

THE QUARTERLY REVIEW



A SURVEY OF SOUTHERN BAPTIST PROGRESS
April • May • June • 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; Morton F. Rose, Vice-President for Church Programs and Services; J. Ralph McIntyre, Director, Church and Staff Support Division. Printed in the U.S.A. Annual individual subscription, \$6.25. Bulk shipments mailed to one address when ordered with other literature, \$1.14 quarterly. Second-class postage paid at Nashville, Tennessee. POSTMASTER: send address changes to *Quarterly Review*, Materials Services Department, 127 Ninth Avenue, North, Nashville, Tennessee 37234. © Copyright 1980. The Sunday School Board of The Southern Baptist Convention. All rights reserved.

THE QUARTERLY REVIEW

A SURVEY OF SOUTHERN BAPTIST PROGRESS

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

APRIL-MAY-JUNE 1980

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Is World Evangelization Really Possible?

Winston Crawley

Can every person in the whole world actually have an opportunity to respond to the gospel by the year 2000? Is this a reasonable Southern Baptist objective? Or are we merely kidding ourselves when we talk about world evangelization in our own time?

Those attending the meeting of the Southern Baptist Convention at Norfolk, Virginia, in June 1976 seemed both sincere and serious in adopting a goal of world evangelization. In fact, the stated goal was adopted twice in that same convention—once in the report of the Foreign Mission Board, and again in the report of a special Challenge Committee. That committee had been set up intentionally by the Convention to bring a challenge for Southern Baptist missions in our own land and worldwide for the remainder of the century.

Although both the Foreign Mission Board report and the Challenge Committee report included many other supporting objectives, attention since that time has focused almost entirely on what was stated as the "great overarching objective: to preach the gospel to all the people in the world." This statement of the Southern Baptist Convention's purpose and the idea behind it seem to have caught the attention and kindled the imagination of Southern Baptists more than any other development in our denominational life in many years. It has seemed sometimes that many of us are hearing this as a surprising new idea, even though it is actually only stating again the Great Commis-

sion that has been our Lord's mandate to his church across the centuries.

Historical Perspective

Of course it is possible for Christians and churches to lose sight of the Great Commission. A study of the course of Christian history reveals periods, lasting even for centuries, when little attention was given to the idea of sharing the gospel with the whole world. In the Baptist churches of England nearly two centuries ago, the vision of William Carey at first found little response except from a minority. Only slowly did that vision spread until it became the stimulus for the great worldwide missionary movement of the modern era.

A century ago, a great new thrust of missionary concern in the churches of America grew up around the Student Volunteer Movement with its watchword, "The Evangelization of the World in This Generation." Many of the most influential spiritual movements in the life of Southern Baptists (as well as in other American denominations) can be traced back to the impetus coming from that fresh missionary vision.

Christian history does seem to teach that from time to time there needs to be a new focus on the age-old mission of the church, and that unexpected renewal and vitality can be the result. Perhaps that is what we are

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now seeing in its beginning stages in Southern Baptist life.

Although we may not all be sure of what the objective means and may not be in full agreement on how to go about it, still there now seems to be a general, strong desire on the part of Southern Baptist leaders (being shared more and more by the general membership of our churches) for the carrying out of this newly stated purpose. Sometimes we call the objective "world evangelization." Other times it has been called "global discipleship." Most frequently we use the term "Bold Mission Thrust"—which has now been officially adopted by the Convention.

Bold Mission Thrust means several things. It is the denomination's programming theme for the years 1979-1982. It includes the doubling of the Cooperative Program by 1982. It includes the Home Mission Board emphasis on sharing the gospel with everyone in our own country by 1982. And it involves also the continuing overseas thrust through the remainder of the century, to "preach the gospel to all the people in the world."

Even when we recognize the Great Commission as the basis for our objective; see this new thrust and its value in the perspective of Christian history; and accept it enthusiastically as the major and central emphasis for our churches in these present years; we still cannot help wondering exactly what it is that we are saying, why, whether it makes sense, and how deeply we really mean it.

Timeliness

Why, for example, do we now develop this unusual interest in the evangelizing of the world? No doubt world circumstances are part of the answer. Our world challenges us, both with tremendous opportunities and responsiveness on the one hand, and with threats and a sense of urgency on

the other.

In the meantime there are spectacular signs that God is at work among us. A few years ago we passed through a period of self-examination and uncertainty in our church and denominational life, during which there was a leveling off, and perhaps a declining, of indicators—such as seminary enrollment. We experienced some feeling of disillusionment with many elements of institutional church life. Now, however, there is fresh vitality among our youth. The seminaries have been overflowing with new students. There is a sense of hope and destiny, in spite of several continuing, disturbing hints of decline (such as baptism statistics and enrollment in church organizations). It may be partly because of these hints of trouble that the trumpet call for Bold Mission Thrust is being received with such enthusiasm.

Clarification

Unavoidably there is still the nagging question, is this all just a fad? Is Bold Mission Thrust a high-sounding theme that will be mainly talk with little action? Will we build up big expectations by the stating of such an ambitious purpose and then find the purpose costly and difficult and so give up and turn to other concerns? I believe that is a serious danger unless we examine realistically all that is involved in our stated purpose. In other words, disillusionment, fatigue, and failure are less likely if we understand exactly what Bold Mission Thrust and world evangelization actually mean—what it is that we are actually saying to ourselves, to each other, and to the world when we state our bold mission purpose.

Part of the difficulty can be cleared away by a frank statement of some things that we are not saying. We do not mean, for example, that we as Southern Baptists expect to evangel-

ize the whole world all by ourselves, while other Christians only need to stand by and watch us do it. We realize fully that the task is awesome. It will demand the full resources and best efforts of all Christians wholly committed to gospel outreach. We rejoice in the many and inspiring world mission efforts of other churches and denominations. We count it a privilege to be helpers in the evangelistic outreach of Baptist churches and conventions in the lands where our missionaries serve. When we speak of sharing the gospel with everyone in the world, we are expressing our desire to do our full part alongside all our Christian brethren.

In speaking of world evangelization, we are not intending to imply that our mission approach will be a superficial one, narrowed down to only rapid "seed sowing" methods. To do this would be to turn aside from the kind of thoroughgoing evangelism, church planting, and Christian nurture that have been secrets of Baptist effectiveness and strength both in this country and everywhere else. Our strategy calls for continuation of the comprehensive and balanced approach which follows seed sowing with cultivation, spiritual harvest, church development, leadership training, and other vital aspects of biblical faith and practice.

Furthermore, in stating our purpose we do not intend to give the impression that we think world evangelization will be simple, or that we can see already how it can actually be accomplished. Frankly, from the human perspective it seems clearly impossible.

There are some persons who have been saying that at last modern technology makes the sharing of the gospel with everyone in our day actually possible. That statement can be accepted only if the phrase "in principle" or "in theory" is attached to it.

Anyone who has come into firsthand contact with the real world knows that there are immense barriers of language and culture, of law, ideology, and custom, of remoteness, poverty, and prejudice that separate, not just a few people but countless millions from the hearing of the gospel. All this is in addition to the severely limited resources, both in persons and in financing, for the sharing of the gospel in those places where it is least known.

Half the people of the world, perhaps, are out of any immediate or easy touch with any missionary effort or indeed with any Christian witness or ministry. We cannot pretend that it will be simple or easy to reach them with the gospel, or that we know how it can be accomplished.

If we are not saying any of these things when we proclaim our bold mission objective of world evangelization, then what are we saying? What do we actually mean by it? In what sense may it actually be possible?

1. We are reaffirming our conviction that God intends for everyone to hear the gospel. "Everybody ought to know who Jesus is." God's love is universal and his message of salvation is for all mankind. We sometimes may act as though we think God cares mainly for us and our kind of people, but we know that is not true. Now we are reminding ourselves again of what has always been God's purpose.

2. The sharing of the gospel with the whole world is central to the mission of the church—and of every church. There is no such thing as a small church field. "The field is the world." The mandate of the Great Commission rests upon Southern Baptists as a whole because it rests upon each Christian and each church—and this means me and my church.

3. The church is made up of individuals, and therefore every individual must be appropriately

involved (in terms of particular gifts and calling) in the outreach of the gospel to all people. In a recent meeting Dr. Hugo Culpepper stated that he felt many Southern Baptists through the years have thought of "what Christianity is all about" simply in terms of "getting saved." That is only the beginning. The full meaning of being a Christian involves living for the glory of God—that is, enabling others around us and to the ends of the earth to know God as he truly is.

4. We believe in the power of God to do "exceeding abundantly above all that we ask or think." Whereas we cannot see how everyone in the world can hear the gospel in this century, we know that God can perform miracles. He can multiply loaves and fishes. He can open deaf ears and blind eyes. He can melt hearts of stone. He can thrust forth laborers into his harvest fields. When we speak of world evangelization, we are not claiming any power of our own, but we are affirming faith in a God for whom all things are possible.

5. Basically and ultimately our stated purpose is intended as a commitment, as a promise to go just as far, just as rapidly, and just as thoroughly as we can toward the fulfillment of the Great Commission. It is an expression of our own intention to put our lives and the life and work of our churches in line with the intention of God. It is a stating not just of a promotional theme for a few years, but of a priority and focus for individual and church life for now and for the future. Even in that sense, Bold Mission Thrust is not possible in our own power—but only in reliance on the grace of God and by the power of the Holy Spirit.

Strategy

There are two considerations of the how of world evangelization that have already been mentioned in passing

but need specific identification and understanding. Throughout this article I have been referring in a broad sense to the world dimensions of Bold Mission Thrust, but all that has been said applies in general principle also to the home mission thrust in our own land.

One major ongoing consideration is that of sound mission philosophy and strategy in a world context. This means that we are engaged in cross-cultural communication in a setting where persons have their own national sensitivities, their own churches, their own conventions with their own initiatives and responsibilities, and where we come in as helpers to indigenous efforts. The indigenous purpose, the indigenous emphasis, and the indigenous pattern are an essential part of effective world evangelization.

Another major consideration is that of the resources for boldness in world missions. Obviously Bold Mission Thrust and its purpose will not be possible without boldness. This means that business as usual in Southern Baptist missions at home and abroad will not be adequate. There must be a vastly enlarged flow of lives and of money to the places of greatest need. We have tended to put our major Southern Baptist resources through the years in those places where our work is already strongest. There is a sense in which some of this is necessary to produce and maintain a strong base for mission outreach. However, now with 135 years for the developing of a great Southern Baptist base, it surely is time to use that base and its tremendous resources for Bold Mission Thrust.

Southern Baptist Convention former president Jimmy Allen pointed out that we have now reached the "utmost of truth" in our bold mission undertaking. We have had several years of educational, promotional and or-

ganizational preparation. Now it is time for bold action.

Is world evangelization really possible? I suppose the answer is both *yes* and *no*. It is *no* to the extent that we

misunderstand it or do not fully mean it. It can be *yes* by God's grace, providence, and power, and for his glory, to the extent that we become available for his world purpose.

The Challenge of Diversity

Matthew 5:43-48

John R. Claypool

Not long after I made public my decision to prepare for the ministry, an older mentor of mine gave me a piece of very sage advice. He said, "Begin to fish out the cistern of your own being. Plunge into the depths within and get to know yourself there from cover to cover. This will enhance your ability to minister in a variety of ways. For one thing, it will get you in touch with the darkness that is within and suggest the particular growth-challenges that come with your territory. It also means that you will not be shocked and surprised when other people bring their shadow-sides to you. If you have done your homework, chances are the darkness in them will connect up with darkness you have perceived in yourself, and this will save you from the kind of self-righteousness that regards the sick and the sinful as different in kind, rather than different in degree from yourself."

That turned out to be valuable counsel indeed, although very diffi-

cult to follow, for it requires enormous amounts of courage even to begin an inward journey, much less sustain one. But for some twenty-five years now, I have tried to do the ministry this way and found my mentor to be right. Plunging within has gotten me in touch with some of my light, and I have not been all that surprised at what others have shared with me out of their shadows. However, to be honest, there was one exception to this across the years. I am thinking of the problem of homosexuality. On more than one occasion both men and women have come to talk with me about the anguished burden of this condition. More often than not, these individuals had no idea how they

¹Morton Kelsey, "The Homosexual and the Church," ed., Michael J. Taylor, *Contemporary Understanding of Sexuality* (Garden City, NY: Image Books: Doubleday and Co., 1972).

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came to be this way. They simply awakened after puberty to find their energies flowing in that direction. The great majority of them did not want to be this way and would have given anything in the world to change, but found themselves unable to do so by sheer willpower alone. Without exception, I responded to these folk with compassion and gave them the best insight and direction I could, but I had to acknowledge to them openly: "I really do not know from within what this is you are experiencing. I do not say this from a stance of superiority. I simply confess that I have never experienced sexual attraction for a person of my own gender."

And then about a year ago I came across something that set this whole issue in a wider perspective for me. It was an article written by Morton Kelsey entitled "The Homosexual and the Church."¹ His article begins by acknowledging the deep mystery that surrounds this whole phenomenon. He concedes that there is no consensus anywhere as to exactly how this condition comes to exist. Some people say it is largely a physiological problem; that is, from the beginning, the organs of these particular individuals are simply wired up differently, which means that their condition should be regarded much like a club foot or crossed eyes, simply a genetic abnormality. Others see the condition as largely a cultural phenomenon. Because society has forcefully established heterosexuality as the norm, there are certain rebellious types who resolve to be different simply as a way of asserting their independence. A third insight, and the one which Kelsey seems to think has the greatest validity, is that homosexuality represents an arrested state of development. He points out that all of us begin our lives in utter self-preoccupation; the technical term for it is "narcissistic." Then as a rule, we

move out of ourselves into the least threatening form of relationship; namely, with those who are like ourselves. We are all familiar with the pattern that when we first venture out of "our family of origins," little boys want to be with little boys and little girls with little girls. This is a way of exploring more fully one's own identity, by comparing and checking oneself out in relation to the similar to oneself. Kelsey goes on to say that normally there is a stage of development beyond this. Having become secure in what could be called "mirror relationships," most people then venture on to interact with the not-like-onself, to get close to and do business with diverse forms of human beings. Kelsey points out that somehow this is the step the homosexual does not make. For a variety of reasons, the folk get stuck in that second stage and find themselves incapable of relating deeply or being close to the not-like-themselves and stay fixated in the pattern of "mirror relationships." But then came the shocker! Kelsey says we need to realize that homosexuality is only one manifestation of such arrested development, however. *Racial prejudice, religious bigotry, and ideological fanaticism all spring from this self-same root.* It was at that point that I had to put down the book, for suddenly things began to connect up that had never connected before. You see, while it is true that I have never experienced sexual attraction for a person of my own gender, God knows, I have had trouble feeling close to people who have different colored skin or different colored ideas or different colored life-styles than my own. And again and again I have opted to huddle with those just like myself and remain in "mirror relationships" rather than venturing out to interact with those not-like-myself. In that moment, for the first time, I found a way to say "we" rather than "you" to peo-

ple in a certain condition, for while the symptomology may vary widely at this point, deep down I sensed commonality with these folk in that I too have trouble relating deeply to the not-like-myself in one form or another. My mentor had suggested that the differences in human beings are a matter of degree and not of kind, and I think this is true here as everywhere. The words of John apply at this point; in terms of relating to the not-like-ourselves, "If we say we have no sin, we deceive ourselves and the truth is not in us" (1 John 1:8). Who of us can dare claim that at all points we have moved beyond "mirror relationships" and are perfectly comfortable interacting with those who are radically different from ourselves?

I certainly would not; yet as I listen to the words of Jesus in the Sermon on the Mount I sense that his intention for us is in precisely this direction. He begins by saying: "You have heard that it was said, You shall love your neighbor and hate your enemy. But I say to you, love your enemies and pray for those who persecute you" (Matt. 5:43). Now what is he talking about here, if not this very problem of being stuck in "mirror relationships" versus venturing out toward the not-like-ourselves? In that day, the term "neighbor" was a code-word for a fellow Jew, and to love such a one amounted to staying carefully with only those with whom one shared commonality. On the other hand, an "enemy" would be the epitome of the not-like-oneself; in fact, one so different that what he or she is threatens us or evokes contempt in us. Yet Jesus very clearly challenges us to venture out from the one form of relating to the other. Why?

In this same text, Jesus suggests two reasons. First, because we are made in the image of a God who does not confine himself exclusively to "mirror-relationships" but fulfills his

nature by interacting with the not-like-himself. Had it not been for this quality in the divine nature, we would never have been. The very impulse to create indicates that God can find pleasure in the not-like-himself, and the whole structure of reality bears witness to this characteristic as well. You realize, do you not, that no two snow flakes are just alike, no two flowers, however tiny, are exactly identical, or no two of us in all the world have the same fingerprints. Obviously, there is something about diversity that pleases God, and this is true not just of his creativity but of the way he interacts with what he has made. Does God restrict his sunshine and his rain only to those who are exactly like him? Of course not. Jesus says, "He lavishes it on the good and the evil alike, on the just and the unjust." It is in the image of this sort of inclusiveness that we are made, Jesus affirmed. We will continue to be restless and unfulfilled until we begin to experience such inclusiveness ourselves in the way we relate. "Mirror relationships" are not where we were meant to stay but simply a phase through which we pass, which is the first reason given for venturing forth.

The second reason is that this is the way we humans grow and expand and become enriched. Again Jesus says, "If you love only those who love you, what reward, or what growth, comes of that?" Think about it for a minute. At every level of reality, *diversity makes for creativity and sameness makes for sterility*. At the physical level, how is new life created? When a male and a female—two radically different forms of being—come together and interact intimately. One of the awesome facts the homosexual has to face is that no new life can enter history through this form of relating. Males with males and females with females will not be the instrument of new life coming to be. The same holds

true at the intellectual level. It is only when I relate to someone who knows something I do not know that learning takes place. If I confine my interactions to those who know and believe exactly like I do, all we do is stir the same old gruel and no growth or enrichment takes place. It is a law of reality—diversity makes for creativity while sameness makes for sterility and this is the second reason Jesus gives for calling us to venture forth “to love our enemies;” that is, the not-like-ourselves. The high call of God in Christ Jesus is that we should become “perfect, full-grown, complete, even as God is perfect, full-grown, complete,” and the only way to reach such a goal is through interaction with the not-like-oneself. Karl Barth was right: “It is the otherness of the neighbor that constitutes God’s gift to me.” The ways in which another is not just like myself are the ways he or she can enrich me.

But what, practically speaking, does all this mean for my life and your life? Let me draw several conclusions. First, it helps me clarify my thinking about this thorny problem of homosexuality and how it ought to be regarded and treated. Let me say quite candidly that for me at least it represents a state of human incompleteness, not an alternative way of doing life that is just as valid as any other. I have not and I do not heap condemnation on these folks like some are doing today, suggesting that they be stoned in the streets or imprisoned for thirty years. One of the things I have learned in the last year is that at a deep level we are much alike in being afraid or contemptuous of the not-like-ourselves and stuck in “mirror-relationships.” It so happens that I never have experienced sexual attraction for a person of my own gender and avoided “the other kind,” but God knows I have again and again huddled exclusively with those who look

like I do, believe like I do, and behave like I do and fled, or attacked, all others, and this is the same problem in a different form. Thus, I am now able to say “we” and not the condemning “you” in a new way, but that does not mean we are “to stay stuck” just because we have discovered commonality. Jesus did say: “Judge not, that you be not judged,” and “do not try to remove the mote that is in another’s eye while you have a beam in your own eye.” But he went on to say: “First, deal with the beam that is in your own eye; that is, get to work on the part of the problem that is in you,” which means doing what we can to get unstuck—however this may have come to be—and start venturing out toward the not-like-ourselves. The admonition that we not condemn each other is not to be confused with sitting down and resigning ourselves complacently to remain as we are. I am more convicted than ever before that the whole thrust of the gospel is toward wholeness and completeness—as God himself is whole and complete. This begins by acknowledging honestly that we are stuck, that we literally are “falling short of the glory of God,” and opening ourselves to God’s mercy and healing and to each other that we might grow forth.

Such a task has particular relevance, it seems to me, for our life together in the church. I know of no concept in the history of the church that has been talked about more than openness to all kinds of diversity; but talking about such openness is one thing, actually doing it is another. It is possible to give lip-service to the ideal of openness, accuse other people of not being open, and then proceed to huddle in isolation from everyone who does not agree with you, or become assaultive and attempt to obliterate diversity by making everything over in the images of your enthusiasms. It would be so much better

if such affirming and accusing would stop and all of us admit to each other that we have a long way to go in tolerating, much less interacting openly with, people who are genuinely different from ourselves. Is there anything more difficult, actually, than loving an enemy? I cannot think of one, and I would be the first to say this morning that I am by no means full-grown or complete here. There are folk for whom I feel natural affinity and with whom it is easy and comfortable to be around. And then there are others who "turn me off" and frighten and repulse me because they represent the opposite of what I believe, and like, and affirm. I, too, am tempted to huddle exclusively in mirror-relationships, but I am convinced that this would be to deny the high calling of God in Jesus Christ. Why? Because I am made in the image of a God who fulfills himself by interacting with diversity, and this is the only way I can come to fulfillment myself. How else do we humans grow and enlarge if not by interacting with the not-like ourselves? Thus, it is no wonder that from first to last, biblical religion challenges us in this direction.

How did it all begin historically? When a God named Yahweh came to a man named Abram and said "I want to bless you. I want you to grow. I want you to become more than you are. I want to give you a land, descendants more numerous than the sands of the sea, a great name, and through you a model by which all the families of earth can bless themselves" (Gen. 12:1-4). And how was all this blessedness to be actualized? Abram was called to leave his home and kindred and familiar surroundings—the "mirror-relationships" of his life—and venture out toward the not-like-himself, the not-yet-experienced, which bore the title "Promised Land." This is the pattern for maturing at all levels of life—sexual, intellectual, rela-

tional—the whole thing. And who of us has a right to say: "I have arrived! Let me take out the mote in your eye!" Instead, what we need to do is get in touch with the beam that is in our own eyes—those places where I am stuck in "mirror-relationships" and sing: "Not my brother, not my sister, but it's me, O Lord, standin' in the need of prayer." We all have a way to grow, do we not? If we could admit this—beginning with ourselves and then with our church—then, perhaps, we could become that land of open fellowship that we long for and that represents the kind of wholeness, completeness, and full-grownness that is the high call of God in Christ Jesus.

Do you remember the old gospel hymn:

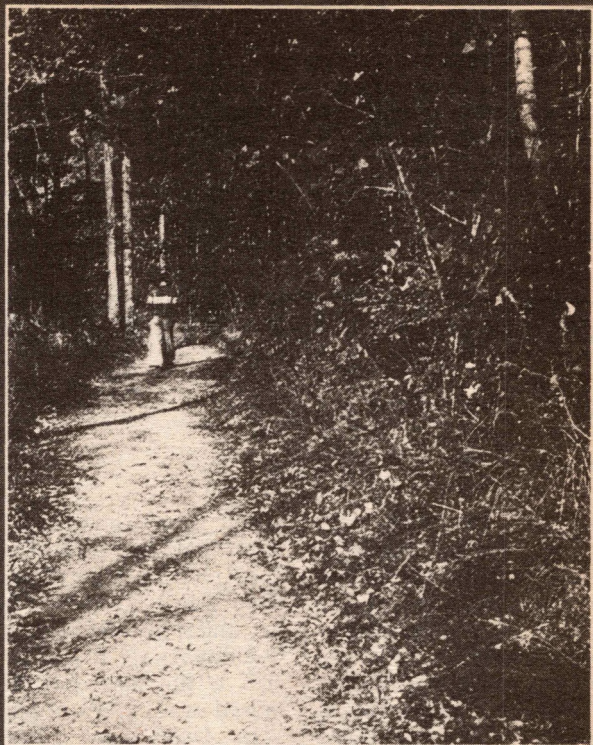
I am bound for the Promised Land,
O yes,

I am bound for the Promised Land,
O, who will come and go with me?

I am bound for the Promised Land.

If you define "Promised Land" as venturing beyond mirror-relationship, in whatever form, to the high humanness and interacting with diversity, that becomes my invitation to myself and to us all.

Well . . . ?



Discovery: God's Horizon

Life Commitment Month... April

Vocational Guidance, Church Administration Department, The Sunday School Board of the Southern Baptist Convention, 127 Ninth Avenue, North, Nashville, TN 37234

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5-6).



MINISTRY SUPPORT

BARRIERS TO SUPPORT

Jim McLeroy

People need people. Everyone longs for friendships and support from significant individuals and small groups. Amid the change, insecurity, mobility, and fast pace of modern society there are many evidences of an intense hunger for deep, warm, mutually satisfying interpersonal relationships. We all want to know others and be known by them. We want to talk and be talked to, to love and be loved.

The need for companionship is fundamental to the human spirit. Dr. John Drakeford, professor of psychology at Southwestern Baptist Theological Seminary has written: "Man is a social creature. . . . Any human, not in some way involved in group life is looked upon as unusual, and if completely divorced from his fellows is considered abnormal."¹

The desire for fellowship is even basic to the nature of God himself. The inspired account of creation in Genesis expresses the timeless need for intimacy and the lengths to which God

was willing to go to satisfy that need. After making man God said: "It is not good that the man should be alone" (Gen. 2:18). The state of being alone is an unhappy one that ultimately is dehumanizing. Solitary confinement still is the most horrible and most feared of all kinds of punishment.

Dr. Dean Kirk, a psychologist on the staff of a group counseling center and a member of my congregation, recently told me that the patience and kindness of a good friend may be more helpful to some persons than long sessions in a doctor's office. "A good talk with a close friend can solve problems, or at least put them in perspective, before they become over-powering. It helps to have someone who will serve as a sounding

Jim McLeroy is pastor, First Southern Baptist Church, Las Vegas, Nevada.

¹John W. Drakeford, *Integrity Therapy* (Fort Worth: Southwestern Baptist Theological Seminary, 1965), p. 53.

board. One of the problems we face today is a scarcity of friends. This is especially true in Las Vegas where the majority of people come to escape relationships."²

As a pastor I have had the recurring need to obtain help from others as well as to give others help. I have experienced tremendous healing, support, and strength from being a part of a group of my peers who were willing to relate to me in depth.

The first such support group was formed while I was a student at Southwestern Baptist Theological Seminary. There were two other ministerial students who had attended Grand Canyon College, Phoenix, Arizona, with me. We all eventually had moved to Texas to finish our theological training and were pastoring in the town of Weatherford. Jim Richards was serving the Hilltop Baptist Church, Charles Pollard the Greenwood Baptist Church, and I was at Eureka Baptist Church. We decided to organize a car pool to cut down on travel expenses and to allow our wives the use of the family cars more often. The hour-long ride to and from the seminary gave ample time for us to state our diverse theological interpretations, swap our old "Aggie" jokes, and confess our shortcomings. Almost without realizing it I began getting fresh ideas for Sunday's sermons, tips on church administration, and suggestions about good books. As the months rolled along it became natural to discuss such trivial things as golf scores and denominational politics, but there was also the freedom to share personal and confidential matters.

During this period a course in clinical pastoral training was offered for the first time for seminary credit at the Harris Methodist Hospital in Fort Worth. Charles was enthusiastic about the benefits he derived from the interpersonal relationship sessions.

The other ministers in the training took two or three hours a week to share their counseling experiences, their fears about death, and their frustrations at home. I noticed changes for the better that began to take place in Charles' life. He became a more effective and concerned friend, father, and pastor. I made a solemn promise to myself that if I ever had an opportunity to be a part of a similar educational experience I would certainly take advantage of it.

It was not until I moved to Arizona and became pastor of the Westcroft Baptist Church in Phoenix that such an opportunity presented itself. I was enrolled in the doctor of ministry program at Golden Gate Baptist Theological Seminary in Mill Valley, California. One of the supervised ministry assignments was to work with Dr. Ronald Heron, chaplain of the Phoenix Baptist Hospital, for eight hours each Friday for sixteen weeks. There were six of us in the program. In addition to myself there were: Gary Young, pastor of First Southern Baptist Church in Phoenix; Tom Prevost, director of Christian social services for Central Association; Jim Harvey, pastor of First Southern Baptist Church in Glendale; and Jerry Kirkpatrick, pastor of Mission Drive Baptist Church. We listened to speeches from various community leaders. We visited with the patients in the hospital and we read assigned books. But the most rewarding time was when we got together to share our honest feelings with one another. It came just at the right time to help me cope with the disillusion I was experiencing regarding my abilities as a minister and a husband. It was reassuring to discover that I was not alone in such struggles. These men for whom I

²L. Dean Kirk, in a conversation March 15, 1979.

had the greatest respect were having about the same problems. It was not just a case of misery loving company. Together we were able to put things in proper perspective and find new approaches to our ministry, our congregations, and our families. All of us were enriched by the experience.

Gary Young wrote this in his evaluation of the program: "One of the voids the ministry has produced in my life has been the lack of anyone to relate to on a real basis. I have had one close friend with which I could let down my hair. I have never been in a group where this was possible and where evaluation was also possible until now. This has been rewarding . . . this was the course I had been looking for for years."³

The fellowship of these godly men had come to mean so much to me and I missed it when I became pastor of First Southern Baptist Church in Las Vegas, Nevada. But God in his providence has allowed me to be a part of a support group here in this entertainment capital of the world. Brooks Faulkner, supervisor of the Career Guidance Section in the Church Administration Department of the Sunday School Board contacted me about being a part of a pilot project to encourage pastors to organize into small peer groups for strengthening ministerial morale, attaining greater personal fulfillment, and improving professional skills. His whole thesis was that ministers need ministering too, that ministers can minister to each other out of their resources, successes, and out of their scarcities and failures. It was his hope that we could help to legitimize a peer support approach to confront some of the dysfunctional norms which have developed around the Baptist minister's role and work, such as:

1. Loneliness and isolation,
2. Tendency toward low self-esteem,

3. Family needs and pressures,
4. Workaholicism and superhuman expectations,
5. Job insecurities,
6. Competitiveness between ministers and churches,
7. Interpersonal skill deficiencies,
8. Life and career stage crises,
9. Lack of professional identity,
10. Clergy and laity gaps.

On Saturday, October 21, 1978, Brooks Faulkner, Jerry Brown, director of Personal and Professional Growth at the Sunday School Board, two local pastors, and myself met for the purpose of organizing such a support group. The two pastors were Don Mulkey of Twin Lakes Baptist Church and Adrian Hall of College Park Baptist Church. We three agreed to meet twice monthly for a six-month period ending April 30, 1979. We were allowed to set our own agenda and obtain our own content materials, though some were left with us to consider.⁴ These meetings became the high points of each month for me. They helped me to know myself better, to know how others perceive me, and assisted me in developing lasting friendships with Don and Adrian. The reaction of my wife has been most positive and she has started similar groups for pastors' wives in Southern Nevada Baptist Association, and another for women within our congregation.

Small groups may have an extraordinary influence for good on individu-

³Gary Young gave his permission to use his name and to reproduce this quote March 15, 1979.

⁴Our Las Vegas Support Group was given two resources. A book by Howard Kirschenbaum and Barbara Glasso, *Developing Support Groups* (La Jolla, California: University Associates, 1978). And a series of cassette tapes by Duane Meyers, *Group Support Tapes*, Minneapolis (Minnesota: Ministers Life Resources).

als. This can be seen in the growth of such self-help groups as Alcoholics Anonymous, which works with problem drinkers; TOPS which works with those who have the problem of obesity; Seven Steppers which works with the problems of exconvicts; Syanon which works with problems of drug abuse; Gamblers Anonymous which works with problems of gaming addiction.

Support groups are obviously not new. The idea is well established. However, the willingness of pastors to participate in support groups with their peers is still new and frightening for some. It helps me to remember that Christianity began as a small group movement. Jesus often shunned the large gatherings and withdrew so he could be with a small number of selected men. He seemed to have preferred the intimate strokes from an inner circle of friends to the applause of a big crowd. To the Twelve, and even more specifically, to Peter, James, and John he confided his hopes, demonstrated his abilities, and expressed his frustrations.

Small groups were the order of the day in the New Testament churches. Owing no buildings, they gathered in homes and other convenient meeting places, clustering together with *koinonia* or intimate fellowship and mutual sharing being their outstanding characteristic.

Through the years, barriers have been erected that make such openness and honesty difficult when modern pastors get together for their associational meetings and pastors' conferences. Perhaps they were like me. For many years I was ignorant of the benefits that could be derived from a peer support group. When aware, I was still not knowledgeable enough to initiate one on my own.

Another common barrier that keeps us from getting the support we so desperately need from each other is

fear. We all have lofty concepts of what God's man ought to be and we are painfully aware of our own failures to measure up to that ideal. The desire to be the model pastor causes some of us to wear a mask that has deceived even ourselves, and we hesitate to allow God to work uniquely through our individuality and humanness.

Gary Young confessed to us that this had been his hang-up. He wrote the following: "Although I have wanted to be in some form of a sharing group, I always dread what people really think of me. My low self-esteem always haunts me here, because I just know that under their facade they are thinking bad thoughts about me . . . I just may be judging others by myself, i.e., I put on a 'nice guy' face and then think bad thoughts about others. I feel that I have grown toward a genuineness that I did not have before. This is frightening also, because the genuine me is not always the sweet phony me I had projected. However, in time, I believe the genuine product will be the most effective in the ministry."⁵

Not only do most of us dread getting to know ourselves in depth, we are even more frightened to let one of our fellow pastors learn the truth about us. We all have skeletons in our closets and do not want to run the risk of having it used against us by one of our brethren who is super critical, assumes an air of superiority, or is jealous of our position.

In a study done of over two hundred pastors and associate pastors who had graduated from The Southern Baptist Theological Seminary in Louisville, Kentucky, Paul Turner found that these pastors were hesitant to look for support in their ministries from their colleagues. They indicated that their

⁵Gary Young, *Ibid.*

wives were their chief source of support and that their fellow pastors were the last persons they would turn to for help. The ranking order, from most to least supportive, was: wife, close friends, lay leaders in the church, others on the church staff, the denominational executive most acquainted with the pastor, fellow pastors in the same community, and finally, fellow pastors of the same denomination.⁶

Self-revelation and answering trust are necessities from each participant in our Las Vegas support group. We know we cannot become close friends and remain hidden from each other. When Adrian and Don are courageous enough to uncover their souls to me, I must be willing and compassionate enough to give them complete acceptance. Self-revelation is a risk for them, because I may reject or ridicule them. They may lose their dignity if I violate their trust. That I do not want to do.

We all hunger to be accepted as we are. We want to be a part of a group where we can relax—"take our shoes off" or "let our hair down." Very few of us are brave enough to be ourselves completely when dealing with the world in general. No one can be accepted by everyone. Even Jesus was not; so it is foolish for any of us to attempt to be. But each of us must be accepted by the people who count to us.

I have tried to both give and receive acceptance in the sessions we have conducted in our support group. This may not be easy but it is essential. It is a universal need for everyone that must be met, else we will remain emotionally unsatisfied—be we pastor or layman, male or female. One poet with talent and genuine insight captured this truth so simply:

I know what every woman needs
As she, perforce, grows older;
A true and understanding friend

To lend a wet-proof shoulder
And who, when they shall meet
again,

Forgets the things she told her.⁷

A support group allows one to cultivate the kind of lasting relationships that not only survive but thrive when things are not going well. My pastor friends not only share in my joys but in my troubles.

As one wise preacher said, "Woe to him *that is* alone when he falleth; for *he hath* not another to help him up" (Eccl. 4:10). Nothing is more pathetic than for a preacher to fall into serious difficulty and not have a pastor friend in all the world to whom he can turn for tender sympathy, wise counsel, and redemptive help. I am fortunate to have several such dear friends. It is my wish to qualify as such a friend. Edgar A. Guest expressed my sentiments about this subject when he wrote:

I'd like to be the sort of friend
that you have been to me;
I'd like to be the help that you've
been always glad to be;
I'd like to mean as much to you
each minute of the day
As you have meant, old friend of
mine, to me along the way.

I'd like to do the big things and
the splendid things for you,
To brush the gray from out your
skies and leave them only blue;
I'd like to say the kindly things
that I so oft have heard,
And feel that I could rouse your
soul the way that mine you've
stirred.
I'd like to give you back the joy

⁶Paul W. Turner, "The Minister's View of the Ministry," *Search*, Summer, 1972, p. 35).

⁷Sibyl Krauz, as quoted by Abigail Van Buren, *Arizona Republic*, June 13, 1974, p. G-4.

that you have given me,
 Yet that were wishing you a need
 I hope will never be;
 I'd like to make you feel as rich
 As I, who travel on
 Undaunted in the darkest hours
 with you to lean upon.

I'm wishing as the days go on
 that I could but repay
 A portion of the gladness that
 you've strewn along my way;
 And could I have one wish this
 year, this only would it be;
 I'd like to be the sort of friend
 that you have been to me.⁸

In conclusion, the benefits of being
 in a peer support group are well worth
 the effort required to overcome the
 barriers of ignorance and fear that

would have otherwise cut me off from
 this unique way God has used to en-
 rich my life and ministry. My advice
 to all my colleagues in the ministry is
 to believe that there is some minister
 friend out there who needs you as
 much as you need him. It is my prayer
 that God will bring you together.
 Jesus' promise is that "where two or
 three are gathered together in my
 name, there am I in the midst of
 them" (Matt. 18:20). That should be
 reason enough for any child of God to
 experiment with the possibilities of
 joining a peer support group—regard-
 less of the barriers.

⁸Reprinted from *Collected Verse of Edgar
 A. Guest*, © 1934, with the permission of
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Continuing Education for Ministry

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

A Successful Ministry Training Program in an Association

Lee Hollaway

Last year's discussion about a possible seventh Southern Baptist seminary underscored both the value and the difficulty of having a campus-based theological training program within easy access of every pastor.

The needs are undeniable. No doubt many state and associational leaders dreamed a little about having such a program close enough for their pastors to attend. Close to half of all Southern Baptist churches still are served by pastors without college or seminary degrees. Bold Mission goals for new congregational units will require even more training opportunities for pastors and lay mission leaders.

The major difficulty, as the feasibility study report indicated, lies in the cost factor. Developing and maintaining an additional seminary campus and faculty would be prohibitively expensive.

A Practical Alternative

Almost three hundred Southern Bap-

tist associations across the country have found a way to provide ministerial training opportunities in a local setting at very little expense. The Seminary Extension Department's program of extension center education offers course materials developed under the leadership of the six Southern Baptist seminaries, but on a level somewhat below that of formal graduate study. (About forty courses are on a college level, with another fifteen geared to a pre-college vocabulary.)

Perhaps the greatest strength of the Seminary Extension Department's centers lies in their indigenous character. By design, they are locally sponsored and locally operated. All decisions about courses to be offered, teacher selection, meeting times, and places for classes are made by persons within the association. The department's participation comes in offering

Lee Hollaway is associate director for communications, Seminary Extension Department, SBC, Nashville, Tennessee.

guidance in getting started, making available a variety of study materials geared to the needs of pastors and other church leaders, and providing the various forms needed to administer the program.

Of course Seminary Extension centers are not seminaries. They offer diplomas rather than degrees. Classes one night a week cannot provide the same opportunity for dialogue and camaraderie that full-time students enjoy daily on a seminary campus. Also missing may be the top-flight instruction which seminary professors provide on campus. Instruction in centers is of a high quality, however, since the department requires that teachers have a master's degree. Most often local pastors with seminary degrees serve as teachers.

Steps in Getting Started

A felt need within an association almost always provides the initial motivation for the establishment of a Seminary Extension center. A first step, therefore, is to make an accurate assessment of that need. Identifying those individuals or groups who have the greatest need and what those specific needs are will help suggest the best timing and location of classes and courses which should be offered.

Most often the association serves as sponsor of the center and may even provide a meeting place for classes. Sponsorship might also come from a pastors' conference, college, or even a military or prison chaplain, with classes held in a school building, church, or other suitable location. Classes may be held at any time convenient for students and teachers, but they must meet for the eighteen hours required by the Seminary Extension Department.

A director and a committee should be enlisted to oversee the operation of the center. The director may be the associational director of missions, a

pastor, or a minister of education. The committee assists the director in planning, promotion, and selection of courses and teachers. A treasurer collects, records, and transmits student fees to the Seminary Extension Department.

Once an association has discovered the value and flexibility of a Seminary Extension center, it frequently begins incorporating the center into its long-range planning. As needs dictate, more courses may be offered at more locations. A coordinated sequence of courses encourages students to earn one of Seminary Extension's diplomas. A specific course may be scheduled to meet a particular need for a special target group. Recognition for center students and teachers may be tied in with regular associational meetings.

Baptist associations now are using Seminary Extension centers in virtually every part of the country—from the upper Chesapeake to Southern California, from Miami to Portland, and from the Rio Grande Valley to the northern plains. Some of these centers are relatively new, while others have been in continuous operation for up to twenty years. Each one has had a slightly different experience.

Ministry Training In Western North Carolina

Director of missions Fred Lunsford directs Truett Association's center in Murphy. During his fifteen years of work with the center, they have averaged about fifty students per year.

For a large percentage of the mountain pastors of the area, the Seminary Extension center has been the starting point in their training for ministry. Several of them each year have gone on to continue their study at a campus-based program.

The Truett Center is just one of more than sixty being operated in North Carolina.

Ministry Training In the Rio Grande Valley

Robert Smith devotes one full day each week to teaching in the center in Weslaco, Texas. On some days he rises as early as 4:00 A.M. to begin his study and preparation for teaching four courses to a group of Hispanic, Black, and Anglo students. He does not begrudge this time, however, for he sees his work with the center as an integral and important part of his responsibility as director of missions for the Rio Grande Valley Association.

"Seminary Extension offers us an access for teaching and training our people who are so far removed from Baptist colleges and so inaccessible to further seminary and Bible study," says Smith.

"The pleasing part about it is that we can identify numerically, statistically, and any other way with those men who have been part of this Seminary Extension center in relationship to their church growth. This pleases us very much."

A recognition dinner planned in connection with the center drew an attendance of 150 students, family members, and friends.

Ministry Training In Metropolitan New York

Literally millions of persons from a wide variety of ethnic backgrounds live within the area encompassed by Metropolitan New York Association. The association has used Seminary Extension centers as a basic strategy for providing ministry training for pastors and lay leaders in ethnic congregations. Several classes meet in the association's office on Manhattan, but others meet in other parts of the city.

Near the end of his seven years as Metro's director of missions, Ken Lyle said, "There is no doubt in our mind that Seminary Extension is one of our most effective weapons in being able

to impact the city for Jesus Christ. We feel that this is one of the most worthwhile things that Southern Baptists are doing, in enabling us to do continuing theological education and also getting the basic rudiments of Christian education into many, many areas of our work."

Ministry Training In Northern Missouri

Beecher Shrum, a Trenton pastor, both directs and teaches in the center sponsored by North Grand River Association. Another local pastor, A. L. Palmer, has taught in the center throughout its thirteen-year history.

Shrum and his committee have tried to encourage consistent study by planning a varied and balanced selection of courses for each year. They are proud of the number of pastors and ministerial students who have taken a few courses at the center and then gone on into a full-time study program. They also feel it significant that many lay persons who have studied at the center now occupy key leadership roles in their churches or the association.

Ministry Training In Hawaii and North Dakota

Sam Choy is developing plans to have a Seminary Extension center on each of the populated islands of Hawaii. Choy, who is director of missions for the Hawaii Baptist Convention, believes new work is needed in a great many places in the state. He sees little prospect, however, of having seminary-trained men available to lead in these mission situations. "If we are to grow as we want, we must use lay people in these places," Choy says, and his basic strategy for training these lay mission leaders will be through Seminary Extension.

Southern Baptists are pretty hard to find in Bismarck, North Dakota, where Carl Ellison is director of asso-

ciational missions. Ellison is working hard at growing new churches in the area, but he feels strongly that the leadership for these congregations should come from local people. He has set himself a goal of six to eight Seminary Extension centers in his area for the training of local pastoral leaders.

Compatible Partners

Seminary Extension and Baptist associations work well together because each helps the other achieve its own

goals. The educational resources and expertise of the Seminary Extension Department make it possible for any association to provide quality pastoral training it could never accomplish on its own. And because an association exists literally everywhere Southern Baptists are found, through those associations, Seminary Extension can approach its goal of making theological training opportunities available to every Southern Baptist pastor.



This class meets in the Nashville Baptist Association building, Nashville, Tennessee.

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

Adequate Church Insurance—a Necessity

Roland A. Smith

A fire, tornado, earthquake, or some other calamity could damage or destroy a church building in a matter of minutes. Wails of woe would be heard throughout the whole community when the church trustees report that the church had no insurance, or that it was inadequate.

The Spring floods of 1979 hit unexpectedly and many communities experienced tornadoes the first time anyone could remember. "It has never been like this before," they said.

What can a church do to prevent such situations? First, do not procrastinate. Be responsible. Use good business practices and lead your church to authorize the purchase of insurance or update what you have. Assign the task to the proper church member, or committee, and ask that it be done immediately. Your local insurance agent can provide a temporary binder, giving the committee or other agent of the church time to prepare inventories.

A complete inventory of equipment

and furnishings will be needed by the insurance company. The list should contain equipment, the number of hymn books, the usual inventory of supplies used in the offices, library, kitchen, and all other rooms of the buildings. Values must be placed on all the inventory items. Include everything: choir robes, musical instruments, office furniture, kitchen equipment, furniture such as tables, chairs, storage cabinets, toilet fixtures, auditorium furnishings, even the bell in the steeple, and the sign in the yard. Also include the kitchen equipment: pots, pans, dishes, utensils, table cover paper, plates, and silverware.

The insurer will need details about the structure and condition of the building. Are the walls wood frame

Roland A. Smith is an architectural consultant, Church Architecture Department, Baptist Sunday School Board, Nashville.

construction, solid masonry, masonry veneer on wood frame? Is the roof structure wood frame, laminated beams, or steel? Is the roof a ridge roof or flat roof? What kind of roofing material was used—*asbestos, slate, asphalt, wood shingles, or other type material?* How old is the electrical wiring?

The church should declare a value on the building. Combine the values of the building and total to determine the face value to be protected by the insurance.

In addition to the possibility of loss from fire, flood, or storm the church could experience loss by liability—accidents or falling objects. The church opens its doors and invites people to enter. The church is the host and becomes liable for the safety of its guests. Governmental agencies impose regulations at this point—such as zoning ordinances, building codes, and fire codes. If any person suffers injury on the church premises the church could be sued in a court of law. Liability insurance aids the church in meeting any judgment the court might hand down against the church. This should be carefully studied with the insurance company. The church should perform responsibly not only to provide insurance, but to closely observe all safety factors so that no claims ever need to be filed. No amount of money could replace the loss of a person's arm, leg, eye, or life.

Neither can it make up for poor public relations that could occur as a result of negligence.

Many churches need insurance against loss from vandalism. This sometimes is the most difficult insurance to obtain—even at very high premiums. But every church should make an effort to obtain it.

Be sure the insurance policy does not exclude arson in the event of fire. Be aware of the possibilities of loss due to erosion, fatigue, or other fac-

tors that contribute to structural failure. Such incidents not only may cause bodily injury to persons, but will be expensive to repair. Good insurance may be costly but it does come in handy when needed.

Be sure you have enough insurance. During inflation times a church should increase the amount of its insurance coverage every two years. If church leaders do not know how to decide on the amount of coverage needed, they should employ an appraiser.

The best companion to insurance is a good program of maintenance. Clean furnace rooms can prevent fires. No petroleum, rags, paint, paper, or other flammables should ever be stored in furnace rooms. Even the kind of wax used on bare floor surfaces is important. A slick, slippery finish must be avoided for safety's sake.

Damaged or loose stair treads and hand rails can lead to accidents, personal injury, and compensation liability. This is especially important during the winter when entry steps and sidewalks accumulate snow and ice.

In many communities vandalism is a major concern. In such places the premiums on protection may be extremely high or completely unavailable. But the church must do what it can. The most common exemption listed in insurance policies is glass breakage, and often the most treasured items are the beautiful art glass windows. It may be necessary to pay a high rate in order to protect them from loss by vandalism.

This may, however, speak to the effectiveness of the church in its ministry to the community. Adequate insurance is necessary; increased surveillance by law enforcement officials may help; but a program to minister to the vandals helping them to reform and be transformed, is also

needed.

Some insurance companies provide their clients with guidance materials on inspections and procedures relating to safety and maintenance. Churches should gratefully welcome that kind of interest and concern on the part of the insurer. The service will be helpful to the church in maintaining a better program of maintenance which will reduce maintenance costs by preventing accidents and malfunction of operating equipment.

Every possible loss should be anticipated. Recent floods have been experienced in places where no one remembers floods occurring in the past.

Today churches need to be concerned about loss due to falling objects. There are many pieces of hardware in orbit around the earth. Some have already fallen back to earth, surviving a burnout in the atmosphere. Physical damage has occurred. Aircraft crashes have also caused much damage in recent years.

Wind storms and lightning also inflict tremendous damages to structures.

Complete insurance is one thing a church should have. As is true about many things, it is better to have it and not need it than to need it and not have it.

Necessary Church Building Insurance

Jerry A. Privette

The tremendous cost of church building construction, or reconstruction, and the responsibility of Christians to practice good stewardship of both individual and collective possessions demands that church buildings be adequately insured. Funds allocated for a good insurance program are a wise investment and should be thought of as a necessary budget item rather than an option.

The church staff, trustees, deacons, or committee delegated the responsibility should study and make recommendations to the church about the types of insurance protection, addi-

tional endorsements, and increasing amounts of coverage needed. The Church Property and Space Committee is often given this task.

The following observations are provided to help responsible persons understand various kinds of church building insurance and to guide them in preparing the church for whatever catastrophe may arise.

Jerry Privette is building program and resource consultant, Church Architecture Department, Baptist Sunday School Board, Nashville.

Kinds of Insurance Policies Needed

Fire

All church buildings should be adequately covered by fire insurance. The standard fire insurance policy generally covers direct damages and losses sustained by fire or lightning. This is probably the single most important form of insurance a church should have.

It is important to make certain that all buildings and locations are fully insured for their present value. Experience indicates that often churches are not insured or are insufficiently covered when such a disaster occurs. Every situation is different, but adequate insurance constitutes good stewardship of the church's physical facilities. The amounts of insurance will depend primarily upon the present cost of replacement of the church property. A periodic review of all church property should be made and the findings reported to the insurance company to assure that adequate insurance coverage is in force. If there is any indebtedness on church buildings it is essential that the total facilities be fully insured to cover both the existing mortgage and the equity, or actual amount owned by the church.

Additional endorsement should be in the insurance policy to cover the contents of the buildings. A separate, stipulated amount of coverage would apply to such items as machinery, air-conditioning systems, boilers, and elevators which are considered part of the building's equipment.

A builder's risk form is available to churches owning a building which is in the course of construction, even though it may be only partially completed.

Extended coverage endorsement, when endorsed to a fire policy, is extended to include direct loss caused by windstorm, hail, explosion, riot, civil commotion, aircraft, vehicles, and

smoke in the same amount as that applying to the fire insurance limits under the policy. If several fire policies are purchased on church buildings, careful attention should be taken to make certain that each policy also provides coverage under the Extended Coverage Endorsement if the church desires complete protection. An additional premium charge is made for this coverage.

Extended Coverage

Additional extended coverage is available for dwellings, and pastoriums. This endorsement extends the policy coverage to include direct loss caused by accidental discharge, leakage, or overflow of water or steam from within a plumbing, heating, or air-conditioning system or a domestic appliance; sudden and accidental tearing asunder, cracking, burning or bulging of a steam or water heating or storage systems; vandalism and malicious mischief; vehicles owned or operated by the insured or by a tenant; fall of trees or limbs; objects falling from the weight of ice, snow or sleet; freezing of plumbing, heating and air-conditioning systems and domestic appliances; collapse of buildings or any of its parts; landslide (not covered in certain areas) and glass breakage. This coverage requires the payment of a small additional premium and in many areas \$50 deductible is applied against each loss caused by certain of the insured perils. In some parts of the country, additional extended coverage is not available as a separate endorsement, but it is included within the dwelling, building and contents broad form, already mentioned.

Vandalism

Vandalism and malicious mischief coverage may also be separately endorsed on the fire policy for a small additional premium. Church build-

ings are especially vulnerable to such losses. This coverage often is included under the additional extended coverage endorsement. Unless it is considered as part of the structure, glass breakage is not covered by this endorsement.

Demolition and Debris Removal

Demolition insurance to cover the cost of demolishing a building damaged by fire is often required by local ordinances. Debris removal insurance is especially important when insuring reinforced concrete structures and buildings of semicomcombustible materials. This is designed to reimburse the church for the cost of removing debris resulting from a fire. This coverage may also be endorsed onto the standard fire insurance policy. Check the ordinances in your area.

Earthquake

Earthquake insurance may be purchased as a separate policy or as an endorsement to the standard fire insurance policy covering any of the perils previously described. Certain geographical areas are more vulnerable to destruction by earthquakes than others.

Glass Windows

Whether elaborate stained glass windows or small plate glass windows and doors, virtually every church has made a considerable investment in glass windows. Although the fire policy covers breakage due to fire or related perils, there are other types of losses which may not be covered. A glass insurance policy covering all valuable glass described in the policy as well as blanket protection on less expensive glass that requires no description can be secured.

The major feature of a glass insurance policy is the service of the insurance company. Be certain that in the event of a claim, the insurer will re-

place and install the glass instead of issuing a check in the settlement. The policy should cover the cost of removing broken glass and replacing the panes as well as temporarily boarding up knocked-out windows.

Other Water-type Losses

In addition to water damage caused by extinguishing a fire, which is usually covered by the fire insurance policy, there are many other forms of potential water-type losses: accidental discharge, leakage, or overflow of water or steam from plumbing systems, tanks, heating, air-conditioning, refrigerating systems, and appliances. These kinds of water damage must usually be covered by a separate water damage insurance policy. If the church has installed an automatic sprinkler system for the purpose of minimizing fire damage, there is always a possibility of leakage, freezing, or the breaking of the sprinkler installations. Insurance for this peril, which can be considerable, is available under the form of the sprinkler leakage policy.

Fire Legal Liability

Many churches during early growth stages rent meeting places from others for education and/or worship. Often they may be liable to the owners for any damage to the property they may cause resulting from negligence. This contingency may be insured by the church under the fire legal liability policy and should be a must in the insurance portfolio of a church which is leasing property.

Fine Arts and Personal Property

Churches having certain types of highly valuable property should ask their agents about fine arts insurance for individually scheduled art objects such as statues or paintings, musical instruments floater, silverware and silver plate floater, personal effects

floater, and personal property floater.

Theft

By the very nature of many church activities and the equipment used in those activities, church buildings are the frequent target of burglars, thieves, and vagrants. It is impossible to avoid this risk at all times. The only alternative is to secure adequate insurance protection against this type of loss. Patterns of crime have become so consistent and so exposed that special insurance contracts have now been designed solely for such protection.

A church theft insurance policy protects the church against loss caused by theft, or attempted theft, of church property: (a) within the premises, (b) within a night depository safe provided by a bank or trust company on its premises for the use of its depositors, (c) while in the care, custody, or control of a person authorized by the church to have such property. The church is also protected against loss caused by damage to the premises and all furnishings, fittings, fixtures, and equipment contained within the premises as the result of an attempted theft, or by an actual theft, provided the church is the owner of the property.

Records and Valuable Papers

Valuable papers and records insurance covers direct physical loss of or damage to valuable papers and records.

The individual or committee in the church responsible for suggesting and recommending insurance protection will find an insurance counselor cooperative in discussing available coverage and in working out an insurance plan which is compatible with its needs. In some cases the services of a building appraiser or professional consultant to determine property values and insurance needs will be re-

quired. This is definitely an area requiring the expertise of a professional.

MAINTAIN AN INVENTORY

Nothing will save as much time and work in reaching a final settlement on an insurance claim as an inventory of church buildings, the equipment, and furnishings. The duties of the Church Property and Space Committee include the maintenance of an inventory of every piece of equipment in the buildings. This includes all furniture, office equipment, pianos, choir robes, bulletin boards, kitchen equipment, hymnals, sheet music, offering plates, audiovisual equipment, library books, and so forth. Even when complete building contents are insured, almost every insurance company insists on an itemized list of the loss prior to making a settlement. In addition to listing items, a record should be made of the dollar cost and purchase date.

There are various ways to keep an inventory. Your insurance agent can suggest a method which will best suit your church. The inventory should be kept up to date. For instance, when an old mimeograph machine is traded in on a new machine, it should be entered in the inventory file immediately.

It is also well to have records of every book in the church library and the actual or estimated costs. Dollar values should be given book donations. The pastor should also maintain an inventory of his books, whether insured by his own separate policy or by a rider to the church policy.

* In addition to making a careful inventory of all church facilities, equipment, and furnishings, the Church Property and Space Committee should have a thorough inspection made of the church building to determine if buildings are clean and safe. The following "Church Property Self-Inspection Checklist" has been de-

signed by Aetna Life and Casualty for use by Southern Baptist churches. Questions are worded so that a negative answer will indicate an unsatisfactory condition. In many cases the church will be wise to secure assistance and information from the local fire marshall or fire department to assure that the inspection is complete and the buildings are made safe. Adherence to the principles implied in the questions not only assure that the buildings are safe but may well lower church insurance costs.

**SOUTHERN BAPTIST CHURCH
PROPERTY SELF-INSPECTION
CHECKLIST**

Church or Building Name _____
 Inspection Made by _____
 Date _____

Exit Facilities

1. Does every room, gallery, balcony, or other space with a capacity of 100 or more persons have a minimum of:
 - (a) Two exits remote from each other where more than 100 but not more than 600 persons can be accommodated.
 - (b) Three exits remote from each other where more than 600 but not more than 1,000 persons can be accommodated.
 - (c) Four exits remote from each other where more than 1,000 persons can be accommodated.
2. Are exits so located that the distance from any point in a floor area, room or space to an exit doorway, measured along the line of travel, does not exceed 100 feet?
3. Are all exits and fire escapes in good working order and free of obstructions?
4. Are exit doorways, other than the main entrance, marked with illuminated exit signs?
5. Do all doors open outward?

6. Are all exterior doors equipped with panic locks and are locks tested regularly?
7. Are all emergency lighting systems operating properly? (Not required if seating capacity is less than 1,000).

Heating and Air Conditioning

8. Has heating equipment been inspected by a qualified service man within the past year?
9. Has air conditioning equipment been inspected by a qualified service man within the past year?
10. Is the boiler/furnace room a separate fire-resistive enclosure?
11. Is the boiler/furnace room ceiling of fire-resistive construction or protected with noncombustible material?
12. Is a self-closing fire door provided at the inside entrance to the boiler/furnace room?
13. Is the boiler/furnace room free of waste paper, trash, other combustibles and flammable liquids?
14. Does the oil/gas burner have a well-identified remote emergency switch?

Electricity

15. Do any fuses or circuit breakers require frequent replacement or resetting? (If so, have these circuits been checked by a qualified electrician?)
16. Are all fuses of proper size as marked on fuse panel?
17. Are all panel boards, switch boxes, and fuse cabinets kept clean?
18. Are all electrical heating (or heated) appliances equipped with properly operating pilot lights?

Kitchen

19. Is the range installed away from combustible material and on a noncombustible floor surface?
20. Is there a hood above the range equipped with an exhaust duct to the outside?
21. Is the range hood, filter, and duct

- kept free of grease accumulation?
22. Is a 20 bc dry chemical extinguisher in good order provided?
 23. Are refrigeration motors and cooling coils clean?

Fire Protection

24. Are there sufficient fire extinguishers on each floor?
25. Have fire extinguishers been inspected or recharged within a year and date tagged?
26. Is the building, particularly steeples, spires and towers, equipped with lightning rod protection listed by Underwriters Laboratories, Inc.?
27. Where there are automatic sprinklers or standpipe and hose, have they been inspected during the last year and maintained in operable condition?

Security

28. Is a substantial room or metal cabinet with adequate locks provided for tape recorders, projectors, and audiovisual equipment?
29. Are typewriters, adding machines, and other easily handled office equipment securely bolted to desks or locked inside desks?

General

30. Are special closets provided for storage of cleaning and floor polishing equipment and supplies?
31. Are flammable cleaning solvents, gasoline, and oils kept in approved safety cans?
32. Are spaces beneath stairs free from accumulations or storage of combustible materials?
33. Are stairways well lighted and handrails provided?
34. Are parking lots, sidewalks, and yards in good condition?
35. Is playground equipment in good condition and secure from upset?

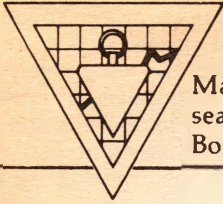
Sources of Additional Information

Most insurance firms are eager to provide consultation to churches desiring help on their loss prevention pro-

grams. (Some insurance companies have developed special staff sections to study and meet the loss prevention requirements of churches.) A church need only contact local firms and request professional assistance.

In addition to insurance firms, the following agencies can provide materials and assistance regarding church building insurance.

- **Insurance Information Institute**
110 William Street
New York, NY 10038
- **American Insurance Association**
Engineering and Safety Department
85 John Street
New York, NY 10038
- **Alliance of American Insurers**
20 North Wacker Drive
Chicago, IL 60606



STATISTICAL REPORT

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

Family Ministry Needs

Lewis Wingo

The family is generally accepted as the basic unit of our society, and it has even been said that as the family goes, so goes our nation. But changing lifestyles and the predominance of wives employed outside the home has drastically reduced the amount of time family members spend together.

Along with the fragmentation of families, less family loyalty is observed and a higher incidence of divorce is occurring. The fact that less stigma is associated now with being single and more women are able to be financially independent contributes to an increasing number of singles who choose to delay marriage or even remain single. These factors and many others create new communicational and relational needs.

The Family Ministry Department of the Sunday School Board requested that the Research Services Department conduct a survey among a sample of pastors and parents to determine what kinds of church activities are being planned specifically for families and what the most prominent types of family ministry needs are.

The survey, upon which this article is based, was conducted during 1978

and involved a sample of five hundred pastors, two hundred and fifty male parents and two hundred and fifty female parents throughout the Southern Baptist Convention.¹

Slightly fewer than half of the five hundred pastors selected in the random sample responded to the survey. Almost 44 percent of the men and approximately 56 percent of the women responded by returning their completed questionnaires. Statistical procedures were followed in an effort to determine whether response bias existed by comparing the responses of those who returned their questionnaires in the various waves of response. Four waves were analyzed—waves one through three represented the response by mail; wave four included a telephone survey among a sample of the people who did not respond to the mail survey.

¹Lewis Wingo, *Family Ministry Needs in Local Churches*. (Research report RSD-78-333).

Lewis Wingo is a research associate, Research Services Department, Sunday School Board.

In the analysis of pastor response, it was observed that nonrespondents were much less likely to have any activities with families specifically in mind, such as fellowship suppers or church picnics. This indicated that an even smaller percentage of those churches not contacted would likely have specific family activities.

Analysis of data from husbands and wives by wave of response indicated that nonrespondents had less specific views of family needs. It is felt that percents in the survey indicating concerns about family needs among husbands and wives are higher than would have been found if the total sample had responded.

Not all of the items dealt with on the questionnaire are discussed in this article due to limited space. Anyone interested in examining other areas investigated should examine the research report.

Family Activities Being Provided

The first item on the pastor's questionnaire called for them to check each of six possible family type activities that their churches plan with *families specifically in mind where family members are together.*

The family activity reported by the greatest percentage of pastors was fellowship suppers which was checked by slightly more than 76 percent. Church picnics were listed second with just over 58 percent indicating this activity. In third place was family fellowships with slightly more than 36 percent checking this. Other activities on the list checked by lesser percents were: family recreation nights (28%), family socials (24%), and family camping trips (10%). Slightly more than 7 percent indicated that their churches had none of the activities listed.

Most Frequent Family Problems

This subject was approached in the

survey in two ways. First, the pastors were given a list of fifteen broad categories of possible conflict areas, and were asked to rank five of these according to the frequency they had been expressed to them by members of their congregations.

The problem that pastors ranked as the one members discussed with them most often was "couple communication" (see Table 1). Since space did not permit inclusion of definitions on the questionnaire, pastors had to decide the kinds of problems they would classify as couple communication, and they probably included such things as the lack of communication as well as open conflict. This classification may also relate to many other types of problems since they could perhaps be resolved through proper communications.

The family problem ranked by pastors as the second most frequently expressed to them was "parent-child communication." Again, without definitions or examples, pastors had to determine how to classify problems. This is another classification that may include incidences of other kinds of problems that were manifested as communication problems, but related to various other subjects.

The problem ranked third probably ties in with the second, and was "discipline of children." The high ranking of these two child-related items points up the dependence of parents on the church for help with the education and guidance of their children. These may not be the problems parents deal with most frequently, but the ones they bring to their pastor most often for help.

"Resolving conflicts" ranked fourth among the problems, and could have included conflicts of many kinds. The important fact is that church members seek guidance in resolving conflicts.

In fifth place was "husband-wife

roles." Perhaps this is one of those areas that will continue to increase with the emphasis on individuality and freedom among the sexes.

The second approach to the subject of family problems was directed toward the parents. They were given the same list of general categories and were asked to rank the five areas which they felt needed to be improved most in their families. Because the wording in the instructions for pastors and parents was not the same, the ranking is not completely compatible, but some interesting observations can be made.

The area listed by parents as the one they felt needed most improvement in their families was family devotions. This was ranked as eleventh by pastors in frequency of being expressed to them, among the list of fifteen problem areas. This may be saying that many people realize their need to improve family devotions but do not express their feelings to their pastor.

The area that affects family life which was ranked by parents as needing the second most improvement was handling negative emotions (anger, frustration, etc.). This was ranked eighth by the pastors, and could have also been involved in several of the items such as couple communications and resolving conflicts.

The third-ranking problem among parents was "couple communications," which was the number one problem expressed to pastors. This could be considered the area deserving the highest priority since the composite ranking would make it number one, and most problems can be improved when rational communications exist.

"Parent-child communications" ranked fourth among the parents, and was ranked second by pastors. Again, this points up the great importance of communications. Parents

recognize this as needing improvement, and they are talking with their pastors about the problem.

The area that ranked fifth by husbands was "expression of affection," but was ranked tenth by the wives. This is the only area where ranking by husbands and wives differed significantly. (The wives ranked discipline of children in fifth place, and the husbands ranked that item in sixth place.) Could it be that husbands have more difficulty in giving and receiving affection? Or, could it be that they have delegated that role to their wives but feel that they themselves need to improve? Whatever the reason, the husbands see a greater need for improvement in this area than do the wives.

Other items listed on the questionnaire but not discussed here were: money management, sex relations in marriage, separation-togetherness, decision-making, aged parent relations, social life and recreation, and in-law and relatives. (See Table 1 for specific ranking.)

Most Needed Family Life Education

The Family Ministry Department was interested in discovering the views of pastors and parents relative to the areas of greatest need for family life education to help with decisions related to the provision of materials and services on related subjects. The pastors' questionnaire listed ten educational areas, and asked them to check no more than four areas for parents and four areas for young people which they felt were most needed.

The education area with the greatest percent of pastors checking it for parents was "husband-wife relations" with approximately two-thirds checking this item (see Table 2). This should not be surprising since they also reported that couple communication was the most frequent type of family

problem expressed to them.

Their second most frequently checked area was "improving family relationships" which corresponds rather well with the second most frequent problem discussed with them by parents—parent-child communication.

The parents' questionnaire contained the same question except for one item being deleted. They also listed the same areas as the pastors did as the two most needed for parents, but in reverse order. They felt that improving family relations was the most needed and husband-wife relations was the second most needed. Actually, the items checked by pastors and those checked by parents were very similar. The most obvious difference was that 61 percent of the husbands and 60 percent of the wives felt that skills in conducting family worship were needed, while only approximately 46 percent of the pastors checked this item.

The education area with the largest percent of pastors checking it for young people was "preparation for marriage," with approximately 72 percent checking this item (see Table 3). The area checked second by most pastors was "adolescent boy-girl relations," and third by most was "the Christian viewpoint of sex."

The husbands and wives listed the same top four items as the pastors did, but they placed slightly differing amounts of importance on the items. Perhaps one of the most surprising differences was in the area of sex education. Both fathers and mothers felt that this was the most needed area of Christian family life education for young people, while the pastors' listing placed this in third place.

Most Serious Needs of the Family Today

Each respondent was given an opportunity to describe in his or her own words what was considered to be the

three most serious needs of the family today. This item appeared late in the sequence of questions, so respondents had considerable exposure to the subject and had been asked to check areas needing improvement in their homes.

Many kinds of problems were listed, so as many as possible were grouped together under general classifications to make the data more manageable. The same categories were used for all three respondent groups when possible in order to make the findings as compatible as possible.

The need reported by the greatest percentage of pastors was the need for more emphasis on such things as togetherness, family fellowship, love, care, concern, family unity, family loyalty, and a sense of oneness. Forty-five percent of the pastors listed a need under this heading. This classification ranked fifth among husbands with 31 percent listing this need. The wives also had a classification involving togetherness, but many of them described it in terms of family entertainment, clean recreation, and church attendance together. This category included the highest percentage for the wives, with approximately 57 percent listing a need in this area.

The need classification listed second by most pastors related to more emphasis on worship and Christian teaching in the home. Forty-five percent of the pastors listed a need here. The husbands listed a need second under this heading, but their descriptions were more along the line of family worship, family devotions, family altar, or prayer together—45 percent of the husbands listed this subject. The wives listed this need third with approximately 40 percent including this subject. The second most listed need among wives related to better communication between

parents and children. This need was third among pastors and husbands.

Another area that ranked either fourth or fifth by all three groups included "development of skills and understanding of parenting, child discipline, and assuming proper role in the family." Just over 20 percent of the pastors listed a need in this area, as almost 32 percent of the husbands did. Just under 28 percent of the wives listed needs in this area.

The area where the three groups seemed to differ most was in listing general spiritual needs such as "knowing Jesus personally," "dedication to God," and "Christian development." More of the husbands listed a need in this area than any other—approximately 58 percent. Just over 28 percent of the pastors and almost 18 percent of the wives listed a need under this classification. The pastors and wives may not have listed these because these could be considered personal needs rather than family needs, but this is not known to be the reason for the difference.

How Churches Are Dealing With Problems

When pastors were asked to list the three most serious needs of the family today and what their churches were doing to meet these family needs, they indicated that the most frequent way of dealing with them was through the pulpit. The second most frequent means was by conducting seminars, special conferences, retreats, clinics, Christian Home Week, or Family Enrichment Week.

When the husbands responded to the question, they reported that family problems were dealt with mostly in Sunday School and Church Training, and second through sermons.

The wives, on the other hand, reported that their churches were first of all dealing with the most serious family needs by providing church fel-

lowships, socials, and other family activities. They listed Sunday School and other educational activities second, and pulpit emphases third.

What Churches Should Be Doing

An open-end question was included on the survey form asking respondents to list things their churches should be doing to meet family needs that they were not doing. Since responses were entirely voluntary, a wide variety of comments were received and had to be classified under categories.

The type of activity suggested most frequently by pastors was to provide seminars, workshops, or retreats on family needs (29%). The second most suggested activity category included "family life and Christian Home Week emphasis, programs, or activities" (17%). See Table 4 for all items listed.

The husbands and wives were also asked to list things their churches should be doing that they were not doing. The most frequently listed activity was the same for husbands as listed by the pastors—providing seminars, workshops, or retreats on family needs (10%), but fewer than half listed anything. They also listed the same second item—"Family Life and Christian Life emphases" (9%). See Table 5 for a complete list of categories and the percent of husbands answering in each.

The wives differed from both the pastors and the husbands in the most frequently listed thing their churches should be doing. The wives most often listed the providing of planned family fellowships and retreats (19%). The suggestion listed second by most wives was to provide seminars, workshops, or retreats on family needs. See Table 6 for more details.

Family Ministry Activities Desired

Both pastors and parents were asked to indicate which activities on a list of

eight possibilities they would like to see offered by their churches in the near future. Space was also provided for them to write-in other suggestions.

The activity that pastors checked most frequently was "marriage enrichment retreats" (78%), and the most desired activity among parents was "family worship workshop" (68% for husbands, and 62% for wives). The pastors checked family worship workshop second, but parents listed in second place a "parent education seminar." The activity that pastors put in first place, "marriage enrichment retreat," ranked third among parents. On the other hand, the item pastors put in third place, "money management seminar," was in fourth place among husbands, and fifth place among wives.

The two activities that ranked lowest were "retreats for engaged couples" and "career planning seminars." These were probably less popular because all of the husbands and wives included in the survey were also parents and probably were settled in their careers. The item that ranked next to these was "sexual attitudes seminar" which seemed to indicate that even though parents feel that sex education is needed, they do not necessarily feel a need for a seminar in their church on the subject.

Pastor Confidence and Training

Pastors were asked how they felt about their competency in five family ministry related areas—counseling techniques, ministering to families in crisis, interpreting biblical views of marriage and family relations, understanding the scope of family ministry, and planning a church's family ministry.

Responding pastors indicated that they felt most confident about interpreting biblical views. Only 5 percent felt that they needed training in this area. They felt slightly less confident

about "ministering to families" and "counseling." The areas in which they most felt the need for training were "understanding the scope of family ministry" and "planning a church's family ministry."

Pastors may feel the greatest need for training in these two areas because churches have not in the past generally had a specifically planned family ministry. The increased emphasis on marriage enrichment retreats and other family-oriented activities may also be causing pastors to feel a need for training in these areas.

Many of the pastors indicated that they had received specific training in family ministry, but not all of their training had been helpful. Slightly more than 53 percent had completed college courses, and just over 63 percent had completed seminary courses on the subject. Another approximately 59 percent had attended denominational conferences. A very high percentage had done personal reading, and some had received their help through discussions with others.

When asked about the helpfulness of their training in the area of family ministry, pastors indicated that their personal reading had been the most helpful. Seminary courses were considered second most helpful, denominational conferences third, discussions with others fourth, and college courses the least helpful of the five areas listed.

Conclusions

Specific ministry to families is a much needed area in Southern Baptist churches. As indicated by the survey, most family-oriented ministries consist mostly of sermons and social activities. But the ways of ministering go far beyond these avenues, and call for resources in many areas.

Couple communication and parent-child communication appear to be the

subjects most needing attention. Help with family devotions and worship in the home was an area of great concern for fathers, as was the expression of affection. Wives appeared to be slightly more concerned about child discipline.

Pastors felt that preparation for marriage was the most needed educational area for young people. Parents ranked this area second, and put the Christian viewpoint of sex in first place. Both parents and pastors agreed on the items that should be the top four, but they varied in their ranking within the cluster.

All three respondent groups gave high priority to the provision of seminars and workshops. The wives felt the greatest need for planned fellowships and retreats, while the husbands gave their strongest emphasis to seminars and conferences.

The area of greatest family need was thought by pastors and wives to be togetherness. The husbands listed more general spiritual needs than any other kind, but many of them

could be considered individual needs rather than family needs. Both groups of parents indicated concern about the need for more emphasis on family worship.

Most churches that were doing anything about family ministry appeared to have been dealing with family ministry needs primarily through sermons and other pulpit emphases. A sizable group reported that their needs were dealt with in Sunday School and Church Training. Others reported having fellowships, socials, and other activities.

The most desired type of family ministry activity wanted in the near future by pastors was marriage enrichment retreats, and the activity that was most desired by parents was family worship workshops.

Seeking to meet the needs and desires of Southern Baptists in the area of family ministry is both a challenging undertaking and a worthy goal. We should all give it our best effort.

TABLE 1

Rank order of family problems expressed most frequently to pastors and the areas felt by parents to need improvement most. (Listed in the order ranked by pastors.)

Problem Area	Pastors' Rank	Husbands' Rank	Wives' Rank
Couple communication	1	3	3
Parent-child communication	2	4	4
Discipline of children	3	6	5
Resolving conflicts	4	7	6
Husband-wife roles	5	13	12
Money management	6	9	8
Sex relations in marriage	7	11	13
Handling negative emotions (anger, frustration, etc.)	8	2	2
Expression of affection	9	5	10
Separation-togetherness	10	15	15
Family devotions	11	1	1
Decision-making	12	10	9
Aged parent relations	13	14	14
Social life and recreation	14	8	7
In-law and relatives	15	12	11

TABLE 2

Areas of Christian Family Life Education Felt to Be Most Needed for Parents (*Areas are listed in the order of frequency listed by pastors.*) (Each respondent indicated up to four areas.)

Education Area	Pastors		Husbands		Wives	
	Rank	Percent	Rank	Percent	Rank	Percent
Husband-wife relations	1	65.6%	2	61.0%	2	62.0%
Improving family relationships	2	64.6	1	71.4	1	76.7
The meaning of Christian marriage.	3	61.5	4	53.3	4	58.9
Parent-child relations	4	58.9	3	*	3	*
Skills in conducting family worship.	5	45.8	5	61.0	5	59.7
Child development	6	34.9		49.5		38.8
Sexual adjustment in marriage		21.9		24.8		18.6
The Christian viewpoint of sex		14.1		22.8		29.5
Adolescent boy-girl relations		13.0		15.2		21.7
Preparation for marriage		<u>12.0</u>		<u>2.9</u>		<u>1.6</u>
Totals		**		**		**
(Bases)		(192)		(105)		(129)

TABLE 3

Areas of Christian Family Life Education Felt to Be Most Needed for Young People (Each respondent indicated up to four areas.) (Areas are listed in the order of frequency listed by pastors.)

Educational Area	Pastors		Husbands		Wives	
	Rank	Percent	Rank	Percent	Rank	Percent
Preparation for marriage	1	72.4%	2	73.4%	2	71.3%
Adolescent boy-girl relations	2	69.8	4	62.8	4	64.3
The Christian viewpoint of sex	3	65.6	1	76.1	1	72.9
The meaning of Christian marriage.	4	62.5	3	67.5	3	66.7
Parent-child relations	5	50.5	5	*	5	*
Improving family relationships	6	39.6		39.1		42.7
Sexual adjustment in marriage		7.3		7.7		11.6
Child development		6.3		13.4		7.0
Skills in conducting family worship		6.3		11.4		12.4
Husband-wife relations		<u>3.1</u>		<u>12.4</u>		<u>5.4</u>
Totals		**		**		**
(Bases)		(192)		(105)		(120)

*Item not included on this questionnaire.

**Percents do not add to 100.0 due to multiple answers

TABLE 4**Percent of Pastors Feeling That Their Churches Should Be Doing Various Things That Are Not Being Done (voluntary responses)**

Proposed Action	Pastors
Provide seminars, workshops, or retreats on family needs	29.2%
Provide Family Life and Christian Home Life emphases/programs/activities.....	17.2
Provide Deacon Family Ministry Plan	2.1
More Church Training units on the family.....	1.5
Provide planned fellowships and retreats/recreation	4.2
Provide pre-marital counseling and preparation of youth for marriage/singles.....	3.7
Provide a marriage enrichment program.....	4.7
Provide a marriage and family counseling service.....	1.5
Provide seminars dealing with sex.....	1.6
Praying more together as a church family, reaching the lost youngsters, developing stronger Christians, reaching more people, encourage more family-church involvement, stressing family worship more, expect the Holy Spirit to do his work.....	7.8
Not indicated.....	<u>36.4</u>
Total	*
(Base)	(192)

TABLE 5

Percent of husbands feeling that their churches should be doing various things that are not being done (voluntary responses)

Proposed Action	Husbands
Provide seminars, workshops, or retreats on family needs .	9.5%
Provide Family Life and Christian Life emphases.	8.6
Provide Deacon Family Ministry Plan	1.9
More Church Training units on the family	1.9
Provide planned family fellowships and retreats, interpersonal relationships	6.7
Provide a family life enrichment program or conference. . .	1.9
Provide a marriage and family counseling service.	4.8
Other miscellaneous suggestions: Have an outreach program, witnessing, local ministries aimed at the family, teach Bible, staff work closer with families, try to create a Christian atmosphere, church-wide visitation, unite as a church against evil influences, local ministries aimed at the family	19.0
Not indicated	<u>51.4</u>
Total	*
(Base)	(105)

*Percents do not add to 100.0 due to multiple answers

TABLE 6

Percent of Wives Feeling That Their Churches Should Be Doing Various Things That Are Not Being Done (voluntary responses)

Proposed Action	Wives
Provide seminars, workshops, or retreats on family needs .	12.4%
Provide Family Life and Christian Life emphasis	1.6
Provide Deacon Family Ministry Plan	0.8
More Church Training units on the family	3.8
Provide planned family fellowships and retreats, getting together in love	18.5
Provide pre-marital counseling and preparation of youth for marriage	2.3
Provide a marriage enrichment program, retreats, or seminars.	0.8
Provide a marriage and family counseling service.	1.6
Other miscellaneous suggestions: Help the poor, offer kindergarten and day care program, teach more Baptist doctrine, inspire people to help, new Christian training, have children's church, provide activity center, look to God, keep interest of boys age 12-17, need a warm and outgoing pastor	9.3
	<u>57.2</u>
Not indicated	*
Total (Base)	(129)

*Percents do not add to 100.0 due to multiple answers.

TABLE 7

Family Ministries Desired to Be Offered by Churches in The Near Future
(Ministries are listed in the order of frequency listed by pastors.)

Ministry	Pastors		Husbands		Wives	
	Rank	Percent	Rank	Percent	Rank	Percent
Marriage enrichment retreat.	1	78.1%	3	48.5%	3	49.6%
Family worship workshop.	2	71.9	1	67.6	1	62.0
Family money management seminar	3	56.8	4	36.2	5	29.5
Parent education seminar.	4	56.8	2	55.2	2	52.7
Preparation for marriage workshop.	5	48.4	5	32.4	4	41.1
Career planning seminar		34.4		25.7		24.0
Sexual attitudes seminar		33.9		30.5		26.4
Retreat for engaged couples.		25.5		12.4		11.6
Other		<u>4.2</u>		—		—
Totals		*		*		*
(Bases)		(192)		(105)		(129)

*Percents do not add to 100.0 due to multiple answers.

TABLE 8

Percent of Pastors Feeling Various Levels of Competency in Selected Areas of Family Ministry					
	I can do this very well.	I can do this fairly well.	I need training in this area.	N.I.	Total
Interpreting biblical views of marriage and family relations	50.0%	43.2	5.2%	1.6%	100.0%
Ministering to families in crisis	41.7	44.2	12.5	1.6	100.0
Counseling techniques	26.0	51.6	19.8	2.6	100.0
Understanding the scope of family ministry	20.3	49.5	27.6	2.6	100.0
Planning a church's family ministry	11.5	33.9	49.9	4.7	100.0
(Base)					(192)

Speaking of Statistics

by Martin B. Bradley

In the April 1977 issue of *Baptist History and Heritage* Lynn E. May, Jr. identified and examined some of the significant contributions made by *associations* to the growth and development of Baptists in America. He elaborated on four particular ways associations have impacted Baptists: (1) fostering unity of faith and practice; (2) strengthening fellowship; (3) promoting missions and education; and (4) promoting the denominational program.

Associational influence has been pervasive through the years even though the diversity among and within associations has been extreme. A look at current Southern Baptist associational units and constituencies is instructive. For instance, the 1,196 associations reported for 1978 ranged in size from two churches each in three associations to the 223-church association in Houston, Texas. A two-church association in Kentucky reported 121 members; a three-church association in Texas, 194 members. In contrast, the Houston churches reported 220,670 members and the Dallas, Texas association, 218,710 members.

Associations differ in location all the way from isolated areas in Alaska and the Arizona desert, to the northeastern metropolis of New York City, the bayous of Louisiana, Missouri farmlands, Florida coasts, and the islands of Hawaii.

Associations, then, do not function and persist because of cultural similarity or local homogeneity. Churches unite around common interests and doctrinal distinctives with the wish to cooperatively achieve, through fellowship and organized pursuits, what they cannot achieve alone.

An interesting picture of diversity within an association is afforded by looking at the statistical makeup of an association. Although there is no "typical" or "completely representative" association, I sought one that in certain respects mirrored Southern Baptists. Criteria for selection were: average size of church, mixture of rural and urban churches, and evangelism results as reflected by baptisms.

The association chosen had slightly more churches (36) than the average (30) of all associations. Note from the statistics to follow how churches differ in so many respects. Variance comes, no doubt, due to basic differences in such causal factors as size, organization date, socio-economic characteristics of members, and nature of leadership. Thirty-three of the thirty-six churches in Association X have two worship services each Sunday. Incidentally, Associa-

tion X is in an area that includes two counties, county seat towns of 23,000 and 5,000 population, several very small towns, and considerable rural expanse. Many (21) of the churches are classed as open country or village, several as town, and relatively few as city. Organization dates of the churches range from 1838 to 1975; nineteen were constituted before 1900 and seven have been established since 1950.

Five of the churches each have a total membership of under one hundred, sixteen fall between 100 and 199, and three have memberships exceeding one thousand. The *non-resident* character of membership in some churches becomes evident by noting that five churches report more than half of their membership in this category. Another nineteen churches have between one third and one half of their members so classed.

Only ten churches have each of the five church program organizations common to Southern Baptists—Sunday School, Church Training, Music, Brotherhood, and WMU. Twenty-one have Church Training. All thirty-six report Sunday School enrollments, ranging from ten to 1,068. Ten of these enrollments are under fifty. Attendance for an average Sunday is under fifty in fifteen of the Sunday Schools. Attendance as a percent of enrollment averages 70 percent or more in nine of the churches. Four churches show an enrollment that exceeds their resident membership, whereas the aggregate enrollment in all churches amounts to only 81 percent of the aggregate resident membership.

In five churches the number of baptisms for 1978 was greater than the number of persons received by letter; in twenty-four churches, the opposite was true. Twelve of the churches (whose aggregate membership is 1,002) reported no baptisms. For churches reporting baptisms, baptisms were at the ratio of *one* for every thirty resident members. Individual church ratios varied from 1:7 to 1:75, evidencing a noticeable disparity of visible evangelism results. Seven churches had relatively poor ratios of 1:40 or higher.

Thirty-two churches give through the Cooperative Program. Such gifts ranged from 1 percent to 18 percent of total receipts; nine gave less than 5 percent, and eight gave over 10 percent. The three largest churches, in terms of members, gave 7 percent, 9 percent, and 12 percent.

Total receipts per *resident* member ranged from \$63 to \$557. Collectively, the churches sent about one-sixth of their tithe and offering dollars to mission causes. Four gave at least 20 percent to missions, one gave 44 percent, and another 36 percent.

Fourteen churches report property values above \$100,000, five were \$500,000 or over. Debt exists in fifteen of the churches, varying from \$12,000 to \$448,000. Twenty churches have a library.

The tenure of current pastors ranges from one to twenty years. Twenty-eight of the churches called their present pastors in 1970 or since; twenty-one of them were called after 1974. Only nine pastors have served their current churches as long as five years.

Available records do not reveal other areas of difference which, together with the indicators described above, contribute to the rather decided heterogeneity in most associations. Nevertheless, these first-level manifestations of Southern Baptist cooperative units continue their unique roles in denominational life.

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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 Birth of a New Historical Resource

Lynn E. May, Jr.

Like parents who proudly announce to friends and relatives the birth of a new baby, the Historical Commission is delighted to announce to readers of *The Quarterly Review* the birth of a new and exciting historical resource—THE BAPTIST HERITAGE SERIES. These ten content pamphlets focusing on key facets of the Baptist past are pictured with this article. The pamphlets are written in an easy-to-read, popular style by competent writers and are published in a colorful format. Designed to inform and excite Southern Baptists about their heritage, these twelve-page pamphlets make history attractive and appealing.

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work; *Baptists Affirm Their Faith* relates the heritage of Baptist thought; *Southern Baptists Nationwide* tells the story of the expansion of the Southern Baptist Convention from a regional to a national body covering all fifty states during the last forty years; *Baptists and World Missions* traces the moving story of Baptist mission work from the beginning to

the present; *Baptists and Religious Liberty* portrays the Baptist struggle to achieve and maintain religious liberty for all; *Crises in Baptist Life* describes several crises confronted by Baptists in the past and lessons Baptists can learn from these crises.

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The Great Man Myth—Baptists and Religious Liberty: Associational Activities Before 1814

Walter B. Shurden

A common approach to sketching Baptist contributions to religious liberty in the United States is to present biographical vignettes of courageous men like Roger Williams, John Clarke, Isaac Backus, and John Leland, showing their activities on behalf of freedom of religion.¹ These are certainly the great Baptist names in the struggle for religious equality, and no one who enjoys the freedom which these men helped bequeath would want to minimize their importance. This biographical approach, however, is seriously limited. Especially is this the case with Backus (1724-1806) and Leland (1754-1841), whose ministries occurred during the crucial period in the struggle for religious freedom from 1770 to 1833.

The temptation in Baptist historiography has been to isolate the accomplishments of salient individuals without recognizing and giving due credit to the denominational context within which the individuals worked. For eighteenth and early nineteenth century champions of religious liberty, this context was the Baptist association. Isaac Backus, for example,

cannot be adequately appraised apart from the activities of the Warren Association. Likewise, John Leland should be viewed as one of many individuals working through Baptist associations in Virginia and New England. The Baptist fight to disestablish state churches was not a political fray which courageous individuals entered alone; it was a melee in which the entire denomination was involved. Denominational involvement was expressed through associational action.

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¹For examples, see Joseph Martin Dawson, *Baptists and the American Republic* (Nashville: Broadman Press, 1956); and Anson Phelps Stokes, *Church and State in the United States*, I (New York: Harper and Brothers, 1950), pp. 194-205, 306-10, 353-57.

Virginia and Massachusetts constituted the geographical areas where Baptists were most militant in opposing ecclesiastical oppression. Thus, this treatment of the contributions of associations to religious liberty will be limited to these regions. In Virginia the combined work of several associations will be studied, while in Massachusetts attention will be focused primarily on the Warren Association.

The Freedom Fight in Virginia

The first church established by Baptists in Virginia was founded by General Baptists in 1715. Two Regular Baptist churches were constituted around 1752, and the first Separate Baptist church was established in 1760. Baptists did not become numerically significant in Virginia until after the appearance of the Separate Baptists. As Baptists grew and began to make their presence known, they encountered opposition from the Church of England, which had been the Established Church in Virginia since the seventeenth century.

The Baptist struggle for religious equality in Virginia can be divided into three chronological divisions. The first period covered the years prior to 1711, the organizational date of the first Separate Baptist association, in Virginia. This body was known as the General Association of Separate Baptists. The second period included the years from 1771 to 1783. During these twelve years the General Association of Separate Baptists served Virginia Baptists as the primary denominational voice for freedom. The final period, 1784 to 1799, marked the time Virginia Baptist associations worked together through the organization known as the General Committee.

Before 1771 Baptists did little in a positive way to remove existing religious inequalities. One reason for this was simply that the denomination

was not large enough to have an effective voice, but an equally important reason was the absence of a denominational organization which could stimulate and correlate efforts for religious freedom. Only one Baptist association, the Kettocton, was organized in Virginia prior to 1771, and, with few exceptions, it made no significant efforts to redress prevailing wrongs. The Kettocton Association was composed of Regular Baptists who never became as vigorously involved in disestablishing the Church of England as the Separate Baptists. When Baptists began to make progress in achieving religious freedom in Virginia, they were led by Separate Baptists, and specifically by Separate Baptist associations.

Regular Baptists were not, however, completely idle. They suffered along with the Separate Baptists. The tales about Baptist ministers being threatened, beaten, and incarcerated are not denominational legends, but historical facts. Lewis Peyton Little described in detail some of the more notable examples of Baptist persecution.² Not without significance is the fact that the majority of Little's illustrations occurred prior to 1771, and all but two or three occurred before 1775. The year 1771 marked the beginning of Baptists' active agitation for religious freedom. As Baptists worked through the General Association, they achieved greater liberty in matters of religion and, correspondingly, persecution declined.

To be sure, Baptists offered objections to the legislative body of Virginia before 1771, but their efforts met with little success. Baptists sent their first petition requesting greater religious toleration to the Colonial

²See Lewis Peyton Little, *Imprisoned Preachers and Religious Liberty in Virginia* (Lynchburg: J. R. Bell Co., 1938).

Legislature of Virginia in 1770. A part of the appeal was forthrightly rejected, and the remainder never was given attention.³ Other protests and petitions presented by various groups of Baptists met a similar fate.⁴ Only after the General Association of Separate Baptists entered the struggle did Baptists experience substantial progress.

Organized in 1771, the General Association of Separate Baptists divided into two districts in 1773. All churches north of the James River composed the Northern District, while those south of the river made up the Southern District. Though the division was temporary, the first action taken by a Separate Baptist association for religious freedom occurred at the 1774 meeting of the Southern District. Upon receiving letters from Baptist ministers who were enduring imprisonment, the association agreed to raise money to secure the ministers' release. The association also agreed to set apart two Saturdays in June "as public fast days in behalf of our poor blind persecutors, and for the release-ment of our brethren."⁵ Separate Baptists soon recognized that the exigencies of their time required more than fasting and praying. Organized and persistent protests were needed.

By 1775 the Northern and Southern Districts were meeting once again as one body. Semple said that the "one great object in uniting the two districts at this time, was to strive together for the abolition of the hierarchy or church establishment in Virginia."⁶ From 1775 to 1783 Separate Baptists continued to meet in one annual association and labor for separation of church and state. In 1778 some of the Separate Baptists became suspicious of associational authority. When they suggested that associations be discontinued, the General Association passed a resolution pointing out the value of associations. The

resolution noted that in addition to fostering unity and promoting fellowship among Baptists, an association afforded "opportunity to consult respecting the best modes of counteracting national grievances."⁷

Action taken by Baptists at the meeting of the General Association in 1775 was an omen of things to come. Two petitions related to religious toleration were drawn up to be presented to the Virginia Convention.⁸ The first of the petitions submitted identified Baptists with the movement to free the colony from British rule. In light of their patriotism, Baptists asked that their ministers be permitted the right of preaching to the soldiers "without molestation or abuse."⁹ This request, granted by the Virginia Convention, was one of the first steps in placing dissenting clergymen on an equal legal footing with the clergy of the Church of England.

The second petition drawn up by the General Association in 1775 was circulated through the state and signed by 10,000 dissenters represent-

³See William Taylor Thom, *The Struggle for Religious Freedom in Virginia: The Baptists* (Baltimore: Johns Hopkins Press, 1900), pp. 28, 29; Charles F. James, *Documentary History of the Struggle for Religious Liberty in Virginia* (Lynchburg: J. P. Bell Co., 1900), p. 32; and Garnett Ryland, *The Baptists of Virginia, 1699-1926* (Richmond: The Virginia Baptist Board of Missions and Education, 1955), p. 92.

⁴See James, pp. 33, 41; and Ryland, pp. 92-95.

⁵Quoted in 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. 78.

⁶Semple, p. 84.

⁷*Ibid.*, p. 88.

⁸This was the Convention called to replace the Colonial government.

⁹For a copy of this petition see Semple, pp. 492-94; and Ryland, pp. 96, 97.

ing various denominations. Presented to the legislative assembly of Virginia in 1776, a part of the document, demanding religious equality, reads as follows:

Your Petitioners therefore having long groaned under the Burden of an Ecclesiastical Establishment beg leave to move your Honourable House that this as well as every other Yoke may be broken and that the Oppressed may go free: that so every religious Denomination being on a Level, Animosities may cease . . . while the Legislature interferes only to support them in their just Rights and equal privileges.¹⁰

Baptists wanted more than religious toleration; they wanted full religious liberty. Almost every year until its dissolution the General Association appointed committees to remonstrate before the Virginia Legislature regarding religious inequities. The association was especially effective in securing for dissenting clergymen the legal right to perform marriage ceremonies.¹¹ Heretofore, the only legal marriages were those performed by the clergy of the Established Church.

The General Association decided in 1782 to have one final meeting before dividing into four associations. Before the termination of the General Association, however, a General Committee composed of four delegates from each Virginia Baptist association was organized. The purpose of the General Committee was to "consider all the political grievances of the whole Baptist Society in Virginia, and all references from the District Associations respecting matters which concern the Baptist Society at Large."¹² In its 1791 circular letter the General Committee described itself as the "political mouth" of the Baptists in Virginia.¹³ The General Committee actually constituted a continuation of the General Association's agitation

for separation of church and state.

The American Revolution had produced a modified religious liberty, but vestiges of the Established Church remained. As guardian of the rights of Virginia Baptists, the General Committee drew up resolutions demanding the repeal of laws which gave the Episcopal Church undue privileges.¹⁴ Partially as a result of these resolutions, some of the laws were repealed and others were modified. The General Committee also fought the proposed law which would benefit all denominations by a general assessment. Relative to the proposal for a general assessment, the General Committee passed a resolution stating that for the legislature to interfere in matters of religion was "repugnant in the spirit of the Gospel."¹⁵

By 1794 separation of church and state and religious liberty were fully established in the state of Virginia.¹⁶ Through their associations Baptists had been in the forefront of the struggle for religious liberty since 1771. Just as the Baptist contribution to religious freedom cannot be sufficiently explained by the biographical approach, neither can disestablishment be explained solely by the denominational approach. Among religious bodies, Baptists were the most aggressive; but other denominations, especially the Presbyterians, participated also. In addition to religious denominations, politicians like Patrick Henry,

¹⁰Quoted in Ryland, pp. 99, 100.

¹¹*Ibid.*, p. 108.

¹²Semple, p. 95.

¹³Quoted in Ryland, p. 158.

¹⁴Semple, pp. 95, 99, 102, 103.

¹⁵*Ibid.*, p. 96.

¹⁶In 1794 the General Assembly of Virginia repealed every act having anything to do with religion, except the "Act for Establishing Religious Freedom," which had been adopted in 1786.

James Madison, and Thomas Jefferson played a crucial role. As with all social changes, many factors were operative in achieving religious liberty in Virginia. Among Baptists, however, associations were most significant.

The Freedom Fight in Massachusetts

The struggle for religious liberty in Massachusetts lasted longer than that in Virginia, but in other ways the movements were similar. As in Virginia, Baptists in Massachusetts led other religious denominations in agitating for full separation of church and state; but also like the situation in Virginia, credit for achieving religious liberty was not due solely to Baptist efforts. Various forces converged and eventually drove civil authorities from the religious realm.

Under a royal charter granted to Massachusetts in 1691, equal liberty of conscience was granted to all Christians except Roman Catholics. Long after this charter was granted, however, Congregational churches enjoyed preferential treatment by civil authorities. The religious rights of dissenters, among whom were the Baptists, were often restricted. Especially troublesome to Baptists was the fact that they were occasionally forced to pay civil taxes in support of Congregational ministers. To be exempt from paying these taxes, Baptists had to present annual certificates signed by three or more principal members of a Baptist congregation, attesting that the individuals were conscientious members of the Baptist denomination.¹⁷

In his study of the development of religious freedom in New England, David B. Ford noted that "an important movement in the struggle for religious liberty was the forming of the 'Warren Association.'"¹⁸ After studying the records of the Warren Association, one is prone to assess

Ford's observation as a gross understatement. For Baptists, the organization of the Warren Association was the most important step toward achieving religious freedom in New England. William G. McLoughlin's assessment is correct: "It is safe to say that this fight could not have been won without the formation of the Warren Association and its offshoots."¹⁹ By "offshoots," McLoughlin referred to other Baptist associations.

Baptists desired religious equality long before the Warren Association was organized in 1767. Indeed, Baptists had objected vociferously to being relegated to second class citizenship.²⁰ The Warren Association was not even the first association in New England to appeal to civil authorities on behalf of religious equality. In 1729 an association of General Baptist churches had requested the General Assembly of Connecticut to exempt Baptists from paying taxes to any ministry but their own.²¹ All such activities notwithstanding, the War-

¹⁷For a more extensive treatment of the laws and their relationship to Baptists, see Isaac Backus, *A History of New England with Particular Reference to the Denomination of Christians Called Baptists*, second edition with notes by David Weston, II (Newton, Mass.: The Backus Historical Society, 1871), pp. 140-41, 156-57; David B. Ford, *New England's Struggles for Religious Liberty* (Philadelphia: American Baptist Publication Society, 1896), pp. 167-68; William G. McLoughlin, *New England Dissent, 1630-1833: The Baptists and the Separation of Church and State*, I (Cambridge, Mass.: Harvard University Press, 1971), pp. 113-27, 512-30.

¹⁸Ford, p. 173.

¹⁹McLoughlin, p. 511.

²⁰Backus, II, 140.

²¹[John Comer], *The Diary of John Comer*, edited with notes by C. Edwin Barrows, with an introduction and a few additional notes by James W. Willmarth (Philadelphia: American Baptist Publication Society, 1892), p. 79.

ren Association became Baptists' frontal attack on the religious establishment.

In 1769 the minutes of the Warren Association contained the following note:

Many of the letters from the churches mentioned grievous oppressions and persecutions from the "Standing Order"; especially the church from Ashfield, where religious tyranny had been carried to great lengths.²²

Upon receiving these reports of oppression, the Warren Association appointed two committees. One committee was responsible for preparing petitions to be sent to the General Courts of Massachusetts and Connecticut. The task given the other committee was that of presenting the Baptists' requests to the courts.

The most important action taken by the association in 1769 was the adoption of a "plan to collect grievances." This "plan" represented New England Baptists' firm determination to unite against violations of their religious privileges. The "plan," in full, reads as follows:

Whereas, complaints of oppression occasioned by a non-conformity to the religious establishment in New England, have been brought to this Association; and *whereas* the laws obtained for preventing and redressing such oppressions, have upon trial been found insufficient, (either through defect in the laws themselves, or iniquity in the execution thereof;) and *whereas* humble remonstrances and petitions have not been duly regarded, but the same oppressive measures continue;—

This is to inform all the oppressed Baptists in New England, that the Association of Warren, (in conjunction with the Western Association) [the Philadelphia Association] is determined to seek remedy for their brethren, where a speedy and effectual one

may be had. In order to pursue this resolution of petition and memorial, the following gentlemen are appointed to receive well attested grievances to be by them transmitted to the Rev. Samuel Stillman of Boston; vis. Rev. Hezekiah Smith of Haverhill; Rev. Isaac Backus of Middleborough; Mr. Richard Montague of Lunderland; Rev. Joseph Meachum of Enfield; and Rev. Thomas Whitman of Groton, Connecticut.²³

Each succeeding year to 1805 the Warren Association appointed a "Grievances Committee," whose responsibility was to discover incidents of oppression suffered by Baptist churches and then to seek legal redress. One year after adopting the "plan for collecting grievances," the association received some requests from twelve Baptist groups living in Massachusetts, Connecticut, and New Hampshire.²⁴

In addition to the Grievances Committee, the association also appointed an individual to act as "agent" for the association. Often given special assignments by the association, the agent usually worked in conjunction with the Grievances Committee. He, in fact, became the voice of the association on behalf of religious liberty.

Hezekiah Smith, pastor of Haverhill Baptist Church, was the first agent chosen by the association. Smith was commissioned to travel to

²²*Minutes*, Warren Association, 1769, p. 4. The persecution at Ashfield is a good illustration of what Baptists in some areas confronted. For accounts of the Ashfield case, see Backus, II, 149-53; and McLoughlin, I, 531-46.

²³*Minutes*, Warren Association, 1769, pp. 5, 6.

²⁴*Ibid.*, 1770, p. 4.

England and, in cooperation with two prominent English Baptist ministers, request the assistance of the King in relieving religious conditions in New England.²⁵ Smith never made the trip, but an English Baptist minister in London carried the appeal of the association to the Crown and help was given. The second agent chosen by the association was John Davis, pastor of the Second Baptist Church in Boston. He was selected to act for "Baptists as a denomination," but sudden death prohibited him from making any lasting contribution.²⁶

Selected to succeed Davis was Isaac Backus, a man who long would be remembered as American Baptists' most vigorous advocate of religious liberty and separation of church and state.²⁷ A biographer said of Backus, "With his selection as the Agent of the Warren Association in 1772, he became the recognized champion of the religious dissenters in New England."²⁸

Without having been selected as agent of the association, Isaac Backus may never have become American Baptists' greatest spokesman for liberty of conscience. The preponderance of his treatises and sermons on religious freedom, for example, were written after he assumed the office of agent.²⁹ His petitions, memorials, and remonstrances were usually signed, "Agent of the Baptist Churches." His expenses were paid by the association. His strategy for achieving separation of church and state was worked out in close consultation with the association's "Grievances Committee." In a real sense, the Warren Association helped Isaac Backus become a famous fighter for religious freedom. Certainly Backus cannot be adequately evaluated apart from the association.

Massachusetts retained Congregationalism as the Established Church until 1833. For several years prior to that date, however, dissenters en-

joyed substantial freedom. By 1805 the Warren Association was giving only minimum attention to religious liberty. Though isolated instances persisted where Baptists were taxed for support of Congregational churches, religious equality, for all practical purposes, was a reality at the turn of the century. In 1811 the writer of the Warren Association's circular letter reflected upon the progress which had been made when he said, "We meet under external circumstances far different from our fathers. Unmolested in the enjoyment of our religious privileges, we sit quietly under our vine and under our fig-tree."³⁰

Working through its appointed agents and grievances committees, the Warren Association was partly responsible for the development of religious freedom in New England. The association publicized existing injustices, lobbied for more equitable legislation and financially assisted harassed Baptists in many areas of New England.

Conclusion

Mark Twain once wrote a friend: "Take your mind out and stomp on it, it is getting all caked up." That is

²⁵*Ibid.*, p. 5. See also the 1770 Circular Letter of the Warren Association.

²⁶*Ibid.*, 1771, p. 4. Had he lived, John Davis may have become one of Baptists' greatest champions of religious freedom. Just before his selection as agent of the Warren Association, he had taken a strong stand for religious liberty in Boston. For more information on Davis, see Backus, II, 176, 177.

²⁷*Minutes*, Warren Association, 1772, p. 5.

²⁸T. B. Maston, *Isaac Backus: Pioneer of Religious Liberty* (London: James Clark and Co., Ltd., 1962), p. 77.

²⁹A brief look at the chronology of Backus prepared by Maston substantiates this point. See *Ibid.*, pp. 108-11.

³⁰*Minutes*, Warren Association, 1811, p. 9.

what Baptists of Colonial America were saying to the Establishment: "On this issue of civil rights and religious equality, take your mind out and stomp on it."

But that word did not proceed from the mouth of lonely prophets. Religious freedom was an issue in which the entire Baptist denomination, not just the "champions of freedom," was involved. The point of that involvement came at the level of the district

Baptist association.

After the organization of associations and their involvement in the quest for separation of church and state, no one asked, "What good is a Baptist association?" They knew "what good" it was, for it was involved in the most momentous and controversial social issue of the day. Can that speak to contemporary associational life?



Claude L. Howe, Jr. (left), professor of Church History, New Orleans Baptist Theological Seminary, displays the plaque he received for being named winner of the Norman W. Cox Award for the best article published by the Historical Commission, SBC, in 1978. Presented by Charles W. Deweese (right), director of editorial services of the Commission, the award went to Howe for his article "The Charismatic Movement in Southern Baptist Life," published in *Baptist History and Heritage* (July 1978). Howe received the plaque and a cash award at the Commission's Annual Meeting, April 23-25, 1979, in Nashville.

G. W. Paschal's Contribution to the *Biblical Recorder*

George J. Griffin

George W. Paschal, though never an editor of the *Biblical Recorder*, contributed as many editorials for the North Carolina Baptist journal as most any other individual who had full responsibility for that task.* Twenty-five hundred would be a conservative estimate of the number of editorials Paschal published during the decade (1931-1941) he was closely associated with the *Recorder*. During this time his highest title on the staff was acting editor, and this was only for the brief period between January and October 1939. He began his regular writing for the paper with the death of Livingston Johnson in February 1931, and under the editorship of J. S. Farmer. He was not even listed as contributing editor until January 1935.

When J. S. Farmer became the new editor of the *Recorder*, in 1931, he called upon Paschal to write practically all the editorials. "Accordingly," Paschal explained, "it was agreed that he had the privilege to accept or reject what I wrote or to modify it."¹ This proved to be a satisfactory arrangement, for their views were much alike. Only once or twice did Farmer think it unwise to print an article which Paschal had offered. Paschal looked back in 1938 and wrote:

It was Editor Farmer's purpose and mind to make the *Biblical Recorder* a faithful exponent of Baptist princi-

ples and an agency in keeping our people true to those same noble principles; at times we have been in opposition to some good and able men, but the policy of this paper with regard to any and every issue has been to base our position on what we thought was right and well pleasing to the Lord. We have never written out of ill will to anyone, but from a sense of duty and responsibility to God and our Baptist people.²

In addition to his regular teaching load of fifteen to sixteen hours of Greek at Wake Forest College, Pas-

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*This article highlights a part of the life of one of North Carolina Baptists' most renowned leaders. George Washington Paschal (1869-1956) was connected with Wake Forest College in various teaching and administrative positions for sixty years (1896-1956). He was an editorial writer of the *Biblical Recorder* (1931-41). Among his writings as a Baptist historian were his *History of North Carolina Baptists*, Vol. I (1930), Vol. II (1955), and *A History of Wake Forest College*, Vol. I (1935), Vols. II and III (1943).

¹*Biblical Recorder*, December 21, 1938, p. 6 (hereafter, *Biblical Recorder* will be designated by *BR*).

chal contributed each week between five and six thousand words to the *Recorder*. Most of this material consisted of editorials, but some was under the heading of "Current Topics." Other material was in a feature called "The Baptist Press." This was a section devoted to what other Baptist editors were writing and discussing. Frequently, he furnished interesting quotations and his own comments on articles in *The British Weekly*, *The Christian Century*, *The New York Times*, and other publications. With all this he was never once late in getting his weekly material to the printer.

Typical of the editorials he contributed are the titles of eight which he published in the September 27, 1935, issue: (1) "The Value of a Good Choir for Worship," (2) "Peace," (3) "Neutrality Acts," (4) "Baptist Preachers and New York Papers," (5) "Churches, Large and Small," (6) "The Indifference of Young People," (7) "Book of Sermons," and (8) "Words and Action."

Philosophy of Editorializing

On several occasions Paschal expressed his philosophy of editorializing. On June 3, 1931, he discussed seven obligations of the *Biblical Recorder*. First, it should be loyal and seek to make its readers loyal to the parent body. Here he spelled out what he considered the chief Baptist beliefs to be: the competence of the individual with God, believers' baptism, a democratic form of organization and polity, the separation of church and state, and the New Testament as the sufficient guide in faith and practice.

Second, he claimed that the *Biblical Recorder* enabled Baptists to hold weekly communion of thought with one another. Third, it should aspire to develop all Christian virtues in its readers, and show the best ways to commune with God. Fourth, the edi-

tor should have interests as wide as humanity itself. He should speak to people of all ages and all who work or are out of work, to those who suffer and to those who rejoice. Fifth, the editor should keep his readers informed about the work of the denomination, both in home and foreign fields. Sixth, he should deal with social, economic, and political problems. He should be bold to point out immoral activities. He should urge people to vote, but not tell them how. Finally, the editor should furnish religious news of all Baptists and all denominations.³

Exactly four years later, in 1935, Paschal repeated some of his expectations of a religious editor. He elaborated further on the subject by writing that the head of such a paper "should be a man who himself takes an interest in all lines of human activity, religious, social, political, national, and international. He must be able. It takes an able man to maintain an intelligent interest in all these things and to discuss them with wisdom and moderation."⁴ No one editor can keep informed in all areas. Thus, he will select "those which are currently the most important and interpret their significance to his readers."⁵

An editor must be industrious in reading and thinking and have ample time for work and reflection.

Happenings in the social and political world are not static; they are current and present changing aspects day by day and week by week. The direction and character of our interest in them are determined while they are still fresh in our minds. It is then that the editor must speak with knowledge

²*Ibid.*

³*BR*, June 3, 1931, pp. 6-7.

⁴*BR*, June 5, 1935, p. 7.

⁵*Ibid.*

and judgment, or readers will not long listen to him. And he must not speak dictatorially but as contributing to the general discussion.⁶

Earlier in the same year Paschal had discussed how previous editors had defended the truth as Baptists hold it when certain preachers "got out of line." This, he claimed, was still necessary; for occasionally a preacher rejects the divinity of Jesus as he poses as a liberal, "and fails to declare the whole counsel of God about regeneration and baptism and the Lord's Supper. On the other hand," he continued, "one may pose as a fundamentalist and seek to narrow Christian liberty in ways not allowed in the New Testament and contrary to the word and spirit of our Master."⁷ How important then," he concluded, "it is that the Baptist paper should know its obligation to be a defender and champion of our faith."⁸

This description of a religious editor and his obligations graphically portrays the work and contribution which Paschal made to North Carolina Baptists during the period 1931-1941 through the pages of the *Biblical Recorder*. What follows is a summary of how he treated the chief themes which he deemed wise to present to his readers.

Although the *Biblical Recorder* was privately owned until the Baptist State Convention of North Carolina took it over in 1939, it was usually considered an organ of the denomination and was used principally to promote the work of the Baptists in the state. Even though Paschal objected to its being owned by the convention,⁹ it was under this ownership that he was named acting editor in January 1939. Then, as well as before, the majority of Paschal's editorials had to do with the promotion of the denomination.

Unreservedly, Paschal was a Baptist. He admitted that there are good

Christians in all churches, but Baptists seem to be nearer the New Testament standard. They do not desire to manifest obnoxious peculiarities. Their only desire is to follow the simple teachings of the New Testament and honor their Lord. "Baptists believe that religion, if it is to call out the best there is in man, must recognize the fact that religious experience is the response of the individual to God. . . ." ¹⁰ Therefore, he continued, "churches which hold to sacramental religion are in error. . . . In all these things, who can deny that the Baptist faith calls for the development of a freer, nobler type of man than any of the others. There is reason enough for keeping our Baptist faith. No other is so simple, so true, so ennobling, so developing of the highest and best in man."¹¹

Denominational Meetings

Paschal's columns were frequently full of discussion of Baptist associations, home and foreign missions, revival meetings, Baptist state conventions, Southern Baptist Conventions, and Baptist World Alliance Meetings. In 1934 he wrote about an appearance of George W. Truett in a revival meeting at Raleigh. The meeting, according to his report, was highly satisfactory and results were most valuable. At the same time, Truett preached two excellent sermons at Wake Forest College.¹²

In 1931 Paschal urged an approaching state convention to appoint a committee to consider inviting the Free

⁶*Ibid.*

⁷*BR*, January 23, 1935, p. 6.

⁸*Ibid.*

⁹*BR*, November 23, 1938, p. 6.

¹⁰*BR*, August 7, 1935, p. 6.

¹¹*Ibid.*

¹²*BR*, March 21, 1934, p. 6.

Will Baptists to join the Missionary Baptists.¹³ Eight years later, he called for a union of all Baptists in North Carolina—Primitive, Free Will, and Missionary.¹⁴ While he expressed interest in such union with fellow Baptists, he did not see the need for Baptists to participate in the North Carolina Council of Churches, which was organized in Durham in 1934. Nevertheless, he gave a good report of the council meeting and commended the good speakers who were on the program, but Baptists, he felt, need not become involved in the new ecumenical movement.¹⁵

One or two years later, Paschal still felt that it was wise for Baptists to remain out of the North Carolina Council of Churches. "Baptists," he wrote, "are interested in all that pertains to the progress of Christianity, but they find in their own churches and associations and conventions the proper forum for Christian activities."¹⁶ Still later he editorialized in the same fashion with regard to the Southern Baptist Convention and the Federal Council of Churches. When the World Council of Churches was being formed, Paschal still felt that "Southern Baptists should stay out of such councils as that proposed and all councils. . . ."¹⁷

Paschal saw to it that each annual meeting of the Baptist State Convention of North Carolina was well advertised in advance and well reported afterward. In preparation for the yearly meeting, all the Baptist pastors and churches in the host city were presented. Usually there was a picture of each church and its pastor, along with a brief historical record of the churches. In 1937 Paschal was elected second vice-president of the state convention, as an indication of how well he was appreciated.¹⁸

Almost as much attention was given to the meetings of the Southern Baptist Convention. In 1933 the Con-

vention city for Southern Baptists was Washington, D. C., and the meeting of the Northern Baptist Convention was scheduled to follow in the same place. As he looked forward to these sessions, Paschal wrote: "Many of the Southern Baptists will also remain over to attend the meetings of the Northern Convention. Thus active and loyal Baptists from every section of the United States will have the opportunity of meeting one another face to face and talking over the great work with which the Lord has entrusted our denomination."¹⁹ He continued, "Doubtless the love of Christ will be spread abroad; brother will whet brother as steel whetteth steel, and joy, good fellowship and enthusiasm will abound."²⁰ In conclusion he expressed his opposition to organic union of the two bodies, but said, "it might be a great thing for all our American Baptists and their churches to have a general mass meeting once in three or five years at some central point. . . ."²¹

In reporting the meeting of the National Baptist Convention, a predominantly black organization, Paschal did not suggest anything like a joint meeting with that body, but did commend the group highly. He told how that convention consisted of four million members and added, "Let us say that we greatly rejoice at the work of the National Baptist Convention. It is a fine brotherhood who have developed a wise and progressive and aggressive leadership of their own."²²

¹³ *BR*, November 4, 1931, p. 6.

¹⁴ *BR*, February 8, 1939, pp. 6-7.

¹⁵ *BR*, February 1, 1934, p. 6.

¹⁶ *BR*, October 7, 1936, p. 7.

¹⁷ *BR*, February 9, 1938, p. 6.

¹⁸ *BR*, November 16, 1949, p. 6.

¹⁹ *BR*, May 3, 1933, p. 6.

²⁰ *Ibid.*

²¹ *Ibid.*

²² *BR*, October 25, 1939, p. 6.

There were two meetings of the Baptist World Alliance during Paschal's years with the *Biblical Recorder*, and he penned many words concerning those occasions. At the Berlin assembly in 1934, he wrote, "The Alliance has never had more considerate treatment than that received at the hands of the German people. . . . But some will ask about President Hitler. He is the choice of the German people. He is greatly loved and all because he loves Germany."²³ Parenthetically, in later references to Hitler, Paschal was not nearly so kind.²⁴

The next Baptist World Alliance met in Atlanta in 1939, and the highlight of the occasion was the work and message of George W. Truett of Texas. It was in the height of summer, and two men unobserved by the audience fanned Truett as he delivered his address. Concerning the address Paschal wrote, "It was and is probably the noblest confession of faith ever made in America. It set forth in great clarity and in convincing argument the Baptist conception of New Testament religion. . . ." ²⁵ Truett declared, "The pulpit is no place for a religious stammerer."²⁶

Baptist Doctrine

Not only did Paschal write a great deal about denominational meetings, he also penned almost as many lines on what he called the fundamental Baptist doctrines. In a series of twelve editorials published in each issue of the *Recorder* between February 6 and April 24, 1935, the professor described what he considered to be basic Baptist theology. First, he discussed the Scriptures, and showed that in spite of the right of individual interpretation, "in matters essential all see alike and agree."²⁷ The next three editorials focused on the three persons of the Trinity.

Other doctrines discussed were:

Christian missions, the new birth, the church, baptism, and the Lord's Supper. He contended that only those who have been baptized by immersion can partake of the cup and bread, which should be broken and not sliced.²⁸ Two years later, five editorials in one issue of the *Recorder* were devoted to the Lord's Supper, and Paschal told how he regretted to hear that some Baptist churches "have abandoned the Baptist position in regard to the Lord's Supper, by inviting all present who claim to be Christians to partake in the celebration."²⁹ The series on doctrines was concluded with three more topics—church support, the local church, and the perseverance of the Saints.

Baptist History

In addition to writing about Baptist theology, Paschal took every occasion he could to discuss Baptist history. The December 9, 1931, *Recorder* carried his picture to indicate that he had been elected president of the North Carolina Literary and Historical Association.³⁰ At this time he had just published his first volume of the *History of North Carolina Baptists*, and was in the process of writing the *History of Wake Forest College*.

Whenever some church or convention celebrated its centennial, Paschal was frequently called upon to give the main address. These accounts were later published in the *Biblical Recorder*. Such was the case when Rives Chapel Baptist Church, in Paschal's home county of Chatham, celebrated the time when the state

²³BR, August 29, 1934, p. 6.

²⁴BR, October 5, 1938, p. 6.

²⁵BR, August 2, 1939, p. 3.

²⁶Ibid.

²⁷BR, February 6, 1935, p. 6.

²⁸BR, April 3, 1935, p. 6.

²⁹BR, July 14, 1937, pp. 6-7.

³⁰BR, December 9, 1931, p. 2.

convention was held there in 1832. In 1932 Paschal pointed out that this was considered one of the most important state conventions ever held in North Carolina, because it was at that meeting that the first steps toward the founding of Wake Forest College were taken, as well as encouragement given for the beginning of a religious paper.³¹

In 1934 the hundredth anniversary of Wake Forest College was observed, and the *Recorder* took due note of the occasion by bringing out a Wake Forest Centennial issue. A campus picture was carried on the front page, Paschal composed an anniversary hymn to the college; published his brief history of the school; and wrote an editorial on "A Hundred Years of Service." In that review he duly stressed what the school had done for the education of ministers, missionaries, and teachers.³² In later issues of the periodical, full accounts were given of the actual celebration.³³ Always, stress was placed upon the fact that Wake Forest was expected to furnish the Baptists of the state with an educated ministry.

In 1935 other observances of centennials were reported in the Baptist paper. The first issue of the new year came out as a centennial issue commemorating the *Biblical Recorder*, and there was an article on the history of the newspaper, along with a note of appreciation for the work of Paschal. Editor Farmer wrote this about him, "In addition to his teaching, he writes 'The Baptist Press,' our best editorials and most of the 'Current Events.' We are constantly amazed at the amount of work he is able to do. The Baptists of North Carolina will never be able to repay him for all he has done for them."³⁴

Later that year, the *Recorder* carried an address Paschal made to celebrate the hundredth anniversary of Wake Forest Baptist Church. He told

how the church admitted many black members before the Civil War, and that they were given a place of worship called the African Chapel. Also the church voted, to its honor, to allow these members to take the Lord's Supper.³⁵ There were other historical occasions reported. There were book reviews on church histories, and there was the account of how Paschal played a vital role in the formation of the Southern Baptist Historical Society in 1938.³⁶

Other Religious Groups

Although Paschal always emphasized the work of the Baptists, this did not keep him from writing about other denominations and faiths. As early as 1931, he made extensive comments upon Pope Pius XI's Encyclical on Labor. He freely admitted that labor's best friend was the Catholic Church and that the Pope was almost endorsing a mild form of socialism, while censuring extreme socialism and Communism. He agreed that the encyclical was an able paper and there was a lesson in it for Protestants at large and particularly for Baptists. He wrote that Baptists had no Pope to gain the ear of the world nor was one wanted. Yet he said they must realize that religion cannot be separated from social and economic questions. They must have a voice, and their denominational periodicals afforded one of the best means for their voice to be heard.³⁷

Upon the death of Pius XI in 1939, Paschal gave an estimate of the work and influence of the late Pope from a

³¹BR, March 15, 1933, pp. 4-5.

³²BR, May 30, 1934, p. 7.

³³BR, June 6, 1934, p. 6.

³⁴BR, January 2, 1934, p. 10.

³⁵BR, October 23, 1935, p. 11.

³⁶BR, September 21, 1938, p. 6.

³⁷BR, June 10, 1931, p. 4.

non-Catholic point of view. He showed what an impressive figure the Pope was in his zeal for the Catholic Church. He did not approve of all his actions, but declared, "He challenged the world as no other Pope in the last two centuries had done, and in our own country he has left his church more aggressive and more dangerous than ever before."³⁸ It is not surprising that the Baptist writer objected to the government of the United States sending a representative to the coronation of Pope Pius XII.³⁹

In summary Paschal felt, like many of his time, that Protestants, and especially Baptists, should seek to convert the Catholics to their faith. He explained that there are many ways this can be done, but

the one supreme and final means by which Baptists may win not only Catholics but also those of other faiths to what we regard as the Way . . . [is to] demonstrate that the Baptist faith produces a better type of Christian than any other faith—more intelligent, temperamentally sweeter, with greater human sympathies, more gentle, more humble, more sober, more courageous, more ready to serve, . . . more consecrated, more neighborly, more spiritual.⁴⁰

One other criticism which Paschal frequently made of the Catholics had to do with their attempts to gain federal funds for assistance in their parochial schools. Baptist that he was, he saw this as a clear violation of the principle of separation of church and state.

References that Paschal made to the Jews were somewhat infrequent, but he usually exhibited a rather tolerant feeling toward them. For example, when the Baptist World Alliance met in Atlanta in 1939, many prominent citizens of the city appeared on the program merely to extend a warm welcome to the Baptists. One such person was a Jewish rabbi, and this

brought forth objections from some of the Baptist people, but Paschal responded, "I must say, . . . that I do not quite agree with those who find fault with the program because a Jew had a place on it which this Jew had."⁴¹

Another reference to the Jews came when Paschal highly commended the Cone family of Greensboro for the splendid contribution which it had made to that community.⁴² Then later in 1936, he expressed sharp criticism of the treatment Hitler was meeting out to the Jews. Hitler's action, he declared, has outraged the moral sense of the world. He has broken treaties; he has offended the Jews and the Roman Catholics. "We pity the German people."⁴³

Occasionally, the contributing editor made references to the Methodists, such as the time he wrote about the things that John Bunyan, the Baptist, had in common with John Wesley, the Methodist. Chiefly the two were alike in that they were both "born again" Christians.⁴⁴ Again, when the Southern Methodists voted to unite with the Methodist Episcopal Church North and the Methodist Protestant Church in 1938, Paschal wrote, "We can only wish the new venture well, and hope that it is a step in the advance of the Kingdom of God in the world."⁴⁵

Christian Higher Education

If there was one subject or theme that Paschal majored on, it was education, especially Christian education. In 1940 he was concluding forty-four

³⁸ *BR*, February 22, 1939, p. 7.

³⁹ *BR*, April 19, 1939, p. 6.

⁴⁰ *BR*, March 25, 1936, p. 6.

⁴¹ *BR*, October 11, 1939, p. 7.

⁴² *BR*, April 21, 1931, p. 6.

⁴³ *BR*, March 18, 1936, p. 7.

⁴⁴ *BR*, June 1, 1938, p. 7.

⁴⁵ *BR*, May 18, 1938, p. 7.

years of service and teaching at Wake Forest College. During that period he had filled practically every role to be found on a college campus. Primarily he was a teacher of Greek, but there were frequent occasions when he taught both Latin and English. At various times he was the college registrar, the athletic director, the curator of the library, editor of the alumni magazine, advisor of students concerning every phase of the curriculum, and one who helped establish a Phi Beta Kappa chapter at Wake Forest.

In addition, he taught a Sunday School class in the local church, served as a member of the town commission, and was a father who gave much time and attention to a large family. It is not surprising that president Harold W. Tribble wrote of him upon his death in 1956, "We are grateful to God for giving Wake Forest College a man of such brilliant intellect and noble character. . . . As long as Wake Forest College lives, Dr. Paschal will hold a distinguished place among those giants who made and wrote her history."⁴⁶

In his educational editorials, Paschal frequently had much to say about the high schools of North Carolina. He always endeavored to strengthen and encourage better schools. This is why he especially appealed for the schools to have nine-month sessions instead of eight.⁴⁷ Almost every commencement season he wrote an editorial congratulating the high school seniors and urging them to attend college. He particularly urged them to consider Baptist colleges because they were smaller, and their classes were taught by senior faculty members instead of graduate assistants. Such colleges, he claimed, will better equip their graduates to serve their fellow men as leaders of thought and action.⁴⁸

Paschal wrote most often about

Wake Forest College, but he never failed to include all the Baptist colleges of the state. In the spring of 1938 he undertook to review the college catalogs of two institutions each week. Thus, he pointed out the expenses, the enrollment, and other features of Mars Hill, Meredith, Campbell, Chowan, Wingate, and Wake Forest. This afforded his readers a good insight into each of their colleges.

Paschal's philosophy of a Christian college was expressed in 1938 when he wrote, "A Christian college, or more particularly a Baptist college, has a right to expect that every teacher will be a sincere follower of Jesus Christ and a firm believer in the New Testament teachings for which Baptists generally stand."⁴⁹ If the teacher is firm in his conviction of New Testament truth, Paschal continued, "he may be certain that his students will find it out though he never utter a word of religious exhortation in his classroom."⁵⁰

In 1939 the acting editor wrote again on the subject and expounded his idea under the title, "Can Our Baptist Colleges Be Saved?" He first affirmed that they can be saved only if they offer a

different social and religious atmosphere and influence. The Baptists of North Carolina have absolutely no use for and no obligation to support separate colleges which do not stand for their ideals of religion and morality and social life and which do not train their sons and daughters to love and cherish these ideals and which do not prepare them for Christian ser-

⁴⁶ *Wake Forest Magazine*, August 1956, p. 4.

⁴⁷ *BR*, April 27, 1938, p. 6.

⁴⁸ *BR*, May 20, 1931, p. 7.

⁴⁹ *BR*, September 21, 1938, p. 6.

⁵⁰ *Ibid.*

vice in their churches and in the world.⁵¹

The Baptist college must not teach too many subjects, he continued, "but confine its courses to those that train the mind rather than those of a vocational nature. . . . What the world and the churches need is leaders, men and women who are trained to think and who can express their thoughts in a clear and convincing way."⁵² For their continued existence Baptist colleges, he claimed, must keep their expenses low, and there must be more adequate support.

This was one of the frequent items which the acting editor touched upon. He felt very keenly that there should be more financial support for Baptist colleges. During the depression he wrote often that Baptists must support their colleges, and the colleges must remain true to denominational and Christian ideals.⁵³ He recalled that for many years after the founding of the Baptist State Convention of North Carolina, one third of all the contributions from Baptist churches went for the purpose of education.⁵⁴ He pointed out that Wake Forest saved the state \$218,000 a year, and therefore he implored the state legislature not to enact legislation that would deplete the college's small revenues by taxation.⁵⁵

Moreover, after the chapel building burned down at Wake Forest, Paschal wrote many times encouraging the alumni and friends to make contributions so that a new chapel could be constructed. He suggested that in chapel services the administration and faculty have the opportunity of bringing to the students the ideals of life—social, moral, spiritual and religious. Then too there was a definite need for a place where all the student body could assemble for mass meetings.⁵⁶

Because some of the Baptist colleges bore heavy debts during the

depression years, there was frequent discussion concerning whether some schools should be eliminated. Paschal offered his suggestion in 1939 that what was needed was a stronger Wake Forest College that would offer a master's degree in most all departments. This was essential to prepare better teachers for the state's high schools. Wake Forest then should become coeducational by having Meredith College become coordinated with it. This would likely mean that Meredith should be moved to or near Wake Forest. Students in their first two years would be on separate campuses, after which they would become integrated. Thus, the students of both colleges would be benefitted in the development of their social life.⁵⁷

Wake Forest College

Paschal wrote about many aspects of Wake Forest College. One thing which pleased him was the elimination of hazing. In 1937 he wrote that he was glad to report that for the last three years there had been no hazing, that is, no "blacking," no "hair cutting," nor any "rat courts" at the college.⁵⁸ He was not as pleased, however, with the students who caught rides to nearby cities. He stated that every educational institution in North Carolina ought to have a regulation forbidding their students from "bumming" rides in automobiles. "Students," he continued, "have no business in town; they have seen the chance of a free ride, have taken it, and wasted the afternoon and part of the night, spent their money for a

⁵¹BR, February 15, 1939, p. 7.

⁵²*Ibid.*

⁵³BR, August 2, 1933, p. 6.

⁵⁴BR, October 18, 1939, p. 7.

⁵⁵BR, January 4, 1939, p. 10.

⁵⁶BR, January 13, 1937, p. 6.

⁵⁷BR, October 18, 1939, p. 7.

⁵⁸BR, October 20, 1937, p. 7.

sandwich and possibly a show. They should have been in their rooms at work."⁵⁹

Paschal was happy to report things like debating victories and religious emphasis weeks at Wake Forest. In 1937 he wrote that the college debaters had won first place in a competition at Johnson City, Tennessee.⁶⁰ In 1939 there was an account of the visit of Harold Tribble to the campus to lead a religious emphasis week, sponsored by the Baptist Student Union and the local Baptist church. "The testimony of the students," wrote Paschal, "is unanimous that it was most helpful and valuable in stimulating their religious interest and quickening their aspiration for better and higher living."⁶¹

At an earlier religious emphasis week in 1933 F. C. Feezor was the visiting minister and there was a report of "a glorious revival." Paschal wrote that the Wake Forest Church is "all the time warmly religious," and in that time of depression it was feeding many hungry families. The pastor was J. A. Easley who preached well, and the writer added, "This is what the Baptists of the State want to see at their college."⁶² Nevertheless, he was forced to admit that college students did not attend church as they should. He complained that they spent their weekends visiting or sleeping, after keeping late Saturday night hours. He dejectedly asked, "What can be done about it?"⁶³

Paschal's interest in athletics caused him to write in the *Recorder* on this subject at frequent intervals. He always plead for a sane athletic policy, one that would keep athletics in their place.⁶⁴ He argued for more North Carolina students on the teams⁶⁵ and commended good coaches.⁶⁶ But in three different years, he wrote editorials opposing boxing on a college campus. "Nothing," he affirmed, "can make boxing matches

respectable."⁶⁷ In 1937 he commended the trustees of Wake Forest for prohibiting collegiate boxing and wrestling.⁶⁸

Paschal often expressed interest in the medical school at Wake Forest. He saw the need of expanding the two-year school into a four-year institution, so he was particularly overjoyed when the Bowman Gray Fund made possible the expansion of the medical school at Winston-Salem. He wrote editorials praising the Grays and the people of Winston-Salem for their generosity and pointed out that "It should mean the beginning of a new era for the college."⁶⁹

Commencements at Wake Forest and special days, like Founder's Day, usually brought forth comments from the college professor. In 1936 he wrote that the college had concluded a good year—the baseball team had won the state championship, and there had not been a single case of hazing. One action of the board of trustees, however, he considered to be a grave mistake. The trustees, in response to a student petition, had voted to allow dancing on the campus for a one-year trial period. This, he wrote, will cause a year of discussion, and "we are confident that the Baptists of North Carolina will not endorse the action."⁷⁰ For the most part this was editorial prophecy which proved to be true. For over four months this was the one

⁵⁹*BR*, September 30, 1931, pp. 6-7.

⁶⁰*BR*, April 21, 1937, p. 6.

⁶¹*BR*, March 15, 1939, p. 7.

⁶²*BR*, April 5, 1933, p. 6.

⁶³*BR*, November 17, 1937, p. 7.

⁶⁴*BR*, December 12, 1934, pp. 6-7.

⁶⁵*BR*, October 19, 1938, p. 7.

⁶⁶*BR*, January 13, 1937, p. 7.

⁶⁷*BR*, March 23, 1938, p. 7.

⁶⁸*BR*, June 9, 1937, p. 6.

⁶⁹*BR*, August 16 and 25, 1939, p. 6.

⁷⁰*BR*, June 10, 1936, p. 6.

over-riding issue in the *Biblical Recorder*.

Paschal stoutly defended his position against dancing by declaring that if it was allowed at Wake Forest, then all other Baptist colleges would have to take the same action. He felt that Wake Forest set the social standards, and if the students were allowed to dance at college it would be impossible for local churches to check the evil. At that time he was able to say that he had received no letters approving dancing at Wake Forest.⁷¹ Paschal wrote a few weeks later calling upon the trustees to rescind their action.⁷² Finally four faculty members wrote in defense of the action, and the editor published their letter under the title: "Four of the Old Guard Surrender."⁷³ This brought forth still more letters against dancing in subsequent issues of the *Recorder*, and only a small number supported the action.

Paschal soon came forth with a broadside against dancing. He declared, "Wake Forest belongs to the Baptists of North Carolina, and it is their right to say what shall be tolerated there. Shall the college now be taken from them and devoted to worldly uses? We answer NO, North Carolina Baptists say NO."⁷⁴ Finally, Paschal referred to a communication from the executive committee of the Wake Forest board of trustees, which gave assurance that the request by the students for authorized dancing at Wake Forest had been withdrawn and there was to be no dancing on the college campus. Thus he could add, "Now that this matter is satisfactorily settled let us devote our energy to the great work of promoting all our denominational work."⁷⁵

Training for Ministers

There was still much more that Paschal wrote concerning Christian education, the education of ministers,

and seminary training. He always held high standards for ministers and coveted for them the best training possible. In 1931 he pointed out the minister's need for Latin and Greek, as well as his need for logic, psychology, physics, chemistry, and biology. "We want a ministry," he added, "that in learning and ability is second to none. . . ."⁷⁶ In 1935 he stressed the minister's need for good English. "Let a preacher," he expounded, "be careful of his language, let every word be exactly the right word, pronounced correctly and distinctly enunciated, then, if he has a gospel message the people will receive it. . . ."⁷⁷ He advised the young preacher to listen on the radio to ministers like Harry Emerson Fosdick for an example of one who used good English.

Paschal urged the post-college ministerial student to continue his training in a seminary, and if the student was a Baptist, he would advise him to go to a seminary where there was no compromise of the Baptist faith. Because many seminaries had become Unitarian, the writer warned that attending one of them would "wreck the student's life."⁷⁸ There are, he added, many "safe" seminaries, some even in the North, but all of the denominational ones in the South are good.⁷⁹ Paschal was particularly critical of Crozer Seminary because of a book on *Christian Beginnings* by professor Morton Scott Enslin, and the denial by president James H. Franklin of his belief in the virgin

⁷¹BR, June 24, 1936, p. 6.

⁷²BR, July 15, 1936, p. 6.

⁷³BR, July 29, 1936, p. 1.

⁷⁴BR, August 12, 1936, p. 6.

⁷⁵BR, September 23, 1936, p. 6.

⁷⁶BR, August 26, 1931, p. 7.

⁷⁷BR, July 31, 1935, pp. 6-7.

⁷⁸BR, April 1, 1936, p. 6.

⁷⁹*Ibid.*

birth. North Carolina Baptists were strongly warned to look some other place for their ministerial training.⁸⁰ Paschal urged ministers to read good books and keep up with current theological thought even after seminary training. He recommended in 1937 Karl Barth's new book, *Credo*, in which the European theologian warned preachers to proclaim no other Christ than that of the New Testament.⁸¹

War, Race Relations, and Other Issues

Another topic which claimed much attention in the pages of the *Biblical Recorder* was the approaching war in Europe. As early as 1934, Paschal began writing many editorials on the effect Hitler was having on the German churches.⁸² Later that same year, he warned that Hitler was making Germany an armed camp, and urged the United States to have nothing to do with "Europe's brawls."⁸³ The next year the editor was calling Italy an outlaw nation because of its attack on Ethiopia.⁸⁴

In 1936 Paschal wrote that Hitler had almost "paganized" Germany. "No one knows," he added, "how long this fearful condition will continue in Germany, but it is inconceivable that followers of Luther will not sooner or later make a strong and successful demand for freedom from state interference in preaching the Gospel."⁸⁵ The following year Paschal declared that he was in hearty accord with President Franklin D. Roosevelt and Secretary of State Cordell Hull in their efforts to promote peace, but he was not in agreement with extreme pacifists.⁸⁶ Nevertheless, he wrote in 1938 that if war comes, "it is to be hoped that our ministers and churches will not make the mistake of the last war." "We must guard against hate," and keep the war out of our pulpits.⁸⁷

When the war did begin in Europe, Paschal lamented the awful treat-

ment which the Nazis gave the Jews. "What can be done about it?" he asked. "The nations have yielded to Germany until they have made her too powerful to check. . . . But if there be any religion in Germany it should assert itself."⁸⁸ Later, Paschal wrote again on the war. This time he called it Hitler's war, because he had failed to keep any of his promises, and it was Hitler who wanted war with Poland, England, and France.⁸⁹

Another issue which was dealt with moderately during Paschal's years with the *Recorder* was the matter of race relations in the South. In 1932 he expressed the belief that the religious relations of the two races in the same denomination are most pleasant. "The colored people have their own churches, and have greatly profited from having them."⁹⁰ In the depth of the depression, he wrote that the blacks were patient and enduring. "They cooperate with the government in all ways. They are light hearted and cheerful as ever. Best of all they are whole-heartedly religious."⁹¹

When E. McNeill Poteat spoke at Ridgecrest in 1937, and called for Negroes' constitutional rights and an end to segregation in public worship, Paschal challenged him by saying that he was not aware of any rights which the Negroes were denied. Moreover, he claimed that racial segregation in the churches came with the

⁸⁰BR, August 10, 1938, p. 7.

⁸¹BR, June 2, 1937, pp. 6-7.

⁸²BR, January 10, 1934, p. 6.

⁸³BR, October 3, 1934, p. 7.

⁸⁴BR, October 16, 1935, p. 6.

⁸⁵BR, September 2, 1936, p. 7.

⁸⁶BR, April 28, 1937, p. 7.

⁸⁷BR, October 5, 1938, p. 6.

⁸⁸BR, November 23, 1938, p. 6.

⁸⁹BR, September 13, 1939, pp. 7, 10.

⁹⁰BR, May 18, 1932, p. 7.

⁹¹BR, April 19, 1933, p. 6.

consent and good will of white and black members. Then Paschal added, "The sitting together of whites and colored in the same house of worship Sunday after Sunday would inevitably lead to a mixture of the races."⁹²

Before the meeting of the Baptist World Alliance in Atlanta in 1939, Paschal wrote to allay any feelings that racial problems might disrupt the program. He still contended that it was better for both races that there be no amalgamation of whites and blacks, and he added, "We had supposed that intelligent Baptists all over the world knew of the social relations of whites and Negroes in the South. At the Atlanta meeting there should not be, and will not be any racial discrimination in anything that pertains to the purposes and business of the Baptist Congress."⁹³ After the sessions ended, Paschal was able to report that there had been no racial problems. All delegates sat where they pleased, but only a few Negroes sat among the whites, and they were chiefly those who had part on the program. "In general whites and Negroes sat in separate sections of seats specially designed for them by the committee on arrangements." This he said proved to be most satisfactory, for "Although God has created of one blood those of all races, whites have their peculiar psychology which can best be understood by whites, and Negroes have their own peculiar psychology which can best be understood by Negroes."⁹⁴

Another group of editorials by Paschal appeared with almost constant regularity. These had to do with a strict code of morality. Gambling, drinking, profanity, smoking, Sunday observance, and divorce all came in for a full share of his attention. At least four times there were criticisms of girls smoking on college campuses. Card playing was frowned upon because the prizes offered constituted a

form of gambling.⁹⁵ Many times the state legislature was called upon to outlaw slot machines and "marble" machines.⁹⁶ The uses of "cuss words" and the terms "durndest" and "damned" in North Carolina newspapers was lamented.⁹⁷

Sunday movies, air shows, and professional ball games were discouraged. In 1935, when five theaters in Raleigh showed movies on Sunday for the purpose of collecting one hundred and fifty dollars for a relief fund, Paschal argued that this was just an opening wedge to begin showing pictures on Sunday. It would be much better for the churches to have their own relief funds. "Relief work," he wrote, "is Christian work. . . ."⁹⁸ Likewise, indecent pictures and plays shown and produced in North Carolina theaters were criticized.

Concerning the matter of divorce, Paschal declared that it was becoming more and more prevalent. Each session of the state legislature makes easier laws, so "It is time," he affirmed, "for Christians to protest against these easier laws, for they corrupt good morals."⁹⁹

Not too much was written about strong drink, though drunken driving was always condemned, and when in 1933 North Carolina voted on the question of the repeal of the prohibition amendment, Paschal wrote a strong statement against repeal, saying, "We believe our people will not follow the national administration in an effort to make more paupers by providing whiskey for their downfall.

⁹²BR, August 11, 1937, pp. 6-7.

⁹³BR, July 20, 1938, p. 7.

⁹⁴BR, August 9, 1939, p. 7.

⁹⁵BR, October 2, 1935, p. 7.

⁹⁶BR, August 7, 1935, p. 7.

⁹⁷BR, September 25, 1935, p. 7.

⁹⁸BR, February 1, 1935, p. 6.

⁹⁹BR, August 26, 1936, p. 6.

We are confident that the readers of the *Recorder* will vote 'no repeal,' on Nov. 7."¹⁰⁰

Along with these moralistic editorials, it must be said that there were just as many discussions of religious, ethical, and devotional themes. Paschal encouraged his readers to spend the winter months in regular Bible study. He urged them to have the "blessing" before meals, and wrote a series on prayer, God, Christ, church, and faith.¹⁰¹ With this devotional emphasis, he always exhorted his fellow Baptists to make a practical application of their Christianity. He did not care for the term "social gospel," yet he felt that every church should minister to the needy. He believed that every Christian with the spirit of Christ in him will recognize the obligation not only to preach the Gospel, but also "to heal the broken hearted; to preach deliverance to the captives, etc."¹⁰² Every Christian, he continued, has the opportunity to contribute to worthy agencies engaged in social service.

Paschal considered that much of the relief work the government sponsored during the depression was motivated by the humanitarian spirit of Christianity. In 1937, as the government was phasing out many of its relief programs, he thought that the churches must step in and fill the gap.¹⁰³ When the Social Security program was first being talked about, he was not too much in favor of it. Certainly as for himself, he did not relish the idea of being "laid on the shelf" when he became sixty-five. He wrote when he was over sixty of how vigorous he was and responded, "No, I do not want any of Mr. Roosevelt's social security benefits. . . ." ¹⁰⁴ However, it was not long before he modified his thinking, and when the Social Security Act was approved by the Supreme Court, he wrote,

It is no wonder that many have called

the Social Security Act the most important undertaking of our Government. What under its provision may be done for children alone would entitle it to that distinction. . . . Most of the other provisions have the same humanitarian purpose. Although no religious body . . . urged that the national government undertake this work, it is a tribute to the religion of our American people.¹⁰⁵

When at first ministers were not eligible for social security benefits, Paschal strongly suggested that the churches themselves see to it that their ministers be provided for upon their retirement.¹⁰⁶

Conclusion

When J. C. Slemp was named the new editor of the *Biblical Recorder*, in September 1939, it was over a month before Paschal laid down his editorial pen. On November 1, Slemp wrote of the previous acting editor: He had the full responsibility for the four issues in October and "is still close by the editor's side ready to help when and where help is needed. His trained hand and seeing eye are invaluable in these days of transition. He will still contribute a weekly column called 'Our World,' and interpret current events in light of the Christian mission."¹⁰⁷

At this time, J. L. Peacock, who had been chairman of the search committee to get a new editor, also wrote a word of appreciation for Paschal. He spoke of the high standard of excellence maintained by the acting editor and added, "Every issue of the paper

¹⁰⁰BR, October 25, 1933, p. 7.

¹⁰¹BR, March 3, pp. 6-7; March 17, p. 1.

¹⁰²BR, July 17, 1935, p. 7.

¹⁰³BR, December 8, 1937, p. 6.

¹⁰⁴BR, September 23, 1936, p. 7.

¹⁰⁵BR, April 21, 1937, p. 7.

¹⁰⁶BR, April 21, 1937, p. 7.

¹⁰⁷BR, November 1, 1939, p. 3.

has contained editorials that have stimulated the readers to loftier ideals of Christian faith and life."¹⁰⁸ Then he added,

Dr. Paschal has demonstrated his ability as a clear thinker and writer on many phases of religious truths, especially those commonly held by Baptists. By his extensive knowledge of Baptist history and his deep insight into Baptist doctrines, he has kept aflame the light of Christian truth in the hearts of loyal Baptists, and encouraged many who have been weak in the faith. So stimulating have been some of his editorials that not only have other religious journals referred to them with profound satisfaction and favor, but also has the secular press many times commented on them with hearty approbation.¹⁰⁹

Paschal continued to contribute his weekly column, called "Our World," until 1941. In the paper of January 29 he wrote, "With this issue my connection with the *Biblical Recorder* as a

regular contributor ceases. In all respects I have found the board of directors and the editor and all the office force courteous and kind. I take this opportunity to thank them."¹¹⁰ He further expressed gratitude to all his many friends who during the years of his connection with the paper "in one capacity or another" encouraged and gladdened him with words of appreciation. He had already retired from the faculty of Wake Forest College in 1940, but he did not lay down his pen. For sixteen more years he remained busy publishing additional volumes of the histories of the college and North Carolina Baptists. Before his death in 1956 he had written poems, a *History of Printing in North Carolina*, and a *History of the Foreign Mission Board*.

¹⁰⁸BR, October 4, 1939, p. 6.

¹⁰⁹*Ibid.*

¹¹⁰BR, January 29, 1941, p. 5.

1. STATE OF PUBLICATION		2. DATE OF CHANGE	
The Quarterly Review		October 1, 1979	
3. FREQUENCY OF ISSUE		4. ANNUAL SUBSCRIPTION PRICE	
Quarterly	\$6.00		
5. LOCATION OF HEADQUARTERS OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code)			
172 North Avenue, North, Nashville, TN 37234			
6. LOCATION OF THE HEADQUARTERS OR GENERAL BUSINESS OFFICE OF THE PUBLISHERS (Street, City, County, State and ZIP Code)			
172 North Avenue, North, Nashville, Davidson, TN 37234			
7. LOCATION OF THE HEADQUARTERS AND COMPLETE ADDRESS OF PUBLISHER, EDITOR, AND MANAGING EDITOR			
The Sunday School Board of the Southern Baptist Convention			
8. PUBLISHER (Name and address)			
The Sunday School Board			
9. MANAGING EDITOR (Name and address)			
Dr. James W. Clark, 172 North Avenue, North, Nashville, TN 37234			
10. OWNERS (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding 1 percent or more of the total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address, as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated.)			
The Sunday School Board			
The Southern Baptist Convention			
11. KNOWN BONDHOLDERS, MORTGAGEES, AND OTHER SECURITY HOLDERS OWNING OR HOLDING IN PRESENT OR MORE OF THE TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none, so state)			
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14. STATE OF PUBLICATION			
Tennessee			
15. CITY OF PUBLICATION			
Nashville			
16. COUNTY OF PUBLICATION			
Davidson			
17. ZIP CODE OF PUBLICATION			
37234			
18. TITLE OF PUBLICATION			
The Quarterly Review			
19. TYPE OF PUBLICATION			
Periodic			
20. NUMBER OF ISSUES PUBLISHED ANNUALLY			
4			
21. NUMBER OF COPIES OF THIS PUBLICATION FOR THE PREVIOUS 12 MONTHS			
22. EXTENT AND NATURE OF CIRCULATION			
23. HAVE NOT CHANGED DURING PRECEDING 12 MONTHS			
24. AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS			
25. TOTAL NO. COPIES PRINTED (Net Press Run)			
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The Rise of the Missionary Spirit Among Kentucky Baptists

Larry Douglas Smith

The feeling that missions is a necessary part of the church's responsibility is the prerequisite for organized missionary activity. Not until the very end of the eighteenth century, however, did Baptists develop that feeling. They had been slow to recognize their calling to the world and to act upon that call. When they did act, they became one of the most missions minded of all denominations. This article seeks to illumine those key years between 1800 and 1850 when this revolution in Baptist thought and action occurred. The process of this change was similar throughout the United States, as well as in Britain: enthusiasm, reaction, development. Because the extremes in this evolution were so manifest in Kentucky, the rise of the missionary spirit among Baptists there will serve to illustrate the processes at work within the entire Baptist world. The process was more harmonious in other locations, even though the same kinds of actions and reactions took place.

Early Kentucky Baptists were aggressively evangelistic. Twenty of the first twenty-five Baptist preachers in the state had been Separate Baptists before coming to Kentucky.¹ The Separates had a well-respected reputation for their preaching zeal. A large number had suffered persecution for their faith in pre-Revolution-

ary Virginia. Neither prison nor frontier caused them to cease preaching. J. H. Spencer stated that "there was not an Anti-mission Baptist in Kentucky, so far as known"² before 1816.

Spencer was incorrect to call all his examples missionary, but was correct in saying that "the Baptists of Kentucky were imbued with the spirit of missions from the beginning."³ This was an important part of their Separate Baptist heritage. Kentucky Baptists thus had the foundation for a missionary spirit in their evangelistic zeal. From this footing the missionary spirit would grow in word and deed.

Flaming the Fires

Denominational papers played a major role in spreading the evangelistic zeal of Kentucky Baptists and converting the papers to a missionary spirit. These Baptist papers, pub-

Larry Douglas Smith prepared this paper while a graduate student at The Southern Baptist Theological Seminary, Louisville, Kentucky.

¹J. H. Spencer, *A History of Kentucky Baptists*, I (Cincinnati: J. R. Baumes, 1885), p. 107.

²*Ibid.*, p. 570.

³*Ibid.*

lished by and for Baptists, were individually owned. Not until 1919 did Kentucky Baptists own and direct their own paper.

Starke Dupuy was the first Baptist to publish a religious periodical in Kentucky, *The Kentucky Missionary and Theological Magazine*. Begun in 1812, it existed for a year and died as a casualty of the War of 1812. The only surviving issue (May 1812) was devoted entirely to missions, reporting at length on the mission of William Carey in India, thereby flaming the fires of missionary zeal.⁴ Dupuy himself was a missionary for a short time to the Choctaw Indians.

Silas M. Noel began *The Gospel Herald* in 1813. From his conversion in 1810 until his death in 1839, he was a leading personality among the Baptists of Kentucky. Noel used his paper to advance his own ideas. He sought to bring about the formation of a statewide body,⁵ which probably would be charged in part with exercising missionary responsibility. Noel's paper also publicized the Carey mission, resulting in aid to that station.⁶ He threw his entire influence behind the missionary cause, leading many into the missionary enterprise.

John Waller took control of *The Baptist Banner* in 1835. This paper, begun in 1834 by James Wilson in Shelbyville, Kentucky, eventually became the leading Baptist journal in the West under Waller and his successor, W. C. Buck. Waller merged the paper with several other western papers, bringing R. B. C. Howell and John Mason Peck to assist him as co-editors. All three men were advocates of missions, but Peck himself was a missionary.⁷

Other factors also influenced the formation of a missionary spirit among Kentucky Baptists between 1810 and 1820. Some of these factors were national and others international in scope. Most were mediated

through the Baptist papers of Kentucky and elsewhere. To this ten-year period belongs the beginnings of a missionary spirit among the state's Baptists.

The beginning of Baptist missions occurred in England when William Carey called the Baptists there to support missions. He then went to India as a missionary, where his work aroused the imagination of many Kentucky Baptists. One of them was Starke Dupuy, the editor of *The Kentucky Missionary and Theological Magazine*. Dupuy spoke glowingly of Carey and the work of the English Baptists in India.⁸ This admiration was also shared by many other Kentucky Baptists. Through *The Gospel Herald*, Kentucky Baptists became aware of the fire which destroyed Carey's printing shop at Serampore. The Elkhorn Association sent funds to help the English Baptist missionaries rebuild the shop.⁹

The missionary impulse was the motivating factor which precipitated the first nationwide organization of Baptists in America.¹⁰ This society was organized as The General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions. References to the organization were usual-

⁴The Kentucky Missionary and Theological Magazine, ed. Starke Dupuy Vol. 1 (May 1812), passim.

⁵C. R. Daley, "Baptist Papers in Kentucky," *Baptists in Kentucky*, ed. Leo Taylor Crismon (Middletown: Kentucky Baptist Convention, 1975), p. 186.

⁶*Minutes*, Russell Creek Association, 1813; *Minutes*, Elkhorn Association, 1813.

⁷Daley, pp. 185-87.

⁸*The Kentucky Missionary and Theological Magazine*, 1:2-21, 25-26, 29-30, May, 1812.

⁹*Minutes*, Elkhorn Association, 1813.

¹⁰Robert A. Baker, *The Southern Baptist Convention and Its People, 1607-1972* (Nashville: Broadman Press, 1974), p. 97.

ly indicated by the name "Triennial Convention," because the general meeting was held every three years. The first annual report of the governing board of the Convention said that the spirit of foreign missions had, among other things, revived and enlarged home missions.¹¹ This was apparently true in Kentucky. After the stimulus of the "Triennial Convention," several associations and churches sent preachers westward on evangelistic trips. These trips served to spread the missionary idea.¹²

Baptists first utilized a missionary society in 1792. The English Baptists at Kettering, led by William Carey, organized this type of extra-ecclesiastical organization for the purpose of sending preachers of the gospel to heathen lands. This plan was being used in the United States by 1802 to take the gospel to the American Indians.¹³ Kentucky Baptists formed their first missionary society in 1814, resulting from the formation of a similar group in Virginia.¹⁴ There were six such societies in Kentucky by 1816: the Kentucky Baptist Society for Propagating the Gospel, the Green River Country Society, the Bardstown Society, the Mt. Sterling Society, the Shelbyville Society, and the Washington Society.¹⁵ These were very ineffective in spreading the gospel, but they did serve to arouse and strengthen missionary feeling.

Missionary societies employed agents to gather support and to collect contributions for missions. The most influential agent among Baptists in America was Luther Rice. After the establishment of the "Triennial Convention," he was appointed an agent for the society. Traveling widely, Rice advanced the cause of Baptist missions, as well as the Convention. As he passed through Kentucky in 1815, and again in 1818, he "gave life and wing to the Missionary cause through the whole state of Kentucky."¹⁶ A

quantitative means of measuring Rice's influence in the development of a missionary spirit among Kentucky Baptists may be seen in the contributions from the state's Baptists to the "Triennial Convention." Significantly more money was given in the years when Rice visited Kentucky.¹⁷ Rice also preached at as many associational meetings as possible. At the Elkhorn associational meeting in 1815, Rice preached from Matthew 6:10 on the subject, "Thy Kingdom Come."¹⁸

Reaction

The developing missionary spirit aroused an anti-missionary feeling in Kentucky as it had elsewhere. The attack on missions was extremely broad and violent in Kentucky. For the purpose of systematic presentation, three general categories of complaint will be discussed: practical, ecclesiastical, and soteriological. These were usually used in combination by those who advanced the anti-missionary cause.

A number of practical factors were important in the rise and development of the anti-missionary spirit. These factors had to do with the man-

¹¹*The First Annual Report of the Baptist Board of Foreign Missions for the United States* (Philadelphia: William Fry, 1815), p. 50.

¹²For examples see John Taylor *Thoughts on Missions* (n.p., n.n., 1820), pp. 12, 16, *Minutes*, Elkhorn Association, 1816; *Minutes*, Long Run Association, 1815.

¹³Baker, p. 98; Albert L. Vail, *The Morning Hour of American Baptist Missions* (Philadelphia: American Baptist Publication Society, 1907), pp. 96-156.

¹⁴Taylor, p. 18.

¹⁵Spencer, p. 578.

¹⁶Taylor, p. 18.

¹⁷William Gammell, *History of American Baptist Missions* (Boston: Gould, Kendall and Lincoln, 1849), p. 355.

¹⁸*Minutes*, Elkhorn Association, 1815. Taylor, p. 9.

ner in which the "Triennial Convention" was operated and the predispositions of Kentucky Baptists. Two practical factors, sectional differences with Baptists in the East and racial prejudice (that is, bias against the American Indian), have been cited as reasons for anti-missionary feeling in Kentucky.¹⁹ Though these factors may have played some role, this researcher has not found them to be as prominent in Kentucky as some have suggested.

The two most important problems in Kentucky were the use of paid agents, to promote, and salaried ministers, to execute missions. Agents had proved the best means to gather contributions.²⁰ Luther Rice, as agent for the Convention, made many enemies in Kentucky, where John Taylor pictured him as a vain glutton. For Taylor, Rice was vain for having sold pictures of himself in such a manner that the would-be buyer likened the pictures to icons. He was considered gluttonness because of the great quantities of food, especially coffee, that he consumed.²¹ At a deeper level the need for the agent system itself was seriously questioned. The charge was made that such a system had too much overhead, a reference to the agents who received either a salary or commission for their services.²²

The most important practical charge against the missionary enterprise was that it involved paying ministers. From their Separate Baptist heritage and interpretation of Scripture (especially Matt. 10:7-8) many felt that preachers should not be paid for their ministry. Freely they had received the gospel, freely they should preach the gospel.²³

Two distinct ecclesiastical problems arose from the formation of the "Triennial Convention." First, some feared that the traditional Baptist idea of local church autonomy would be perverted by the Convention. After

all, there were hundreds of churches and only one Convention. Church membership, moreover, did not depend on money, whereas affiliation in the society did. These ideas formed the bases of the charge that the Convention was centralizing Baptist polity. Another charge was that societies were usurping the function of the churches. Alexander Campbell, leader of the Campbellite movement, headed this group. While agreeing that the work of missions was needed, he objected to missionary societies because they had no standing in the Bible, and thus undermined the work of the local church.

The last type of reaction to missions was soteriological. Daniel Parker, leader of the Two-Seed-in-the-Spirit-Predestinarian Baptists, challenged the very purpose of missions. He and his followers believed that God had appointed some to be saved and others to be damned. Therefore, missions was not only a waste of time, but contrary to the very will of God.²⁴

The effects of the anti-missionary movement on the development of the missionary spirit in Kentucky were three-fold. Baptists were divided into three groups: missionary, anti-missionary society, and anti-missionary. Secondly, almost all correspondence between the associations and the "Triennial Convention" ceased. When the separation was complete, the missionary Baptists pushed ahead with their missionary work within

¹⁹Robert G. Torbet, *A History of the Baptists*, 3rd ed. (Valley Forge: Judson Press, 1973), p. 269.

²⁰Arthur B. Rutledge, *Mission to America*, 2d ed. (Nashville: Broadman Press, 1976), p. 28, cites a statement by the Domestic Board of the Southern Baptist Convention.

²¹Taylor, pp. 21, 31.

²²Torbet, p. 269.

²³Taylor, pp. 10-11.

²⁴Baker, p. 151.

the established ecclesiastical organizations—churches, associations, and state bodies—as well as through societies. Baptist groups around the world had similar reactions to the missionary movement, though usually these were not as pronounced or extreme as in Kentucky.

Development

Kentucky Baptists formed two statewide organizations between 1830 and 1840. An examination of the opinions of these bodies on missions reflects much of what was happening to the missionary spirit in Kentucky during this period.

The origins of the state convention go back to the missionary awakening. Silas M. Noel issued his call for a statewide body in 1813. The formation of the Kentucky Baptist Convention, however, did not occur until 1832. The convention reflected the confused situation of Kentucky Baptists. The Campbellites had generally been excluded, but many anti-missionary Baptists were still within Baptist organizations. The convention tried to steer a middle course between the missionary and the anti-missionary Baptists.²⁵ These combined Baptists were popularly known as "Go-Betweens."²⁶ The method failed, and with it the state convention. That missionary and anti-missionary Baptists could not co-exist was one of the principal factors in the demise of the convention.

As the state convention was dying, a small group of Baptists organized the General Association of Baptists in Kentucky in 1837. Unpopular at first among Kentucky Baptists, perhaps only one-tenth of the Baptist preachers of the state openly supported it.²⁷ Conditions, however, began to change as missionary and anti-missionary Baptists separated more completely. The General Association strongly supported missions from the start and

gradually grew in popularity and increased its work among Kentucky Baptists.

During the mid 1830's a controversy arose when the American Bible Society refused to publish translations of the Bible made by Baptists. The point of the controversy was the Greek word for baptism. Baptists sought to translate the word into various languages with a focus on immersion, but the governing body of that society would only allow the transliteration of the Greek words in the Bibles which it published. As a result of this decision, Baptists formed a Bible society in 1836 called the American and Foreign Bible Society.

In Kentucky this controversy had a positive effect on the missionary spirit of the people. Several associations came to the support of the new Bible society. In a statement highly colored by the missionary spirit, the Bethel Association, in 1837 and 1838, recommended the American and Foreign Bible Society to its members. Its statement reminded Baptists that "the field is the World."²⁸

Most Kentucky Baptists had always had an interest in placing the Bible in a form which people could understand. This was shown in the response of Kentucky Baptists to the fire which destroyed William Carey's printing plant. This printing shop was used to print Bibles for the people of India. The Bible controversy once again forced Kentucky Baptists to look outside themselves to the world lost in sin. This had an impact on Kentucky Baptists far greater than has been recognized. The close relationship made by Baptists between the Bible and missions was further evidenced in

²⁵Spencer, p. 674.

²⁶*Ibid.*, p. 645.

²⁷*Ibid.*, p. 674.

²⁸*Minutes*, Bethel Association, 1836, 1837.

at least two societies in the state which had both missions and Bible work as objectives.²⁹ The name of the American and Foreign Bible Society implied missions.

The Bible controversy strengthened the denominational consciousness of Kentucky Baptists. Before the controversy the Kentucky Baptist Convention failed. After the controversy the General Association, though it began slowly, soon prospered. As the denomination grew stronger, it exercised its responsibility in missions in constantly improved ways.

In the late 1830's Kentucky Baptists were in great need of preachers. This condition was new to them, for they had always had a multitude of preachers. John S. Asplund's *Register* stated that there were forty-three Baptist churches with forty ordained and twenty-one licensed ministers in 1790. There were over three thousand members.³⁰ The figures of J. H. Spencer for 1835 listed nearly six hundred churches. There were less than 250 preachers and over 39,000 members.³¹ There was almost one ordained pastor for every church in 1790, while in 1835 there were two churches, each with twice as many members, for every ordained pastor. Clearly the number of preachers did not keep pace with the growth of Baptists.

The dearth of preachers was pronounced in the minutes of the missionary associations of the state. The associations sought to relieve this condition in a variety of ways. Sometimes they established missionary committees or societies, and sometimes they handled the destitution of the churches through an association's executive committee. Finding their own need for ministers unmet, these Baptists could more readily see the even greater needs for ministers elsewhere.

The American Indian Mission Association was constituted in 1842 at Cin-

cinnati, but its headquarters were located in Louisville. The driving force behind the association was Isaac McCoy, who had been raised in Kentucky and was then living in Louisville. Though the organization sought support throughout the Mississippi Valley, Kentucky Baptists were the most active in its support.³² The impact on the missionary spirit in Kentucky was substantial. Most Kentuckians embraced the organization. Its agents often spoke at associations and churches in the state telling of the missionary work done by the associations.

Conclusion

The development of a truly missionary spirit among Kentucky Baptists was a slow, painful experience. The first Baptists in the state were warmly evangelistic, believing in excellent and frequent preaching for the salvation of individuals. From this a missionary spirit arose, flamed by the denominational press within Kentucky and by agents coming from outside the state. This spirit both excited and divided Kentucky Baptists. Not until the late 1830's, when the separation had completely occurred with anti-mission groups, could the missionary Baptists of the state fully support missionary societies. Several factors (the Bible controversy, the influence of Baptist papers, the dearth of preachers, the General Associations of Baptists in Kentucky, and the formation of the American Indian Mission Association) combined to help Kentucky Baptists see beyond themselves to the fields, white unto harvest.

²⁹ *Minutes*, Bracken Association, 1846; *Minutes*, Bethel Association, 1843.

³⁰ John Asplund, *The Annual Register* (n.p.: n.n., 1791), p. 44.

³¹ Spencer, p. 659.

³² *Ibid.*, p. 680.

Sermon Suggestions

Robert S. Magee

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.

The Purpose of True Religion

Psalm 9:9-10

Even the so-called great religions of the world have radically different views of God. For the Moslems there is only the one God, Allah, but the Hindus believe in many gods. The Buddhist differs in doctrinal perspective from the Shintoist.

True religion has revealed many of the mysteries of God.

I. We Can Know God.

A. A Truth Affirmed.

1. The declaration of the psalmist contains a profound truth (v. 10).
2. Inherent in what seems a simple statement is this basic premise: It is possible for a man to know God.
3. Unless a person can know God, all that we practice in the name of worship and service becomes an empty ritual. The only alternative to revealed truth is an altar to the unknown God.

B. A Problem Inferred.

1. Along with the positive emphasis, there is the



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negative inference. Some do not know God. Those who know the true God will put their trust in him. Such knowledge is essential to intelligent faith.

2. The tragic condition of the world is spiritual blindness, for men do not recognize their Creator and

Redeemer (John 1:10).

3. Evil men seek to blot God out of their thinking. The stern judgment in Romans 1:28 still stands.

C. A Fallacy Exposed.

1. David affirms that we can know God. Many cynics say the opposite.
2. The atheist disputes this by denying the existence of God.
3. To the deist, the God of creation is an inscrutable mystery. See 1 Corinthians 1:21a.

II. We Can Know God by Name.

A. A Symbol of Reality.

1. Without a knowledge of the true God, religion is sheer superstition, as expressed in Gal. 4:8.
2. David testifies that it is possible to know God by name. In that day a name was representative of character.
3. The term "Lord" in this text translates that distinctive name "Jehovah," the covenant name for God. This name is descriptive of the personal character of God.

B. A Symbol of Revelation.

1. In a sense, the first step to knowing someone as a person is to know his name. God revealed his identity to his chosen people, and the name Jehovah was the most highly revered name among them.
2. Israel did not apply this title to God, but received it through divine revelation. Jewish reverence for the name Jehovah was not accidental. Read Exodus 20:7 ASV.

3. The third Commandment prohibits sacrilege, profaning the name of the true God.

C. A Symbol of Redemption.

1. Through revelation we have knowledge of God as a person, and Jehovah is his name as a person. As this name is associated with revelation, so it is with redemption.
2. The name Jehovah was inseparably linked to God's covenant with Israel. This covenant involved both redemption and inheritance.
3. When God called Moses to deliver Israel, he impressed upon him the importance of the name Jehovah (Ex. 3:15, ASV).

III. We Can Know God Through Faith.

A. The Written Word.

1. David contends that those who know God will put their trust in him.
2. Through the study of the Bible we can know about God, but only through faith can we know God.
3. A person is not familiar with a famous author just because he reads his book.

B. The Spoken Word.

1. The faithful proclamation of the gospel is essential to saving faith.
2. Have you searched the Bible to discover the path to genuine faith? Read Paul's testimony in Romans 10:17.
3. For this reason Paul was intent on exalting Christ, not his own brilliance or eloquence (1 Cor. 2:5).

C. The Living Word.

1. The faith that opens the

door to God is faith in Jesus Christ. Jesus is the incarnate Word, God come in the flesh.

2. A person can know *about* God through nature, conscience, or even history, but the only way to *know* God is through Jesus Christ.
3. John 17:3.

While no man will ever be wise enough, good enough, strong enough to discover God, God has already revealed himself in Christ. This is the knowledge that saves.

Wisdom for the Home

2 Timothy 3:12-17

The book most often associated with Christian mothers is the Bible. The Bible always seems at home in the hands of a Christian mother. It may not appear at home in the hands of a barmaid, a call girl, or a dancer. God's sacred Word should not be handled in a frivolous way. Women owe much to the Bible, and the Bible owes much to women.

The Bible would not have had the influence it does except for women and women would not have had the influence they do except for the Bible. The Bible is:

I. A Book that Bestows Great Privilege

A. The Bible Deserves Attention.

1. Timothy formed his earliest impressions of the Scriptures in the home. He was the son of a Greek father and a Jewish mother.
2. Jewish parents faithfully instilled the Scriptures

into the minds and hearts of their children. From his mother, Eunice, and his grandmother, Lois, Timothy acquired a strong faith in the true God of Israel.

3. What if American parents would awake to the fact that they have something far more precious to give their children than the benefits of money? If the Bible is important, then let us give it to our children.

B. The Bible Deserves Appreciation.

1. Americans of this generation have not treated the Bible with the same respect as our forefathers did.

2. Patrick Henry regarded the Bible as a book worth all the other books ever printed. Thomas Jefferson advocated the study of the Bible for making better citizens, better husbands, and better fathers.

3. This book that has been so basic to our republic has become the target of much abuse. We have banished the Bible from the classroom and enthroned a secular philosophy that breeds illicit drugs, obscenity, profanity, violence, and immorality.

C. The Bible Deserves Acceptance.

1. Once the Bible was the reference book of the home, where members of the family derived counsel on the moral and spiritual issues of life.

2. Many in our society today ignore the Bible because it

is more difficult to read than a trite novel. It has been said that when you discard the Bible, you have not removed the most essential questions of life, but you have thrown away the best answers.

3. To turn from the Bible to trashy magazines and shallow books for basic advice is the sin of ancient Judah, the foolish nation that turned from the fountain of living water to cisterns which could hold no water.

II. A Book that Brings Great Insights.

A. The Basis of Divine Revelation.

1. Timothy had not simply learned the Scriptures on his own. His mother and grandmother were concerned that this child know the law of the Lord.
2. The most important book you can teach your child is the Bible. This book is the revelation of God. It is the only volume where God is both the subject and the author.
3. Americans today probably have more Bibles in their homes and less truth in their hearts than any previous generation.

B. The Basis of Evangelistic Truth.

1. Paul reminds Timothy that the Scriptures are able to make him wise to salvation. This means that the Bible contains more than some message of God—it speaks the gospel message.
2. Here we learn about Jesus

Christ. The purpose of this holy book is to point men to the eternal Son of God who became the Saviour of sinners.

3. To remove Jesus Christ from the Bible is like taking the sun out of the solar system. All you have left is religion without a Saviour.

C. The Basis of Christian Faith.

1. Paul did not say that Timothy's knowledge of the Scriptures gave him the power to be saved. The Scriptures afforded him the knowledge of the Saviour, who in turn gave him salvation.
2. There are individuals who read the Bible and never become Christians. The Bible inspires us to trust in Christ for salvation.
3. Think of the individual who walks down to the docks every day, watches the passengers embark on their journey, but never pays the fare or takes the risk; he never travels.

III. A Book that Builds Great Character

A. A Guide to Spiritual Maturity

1. It declares the way of salvation more clearly and convincingly than any other book.
2. The message does not end with the design on coming to Christ, but gives instructions on how to live the Christian life.
3. Christians never outgrow the need for the milk of the Word and the meat of the Word.

B. A Guide to Moral Excellence.

1. The Christian life in-

cludes some things and precludes others.

2. The Bible has both the positive and the negative. Here is the standard of truth.
 3. The Bible rebukes scholars as well as laymen.
- C. A Guide to Diligent Service.
1. The Word of God equips for profitable service in the kingdom.
 2. Many stray from the Word of God because they forget that it is the final standard for Christian behavior.
 3. If you adhere to the divine message, you will follow the course which the Lord intends for his disciples.

Parents would not be nearly so baffled at the task of rearing their children if they would rely more on the Word of God. The methods of rearing children may differ from one generation to another, but the principles are the same. James describes what we need today in James 3:17. The Master Teacher taught that there was but one solid foundation for the building of a life. The same principle applies to the home.

The Faith for Fantastic Fitness

Isaiah 40:27-31

The pressures of life continue to mount at an alarming rate. Do routine responsibilities leave you feeling on the bottom of the pile? If everything you do turns out to be a big energy crisis chances are that your supply

needs medical assistance.

The most remarkable example of fantastic fitness in all history was Jesus Christ. His awesome burdens would have crushed anyone else, for he bore the cares of the world in his life and the sins of the world in his death. Today the most acute need is for personal fitness, not just vigor on the physical level.

I. The Inadequate Energy of Youth.

A. A Period of Mental Vigor.

1. Isaiah described the intolerable pressures of his age when he wrote, "Even the youths shall faint and be weary and the young men shall utterly fall" (v. 30).
2. Young people tend to cope with crises more creatively, because they respond positively to a challenge.
3. Mental fitness is of primary importance.

B. A Period of Physical Stamina.

1. The imagery of the text is vivid.
2. Isaiah portrays young athletes who have reached the limits of their endurance before the race ended.
3. The most robust and spirited contestants are stumbling, striving, and collapsing.

C. A Period of Emotional Resilience.

1. We say that young people have the capacity to "bounce back." Resilience means the ability to "bounce back" after being bent out of shape.
2. Youth today reflect the impact of stress in alarming ways.
3. Modern man strives to outrun his own inven-

tions. Stress diseases are the major killers in America.

II. The Infinite Power of God.

A. The Invincible Force.

1. Isaiah called on the Jews in exile to recognize the true greatness of God. Their despair resulted from too limited a concept of the Almighty God.
2. They had concentrated on their plight and not on their power. Exhaustion is contrasted with the inexhaustible power of God.
3. As Christians we have scarcely touched the moral and spiritual reserve of the infinite source.

B. The Indispensable Force.

1. The power of nature has been magnified by scientific technology.
2. All power belongs to God—solar energy, atomic power, electric power.
3. The message of Isaiah has the personal touch. "He giveth power to the faint and to them that have no might he increaseth strength" (v. 29).

III. The Inexhaustible Reserve of Faith.

A. Available Resources.

1. The condition: "wait upon the Lord."
2. The idea has too often been misunderstood. It is not a passive role of pietism or mysticism.
3. A practical demonstration is the farmer who waits for the harvest—eager expectation and active participation.

B. Abundant Resources.

1. God will supply those who trust him with personal

power and all they need. God's power transcends all weaknesses and transforms our lives.

2. The secret is not whether we have the brain power or the willpower, but whether we are filled with the mighty Spirit of power.
3. If you battle with insurmountable barriers in your life, then accept the assurance found in 2 Timothy 1:7.

C. Appropriate Resources.

1. God's strength will be suitable to our specific needs.
2. In verse 31, the word "renew" could be translated "exchange," for God does not just renew our human energies, but adds divine strength.
3. Paul never faced any energy crisis in his spiritual venture (Phil. 4:13, Phillips Translation).

Through faith in God you can soar to mountain heights of worship, run through the paths of service, and walk courageously up the steepes of sacrifice. From his generous hand you may receive new enthusiasm, new perspective, and new vibrance. When the institutions of men have collapsed, the church should be standing on the solid rock. Our faith does not deliver us from difficulty, but from defeat. In this text the picture is of the quiet inconspicuous infusion of grace.

A City Turns to Christ

Acts 8:4-8

Some things are evil in themselves, but God turns them into good. The

persecution of Christians scattered the church but the truth was propagated. Evangelism may thrive in the wake of a storm. Persecution was the impact that propelled the church into the world. When the gates of Jerusalem were closed to the gospel, the gates of Samaria were opened.

I. The Proclamation of the Gospel.

A. A Message from God.

1. Philip went down to Samaria to preach the gospel. He was driven out of the city of Jerusalem during the sudden outbreak of persecution.
2. His initial ministry was that of serving tables and tending the flock of God in the Jerusalem church. He was one of the seven selected by the church to deal with the problem of practical administration.
3. Philip, a disciple, became a deacon and an evangelist. Whether evangelizing a city or witnessing to one man, he preached Christ.

B. A Message to Man.

1. Philip blazed a new trail when he preached the gospel to the Samaritans—not only geographically, but racially and culturally.
2. The Jews despised the Samaritans, because they were half-breeds. As far as the Jews were concerned, the Samaritans were beyond hope.
3. The gospel is God's message to all mankind—not just to certain people.

C. A Message of Hope.

1. The Samaritans had religion, but they desperately needed the hope of the gospel.

2. They needed faith in the Lord Jesus—not the sham of sorcery.

3. The revelation of God in Christ was never intended to be provincial (Titus 2:11).

II. The Liberation of the Sinner.

A. The Bondage of Sin.

1. Philip visited a city enslaved by the power of sin. So is every community and individual who is without Christ.
2. It is significant that Philip first preached the gospel and then performed the miraculous acts of healing.
3. The massive cities of our world have gigantic problems which defy simple solutions. The gravest—sin—is one from which only Christ can deliver.

B. The Burden of Sickness.

1. The Samaritans were highly responsive.
2. The gospel is redemptive, physically and spiritually. It ministers to the total person.
3. Faith in the gospel will bring greater health to any community.

C. The Blight of Superstition.”

1. There is something worse than no religion. It is perverted religion. Simon the sorcerer was an impostor.
2. There was a dramatic encounter between the apostle Peter and this religious charlatan.
3. If anything will make you appreciate the Lord Jesus it is to visit a community steeped in idolatry and infested with sorcery.

III. The Celebration of Victory.

A. The Joy of a Wonderful Experience.

1. When the gospel was proclaimed and the mighty works of God performed, "There was great joy in that city" (v. 8).
2. What happened should have caused rejoicing.
3. Even the angels of heaven celebrate this victory.

B. The Joy of a Wonderful Commitment.

1. The change in Samaria would be lasting. God had changed lives.
2. The response to the gospel was genuine and general. The entire city came under its influence.
3. The joy of conversion does not have to fade (John 15:11).

C. The Joy of a Wonderful Fellowship.

1. The church of Samaria was born in that revival. When they believed in Jesus Christ they were

baptized.

2. They were more than Christians in name. The Holy Spirit came upon the Samaritan church in mighty power.
3. A new community was fashioned. Once they were steeped in idolatry, but now they belonged to Christ. The kingdom of darkness gives way to the kingdom of light.

When Christ comes to a city, wonderful things transpire. Christ brought Philip to Samaria and Philip brought Christ to Samaria. Think of the tremendous rebirth that could result in any of our cities if we would bring Christ to our city—if Christ were enthroned as our Lord. Crime and corruption, heartbreak and tragedy, disease and death would be eliminated. God can indeed turn a curse into a blessing. A city that comes to Christ will know the pardon of God, the presence of God, the peace of God, and the power of God.



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BOOK APPRAISALS

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SERMON HELPS

Developing Dynamic Stewardship

Raymond B. Knudsen
Abingdon, © 1978. \$3.95

The little book of 127 pages is packed with pertinent information in fifteen sermons on commitment and giving. These messages offer a definite challenge to wise stewardship in finances, time, and talents. The author discusses projects and resources, as well as financial needs in our churches today. He calls for a total commitment to Christ—spiritually, financially, and socially. I recommend the book unreservedly for both pastors and laypersons.—*Hugh R. Horne, pastor-editor.*

Unfinished Easter

David H. C. Read
Harper and Row, © 1978. \$4.95

The sub-title of this book, *Sermons on the Ministry*, would imply it is

primarily for ministers, but it is for all people.

The author was once a prisoner of war in Germany and writes from firsthand experience of suffering and heartache. The sermons deal with such topics as explaining suffering, the effects of prayer, facing the future, and other such topics which will meet modern needs. The sermon, "Unfinished Easter," deals with Mark's abrupt ending to the resurrection story. This could be an asset in church libraries.—*Radford Hutcheson, University Park, N.M.*

THEOLOGY

Essentials of Evangelical Theology

Donald G. Bloesch
Harper and Row, © 1978. \$12.95

Evangelicals have too often (not without a great deal of justification) been accused of having a negative attitude

toward scholarship. Such a charge cannot be hurled at Donald G. Bloesch whose Volume I or *Essentials of Evangelical Theology: God, Authority and Salvation* gives evidence in in-depth, scholarly research and careful thought. Instead of trying to deal with every theological issue he chooses instead to deal with those issues that are most highly debated presently: the sovereignty of God, the primacy of Scripture, total depravity, the deity of Jesus Christ, the substitutionary atonement, salvation by grace, and faith alone. I found his discussion on the primacy of Scripture to be of particular interest.

No reader will agree completely with Dr. Bloesch but no thoughtful person can read his book and not be challenged to rethink his own views on matters of faith.—*John Tullock, college professor.*

The Death of Christ

Fisher Humphreys
Broadman, © 1978. \$6.95

It's refreshing to read a "readable" book on such an important and life-giving subject as *The Death of Christ* from the mind and heart of a theologian. It's so unusual for us "people in the pew" to "get below the surface" with the great minds of our day and time. Many of us want books to be deep in thought and yet to be fathomable.

From the introduction we read, "A historian would question whether Jesus was really resurrected. . . . However, that is not the purpose of this book. Here we shall assume that the experience occurs and that the Christian description of it as being forgiven by God is accurate." The two chapters, "Theologians at Work" and "Emergence of a New Theory" are the jewels of the work.—*T. Keller Bush, TV Broadcast Technician.*

MISSIONS

To Ride a Magic Carpet

George W. Braswell, Jr.
Broadman, © 1977. \$3.95

The fascination and color that is the Middle East claims one's attention before the covers of this book are opened. From the reproduction of an oriental rug on the cover to the descriptions of life in Iran in the text one is transported to another world.

George Braswell served as a Southern Baptist missionary in the Middle East. Building on a lifetime of interest in that area and its people, he takes the reader inside the homes, the mosques, and the schools. He seems to have had an unusual acceptance by the people and the leaders of Iran and was invited into groups to which few Americans and Christians are ever invited.

One is almost lost in the rich maze of descriptions of culture, dress, and customs of the people. The reader comes away with the feeling that he knows the Muslim way of life in a way he never expected to.

The reader continues to search for a strong Christian witness in this and about the time he thinks it is absent, there is a subtle illustration that puts it in the forefront. It may be as simple as the author being present for prayers in the mosque, but not participating because he is a Christian and sharing with his hosts the reason he doesn't participate. It is a lesson in gaining acceptance in order to be able to present a witness.

One statement from the book seemed to outline the whole attitude of the author in relating to the people, "The message of the Christian neither causes one to be in judgment upon the people themselves, nor does it make of one a defender of faith, but it liberates one to be an interpreter of the truth,

to be a friend and neighbor to those around one, and to engage in the ministry of reconciliation as one validly participates in the life and work of the society."—*Nancy Nell Stanley, manager, Jenkins Memorial Library and Archives Center, Foreign Mission Board.*

Higher Ground

Eloise Glass Cauthen
Broadman, © 1978. \$3.95

The author has written in the first person, telling the story of Wiley B. Glass, her father, in his own words. This unusual approach makes the book come alive for the reader. Part of the content came from diaries, but most of it came from sitting by the hour listening to her father and making mental and written notes of everything he said, in the way he phrased it. One who knew Wiley Glass can almost hear the voice-toned inflections.

This is a personal book for one feels the joy, the disappointments, the poignancy of separation and the involvement of living and working in China. It is truly a biography for it tells the life story of a man and his family.

In essence, it is also a history of Baptist missions in that part of China. More than most any other book, it ties together the missionaries, the Christian leaders, and the movements of that period that made and changed China.

One can only regret that this is the first book written by Eloise Glass Cauthen. One would hope it will not be the last. It is strong, well written, and will become an inspiration for missions for multitudes.—*Nancy Nell Stanley, manager, Jenkins Memorial Library and Archives Center, Foreign Mission Board.*

GENERAL

Explore and Create: Activities for Young Children

Edited by Dixie Hibner and Liz Cromwell
Gryphon House, 1979. \$12.95

This is an excellent resource for teachers of three-, four-, and five-year-olds.

The art section is outlined in such a simple way that even an inexperienced teacher can use the materials and understand the procedures. I especially like the way the material is listed in categories: activities, objectives, materials, and procedures. All of the suggestions foster creativity and are on the level of preschool accomplishment.

The game suggestions are explicit and represent a good variety of simple, fun activities that can be accomplished in a classroom—or outside. Holiday games are especially helpful.

The variety of simple recipes and illustrations make the section on cooking a delightful addition.

Explore and Create is well written and easy to follow. Preschool teachers will enjoy using it.—*Martha Couch, Director, Child Development Center.*

Only Me

Virginia Wood
Gryphon House, 1979. \$3.95

This book requires a child to be able to read and write in order to complete the instructions. Therefore, it is geared toward an eight- or nine-year-old. A parent could use the book with a younger child on a one-to-one basis, filling in the necessary information. The "scrapbook" type information will become a valued keepsake for parents as the years go by.—*Martha Couch, Director, Child Development Center*

Intimacy in Marriage

John Thomas Trimble
Broadman, © 1978. \$4.95

Intimacy in Marriage is a down-to-earth, practical book. The insights are deep and the analysis technical and realistic. The author is able to mix and relate the physical and spiritual into a healthy, happy balance.

The book could be used quite well as a study book in group sessions. Having been for years in a classroom, the author allows that background to be reflected in his writing, for example, Chapter IV: "Exercises in Intimacy."

The book is good for both pre-marital and post-marital counseling, as well as for general reading by husband and wife. Even though it is not an exhaustive presentation of the many problems confronting the American married couple, it is relevant and non-compromising. It is worthy of a place in the pastor's library, the family bookshelf, and the engaged couple's hopechest.—*Herbert C. Gabhart, president, Belmont College, Nashville, Tennessee.*

The Country of the Risen King, An Anthology of Christian Poetry

Merle Meeter, Compiler
Baker Book House, © 1978. \$12.95

A beautiful anthology of Christian poetry, this volume represents contemporary poets, historic American and English poets, medieval poems, Renaissance madrigals, and spirituals. This new release of more than 120 poems represents a resourceful variety of styles and subjects. Yet, there is a unifying factor—the poets are all Christian and their poems are created from their Christian experiences.

Aspiring Christian poets will find it a nudge to their creative abilities; po-

etry lovers will find it a delightful addition to their personal libraries.

The book is a valuable resource for personal enrichment and inspiration as well as help for devotional and sermon preparation.—*Mancil Ezell, Sunday School Board.*

The Cardiac Patient

George W. Paterson
Augsburg, © 1978. \$3.50

Mr. Paterson has written a most informative, readable book for the heart patient. He has written from his experience as a hospital chaplain and supplemented this experience with physiological documentation where needed. He writes from a layman's viewpoint using terminology in vogue with most American sub-cultures. Although brief, the book is complete in providing guidance with: (1) understanding the disease process of heart problems, (2) preventative measures for the family of the coronary heart disease patient, (3) the recovery process from a heart attack, (4) the understanding of surgery when necessary, (5) living with children who are heart patients, and (6) basic advice for those who must live with a diseased heart. He closes the book with an excellent bibliography for further reading. I have already made use of this book as bibliotherapy for several patients.—*Robert B. Doyle, Ph.D.*

My Son Johnny

John Edmund Haggai
Tyndale House, © 1978. \$4.95

My Son Johnny is a story of loving, caring, and sharing—A mother's and father's devotion to their handicapped son for twenty-four years and how it brought them closer to Jesus. It is a beautiful love story—a book that

fills you with emotion as you read the day-to-day problems. It is a wonderful tribute the author has paid his wife.

It is not a book to be read for enjoyment, but one to teach love and patience with our own small limitations. It makes you thankful to God for your own healthy happy children.—*Mrs. Floyd Alcorn, Taylorsville, Kentucky.*

The Promise of Counseling

C. W. Brister

Harper and Row, © 1978. \$8.95

The question of whether we really need another book of counseling is answered by C. W. Brister in his new book, *The Promise of Counseling*. Dr. Brister views the many facets of counseling as opportunities. The book is both biblical and fundamental in its approach to counseling techniques. Every person who touches another has the opportunity to be a counselor in caring and sharing the needs and problems of persons. The book has an appeal to the novice, the professional, and caring groups. At times the reading may become a bit tedious and technical in language to the average reader. But the suggestions for counseling and helping in crises situations make the book invaluable. Any person involved in any counseling situation would benefit from this book. The reviewer sees this as one of the better books on counseling from the Christian viewpoint.—*Doyle L. Lumpkin, chaplain.*

Effective Leadership for Today's Church

Arthur Merrihew Adams

Westminster, © 1978. \$5.95

Readers will discover both profound and practical statements like, "Faith is the most important qualification of a leader. A commitment to something

so strong that it shapes the leader's life and is contagious." Or, "Watch Jesus at work. See how much he exposes himself to the experiences of others. This is in the very nature of the incarnation. He goes where they are. He listens. He shares their joy and sorrow. He feels their pains and frustrations. He knows when they are hungry and tired. He senses their intentions." These excerpts are examples from this excellent book which reveal the heart of an author who views the role of a church leader from a sound theological perspective, as well as from a person-centered involvement. Principles to help a church leader define leadership functions are skillfully outlined. An excellent blend of some old classic organizational and leadership techniques along with current behavioral science trends allow the reader some of the best insights for developing more effective leadership.—*Danny Bush, minister of education.*

Effective Use of Church Space

Ralph L. Belknap

Judson Press, © 1978. \$7.50

This is a good general book, full of excellent principles and suggestions applicable to churches of all denominations facing building projects. Were it not for the author's identity, on the back cover, one would not recognize his work as limited to his own church affiliation.

Church programs, goals, and objectives permeate the entire book as the building factors that should determine all major decisions related to a building program.

His concept of the building as a "tool," expressed over and over is good. A specific reference is, "Viewed in its proper perspective, the church building is a tool to aid the congregation in fulfilling its mission. Churches

can minister without buildings. In fact, they have, and some do today. The building as a tool can either limit or support the church in fulfilling its mission."

The main concepts are similar to those expressed in our Convention Press volume, *Church Property/Building Guidebook*.—Rowland Crowder, *Sunday School Board*.

Youth Worker's Success Manual

Shirley E. Pollock
Abingdon, © 1978. \$3.95

Shirley Pollock significantly adds to the wealth of material for today's youth minister. The *Youth Worker's Success Manual* is a potpourri of ideas that will keep smiles on the faces of youth ministers who want new and fresh approaches in their work. Because it covers a wide variety of ministry activities (recreation to service actions), it can legitimately be called a handbook for youth group enablers.

The book needs one additional chapter added to the seven. This chapter should be entitled, "How to Work with People." Nothing is said in the manual about working with church staffs or with the laity. This reviewer thinks this is a weakness of the book.

Because of its low cost and attractive cover, I think the book should be recommended as an addition to the searching and hungry youth director's library.—Larry Yarborough, *youth specialist, Sunday School Board*.

Hospice

Parker Rossman
Associated Press, © 1978. \$13.50

Hospice: Creating New Models of Care for the Terminally Ill is an accurate title for this book. Drawing upon the experiences of New Haven, Connecti-

cut, this book explores the whole area of care for the terminally ill. Other similar programs are explored in the book, also.

Primarily addressed to persons who are concerned with establishing alternate ways to care for the terminally ill, it is of interest to clergy, social workers, family members, and health care professionals. It should also be of interest to community agencies concerned with terminally ill persons.

An intense and perceptive book, *Hospice* gives a thorough presentation of the diverse, and often conflicting, sides to the problem of treating terminally ill persons. Of special interest is the list of rights a terminally ill person has.—H. Jackson Younts.

The Authentic Pastor

Gene Bartlett
Judson Press, © 1978 \$3.95

In his introduction Dr. Bartlett describes his book as one that deals with the meanings of relationships and clarifies some of the dynamics at work when any pastor ministers to persons. The need for this premise is seen in the quotation from Thomas Merton's *Seven Storey Mountain*, who describes a minister from whom he had hoped for guidance: "You felt that the man did not know his vocation, did not know what he was supposed to be. He had taken upon himself some function in society which was not his and which was, indeed, not a necessary function at all."

Upon this premise, Bartlett details five relationships of the pastoral calling which point up the means of ministry, thereby validating the trustworthiness assumed. The right of trust and confidence from others must be earned.

Worth the price of the book many times over, is the chapter, "Helping People in Times of Crisis." Few young

ministers realize the force of the ministry of "presence" learned through many years of experience.—*G. A. Ratterre, pastor.*

Memo to a Weary Sunday School Teacher

David S. McCarthy
Judson Press, © 1978. \$3.95

This volume attempts to stimulate and fire Sunday School teachers with a new enthusiasm, often in a humorous way. Some of the chapter titles include: "Teacher, You're the Key," "You're Also an Evangelist," "How to Handle Your Past Failures," "The Shaping of a Spiritual Superstar," "The Holy Spirit Is a Teacher's Best Friend," and "Meet Betty, a Successful Failure."

The author uses his experiences to show how to turn failure into success, ways to bring Bible stories to life, how to recognize a student's silent cry for help, and prescriptions for classroom headaches. This book is not directed toward teachers of any one group, but is intended for teachers in general. New Sunday School teachers will profit most from the volume, but all teachers will enjoy it. It is a folksy presentation, rather than a scholarly work.

David S. McCarthy, pastor of the Bethlehem Advent Christian Church, Augusta, Georgia, has had extensive experience in Christian education.—*Roy G. Lillard, teacher.*

Beginning a New Pastorate

Robert G. Kemper
Abingdon, © 1978. \$3.95

This is a practical book, written to the pastor moving for the second or third time. It could be read profitably by every pastor, whether he is thinking about moving or not.

Intentionality and negotiation are Dr. Kemper's key ideas. Intentionality is the attempt to conduct decision-making in stages with spaces in between. Negotiation is a process that never ends.

In considering a new pastorate, Dr. Kemper urges pastors to: (1) plan right now to build trust, (2) plan to deal with grief, and (3) plan to be the teacher of the congregation. He suggests new pastors to pledge not to make any changes in the first year. Coupled with this should be the commitment to the congregation to consider his recommendations at the end of the year.

The book is well written. The chapter titles: "Keys," "Glasses," "Coins," "Ripples," "Stoles," and "Passages" are catchy and insightful. It's easy to see the writer understands the moving process. Some of the dialogues at the beginning of the chapters are delightful—especially the conversation between the pastor and his wife at the beginning of Chapter 2 and the preface to the first sermon in Chapter 7.—*George H. Davis, associational director of missions.*

One Year and Counting

Susan Nethery
Baker, © 1978. \$7.95

Susan Nethery had cancer—and within four months had a radical mastectomy, twenty-five chemotherapy treatments, and a second mastectomy. With a husband and four children (two of whom were adopted) to care for, she turned to God for strength. Not only did she face the fear of recurrence of cancer, but her mother also had surgery for cancer during that time. This book is Susan's testimony through this traumatic experience which she faced with much courage and faith, revealing the pain and fears of this debilitating disease.

As a woman, I found her account personal and real. Her indefatigable spirit was both amazing and inspiring. Her humor, even in the darkest moments, was admirable. I would highly recommend this book as a source of comfort and hope for anyone who has been acquainted with the sorrow of breast cancer.—*Barbara White, Sunday School Board.*

From Power to Peace

Jeb Stuart Magruder
Word, © 1978. \$7.95

The pilgrimage from power to prison to peace by one of the Watergate cover-up men is subjectively detailed by Jeb Magruder. The writing is conversational in tone and aptly descriptive of the wide range of human emotions experienced in the destruction of an accomplished dream, the demolishing of a life previously patterned by success, and deliverance into a new life of Christian usefulness.

Two chapters are particularly commendable. "Louie" is Dr. Louis Evans who lovingly and patiently guided the fragmented Jeb Magruder to Christ. This chapter provides an excellent pattern for effective witness under great stress. Chapter 6, "A View from the Inside" reveals the inside of the prison and the prisoner, providing a quality of understanding essential to those working effectively in prisons.

For the reader the language is so personal that one seems to be walking beside the writer in his experiences. The book should appeal to mature Youth as well as Adults.—*Nolan M. Kennedy, director of missions.*

Beyond Conversion

Paul W. Powell
Broadman, © 1977. \$2.95

Beyond Conversion responds to the question often asked by sensitive new

Christians, "What shall I do now that I am saved?" We have responded with formal classes, informal discussions, or sometimes with little help at all (only "come to church"). This minister-author has put a helpful group of studies and stimuli together in this book. He begins by asserting the need for growth, and then introduces the areas of prayer, Bible study, worship, living, discovering (spiritual gifts), serving, loving, contending, witnessing, giving, and enduring.

I enthusiastically recommend this book for new member home study, new member classes, or for those who want to better understand principle areas for growing to share with other new Christians. The discussions are not deep, but they are fresh. They are nicely filled out with timely illustration, but not "fat" with stories. The writer is a minister who works with people daily as they are in the process of asking and growing. It shows!—*Marshall Hayden, Cincinnati, Ohio.*

Thinking in the Future Tense

Edward B. Lindaman
Broadman, © 1978. \$5.95

The author, a former aerospace scientist who is now a college president, has succeeded in his announced effort to provide a book that stretches the minds of his readers. Since most of our thinking is oriented toward and limited by the past, we can be grateful that this author has supplied us with both the tools and the encouragement to begin "to think in the future tense."

Lindaman encourages us to make explicit our assumptions about the future, believing that such assumptions will function like internal magnets to pull us toward the fulfillment of those visions and dreams. When we imagine the future, as we would like it to be, and compare that with what we now

have, and what is likely to be, we can make more intelligent choices regarding where we want to go. The concepts presented have significant implications for the church and its educational program. If the public school system is to be replaced by a neighborhood continuing education center, available for everyone from the very young to the very old, what will replace the educational programs in our local congregations?

God is at work in our lives, calling us out of ourselves and into the world, into the future that we can synergistically help to bring about, with the help of God.

A stimulating book, highly recommended.—*Allen W. Graves, administrative dean, The Southern Baptist Theological Seminary.*

A Migrant with Hope

Elizabeth Loza Newby
Broadman, © 1978. \$4.95

One would not think so when starting to read this book but this is a success story. It is the story of overcoming hardship, prejudice, and difficult conditions to arrive at a victory in Christian living.

Elizabeth Newby began life as a Mexican-American migrant child. She grew up living in the back of a truck as her parents moved from one farm to another, gathering crops on the southwestern circuit. Schooling was difficult because of the constant moving. Family life was a difficult experience because of living conditions. Attending church was a thing unheard of. Friendships were difficult to form and racial prejudice closed her out of relationships for which she yearned.

Elizabeth's family resisted her becoming involved in any local community. They certainly resisted her interest in an evangelical faith. Her

break with "old country" traditions, her refusal to marry a man she did not love, and her insistence on continuing her education caused her father to disown her.

The amazing thing about this story is that God protected the little girl and guided her to a better life. After high school graduation, she received a scholarship to attend college where she found a loving concern that turned her life around. With the encouragement of teachers, and others on the campus, she became involved in Christian work. It was through that work she met her husband, James Newby. Her present service as a pastor's wife, mother, author, and lecturer are examples of God's grace and leadership.—*Nancy Nell Stanley, manager, Jenkins Memorial Library and Archives Center, Foreign Mission Board.*

Youth Education in the Church

Roy B. Zuck and Warren S. Benson,
editors
Moody Press. \$9.95

This is a revised and enlarged edition of an earlier work. It contains thirty-three chapters by almost as many writers—all knowledgeable in their respective fields. The book deals with various stages of adolescence and older youth, including college youth. Chapters give information and help on such subjects as organizing youth work, training leaders, approaches to parents, evangelism, discipline, Bible study, worship, music, recreation, and camping. The book should be a valuable resource for any worker with youth—whether a paid staff member or a volunteer worker in one of the church program organizations that minister to youth.—*Forrest M. Marker, Jr., Sunday School Board.*

The Moon Is Not Enough

Mary Irwin, with Madaline Harris
Zondervan, © 1978. \$6.95

On July 26, 1971, the TV cameras focused on the Apollo 15 flight to the moon and on Mary Irwin as she watched her husband, Jim, on the flight. This book is a "behind the scene" story of Jim and Mary Irwin that TV cameras do not tell. Mary tells of the stress and loneliness leading up to that day. She has been honest in telling the Irwin family story. Very few people are brave enough to do this. She is honest in seeking to "get it all together." How she does this will encourage and inspire those with similar struggles. A good book that everyone should read.—Mrs. J. E. Keith, *Book Store supervisor.*

CURRENT ISSUES

A View from the Fields

Calvin Miller
Broadman Press, © 1979. \$4.95

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 dispels 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 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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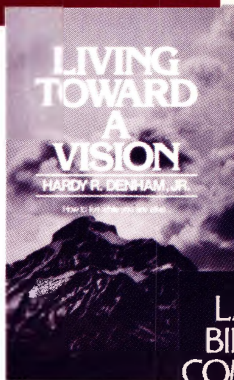
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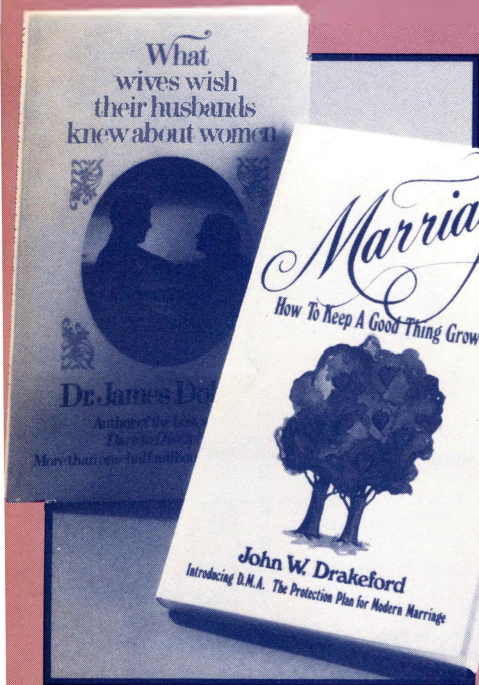
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