with them alone.
   (o) When asked to complete the phrase, "If I could change one thing about my relationship to my

husband, it would be _____," nearly half of the respondents gave responses dealing with: more time together, better communication and understanding.

6. *Marriage*
   (a) Eighty-six percent express some agreement with the statement: "My marriage is exciting and fulfilling."
   (b) Words used most frequently by wives to describe marriages were: "happy" (82.1%), "satisfying" (73.4%), "good" (69.7%), and "growing" (68.6%)—all positive. Approximately 10 percent describe their marriage as "strained" (10.2%) and "difficult" (9.6%).
   (c) When respondents completed the phrase, "My marriage is _____," nearly three-fifths (56.8%) gave a superlative or completely positive response. Another 18 percent gave a positive response with a recognition of the need for improvement.
   (d) Ninety-one percent indicate that their intimate marital relationships are satisfying.
   (e) Eighty-six percent indicate that they are pleased with their relationships to their spouses.
   (f) Forty-four percent indicate that their marriage is more than they had expected it to be prior to marriage. Another 42 percent indicate that their marriage is about what they had expected. Twelve percent indicate that their marriage is less than they had expected.
   (g) Respondents seem to trust their spouses. While 25 percent of the wives question the motives of some of the women who seek counseling from their husbands, over 95 percent express trust of their husbands in situations where they must deal with other women.
7. *Decision-making*
   (a) The style of decision-making most frequent was joint decision-making—making decisions together (64.8%). The next most frequent style was the consultation style—the husband consulting his wife and then making the decision (30.3%).
   (b) Ninety percent express agreement with the statement: "My husband includes me in the making of major decisions."
8. *Family Devotions*
   (a) Respondents indicate family devotions as the area that needs the most improvement.
   (b) Slightly less than three-fifths (56.6%) indicate that they have regular family worship as a group at home.
   (c) Nearly three-fifths (56.6%) indicate disagreement with the statement that the wife has the leadership responsibility for the family's devotional life.
9. *Career*
   (a) Nearly two-fifths (38.0%) express the desire to have their own careers.
   (b) Twenty-three percent of the wives employed out-

side of the home work for their personal fulfillment and satisfaction.

(c) Eighty-one percent of the respondents indicate that they feel fulfilled as persons.

10. *Openness to Counseling and Divorce*
    (a) Approximately one-third indicate that they would not feel free to visit a mental health counselor (34.6%) or a marriage counselor (31.8%), even if they felt the need to do so.
    (b) Eighty percent *strongly* disagree with the statement: "I have seriously considered obtaining a divorce or a trial separation." However, 10 percent of the respondents indicate some agreement with the statement.
11. *Activities to Enrich Family/ Married Life*
    (a) Key activities used to enrich family/married life include: vacations together (92.3%), special times to be together (70.6%), recreation together (66.7%), and family worship (59.7%).
    (b) Two of the key activities—family devotions and social life and recreation—were included in the five areas that need the most improvement.
12. *Aid from the Denomination*
    When asked how the denomination can help improve their family lives, the major responses from the wives include: helping to inform church members of the special stresses and/or needs of ministers and their families (15.2%), provision of retreats or enrichment conferences for ministers' families (14.8%), and emphasis on the need of pastors for greater financial support (10.3%).
13. *Demographics*[3]
    (a) Eighty-two percent of the respondents were 25-54 years of age—the dominant group being 35-44 years of age.
    (b) Seventy-two percent of the respondents indicated that their husbands were older than they.
    (c) Two-fifths of the respondents had at least some college education, while 15 percent had post-college education. Thirty percent were high school graduates only.
    (d) Half of the respondents have an unfurnished parsonage provided.
    (e) Of the respondents who do not own a home, 78 percent desire to own a home.
    (f) Respondents are nearly equally divided among the alternatives describing the location of their residence in reference to the church—next door to the church; less than one mile from the church, but not next door; one to five miles from the church; and more than five miles away from the church.
    (g) Forty-five percent indicated that their husbands are seminary graduates.

[3]Sample percents are used to provide a description of the actual respondents.

C. The Pastor's Children[4]

1. *Family*
   (a) Four-fifths of the children disagree with the statement: "We are not close as members of a family."
   (b) Seventy-two percent disagree with the statement: "My family is not as happy as I wish we were."
   (c) Seventy-six percent of the youth disagree with the statement: "We do not do things together as a family."
   (d) Eighty-six percent disagree with the statement: "My father and mother do not get along as well as I would like them to."
   (e) Thirty-eight percent indicate that finances are a source of difficulty in their homes. Older youth seemed to have more awareness of financial difficulties.
   (f) When respondents were asked to indicate the two major strengths of their home, the dominant responses were: "love" (66.6%), "trust and respect" (38.3%), "togetherness" (23.4%), "security" (22.2%), and "discipline" (20.4%).
   (g) Ninety-three percent agree with the statement: "On the whole, I am satisfied with my home."
   (h) When respondents were asked to indicate one change they would make in their families, the dominant responses were: "more time together" (15.3%), "nothing—no change" (11.1%), "better interpersonal relations" (9.6%), and "more freedom" (7.3%).

2. *Parent-child Relations and Communication*
   (a) Ninety-five percent feel that their parents trust them.
   (b) Ninety-seven percent indicate that their parents offer encouragement to them.
   (c) Eighty-seven percent feel free to be honest with their parents.
   (d) Slightly over one-third (36.4%) indicate many conflicts with their parents.
   (e) About 30 percent indicate that they do not understand their parents.
   (f) Nearly all respondents (97%) indicate that they respect their parents.
   (g) Two-thirds feel free to express negative feelings to their parents.
   (h) Approximately one fourth indicate that their communication with their parents is excellent. Another 53 percent indicate that their communication with parents is good.
   (i) Slightly over one-third (36.0%) indicate that they have a better relationship with one parent than the other. Of this number, 56

[4]Several of the questions are similar to questions on a Youth Survey of Southern Baptist Youth conducted during 1970. Response categories of the two surveys are different, so comparison of results is difficult. However, rough comparisons seem to indicate similar results on most questions. Respondents in the present survey seem to indicate that their parents trust them more, that they have more understanding of their parents, that their families are happier, and that their fathers are home less than did youth in the earlier study.

percent indicate that the better relationship is with the mother.

There is a tendency for more girls than boys to have a better relationship with one parent than another. Girls also tend to have a better relationship with their mothers than boys did. Children who indicate having a better relationship with their mother had a higher percent (43.4%) who agree with the statement: "My father is not as interested in me as I would like" than did those having a better relationship with their father (22.0%) or those having equal relationships with both parents (11.5%). Similarly, children who indicate having a better relationship with their father had a higher percent (41.5%) who agree with the statement: "My mother is not as interested in me as I would like." There is a tendency for children who have equal relationships with both parents to have a higher percent (80.6%) who disagree with the statement: "My father is more concerned about what people think about my behavior than he is concerned about me" than did children who had a better relationship with one of their parents.

(j) Four-fifths disagree with the statement: "My father is not as interested in me as I would like." Twenty percent agree with the statement.

(k) Half of the youth indicate that it is hard for them to discuss problems with their father.

(l) Thirty-seven percent agree with the statement: "My father is seldom home." Approximately one-third indicate that their father does not have enough time for the family activities.

(m) Eighty-three percent disagree with the statement: "My mother is not as interested in me as I would like."

(n) Thirty-seven percent of the youth indicate that it is hard for them to discuss problems with their mother. This differs significantly with the response to the question pertaining to fathers (see item k).

3. *Discipline*

(a) Fifty-four percent of the youth indicate that their parents equally share the responsibility for discipline. Fathers (32.2%) seem to have responsibility for discipline more frequently than mothers (12.6%).

(b) Eighty-eight percent feel that their parents are fair and consistent in their dealings with them.

(c) Seventy-two percent *do not* feel that their parents are too strict. Twenty-seven percent feel that they are.

(d) Three-fourths disagree with the statement: "My father is more concerned about what people think about my behavior than he is concerned about me."

4. *Role as a Minister's Child*
   (a) Slightly over half (53.6%) disagree with the statement: "As a minister's child, I find it hard to be myself."
   (b) Three-fifths feel that church members have unreal expectations for ministers' children. Older youth had a larger percentage agreeing with the statement.
   (c) Nearly three-fourths (72.4%) of the youth feel that they are expected to take a more active role in church than other youth.
   (d) Slightly over half (53.2%) of the respondents feel that they are as free as other youth to decide what church activities they will attend.
5. *Friends*
   (a) Slightly over half (54.8%) indicate that their closest friends are persons who attend the church where their fathers pastor.
   (b) Slightly over three-fifths (62.5%) indicate that their parents do not like some of their friends.
   (c) Three-fourths of the respondents indicate that they find it easy to make friends when their fathers change churches.
   (d) Eighty-five percent of the youth have at least one adult friend whom they trust.
   (e) Two-fifths agree with the statement: "I often feel lonely."
6. *Family Devotions*
   (a) Respondents were nearly equally divided as to whether their families (as groups) have regular family worship at home.
   (b) Fifty-five percent indicate that they assume some responsibility for family worship times.
7. *Sibling Relationships*
   (a) Over 95 percent indicate that they have one or more siblings.
   (b) Words chosen most frequently to describe their sibling relationships were: "enjoyable" (65.3%), "fun" (65.3%), "close" (63.8%), and "pleasant" (56.7%).
8. *Demographics*[3]
   (a) Respondents were fairly equally spread among the ages from twelve to seventeen years.
   (b) Fifty-seven percent indicate that their mothers work. Approximately two-thirds of this number indicate that their mothers work full-time.
   (c) Sixty-three percent indicate that their fathers have been at their present churches three or more years.
   (d) Four-fifths indicate that their fathers are full-time pastors.
   (e) Fifty-four percent of the respondents were female.

Conclusions

1. *Role of the Minister's Family*
   Persons seem to encounter expectations and stresses simply by being a member of a minister's family. Both pastors and pastors' wives reveal dissonance between their expectations for their families and the perceived expectations of their congregations. Both pastors and pastors' wives tend to

[3]Sample percents are used to provide a description of the actual respondents.

see their family as "a Christian family with the same responsibilities as any other church family." On the other hand, church members are felt to view the pastor's family as one "set apart as an example of what an ideal Christian family should be." Such a difference in expectations results in significant pressure and stress being encountered by the pastor's family. Responses of the wives and children reveal that they experience pressures from congregational expectations.

Pastors seem to feel that conflict between the expectations are not significant. Pastors indicate that their wives (94%) and children (75%) are free to decide on the church activities in which they will participate. However, the wives and children (especially older youth) seem to encounter difficulties at this point. The children do not feel as free as other children to decide upon activities in which to participate and a significant number (46%) indicate that they find it hard to be themselves. Pastors' wives, who saw themselves as "a Christian, with the same responsibilities as any other church member," have similar feelings. Thirty percent have at some time felt that they could no longer be a minister's wife. The conflict encountered by these persons is real. The minister's family encounters pressures and stress which stem from the different expectations held for them. Reduction of these pressures will come about only as the differences in expectations are decreased.

2. *Family Relationships*
Respondents seem to have positive feelings about their families. They tend to see their families as close, happy, and rewarding. The children chose positive words to describe relationships with siblings. The positive evaluation of the family should not be construed as meaning a lack of problem areas. Several problem areas emerged and should be dealt with, but one must recognize that other families may encounter these same problems. Two significant problems were: lack of time with one another and need for increased communication.

All respondent groups stress that the father has too little time with the family.[5] Pastors have tried to deal with this by scheduling time to be with their families. A significant aspect of this issue may revolve around *quality* of time rather than amount of time. Slightly over half of the pastors indicate that they are usually *tired* when they are with their families. This probably does not result in maximum enjoyment and growth as a family. Perhaps pastors need to give their families a higher priority in quality time. This could also help improve family communication.

3. *Husband-wife Relationships*
The husband-wife relationship within the minister's family appears strong. Respondents describe their marriages in positive terms and indicate a high degree of communication and sharing. Divorce or trial separation do not appear to be significant alternatives for respondents. Stress

[5]The time problem is not just encountered by ministers' families. A survey by *Better Homes and Gardens* revealed that 86 percent of the respondents felt that fathers do not spend enough time with their children. Forty percent indicated that spouses do not spend enough time together.

areas seem to be the need for time with one another and increased communication and/or sharing.

4. *Finances*
   Adequate income continues to be a concern for a minister's family —though this probably goes beyond minister's families. A significant number of respondents (both pastors and pastors' wives) indicate that their ministerial incomes are barely sufficient—or insufficient—for family needs. Many families try to compensate by the wife working. The majority of respondents indicate satisfaction with their family's standard of living.
5. *Relationship with and Discipline of Children*
   The parent-child relationship within a pastor's family seems to be good. Children tend to be positive in their evaluation of these relationships and of discipline. Fathers tend to be responsible for discipline more than the mothers. While pastors seem to feel that their children feel free to discuss problems with them, about half of the children indicate that this is not the case. So, communication problems do exist.[6]
6. *Family Devotions*
   Family devotions is the area which both pastors and pastors' wives indicate need the most improvement. It appears that, at present, over half (55% to 68%) of the pastors' families have family devotions and that the pastor assumes the major responsibility for leadership.
7. *Aid from Denomination*
   Respondents seem to indicate that the denomination can be of most help to their family life in an indirect manner. Pastors and pastors' wives indicate that the denomination should help inform or educate church members of the special stresses and needs of ministers and their families. The two groups also indicate that the denomination should encourage better financial support of ministers, including better insurance and retirement plans. Both groups also indicate that the denomination should sponsor couples' retreats or marriage and family enrichment conferences (at a cost that is feasible to most pastors).

While the present study seems to reveal that the minister's family is relatively strong and healthy, stresses and problems are apparent. Every effort should be made to help ministers cope with and overcome the stresses which their families encounter. Maintaining a strong, healthy family life among our ministers is a significant step toward maintaining a strong, vibrant Christian ministry. This may be expressed by the following statements:

> If my marriage and family life is less loving than it should be, I am a less loving person than I could be.
>
> That means I am a less effective pastor than I could be; which means I am going to suffer frustration in my work.
>
> That frustration is going to feed back into my marriage and family life and make it even less loving.

[6]The *Better Homes and Gardens Survey* revealed that 42 percent of the respondents felt that teenagers would not share personal problems with either parent.

Therefore, getting the fullest and richest fulfillment out of my marriage and family life is a high priority for me.[7]

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[7]Adapted from statements of David and Vera Mace in report of a consultation on clergy marriages entitled "Clergy Marriages—a Neglected Area of Critical Need." The conference was held at Wellspring Retreat Center, September 9-11, 1977.

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Speaking of Statistics

by Martin B. Bradley

In recent years totals for baptisms in Southern Baptist Convention churches have been below those reported for the period 1971-1975. In fact, figures for 1977 and 1978 have been lower than for any year since 1949. This has stimulated wide discussion across the Convention, both in conferences and the denominational press.

Articles and dialogue concerning the falloff in baptisms have dealt mostly with the *why* aspect. Many perceived reasons have been advanced, but no one seems to have a clear, generally-accepted explanation. Some have bordered on the simplistic while others have been searching and multiplistic in nature. The satisfactory answer, from a human standpoint, remains elusive.

Leaving the *why,* let's turn to the *what* of baptism reporting. Some spot studies of reports for hundreds of churches have yielded interesting findings. Studies done by the Research Services Department are reported here in summary form.

Nine groups of churches, each within a narrow range of Sunday School enrollment, were the basis of the analysis: 30-34 enrolled; 60-69; 130-139; 250-264; 400-424; 650-674; 950-999; 1,400-1,499; and 2,000-2,199.

Based on a sample of every fifth church in each group baptisms, as reported for 1978, were tabulated for each of the three smallest groups and are shown in Table I.

Differences among the three size groups are quite evident. The portions of churches reporting either no baptisms or only one may be surprising to some readers. Whereas these churches may appear small, realize that nearly four thousand Convention churches fall within these three narrow ranges of Sunday School enrollment represented. Collectively, small churches have statistical impact, whether results are high or low.

Checks were made to compare baptism reports of churches for 1977 and 1978. Table II shows results for selected groups of churches.

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This table clearly indicates the lack of stability in the evangelism and outreach results reported by churches. If one were to use the above results as the basis for speculation about all Convention churches, the conclusion would be that nearly half reported fewer baptisms in 1978 than in 1977. Also a sizeable number apparently reported no baptisms, both in 1978 and 1977. Volatility of fruitage is shown by certain churches with Sunday School enrollment in the 1,400-1,499 range. Six had extremely large baptism increases for 1978: 48, 38, 31, 101, 50, and 40, respectively. In contrast, six others had noticeably large decreases: 82, 56, 58, 57, 38, and 50. Incidentally, the latter six had the same pastor in 1977 and 1978.

The analyses of baptism reporting, only partially covered in this article, are real eye-openers. Dynamics and flux, not sameness and stability, are the rule. Conventionwide statistics are a net result of conflicting factors and forces at work in the more than 35,000 Southern Baptist churches. Net figures often hide a world of severe diversity of variation, and a peek behind them can be revealing.

Churches with Sunday School Enrollment of 30-34		Churches with Sunday School Enrollment of 60-69		Churches with Sunday School Enrollment of 130-139	
Number of Baptisms reported in 1978 . . .	. . . by this percent of churches	Number of Baptisms reported in 1978 . . .	. . . by this percent of churches	Number of Baptisms reported in 1978 . . .	. . . by this percent of churches
0	47.5%	0	23.5%	0	8.1%
1	16.7	1	10.5	1	10.1
2	10.0	2	17.0	2	9.7
3-4	12.3	3-4	16.3	3-4	15.8
5-9	11.2	5-9	24.5	5-9	33.6
10+	2.3	10+	8.2	10+	22.7
	100.0%		100.0%		100.0%

Table I

Church Baptism Reports for 1977 and 1978				
	Totals	Number of Churches:		
		Reporting more in 1978	Reporting fewer in 1978	Same both years
All churches in Alabama and North Carolina with 60-69 enrolled in Sunday School	378	149	171	58
All churches in Alabama and North Carolina with 130-139 enrolled in Sunday School	179	76	81	22
All SBC churches with 650-674 enrolled in Sunday School	129	66	60	3
All SBC churches with 1,400-1,499 enrolled in Sunday School	67	33	33	1
All SBC churches with 2,000-2,199 enrolled in Sunday School	39	20	17	2

Table II

HISTORICAL PERSPECTIVES

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

The Baptist Drive for an Educated Ministry: Associational Activities Before 1814

Walter B. Shurden

Prior to 1750 the number of college-trained Baptist ministers in America was extremely small. Fortunately, by 1814 this situation was beginning to be altered, though there still was no abundance of Baptist pastors who could boast of formal college training. In fact, as late as 1794 a Congregational minister accused Baptists of flourishing on an ignorant ministry. "The want of qualifications in some Baptist teachers," said Noah Worcester, "was the reason for Baptist progress and prosperity."[1]

Worcester notwithstanding, the number of Baptists concerned about ministerial education had increased over the years and genuine efforts had been made to rectify the problem of an uneducated ministry. From 1722 to 1814 Baptist associations were instrumental in activating the denomination for the support of ministerial education. Three associations, especially, made persistent efforts in this field. They were the Philadelphia Association, the Charleston Association, and the Warren Association. Before outlining specific accomplishments of these and other associations in ministerial education, a brief but indispensable account of Baptists' basic attitudes toward education in America up to 1814 needs to be outlined.

Baptist Attitudes Toward an Educated Ministry

The prevailing Baptist attitude toward a learned ministry was that education was advantageous but certainly not essential to the procla-

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[1]Edwin Scott Gaustad, *Historical Atlas of Religion in America* (New York: Harper and Row, 1962), p. 13.

mation of the gospel. In terms of supporting efforts on behalf of ministerial education, this attitude was expressed by Baptists in two ways. Recognizing the peculiar advantages of an educated clergy, some individuals within the denomination actively campaigned for Baptists to confront and solve the problem of ministerial education. These Baptists, while admitting that ministerial education was not essential, nevertheless stressed its advantages. Morgan Edwards, Samuel Jones, Richard Furman, James Manning, and Samuel Stillman were among those who labored to elevate the educational standards of the Baptist ministry. In almost every case their efforts were inextricably linked with associational projects.

The preponderance of Baptists remained indifferent to furthering the cause of ministerial education. They recognized that ministerial education was advantageous, but they stressed that it was not essential. Their attitude was not one of antipathy but of passivity. Regardless of which approach an individual Baptist took in practice, in theory he considered "school learning" for ministers "highly esteemed" but not "essentially necessary."[2] Addressing the centennial meeting of the Philadelphia Association, Samuel Jones lucidly summarized this position in a footnote as follows:

> The Baptists, as a society, have never considered the higher branches of learning an essential to the gospel ministry, and there is no doubt but the sentiment is perfectly correct. They have, nevertheless, held education in high esteem, as a handmaid to grace, and have always had not a few among them, that ranked pretty high for literary improvement and extensive reading.[3]

Though the majority of Baptists viewed a learned ministry favorably, and though some became avid advocates of ministerial education, some Baptists were suspicious of and hostile to an educated clergy. Hostility toward education stemmed from a fear that ministers would depend too much on their own ability and not enough on the Holy Spirit. The exact percentage of Baptists opposed to ministerial education is impossible to ascertain. Their existence is attested to, however, by the fact that advocates of ministerial education constantly alluded to them.

Rhode Island College, the first Baptist college in America, was founded in 1764. Morgan Edwards said that when the institution was first proposed in 1762, its initiator "was laughed at as a projector of a thing impracticable."[4] Edwards continued by saying that:

> many of the Baptists themselves discouraged the design (prophesying evil to the churches in case it should take place), from an unhappy prejudice against learning, and threatened (not only nonconcurrence but) opposition.[5]

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[2]William Fristoe, *A Concise History of the Ketocton Baptist Association* (Staunton, VA.: William Gilman Lyford, 1808), pp. 37, 38.

[3]See A. D. Gillette (ed.), *Minutes of the Philadelphia Baptist Association from A.D. 1707 to A.D. 1807* (Philadelphia: American Baptist Publication Society, 1851), p. 464. See also the 1799 circular letter written by Richard Furman for the Charleston Association in Wood Furman, *A History of the Charleston Association* (Charleston: J. Hoff, 1811), p. 122.

[4]Morgan Edwards, "Materials for a History of the Baptists in Rhode Island," Collections of the Rhode Island Historical Society, 6:348, 1867.

[5]*Ibid.*

In spite of opposition, Rhode Island College was organized. During the first few years of its existence, however, the school "was for the most part friendless and moneyless."[6] The school, nevertheless, eked out a precarious existence. Baptists gradually saw the importance of the school and rallied to its support. Apprehension about ministerial education was also present in the South. In South Carolina Richard Furman struggled valiantly to persuade Baptists that their churches had an obligation in this matter.[7]

In the light of Baptists' socioeconomic status and the limited number of available schools and colleges, the amazing fact is not that indifference and hostility toward an educated clergy existed, but that Baptists made such significant strides in the field of ministerial education. Baptist associations played a crucial role in awaking the denomination to its responsibility in the area of an educated ministry.

Associations and Ministerial Assistance

Prior to 1814 Baptist ministers received their preparation for the ministry in three basic ways. Often a young minister was placed under the guidance of a capable and more experienced preacher who would give the young man theological instruction, the use of a good library, and the opportunity to become acquainted with the practical duties of a pastor. This tutorial method of ministerial education was prominent throughout the eighteenth century. The New River Association in Virginia recommended this procedure as late as 1803.[8] The older ministers concerned enough to assume the responsibility of training young preachers usually did so without any financial remuneration.

Young men who were candidates for the ministry also gained an education by attending private academies. Academies were preparatory schools where students received instruction prior to entering college. Numerous academies were developed throughout the United States in the latter half of the eighteenth century, and some were founded by Baptist pastors. Baptist associations often had a close working relationship with academies promoted by Baptist pastors.

The training of ministers under individual tutors and through the academies was inadequate and therefore temporary. With the multiplication and increased accessibility of colleges and universities, Baptist ministers were urged to continue their education in a university situation.

Commendable efforts were made by individual Baptists, churches, and associations to provide education for young ministers who otherwise would have been deprived of such. In Baptist associations this aid took two basic forms. One was by providing financial assistance; the second was by organizing educational institutions.

The earliest financial support given to young ministers did not come directly from associations but from concerned individuals. Associations only administered the funds. As early as 1722 the Philadelphia Association an-

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[6] *Ibid.*, p. 354.

[7] See Furman, pp. 114-25. Opposition to education persisted in the South and was intensified during the antimissions controversy. When W. B. Johnson wrote an "Address to the Churches" at the 1822 meeting of the South Carolina State Baptist Convention, he attempted to answer objections to education. See Joe M. King, *A History of South Carolina Baptists* (Columbia, SC: The General Board of the South Carolina Baptist Convention, 1964), pp. 175-77.

[8] See Robert B. Semple, *A History of the Rise and Progress of the Baptists in Virginia*, revised and extended by G. W. Beale (Richmond: Pitt and Dickinson, 1894), p. 351.

nounced that Mr. Hollis, a wealthy Baptist merchant of London, was willing to pay educational expenses for young ministers.[9] Mr. Hubbs, a member of the Hopewell Church in New Jersey, also provided money for the Philadelphia Association to use in aiding young ministers.[10] Individual legacies of this type provided several ministers with an education. Probably more important, the gifts of these interested individuals stimulated the Philadelphia Association to form an educational fund of its own.

The first educational fund promoted and supported by a group of Baptists in America was begun by the Charleston Association in 1755. After discussing the expediency of developing some program for helping ministers acquire an education, the Charleston Association urged churches to collect money for an educational fund. Delegates attending the 1755 associational meeting made contributions which were placed in the hands of three men acting as trustees of the educational fund.

Among the beneficiaries of this early Charleston educational fund were Evan Pugh, Samuel Stillman, and Edmund Botsford.[11] All three were to become effective Baptist ministers. The churches failed to give liberally to the educational fund. However, an organization known as "The Religious Society," formed in Charleston, afforded valuable assistance to the associational project. This initial educational interest on the part of the Charleston Association was apparently interrupted by the Revolutionary War. By 1789, however, education was once again a live topic in Baptist associations.

A proposal "to recommend a mode for forming funds in the several churches in order to assist pious young men in their studies for the ministry" received unanimous approval at the 1789 meeting of the Charleston Association.[12] The next year a committee appointed by the association presented a plan which was unanimously adopted. The plan called for the establishment of a "common fund" to be supported by the churches. Churches were urged to have an annual "charity sermon," at which time collections would be taken and sent to the general fund.

Though the money could be put to other uses if approved by the churches, the primary purpose was to assist young ministers in their pursuit of education. A committee composed of one delegate from each church administered the funds.[13] This committee was eventually incorporated and became known as the "General Committee." Technically, the committee was not a part of the association. The committee functioned, however, as the educational committee of the association. By 1814 the "General Committee" had assisted at least seventeen young men in getting an education.

Other associations created educational funds much like the Charleston program. The Philadelphia Association established a fund for ministerial education in 1789. Contributions, though meager, were continuous for several years.[14] In 1791 the Warren Association adopted an educational plan which was designated as a "charitable fund." Management of the fund was directed by twelve trustees incorporated under the name "Trustees of the Baptist Education

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[9]Gillette, p. 27.
[10]*Ibid.*, pp. 101, 114, 119, 131.
[11]Furman, pp. 11, 12.
[12]*Minutes,* Charleston Association, 1789, p. 3.
[13]*Ibid.*, 1790, p. 2.
[14]Gillette, p. 246. For further information on the educational fund of the Philadelphia Association, see *ibid.*, pp. 255, 271, 350, 359, 370, 380, 395, 412, 424.

Fund."[15] Within three years of the fund's establishment, the secretary of the fund was complaining that the project had received inadequate financial support.[16] The education fund was discontinued in 1816 when an educational society was organized within the association.[17]

Baptist associations also helped foster ministerial education by organizing educational societies. These organizations were formed exclusively to assist young men in their education. Educational societies did not become a common means of advocating ministerial education among Baptists until after 1814.[18] Only two Baptist educational societies were organized before this date, but both of these were intimately related to the work of Baptist associations.

The Baptist Education Society of the Middle States was constituted in 1812 and was the first such organization within the denomination. Friends of ministerial education were responsible for the organization of the society. The "avowed and explicit object" of the society was to help "pious men" obtain an education by providing financial aid and an institution in which they could study.[19] Although the education society was not directly related to either the Philadelphia or the New Jersey Association, these associations gave the society its initial support.[20] Probably the leading spirit in the formation of the educational society was William Staughton, pastor of a Baptist church in Philadelphia. In 1813 he was elected to serve as tutor for the young men whom the society supported.[21]

In response to a letter received from the Second Baptist Church in Boston, the Boston Association organized the Massachusetts Baptist Education Society in 1814. This society was much more of an associational project than was the educational society of the Middle States. For example, alterations could be made in the constitution of the Massachusetts society by the Boston Association. No association had such rights in connection with the society in the Middle States. Moreover, trustees of the Massachusetts society were individuals designated by contributing churches within the Boston Association.[22] The organization of educational societies marked a new interest among Baptists in education. From 1814 on, Baptist support of educational endeavors increased rapidly.

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[15] *Minutes,* Warren Association, 1791, pp. 6-8. This organization was often referred to as the "education society," but it was not a "society" along the lines of later missionary and educational societies. The trustees of the educational fund were appointed directly by the committee of the association.

[16] *Ibid.,* 1794, p. 6.

[17] *Ibid.,* 1816, pp. 8, 9. The state of the educational fund was mentioned in almost all of the annual associational minutes from 1791 to 1814.

[18] A few of the educational societies organized among Baptists after 1814 are listed in Henry C. Vedder, A History of the Baptists in the Middle States (Philadelphia: American Baptist Publication Society, 1898), pp. 213, 214.

[19] *The Massachusetts Baptist Missionary Magazine,* September 1812, p. 213. A circular letter which the society sent out at its organizational meeting and a copy of the consitution of the society are in *ibid.,* pp. 211-15. In 1814 the name of this society was changed with the obvious intention of creating a broader base of financial support. The new name adopted was "The Baptist Education Society of the United States of America."

[20] See *Minutes,* New Jersey Association, 1812, p. 3. The Delaware Association also supported the society.

[21] S. W. Lynd, *Memoir of the Rev. William Staughton* (Boston: Lincoln, Edmands, and Co., 1834), p. 160.

[22] For the constitution of the Massachusetts Baptist Education Society, see *Minutes,* Boston Association, 1814, pp. 13-16.

Associations and Educational Institutions

Baptists desired to do more than supply financial assistance to young ministers seeking an education. Educational institutions were also needed. The first educational institutions among Baptists were academies. In general, academies were not exclusively Baptist institutions. Academies which Baptists were closely associated with were founded by individuals, usually Baptist pastors, and were open to all students interested in pre-college training. In practice, however, some of the academies were Baptist because they drew most of their financial support and the majority of their students from Baptist ranks.

Neither were academies organized exclusively for the purpose of educating ministers. Once again, however, the academies with which Baptists were closely aligned were oriented toward ministerial education. Academies were numerous in the eighteenth century, and the support of academies by Baptist associations was also widespread. Two of the most prominent examples of the relationship which existed between Baptist associations and academies were in the Philadelphia and Charleston Associations.

Hopewell Academy, founded in Hopewell, New Jersey, by Isaac Eaton in 1756, is usually reported to be the first educational institution among Baptists in America. Eaton was an active minister within the Philadelphia Association. Until it was closed in 1767, Hopewell Academy constituted one of the major interests of the Philadelphia Association. The association raised money for the school, appointed a committee to inspect Eaton's work, and in general assumed the responsibility of directing the academy. For all practical purposes, Hopewell Academy, during its years of operation, was the educational institution of the Philadelphia Association.[23] When the association turned its attention toward Rhode Island College and the development of a more advanced educational program, Hopewell Academy could not survive. Before closing, however, Hopewell Academy had made a lasting contribution to Baptist education. Prominent Baptist leaders like James Manning, Samuel Jones, and Hezekiah Smith were educated at Eaton's school. All three of these men played significant roles in the founding of Rhode Island College.

The Charleston Association also took an active interest in a private academy. John M. Roberts, pastor of the High Hills Baptist Church in the Charleston Association, established an academy which came under the direction of the General Committee of the association. Ministers attending the annual meeting of the Charleston Association in 1800 were admonished "to give their most firm and vigorous support to the institution."[24] The Roberts Academy ceased to function by 1810, but its relationship with the Charleston Association had helped to quicken the conscience of South Carolina Baptists regarding ministerial education.[25] Roberts Academy composed the nucleus of what was later to be Furman University.

The crowning achievement of Baptist education during the period under study came in 1764 with the organization of Rhode Island College, later known as Brown University. The idea of a Baptist college was first broached at the 1762 annual session of the Philadelphia Association. To use James Manning's quaint phrase, it was in the Philadelphia Association

[23]See Gillette, pp. 74, 76, 77, 84.

[24]As quoted in King, p. 163.

[25]For further information on the Roberts Academy and the Charleston Association, see *Minutes,* Charleston Association, 1801, p. 3; 1803, p. 4; 1806, p. 3; 1809, p. 5.

"where the thing took its rise."[26] Morgan Edwards was probably the individual who originated the proposal.

Isaac Backus said that in 1762 the Philadelphia Association was brought to:

> an apprehension that it was practicable and expedient to erect a college in the colony of Rhode Island, under the chief direction of the Baptists; wherein education might be promoted, and superior learning obtained, free of any sectarian religious tests.[27]

James Manning was delegated by the Philadelphia Association to visit Rhode Island and consult with Baptist leaders about the feasibility of forming the college. By 1764 a charter had been obtained and in 1765 James Manning, who was elected president of the school, began giving instructions. This school constituted Baptists' only permanent educational institution organized before 1814.[28]

After stimulating Baptists to organize Rhode Island College, the Philadelphia Association continued to be a close friend of the school. The association publicized among its churches the school's opening and urged the churches to give financial support. Moreover, the association kept the churches informed of the progress of the school and gave financial aid to young men attending the college.[29] A vital and profitable relationship existed between the first Baptist association and the first Baptist college organized in America.

In addition to the Philadelphia Association, the Charleston and Warren Associations were warm supporters of the college. A committee was appointed by the Charleston Association in 1774 to address the Baptist associations throughout America on behalf of a financial plan for augmenting the funds of Rhode Island College.[30] The Charleston proposal, adopted by both the Philadelphia and Warren Associations, was described in the 1774 records of the Warren Association. Each member of a Baptist church was to give a small amount for three successive years to his pastor, who would in turn send the money to the treasurer of the college.[31] In light of the absence of a central denominational fund, the financial schemes such as the one devised by the Charleston Association were of immense importance to the young college.

The Warren Association, founded three years after Rhode Island College received its charter, became closely allied with the school. This relationship was to be expected. The individuals who worked so untiringly for Rhode Island College were also the leading spirits in the Warren Association. When, in 1782, the association heard that Rhode Island College's funds were low, an appeal was made to Baptists and to friends of education in every denomination for assistance.[32] Also, when the Warren Association established its educational fund in 1791, the constitution of the fund required that a certain number of the trustees be selected from among the Baptist Fellows of Rhode Island College, thus indicating the close connection between the association and the college.[33]

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[26]Quoted in Edwards, p. 351.

[27]Isaac Backus, *A History of New England,* second edition with notes by David Weston (Newton, MA: The Backus Historical Society, 1871), II, 137.

[28]For further details on the founding of Rhode Island College, see Reuben Aldridge Guild, *Life, Times and Correspondence of James Manning, and the Early History of Brown University* (Boston: Gould and Lincoln, 1864), pp. 43-62; Edwards, pp. 348-59; and Backus, II, 347-49.

[29]See Gillette, pp. 91, 99, 101, 135, 140, 181.

[30]Furman, pp. 14, 15.

[31]*Minutes,* Warren Association, 1774, p. 6.

[32]*Ibid.,* 1782, p. 5.

[33]*Ibid.,* 1791, p. 8.

Though Rhode Island College was the only Baptist school successfully established prior to 1814, other efforts for founding educational institutions had been made. Some of these efforts never materialized, some resulted in schools which died out shortly, and some were the beginnings of later colleges and universities. In every case, associations had played decisive roles.[34]

By the 1814 organization of the Triennial Convention, the indifference and hostility which had plagued the Baptist denomination regarding an educated ministry had not completely disappeared. The number of Baptists concerned for ministerial education had increased phenomenally, however. Certainly the credit for this changed atmosphere cannot be altogether attributed to the work of Baptist associations. Had there not been pioneers such as Morgan Edwards, Richard Furman, James Manning, and Isaac Eaton, Baptists never would have made substantial progress in ministerial education. Associational action was often little more than public endorsement of the labors of these men. At times, however, associations initiated important policies on behalf of education.

As with the missionary enterprise, annual associational meetings presented advocates of education an opportunity for public exposure. Associations were used as channels for informing Baptists of the importance of ministerial education. Moreover, associations helped provide financial assistance to deserving young ministers. Educational funds were established and educational societies organized. Also, in their support of educational institutions like Hopewell and Roberts Academies and Rhode Island College, associations made significant contributions to ministerial education.

A good case could be made for the idea that prior to 1790 Baptists' one denominational organization, the district association, was more concerned for ministerial education than for missions and evangelism. Educational funds within associations were more permanent and, on the whole, better supported than were funds designated for other causes. The surge of missionary interest created by the Second Great Awakening, William Carey, Adoniram Judson, and Luther Rice turned the attention of Baptists more toward missions and evangelism; but, even between 1790 and 1814, education was not forgotten. In fact, the missionary movement spurred Baptists to increased educational activities.

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[34] *Minutes,* Charleston Association, 1811, p. 2; *Minutes,* Bowdoinham Association, 1810, p. 5; *Minutes,* New York Association, 1797, p. 4; and Semple, p. 104.

The Ecclesiology of Henry Jacob:

A New Interpretation to an Old Problem

Slayden A. Yarbrough

During the last two decades of the sixteenth century, a Christian movement emphasizing congregational polity appeared in England. Early adherents of this position, such as Robert Browne,[1] saw no hope of reforming the Church of England's episcopal system. Hence, they practiced immediate withdrawal and rigid separation from the Established Church and her parish congregations. Historians have labeled these reformers "Separatists."

The Separatists viewed the Church of England as a false church and further agreed that the individual congregations composing the national church were not true churches (although they did not deny the existence of true believers within these congregations).[2] On the important question of religious communion with the Church of England, her parishes, and her members, the Separatists maintained an exclusivity rejecting all forms of religious communion with the Anglican congregations.[3]

In the early years of the reign of James I another congregationalist movement arose in England. Unlike the early Separatists, however, the proponents of this position attempted the folly of internally reforming the churches in England on a congregational pattern of ecclesiastical government. They agreed with the Separatists in condemning as false the concept of a national church, but they asserted that the Anglican parish congregations were nevertheless true churches, despite corruptions within. Further, they were willing to participate in varying expressions of

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[1]In 1580 or 1581 Robert Browne established a church at Norwich based on autonomous congregational polity. Browne and his church were quickly forced to migrate to Holland, where, in 1582, he published three tracts which presented and defended his principles of congregationalism and separation. The most well-known of these is *A Treatise of Reformation without Tarrying for Anie.* These tracts are reprinted in Albert Peel and Leland H. Carlson (eds.), *The Writings of Robert Harrison and Robert Browne* (London: George Allen and Unwin, Ltd., 1955), pp. 150-395.
[2]John vonRohr, *"Extra Ecclesiam Nulla Salus:* An Early Congregational Version," *Church History,* XXXVI:109, June, 1967.
[3]*Ibid.,* 114.

religious communion with the individual Anglican congregations. In 1912 Champlin Burrage termed these congregationalists as "non-Separatists," a label which has been adopted by most contemporary church historians.

Henry Jacob (1563-1624) was one of the most important and influential of the early seventeenth-century proponents of this milder form of congregationalism. In the first two decades of that century, he wrote extensively in support and defense of congregational polity. Then at Southwark, England, in 1616, he transformed his ecclesiology into practice when he organized what historians have termed the mother church of English Congregationalism. In so doing he provided a practical and theological foundation for the further development and spread of Congregationalism, or Independency, in England, Holland, and New England.

No late sixteenth or early seventeenth-century congregationalist has been more misunderstood by historians than Henry Jacob. His opinion of and relationship to the Church of England, her parish congregations, and to the English Separatists in the tradition of Robert Browne have been misunderstood and distorted by church historians, past and present. This treatment, in turn, has resulted in confusion in properly categorizing Jacob in the English religious movements of the sixteenth and seventeenth centuries. To demonstrate and correct this injustice, this article briefly examines his life as pertains to his ecclesiological development. This is followed by a survey of historiographical treatments of Jacob by traditional and revisionist historians and concludes with this researcher's suggestions for reinterpretation and reclassification of this important figure in the history of congregational thought and practice.

The Life of Henry Jacob

Henry Jacob was born in 1563 in Cheriton, Kent, England. He received the B.A. degree in 1583 from St. Mary's Hall at Oxford University and the M.A. degree in 1586 from the same school. In 1584 he was appointed precentor of Corpus Christi College, Oxford.[4]

Jacob took orders from the Church of England and probably served at Cheriton, a position he apparently resigned before 1591.[5] The origin of his dissatisfaction with the Church of England is uncertain. By 1596 he was certainly a Puritan, as he supported extensive reform in the Anglican Church. During this year he visited Francis Johnson, an English Separatist who was imprisoned in the Clink in London.[6] Discussions with Johnson during these vists resulted in Jacob writing in 1596 his *Defence of the Churches and Ministery of Englande,*[7] a work which was not published until 1599. Jacob was writing as a Puritan defending the trueness of the churches of England. He recognized corruptions within the structure of the English congregations, but appealed for tolerance by Johnson and

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[4]Walter R. Goehring, "The Life and Death of Henry Jacob," *The Hartford Quarterly,* VII:35, Fall, 1966.

[5]*Ibid.*

[6]H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher, *American Christianity: an Historical Interpretation with Representative Documents,* I (New York: Charles Scribner's Sons, 1960), p. 83.

[7]The complete title and biographical information is *A Defence of the Churches and Ministry of Englande. Written in two Treatises, against the Reasons and Objections of Maister Francis Johnson and others of the separation commonly called Brownists* (Middelburgh, Holland: Richard Schilders, 1955). This author has chosen to retain the original spelling in quotations and titles of sixteenth- and seventeenth-century sources.

his colleagues, who denied the validity of the English churches and thus departed from them.

Jacob's activity as a Puritan continued in 1599 and again in 1600 when he publicly attacked the interpretations of Thomas Bilson, Bishop of Worcester (1596-97) and Winchester (1597-1616), on several theological points wherein Puritans and Anglicans differed, especially on Christ's descent into hell.[8] In 1603 Jacob was extremely active in collecting signatures for the Millenary Petition, a document which was to be presented to King James I declaring the Puritans' demands for reform.[9]

Jacob continued his clamor for reform in 1604 when he published *Reasons taken out of God's Word.*[10] He was invited by the bishop of London to discuss his grievances. When the bishop was unable to convince him of his errors, Jacob was committed to the Clink.[11] Jacob's imprisonment clearly illustrates the type of pressures which forced people into exile during the reign of James I.

By 1605 Jacob had unreservedly accepted the validity of congregational polity. In that year he produced a catechism entitled "Principles and Foundations of Christian Religion." The catechism followed the theology of the Reformed tradition until it came to the subject of ecclesiology. At that point Jacob presented a congregational rather than a presbyterial pattern of church polity. He said that "A true Visible or Ministeriall Church of Christ is a particular Congregation being a spirituall perfect Corporation of Believers, and having power in it selfe immediately from Christ to administer all Religious meanes of faith to the members thereof."[12]

For such a view, Jacob was forced into exile. In 1605 or 1606 he appeared in Middelburg, Holland, and ministered to an English church in that city for several years. In 1606 he published *A Christian and Modest Offer* in which he proposed a conference between the prelacy of the Anglican hierarchy and all English ministers who had been deprived of livings and had been silenced because of differences with the established church government in England. One of the most important issues proposed

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[8]In 1599, in response to a 1597 sermon by Bishop Bilson, Jacob published *A Treatise of the Sufferings and Victory of Christ, in the Work of our redemption: Declaring by the Scriptures these two questions: that Christ suffered for us the Wrath of God, which we may well terme the paynes of Hell, or Hellish sorrows. That Christ after his death on the crosse, went not into Hell in his Soule, Contrary to certaine errours in these pointes publiklie preached in London: Anno 1597* (Middelburg, Holland: n.n. 1599). In 1600 he continued the controversy by publishing *A Defence of A Treatise Touching the Sufferings and Victorie of Christ in the Worke of our Redemption* (Middelburgh, Holland: n.n., 1600).

[9]Champlin Burrage, "Lost Prison Papers of Henry Jacob," *The Review and Expositor,* IV:496, October 1907; and Champlin Burrage, *The Early English Dissenters in the Light of Recent Research, 1559-1641,* II (Cambridge, England: University Press, 1912), 148.

[10]The complete title and biographical information is *Reasons taken out of God's Word, and the best Humane testimonies, prouving a necessitie of reforming our Churches in England* (Middelburg, Holland: n.n., 1604).

[11]Robert S. Paul, "Henry Jacob and Seventeenth-century Puritanism," *The Hartford Quarterly,* VII:93-94, Spring, 1967; and Smith, Handy, and Loetscher, I, 83.

[12]Burrage, "Lost Papers of Henry Jacob," p. 510; and Burrage, *Early English Dissenters,* II, 160.

for discussion was church order.[13]

In 1609 he issued a pamphlet from Middelburg addressed to King James I entitled *An humble Supplication for Toleration* in which he appealed for toleration and freedom to practice congregational polity without interference by the Anglican prelates and their subordinates.[14] Walter Goehring states that this publication was possibly the first petition for religious toleration in English publicly addressed to an English sovereign.[15] In 1610 Jacob moved to Leyden where during the next six years he and several other congregationalists of moderate persuasion debated with John Robinson, pastor of the Leyden Separatist congregation, over the question of fellowship and communion with Anglican churches.[16]

Between 1610 and 1613 Jacob published three more works which centered on the question of church government. In 1610 *The Divine Beginning and Institution of Christs true visible and Ministeriall Church* was a major treatise presenting Jacob's ecclesiological position concerning the institution, constitution, and essence of a true New Testament church.[17] In 1612 he published a shorter work entitled *A Declaration & plainer opening of certaine pointes* in response to questions and criticisms of his 1610 publication.[18] In 1613 he published *An Attestation of many Learned, Godly, and famous Divines,* in which the central motif was that the free consent of the people was essential in church government.[19] This affirmation became increasingly important as Jacob moved closer to actual withdrawal from the Church of England.

In 1616 Jacob returned to England and gathered a church at Southwark on a congregational pattern of church government.[20] Jacob was chosen and ordained pastor, a position which he held probably for six years. Jacob

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[13]The complete title and biographical information is *A Christian and Modest Offer of a most Indifferent Conference, or Disputation, about the maine and principall Controversies between the Prelats and the late silenced and deprived ministers in England: tendered by some of the said ministers to the Archbishops and Bishops and their adherents* (Middelburg, Holland: n.n., 1606).

[14]The complete title and biographical information is *To the right High and Mightie Prince, James by the grace of God, King of Great Britannie, France, and Ireland, Defender of the Faith, etc. An humble Supplication for Toleration and libertie to enjoy and observe the ordinances of Christ JESUS in th ' administration of his Churches in lieu of humane constitutions* (n.p.: n.n., 1609).

[15]Goehring, p. 39.

[16]*Ibid.*

[17]The complete title and biographical information is *The Divine Beginning and Institution of Christs true visible Ministeriall Church. Also the unchangeableness of the same by men; viz. in the forme and essentiall constitution therof* (Leyden: n.p., 1610).

[18]The complete title and biographical information is *A Declaration & plainer opening of certaine pointes, with a sound Confirmation of some others, contained in a treatise intituled, The Divine Beginning and institution of Christes true visible and Ministeriall Church* (Middelburgh, Holland: n.n., 1610).

[19]The complete title and biographical information is *An Attestation of many Learned, Godly, and famous Divines, Lightes of Religion, and pillars of the Gospell, iustifying this doctrine, viz. That the Church-government ought to bee alwayes with the peoples free consent* (Middelburg, Holland: n.n., 1613).

[20]A description of the establishment of the Southwark Church is found in a document called the Jessey Records which is contained in a collection of historical material on English Baptists gathered by Benjamin Stinton and published in 1912. The Jessey Memoranda has been republished in W. T. Whitley, "Records of the Jacob-Lathorp *[sic]* - Jessey Church, 1616-1641, *"Transactions of the Baptist Historical Society,* I (1908-1909), 203-25; and Burrage, *Early English Dissenters,* II, 292-302.

then went to Virginia in late 1622 or early 1623. He probably died in early 1624 in Jamestown, Virginia.[21]

Historiographical Treatments of Jacob

In traditional interpretation, especially prior to 1912, Jacob has been categorized as an English Separatist after the thought and practice of Robert Browne. This view can be reconstructed as follows. During the early years of the reign of James I, Jacob was forced to flee to Holland to avoid persecution. By 1605 he was pastoring a church in Middelburg. In 1610 he moved to Leyden where he spent approximately six years with John Robinson's congregation, an exiled Separatist church which had been established at Scrooby on the main road from London to York in England. Robinson's church had fled to Amsterdam in 1607 or 1608 and arrived in Leyden in 1609,[22] and a portion of this congregation later became the Plymouth Colony Puritans in New England.

During the period from 1610 to 1616, Jacob, along with Robert Parker, William Ames, and William Bradshaw, engaged in theological discussions with Robinson.[23] William Bradford, later governor of Plymouth Colony in New England and at this time a member of Robinson's congregation, wrote: "We some of us knew Mr. Parker, Doctor Ames, and Mr. Jacob in Holland, when they sojourned for a time at Leyden: and all three boarded together and had their victuals dressed by some of our acquaintance, and then they lived comfortable, and then they were provided for as became their persons."[24] The traditional view alleged that during these discussions John Robinson converted Henry Jacob to congregational polity and the rigid Separatism as postulated by Robert Browne and that when Jacob returned to England in 1616, he established a Separatist church at Southwark.

The question thus arises as to the origin of the traditional view. Champlin Burrage proposed that it resulted from a misinterpretation of a statement in the Memoranda of the Jessey Records by Daniel Neal, a leading nineteenth-century historian of the Puritans.[25] The statement referred to Jacob as "having had much conference about these things here; after that in the low countries he had converse & discoursed much with Mr. Jn. Robinson late Pastor to the Church in Leyden & with others about them."[26] Neal wrote concerning Jacob: "But going to Leyden, and conversing with Mr. Robinson, he embraced his senti-

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[21]The Jessey Records state that Jacob remained pastor at Southwark for about eight years and then went to Virginia; see Burrage, *Early English Dissenters,* II, 294. Goehring, pp. 42-43, proposes that Jacob went to Virginia in late 1622 or early 1623. He points out that in Jacob's will, dated October 5, 1622, he expressed the desire for his wife to go to Virginia by the end of the following May because he and some of his children were planning to go before that time. Goehring concludes that Jacob did go to Virginia, since his will, which was probated May 5, 1624, was filed in Canterbury where the wills of all British subjects who died in the colonies were recorded. He points out further that the inventory of Jacob's estate was filed in the court at Jamestown.

[22]*Ibid.,* p. 39.

[23]Paul, p. 95.

[24]Quote from William Bradford's Dialogue in *Ibid.*

[25]Burrage, *Early English Dissenters,* I, 292, seems to have been the first to advocate that the origin of the traditional view lies in Neal's misinterpretation of the passage in the Jessey Manuscript. Acceptance of the validity of this proposition has been openly expressed in Paul, p. 106, and John vonRohr, "The Congregationalism of Henry Jacob," *Transactions of the Congregational Historical Society,* XIX:107-17, October 1962.

[26]Whitley, p. 208; and Burrage, *Early English Dissenters,* II, 293.

ments of discipline and government, and transplanted it into England in the year 1616.[27] He further stated that Robinson's view of church government became "known by the name of Independency."[28] Burrage, in rejecting Neal's interpretation of the above passage, considered it too ambiguous to accept.[29]

Neal's interpretation was accepted as fact by subsequent historians of Congregationalism. In England, Benjamin Hanbury,[30] R. W. Dale,[31] Henry W. Clark,[32] and W. T. Whitley[33] exemplified the adoption of his approach. In America, Henry Martyn Dexter,[34] Alexander Young,[35] Leonard Bacon,[36] and Williston Walker[37] wrote in support of the premise that Robinson converted Jacob to the strict Separatism of the Robert Browne tradition. More recent support for Neal's view may be found in the writings of William Haller,[38] Albert Peel,[39] and R. Tudor Jones.[40]

Extensive research into nineteenth century interpretations of early English Congregationalism revealed only one challenger to the traditional view, namely, Joseph Fletcher. In *The*

[27]Daniel Neal, *The History of the Puritans, or Protestant Nonconformists, from the Reformation in 1517, to the Revolution in 1688; comprising an Account of their Principles; their attempts for a farther Reformation in the Church; their Sufferings; and the Lives and Characters of their most considerable Divines,* II (New York: Harper & Brothers, 1844), 244.

[28]*Ibid.,* p. 262.

[29]Burrage, *Early English Dissenters,* I, 292.

[30]Benjamin Hanbury, *Historical Memorials relating to the Independents or Congregationalists: from Their Rise to the Restoration of the Monarchy, A.D. MDCLX,* I (London: Congregational Union of England and Wales, 1839), 220. Hanbury gives Francis Johnson's *An Answer to Maister H. Iacob* credit for influencing Jacob to Separatism, a process that culminated in Jacob's "conversion" by Robinson, *Ibid.*

[31]R. W. Dale, *History of English Congregationalism* (London: Hodder and Stoughton, 1907), p. 213. Dale states that Jacob was a member of Robinson's church in Leyden, but he offers no evidence to substantiate this.

[32]Henry W. Clark, *History of English Nonconformity from Wyclif to the Close of the Nineteenth Century,* I (London: Chapman and Hall, Ltd., 1911), 190.

[33]W. T. Whitley, "Four Early Separatistic Churches in London," *Review and Expositor,* III:8-9, January, 1906.

[34]Henry M. Dexter, *Congregationalism in Its Literature,* p. 635; and *A Handbook of Congregationalism* (Boston: Congregational Publishing Society, 1880), p. 9. Dexter says in this second work that Jacob's church was "naturally a Barrowistic body."

[35]Alexander Young, *Chronicles of the Pilgrim Fathers of the Colony of Plymouth* (2d ed.; Charles C. Little and James Brown, 1844), p. 439, note at bottom of the page.

[36]Leonard Bacon, *The Genesis of the New England Churches* (New York: Harper & Brothers, 1874), p. 226.

[37]Williston Walker, *The Creeds and Platforms of Congregationalism* (New York: Charles Scribner's Sons, 1893), p. 78. Walker implies that Jacob was influenced by Robinson.

[38]William Haller, *The Rise of Puritanism: or, The Way to the New Jerusalem as Set Forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643* (New York: Columbia University Press, 1938), pp. 262, 264.

[39]Paul, p. 107, states that Albert Peel advocates the traditional view in his *The Congregational Two Hundred, 1530-1948* (London: Independent Press, 1948), p. 34. Albert Peel's *Brief History of English Congregationalism* (London: n.n., 1931) pp. 44-49, also reveals that he rooted Independency in the Separatism of John Robinson and that he believed that Henry Jacob became a Separatist in the tradition of Robert Browne.

[40]Paul, p. 107, points to R. Tudor Jones, *Congregationalism in England, 1662-1962* (London: Independent Press, 1962), p. 22, as another recent work which continues support of the traditional position.

History of the Revival and Progress of Independency in England (1862), Fletcher classified Jacob as a "rigid Puritan."[41] He viewed the main difference between Jacob and the rigid Separatists of the Brownist type as centering in the question of separation from the Church of England on the basis of whether it was conceived to be a "true church" or not. He noted that Jacob and the "rigid Puritans" distinguished between the "Church of England" and "the churches of England." They considered the latter to be true visible churches and were, therefore, unwilling to separate unless absolutely compelled to do so.[42] The error of Fletcher's approach, however, was his combination of all seventeenth-century advocates of congregational polity into the category of Congregational Independency (Congregationalism). This would have included Baptists and Quakers, as well as the true Congregationalists. Obviously, this position has proven unacceptable.

In 1912 a significant interpretative revision occurred concerning Jacob and his role in early Congregational history. In that year Champlin Burrage published his two-volume work entitled *Early English Dissenters in the Light of Recent Research, (1550-1641).* In the introduction to the first volume he made three significant assertions concerning Jacob's role in early seventeenth-century Congregationalism.

First, Burrage stated that the origins of Independency or Congregationalism were to be traced to Jacob and William Bradshaw, not to the Separatism of Robert Browne as had been traditionally held. Second, he asserted that through the influence of Jacob and others, John Robinson had been converted from the rigid Separatism of Robert Browne to the more tolerant and moderate position of Henry Jacob. At the same time he affirmed that Jacob was not influenced by Robinson toward the older type of Separatism and that he never completely rejected or separated himself from the Church of England. Finally, he stated that American Congregationalism was to be traced directly to Jacob's Independency, not to the Separatism of Robert Browne as had been traditionally believed by Congregational historians.[43]

Burrage devoted a major portion of Volume I of his work to substantiate his proposals, including a lengthy section on the development of Jacob's ecclesiology. Through this treatment he conclusively affirmed that Jacob's congregationalism, which he called "non-Separatism" (a term which this researcher considers to be a misnomer), varied significantly from the Separatism of Browne and those who adopted that particular point of view and practice.

Burrage's research and conclusions concerning Jacob were not taken seriously at first by church historians. His views were seldom mentioned prior to Perry Miller's publication of *Orthodoxy in Massachusetts* in 1933. Although Miller did not completely disentangle the so-called non-Separatists from the rigid Separatists, he did, in agreement with Burrage, credit the former with the greater contribution in establishing the New England tradition.[44] Burrage's theses have received greater support since

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[41]Joseph Fletcher, *The History of the Revival and Progress of Independency in England,* III (London: John Snow, 1862), 31.

[42]*Ibid.*

[43]Burrage, *Early English Dissenters,* I, 33-34.

[44]Smith, Handy, and Loetscher, I, 82; and Paul, pp. 108-09.

the publication of Miller's work. His position of describing Jacob as a non-Separatist has been a basic premise in the writings of the following authors: Raymond P. Stearns;[45] Douglas Horton;[46] Verne D. Morey;[47] H. Shelton Smith, Robert T. Handy, and Lefferts A. Loetscher;[48] John von Rohr;[49] Walter R. Goehring;[50] Robert S. Paul;[51] and William G. McLoughlin.[52]

In summary, the publication in 1933 of Perry Miller's *Orthodoxy in Massachusetts* initiated a corrective transition in the historiographical treatment of Henry Jacob. The basis for this was the conclusions of Champlin Burrage as presented in his *Early English Dissenters,* published in 1912. The primary contribution of Burrage and Miller toward understanding Henry Jacob was to demonstrate conclusively from Jacob's own writings that his position and practice were distinctively different from that of Robert Browne and the rigid Separatists, hence a rejection of the interpretations of almost all pre-1912 interpreters of early English Congregationalism.

Despite this constructive contribution, Burrage and Miller, as well as their successors, left their readers somewhat confused by their use of such ambiguous expressions as "non-Separatist Puritanism," "non-Separatist Congregationalism," "Congregational Puritanism," "Congregational non-Separatism," and "Independent Puritans." Perhaps these terms could be appropriately applied to Jacob and his position prior to 1616, but not afterwards. The following paragraphs are an attempt to justify this negative response to the implication that Henry Jacob was never a Separatist. He could and should have been classified as a "moderate Separatist" by 1616, certainly not as rigid Separatist after Robert Browne's tradition nor as a non-Separatist as designated by Champlin Burrage.

A Reinterpretation of Jacob

During the late sixteenth and early seventeenth centuries in England, those individuals thoroughly committed to congregational polity had two options: (1) to remain within the Church of England and work for ecclesiastical reform along congregational lines, or (2) to separate from the Church of England and establish autonomous congregations functioning on the basis of congregational polity. The rigid Separatists in the tradition of Robert Browne insisted on immediate withdrawal from both control and fellowship with the Established Church. Those in the tradition of Henry Jacob sought to remain in the Church and work for its reform internally within the framework of congregationalism, thus abolishing the existing Anglican hierarchy. Jacob's writings addressed to James I prior to 1616 consistently revealed his willingness to remain a part of the Established Church permanently, if such reform could be accomplished.

Such a vision was destined to fail, and separation was the only alternative. Even in withdrawal, however, a

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[45]Raymond P. Stearns, "The Congregational Way in Holland," *New England Quarterly,* VI:747-92, 1933; and *Congregationalism in the Dutch Netherlands* (Chicago: American Society of Church History, 1940).

[46]Douglas Horton, *Congregationalism: A Study in Church Polity* (London: Independent Press, Ltd., 1952), chap. iii, *Passim.*

[47]Verne D. Morey, "History Corrects Itself," *Bulletin of the American Congregational Association,* V:9-19, January, 1954.

[48]Smith, Handy, and Loetscher, I, 82-91.

[49]John vonRohr, "The Congregationalism of Henry Jacob," pp. 107-17.

[50]Goehring, p. 39.

[51]Paul, pp. 107-09.

[52]William G. McLoughlin, *New England Dissent, 1630-1833: The Baptists and the Separation of Church and State,* I (Cambridge: Harvard University Press, 1971), 4-6.

position of moderation and toleration was encouraged. The rigidity of Brownist-type Separatism was vigorously disavowed and avoided, and emphasis was placed upon communion with the English parishes and Anglican Christians in all "lawful matters."

Jacob's ecclesiological pilgrimage clearly substantiated the above argument. By about 1605, he resolutely supported congregational polity, a fact previously established in this article by his definition of a "true visible church." His continued literary efforts clearly revealed his attempts to reform the Established Church according to congregational polity. The failure of such attempts, coupled with his forced exile and, quite possibly, with his discussions with John Robinson in Leyden between 1610 and 1616, apparently convinced Jacob that separation was necessary. In 1616 he returned to England and established a church in Southwark which was separate and independent of Anglican control.

Jacob's church at Southwark must be considered in the category of Separatism. Evidence for this assertion is that Jacob was ordained as pastor by this congregation, an act which implied a rejection of his orders taken in the Church of England.[53] Further support of this premise is found in a work published in 1616, a portion of which Jacob apparently wrote. The work, entitled *A Collection of Sundry Matters* . . . , contains the following passage which can be attributed to Jacob in justification of separation:

> And only the Congregational body politike spiritually independent, is Christs divine ordinance in the Gospel, . . . Therefore every Christian is bound in conscience to forsake and leave the Nationall or Provincial church politike independent: and also the Catholike. And to walk in an assembly congregationall spiritually and independent.[54]

The following sentence from the same writing also reveals a separatist approach toward the Church of England: "Therefore of necessity we must and ought to leave our present standings in this diocesan and Provincial Church, & joyne into a free Congregation where we may enjoy such Pastors as are according to Gods own heart, and such as are for our assured welfare in Christ."[55] In his *Confession and protestation of faith* (1616), which explained point by point the reasons for the establishment of the church at Southwark and the differences between this church and the Established Church, Jacob wrote that he and those in agreement with him had to obey Christ by avoiding evil and doing the "good," which he described as follows:

> That is, first by renouncing to be ordinary and constant members of any Diocesan, or Provinciall Church visible politicall. . . . And then also of the Parishes (as natural parts) depending on them, and on their Lord Bishops, seeing these likewise doe both want Gods word, and add to it, & stand in bondage. . . . Wherefore thus farr forth onely wee leave our sayd parishes, also: but no further. That is, to be in them no ordinary and constant members: but members in them occasionally we refuse not to be, seing in them we find (in many places) very many true visible Christians, with

[53]The description of the founding of the church at Southwark states that Jacob was ordained as pastor by the church. Burrage, *Early English Dissenters,* II, 294.

[54]Henry Jacob, *A Collection of Sundry Matters; Tending to prove it necessary for all persons, actually to walke in the use and practice of the Substantial ordinances in the Gospell, appointed by God for his visible Church spiritually political* (Middelburg, Holland: R. Schilders, 1616), pp. A3-A4.

[55]*Ibid.,* p. 15.

> whom we cannot . . . deny publike communion absolutely, and therefore on occasion we offer to communicate with our sayd publike congregations . . . as before we have professed.[56]

At Southwark, near London, Jacob and his congregation attempted to put into practice this precarious theory of church government in the presence of London civil magistrates and the bishop of London. Thus, Henry Jacob identified with the separation movement from the Church of England by virtue of his establishing a local church completely independent of Anglican control.

Although his separation was in general similar to that of Robert Browne and his successors, Jacob staunchly denied being a Separatist. For example, the complete title of Jacob's *A Confession and Protestation of Faith* (1616) indicates that the work was published to clear the Southwark congregation from the slander of "separation." This denial must be understood as a rejection of the extreme exclusivism of the rigid Separatism as proposed by Browne and must be interpreted in the light of the fact that Jacob was introducing a modified form of Separatism which emphasized religious toleration and which may be termed "moderate separatism."

Furthermore, Jacob apparently did not consider what he had done an act of total separation, since he was still willing to hold communion and have fellowship with Anglican congregations and their constituent members. Jacob and the rigid Separatists both admitted that there were Christians in the English churches.[57] Jacob went further, however, by affirming that "we refuse not on occasion to communicate with the publike ordinary congregations assembled for the exercise of religion in England."[58] He believed such communion could be carried on "without personall and voluntarie participation in sinne"[59] and "where neyther our assent, nor silent presence is given to any meere humane tradition."[60] Jacob could take such a stand since throughout his ministry he claimed that the parish churches in England were true churches.

Of significant importance was Jacob's attitude toward the "Church of England" and the "churches of England," a position which has been grossly misinterpreted by contemporary scholars. They have taken the liberty to equate Jacob's emphasis on the "churches of England" with the "Church of England" and have produced the fallacy that he affirmed that the "Church of England" was a

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[56]Henry Jacob, *A Confession and protestation of the faith of certaine Christians in England, holding it necessary to observe & keepe all Christes true Substantiall Ordinances, for his Church visible and Politicall (that is indued with power of outward spirituall Government) under the Gospell; though the same doe differ from the common order of the Land. Published for the clearing of the sayd Christians from the slaunder of Schism and Noveltie, and also of Separatism, and undutifulness to the Magistrate, which their rash Adversaries doe falsly case upon them* (Middelburg, Holland: n.n., 1616), p. D5.

[57]Rohr's *"Extra Ecclesiam Nulla Salus,"* is an excellent treatment of the attitudes of sixteenth- and seventeenth-century congregationalists on the issue of salvation in the Church of England.

[58]Jacob, *Confession and protestation of faith,* p. A2.

[59]Jacob, *Humble Supplication for Toleration and libertie,* p. 20

[60]Jacob, *Confession and protestation of faith,* p. A3.

true church.[61] Such a view would have been anathema to so-dedicated a congregationalist as Jacob. Nowhere in his writings did he say that the Established Church was a true church. Rather, he constantly and consistently referred to the "churches" or "parishes" in England as "true churches."

The "Church of England" was viewed in its hierarchical setting alone and therefore designated as a "false church." For example, in 1616 Jacob acknowledged that the only true visible churches in England were the individual congregations, while at the same time he wrote: "yet indeed we deny also a Nationall . . . Church under the Gospell, to be a true visible politicall Church (whether wee meane the whole body, or the representative part of such Churches.)"[62]

To say that the Church of England was a true church was impossible and unimaginable for Jacob, since its actual existence and continuity resided only in its ministerial superstructure. It had no biblical foundation and thus could not be considered either as true or as a church in terms of the scriptures. On the basis of such evidence, one is forced to conclude that the Southwark Church established by Jacob was a Separatist church—not a non-Separatist Congregational church as suggested by Burrage. At the same time close examination reveals that this church was not a rigid Separatist congregation in the tradition of Robert Browne.

The above evidence is sufficient to assume the validity of the proposition that Jacob had become a "moderate Separatist" by 1616. In summary, he affirmed a congregational pattern of church government and sought to justify his course of action in actually separating from the Established Church. At the same time he kept open the channels of communication between himself and his church with the English parishes and with individual Anglican Christians.[63] (Jacob also acknowledged that the rigid Separatist congregations were "true churches," and was willing and desirious of religious communion with them.) He strongly defended his belief in the "churches" of England as "true churches." In this regard he placed himself outside the camp of the rigid Separatists who argued that the Church of England and her constituent congregations were not true churches. Jacob agreed with them when speaking exclusively of the Church of England as an episcopal, hierarchical institution. He could not agree, however, that the particular congregations of the Church of England were false churches.

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[61]Several examples will substantiate this accusation. Burrage, *Early English Dissenters,* I, 286, took Jacob's expression "English Churches" and claimed that the congregationalists advocated communion with the "Church of England." Perry Miller, *Orthodoxy in Massachusetts,* recognized the emphasis on "churches" but still freely interchanged the two phrases, "churches of England" and "Church of England," as did Rohr throughout his article "Congregationalism of Henry Jacob." Smith, Handy, & Loetscher, I, 84, boldly, but falsely, asserted that Jacob held that "the Church of England was a true church of Christ." Perhaps they used the reasoning of Governor Bradford of Plymouth who wrote in 1648 (in *A Dialogue, or the Sum of a Conference,* quoted in Burrage, *Early English Dissenters,* I, 290), that "there are some parish assemblies in England that are true churches by virtue of an implicit covenant amongst themselves, in which regard the Church of England may be held and called a true church." Jacob would have never accepted such reasoning.

[62]Jacob, *Confession and protestation of faith,* pp. B3-4.

[63]Slayden A. Yarbrough, "Henry Jacob, A Moderate Separatist, and His Influence on Early English Congregationalism" (unpublished Ph.D. dissertation, Baylor University, 1972), p. 122.

Conclusion

In conclusion, the term "moderate Separatism" seems to describe more precisely the position and action of Henry Jacob than does the terminology of Burrage and Miller as referred to previously. The fact has been established that Jacob literally separated from the Church of England and established a church which became the "mother church" for a new denomination (Congregationalism)—a denomination based on congregational polity rather than on Anglican episcopal polity. His Southwark church was not an Anglican church; it was an autonomously separate congregation with no hierarchical connection with the Established Church. To refer to Jacob as a "non-Separatist" is to imply that no separation occurred. This simply was not true; Jacob did separate. Thus, to eliminate the terminological confusion created by Burrage and Miller, the term "moderate Separatism" is proposed as a more accurate and definitive description of the position and action of Henry Jacob in the founding of modern Congregationalism.

Presuming the validity of this thesis, several historical corrections are in order. First, Jacob's distinction between the "Church of England" and the "churches of England" must be reemphasized. Jacob's whole theory for religious communion with Anglican parish congregations rested on this bold distinction. Equating the two terms resulted in Champlin Burrage's misunderstanding of the position of Henry Jacob and thus his description of Jacob as a "non-Separatist," which resulted in the distorted implication that Jacob remained a Puritan in the Church of England.

Second, the terminology, "non-Separatism" and other similar terms advocated by Burrage and Perry Miller has led to an inadequate interpretation of the congregational practice of Jacob and must be discarded. The term "moderate Separatism" is much more descriptive of Jacob's polity and practice. Furthermore, the discussions of Jacob with Separatists Francis Johnson in 1596 and John Robinson between 1610 and 1616 can be identified, respectively, as potential sources for Jacob's acceptance of congregational polity and the necessity to separate from the Church of England. The relation between Jacob and John Robinson also needs to be re-examined and reinterpreted in light of this researcher's thesis, with due consideration given to the respective changes in the thought and practice of both men beginning in 1616.[64]

Third, the validity of this thesis demands a revision concerning the origins of the Particular Baptists in England[65] and Congregationalism in New England.[66] This researcher's thesis must be considered in examining the relations between the Plymouth and Salem congregations. Furthermore, a challenge to the thesis that the founders of Massachusetts Bay were not Separatists from the Church of England is appropriate, since many statements used to support this interpretation are reflective of the same concise ambiguity used by Henry Jacob when writing of the Church of England, the churches of England, and separation or withdrawal from the Establishment.

Henry Jacob's theological and practical pilgrimage from a Puritan within the Church of England to pastor of an independent church at Southwark

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[64]See Yarbrough, "Henry Jacob," pp. 99-119 for a detailed discussion of the relations between Robinson and Jacob.

[65]See *Ibid.*, pp. 120-43, for a discussion of the Southwark Church and the origin of Particular Baptists in England.

[66]See *Ibid.*, pp. 158-88, for a discussion of New England Congregationalism from the perspective of the thesis proposed in this article.

is a prime case study for envisioning the obstacles confronting those who participated in the denominalization of English Independency and New England Congregationalism. On the foundation of his ideas and practice (plus those of other early Congregational pioneers), experiments in congregational polity took place in England, Holland, and America.

The Struggle for Freedom:
Baptists in Jamaica, 1783-1845

Gordon A. Catherall

One of the first effects of the break between Britain and the American colonies (1775-1781) was the curtailment of trade between the West Indies and America. The Jamaican Assembly, having more sympathy with America than Britain in this period, hoped there would be no interruption of the existing arrangement whereby they did all their essential trading with America. Their petition to London for permission to trade was rejected on the grounds that "the United States was now a foreign power, outside the system of Imperial Preferential trade."[1] Commodities of all descriptions were forbidden.

A second and important repercussion of the American victory was the steady flow of Negroes from America into the West Indies. Jamaica in particular was receiving large numbers. The proportion of Negro slaves to white inhabitants in the island was already alarming to some. By 1775 the estimated figure was 200,000 slaves to 12,737 white people.[2] It was feared, with good reason, that an influx of slaves would increase the danger of revolt in the island. American independence resulted inevitably in an exodus of those who held Loyalist views, among whom were many ex-slaves.

Ostensibly, the Negroes moved from one slave society into another with one difference. As far as the ex-slaves were concerned they were now free and some had experienced a measure of responsibility and authority. This is an important factor in understanding the events which led to the 1832 insurrection in Jamaica and, eventually, to the emancipation of all slaves within the British Empire. A subsidiary effect was the meeting of British merchants and planters in London and Bristol (1782) to set up a standing committee to represent their common interests. This was the origin of the West India Committee, one of

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[1]J. H. Parry and P. M. Sherlock, *A Short History of the West Indies* (London: Macmillan, 1965), p. 139.
[2]C. V. Black, *The Story of Jamaica* (London: Collins, 1965), p. 105.

the most influential pressure groups and the watchdog of West Indian interest in Britain.[3]

Following hard on the heels of the American Revolution was the French Revolution. The result of the cataclysmic events taking place in France was felt even in the island of St. Domingue, which was one of the first of the French colonies to realize the significance of what was happening in Paris. Eventually, under the leadership of Tousaint L'Ouventure, the Negro republic of Haiti emerged in 1803. The fate of St. Domingue was feared in Jamaica. The emergence of Negro leadership was a perpetual fear in the mind of the white population.

The excesses of the French Revolution may have turned the people to prayer,[4] but they also slowed down some of the social work for fear that it would appear too radical. To many English spectators the revolution was but the inevitable outcome of allowing radical thinkers to have freedom of expression; therefore, it produced an intensive fear of mob violence which was something new in English history.[5]

Whereas the American War of Independence had direct effect upon Britain and Jamaica, the French Revolution heightened the fear and the expectation of revolt in both countries and helped to create what W. L. Burn has called a "revolutionary *mystique.*"[6] Meanwhile, in England there were radical stirrings with the writings of men such as Tom Paine who published *The Rights of Man* in 1791, expounding a theory of egalitarianism. At the same time another small work was published which was to have as important an effect as the works of Paine. This was William Carey's *An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathen,* published in 1792, rightly regarded as a landmark in Christian history.[7] In it Carey, too, noted the revolutionary atmosphere: "Yea, a glorious door is opened, and is likely to be opened wider and wider, by the spread of civil and religious liberty. . . ."[8]

Early Baptist Missionaries in Jamaica

Against such a background of poverty and revolution, missionary work was established in Jamaica. In 1754 the Moravians pioneered work on a number of estates and attempted to evangelize through schools, but they met with difficulties from the plantation overseers.[9] The Methodists, under the leadership of Thomas Coke, began work in the island in 1789 and by 1792 had established two churches in Kingston.[10] Fifteen years before Carey left for India, two ex-slaves, both Negro ministers, left America as a result of the American War of Independence, becoming the first Baptist missionaries. One, whose name was given as Amos, sailed to the Bahamas and there started a work at New Providence in 1783,[11] which was well established by 1815. It is, however, to Amos' companion, George Leile, that the Baptist movement in Jamaica

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[3]C. E. Carrington, *The British Overseas: Exploits of a Nation of Shopkeepers: Part One, Making of the Empire* (Cambridge, University Press, 1968), p. 260.

[4]J. E. Orr, *The Light of the Nations* (Exeter: Paternoster, 1965), p. 19.

[5]L. Woodward, *The Age of Reform 1815-1870,* (Oxford: Clarendon Press, 1968), pp. 19-20.

[6]W. L. Burn, *The Age of Equipoise* (London: Unwin University Books, 1968), p. 66.

[7]E. A. Payne, introduction to facsimile edition, (London: Carey Kingsgate Press, 1962).

[8]*Ibid.,* p. 79.

[9]W. J. Gardner, *History of Jamaica* (London: T. Fisher Unwin, 1909), pp. 199-202.

[10]Thomas Coke, *History of the West Indies,* I (Liverpool: Nuttal, Fisher & Dixon, 1808).

[11]*Baptist Magazine* (London, 1815), pp. 212-13.

owes its origins. There is sufficient autobiographical material to piece together the story of Baptist beginnings with a measure of certainty. Thomas Coke noted nearly twenty years before his work began that "the Baptists have had societies among the negroes . . . and much good has arisen therefrom. . . . "[12]

The arrival of the dissenting groups was viewed with grave disquiet by the plantocracy, and everything was done to make life difficult for them. One method used was to insist upon a license from the Common Council before anyone was allowed to preach, the license being issued only if the applicant was a *bona fide* missionary of a recognized society, which immediately hindered the native pastors. Though the dissenting deputies in England protested and the British Parliament did not recognize the action of the Jamaican Assembly, it did not perturb the Assembly. For one thing England was too far away and, for another, the Assembly had never paid much attention to a distant Parliament.[13] The law was again exercised in 1807 carrying vicious penalties, including whipping, hard labor, and imprisonment.[14]

This kind of persecution caused Moses Baker, a colleague of Leile, to request help from John Ryland, president of the Bristol Baptist College, in the form of a missionary. Hence, John Rowe arrived in 1814. Rowe's first letters home emphasized that Baptists were *persona non grata:* " . . . had I come out under another name than B[aptists,] I should probably have met with more success as people here in general were more prejudiced against them than against any other sect."[15] Rowe was not slow to acknowledge that the existing native Baptists showed signs of spiritual decadence, brought about by the compulsory denial of practical leadership.[16] He was refused a license to preach, though allowed to start a school which attracted favorable attention. In spite of the restrictions, he impressed the Montego Bay society with his character. He died in June 1816 before being granted a license, but not before laying the foundation for future work.

Another Bristol student was on the way, namely Le Compere. He was soon fully occupied in the work of building a school and looking after a church in Kingston, but for some unknown reason, in spite of the advances he was making, he fell foul of the Baptist Missionary Society's Committee in London who, in the guarded statement of F. A. Cox, the nineteenth-century Baptist missions historian, "were not entirely satisfied with his conduct, and not unwilling that his connection with the Society should terminate."[17] John Clarke, also a missionary, later asked, "Was Le Compere before his time in his hatred of slavery, and was this the real reason for his leaving the work of the B.M.S.?"[18]

In place of Compere came another Bristol student, James Coultart, a Scot, who was a pioneer of no common order. In a relatively short time, he

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[12]Coke, p. 410.

[13]B. Manning, *The Protestant Dissenting Deputies* (Cambridge: University Press, 1952), p. 426.

[14]F. R. Augier and S. C. Gordon, *Sources of West Indian History* (London: Longmans, 1962), pp. 147-48.

[15]Letter of John Rowe, March 14, 1814. Baptist Missionary Society Archives, London.

[16]*Periodical Accounts of the Baptist Mission,* V (London, 1815), p. 505; *Baptist Magazine,* 1815, pp. 168-69.

[17]F. A. Cox, *History of the Baptist Missionary Society,* II (London: T. Ward & Co. & J. Dyer, 1842), pp. 24-25.

[18]J. Clarke, *Memorials of the Jamaica Mission* (London: Yates & Alexander, 1869), p. 74.

built a large church and a strong educational unit—both of which still exist as the East Queen's Street Church and School. In the next few years a succession of English Baptist missionaries arrived, including Thomas Burchell, James Mursell Phillippo, and William Knibb. During the first quarter of the nineteenth century the dissenting community suffered at the hands of the plantocracy. The general political and economic situation declined rapidly, and with the decline the plantocracy vented its spleen on the Negro community and the missionaries alike. The latter were regarded as representatives of the anti-slavery society.

Plantocracy and Persecution

Having failed to stop the missionaries arriving in the island, the plantocracy made life as difficult as possible. A factor which intensified this attitude was a policy of amelioration expounded by the British Government in 1823. This was a tentative step in the direction of emancipation and a tacit acknowledgement that the Negro slave was a human being. Its intentions, if carried out, would undoubtedly have taken a good deal of the rancor out of the situation.

The new attitude was tantamount to a social revolution as far as the Negro himself was concerned. The plantocracy was being asked to consider the following recommendations: to abolish taxes on all manumissions, to abolish Sunday markets, to admit slave evidence in the courts, to prevent the separation of families, to regulate punishments, and to encourage thrift by the establishment of savings banks[19]—all matters dear to the missionaries. To the plantocracy, however, this was an unwarranted intrusion into their domestic affairs, for they believed that they were *de jure* self-governing. When this policy was again revised in 1831, the planters increased their severity, in spite of the fact that the British Government had offered to reduce the duty on the sugar trade on condition of their acceptance of the proposals.[20]

The persecution was designed to subdue both Negroes and dissenting missionaries, taking the form of further restrictions and physical attacks. In 1827 the Assembly introduced the Consolidated Slave Law, which was a restatement of the 1807 restrictive laws. This time it restricted not only those who could preach and teach but also the times when worship could be held, and made it illegal for the Negroes to make any contribution for the maintenance of dissenting churches. There was a rebuff from the British Government, but to no avail. The missionaries of both the Methodist and Baptist societies wrote open letters in the *Jamaica Courant* opposing the restrictions, thus openly involving themselves in a political matter, against the policy of their societies.

The temper of the plantocracy was fast reaching a breaking point. It was humiliating enough that the home government had supported the dissenters, but this apparent support had given the missionaries a false sense of security, and they were openly venturing into the politics of the island. A select committee was set up by the Assembly to inquire into the activities of the missionaries. The underlying motive of the inquiry was to discredit the dissenting community in the eyes of the British Government. Assembly members even went to such lengths as to set abroad rumors that the dissenters encouraged their women members to become prosti-

[19]Augier and Gordon, p. 183.
[20]R. Coupland, *The British Anti-Slavery Movement*, 2d ed. (London: Frank Cass & Co., Ltd., 1964), pp. 42-43.

tutes in order to raise money for their churches.[21] Their rumors failed. Their accusation that the missionaries caused the slaves to work more slowly was in fact no more than a "work to rule." The slowdown was merely part of the Negro's natural defense mechanism and had nothing whatsoever to do with the missionaries.[22]

One of the events that heightened the fear of the plantocracy was the so-called insurrection which had taken place in Demerara in 1823, when the blame was placed upon John Smith, of the London Missionary Society, who was put into prison. Since he was consumptive, prison conditions hastened his death. The fear of a similar happening in Jamaica is evidenced by the Spanish Town Authority's refusal to grant James Mursell Phillippo a license to preach, which was made public: "many of the sectaries in the mother country had declared their avowed intention of effecting our ruin and had united in becoming publicly and clamourously the justifiers of a man such as Smith, whose seditious practices in Demarara had been proven by the clearest evidence. . . . "[23]

In 1827 Burchell found himself in trouble with the local authorities over a letter published in England attacking the brutality of the plantocracy. Preparing his own defense, he amassed such incontrovertible evidence that they attempted to prevent the case reaching the courts. Although Burchell wanted to appear before the assize, the court instructed that the case proceed no further.[24]

William Knibb also came into a head-on collision with the authorities over one of his church members, Sam Swiney, who in 1830, along with other members of Knibb's church at Falmouth, took part in a prayer meeting, when Knibb was ill. Someone informed authorities that Swiney was illegally preaching. In spite of Knibb's protestations that there was a vast difference between preaching and praying, Swiney was sentenced to twenty lashes. Incensed by this, Knibb wrote an account of it for one of the island's papers, the *Struggler,* which brought threats upon his life. Meanwhile, John Dyer, the secretary of the Baptist Missionary Society in London, was stirred to action and forwarded Knibb's letter telling of the incident to the then foreign secretary of state for the colonies, Sir George Murray, who in turn sent it to Lord Belmore, the governor. This resulted in the dismissal of the offending magistrate,[25] but the price of justice had to be paid. Such action inflamed the Jamaican authorities and made Knibb a marked man, destined to be the chief target of plantocratic fury. By his action Knibb had put himself into the position of being a scapegoat, and upon him was heaped the blame for much of the troubles that were to follow.

Dissenting history in Jamaica during the eighteenth and nineteenth centuries serves to illustrate a persistent phenomenon of Christian history, namely, remarkable response to persecution. In Jamaica during this particular period, instead of exterminating the dissenting church, the plantocracy succeeded only in helping to produce an expanding community whose convictions were woven into the very fabric of life through the suff-

[21] *Baptist Magazine,* 1828, p. 95.
[22] O. Patterson, *The Sociology of Slavery* (London: MacGibbon & Kee, 1967), pp. 260-83.
[23] Augier and Gordon, p. 152.
[24] W. F. Burchell, *Memorial of Thomas Burchell* (London: B. L. Greer, 1849), pp. 127-29.
[25] J. J. Hinton, *Memoir of William Knibb* (London: Houlston & Stoneman, 1847), pp. 95-96.

erings of its people. Because they also suffered, the missionaries were able to become involved in a real way with the people whom they served. This was especially true of the Baptist missionaries who were able to pioneer some social reforms.[26]

Baptists and Revolt

During the months prior to 1832 and the insurrection, things were beginning to take on a sinister shape. Strange though it may seem, apparently no one, not even the missionaries, believed that revolt was imminent. The governor disregarded the warnings, even though the British Government seemed more aware of what was going on than he did. By January 1832, the revolt was in full swing and the "Baptist War," as it was called, was launched. In a matter of a few weeks many lives were lost—mainly the lives of the Negroes, and martial law was declared.

The revolt began as an attempted "passive resistance" on the part of the organizers, particularly Sam Sharp, one of the deacons at Burchell's church in Montego Bay. Unfortunately, the first plans did not work out as hoped for, and soon passive resistance turned into a full-blooded revolt which Sharp could not control. One of the motivating factors was the rumor that Burchell, who was at that time in England, would bring back the papers making them free. Underlying this was the kind of teaching Baptists had been giving their people[27]—stress on the importance of the individual, underscored by their doctrine of believer's baptism. The name "Baptist," however, was used to cover a wide range of those on the extreme left of dissent, much as "Anabaptist" was used during the European Reformation. Knibb was right when he wrote that the "majority, especially of the leaders, are negroes attached to no religious society,"[28] that is not affiliated with a denomination. That they had a religion akin to nationalism cannot be doubted; it had been encouraged by the attitude of some of the missionaries, particularly the Baptist emphasis upon lay leadership.

Knibb did all within his power to stem the tide of revolt, but it was too late. Soon reprisals were made in the most drastic manner possible. Not only were Negroes slaughtered without trial, but churches were burned down out of sheer anger, missionaries were imprisoned, and church members were placed in an almost impossible position. In the record book of the Knibb Memorial Church, Falmouth, one can read entries such as these: "William Gardner, shot in martial law without trial;" "John Barrett, received 500 lashes in martial law, and sent to work in chains for life;" while another slave from the Orange Valley Estate has this recorded by his name, "Murdered by militia in martial law, died praying."

The result of this was that Knibb was sent to England by his fellow missionaries to tell exactly what had been happening, and to refute the claim that the Baptists had started the revolt. Joined by Burchell, who had escaped to England via America,[29] and Phillippo, who had been in England recovering from illness, he spent two years traveling the length and breadth of the British Isles pleading the cause of emancipation. It was the kind of evidence the Anti-Slavery

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[26]For a fuller study of this, see G. A. Catherall, "British Baptist Involvement in Jamaica 1783-1865" (unpublished Ph.D. thesis, University of Keele, England, 1970).

[27]M. Reckford, "The Jamaican Slave Rebellion of 1832," *Past and Present,* No. 40., 1968. Reckord speaks of Burchell as a messianic symbol.

[28]Hinton, pp. 134-35.

[29]Burchell, 173-268.

Society needed to make its work more effective. Knibb and his colleagues achieved three things in these two years in Britain:

1. The Baptist Missionary Society was forced into a full-scale commitment on behalf of the slaves.

2. By his evidence before the House of Commons and the House of Lords, plus the agitation of the general public with the help of the Methodists and the Quakers, the newly reformed government could do no other but bring in an act of emancipation. This is so often overlooked by historians who seem to suggest that emancipation was brought about solely by the politicians.

3. Together with Burchell and Dyer, Knibb and others joined Fowell Buxton in persuading the government to pay some recompense for the destruction of dissenting chapels. The sum of £11,695 was finally granted, after the first offer of £5,500 had been contested. Contrast this with the £20,000,000 paid in compensation to the slave owners, while nothing was paid to the slaves for the loss of freedom and humanity.

Emancipation and Apprenticeship

Round one of the struggle for freedom was over, but, if real freedom was to be achieved, the next round was to be as fierce and as vital as the first. When the 1834 Emancipation Act was passed, slaves were free in name only. An ill-conceived scheme was devised, called the Apprenticeship Scheme, which kept persons in bondage, although officially there were no slaves. According to Douglas Hall, the "slave owners and the slave managers regarded the Apprenticeship as a part of the compensation, a short and partial reprieve granted that they might squeeze the last juice out of compulsory labour before the great ruin of freedom set in."[30]

The system worked on the basis that after August 1, 1834, all under the age of six were to be free; all above that age were apprenticed to their masters. Those who worked in the fields would be granted freedom in 1840, while those who were domestic slaves were to be freed in 1838. This itself was a false move, and Phillippo reported that there was unrest among the native people.[31]

Two factors seemed to dominate the whole apprenticeship period, money and punishment. The apprentice was to work 40½ hours per week without pay from his master, with 13½ hours left to him as free time to work for wages, and for whom he liked. The planters were short of ready money and did all within their power to hold the Negroes on their estates. Given incentive, the Negroes proved they could destroy the myth of their laziness. Hardship and unbelievable cruelty took place during this period. It was in the attempt to relieve the apprentice of much of the new burdens that the missionaries played their part in seeing that justice was done. The treadmill was introduced as a form of punishment and, since the apprenticeship period was supposed to be a preparation for eventual freedom, Knibb contrasted the number of treadmills built with the number of schools, which was nil.[32]

As a result of the letters of missionaries two observers went to Jamaica and other islands in the Caribbean. This led to the publication in England of *The Narrative of Events* by John Williams, an ex-slave whose freedom had been purchased for Sturge by John Clark, the Baptist missionary at Browns Town. This was a detailed ac-

[30]D. G. Hall, "The Apprenticeship Period in Jamaica, 1834-1838," *Caribbean Quarterly,* Vol. III, No. 3, 1953.
[31]Rawson Papers, Rylands Library, University of Manchester, England.
[32]Hinton, p. 228.

count of the kind of cruelty that went on during this period. The missionaries pressed for complete emancipation for all in 1838. Knibb persuaded all his church members who still held apprentices to let them have their freedom before that date. Burchell and Phillippo followed.

Social Developments

During this period there were also other important social developments taking place which were of the utmost importance for the development of the island.

1. *Labor Agreements.*—Knibb especially emphasized the concept of "responsible independency." He argued for a fair wage for a fair day's work and was called in to organize labor agreements, as were other missionaries. The aging abolitionist Thomas Clarkson paid tribute to Knibb's skill as an arbiter in this field.[33] Knibb saw clearly that a complete new concept of freedom had to be worked out at the grass roots; it could not be done by remote control. Labor represented a fundamental problem which had to be tackled, and Knibb was one of the first to see the problem and attempt some kind of solution.

2. *Free Villages.*—With the dawning of emancipation, there also came the fear that the Negro would find himself homeless unless he succumbed to the pressure of the plantocracy. The worried planters, by many and dubious ways, tried to force the Negroes to stay on the plantations and sought to make it difficult for them to make money and buy land. This forced the missionaries of the Baptist Missionary Society to go into the "real estate" business. Phillippo was the first to buy land and sell it again in smaller plots at prices the Negro could afford. Knibb followed suit; so did Burchell and numerous other missionaries belonging to other societies working in Jamaica. The Baptists were indebted to Sturge and a fellow Quaker, James Cropper from Liverpool, for much of the initial capital to purchase the land.[34] Hugh Paget wrote that "The present social structure of Jamaica does in fact date from that period, the people had taken the first and most important step towards becoming a real community."[35] Each village became an entity in itself, with a school and a church, and in many cases the Negroes became self-sufficient as farmers, and a new peasantry arose in the villages.

A new social structure developed which was to have some effect upon political events. For the first time many could vote in local elections by virtue of their being property owners, though full advantage of this was not taken for some considerable time. In these villages the people learned the meaning of "responsible independence." Sufficient produce came from the villages to enable Jamaica to market and carry on even during depressions. From the villages also came future leadership. Missionaries of the Baptist Missionary Society were helping to mold a new people.

3. *Education.*—Though the early missionaries started schools, it was not until the apprenticeship period that the Baptists accelerated their educational program. They were freed from the interdenominational problems over grants for education when, in 1838, emancipation became a reality. Following the voluntary principle, they developed their educa-

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[33]T. Clarkson, *Not a Labourer Wanted for Jamaica* (London, 1842).

[34]See Rawson Papers for correspondence between Sturge and missionaries on question of finance for the enterprise.

[35]H. Paget, "The Free Village System in Jamaica," *Caribbean Quarterly,* Vol. I, no. 4, 1950. See also D. G. Hall, *Free Jamaica 1838-1865* (New York: Yale University Press, 1959).

tional work at a rapid pace. G. Eisner said that "certainly their [Baptists'] record of school building during the apprenticeship period was much better than that of other missionary societies."[36]

Once again, the Baptists were indebted to the Quakers, especially Sturge and Cropper, who started the Jamaica Education Society, whose main purpose was to finance the Baptists' educational work. This work was a two-fold operation. First, it was a form of evangelism. Phillippo wrote that "In Jamaica, schools have already proved emphatically the nurseries of the Churches, and to them are the missionaries confidently looking for a succession of well-qualified native agents, who shall prepare the Way of the Lord. . . ."[37]

Second, it was a means of preparing the Negro for freedom and for citizenship. Knibb argued that the planters had built treadmills instead of schools. Underhill, in his biography of Phillippo wrote, "From the commencement of his work in Jamaica, Mr. Phillippo had been impressed with the importance of education as an invaluable instrument in the elevation of the people and as necessary to prepare them for freedom."[38] Burchell's program of building schools in and around Montego Bay was enormous. In 1835 he began the first serious educational project in the County of Cornwall. In Montego Bay, together with Sunday School work and his British school, he had about one thousand enrolled. In Mt. Carey he built a school seating two hundred, this was apart from schools he helped to establish at other stations. He and Knibb helped each other in the training of teachers, and Burchell picked up the bill for teachers' salaries of 500 per annum out of his own pocket.

By 1840 the Jamaica Education Society had on its books fifty-six day schools with 6,961 attending; eleven evening schools with a total of 407 enrolled; fifty-four Sunday Schools with 11,895 attending; and ninety-nine teachers in the employ of the Society. The acceleration in the educational program of the Baptists was clearly due to their understanding of the needs of a new society. A society of free people was about to come into existence.[39]

Calabar College was formed in 1843 to train Christian leaders. The first principal was Joshua Tinson, a former Bristol College student. His was a difficult task. Together with the first ten students he launched one of the first theological colleges for the training of a native ministry in that part of the world. Tinson reported "that they had everything to learn,"[40] for many of them were virtually illiterate, but had shown those qualities of leadership needed in the community.

While one may accept that at the beginning many of the men offering for training at Calabar were not well equipped academically—according to present-day standards—two factors must be taken into consideration. The first and perhaps the more important is that the college existed to train men for the ministry, and in Jamaica this was predominantly a pastoral ministry. Although the college was potentially an academic institution, the emphasis was not on scholarly excel-

[36]G. Eisner, *An Economic Study of Jamaica between 1830-1930* (Manchester: University Press, 1961), p. 327.
[37]J. M. Phillippo, *Jamaica Past and Present* (London: John Snow, 1843), p. 423.
[38]E. B. Underhill, *The Life of the Rev. James Mursell Phillippo* (London: Yates & Alexander, 1881), pp. 47-48.
[39]*Baptist Herald and Friend of Africa*, March 17, 1841. Copies located in the Institute of the West Indies, Kingston, Jamaica, and in Baptist Missionary Society Archives, London.
[40]Cited in E. A. Payne, *Freedom in Jamaica* (London: Carey Press, 1946), p. 109.

ence. The second stems from this: nost of the men who offered for the ninistry came not from the middle :lasses, but from the country, the)easantry. For many of them to have 'eached a stage of training at all was ı commendable effort. Phillippo had ın even wider vision, and drew up)lans for a university college after the)attern of the University of London.[41]

The emphasis upon the training of native ministry and lay leadership was not readily welcomed, either by the plantocracy or even other denominations, for it had obvious dangers. On his arrival in Jamaica in 1859, Underhill was questioned about the wisdom of the Baptist Missionary Society's involvement in setting up a college specifically to train a native ministry. He was "assured by some estimable persons, both lay and clerical, that to place the churches under the government and teaching of black men would be productive of manifold evils."[42] The planters, of course, argued that training Negroes and giving them authority, as did the Baptists in their church life, could only lead to trouble. Always with responsibility and authority there was the danger of misuse of that authority. This was a danger that had to be accepted, and one that the Baptist missionaries were prepared to accept as a necessary part of their understanding of the meaning of liberty. They saw it also as a necessary basis for the development of the nation, if it was to grow to its full stature.

Knibb's speeches to the apprentices reveal that he fully understood this, just as he recognized that there were also dangers inherent in it; but for him the dangers could not outweigh the importance of the individual personality in the creation of a new people. This emphasis upon the opportunity of the individual to prove himself and to take on leadership, which was at the heart of the message of Knibb, Burchell, and Phillippo, was an essential factor in the development of the island into full nationhood, and it was also an important contribution in the education of the ex-slave in his preparation for full citizenship.

Emancipation in 1838 was but the beginning of the long haul to nationhood, and the acceptance of Negroes to full citizenship in the world. The missionaries, in spite of the stigma still attached to them as agents of the colonizers, did more than most to see that the new citizen was allowed to develop. Writing of Knibb in 1948, Alexander Bustamente said, "In truth and in fact he laid the foundation for everything we attempt to do this day on our march towards emergence of a Jamaican nation."[43] Although Bustamente's claim may be somewhat of an exaggeration, nevertheless the contribution of Knibb and his colleages in the struggle for freedom cannot be ignored.

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[41]Phillippo, p. 212.
[42]E. B. Underhill, *The West Indies: Their Social and Religious Condition* (London: Jackson, Walford & Hodden, 1862), p. 303.
[43]*William Knibb Memorial - Centenary Celebration Publication* (Kingston, Jamaica, 1948).

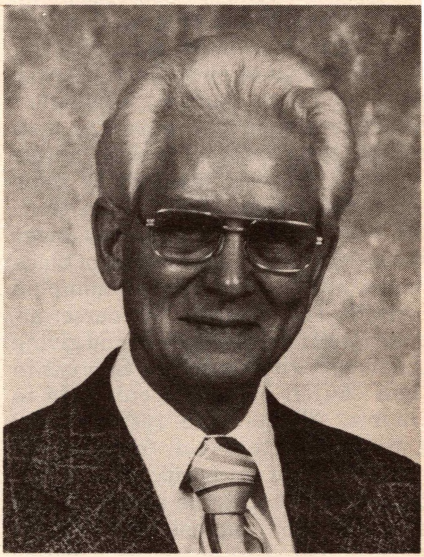
Sermon Suggestions

ROY W. BABB

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

GOD'S PURPOSE: Bless all Nations

Genesis 1:26-28; 12:1-3; Exodus 19:5-6; 1 Peter 2:1-10



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Something is wrong. Either sin is stronger than God or we are not giving God a chance to do what he can. He is ready—and adequate—even at this late hour, in this sinful age.

God has been trying to reveal his purpose throughout the ages. What is his purpose?

I. IN CREATION. Genesis 1:26-28 God's purpose has to do with physical and spiritual beings.
   A. God made man physical that through him God could rule this physical universe. Adam was commanded to "have dominion" over everything—except God and other people. Man has let sin master him, but this was not and is not God's plan.
   B. God made man spiritual ("in his image"). Mankind was created for fellowship with God; created to be God's representative in the world; responsible, and free to make choices.
   C. That God might "bless all the nations." God is trying to "get through" to *all* people.

II. IN JEWISH HISTORY Exodus 19:5-6
   A. God took a new start with Abram, but not a new objective (Gen. 12:1-3).
   B. God had freed the people from slavery (Ex. 19:5-6). He reminded them through Moses of the covenant and said they were to be . . . a

"kingdom of priests, and an holy nation." He was saying, "Your faith in me is based on experience." He also said, "All the earth is mine." In other words, "Reveal God to *all* nations."

C. God sought to guide his people in accomplishing his purpose.
   1. The Commandments—The Law—Rules for Living.
      The Ten Commandments—their constitution, the basis on which the Mosaic Law was built - an expression of some practical rules for living. God made a proposition and the people agreed to do it. All phases of life are summed up in the Mosaic Law. In Deuteronomy God said here is what I am. You can choose to do what I want you to do or you will die. You are to represent God by doing the right thing.
   2. Other Old Testament Scriptures.
      a. Psalms—Praise and thanks commending the graces of God; condemning the opposites.
      b. Proverbs—Wisdom Commending the best thought worked out through the centuries; warning against the opposites.
      c. Prophets
         (1) Calling them back to the Covenant and to God. Remember what you pledged to do.
         (2) Mercy and grace of God in dealing with a repentant people.
         (3) Stress on moral, ethical and spiritual content rather than just law and ritual.
   3. The Great Commandment (Deut. 6:5). Love God with all that you are—and then your neighbor.

      The message of all the Old Testament books seems to be the same—expressed in the Covenant. God wanted to bless all the nations of the earth.

III. GOD'S PURPOSE TODAY
1 Peter 2:1-10

The emergence of a universal family in God still waits to come true. But the power that may some day establish it did come into clear and final focus in Christ who lived and died—not to be the Savior of one nation only, but to make "of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26).

A. All people in Christ become a new race—united—one nation—molded as one in Christ. 1 Peter 2:9-10. You Christians are now to take the place of Israel. Your purpose is still the same—to bless all the people of the earth.

B. "A royal priesthood." We have access to the King. We can go to him and talk to him about our common interests. There should be no difference between clergy and laity.

C. We are to do more than just "run a program."
   The Father is trying to get his will and his Word to all the nations. We need to talk to the King to find out what he wants and how he wants us to do it.

D. "A chosen generation . . . a

peculiar people" (v. 9). A people made around God's purposes. You are that you may "show forth." This is the business of *every* Christian. You *are* . . . that you may . . . . Privilege implies responsibility.

CHRIST'S MESSAGE: Fulfill God's Purpose

Luke 4:1-30

If God's purpose has been and is to bless *all* peoples, then what is Christ's message? Why did he come to earth and what is he trying to do?

I. WHAT IS JESUS, THE CHRIST TRYING TO DO?
One sentence or one Scripture passage cannot sum up the whole of Jesus' purpose or message.
A. Luke 19:20. To seek and to save the lost.
B. Matthew 3:15. It is fitting that we should fulfill—*fill full* all righteousness. Fulfill "all righteousness" is binding.
C. Matthew 5:17. I came to fulfill, complete, something that is not complete.
D. Matthew 5:20. You will have to do better than the best you know. Six illustrations follow. Jesus wants to carry through the Law to its full and complete meaning. The Old Testament Law, plus.
E. Matthew 10:34. What kind of sword? The "Word of God" (Eph. 6:17). Peace cannot exist where there is no harmony. The sword of Truth must open up that poison so it can run out. Then there will be harmony.
F. John 3:17. Judge: form an opinion. My judgment is true (John 8:15-18).
G. John 12:47; 2 Cor. 5:19. To reconcile. Their condemnation had already been under the Law.
H. John 10:10. Eternal life, a quality; abundant life, now.
I. Luke 4:18-19. (From Isa. 61:1-2.) Jesus says the same thing four times, but really is talking about all phases of life. We are slaves to our own sins. Jesus was talking about breaking the grip of sin wherever it exists.

II. WHERE DID JESUS GO?
A. To the common people, the sinners. Wherever there were people, regardless of the situation.
B. Because he disapproved of what they were and what they were doing.
C. They needed him.
Where do we get the idea that we are to stay away from these people? He shared everything but their sin.

III. WHAT DID JESUS DO?
He sought to remove sin. He ministered to the needs of the people in every way. He was preacher, teacher, healer, and friend. Why? Because of his love and compassion, he suffered with them and sought to relieve suffering.
A. Jesus established the primacy of faith
Jesus' rejection of all of Satan's proposals in the temptation experience is a powerful affirmation of faith as the basic principle of God's relationship with man. Each decision is likewise an

acceptance of faith as the operative principle of his own life and work.

1. Refusal of the temptation to produce tangible evidence of his sonship by turning stones into bread.
2. Renunciation of the Temple as the scene of the inauguration of his messianic work—a tie with Judaism.
3. Renunciation of the visible Davidic monarchy as an avenue to work conquest.

   In spite of the hardships and suffering that such a course would bring to him, he knew he must see and affirm the goodness and love of God.

B. Jesus chose to identify himself with the highest and best prophetic patterns of the Old Testament.

   His decisions indicated his determination to be the "perfect Israelite" conforming himself to the highest standard of conduct which God sought in his people. He did not need manna or a tabernacle or a Temple or any other visible means to proclaim a spiritual kingdom with the invisible God as its Sovereign.

C. Jesus renounced the narrow confines of Judaism and affirmed universal Christianity. Jesus thus gained the right to be the Messiah of the Old Israel and the creator of the New Israel. This made possible the continuous and unbroken flow of God's redemptive purposes in history through the preservation of a vital connection between the old and the new.

D. Jesus laid the foundation for the inescapable conflict between himself and the religious leaders of the nation. His decisions therefore made his death inevitable.

1. He renounced the "sacred institutions" of religion—The Temple—the Davidic kingdom.
2. His doctrine of spiritual religion was opposed to the accepted religious traditions and practices. His enemies would soon understand that if he triumphed they would go down. They would seek his destruction that they might survive.
3. In this crisis Jesus acted in character as the Son of God. As the Son he revealed in his conduct the character of God. Because God is goodness and love, there is no escape from the inevitable conflict with evil.

   a. The first law of sin is to multiply.

   b. Sin never yields an inch of conquered territory without a fight. It always fights when you tangle with it.

   c. Sin is the object of Christ's ministry. Jesus got to the cross by ministering. When we minister we disturb sin and it will fight back. Removing sin brought Jesus enemies. His total life was self-giving (not just on the cross). Jesus was consistent with the character of God because his conduct was based on his likeness to God. His

consistency brought him into conflict with evil, but the conflict brought to light—and still brings to light—the eternal redemptive purposes of God. Calvary is the projection of the victory of Jesus in the wilderness of Judea.

Jesus' message to *you* is that you can be redeemed from the life of sin to the abundant, eternal life.

OUR MISSION: "Ye *are* . . . that ye *may* . . ."

Ephesians 4:1-16; 1 Peter 2:9-10.

We need to rethink our mission and the mission of our church. We need to realize that a church, the people, are to minister to all people—whatever their needs may be. We must think of our church as a means through which we can serve, rather than just a place to meet our friends and enjoy Christian fellowship. (What we can *give* —not just what we can *get.*)

I. INTRODUCTION. 1 Peter 2:9-10.

"Ye"—all of you—each and every one. Every person is to be a minister. Every Christian has a gift for ministering. About thirty ministries are mentioned in the New Testament. (Note Rom. 12; 1 Cor. 12; Eph. 4.) All people in Christ become a new race—one nation—molded as one in Christ.

You Christians now take the place of Israel, but your purpose is still the same—to bless *all* the people of the earth.

"Elect race" (ASV)—Chosen generation, a chosen race. *Race* implies that all the individual members have a common father (God) and are therefore brethren. Many Christians have not learned this lesson yet.

"Royal priesthood"—kingly. You are *royal* for you belong to the king; *priests,* because you offer up spiritual sacrifices: praise, prayer, contributions.

"A kingdom of priests"—Christians share Christ's prerogatives. Priesthood is the chief point, it is royal. You have access to the King.

"A holy nation"—a familiar idea to the Jews, but to include Gentiles was a new concept.

"A people for God's own possession" (ASV)—a peculiar people—a people made around his purposes.

"That ye may show forth" . . . Privilege implies responsibility. The "new people of God" must take up the task unfulfilled by the old. That is to declare the excellence (or wonderful deeds) of the God who had called them out of heathen darkness into the marvelous light of salvation.

Verse 10—a reminder of God's mercy.

II. BE SOMETHING

A. Born again believers. We do believe and preach individual salvation by grace. Every person must have this experience for himself. Salvation is "free"—but!

B. Growing Christians.

Being born again is only a beginning—birth plus growth. We have failed to teach the Bible requirements of Christian living. We show no consistency in what is right or wrong on moral and ethical questions. What *has been* wrong *is still* wrong. We are

not paying attention to what the Scriptures say.

C. Dedicated Servants of God. Fifty-four percent of Southern Baptists do not do anything that can be counted on or measured.

D. A Power House—Not a Social Club.

Church programs are to equip us to go out and *do.* What have you done since last we met?

We are more program-centered than Christ-centered! Christianity has married the culture of the day just as in the day of Constantine, 313 A.D., when Christianity came under the protection of the government.

We have missed real Christianity so far it is pathetic. We have not missed some of the basics but there are many realms which we have missed.

III. DO SOMETHING

"That ye may show forth . . . "

What we have been doing is not enough. We need to measure ourselves by the Scriptures, not by one another, or by other denominations. We have been *trying* too much and not *trusting* enough. Do we meet; turn out the lights; lock the doors; and forget about our mission until next Sunday? Is teaching a Bible class an end in itself? Do you conduct a meeting for the meeting's sake? Does "church service" make your position secure with the right people?

Note God's words through the prophets Amos and Micah (Amos 5:21-24; Mic. 6:8).

A. Worship God.

Recognize the "worth-ship" of God first. Let this be a constant attitude of life until all of life is brought into proper relationship with God. There must be constant prayer and intercession for yourself and for all people. There must be sacrificial service—as mediators between God and man, and between man and man—with the hope of bringing about the life of reconciliation and love.

B. Be concerned for people. Know people as individuals, not just as numbers or groups.

1. Witness. Take the gospel into your home, your work, your society—out where the people are.
2. Loving service. Show forth his "excellencies" by your loving service to those in need. The Christian's "spiritual sacrifices" of worship, witnessing, and loving service take on meaning when they are "to show forth his excellences."

THE UPSIDE-DOWN CROSS

Matthew 9:35-38; John 3:14-16

INTRODUCTION—The cross is a symbol of the *vertical* relationship between God and man: God's down reach and man's up reach. This is necessary for man's reconciliation to God. The cross is also a symbol of a *horizontal* relationship: God's outreach (proving his love), man's outreach (letting God's kind of love flow through him).

I. GOD'S PROOF OF HIS LOVE AND CONCERN FOR MAN ON CALVARY'S CROSS. Christ

was lifted up before the whole world.

A. God Reaching Down.
   1. Sent his Son to live—to teach, to demonstrate the right way to life.
   2. Sent his Son to die—to overcome death and make possible eternal life for us, because he loves us.

B. God's outreach, concern for all mankind.

Christ was lifted up in the midst of people. Jesus was crucified outside the town where there were cynics, thieves, and gambling soldiers. That is where he died and that is what he died about. And that is where Christians should be, and what Christians should be about.

Christ was lifted up that all peoples of all nations might look and live.

Tradition says that Peter was crucified head downward because he felt unworthy to die in the same manner as Jesus. His cross became an upside-down cross. Learn a lesson from an upside-down cross.

II. THE UPSIDE-DOWN CROSS

To present the message of the cross to those immediately around us we may need to turn the cross upside down. There must always be the vertical dimension of reconciliation of God with sinful man through Jesus Christ. But, standing in the very midst of compound human need, we must also find a way to minister to the horizontal dimension of man's relationship to man, even as Christ did as he walked up and down the shores of the sea of Galilee and into the cities and towns of his country " . . . healing all manner of sickness and all manner of disease among the people" (Matt. 4:23).

A. Vertical relationship.
   1. God is still reaching down.
   2. Man must reach up for reconciliation. Christians must maintain this relationship to know the presence and power of God.

B. Horizontal relationships
   1. Figuratively, we need to turn the cross upside down in order to get the outstretched arms of love down to where people are. Let us refrain from the fraudulent paradox of sending missionaries to the peoples of the world who in foreign countries need Christ, and then running away from, or trying to ignore, those all about us who have needs, especially the need of Christ and his love.
   2. You must be the channel for these outstretched arms of love through which divine love can be implemented in your community, through visitation and personal ministry.

III. MEETING NEEDS

A. Proclaim the Gospel
   1. Impart the "good news" by the spoken word. Witness; preach; teach the "good news" of the incarnation of Jesus Christ.
   2. Communicate the meaning of these facts to individuals. We have been too long concerned with soulsaving, rather than "total life saving." True New Testament evangelism must not be either or, but both.

B. Fellowship
Lead individuals into a dimension of fellowship, of oneness, of participation in the encounter of Jesus Christ with the world. Help each person to find his own place as a part of the whole group, and help each to know that his place is just as important as another.

C. Service, or ministry. There is the necessary, but often neglected, dimension of the expression of Christian faith in loving service to all men, regardless of race, color, or creed.
How can you, and our church corporately, engage in Christian service which is truly an expression of the Spirit of God working in the hearts of men as the Spirit was revealed in him who "came not to be served but to serve, and to give his life as a ransom for many?" (Mark 10:45, ASV).
How can we follow the directive given by Jesus when he read from the scroll at Nazareth and said: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised to preach the acceptable year of the Lord" (Luke 4:18-19).

CONCLUSION

In whatever way we can, and in all ways we can, we must lift up Christ that others may see him and find through him eternal life.

Each of you must establish and maintain this vertical relationship for yourself—for your own reconciliation to God through Jesus Christ and for your continuing fellowship with God.

Each of you, and all of us together, must be channels through which the outreaching love of God may flow to others.

Are you willing to let yourself be crucified with Christ, on an upside-down cross, that God's love may reach out to those around you?

BOOK APPRAISALS

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

BIBLE STUDY

Revelations On Revelation

Douglas Ezell
Word, © 1978. $5.95

Revelations on Revelation is an excellent title for Douglas Ezell's book for it is descriptive of the contents. Attention is given to some difficult sections in the book of Revelation. His work is characterized by research and it is readable. In the author's words he strikes a "positive sound" in his comments. The uniqueness is that he does not leave its meaning to the century in which it was written. He makes the meaning applicable to the troubled world in which we live.

This book is highly recommended to both pastors and laypersons. Dr. Ezell has made a contribution that will make Southern Baptists proud.—*Gene Tyre, pastor.*

The Parables

Daniel R. Seagren
Tyndale, © 1978. $3.95

This is a good book that covers the parabolic teachings of our Lord with great insight. Even though it is a paperback it is rather exhaustive in its examination of the Parables.

After a helpful preface the author spends some time in the introduction dealing with the nature of a parable. This probably is the most valuable part of the entire book.

The main body of the book is divided into two major sections: "Kingdom Parables" and "People Parables." Following the main body of material there is the Epilogue and an excellent, though not large, bibliography.

The author is the pastor of the Emmanuel Church in Stockholm.

I highly recommend this book.—*Harold Green, pastor.*

God's Questions and Answers

Robert W. Bailey
Seabury, © 1978. $3.95

Using the rhetorical question-answer method to great advantage, the author anchors his chapters in the eight bases of life so often misinterpreted. There is one chapter for each of the

question-answer, except the third which draws a two-chapter discussion.

He provides eight excellent check points for measuring the propriety and acceptability of one's relationship with God. He deals with: "God's Love and Ours," "Anemic Faith," "Careless Offerings and Religious Immorality," "Marriage and Family," "Spiritual Renewal," "Pride and Its Pitfalls," "Robbing God of His Tithes," "False Witnessing."

Each chapter is followed by "Questions for Thought and Discussion," and specific, helpful "Suggestions for Action." While not a commentary or exegesis of Malachi, this book provides incisive questions and answers for our day.—*A. B. Colvin, state Baptist convention consultant.*

Love Within Limits

Lewis B. Smedes
Eerdmans, © 1978. $3.95

"The purpose of this book is to explore how ideal love—selfless love—can take root in the crevices of real life" (p. xii). The subtitle is "A Realist's View of 1 Corinthians 13." The chapters of the book are based on Paul's "love song." The chapter titles are phrases from verses 4-7 and the first part of verse 8. Each chapter is a short, probing study of one aspect of agapeic love. Smedes contrasts this kind of selfless love with erotic love, which he defines as that kind of love which arises from a need within ourselves and strives to have that need met. Erotic love thus defined is not evil; rather it is normal and natural love. However, Christians have the obligation and inherent power of a self-giving kind of love. We never fully attain this lofty ideal, but we must ever strive to let this ideal find practical and real expression in our lives. Smedes writes to help us allow various aspects of agapeic love transform and reshape our lives.

The book is recommended as a devotional study of one of the Bible's finest passages. It is devotional in the best sense of the word: it is well-written, thought provoking, stimulating. The greatest benefit of the book will come not from reading it quickly at one sitting, but by reading it a little at a time, in the context of thoughtful meditation and prayerful commitment.—*Bob Dean, Sunday School Board.*

The Early History of Israel

Roland de Vaux
Westminster, © 1978. $30.00

A one-word description of this book would be *comprehensive.* The author, Roland de Vaux, was for many years associated with the Dominican Biblical School in Jerusalem. He was esteemed as a biblical historian and archaeologist. When he died, the world lost a great scholar.

This book contains parts of two parts of a trilogy he had begun on Old Testament history. An earlier volume by this same author, *Ancient Israel,* is already a classic in its field. This present volume, of almost a thousand pages, is a masterful history—a thorough search of Israel's history through the period of the Judges. Going back further than the known written sources, de Vaux disentangles the oral traditions, tests their accuracy, and applies the methods of historical criticism to them. Then he takes into account the archaeological finds that illustrate the ancient non-biblical text and those of the Bible itself.

Within such a framework, de Vaux considers all the aspects of the life of Old Testament peoples—economy, institutions, literature, philosophy, and religion. This book is excellent resource in Old Testament and ancient

Near Eastern history. Even though it is a rather expensive volume, the worth is evident for any serious Bible student, pastor, Bible schools, colleges, universities, and seminaries.—*W. Murray Severance, producer, Broadman films, Sunday School Board.*—

Discovering a Christian Life-Style

D. George Vanderlip
Judson Press, © 1978. $4.95

This is a solid, basic book on Christian ethics for the laity, by the professor of English Bible at Eastern Baptist Theological Seminary. There are chapters on topics such as, "Making Ethical Decisions," "Human Sexuality," "Marriage and the Family," "Church and State," "Ethics and the Future." In addition, there are chapters that put ethics in the context of everyday Christian living, such as "In Search of a Christian Life-Style," "A Code to Obey or a Life to Live?" "The Church as God's Servant in the World," and "The Holy Spirit in our Lives." The approach to controversial issues such as abortion and homosexuality is moderate to conservative. Covering such a wide spectrum makes the book general. It perhaps lacks the pointedness and punch that a more specific book would have, but it is a helpful survey. Subject and Scripture indexes are helpful.—*David C. George, pastor.*

CURRENT ISSUES

A View from the Fields

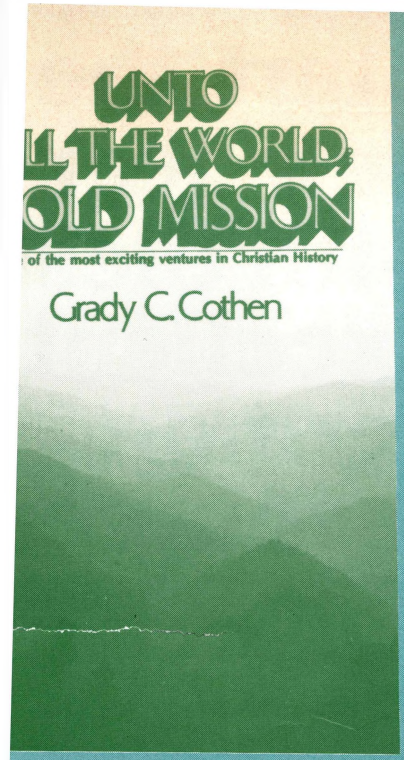
Calvin Miller
Broadman Press, $4.95 © 1979.

Here is a book on church growth and evangelism that definitely was not written from an ivory tower or a stuffy study. Calvin Miller believes in, practices, and leads his church to participate in bold personal and mass evangelism. The views he shares in *A View from the Fields* should be seriously read by every pastor because this man has hammered out the growth principles and ideas of this book at Westside Baptist Church in Omaha, Nebraska, since 1966. He has seen a church grow from a handful of people to a model of New Testament evangelism for every church in the Southern Baptist Convention.

He dispells the old "quality versus quantity" controversy throughout his book. Typical of his comments are, "I know of no way to grow a *deeper* church without growing a *bigger* church."

That church growth is a priority for a New Testament church is plainly seen throughout his book and is indicated by such statements as, "Every great church is not a big church, but every great church is a growing church." Calvin Miller's brilliant style of writing makes this one of the easiest books I've ever read. *A View from the Fields* should be read by every pastor, Sunday School worker, and deacon of every church that has a desire to grow. Because of Calvin Miller's journalistic style, even high school and college students will be able to get into this book and learn about church growth.

Here is a scholar who reads a minimum of two books a week. Here is an evangelistic pastor who makes a minimum of twenty-five calls per week. Here is a book on authentic New Testament evangelism—trusting and praying as though it all depends upon God and working as though it all depends upon us.—*Tal D. Bonham, director, Department of Evangelism, Baptist General Convention of Oklahoma.*



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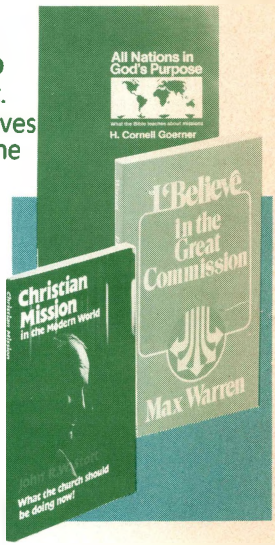

CHRISTIAN MISSION IN THE MODERN WORLD
John R. W. Stott. The author believes the mission of the church includes evangelism and discipleship but also social welfare. He shows this through careful definition of four terms—evangelism, dialogue, salvation and conversion. **(IVP)** Paper, **$2.95**

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H. Cornell Goerner interprets the Bible's teachings about missions, from Genesis to Revelation. A biblical base for the Bold New Thrust in World Missions. **(Broadman)** Paper, **$3.95**

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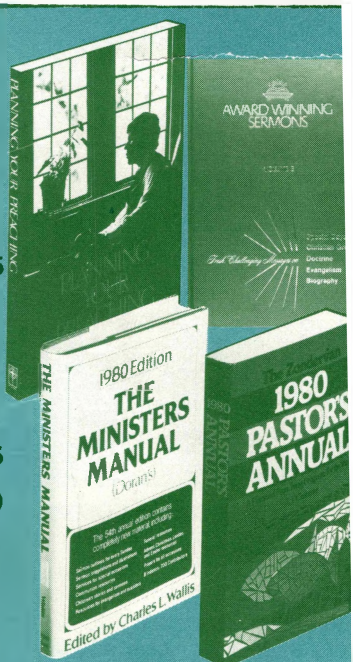
(Zondervan) **$6.95**



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