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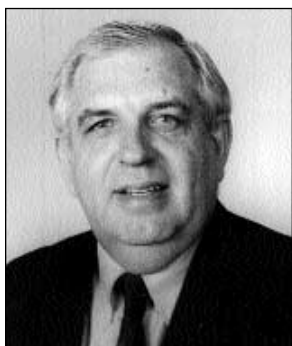
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## INTRODUCTION

***Jerry M. Windsor***

*Secretary-Treasurer*

*Florida Baptist Historical Society*

### **Welcome to the Fifth Issue of *The Journal of Florida Baptist Heritage***

This issue is a planned determination by our Board of Directors to honor some rather special people.

Each year I propose about ten possible themes for our journal/research/display subject material. From these suggestions the Florida Baptist Historical Society Board of Directors goes into serious discussion and deliberation. Choosing an annual subject of research is no small thing. It sets parameters for publishing, travel, phone calls, resources, interviews, and study.

It takes about thirty minutes to choose an annual theme, and then it takes 300 hours to put it together. This journal idea really came from the Board of Directors. With our sesquicentennial looming (November 20, 2004) it seemed natural to write about our Executive Directors of the state convention in 2004. Convention agencies and auxiliaries have always strengthened our work, and that was declared a natural theme for 2005. But what should we do for 2003?

Our directors suggested that it would be helpful to determine how we ended up with the history we have. I think the directors are on to something. Not only are we interested in our history, we are also interested in who recorded our history, and why. This is a theme that I did not conceive, but it is one that has intrigued me through the whole publication process.

Dr. Mark Rathel writes about John Rosser. Rathel and Rosser have similar styles. Neither is willing to accept surface evaluations. Dr. Rathel still knows more about Florida Baptist history than anyone I know.

Dr. Allison Chestnut writes about her friend, Martha Trotter. Toni Clevenger recommended that Dr. Chestnut write this article because she was aware of the friendship that existed between Chestnut and Trotter. Toni was right. Dr. Chestnut brings keen insight in a personal view of Martha Trotter and how she lived and worked.

Joel Breidenbaugh (The Southern Baptist Theological Seminary) and Alex Kinchen (Southeastern Baptist Theological Seminary) are still busy husbands, fathers, pastors, and students. They are doing education the hard way. The Baptist way. They are serving, preaching, writing, and learning all at one time. Their book reviews and insights are important to us.

Doak Campbell and Earl Joiner were naturals to research. Reviewing their work, the ministry of Earl Joiner, and an annotated bibliography were my contributions. Enjoy this issue and we would be happy to have any written or verbal response you might like to make.

It has been pointed out that Joshua Chamberlain was the hero of Little Round Top. It has also been pointed out that he should have been the hero because he wrote the story.

You never really understand the history until you know something about who wrote the story. That is what this issue is all about.

Good reading,

A handwritten signature in black ink, appearing to read 'D. Kinchen', with a large, sweeping initial 'D'.



JOHN L. ROSSER:  
FLORIDA BAPTISTS  
FIRST OFFICIAL  
HISTORIOGRAPHER

*Mark A. Rathel*  
*Associate Professor*  
*The Baptist College of Florida*

After nearly fifty years of discussing the need for a history of state Baptists, Florida Baptists published their first history, *A History of Florida Baptists*, in 1949. John L. Rosser, a Virginia native and retired St. Augustine pastor, wrote this officially authorized historical book.<sup>1</sup>

### History of Florida Baptist History

An understanding of the history of Florida Baptist history underscores the significance of Rosser's accomplishment. Rosser had few secondary sources available for his research; everyone who followed him depended on his work.

Early efforts to preserve, research, and write a history of Florida Baptists was the work of one man. E. H. Rennolds, Sr. served as convention appointed historical secretary from 1894-1912. In 1903, a special committee recommended the formation of a Florida Baptist Historical Society with the purpose of collecting materials, raising funds, and publishing a history of Florida Baptists. Upon the death of Rev. Rennolds, historical work within the Florida Baptist Convention died.

After the efforts of Rennolds, numerous parallels exist between the status of history, historical societies, and historical writings in the Southern Baptist Convention and the Florida Baptist Convention. During the 1920s the Southern Baptist Convention appointed a Committee on the Preservation of Baptist History. Floridian A. J. Holt served as chairman of the SBC committee and a member of a five-person Florida committee on Baptist history appointed after the SBC.

In March-April 1925 Florida Baptists observed five centennial celebrations in Campbellton, Jacksonville, Miami, Orlando, and Tampa. The emphasis celebrated the organization of the oldest continuous Baptist church associated with the Florida Baptist Convention, the First Baptist Church of Campbellton.<sup>2</sup> The centennial celebration prompted the writing of two brief historical sketches of Florida Baptists. Dr. Rufus Weaver, president of Mercer University in Macon, Georgia, delivered an historical address on Florida Baptist history at the Campbellton celebration.<sup>3</sup> Executive-Secretary S. B. Rogers wrote a twenty-five page pamphlet *A Brief History of Florida Baptists 1825-1925: A Century of Service and Progress*.

In 1936 the SBC approved a resolution establishing a Committee on the Preservation of Baptist History. The Committee on the Preservation of Baptist History became the Southern Baptist Historical Society. C. M. Brittain, Florida Executive-Secretary, served as a member of the SBC committee. Through the influence of Brittain and Gordon Reeves<sup>4</sup>, research assistant in Baptist history at Stetson University, Florida Baptists established a Committee on Florida Baptist History in 1938. The Committee on Florida Baptist History constantly appealed to the Florida Baptist Convention for the formation of a historical society and the publication of a historical book. Upon the recommendation of the Committee, the Florida Baptist Convention authorized Executive-Secretary C. M. Brittain to write a history of Florida Baptists. Unfortunately, Brittain's health prevented him from completing the project. When Brittain died in 1943, the Florida Baptist Convention approved a motion from the Committee on Florida Baptist History that the State Board of Missions complete the work, and approved the suggestion of Gordon Reeves as author. In 1944, the State



Dr. John L. Rosser  
Pastor, Ancient City Baptist Church  
(1939-1948)

Board of Missions, however, chose John Rosser, chairperson of the Committee on Florida History over fellow committee member Gordon Reeves.<sup>5</sup> In the same year, the Convention established a committee, chaired by John Rosser, to explore the possibility of a commemorative memorial at the location of the founding of the Florida Baptist Convention in 1854.

Rosser delivered his manuscript to the State Board of Missions, then to Broadman Press in 1948. Again, the parallels with the SBC are striking. Southwestern church historian, W. W. Barnes wrote the first published history of the

SBC through the centennial year 1945; Rosser wrote the history of Florida through 1946.<sup>6</sup> After completion of the manuscript on Florida Baptists, Rosser retired and returned to his native Virginia. In his absence, the 1948 *Florida Baptist Convention Annual* contains a written personal report on *A History of Florida Baptists*. Rosser concluded his written report with the following words.

The author makes no claim to being a trained historian, and has perhaps violated accepted canons of historical writings; but Florida Baptists had to make a beginning on the long-desired and long-postponed project, and this volume is that beginning. It is believed that few factual errors will be found, and it is further believed that readers will learn more of Florida Baptist history than they have known before. I trust that the book will be cordially welcomed by our people and widely distributed. In the

light of what God has wrought through them in the past, Florida Baptists are justified in attempting for and expecting from God greater things in the future.<sup>7</sup>

After the publication of Rosser's book, Florida Baptist historical work continued the parallels to developments within the SBC. In 1947 the SBC recognized the Southern Baptist Historical Society as its official historical agency by turning the Society into the Historical Commission.<sup>8</sup> Florida Baptists followed the SBC lead when the Convention adopted a motion by Stetson Professor, Pope Duncan, that set in motion a process that resulted in the creation of the Florida Baptist Historical Society (FBHS) as a convention entity. In the same year that the SBC adopted *A Covenant for a New Century*, a plan for structural reorganization, which dissolved the convention historical agency, Florida Baptists dissolved the FBHS as a convention entity. In 1995 Jesse Fletcher authored the sesquicentennial history of the Southern Baptist Convention; in 1997 Earl Joiner delivered a revised manuscript of his 1972 *A History of Florida Baptists* to Convention personnel. The Florida Baptist Convention plans to release Joiner's revision in 2004, including updates since 1997, as the sesquicentennial history of Florida Baptists.

Rosser's contributions to Florida Baptist history are significant. Other than a twenty-five page pamphlet by Executive Secretary S. B. Rogers, Rosser worked totally with primary sources. He corrected a common misunderstanding about the origins of Florida Baptists, and thereby, traveled where angels fear to tread. All researchers into Florida Baptist history after 1948 stand on the shoulders of John L. Rosser.<sup>9</sup>

John Leonidas Rosser: Pastor, Teacher, Writer

John L. Rosser<sup>10</sup> was born to a farm family in Campbell County, Rustburg, Virginia, on December 1, 1875. John was the third of five siblings. Rosser was spiritually born again as a nineteen-year-old college student and received baptism in September 1896.

Rosser graduated with a Bachelor's degree from Roanoke College in Salem, Virginia, a college affiliated with the Evangelical Lutheran



Church in America, in 1897. Roanoke College granted Rosser an honorary doctorate in 1921. He earned a Master of Theology degree from The Southern Baptist Theological Seminary. While a student at Southern Seminary, the McFerren Memorial Baptist Church in Louisville, Kentucky, ordained Rosser to the gospel ministry in July 1901.

Rosser served five churches as pastor: Memorial Baptist Church in Hampton, Virginia (1903-1905); First Baptist Church in Selma, Alabama (1906-1913); First Baptist Church in Bristol, Virginia (1913-1932); Riverside Baptist Church in Jacksonville, Florida (1932-1938); and Ancient City Baptist Church in St. Augustine, Florida (1938-1948).<sup>11</sup>

While Rosser served as pastor at Selma, he married Evelyn C. Craig in November 1909. John and Evelyn had five children, four sons and one daughter. Evelyn was an effective servant in her own right. In Florida, Evelyn served as the state stewardship chairperson of the Hundred Thousand Club and the Centennial Fund, fund raising attempts to help eliminate SBC debt. She also served on a committee that attempted to raise one million dollars for Stetson University. From 1943 to 1948, Evelyn served as President of the Florida Women s Missionary Union.<sup>12</sup>



Church members at Ancient City Baptist Church during Dr. Rosser s pastorate. (Seated *l-rt*) Elsie Priester, Mrs. James E. Creech, Dr. Rosser, Mike Gaines, Mrs. A. W. Strickland, Mrs. W. G. Braddock, Mrs. J. A. Sapp. (Standing, *l-rt*) Mrs. A. W. Farrow, Mrs. F. A. Morgan, Mrs. W. F. Cox, Mrs. Marjorie (Mike) Gaines, Mrs. J. L. Grubbs, Mrs. W. J. Preister, Mrs. F. S. Matheson, Mrs. W. D. Truett, Mrs. Rosalie Crutchfield, Mrs. C. E. Russell, Mrs. W. S. Middleton, Mrs. T. M. Gibbs, Mrs. Lika Griffen, Mrs. J. B. Kitchens.

John Rosser actively served Southern Baptists at the associational, state convention, and Southern Baptist Convention level. He served as a trustee of The Southern Baptist Theological Seminary on the national level. In Virginia, he served as Vice-President and President of the Baptist General Association of Virginia, a member of the Virginia Board of Missions and Education, and a trustee at the following Virginia Baptist agencies: Virginia Baptist Hospital, Virginia Intermont College, and Bluefield College. In Florida, Rosser served as a member of the State Board of Missions, chairman of the Committee on Florida Baptist History, and chairman of the Memorial Committee. The St. Johns River Baptist Association elected Rosser as moderator.

In addition to *A History of Florida Baptists*, Rosser wrote two books, several tracts, and hymns. He published a collection of his poems, *Our Southern Quintette and Other Poems* in 1908. In 1906 he published *Paul the Preacher*, a 106-page analysis of Paul's sermons in Acts. He authored the following tracts: *It is Wrong*, *Ridgecrest*, and *A Personal Evaluation*. While he served as pastor of the First Baptist Church, Selma, Alabama, Rosser wrote the words for a hymn used in a dedicatory service for a new building.<sup>13</sup> The hymn is included in the *Baptist Hymnal* 1956 edition as *Dedicatory Hymn*.

Rosser completed his active ministerial career when he retired from the Ancient City Baptist Church at the age of 73 in 1948. He moved to Bristol, Tennessee, and First Baptist Church of Bristol, Virginia, named Rosser Pastor Emeritus in honor of his twenty year ministry at the church.<sup>14</sup> During his retirement, he preached as he had opportunity, taught a men's Bible class, and broadcast over radio teachings based on the International Sunday School Lesson every Sunday.

John Rosser died on June 5, 1972, at the age of 97. His wife, Evelyn, and two sons preceded him in death.<sup>15</sup>

### A History of Florida Baptists

Nineteen chapters comprise Rosser's *A History of Florida Baptists*. The work includes the following appendices: historical tables, charter of the Florida Baptist State Convention, membership, and contributions by

decades. The book lacks an index and footnotes, small details that hinder researchers. For example, Rosser would have helped his successors if he stated in footnotes the location of his resources. The structure of the book is topical, yet chronological within chapters. For example, two chapters discuss in chronological order the progress of Florida Baptists under each of the Executive Secretaries up to the advent of John McGuire. Each chapter follows a similar format: religious setting in Florida, progress on the chapter topic, and interpretation by Rosser. For this researcher, Rosser's interpretative comments are priceless. In contrast, Earl Joiner's latter book by the same title narrated well the history of Florida Baptists, but his work lacked the interpretative analysis of Rosser, except when Joiner interpreted the relationship between Stetson and the Florida Convention.

Rosser's writing style is picturesque, gripping, and entertaining at times. He intersperses his narrative with prose. At times, Rosser quotes the famous poets of bygone eras, yet, at times, the prose appears to be original to Rosser. For example, he concludes his chapter on the early pioneer preachers in Florida with these words: In all enterprises there are foundation men, and those early Baptists belong to the class of founders. Their names are written in the book of life.

O God, to us may grace be given To follow in their train. <sup>16</sup>

Rosser incorporated numerous poetic passages throughout his narrative without citing sources. Given Rosser's past publication of poetry, this researcher concludes that numerous prose passages are vintage Rosser.

The selection of topics reveals both biases and Florida Baptist failures up to 1946. Rosser devoted the greatest amount of space to education; three chapters in the book are devoted to the topic: early education efforts, Stetson, and Columbia College. The chapter on Stetson is the longest, nearly twice as long as the next longest chapter treating the Florida Baptist Children's Home. For the sake of price and length, Rosser, or the more likely, the Broadman editors, deleted a chapter on Florida Baptists Woman's Missionary Union.<sup>17</sup> The chapter of Florida and Foreign Missions reveals the dearth of Florida Baptists

progress by 1946. Again, because of space the chapter on foreign missions was deleted; Rosser delivered the chapter manuscript to the State Board and simply recounted the financial contribution of Florida Baptists in a scant 2.5 pages.<sup>18</sup> However, the inclusion of the chapters on Foreign Missions and WMU would have enriched Rosser's work. In the opinion of this researcher, the Broadman editors could have found room for these important topics by shortening the chapter on Rogers Building and deleting the chapter on Ministerial Relief. The chapter on ministerial relief, for the most part, is the narrative of early pension plans offered by the Relief and Annuity Board of the Southern Baptists Convention, not the story of Florida Baptists. While Rosser's work is a treasure, poor editing limited the emphasis on missions by neglecting the WMU and the contributions of Florida Baptists to foreign missions.

Rosser blazed a new trail in tracing the origins of the first Baptist church in Florida. Rufus Weaver, S. B. Rogers, and a strong tradition claimed that First Baptist Church of Campbellton founded in 1825 was the first Baptist church in Florida. Rosser corrected this historical error by going against popular tradition by documenting that Pigeon Creek Baptist Church established in Nassau County in 1821 was the first Baptist church in Florida. Pigeon Creek became a Primitive Baptist Church; consequently, Campbellton has the distinction of being the oldest continuous church affiliated with the Florida Baptist State Convention.<sup>19</sup>

Florida Baptists experienced a fortuitous benefit because of the timing of Rosser's book. Rosser conducted personal interviews with individuals that have passed from the scene. Individuals like G. W. S. Ware who lived most of the history Rosser narrated. Ware was alive when Rosser wrote; a servant of God who attended convention meetings during the time of the old convention prior to the reformation of the Florida Baptist Convention in 1880. Rosser commented that most old timers fondly called W. N. Chaudoin Uncle Chad. Treasured insights such as these reveal the importance for Florida Baptists to update historical works frequently before the treasures die.

<sup>1</sup>John Leonidas Rosser, *A History of Florida Baptists*, Nashville, TN: Broadman Press, 1949. Surprisingly, John Maguire, Executive Secretary-Treasurer of the Florida Baptist Convention, stated in the introduction, I have read only one part of the whole book and from what I read, I wholeheartedly recommend this book. (*italics mine*)

<sup>2</sup>Isom Peacock and Fleming Bates organized the first Baptist church in Florida, the Pigeon Creek Baptist Church, in 1821. The church became associated with the Suwanee River Primitive Baptist Association.

<sup>3</sup>In addition to being a fine scholar, Dr. Weaver's involvement is noteworthy because the Mercer family pioneered early Baptist churches in the Florida Panhandle.

<sup>4</sup>Stetson University named Reeves to the position of research assistant in Baptist history after he completed his Master's degree thesis *A History of Florida Baptists* in 1938. In addition, Reeves performed a valuable service to Florida Baptists in his role as Church Historian of the Florida Historical Survey of the Works Progress Administration (WPA) of President Roosevelt's administration. The Florida Historical Records Survey published inventories of the records and brief historical sketches of Baptist associations and churches.

<sup>5</sup>After years of laboring in Florida Baptist history and being mentioned in every Convention Annual from 1938-1944, Gordon Reeves disappeared from subsequent Convention Annuals after the choice of Rosser as the official author of Florida Baptist history.

<sup>6</sup>W. W. Barnes, *The Southern Baptist Convention 1845-1953: The First History of a Great Denomination*. Nashville, TN: Broadman Press, 1954. SBC Executive-Secretary Porter Routh wrote the chapter covering 1945-1953. Barnes' book was the first published history of the SBC. In 1916, the SBC authorized the Sunday School Board to release a history of the Convention. The Sunday School Board recruited B. F. Riley as the author and he dutifully submitted his history; however, SBC officials deemed his work unsuitable and the history was never published.

<sup>7</sup>*Florida Baptist Convention Annual 1948*, p. 87.

<sup>8</sup>*Encyclopedia of Southern Baptists*. S. v. Southern Baptist Historical Society, by Judson Boyce Allen.

<sup>9</sup>Jack P. Dalton completed a doctoral dissertation on *A History of Florida Baptists* at the University of Florida in 1952. He mentioned Rosser's *A History of Florida Baptists* neither in his text nor in his bibliography. Dalton served as a member/officer of the Committee of Florida Baptist History/Florida Baptist Historical Society from 1950-1952. It is inconceivable to me that a person holding such a position would be ignorant of Rosser's important work published in 1949. Although he does not mention Rosser, Dalton followed the trail-blazing research of

Rosser in the origins of the first Baptist church in Florida.

<sup>10</sup>The researcher derived the information about Rosser s life from the Operation Baptist Biography Data Form available from the Southern Baptist Library and Archives in Nashville, Tennessee.

<sup>11</sup>The present author talked extensively with the pastor-search committee of Ancient City Baptist Church about the possibility of becoming pastor over a decade ago. Through the committee, I learned the following. Although the oldest city in America, a Baptist church related to the Florida Baptist Convention was not organized in St. Augustine until 1897. Because Spain granted freedom to slaves entering Florida, the First Baptist Church in St. Augustine is an African-American church. Ancient City Baptist Church is the first Anglo Baptist church started in the city.

<sup>12</sup>Information about Evelyn Rosser is found in Martha Trotter, *Faithful Servants: The Story of Florida Baptist Woman s Missionary Union 1894-1994* (Jacksonville, FL: Florida Woman s Missionary Union, 1994), 123, 134. And Edward Earl Joiner, *A History of Florida Baptists* (Jacksonville, FL: Convention Press, 1972), 194.

<sup>13</sup>William J. Reynolds, *Hymns of Our Faith: A Handbook for the Baptist Hymnal* (Nashville, TN: Broadman Press, 1964), 217. Rosser used a tune named ELLACOMBE, named after a town in Devonshire, England.

<sup>14</sup>Bristol is located on the state line of Tennessee and Virginia.

<sup>15</sup>John L. Rosser, Former Florida Pastor, Dies. *Florida Baptist Witness*, 15 June 1972, p. 11.

<sup>16</sup>Rosser, 15.

<sup>17</sup>Since Rosser s wife served as President of the Florida WMU at the time he wrote the book, this decision must have produced interesting conversation in the home of the Rosser s. In the Forward, Rosser stated that he submitted the chapter on WMU to the Union with the claim that this group planned to publish the chapter as a subsequent volume. To my knowledge, the Florida WMU never published Rosser s chapter. Martha Trotter does not refer to this manuscript in her history of the Florida WMU.

<sup>18</sup>In truth, any chapter on foreign missions by necessity would be short. Florida Baptists sent their first missionaries to the foreign fields a mere forty years before Rosser s book.

<sup>19</sup>Earl Joiner stated that Pigeon Creek Baptist Church is extinct. Joiner, 20, footnote 22. A recent doctoral dissertation suggests the church still exists. The St. Mary s River Association, which contains Pigeon Creek Church, the oldest Protestant church in Florida, totters on the brink of non-existence. John Gordon Crowley, *The Primitive Baptists of South Georgia and Florida* (Ph.D. dissertation, Florida State University, 1996), 183.



## DOAK CAMPBELL AND HIS BAPTIST WRITINGS

*Jerry M. Windsor*

*Secretary-Treasurer*

*Florida Baptist Historical Society*

### DOAK CAMPBELL AND HIS BAPTIST WRITINGS

Gene Deckerhoff and Bobby Bowden made Doak Campbell the best known name among Baptist writers in Florida. Very few people could tell you the name of the football stadium at Richmond, Wake Forest, or Baylor. But the Florida State Seminoles football team has popularized the name Doak Campbell Stadium forever in football lore.<sup>1</sup> Doak Campbell may not be known as a Baptist writer but his name is known to sports fans as far as football is broadcast. Rennolds, Rosser, Rogers, and Joiner may be the Baptist quartet of Florida Baptist historians, but it is Campbell who sings the lead in the Florida Baptist writer s quintet.

Doak Sheridan Campbell was born on November 16, 1888, at Tate, Scott County, Arkansas. He was the son of Edward S. T. Campbell and Elizabeth DeWitt Hunsucker Campbell. His father was a medical doctor and his mother a housewife. Campbell had three brothers and two sisters. The brothers were Day Hamilton (1898), Curtis Rogers (1900), and Paul Temple (1901). The sisters were Nellie Anne Campbell-Cammack (1887), and Cecil Byrd Campbell (1892).

Campbell was raised in rural Arkansas. He lived in Tate (1889-1892), Golden City (1892-1898), Ione (1898-1901), and Hon in his early years. He was converted at age 15 and baptized into the fellowship of the Hon Baptist Church in 1903. He was an ordained Baptist deacon

for 40 years and taught a Sunday School class for over 40 years.<sup>2</sup> He served as president of the Arkansas Baptist Convention in 1918-1919, and in 1948, served as president of the Florida Baptist Convention. He was a faithful churchman in every respect.

### Personal Education

Campbell graduated from Poteau Valley High School in Hon, Arkansas, in 1905. He then went to Ouachita Baptist College in Arkadelphia, Arkansas, where he received a Bachelor of Arts degree in 1911. He gave major attention to the study of music and speech and served as president of his graduating class and president of the campus Y.M.C.A. While at Ouachita, Campbell considered the fields of medicine and law before he decided to enter the teaching profession.<sup>3</sup>

In 1928 Campbell received the Master of Arts degree from George Peabody College in Nashville, Tennessee, and in 1930, the Ph.D. degree also from Peabody. Honorary degrees awarded to him included the LL.D. from Ouachita College, Stetson University, Florida Southern, and the University of Tampa. Campbell was also involved with many civic and academic organizations. He was actively involved in the Chamber of Commerce, the Florida and National education associations, Florida



Doak S. Campbell

Academy of Sciences, Florida Historical Society, American Education Research Society, Phi Delta Kappa, Kappa Delta Pi, Phi Kappa Phi, and Phi Beta Kappa.<sup>4</sup>



## Family

Doak Campbell married Helen Gray Smith on May 28, 1913, at Augusta, Arkansas. She was born on August 8, 1890. The Campbells had a son, Doak S. Campbell Jr., born February 28, 1915, and a daughter, Elizabeth Caroline Campbell, born November 12, 1920.

Doak Jr. served as a major in the United States Air Force, during which time he and his wife had a son and a daughter. Caroline married Donald Henry Broermann, and her husband served as a county agent with the Department of Agriculture at Warrensburg, Missouri. The Broermanns had three daughters.<sup>5</sup>

Helen Gray Smith Campbell died in 1938, and two months before Dr. Campbell became president of the Florida State College for Women he married Edna S. Simmons on February 5, 1941, in Washington, DC.<sup>6</sup> Edna Simmons was the daughter of Mr. and Mrs. William E. Simmons of Pike and Walthall Counties in Mississippi. At the time of her marriage, she was the director of the Training School of Wilson Teachers College in Washington, DC. She was born in Tylertown, Mississippi, and received her Bachelor of Science degree from Peabody College in 1928. In 1932 she received her M.A. degree from Peabody.

She taught in Mississippi and in 1928 became Director of Instruction in Hinds County. In 1932 she became the supervisor of Elementary Education for the state of Mississippi. She then moved to the State Teachers College at Fredricksburg, Virginia.<sup>7</sup>



Edna Simmons Campbell

Mrs. Campbell made her own mark in Tallahassee as First Lady of the campus, but also as one who was very much involved in civic affairs. She was vitally involved in the Tallahassee Woman s Club, American Association of University Women, Garden Club, and her professional educational honorary sorority Kappa Delta Pi. She was

always a gracious and charming hostess for the University functions involving students, staff, faculty, and the school at large.

### Professional Work

Dr. Campbell served in numerous professional capacities in Arkansas, Tennessee, and Florida. He also served in many regional and national positions of professional leadership.

Dr. Campbell served as superintendent of the Columbia, Arkansas, school system from 1911-1914. He served as state secretary of the Baptist Young Peoples Union and the Religious Education Association from 1914-1916. He then went to Central College in Conway, Arkansas, as vice president (1916-1920), and later served there as president (1920-1928).

The executive experience of Dr. Campbell was always balanced with the practical committee work that is required of a professional. He served on the Executive Committee of the Curriculum Commission of Colleges the Southern Association of College and Secondary Schools. He was a member of the Tennessee Board of Education and served from 1934 to 1936 as secretary of the American Council on Education. Dr. Campbell served as president of the Southern Association of Colleges and Universities and as the founding father of the Southern Regional Education Board.<sup>8</sup>

Dr. Campbell was interested in the junior college movement in this country and for 17 years he was the secretary of the American Association of Junior Colleges. He made hundreds of speeches relating to college and university administration, but the concept of the junior college system was always basic to this thinking. His doctoral dissertation at George Peabody College was *A Critical Study of the Stated Purposes of the Junior College* and became an educational classic.<sup>9</sup> John Rutherford Fawcett Jr., in his 273 page, *Doak S. Campbell and Southern Education*, stated that Campbell was very much a founding father of what southern education became.

The impact that Dr. Campbell made in Tallahassee was immediate. Dr. Edward Conradi had served as the president of the Florida State

College for Women for 32 years before he decided to step down in 1941. In August of that year, the Florida Board of Control invited Campbell to travel to Jacksonville for a conference relating to the work at Florida State College for Women. Then in September, Campbell received a telephone call from Governor Spessard Holland, chairman of the Florida Board of Education, to come serve at the Florida State College for Women at Tallahassee.<sup>10</sup> Governor Holland requested an answer in 24 hours, and the next day Campbell accepted.

Dr. Campbell came with plenty of credentials. In addition to his junior college expertise, he had written on curriculum with H. L. Caswell and had authored many bulletins and reports. He had excellent rapport with southern educators and had served in 1937 as a consultant on President Franklin Roosevelt's Advisory Committee on Education. He was co-author of *When Do Teachers Teach?* a very important Southern Baptist Sunday School Board publication that assisted Sunday School teachers in their weekly teaching responsibilities. He was a man who moved in and out of the best education circles in his day.

A surprise awaited Campbell at Tallahassee when he took the reigns from Dr. Conradi in that the school had 1,500 women enrolled. It was stated in Dr. Campbell's death notice on March 23, 1973, that when the change of command occurred it consisted of Dr. Conradi giving Dr. Campbell the master key and a copy of the budget.<sup>11</sup> The Campbell transition from Peabody came in the early days of World War II, and it affected everything that was done.<sup>12</sup> Dr. Campbell worked with others in the War effort and found himself faced with an interesting dilemma as the War came to a close. On October 1, 1941, Dr. Campbell assumed the presidency of the Florida State College for Women at Tallahassee. The school had 1,857 students but grew rapidly during World War II. At the end of the war, it had 2,800 students which made it the largest women's college in the country.<sup>13</sup> In 1946 when many returning GIs were unable to get into the overcrowded University of Florida, there was a demand for the enrollment of male students in Tallahassee. From 500 to 1,000 male students sought courses, so they were enrolled into the Tallahassee Branch of the University of Florida. This enrollment pressure helped cause the Tallahassee Transition. On May 7, 1947,

after 41 years as a woman's college, the Florida State College for Women became Florida State University.

### Educational Innovator

When Doak Campbell rang a small bell to begin class at Lone Elm, Arkansas, on July 2, 1905, he started an education career that could not have been foreseen. He would later serve as teacher, principal, professor, president, consultant, and author in the educational systems of the South.

Campbell was born in a two-room log cabin in Tate, Arkansas.<sup>14</sup> He was schooled in a three month long school term system in rural Arkansas. He later taught in that same type system when he became a teacher at Lone Elm for a salary of \$33.33 a month. He started teaching with only a high school education, but that was the norm for that day. The next year he moved on to teach at Haw Creek, Arkansas, for the salary of \$50 a month.<sup>15</sup> As a sixteen year old school teacher, Campbell saw first hand the weaknesses of public education in the rural south.

A comparative study of the public education of the North and South may best be seen in the matter of budget allocations. In a report of the United States Commissioner of Education for 1899-1900, the nine South Atlantic states spent 12.8 million dollars on school plants, while at the same time, the nine North Atlantic states spent 175.8 million for the same purposes. The same sad discrepancy also appears in money budgeted for supervision and teaching for the nine southern states spent 3.9 million, and the nine northern states spent 30.9 million.<sup>16</sup> Campbell saw the need early for more education for the youth of the South and more quality education for those who would teach and supervise.

In a 1966 summer school commencement address at Florida State University, Dr. Campbell seemed to come to a fifty year conclusion about education. He said:

It is one thing, a magnificent thing, to lift an object into orbit above the earth and then retrieve it safely and without adverse incident.<sup>17</sup> It is quite another thing to lift an individual, a family, or other group of human beings

from a condition of despair to one of hope; from economic, social, physical, or spiritual bankruptcy to a position of at least a reasonable degree of independence, of human dignity and self respect.<sup>18</sup>

Many conclusions can be drawn about Dr. Campbell as educator, but he considered his most important educational contribution to be the development of the Florida State University Graduate School. Although the school had first granted masters degrees in 1908, there were only 12 graduate students in the 1945-1946 term. By 1957 when Dr. Campbell retired, there were 861 in graduate school, the doctorate had been authorized in 1948, and 137 doctoral degrees had been awarded.<sup>19</sup>

### Churchman

Doak Campbell was converted at age 15 and baptized into the Hon Baptist Church in Hon, Arkansas, in 1903. He served as the director of the Arkansas State Sunday School and of the Baptist Young Peoples Union. He made many Baptist friends in this responsibility. He served as a deacon, Sunday School teacher, and denominational worker for over 40 years. He was president of the Arkansas Baptist Convention in 1918-1919, a member of the Southern Baptist Sunday School Board (1933-1941), a member of the Arkansas Baptist Education Board (1924-1928), and a member of the Southeastern Baptist Theological Seminary Board. He served as church committee chairman for over 25 years of various committees where he was a local church member. He seemed always to have been in a posture to improve his church service for he states in his personal data information that he read 12 Sunday School training books to assist him in his Sunday School work.

In about 1884 H. Clay Trumbull, educator, lecturer, and writer wrote a book for leaders entitled *Teaching and Teachers*. The book was published by Charles Scribner's Sons and received wide circulation among Southern Baptist Sunday School teachers. In 1934 at the request of the Southern Baptist Sunday School Board, the Trumbull book was revised by Dr. Campbell and remarketed by the Sunday School Board.

The two books certainly do have differences in content. However, when the 1935 edition of *When Do Teachers Teach?* was released it came forward only under the name of Doak S. Campbell. That is somewhat of a puzzle when you consider Trumbull was an original co-author of the very same title.<sup>20</sup>

Dr. Harold G. Sanders, pastor of First Baptist Church of Tallahassee, Florida, had this to say about his well known fellow church leader:

For more than 40 years he was a humble servant of the Lord in Baptist churches and denomination as teacher, deacon, committeeman and advisor to his pastor in his home churches. . . . Most of all, he was a humble teacher of the Word of God in church and let the Word direct him in all facets of his spiritually significant career.<sup>21</sup>

Dr. Campbell had impeccable records regarding his church commitments, but in the 1950s he was caught up into social confrontations that could not be avoided. As president of a large university in the south in the 1950s, the racial turmoil of the times could not be escaped.

In 1957 there was a long standing policy against race-mixing on the Florida State University campus. John Boardman, a graduate student in physics, from Ames, Iowa, invited three Florida A and M students to a Christmas party at the International Students Club. Two of the students were from the Bahamas and one from Panama. All four of the students attended the party, and they were well received, but there the confirmation of the circumstances become blurred.

During all this campus drama there were other social events critical to the situation in Tallahassee. Rev. K. S. DuPont was running for the City Commission seat of Davis Atkinson. DuPont was a leader in the bus integration movement in Tallahassee, but Atkinson was a staunch segregationist. Boardman had made a speech on behalf of Rev. DuPont and his political candidacy. Boardman had been told by Dr. Oglesby, Dean of Students at Florida State University, that he would be barred

from enrolling in the new Spring 1957 semester. Dr. Oglesby said it was due to his integration of the Christmas party, but student Boardman charged that he was being disciplined for making a political speech for Rev. DuPont. Due to the tenor of the times, Dr. Campbell could not stay out of the fray. He issued a news release on January 27, 1957, that Boardman was barred from registration because he was in violation of University regulations. Boardman charged Campbell with affirming the party participation in private and condemning the party attendance in public. Campbell tried to make the issue a University policy matter, but Boardman, Rev. DuPont, Attorney Francisco Rodriguez, and Rev. C. K. Steele made sure it was a public confrontation over integration.<sup>22</sup>

### Recorder of Baptist History

Dr. Campbell wrote for the Sunday School Board, made hundreds of speeches, and preached no small amount of sermons. There were times when he would supply preach at his own church the First Baptist Church of Tallahassee or some other area church.<sup>23</sup>

There are three areas I want to explore as it relates to Dr. Campbell and his Baptist writings. One is academic, the second is ecclesiastical, and the third is personal local history.

The first exploration is the brave and innovative approach Dr. Campbell took to the crucial Baptist issue of separation of church and state. As a public school administrator, Dr. Campbell could have compartmentalized this issue and left it alone. As a genuine Christian and committed Baptist deacon, he presented some refreshing and practical ideas.

Dr. Campbell felt that religion should be taught on a university campus and taught through personal conviction and academic qualification. He felt students should be able to receive valid academic credit for the legitimate courses taught. A qualified course was defined as one taught by a qualified professor who believed and practiced what he was teaching. The professor was to give personal testimony to his practice and piety. There would be no attempt at objectivity and no feelings of academic inferiority. This would be brought about by

community based programming and church based paid professors. Any church could have their doctrines taught by a qualified professor as long as the courses were authorized by the community curriculum committee and paid for by the particular religion or denomination that wanted those courses taught.<sup>24</sup> This proposal was not new, but it was controversial and innovative.

Campbell was fighting to maintain the Baptist principle of separation of church and state without throwing the baby out with the bath.

The second Baptist influence in the writing of Dr. Campbell that I'll explore is his participation in the *When Do Teachers Teach?* publication. This was the book that was a rewrite of the H. C. Trumbull widely used book entitled *Teaching and Teachers*. Trumbull had published the original volume about 1884 under the auspices of Charles Scribner's Sons. In that Campbell was at Peabody



Campbells on the veranda of their home.

College in Nashville, it is logical that the Southern Baptist Sunday School Board would reach across town to tab Campbell for the rewrite. He was articulate, a committed Southern Baptist, and familiar with the latest pedagogical methods. This volume was well received by Southern Baptists. Dr. Campbell stressed knowing God, knowing self, knowing the class pupils, and knowing the material taught. This volume was needed in the post depression Sunday School classes of the South and was used widely.<sup>25</sup>

The third Baptist writing I want us to explore is the writing of the history of the Florida Baptist Association.<sup>26</sup> In October 1943, the



Executive Committee of the Florida Baptist Association published *The Florida Baptist Association, The First Hundred Years 1842-1942*. Doak S. Campbell is listed as the author on the front cover of the publication. In the introduction to the 36 page book, Dr. Campbell makes an interesting acknowledgement. He states that, Files of all available minutes and records were read and significant data recorded by Rev. H. F. Jelks, pastor of Immanuel Baptist Church, Tallahassee, Florida. These materials constitute the principal source of information for the story that follows. Then at the very valuable historical tables there is a notation that reads, Compiled by David A. and Fenton D. Avant.<sup>27</sup>

The Florida Baptist Historical Society has in its rare collection file a 26 page manuscript by H. F. Jelks entitled, *History of the Florida Baptist Association*. This manuscript is of significant interest for three reasons. One, it was written October 12, 1942, one year before the Campbell book. Two, it has a dated sequence to its content that feeds the Campbell approach. Three, Jelks has a very interesting hand written letter on the back of manuscript page 26. The note is addressed to Dr. W. G. Stracener, editor of the *Florida Baptist Witness*. Jelks notes two things of historical and personal interest in his letter. He states that he was appointed by the association to prepare the history. He also states, When Dr. Campbell edited it he left out what I thought was the best part of the story of the beginning of Baptist work in Florida. He goes on later in the note to say, If you read the copy of the history as Dr. Campbell presented it, you can see for yourself what I mean about him leaving out so much.

Some interesting observations come to mind. Did Campbell use the Jelks manuscript? Yes. He himself acknowledged that. Did Campbell leave out the Jelks material on the Florida Baptist Convention history? For all intents and purposes, yes. What general conclusions can we draw from the Jelks letter?

Jelks certainly felt that Campbell should have included more of his important material. Yet to Campbell's credit he was trying to tell a story as he calls it and not write a Jelk-type line upon line history. How could the matter have been resolved?

I think Campbell should have included Jelks as a co-author of his

history of the Florida Baptist Association. Note Jelks referred to Campbell as editor. Campbell depended too much on the Jelks material to just refer to his work in the introduction as the Jelks source. Ethically, I think Campbell owed Jelks the co-author designation. The prestige of Campbell and the waning ministry of Jelks might have been factors in the naming of the author. Obviously more people had heard of Doak Campbell than H. F. Jelks.

Was Campbell sincere and earnest in his efforts to properly publish his work? I think so. He saw himself as a story teller.<sup>28</sup> He was trying to weave a story and not detail a saga.

Actually Campbell and Jelks might have some confessing to do. In 1881 the Florida Baptist Association appointed Elder A. C. McCants to write a history of the association. McCants reported in 1885 that he was progressing on the project. Upon the death of McCants, the association in 1887 appointed Rev. A. M. Manning to complete the work. This work was finished and appears in the 1896 associational minutes of the Florida Baptist Association.

Campbell probably owed Jelks and compilers David A. and Fenton D. Avant more than he acknowledged. But Jelks owed McCants and Manning much more than he mentioned also.

### Conclusion

Doak Campbell was a Baptist populist who was also a good communicator. He was not very original in his thinking as his dependence upon Trumbull, the Illinois Plan, Jelks, the Avants, McCants, and Manning clearly indicate. Campbell was more of a compiler than a historian. He was more of a communicator than a researcher. He popularized thoughts, expressions, and movements that had been fomented by other men. The contribution of Campbell had to lie in his basic desire to serve Christ, lift up others, and inform all.

Doak S. Campbell was an expert in organization, gifted in communication, and relevant in presentation. He was a recorder of Baptist thought and a faithful Baptist deacon to whom we all owe very much.

<sup>1</sup>Jocelyn Ward, Does Campbell Pay a Fee to Enter the Stadium? *Flambeau*, November 17, 1961. Campbell had a season pass and did not pay to get in. He served as President of Florida State University from 1941 to 1957. During his tenure he saw the school grow from an enrollment of 1,800 to more than 8,000 when he retired.

<sup>2</sup>Margaret Strickland Mash, compiler; Edith Revel Sederquist, editor, *Window to the Past. A Chronicle of First Baptist Church, Tallahassee, Florida*, includes a vignette by Charles H. Walker entitled, Doak Sheridan Campbell 1888-1973 . Walker points out that Campbell taught a Sunday School couples class and was elected as Teacher Emeritus in 1970. Dr. Campbell also served as Chairman of the pulpit committee, often filled the pulpit in our church, and at times served in this same capacity for other congregations. (p. 161).

<sup>3</sup>Doak Sheridan Campbell, Operation Baptist Biography Data Form for Living Person, March 31, 1959, Florida Baptist Historical Society files.

<sup>4</sup>Florida State University *Alumni Bulletin*, May 1957, p. 11.

<sup>5</sup>*Ibid.*

<sup>6</sup>*Op Cit*, Biographical Data Form, p. 2. Dr. Campbell actually typed in that her name was Edna S. Sommpns. However this is surely a case of mistyped keys.

<sup>7</sup>*Op. Cit, Alumni Bulletin*, p. 11

<sup>8</sup>*Ibid*, p. 11

<sup>9</sup>Doak Campbell Rang In Junior System. *Tallahassee Democrat*, Sunday, April 17, 1966, p. 4d.

<sup>10</sup>History always has its little quirks. The *Tallahassee Democrat* article of April 17, 1966, states that Govenor Holland invited Campbell to be the vice president of Florida State College for Women. This is worth research. Was Campbell originally invited to assist Dr. Conradi for a period of time before assuming the presidency or was this only a misprint? This is the only place I found any reference to the vice-president offer.

<sup>11</sup>Doak Campbell, FSU President Emeritus, Dies, *Tallahassee Democrat*, March 23, 1973, p. 1.

<sup>12</sup>J. A. Keller wrote Dr. Campbell on February 16, 1942, and sent his regrets about being unable to attend the Campbell inauguration. Keller stated in his letter that he had planned to attend, But Herr Hitler has interferred with my plans and I shall not be able to be there.

J. Thomas Davis wrote Campbell that he still needed to proceed with the

inauguration because There is no telling when this war pressure will be over, and it might seem rather late for an inauguration at that time.

Congressman Lex Green, representing the Second District of Florida, wrote Dr. Campbell on February 3, 1942, Because of the imperative legislation in connection with the war crisis, it now appears that I shall not be able to be away from the capital on those dates.

However let history show that some politicians knew how to keep things in perfect political perspective. Nathan Mayo, Commissioner of Agriculture of The State of Florida, reported he could not attend the Campbell inauguration in that February 20th is the day of the Fat Cattle Show in Ocala.

<sup>13</sup>*Op Cit*, Rang in Junior System, p. 4d.

<sup>14</sup>There always seems to be some confusion about where certain people were born. The *Tallahassee Democrat* of April 17, 1966, states that Campbell was born in Taylors Creek. The *Florida State Alumni Bulletin* of May 1957, says that Campbell was born near Waldron. Dr. Campbell in his own writing in records at the Florida Baptist Historical Society states that he was born at Tate, Scott County, Arkansas. Therefore, I use the Tate, Arkansas, birthplace throughout this article.

<sup>15</sup>*Op Cit*, Rang in Junior System.

<sup>16</sup>*Ibid*.

<sup>17</sup>In the light of the space tragedies of our day, this word rings rather prophetic.

<sup>18</sup>Doak S. Campbell, The College Graduate s Responsibility For Improving Our Society. Florida State University archives.

<sup>19</sup>*Op Cit*, Rang in Junior System.

<sup>20</sup>Not too much will be made of this but the foreword of the 1935 edition does state that the Campbell edition is an attempt to preserve the message and the spirit of the earlier book and at the same time embrace the more recent developments in the theory and practice of teaching. The entire dropping of the Trumbull name after the 1934 edition still seems unusual to me.

<sup>21</sup>*Op Cit*, Biographical Data Form, p. 4.

<sup>22</sup>FSU Bars Pupil For Race Act, *Tampa Tribune*, January 27, 1957, p. 1a. This is another case of historical second guessing. Tallahassee was a closed society for all intents and purposes. Florida State University had regulations that said, Meetings may not be held on the campus in which the races are mixed. Boardman was apparently arrested as a part of the public bus integration movement, and his actions in general brought heat upon the school administration.

For Baptists I feel a larger question needs to be raised. Campbell might have had expedient and even legal reasons to take his stand against integration on campus. The surprise to me is the limit he goes to criticize and reject civil disobedience. In

the 1957 conflict he stated, Participation in demonstrations or other activities calculated to, or having the effect of, inflaming the public, or inciting strife or violence will be considered as endangering the welfare of our university.

In April 1966, Campbell took another strong stand against civil disobedience. In a speech *Human Rights. . . Anarchy or Achievement*, Campbell stated, Futhermore, the greatest danger may not necessarily derive from the riots and near riots that will ensue but rather from the wide-spread attitude toward constituted authority.

The 1966 speech came well after his 1957 University retirement. His definitive opposition to civil disobedience puts him in contradiction to his Baptist heritage.

<sup>23</sup>*Op Cit, Window to the Past*, p. 161.

<sup>24</sup>Dr. Campbell stated in his article, *Separation of Church and State*, that this was the exact plan that was being used successfully at the University of Illinois and the University of Iowa. This plan was recommended to Florida State University by a Campbell led committee.

<sup>25</sup>I do get nervous when I read only the name of Doak S. Campbell on the cover of the 1935 edition. I feel far more satisfied with the 1934 edition that lists H. Clay Trumbull and Doak S. Campbell on the cover. The 1935 edition has 110 pages and the 1934 edition has 100 pages. Yet the original idea goes back to Trumbull, even though Campbell says his 1935 edition embraces the more recent developments in the theory and practice of teaching.

<sup>26</sup>The Florida Baptist Association today covers only the Tallahassee area. Originally it covered the entire area of the Territory of Florida and a part of southwest Georgia.

<sup>27</sup>The Jelks statement is on page vii, and the Avant information is on pages 35 and 36.

<sup>28</sup>In a letter from Texas, D. M. Pollard to Dr. Campbell on June 18, 1951, Pollard stated, To Doak Campbell. The only human I could not out talk. Fellow deacon, Charles Walker and others attest to the Campbell legacy of friendliness and persuasion.

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## EDWARD EARL JOINER: THE EFFORT HAS BEEN REWARDING

***Jerry M. Windsor***  
*Secretary-Treasurer*  
*Florida Baptist Historical Society*



### The Publishing Pilgrimage of Edward Earl Joiner

The first impression I had of Earl Joiner was a very positive one. I had just moved to Florida and the Florida Baptist Convention was meeting for its annual session. I knew only a handful of people in the state and was interested in meeting new people. Convention attendance was not required by my church, but they seemed to always be pleased when the pastor attended state-wide meetings, and brought some general report back home.

The convention theme was *Enlarge the Tent*. Numerous program personalities had alluded to the theme and had given an interpretation of the Isaiah 54:2 passage. All had seemed fit to state that the text meant we were to work longer, harder, invite, and encourage more and more people to come into the Kingdom. Somehow a passage of redemption and celebration was coming forth with guilt. As a new comer in Florida I felt somewhat ill at ease with the general interpretations of that text, but I had certainly been familiar with that kind of convenient exegesis to fit the program aims rather than the Biblical text. I was not feeling smug but I was feeling somewhat uncomfortable.

Then Earl got up to give his historical report. He would have none of the faulty exegesis that had been generally paraded. He informed us

immediately that our use of the Isaiah text was totally out of context and our concepts were valid, but our text and connection were wrong headed. Then he went on with the convention report of the Florida Baptist Historical Society.

My appreciation of Dr. Earl Joiner was solidified. For one man to have the courage to chide seven hundred plus preachers in one fail swoop for lazy hermeuneutics caught my ear. I realized then Dr. Joiner was a man of conviction, articulation, and courage. He was not one to show off, but he was one that took Biblical writings seriously and wanted others to do that too.<sup>1</sup>



Edward Earl Joiner

### Early Life

Edward Earl Joiner was born April 25, 1924, in a log cabin with the help of a black midwife, near Colquit, Georgia. He was one of seven children born into a tenant farm family.<sup>2</sup> He was caught in the tragedy of World War II and entered the United States Army as a replacement after the Battle of the Bulge in 1944. He was serving in the Army and stationed in the Washington, D.C. area waiting to go overseas when he met his future wife, Geraldine Rouse of Albany, Georgia.<sup>3</sup>

Earl served in the Third Army Infantry and saw action in Belgium and Germany.<sup>4</sup> He was a part of General George Patton s Third Army and took part in helping liberate a Nazi Concentration Camp.<sup>5</sup> He had two brothers who also served in World War II. Brother Henry E. Joiner served in the United States Army, and brother James Hilton Joiner served in the United States Marine Corps.

James Hilton was older and already married to Myrtice (Pat) Townsend Joiner before he went overseas. Hilton entered the service in July 1942, and received his training at Parris Island, South Carolina, and



Corp. James Hilton  
Joiner, USMC

LeJune, North Carolina. He went overseas with the Marine Corps in July 1944, and was killed in action in Okinawa on April 10, 1945. Corporal James Hilton Joiner, 24, USMC, was later remembered in memorial services at the Brentwood Baptist Church.

Earl Joiner was called to preach before he went into the military. He did not have time for academic training before the war, but he did serve as a chaplain s assistant in Belgium, Germany, Switzerland, and France.<sup>6</sup> This religious service plus the Holocaust exposure must have quickened

the call for Earl. I also sense that the death of Hilton in the Marines and the death of a sister in a tragic taxi cab wreck brought about some very personal and genuine faith experiences for Earl.

Earl stayed in Europe 18 months. He stayed in France after the War and studied at the Biarritz American University. He sailed from Bremerhaven, Germany, on June 17, 1946. He stated to family members that everyone got sick early in the voyage, but after that, the nine days needed to cross the Atlantic were uneventful.<sup>7</sup> Earl sailed aboard the

Costa Rica Victory , and there are pictures in the family album of him and friends in Times Square once they got home in June 1946. He was discharged at Ft. Bragg, North Carolina, and not long after, he and Geraldine married at Grace Baptist Church in Jacksonville on July 21, 1946.

Geraldine Rouse Joiner is the daughter of Mr. and Mrs. J. A. Rouse, and she was raised in Albany, Georgia. She graduated from Georgia Southeastern College at Americus, Georgia, and then graduated from Georgia Teachers College at Statesboro. At the time of her marriage, she was a member of the Albany public school faculty.



December 17, 1944

Geraldine Jerry Joiner has had a very distinguished career in her own right. She taught at Albany and then taught at Barberville (grades 3-5) when Earl was a student at Stetson.

Jerry and some friends operated a preschool in Deland for disadvantaged children. In that much of this was in the days of racial segregation many of the pupils were black. Even the children of black teachers attended the school because they were not allowed to go to school elsewhere. This school eventually had three locations and Jerry has good memories of her work there. Earl felt especially proud of her. He used the ministry of the school as a racial reconciliation model and pointed to the work of Jerry and her associates with pride.<sup>8</sup>



Geraldine Joiner

Earl and Jerry had four children. Daughter Ann is a CPA in Deland, Edward Earl (Eddie) is an engineer in Deland, Paul of Deland is a contractor and John lives in Indialantic. Earl and Jerry were married for 51 years before his death August 2, 1997.

### The Stetson Connection

Few of us stay at one job all of our life. Edward Earl Joiner was a religion professor at Stetson for 37 years. After World War II he attended Stetson and took a four year course in three years. Stetson was on the quarter system, and Earl came out of the military focused. He served in the 87th Infantry Division, Patton's 3rd Army, and received three battle stars. He worked at Seaboard Airline Railroad (1941-1944) before the War and went to Stetson called and committed to the ministry. He and Geraldine were low on finances<sup>9</sup> but willing to work. Earl served as pastor of Astor Baptist Mission in Astor, Florida (1947-1949), and Geraldine taught school in Barberville.

After finishing school at The Southern Baptist Theological Seminary (B.D., Th.M., Th.D.) Earl through his professor, Henlee Barnett, heard that there was a teaching position open in ethics at Stetson University so he returned there to teach in 1955.

While in seminary Earl served as pastor of Harrods Creek Baptist Church (1950-1955) in Brownsboro, Kentucky. Upon moving to Deland he started a preaching-teaching ministry that led to 37 years of teaching and 20 interim pastorates.<sup>10</sup>

At Stetson Dr. Joiner served two terms as chairman of the Faculty Senate. He served as chairman of the Department of Religion (1981-1992) and was the University grievance officer for 17 years. He served as faculty advisor to the Ministerial Association and Associate Director of Church Relations at Stetson from 1992-1997. Dr. Joiner was Samuel R. Marks Professor of Religion from 1981-1992.

Dr. Joiner served as deacon and deacon chairman at First Baptist Church, Deland. He served on four pulpit committees and served as chairman of two. He served as interim at First Baptist Church, Cocoa; First Baptist Church, Gainesville; Central Baptist Church and Calvary Baptist in Daytona Beach.

Earl was also heavily involved in community activities. He served on the West Volusia Council on Human Relations and was a Paul Harris Fellow in the Rotary Club. He led Boy Scout hiking trips on the Appalachian Trail for twelve years and was Troop Committee Chairman of Troop 550 for ten years. He was a member of the Habitat for Humanity board of directors in Deland and served on the Ethics Committee of three different entities.

In addition to local church, school, and community honors, Dr. Joiner served in numerous denominational posts. He was a member and vice chairman of the Southern Baptist Historical Commission (1973-



Geraldine Joiner

1981). He served as President of the Southern Baptist Historical Society (1991-1992) and as Curator and Secretary of the Florida Baptist Historical Society from 1973 to 1997. Dr. Joiner was a preacher by calling, scholar by hard work, and a historian at heart.<sup>11</sup>

Upon Dr. Joiner's death, President Doug Lee of Stetson stated, "As a faculty member, he excelled both as a teacher and a scholar. He stood among the University's most gifted intellectuals and was one of our faculty's most prolific authors."<sup>12</sup>

### General Writings

Earl wrote, edited, or contributed to thirteen different volumes. He wrote *A Christian Considers Divorce and Remarriage*. He contributed to the *Holman Dictionary of the Bible*, *Issues in Christian Ethics*, *Mercer Dictionary of the Bible*, *What Bible Can You Trust?*, *An Introduction to the Bible*, *Dictionary of Baptists in America*, *A Cloud of Witnesses*, and wrote articles for Volumes I, III, and IV of the *Southern Baptist Encyclopedia*<sup>13</sup>

In addition to his general articles and monographs, Earl wrote over 50 articles and critical reviews in various journals and denominational papers. He also had the responsibility of being editor of the Florida Baptist Historical Society publications. And all of this was in addition to being husband, father, full professor, preacher, and guest speaker.<sup>14</sup>

The first task an editor has is to find talented Baptists who can write and are willing to publish. Earl had a real gift of finding good writers and getting them to present program papers and monographs. They were not sloppily done either. A collection of the Joiner monographs would make a wonderful scholarly work under one cover. Earl could write, edit, or motivate individuals to produce good work.<sup>15</sup>

### Sunday School Lessons

Dr. Earl Joiner wrote over 500 Sunday School lesson commentaries for the *Florida Baptist Witness*. Few people have the ability, patience, or perseverance to do such a thing. He usually wrote with the constraint of

a 1,000 word maximum format. That included title, text, outline, introduction, and conclusion. The lesson was based upon the Life and Work curriculum of the Sunday School Board of the Southern Baptist Convention and would sometimes have verses from different books and extended chapters in the same lesson.

On March 6, 1986, a change in format and presentation came about in the *Florida Baptist Witness*. Editor Jack Brymer asked me to write a Sunday School commentary each week on the Bible Book Series of the Sunday School Board. Dr. Joiner continued to write the Life and Work commentary. If you compared our lesson presentations you can really note a difference. Dr. Joiner always stuck by the stuff. He dealt directly with the text and stayed with the text. I raised practical questions and gave a truth to live by conclusion.

In putting our lessons side by side, it is easy to see that Earl was always more incisive and pumped out theological truisms in every paragraph. He was an experienced Sunday School writer that taught this novice some good writing lessons.

When Dr. Joiner and I became co-writers, his space was automatically cut in half. He never complained to me about it. He took his 500 words and did a great job every week. There are many Sunday School teachers in Florida who actually carried Earl's weekly commentary to class with them and quoted him to their fellow students.<sup>17</sup>

### Florida Baptist Children's Homes: A History of Caring

Richard Phillips served as the Executive Director of the Florida Baptist Children's Homes (1984-1994) and asked Dr. Joiner to write the history of this wonderful Florida Baptist ministry. Dr. Joiner accepted and in 1995 the book was published. Mrs. Audrey Wood and her family of Madison were kind and generous enough to furnish the necessary funds for the 1995 publication and the 2003 sequel.

The book has thirteen chapters, an epilogue, and additional information in the new edition. Dr. Joiner stated that he was profoundly moved by what he learned. His preface is actually touching. In that the decision was made to print the book again with

some modifications as the 1904-2004, Centennial Edition, the early words of Dr. Joiner still haunt us today. He stated that there were two things that impressed him most in writing the book. One was the fact that few Florida Baptists understood how expensive it was to run a children s home, and second that one of the tests of the health of any nation is how they treat their children.<sup>18</sup>

Some things impress me tremendously about this book. The good use of board minutes, pictures, interviews, and correspondence must be noted, but what impresses me most is the background study Earl did for the book. He read several volumes by Robert Coles, the Harvard child psychiatrist, and also tied the work of the children s home into the social and spiritual history of the Florida Baptist Convention. He took the time to do Hebrew word studies on the fatherless and pointed out New Testament and early church efforts at ministry with orphans. This



Earl arrives in Europe  
January 1945

background study adds substance and interest to the historical narrative.

Another thing about the book was the wise handling of historical conflict and controversy. Tastefully and accurately Dr. Joiner tackles each controversy in its historical sequence and context. This effort in telling the story actually helps us to understand some of the anguish and hard work that came together to give us the blessed children s home ministries we know today.

When Dr. Joiner finished all the travel, research, and writing, he came to a wonderful conclusion. He said, The effort has been rewarding.<sup>19</sup>



## A History of Florida Baptists

Some people have the ability to research but can't write. Some people can write but aren't able to do the necessary research. Some can research and write but never muster the courage to put a document in print. Dr. Earl Joiner was rare in that he had the gifts of research and writing and the courage to put it before the public.

Numerous times the Florida Baptist Convention had desired a definitive history. Sometimes a manuscript (Browning), monograph (Rogers), thesis (Reeves), or dissertation (Dalton) would come to the surface, but all of these were hand-picked, hand-woven, and kept close to the vest. They had no large reading audience to study, evaluate, or criticize the conclusions.

In 1972 Dr. Earl Joiner ended that. He waded in historically, biographically, and theologically where others had not been willing to tread. He located documents, read sources, selected photographs, and evaluated statistics that had been ignored for over one hundred years. He awakened Florida Baptists to their roots and heritage.

The Martha Trotter book, *Faithful Servants: The Story of Florida Woman's Mission Union 1894-1994*, is comparable, yet very different. You can read the Trotter book and catch an interesting narrative and story that is woven all through Florida Baptist history. You cannot fully appreciate Florida Baptist work unless you read Trotter.

But Joiner is different. Earl does not question sources, he plows through them. He does not permit anyone to tell the story because he seeks complete objectivity in every case. Earl put his nose to the 1854 grindstone and walked us through 118 years of history, fact, and substance. He did not veer to the left nor right. He correctly told the story of Florida Baptists.

Monograph Earl, Editor Earl, Veteran Earl, Sunday School Earl, Children's Home Earl, Teacher Earl, Preacher Earl, and Florida Baptist Convention Earl was the same man all the way through.

As Patton and his 3rd Army, Edward Earl Joiner was on mission. He dug in, worked hard, and as he said of his volume on the Florida Baptist Children's Home, *The Effort Has Been Rewarding*.

<sup>1</sup>This perception was brought home to me even more vividly a few months later. Baptist Bible Institute was not accredited at that time and various students wanted to take accredited Bible courses on the Graceville campus. These courses were offered by Stetson University, and Dr. Joiner had become chairman of the Department of Religion in 1981. He was interested in the off campus program and sincerely sought to see that quality biblical studies were offered.

<sup>2</sup>Dr. Joiner gives some interesting biographical glimpses in his sermon introduction to *God as Questioner: A Baccalaureate Examination*. This sermon was based on the texts of Genesis 4:1-10 and Luke 12:35-48.

<sup>3</sup>Geraldine was working for the F.B.I. in Washington, and was attending Calvary Baptist Church when she met Earl. She stated in an August 11, 2003, interview that she can still remember the sermons of Dr. Cranford and his long finger that was used to point at his audience.

<sup>4</sup>Geraldine said Earl was a flat footed infantryman. She also stated that he would probably have been turned down for military service in less stringent times but was taken even with the flat feet. This seems particularly interesting when you consider the fact that Earl eventually hiked the Appalachian trail. He and friend, Bill Russell of Daytona Beach, walked hundreds of miles on the trail. In 1996, the summer before Earl died, he walked 75 miles on the trail. After his death he had requested that his ashes be scattered there, and they were scattered on the trail in North Georgia.

<sup>5</sup>The Holocaust captivated Earl. It is my belief that his strong feelings about the biblical prophetic message and his war experiences led him toward his detailed studies in ethics. Earl wrote and researched the Holocaust from the protestant perspective and was one of 400 scholars who presented papers in an international gathering in London in 1988. He also served on the West Volusia Holocaust Memorial Committee that held memorial services each year for the Holocaust victims.

<sup>6</sup>Daughter-in-law, Elizabeth Joiner made a beautiful family album for Earl and Geraldine that includes pictures from courtship, marriage, and student days at Stetson. This album was loaned to me and Jerry Mae Windsor, and we made copies of pictures, articles, and artifacts at the Stetson University library.

<sup>7</sup>There is a little confusion here for me. The family album quotes Earl as saying that everyone got sick when we went through the English Channel. I suppose the ship set sail from Bremerhaven and also made stops on the channel.

<sup>8</sup>Joiner family album and allusions in sermonic and other writing sources.

<sup>9</sup>The family album states that when they first married they lived in a place in

Jacksonville where they had to pay 25 cents each time they used the stove. When they moved to Deland they lived in a dump on Church Street that had many post war couples living in cramped quarters with paper thin walls.

<sup>10</sup>The twenty interims in 37 years were a puzzle to me. Most interims last an average of about ten months, and I first thought Earl would have had 40 interims. When I found out that Earl served Beulah Baptist Church in Georgetown, Florida (1966-1986), as interim for twenty years, I understood the circumstances.

<sup>11</sup>In the August 11, 2003, interview with Geraldine Joiner, I asked her what was the motivation behind Earl's historical interest. She said, He liked learning what happened.

<sup>12</sup>Derek Catron, Professor Earl Joiner lived what he taught, *The Orlando Sentinel*, Monday, August 4, 1977, p. C-6. In the same article that quoted Dr. Lee, there was also a quote from Geraldine Joiner. He was not just an ivory tower type of professor, she said. It wasn't enough to teach about Christian ethics. You have to live it, and he worked at it.

<sup>13</sup>Dr. Joiner edited 21 monographs in Volume III of the *Southern Baptist Encyclopedia*. Much of his correspondence is on file where he lovingly prods and graciously thanks the monograph contributors.

<sup>14</sup>Dr. Joiner had the splendid assistance of administrative assistant Pat Nordman. I served on the board of the historical society with Earl and Pat, and they were both professional, punctual, and gracious. We have papers that include Earl's handwriting, so Pat made things easier for us all when she typed up his notes and articles. She is also responsible for the wonderful *Florida Baptist Witness* index we have in our historical society files.

<sup>15</sup>Finding new quality writers is a chore. Earl was so good at it I asked Geraldine where he found all of his fresh talented writers. She stated that he found a number of new writers in his supply preaching experiences.

<sup>16</sup>The February 17, 1980, lesson was based on Acts 4, 5, and 6. Earl covered the texts and threw in a small section on Ananias and Sapphira in chapter 3. Earl would usually have three or four main points in each commentary outline. More points just meant less space to write commentary.

<sup>17</sup>For a length of time I wrote Sunday School lessons for the *Florida Baptist Witness* and the *Alabama Baptist*. I am a native of Alabama, but I enjoyed writing for the *Witness* more. Editor Brymer paid me \$15 a week, and his former boss and my former homiletics professor and friend, Hudson Baggett, had me write in the *Alabama Baptist* for gratis. Some of our friends told me Dr. Baggett knew the value of my work and Jack Brymer didn't.

<sup>18</sup>These preface remarks have been used very recently by the Florida Baptist Children's Homes in a 2003-2004 publicity piece. Professionally done and tastefully presented, the whole concept is very valid and somewhat a tribute to the Joiner history.

E. Earl Joiner, *Florida Baptist Children's Homes: A History of Caring*. Florida Baptist Children's Homes. Lakeland, Florida. 1995.

# IF MARTHA TROTTER WERE ALIVE TODAY

*Allison Chestnut*

*Associate Professor, English  
William Carey College*



If Martha Pope Trotter were alive today, many of her friends and colleagues agree that the attention focused on her life would bemuse her. An intensely private person, Trotter considered herself a facilitator, the stage manager rather than the star. This philosophy permeated her life encounters, whether in her early roles as wife, mother and teacher, or her later experiences as editor, writer, missions volunteer, primary caregiver, and prayer warrior, or finally, terminally ill patient.

Martha Ann Pope, a native of West Point, Mississippi, and the only child of Hal and Lillian Dean Davis Pope, was born August 5, 1933. Shortly afterwards, the family moved to Aberdeen, Mississippi. When Martha was in early elementary school, her parents divorced. Martha's mother supported them by teaching fifth and sixth grade geography. When Martha was a sophomore in college, her mother married Frank Leftwich. Mr. Frank, as Martha called him, had a cattle farm, practiced law in Aberdeen, and served as a Mississippi state senator. Martha thought highly of Mr. Frank, naming her son after her stepfather. Of her biological father, Martha spoke very little, only to say that he had drowned in a boating accident in Mobile (Alabama) Bay while trying to save another man.

As a student, Martha excelled, graduating from Aberdeen High School and enrolling in Mississippi State College for Women (now

Mississippi University for Women) in Columbus, Mississippi. As classmate Pat Evans remembers, Martha Pope, called Popey by her friends, was driven to succeed.<sup>1</sup> Before graduating in 1955 with a major in English and a minor in French, Martha served as an officer or had membership in a number of organizations and honor societies that were as varied as her interests. She was initiated into such international fraternities as the English honorary Sigma Tau Delta, the journalism honorary Pi Delta Epsilon, the French honorary Pi Delta Phi, and the education honorary Kappa Delta Epsilon; she served as Lantern president (sophomore campus honor society), and had membership in Torch (junior campus honor society), and Mortar Board (national senior honorary). She served as the Civil League House Chairman, Head Junior Usher, (members of the junior class who served as hostesses during campus special events and programs), Junior Class president, Senior Class president, assistant editor of the school newspaper (*The Spectator*); she participated in the Writers Club, *Entre Nous*, the Committee of 50 which planned religious emphasis week, and Presidents Council. While maintaining a 4.0, Martha also worked activities into her social schedule, joining Lockhearts (a four year social club particular to MSCW, an institution which does not allow sororities), Blacklist (a campus upper level social club), Hottentots (a social club comprised of campus leaders), and participated in Zouave (a physical education/dance team organized by Miss Emma Ody Pohl, a legend among the faculty at MSCW).<sup>2</sup> A talented trumpeter who often played reveille and taps at Camp DeSoto, a summer camp in Mentone, Alabama, Martha enjoyed playing in the campus orchestra, the Symphonette.<sup>3</sup> Her peers voted Martha Most Intellectual, Most Valuable Student, and named her both to the campus and national *Who's Who*.



Martha Trotter  
college days

The Elks Club named Martha the most outstanding student in Mississippi, and she received the Blanche Colton Hillman award given to the senior with the highest grade point average her junior year.

For many, the accumulation of accolades and honors would seem indicative of insatiable ego. Martha herself addressed such outside perception. In an undated, unpublished essay explaining her philosophy of education, Martha explains that her interests have been directed by a firm belief in the liberal arts as the most important element in education. The most important aim of education should be to prepare one for a happy and useful life, to enable one to adapt herself more effectively to her environment, and to improve her surrounding conditions for the benefit of others. The classroom experience, she adds, is complemented by extra-curricular activities that add to the scholastic phase, and play a role in the college student's life and development, and both provide good preparation for a career.<sup>4</sup>

After graduating magna cum laude from MSCW (known in Mississippi as The W), Martha applied to and was accepted both at Wake Forest and Emory, but chose to attend Emory, believing that institution would best equip her to become a teacher. Martha wrote, I have long anticipated becoming a teacher. . . . It seems almost a challenge when young people are every day turning away from teaching to enter higher paying and less demanding professions. I cannot help thinking that it is a calling that I must and want to accept and that graduate study at Emory would add immeasurably to [her] life as a teacher and a person.<sup>5</sup> She received her master's degree in French. A life long student, Martha also took courses at William Carey College New Orleans campus and at New Orleans Baptist Theological Seminary.

Martha's stellar academic career was a fact not lost on her future husband, who was delighted to tell his childhood friend, Vivian Newkirk, that Martha was very intelligent. Did you know that she, too, has made all A's since grammar school? Newkirk had been Martha's fellow teacher at Central High School in Jackson, Mississippi, and had arranged a blind double date for Martha and Bob with her and her husband. Bob Trotter was immediately smitten with Martha, telling

Vivian, Martha is the most beautiful girl I've ever met. She's going to be my wife. Once Bob Trotter had made up his mind, the future was inevitable. Newkirk tells of an occasion one Friday night when Bob made an impromptu visit to Martha's house and asked her to go on a date, only to find she had other plans. Undeterred, he told Martha in no uncertain terms that she'd just have to stop seeing other men, as she was already spoken for! To clarify the point, Bob waited on the front doorstep until the other suitor arrived and told the surprised young man that Martha wouldn't be able to see him that night, or any other night, as she was getting married. In a letter to the Trotter children after Martha's death, Newkirk remarks, "I never heard from Martha her reaction to this impudent fellow. She'd just smile when your dad repeated the story time and again to us. Newkirk left for a six weeks summer school term and when she came back, Bob and Martha were engaged."<sup>6</sup> In 1960 Martha married the brash young chaplain of Whitfield, the state mental health facility; their union lasted thirty-three years.

In 1979 after stints in Mississippi, Texas and Louisiana, Martha and Bob and their two children, Frank and Mary Dean, moved to Pensacola, Florida. There Bob began work as Director of Pastoral Care and Clinical Pastoral Education for Baptist Health Care. Martha served on the Women's Board of the Baptist Health Care Foundation and continued her educational career as librarian at East Hill Christian School and as adjunct faculty member at Pensacola Junior College where she taught remedial English. After a particularly trying semester, Martha remarked to a friend that her natural felicity of language precluded understanding her students' struggle: they worked hard yet produced poor work. In order to better empathize with her class, Martha decided to try sewing, an activity that thwarted her best efforts even to thread a needle. After buying pattern, material, pins and losing patience, Martha finally took the wardrobe disaster to her college classmate Pat Evan's house with the request that Pat somehow salvage it and donate the results to charity. According to Evans, "There was nothing to salvage; but the results allowed Martha first hand understanding of the frustration her students encountered and provided a greater sense of compassion."<sup>7</sup>



One of Martha's lifelong goals was to publish. Although she had helped edit dissertations, theses, and many of Bob's articles, she had few opportunities of authorship. In the early '80s, Martha developed a rare pulmonary disease. A visit to the doctor resulted in immediate admission to the hospital, numerous tests, biopsies and lung surgery. From November 5 until November 27, Martha maintained a journal which later

appeared in the *Pensacola News-Journal* as *Meditations from a Hospital Bed*.

Later, as Toni Clevenger wrote the 1986 history of Pensacola First Baptist Church, Martha became involved, first as editor, then as author of the book's final chapter, chronicling the interim period between the departure of Dr. James Pleitz and the tenure of Dr. Brian Harbour. As she acknowledges in the Editor's Preface to *On the Bay, On the Hill: The History of the First Baptist Church of Pensacola, Florida*, this experience significantly shaped her later historical writing efforts: As I researched the era, going back over every Builder, reading minutes, checking statistics, talking with others about their recollections, I became more aware than ever before that first



Martha at her daughter's wedding

impressions are not necessarily lasting impressions. . . . As I looked again at those years, I also realized in graphic fashion that viewpoints toward the same incident, sermon, or situation may vary greatly, yet each may be valid.<sup>8</sup> Thus began Martha's association with the Florida Baptist Historical Foundation, her interest and love of Florida Baptist history, and her serious foray into Baptist print.

In 1990 following publication of *On the Bay, On the Hill*, Martha accepted an assignment from the Florida Baptist Historical Society and presented a paper, *The Real Aristocracy of Gideon Jacques Rousseau, 1880-1969*, a man whose pastorates had included tenure at First Baptist

Church, Pensacola.<sup>9</sup> In telling Rosseau's story, Martha hoped to give the historical significance of his work in Florida Baptist circles and at the same time to give a sense of the presence and personality of the man who performed that work, because locations and dates have flesh, too.<sup>10</sup> Martha's next Florida publication appeared in the *Pensacola First Baptist Church 1991 Advent* devotional book. Using familiar imagery, graham crackers, a small pillow, and Mary Dean's ever-present pink blanket she details how a trip to see the Passion Play in Eureka Springs transformed itself into a parable of forgiveness and grace.<sup>11</sup>

In September 1992, when the Florida Woman's Missionary Union decided to commission a history of that organization, the Centennial Committee approached Martha with the request that she undertake the task. Martha began researching the project that same year. While she and Bob compiled notes at Stetson in Deland, Florida, Bob began experiencing significant neurological deficiencies. Returning to Pensacola, Bob underwent a series of tests which divulged a fast growing glioblastoma, a malignant brain tumor. Although surgery alleviated some of the symptoms, Bob died five months later. Mindful of her own grueling hospitalization and aware that being Bob's primary caregiver would require her undivided attention and that his estate would also absorb much of her time, Martha offered to return the project to the committee. As Barbara Curnutt, former director of Florida Woman's Missionary Union, recounts in the Foreward to *Faithful Servants, The Story of Florida Woman's Missionary Union, 1884-1994*: Our history is filled with courageous and visionary women who faced challenging circumstances and yet remained undaunted, faithful to their Lord. How thankful I am for Faithful Servants who have taken great risks and made significant sacrifices for the expansion of God's Kingdom. . . . Martha's personal journey and this book are testimonies of God's grace and sufficiency.<sup>12</sup>

To tell the story of the Florida WMU and its heroines, Martha elaborated on the narrative technique first employed in the Rosseau paper. In an interview with Donna Freckmann, Martha explained her choice to write the book in a narrative, story-telling style [saying] I

decided from the very beginning to write from the personal point of view rather than the organizational, and chose to focus on the persons involved to tell an entertaining story.<sup>13</sup> The success of that focus was validated when the Historical Commission of the Southern Baptist Convention awarded *Faithful Servants* third place recognition in the category of General Southern Baptist History. While working on the WMU history, Martha and Barbara developed a friendship rich in the love of missions and the power of prayer. Martha's favorite childhood song, *This Little Light of Mine*, awakened a love of missions, carrying over into working at a Christian girls' camp in Mentone, Alabama, to mission volunteer trips to Peru, to creating an online prayer partnership with the missionaries in Mozambique. While delivering a eulogy at Martha's funeral, Curnutt said, "When Martha died, I felt I had lost my greatest prayer warrior."<sup>14</sup>

Martha's success with the Florida WMU history, whetted her desire to write for an even larger audience. On a 1988 trip to Ridgecrest with Pat Evans and a group of women from First Baptist Church, Martha voiced her wish and asked Pat how to contact the person responsible for *Royal Service*. As Evan's recalls, Martha had never been on a WMU retreat before and didn't know who anyone was. We finally saw Edna Ellison by the soda machine. Martha went over and introduced herself. Later she went to a WMU writing workshop in Birmingham and that was the beginning of a short but meaningful relationship with that national publication.<sup>15</sup> *Through the Window of My Home: The Life and Ministry of Mary Jo French in Peru*, appeared in 1991.<sup>16</sup> Another *Royal Service* assignment, *A Piece of Cake* which appeared in the April 1992 issue, exhibits what had become Martha's signature style: an historically accurate story told through the medium of a flesh and blood character. Using a mundane sweet as a beginning, Martha transports the reader from household finances to mission efforts in Ocean City, Maryland, to missionary efforts in the Middle East to the importance of the Annie Armstrong offering.<sup>17</sup> This article soon led to works appearing in *Christian Single*.<sup>18</sup> Her final periodical work detailed a mission close to her heart and to her family roots; *North American Mission Study: The Mississippi River Ministry* written for *Dimension* magazine and

posthumously published in 1998, was the issue cover story.<sup>19</sup>

Although all of Martha Trotter's published work is prose, she wrote privately a number of poems whose existence, hidden in life from her children and her closest friends, surfaced during the closing of Martha's estate. The nineteen poems, all but one undated, range in length from 23 lines to over three pages; their style encompasses the conversational tone of seventeenth-century poet George Herbert, the confessional musings of Emily Dickinson, and the repetitious refrain of modern choruses. Regardless of length or style, each poem addresses an aspect of existence, whether recognizing earthly connections in *Ancestors*, citing spiritual commitment in *Love's Beckoning*, or confronting her illness and mortality in *And He Shall Be Named* :

With complete certainty,  
When I feel overcome with the surety  
Of an inevitable calamity,  
help me, Lion of Judah,  
    whisper in my infirmity,  
    Mighty God!  
When, with temporal eyes I see  
a lifetime too short to be,  
a lifetime lost to infinity,  
help me, Rock of Ages,  
    proclaim to eternity,  
    Everlasting Father!<sup>20</sup>

Even as Martha's literary reach grew, her health deteriorated. Pat Evans tells of one Baptist women's retreat where Martha's nagging cough quickly turned into a serious hemorrhage. Beth Gowing, a nurse and volunteer missions partner with Martha, tried to persuade Martha to go to the hospital, but she declined. According to Pat, Martha appreciated their concern, but she didn't want to interrupt the retreat. Martha always quoted Oswald Chambers, saying that she would rather have one day spent out for the Lord than 100 years taking care of herself.<sup>21</sup> When it became evident that oxygen would make Martha

more comfortable and increase her mobility and stamina, Martha refused that as well, fearing that once she started using oxygen, she would be unable to wean herself from it. An appointment with her pulmonologist in late 1996 revealed that one lung was completely gone and that surgery was needed to stabilize her condition. Martha agreed, but only after she had finished her obligations, which carried into the next year. Shortly after returning from driving her mother to West Point after the Christmas holidays, Martha was admitted to the hospital where, on January 12, 1997, she died. A service of worship celebrating the life of Martha Pope Trotter was held January 15, 1997 at Pensacola

First Baptist Church.

Leading in the service were Dr. Jim Ware, chaplain, Baptist Hospital, Pensacola; Pat Regan Evans, Martha's college friend and co-worker in WMU; trumpeter Jim Palmer who played *It is Well With My Soul*; Barbara Curnutt, director of Women's Missions and Ministries, Florida Baptist Convention; Heather Boyd,



Trotter family  
circa 1960s

who sang *Amazing Grace*; Gary Garland, Minister of Education, First Baptist Church Pensacola, who read excerpts from Martha's

*Meditations from a Hospital Bed*; and Dr. James Pleitz, pastor emeritus, First Baptist Church Pensacola. Appropriately, the service concluded with *This Little Light of Mine*. While Martha's life may have seemed short, her light, regardless of duration lit the darkness. As she says in the epilogue to *Meditations from a Hospital Bed*: If given the opportunity I would not wipe out the past. . .because I have learned that living—really experiencing every moment, both the bad as well as the good—is important to life. And because God's grace alone makes possible such quality of living, I have come to a new understanding of Paul's declaration, for me to live is Christ and to die is gain.

<sup>1</sup>Conversation with Pat Evans, First Baptist Church Spring Luncheon, Pensacola, Florida. May 2003.

<sup>2</sup>Alumnae office, Mississippi University for Women, Columbus, Mississippi, April 2003.

<sup>3</sup>According to Mary Dean Trotter Keyes, Martha's house burned during her sophomore year at college and of all her things, only Martha's trumpet, Bible and bathing suit were salvaged. Martha always thought that was significant because at camp Martha was the preacher, the swimming instructor and the bugler.

<sup>4</sup>Trotter, Martha. Unpublished, undated essay.

<sup>5</sup>Trotter, Martha. Unpublished, undated essay.

<sup>6</sup>Newkirk, Vivian. Letter, January 12, 1997.

<sup>7</sup>Conversation with Pat Evans, First Baptist Church Spring Luncheon, Pensacola, Florida. May 2003.

<sup>8</sup>Trotter, Martha Pope. Editor's Preface, in *On the Bay, On the Hill: The Story of First Baptist Church of Pensacola, Florida*. 1986. p. iv.

<sup>9</sup>\_\_\_\_\_. The Real Aristocracy of Gideon Jacques Rosseau 1880-1969, presented to the May 1990 meeting of the Florida Baptist Historical Society.

<sup>10</sup>Conversation with Allison Chestnut, spring 1990.

<sup>11</sup>Trotter, Martha. Friday, December 6, 1991, *Advent Devotional Book*, First Baptist Church, Pensacola, Florida.

<sup>12</sup>Curnutt, Barbara, Forward, *Faithful Servants: The Story of Florida Woman's Missionary Union 1894-1994*. Jacksonville (FL): Florida Woman's Missionary Union, 1994, p. ix.

<sup>13</sup>Freckmann, Donna. The Courage of Faithful Servants, *Pensacola Magazine* (December 1995). p. 38.

<sup>14</sup>Conversation with Barbara Curnutt, First Baptist Church Spring Luncheon, Pensacola, Florida. May 2003.

<sup>15</sup>Conversation with Pat Evans, First Baptist Church Spring Luncheon, Pensacola, Florida. May 2003.

<sup>16</sup>Trotter, Martha. Through the Window of My Home: The Life and Ministry of Mary Jo French. *Royal Service*, December 1991. pp. 21-24.

<sup>17</sup>Trotter, Martha. A Piece of Cake, *Royal Service*, April 1992. pp 3-6.

<sup>18</sup>Trotter, Martha. Ron Jamison, Navy Pilot, *Christian Single*. pp. 26-7

<sup>19</sup>Trotter, Martha. North American Mission Study: The Mississippi River Ministry, *Dimension*, January 1998. pp. 9-13.

<sup>20</sup>Trotter, Martha. And He Will Be Named 13-24.

<sup>21</sup>Conversation with Pat Evans, First Baptist Church Spring Luncheon, Pensacola, Florida. May 2003.

# Selected Annotated Bibliography of Florida Baptist History

by

Jerry M. Windsor

**William H. Brackney.** *Historical Dictionary of the Baptists.* The Scarecrow Press, Inc. Lanham, Maryland. 1999. 527 pages.

Brackney is principal of McMaster Divinity College and has served as executive director and archivist for the American Baptist Historical Society.

This book is an overview of Baptist history with short, concise statements and paragraphs that give necessary background for specific topics. The book is long on biographical entries. It is a one volume reference work that should be picked up after you have consulted Cathcart (19th Century) and before you consult Starr (26 Volume 20th Century update).

**William Cathcart.** *The Baptist Encyclopedia.* Louis H. Everts. Philadelphia. 1881. Volumes 1-3. (Reprint) 1,445 pages.

Is this not the Bible of Baptist history? Florida Baptists were not widely known yet but some of the early leaders are included. The pictures are a wonderful contribution in that we have no other source of pictures of many of these early leaders.

This 1988 reprint by the Baptist Standard Bearer, Inc., of Paris, Arkansas, is a needed tool of research because of the large print, great binding, and great index compiled by Elizabeth Hayward of the American Baptist Historical Society in 1951.

**David R. Colburn and Jane L. Landers.** *The African American Heritage of Florida.* University Press of Florida. Gainesville. 1995. 392 pages.

Anthologies have always pleased me. It just seems the more different views you can get on a subject the better decisions you can make. There are 13 chapters in this book and also an introductory section on the contributors. Scholarship is demonstrated in the detailed footnotes, graphs, and pictures.

Chapter three by Robert L. Hall is entitled African Religious Retentions in Florida. Tough questions about slave religion are raised and answered. The



influences of African culture and religion upon the western church are well documented.

**Janet Duitsman Cornelius** *Slave Missions and the Black Church in the Antebellum South*. University of South Carolina Press. Columbia. 1999. 305 pages.

Any understanding of black churches and black preachers must take the slave culture into consideration. Cornelius is a professor of history at Danville area Community College in Danville, Illinois. There are nine chapters in the book and a series of slave pictures that are rare (pp. 146-158).

Florida is not in the index but Georgia connections are.

**John G. Crowley**. *Primitive Baptists of the Wiregrass South*. University Press of Florida. Gainesville. 1998. 245 pages.

All we know of the Sadducees is what the Pharisees told us. For too long all we knew of the Primitive Baptists was what ignorance, assumption, and poor research provided. John G. Crowley comes out of the Primitive Baptist perspective. He is assistant professor of history at Valdosta State University and specializes in American social and religious history as reflected in the Bible belt culture.

He carefully documents his work with scores of footnotes. He gives a historical setting for the Primitive Baptist work and emphasizes the South Georgia and North Florida regions.

There are not many photographs but each one makes a contribution. The fourteen page bibliography and ten page index are invaluable as research helps for those interested in early Florida Baptist history.

**Norman Cox**, Managing Editor. *Encyclopedia of Southern Baptists*. Broadman Press. Nashville, Tennessee. 1958. Vol. 1 (Ab-Ken), 748 pages. Vol. 2 (Ker-Yu), 804 pages. (See Davis Woolley, Vol. 3 and Lynn May, Vol. 4).

This momentous work had an editorial committee of seven people and a managing editor and an associate editor. Various agencies of the Southern Baptist Convention and state conventions chose their own writers to tell of their work. William Guy Stracener, Editor-Manager of the *Florida Baptist Witness*, was the state representative from Florida.

This work is about Southern Baptists and by Southern Baptists. Some of our best historians (Pope Duncan, Norman Cox, Penrose St. Amant, Leo Crismon, Robert Baker) were a vital part of this project. The convention saw the need for an encyclopedia in 1927, and thirty years later, Voila.

There were 899 writers who contributed 4,349 monographs for this work. There are 92 pages of pictures. Editorial staff, contributors, and monographs are in alphabetical order.

If you want to understand Southern Baptists as a people from 1845 to 1945, this set is a must. Out of print sets may be purchased on the internet.

**Jack P. Dalton.** *A History of Florida Baptists.* University of Florida. 1952. 616 pages.

This is a 1952 doctoral dissertation at the University of Florida. The aim of this work was to trace the establishment of Baptist work in Florida and to describe some of its influences and fruits.

The greatest contribution of the Dalton work is the wonderful discovery and exposure of sources. Rosser had this kind of intent but does not furnish us with the detailed footnotes and bibliography that the scholar Dalton gives us.

Dalton was a native of Slocomb, Alabama (September 18, 1908), and graduated from Stetson University, The Southern Baptist Theological Seminary, and the University of Florida. He served in World War II and left the service with the rank of Major.

This dissertation has careful narrative, copious notes, and studious opinions. The work is dated (pp. 583-584) but invaluable. The photo copy of the dissertation is difficult to read. The original may be read at the University of Florida.

**Pope Duncan.** *Our Baptist Story.* Convention Press. Nashville. 1958. 149 pages.

When the recorders and researches of Florida Baptist history are all considered, Pope Duncan is a name seldom mentioned. He is best known to Florida Baptists as an administrator and president of Stetson University, but his doctoral work was completed at The Southern Baptist Theological Seminary in church history. He also taught church history at Southeastern Baptist Theological Seminary.

Duncan wrote an excellent Baptist history that met the needs of lay persons and ministers. He provided a history of Baptists from the arrival of Roger Williams in this country in 1630 down to an overview of Southern Baptist work in the 1950s. The book flows in a chronological approach with special emphasis upon Southern Baptist work.

**Joe David Elder.** *A History of Florida Baptist Church Music.* University of Florida. 2000. 453 pages.

This photocopied dissertation was presented to the graduate school of the University of Florida as a partial fulfillment of the requirements for the doctor of philosophy degree.

Dr. Elder grew up in Florida and served at the Westside Baptist Church in Gainesville as this dissertation was written. He had previously served as minister of music at First Baptist Church in Middleburg, Florida, for four years (1990-1994).

This book is a refreshing way to view Florida Baptist history. When you read Trotter (WMU), Garwood (Stetson), Richards (BBI), and Joiner (Children s Home), you get a microscopic view of Florida Baptists at work. All of us worship as Florida Baptists. Therefore, chapters on Baptist music, congregational singing in Florida Baptist churches, choral and ensemble music are all interesting because its about us and what we are doing.

My favorite chapters are music in Florida Baptist schools and music in Florida Baptist missions and ethnic settings. This book has valuable footnotes and 44 pages of reference materials.

*The Encyclopedia of Florida*. Somerest Publishers, Inc. St. Clair Shores, MI. 1997. Second edition, Vol. 1, pages 1-344. Vol. 2, pages 345-755.

These two volumes include important features that will assist one in Florida Baptist research. Historical places, geographic locations, and the list of governors help in background studies. Locations change names, but this tool will guide one to a proper perspective on date, name, and place.

**Edward A. Fernald and Elizabeth D. Purdum**, editors. *Atlas of Florida*. University Press of Florida. Gainesville. 1992. 280 pages.

This book has six sections and nineteen contributors from various disciplines in the states. The sleek paper, beautiful pictures, signed articles, and detailed graphs make the book a helpful tool in understanding who Florida Baptists are and where they came from. The pictures of the governors of Florida (p. 112) include three prominent Florida Baptist governors.

*Florida Biographical Dictionary*. Somerset Publishers, Inc., New York. 1995. 396 pages.

This book is short, concise, and seldom mentions the religious works of the persons noted. However, it is a good source on Baptists who served in the political arena. Doyle Carlton, Sidney Catts, and Bill Gunter are included in the work.

**Franklin Fowler.** *From There to Here. The Story of a Missionary Child.* Unpublished Memoirs. Florida Baptist Historical Society. 1994. 150 pages.

The Fowler name brings heart, hope, and excitement to all of us who love missions with a Florida connection. Dr. Franklin Fowler, M.D., served as a Southern Baptist foreign missionary, and his father, Dr. Frank Fowler, was the first native Floridian appointed a foreign missionary by the Southern Baptist Convention Foreign Mission Board.

This exciting memoir has joy, sadness, intrigue, courage, and commitment running through its pages.

**Harry C. Garwood.** *Stetson University and Florida Baptists.* Florida Baptist Historical Society. Deland, Florida. 1962. 262 pages.

Dr. Garwood was well acquainted with the history of Stetson University and the Florida Baptist Convention. For many years he was dean of Stetson University and head of the Department of Religion. He served as curator of the Florida Baptist Historical Collection for the Florida Baptist Convention.

As professor, dean, and acting president, Dr. Garwood gives a well documented account of Stetson-Convention relations. This is no gloss. He is honest about the conflicts (chapter five is entitled *The Fight For Ownership and Control of the University*), familiar with the growing pains (W. S. Allen era 1934-1947), and positive about the future of the school.

Detailed footnotes from the Stetson Board of Trustees minutes give heart and soul to the writing. Nine chapters end with a helpful index.

**B. J. W. Graham.** Editor. *Baptist Biography.* Index Printing Company. Atlanta, Georgia. 1917. Vol 1. 365 pages. Vol. 2, 1920, 380 pages. Vol. 3, 1923, 488 pages.

The inspiration of this (three volumes) biographical work was the 1881 *Christian Index* Compendium. This book gives us new sketches and very few of these individuals appear in the earlier work. It seems strange that Georgia Baptists waited a generation before a new biographical series was published, but some explanation is achieved when it is pointed out that *The Christian Index* lost money in its venture in the publication of the *History of Georgia Baptists with Biographical Compendium*, and has not been in position to repeat its experience.

People like to read biographies but they don't like to buy them. Florida Baptists owe much to our Georgia cousins for publishing *The Compendium* (1881) and this three volume work (Vol. 1, 1917), (Vol. 2, 1920), (Vol. 3, 1923). The pictures give the volumes character and the personal assessments

are priceless. Many of these Georgia Baptist pioneers preached and served later in Florida.

***History of the Baptist Denomination in Georgia: With Biographical Compendium and Portrait Gallery of Baptist Ministers and Other Georgia Baptists.*** Compiled for the *Christian Index*. James P. Harrison and Company. Atlanta. 1881.

This is one of those books you handle with awe. The 800 plus pages is a tribute to all that is good in Baptist work in Georgia from 1740 to 1881. The state history, Baptist history, geographical history, organizational history, and biographical history included in this book are the bud which produced the flower of the Florida Baptist Convention. Many of the family names (Blewett, Brittain, Boyce, Broadus, Chaudoin, Curry, Dagg, DeVotie, Fuller, Mercer, Renfroe, Tichenor, Williams) in this book are found just as prominently in the Alabama and Florida Baptist Convention annals. They were among the best in Southern Baptist leadership and servants.

There are 20 chapters, but the best section is the biographical compendium of 426 Baptists (pp. 1-613). It is a gold mine of family and church information that is not duplicated in any other source. There is a four page biographical index. This book can be purchased used for \$100 on the internet and is a must for authentic early Florida Baptist source materials.

**Edward Earl Joiner.** *A History of Florida Baptists.* Convention Press. Jacksonville. 1972. 326 pages.

Make sure you read the dedication. Dr. Joiner dedicated this volume with affection to Florida Baptists. It was my privilege to serve with Dr. Joiner on the Florida Baptist Historical Society Board of Directors, and he loved Florida Baptists and was interested in everything we did. He gave his life for the cause of Christ at Stetson University and the churches in our state.

Joiner read Rogers, Garwood, Rosser, Dalton, Reeves, Semple, and we need to read Joiner.

Rogers gave us a brief overview (1925), Reeves gave us an organizational history (1938), Dalton gave us a Baptist history (1952), and Joiner gave us a chronological history (1972). Dr. Joiner uses a biographical-statistical approach that is ever interesting and informative. There are six appendixes, eight maps, nine chapters, and 25 photographs. The bibliography is excellent and the index is helpful.

**Edward Earl Joiner.** *Florida Baptist Children's Homes: A History of Caring,*

Florida Baptist Family Ministries. Lakeland. 1995. 276 pages.

Dr. Earl Joiner was asked to write this history and Audrey Wood financed the book. Charles Hodges, the president of the Florida Baptist Family Ministries, wrote a helpful tribute to Wood in the dedication. Some very helpful and pertinent information on Dr. Joiner is on the back cover.

There are 13 chapters, an epilogue, list of chief administrators, trustees, and end notes. Dr. Joiner admits he was profoundly moved (p. xi) by what he found out about the effort Florida Baptists have made to meet the needs of children and their families.

The book has a chronological and administrative approach. There is at least one section on each of the executive administrations.

**Maxine D. Jones and Kevin M. McCarthy.** *African Americans in Florida.* Pineapple Press, Inc. Sarasota. 1993. 189 pages.

Maxine Jones (Florida State) and Kevin McCarthy (University of Florida) have assembled a pictorial history in a professional format that is interesting and informative.

The exciting story of Estevanico (the first black to come to Florida) and the other 53 vignettes make this book very interesting reading. The chapters have a classroom question format, but the wonderful pictures and sleek paper make the book easy to read and touch.

Sections on Harriet Beecher Stowe, Mary Bethune, Ray Charles, Chappie James, and C. K. Steele remind us of the rich black heritage celebrated by all who live in Florida.

**George W. Lasher.** Editor. *The Ministerial Directory of the Baptist Churches.* Ministerial Directory Co. Oxford, Ohio. 1899. 821 pages.

There were 28,409 names in the American Baptist Year Book in 1899. Eighteen thousand of these people were contacted and asked to send biographical information for this book (the laggards to be reminded of their opportunity). The editor states that, It is confidently believed that this *Directory* stands as the greatest work of its kind in the country. (p. 4) It is the abbreviated history of at least twelve thousand zealous Baptist ministers. (p. 4)

Lasher states that they had 2,000 letters to ministers returned stating address unknown. The editor also regrets the exclusion of 10,000 black clergymen. This exclusion was done with the hope that eventually it could be corrected.

The biographical sketches are short, to the point, and include birthdate, educational, and service records of American Baptist pastors. Many of these men retired to Florida after their ministries and made wonderful contributions to this state.

**Lynn Edward May.** Managing Editor. *Encyclopedia of Southern Baptists*. Broadman Press. Nashville. 1982. Vol. 4. pp. 2067-2565. (See Cox, Volumes 1 and 2 and Woolley, Volume 3).

Volumes 1 and 2 (1958) and 3 (1971) proved to be helpful resources for the study and enjoyment of Southern Baptist history. By 1981 there were 14,500 of the initial volumes in circulation. This volume is presented as an update and supplement to volumes 1-3.

There were 822 writers who contributed the 1,272 articles of Volume 4. Dr. Lynn E. May, Jr., executive director of the Historical Commission, served as managing editor.

Helpful how to use paragraphs are included in the front of the book. There are 70 photographs but none from Florida. The helpful photographs of the Presidents of the Southern Baptist Convention (p. 2464) give added and current insight.

Florida contributors include James R. Beasley, Walter Delamarter, Earl Joiner, Gus Johnson, Edgar Cooper, and Keener Pharr.

**Mary Overby.** *Obituaries Published by The Christian Index 1822-1879*. Georgia Baptist Historical Society. Mercer University. Macon. 1975. 263 pages.

Each of these volumes contain an alphabetical listing of obituaries that greatly enhance any Florida Baptist historical work because of our very close ties to Georgia. There is some biographical data and a cross check system that can save hours of research.

**Gordon Crawford Reeves.** *A History of Florida Baptists*. Deland. 1938. 225 pages.

This thesis was presented as partial fulfillment for a Masters of Arts degree at Stetson in 1938. Reeves was born in Bellevue, Kentucky on May 4, 1910. His family moved to St. Petersburg in 1925, and he graduated from St. Petersburg Junior College in 1931. He graduated from Stetson in 1936, and served as research assistant to Dr. H. C. Garwood while he was working on his masters degree.

Reeves observes that the only history of Florida Baptists ever published in its first 113 years was the 23 page Rogers booklet of 1925. This was a daunting reality for Reeves but his zeal and determination were not diminished.

Reeves wrote a denominational history of Florida Baptists. He tied events, churches, individuals, and institutions to the denominational flow of the convention. There are seven chapters, scores of local church history vignettes, extensive footnotes, and a small bibliography. In that it is a thesis, there is no index.

**W. Wiley Richards.** *Telling the Story of Jesus. The Golden Anniversary of Florida Baptist Theological College 1943-1993.* Hargrave Press. Graceville, Florida. 1993. 178 pages.

Florida Baptists have had a great desire to have an educated clergy. The Baptist College of Florida is part of that effort. Dr. Richards has been associated with the college for over one-third of a century, and his research and insights are an important contribution to Florida Baptist educational history.

Fifteen chapters tell the remarkable story from Lakeland to Graceville and from high school to college. The Showing the Story chapter is brilliant, and the listings are golden history.

**Larry Eugene Rivers.** *Slavery in Florida.* University Press of Florida. Gainesville. 2000. 369 pages.

Larry Rivers is professor of history at Florida A and M. This book has twelve chapters with a list of figures, photographs, and maps. Chapter six is

Religion and Community. The copious notes and extensive bibliography make this book a valuable research tool for Florida Baptist history background. Letters, notes, diaries, and memoirs add to the value of this work.

**John Leonidas Rosser** *A History of Florida Baptists.* Broadman Press. Nashville. 1949. 351 pages.

This book has many highs and a few lows. It's amazing that Broadman Press undertook a state Baptist history publication in 1949. This was a boost to a convention that was less than 100 years old.

John Maguire probably did not read this book ( only one part ) but endorsed it and recommended it. The book has 19 well written chapters.

The highest high of the book is the intelligence and writing skills of Rosser. The lowest lows are no footnotes, no bibliography, no pictures, no charts (one historical table), and no index.



Rosser gives us Florida Baptist organizational (Sunday School) background and history (Columbia College) that is invaluable.

We should be grateful that Broadman Press published the book, but disappointed that they refused Rosser the space to tell the Florida Woman's Mission Union Story (xiii), Florida Missions story (p. 341), and the involvement of Florida in foreign missions. He prepared these manuscripts as chapters and now they are lost to us.

**James H. Semple.** *A History of the Florida Baptist Convention from 1865 to 1918.* Southwestern Baptist Theological Seminary thesis. 1962. 250 pages.

There are great advantages in studying the Florida Baptist Convention from the perspective of Dalton, Reeves, Bennett, Elder, and Semple. Hal Bennett, Joe Elder, Gordon Reeves, Jack Dalton, and James Semple had a committee of historians looking over their shoulders. Their studies were academically oriented and academically graded.

Semple grew up in Florida and wrote of the Baptist years 1865-1918, because of the birth and rebirth of the convention. He uses the light and darkness contrast to show good and bad times in convention work.

Much time is spent with the Civil War mood and the Stetson decisions of the convention.

**Edward C. Starr.** Editor. *A Baptist Bibliography.* American Baptist Historical Society. Rochester, NY. 25 volumes. 1976.

Edward Starr was curator of the Samuel Colgate Baptist Historical Collection at Colgate University in Hamilton, New York. He had a wide and generous dream to produce a work that was a register of printed material by and about Baptists. This included works written against the Baptists.

This great idea was begun in 1935 when Starr was a student at Colgate-Rochester Divinity School. He used W. T. Whitley's *Baptist Bibliography* which covered British Baptists through 1837, McIntyre's *Baptist Authors* (1914), and Cathcart's *Baptist Encyclopedia* (1883) as important sources. Starr and his wife checked out 60,000 catalog cards at the Library of Congress. This is probably the most momentous work on Baptist sources ever compiled.

The volumes are typewritten copies but the headings are easily read and in perfect alphabetical order. Starr wrote his epilogue on July 14, 1976, and his humility is evident.

**Martha Pope Trotter.** *Faithful Servants. The Story of Florida Woman's*

*Missionary Union 1894-1994.* Florida Woman s Missionary Union. Jacksonville. 1994. 337 pages.

This book is well written, well printed, well researched, well documented, and well illustrated.

Martha Pope Trotter graduated from Mississippi University for Women and did graduate study in French at Emory University. She was assisted by her good friend, Toni Clevenger, and the book is dedicated to Martha s husband, Robert W. Trotter (1934-1993). Friend Allison Chestnut compiled the files for the index base.

This is a narrative approach to a vital segment of Florida Baptist history. There is a great use of imagination, but it is always tempered by instructive footnotes, very important lists, informative charts, and a balanced index. There are ten chapters, a foreword, preface, acknowledgements, prologue, and epilogue.

You will not understand Florida Baptist history until you see the perspective of women who have faithfully served in our convention.

**H. Clay Trumbull and Doak S. Campbell.** *When Do Teachers Teach?* The Sunday School Board of the Southern Baptist Convention: Nashville, Tennessee. 1934. 100 pages.

In about 1884, H. Clay Trumbull wrote a book entitled *Teaching and Teachers*. Trumbull was an educator and Charles Scribner s Sons chose to publish the book. The book was popular and widely used.

Homer L. Grice and P. E. Burroughs of the Southern Baptist Sunday School saw the need of a rewrite of the Tumbull book for Southern Baptist Sunday School Board teachers. Doak Campbell undertook the task of revising and remaking the book.

The book was published in hardback in 1934, and was quickly made available in paperback (1935). The book has nine chapters, but the 1935 volume by Campbell is a rewording and a rewrite. This book was a helpful contribution to teachers who desired class participation, goal orientation, and life situational teaching.

**Carolyn Weatherford.** *God Has Done His Part. Bible Teachings on Support of Missions.* Convention Press. Nashville, Tennessee. 1977. 119 pages.

Carolyn Weatherford Crumpler is a native of Frostproof, Florida. She is a graduate of Florida State University and New Orleans Baptist Theological Seminary. She holds an honorary doctorate from the University of Mobile.

Crumpler served as Promotion Division Director for Alabama WMU for

four years. She was the WMU executive secretary for the Florida Baptist Convention for seven years before going as executive director of the Southern Baptist Woman s Missionary Union in 1974. This book came out of a support for missions seminar at Lake Yale in 1975.

The book is a great source of biblical, theological, and historical stewardship ideas that feed mission causes.

**Davis Collier Woolley.** Managing Editor. *Encyclopedia of Southern Baptists.* Broadman Press. Nashville. 1971. Vol. 3. pp. 1553-2056. (See Cox Volumes 1 and 2. See May, Volume 4).

By 1970 there were almost 12,000 sets of the original two-volume *Southern Baptist Encyclopedia* in circulation. Volume III claimed historical insight, objective evaluation, and adequate information (p. xc) for the early volumes.

Dr. Davis C. Woolley (1908-1971), executive secretary of the Southern Baptist Historical Commission, served as the managing editor of this volume. Procedures for monograph acquisition and editing followed the earlier procedures. There are 411 biographical sketches of deceased Baptist leaders in this volume.

This work was an updated Baptist source book, and the Florida writers included Earl Joiner, T. M. Johns, Gus Johnson, Rollin A. Armour, and W. G. Stracener. There are 78 photographs, but none from Florida.

# Book Reviews

## *High-Church Baptists in the South: The Origin, Nature, and Influence of Landmarkism*

By James E. Tull; edited by Morris Ashcraft. Macon, Ga.: Mercer University Press, 2000. 182 pp.

J. R. Graves has been characterized as gruff and divisive, yet he has not been ignored by Baptist historians. Landmarkism, Graves' legacy to Baptist history, has provided much debate from the Cotton Grove Resolutions (1851) until the present. The tenets of Landmarkism are the focus of James E. Tull's work, *High-Church Baptists in the South*. Tull attempts to explain then summarily counter the conclusions drawn by Graves himself in his 1881 publication, *Old Landmarkism: What Is It?*

Tull disputes Landmarkism on several fronts. He challenges Graves' understanding of the nature and authority of the church as well as the development of Landmarkism from its height during the Graves-Howell debate to its waning influence in the post-Civil War era. Tull is a well-read student of Landmarkism and his insights bring unique perspective to the discussion. However, *High-Church Baptists* is best read only as a supplement to *Old Landmarkism*.

Noticeably absent from Tull's work is a clear definition of his title phrase high-church. He equates Landmarkism and high-church yet never defines the latter term. This oversight is unfortunate. Also, Tull and Ashcraft exhibit the kind of aloofness they accuse Graves of embodying. Tull speaks of intelligent Landmarkers and non-Landmarkers alike; the former to cast hope that some actually existed, the latter to emphasize that they were intelligent because they rejected the Old Landmarks. Furthermore, given the fact that this is an edited work, the editor makes some arbitrary decisions. Over 120 pages of Tull's 1960 dissertation are missing and key headings and organization have been altered. Again, Tull's work is worthwhile but only when read side-by-side with Graves.

Reviewed by Alex Kinchen  
Doctoral Student, Southeastern Baptist Theological Seminary

*Planning Your Preaching: A Step-by-Step Guide for Developing  
a One-Year Preaching Calendar*

By Stephen Nelson Rummage. Grand Rapids: Kregel, 2002. 235 pp.

Preaching and Practicality are rarely easily married. Many preachers master balancing sermon preparation and pastoral ministry prior to entering the pastorate. Often their preaching ministry masters them instead. In these cases, as the pastoral duties pile up and Sunday draws near, the sermon text, topic, and title are elusive and inspire the preacher to reach for another sugar stick or Saturday-night special. Stephen Rummage's work, *Planning Your Preaching: A Step-by-Step Guide for Developing a One-Year Preaching Calendar*, is the remedy for such a dilemma.

Rummage combines biblical theology, homiletical techniques, and practical ministry experience to offer a must-read for any pastor. Whether a preacher prefers an expository, thematic, or doctrinal series, *Planning Your Preaching* is valuable. Rummage provides a theological framework for his conclusions yet the practicality of the work is its greatest asset. For example, pastors are challenged to examine their congregations (audience analysis) in order to identify the needs and demographics of their listeners and the best way to communicate biblical principles to meet those needs.

Also, *Planning Your Preaching* addresses the benefits and techniques of preaching through expository or doctrinal series. This is done within the larger context of a yearly calendar. The calendar that Rummage endorses however goes beyond the pastor's personal church calendar (ordinances and Christian holidays) to the local community as well. This enables the preacher to minister in his preaching with an entire community in mind and not simply the local congregation. Noticeably, and pleasantly, absent is a list of sermon outlines to fill a yearly calendar. Perhaps the less-motivated preacher will be disappointed but not the diligent one.

If the work has a drawback, it is simply the vast amount of material treated in less than three hundred pages. For example, the work concludes by outlining a suggested formula for sermon preparation, a topic on which volumes have been written. Yet this is a minor point of contention and it certainly does nothing to keep *Planning Your Preaching* from being recommended not only as a classroom text but a favorite tool in the pastor's study.

Reviewed by Alex Kinchen  
Doctoral Student, Southeastern Baptist Theological Seminary

*The Baptist Reformation: The Conservative Resurgence in the  
Southern Baptist Convention*

By Jerry Sutton. Nashville, Tenn.: Broadman & Holman, 2000. 542 pp.

The conservative resurgence in the Southern Baptist Convention (SBC) has warranted much attention and deservedly so. Historians seem divided on the issue of whether it was positive for Southern Baptists and God's Kingdom as a whole. Theological bias appears to play a role in the reporting of the resurgence, usually in favor of moderates; for example, David T. Morgan's *The New Crusades, The New Holy Land*. Sutton's *The Baptist Reformation* is no exception. However, Sutton, a conservative, sticks to his claim that absolute objectivity does not exist. Therefore, his work stands as an account of the conservative resurgence in the SBC from the viewpoint of a conservative.

Sutton covers a vast amount of material as he examines SBC activity from 1979 to 2000. The book is divided into four sections: 1) The Way Things Were (Introduction); 2) The Way the Convention Changed (SBC presidencies from Adrian Rogers to Paige Patterson); 3) The Way Convention Institutions Changed (Missions and Theological Education); and 4) Why Things Changed: Analysis and Interpretation. Sutton adds insight to the discussion simply with the amount of material he produces. However, in the final analysis, this is a shortcoming of the book itself. Readers reach the conclusion and ponder why the author did not err on the side of brevity.

Also, Southern Baptist Conservatives, or Fundamentalists, are known for being somewhat grandiose in their thinking and this is evident in Sutton's work. Quotes such as Paul Pressler's "the future of America depends on Southern Baptists" illustrates this point. Such quotes will be read by some moderates as triumphalism, yet Sutton is apparently trying to illuminate the burden felt by conservatives to regain control of the SBC.

Overall, Sutton's work is a worthwhile read. More efficient editorial work would smooth significant rough areas yet this cannot all be credited to the author's account. Southern Baptists are still in search of the elusive "fair and accurate" work on the turnaround in the SBC. Conservatives may claim that Sutton's book is such a work; many moderates may disagree. The search goes on.

Reviewed by Alex Kinchen  
Doctoral Student, Southeastern Baptist Theological Seminary

*Feed My Sheep: A Passionate Plea for Preaching.*

Edited by Don Kistler. Morgan, PA: Soli Deo Gloria, 2002, 285 pp. \$12.99, paper.

Eleven leading Reformed preachers contribute different aspects of the preaching ministry. Written in light of much substance-less preaching, this book argues for the importance and practice of biblically-governed preaching. A brief summary of each chapter is provided here.

R. Albert Mohler, Jr. sets forth *The Primacy of Preaching* as the chief task among pastoral duties, and all other duties must be subservient to this task. James Montgomery Boice, in one of his last works, encourages ministers with *The Foolishness of Preaching* as the world's only hope. Derek Thomas grounds *Expository Preaching* in biblical inerrancy and defines it as text-driven preaching through a book of the Bible. Joel R. Beeke speaks of *Experiential Preaching* marked by the Scriptures applied to hearers' lives. R. C. Sproul discusses the tremendous need for teaching biblical truth, using Martin Luther's approach as a helpful model. John Armstrong argues for solid doctrinal content in *Preaching to the Mind*. Sinclair Ferguson states his case for biblical application and relevancy in *Preaching to the Heart*. Kistler looks to Jesus Christ and biblical preachers in urging men to preach with Christ-ordained authority. Eric Alexander reminds readers of the continual need for *Evangelistic Preaching* centered on the exclusivity of Jesus Christ. John Piper, in his usual manner of maintaining the supremacy of God in the lives of His people, reminds preachers to preach grace to the hurting. Finally, John MacArthur focuses preachers on the message of the gospel rather than the messengers of the gospel.

What this book argues for—sound biblical-theological preaching—is certainly needed today. It is both a challenge to preach biblically, and an encouragement to hold fast to the unchanging Word of God. Although more could be said for this kind of preaching, at least something has finally been said. Lay people wanting to know more about preaching, as well as every preacher and ministerial student, can benefit from this work.

Reviewed by Joel Breidenbaugh  
Doctoral Student, The Southern Baptist Theological Seminary

*Preaching Is Believing: The Sermon as Theological Reflection.*

By Ronald J. Allen. Louisville: Westminster John Knox Press, 2002, 162 pp. \$14.95, paper.

Ronald Allen is both a professor of preaching and a member of the Christian Church (Disciples of Christ) denomination. Furthermore, he identifies himself historically with Reformed theology and contemporarily with revisionist theology. Such an identity tells much concerning his approach to preaching.

Arguing for the theological element in sermons, Allen urges preachers to use systematic theology in their preaching. He offers two approaches to implementing the discipline of systematic theology with preaching. One approach begins with the biblical text and highlights systematic theology throughout the sermon. The second approach is preaching which begins and moves as systematic theology. Throughout the work Allen claims that preaching systematic theology can be both informing and interesting when done correctly. Moreover, because most churches are theologically weak, preaching an organized form of theology is needed.

Like many adherents of the New Homiletic movement, Allen's assessment of the problems in churches is generally on target. His solutions, at face value, also sound convincing. A close look at the foundation of his view, however, reveals a seriously flawed presupposition that the Bible is full of contradictions. Allen believes that individual passages from the Bible do not always cohere with one another or represent the heart of Christian vision (37). Moreover, the Bible is seen as a collection of different theologies with no inherent unity. With these presuppositions, the reader cannot help but wonder how Allen can argue, in any meaningful way, for biblical preaching and systematic theology, for the former relies on the Scriptures and the latter, by definition, assumes the unity of the Bible.

Although Allen presents some helpful suggestions for implementing theology and preaching, he still fails to provide an enduring solution to today's theological ignorance. If a preacher cannot trust the Bible as the authoritative Word of God, what is the point in preaching the Scriptures?!

Reviewed by Joel Breidenbaugh  
Doctoral Student, The Southern Baptist Theological Seminary



*Counted Righteous in Christ: Should We Abandon the  
Imputation of Christ's Righteousness?*

By John Piper. Wheaton: Crossway Books, 2002, 141 pp. \$12.99, paper.

Piper argues for the imputation of Christ's righteousness by faith both historically and exegetically. Although Piper provides three reasons for this work, he largely writes to rebut the recent claims of Robert Gundry that the doctrine that Christ's righteousness is imputed to believing sinners needs to be abandoned (44). Thus, this work is polemical.

After outlining his argument in full, Piper notes the practical importance of defending such a doctrine. Because areas of evangelicalism are experiencing a state of crisis, Piper observes that the full doctrine of justification is needed now more than ever—for evangelism, biblical counseling, and church health.

Piper's aim is to show that Christ has become our [i.e. believers] substitute in two senses: in his suffering and death he becomes our curse and condemnation (Galatians 3:13; Romans 8:3). And in his suffering and life he becomes our perfection (2 Corinthians 5:21) (41). A brief historical treatment places the doctrine within the Reformation with a clear distinction between justification and sanctification—a distinction Gundry does not want to make.

More than one-half of this work is devoted to exegesis of key texts pertaining to God's righteousness, Christ's righteousness, and the imputation of that righteousness to the believer. These texts include Romans 3:20-4:6, 9-11; 5:12-19; 6:6-7; 8:3-4; 10:4, 10; 2 Corinthians 5:21; Philippians 3:9; and 1 Corinthians 1:30. Piper relentlessly argues for the traditional understanding of justification, and, furthermore, he claims that the righteousness of God is specifically the righteousness of Christ credited by faith.

Pastors, seminarians, Bible college students, and others should benefit from the sound exegesis throughout this book. Greek terminology is used for clarifying points, but the explanations are detailed enough that most could follow without any problem. Ultimately, this work should cause Christians to marvel at the blessed exchange that comes by faith—the believer's sin and guilt for the righteousness of Christ!

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