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EDITORIAL

By
Mark Rathel

Florida Baptists can truly echo the sentiments of the psalmists, "The lines have fallen to me in pleasant places; indeed my heritage is beautiful to me" (Ps. 16:6 NASB). The King James Version translates the second clause as "goodly heritage." Florida Baptists, indeed, have a goodly, beautiful heritage. A question arises, however, in light of the psalmist's declaration, "Is our heritage beautiful or goodly to us?" The Florida Baptist Historical Society publishes this journal with the hopes that more Florida Baptists will appreciate their rich heritage.

Florida is unique among the old-line traditional state conventions associated with the Southern Baptist Convention. Congress declared Florida a state two months before the establishment of the Southern Baptist Convention. No delegates from Florida Baptist churches were present in Augusta, Georgia, at the founding of the SBC in 1845.

The heritage of early Florida Baptists is the story of the rugged pioneer Baptist families. The early Florida Baptists lacked the leadership of South Carolina's W. B. Johnson, the parliamentary skill of Georgia's P.H. Mell who was elected SBC president more than any other individual, the wisdom of Alabama's I. T. Tichenor whose denominational consciousness saved the SBC during the Reconstruction period.

Florida Baptists time in history is now; our greatest days are ahead of us, not behind us. We must collectively, however,

reflect on our great heritage and build on it.

This premier issue of *The Journal of Florida Baptist Heritage* is a miscellaneous collection of interesting articles. The premier journal contains something for everyone: politicians, preachers, archivists, historians, and worship leaders.

Dr. Jerry Windsor, Professor of Preaching at Florida Baptist Theological College, analyzes the life and preaching of a Baptist lawyer-preacher-politician turned governor - Sidney J. Catts. Catts had never served in public office until he was elected governor of this state on the prohibition ticket.

Dr. Robert Gardner wrote an excellent piece to assist local church archivists. I have reprinted this article as an encouragement to all Florida Baptist churches to proactively preserve their history.

Dr. Fred Donehoo reviews recent Southern Baptist historiography. It is unlikely that anyone could write an unbiased account of the last two decades in Southern Baptist life. Dr. Donehoo presents an excellent review of three recent Baptist histories.

In our final article, Mr. David Elder reviews the changing styles of Florida Baptist worship. Our simple, pioneer forefathers (and foremothers), most likely, would not comprehend our modern worship style. We have, indeed, come along way.

The Florida Baptist Historical Society elected an Editorial Board for *The Journal of Florida Baptist Heritage*. The next issue will focus on the glorious ethnic history of Florida Baptists. I rejoice that under the leadership of Dr. John Sullivan Florida Baptists attempt to reach out to all groups to make us one in Christ.

If you have any suggestions for the journal, please contact me at Florida Baptist Theological College.

The Mission of the Florida Baptist Historical Society

Present History's Importance

The Florida Baptist Historical Society seeks to develop historical consciousness of our Baptist heritage among individuals, churches, associations, and the Florida Baptist Convention.

Preserve History

The Florida Baptist Historical Society operates and maintains the Florida Baptist Historical Collection, the official archives for the Florida Baptist Convention. Through the process of donations of church histories and the purchase of historically significant materials, the Society aims to build one of the foremost collections of Baptist history in the South. The Florida Baptist Historical Collection is housed in the beautiful Ida J. MacMillian Library at Florida Baptist Theological College.

The Florida Baptist Historical Collection contains several noteworthy items including periodicals, newspapers, and annuals in the following areas:

- African-American Materials
- Colonial Baptists
- Ante-Bellum Baptists
- Southern Baptist Convention
- Separation of Church and State
- Florida Baptist Convention
- Southern Baptist Convention
- Baptist World Alliance
- Local Church Histories

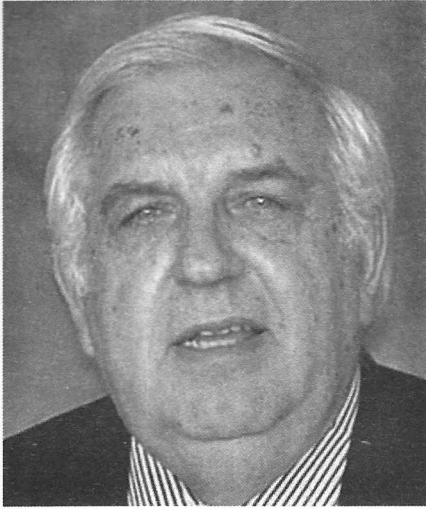
The Florida Baptist Historical Society currently seeks to preserve Florida Baptist Associational Annuals and Church Records on electronic media via CD-ROM.

Proclaim History

The Florida Baptist Historical Society encourages research, writing and communication of Florida Baptist history. The Secretary-Treasurer assists churches and associations with historical projects, such as, church history committees, the collection and preservation of church records, writing a church history and celebrating an anniversary.

To fulfill its commitment to proclaim Florida Baptist history, the Society publishes a quarterly newsletter and an annual journal - *The Journal of Florida Baptist Heritage*.

The Secretary-Treasurer is available to share programs on Southern Baptist history or Florida Baptist history at churches, senior adult fellowships, associational programs, etc.



GOD ALMIGHTY, SEARS ROEBUCK, AND SIDNEY J. CATTS

**By
Jerry Windsor**

Dr. Jerry Windsor is Professor of Preaching at Florida Baptist Theological College.

Baptist preachers learn to live in an atmosphere of politics. Most ministers soon realize that their jobs are as immersed in sociology as in theology. No Baptist preacher in Florida has ever wedded the two concepts more overtly than a restless Alabama native moved south by the name of Sidney J. Catts. He served as Florida governor from 1917- 1921.

Born in Pleasant Hill, Alabama, on July 31, 1863, Catts became a rural political and religious legend in Alabama and Florida. He was ordained a Baptist minister in 1886, and served pulpits in Alabama until 1904.¹ He became the pastor of the First Baptist Church of DeFuniak Springs, Florida, in 1911, and rode the issues of "religion, race, and romanism" all the way to the Tallahassee governor's house. Catts reached out to prejudices and emotions of a changing Florida stating the "Florida crackers have only three friends, God Almighty, Sears Roebuck, and Sidney J. Catts."²

The political impact and influence of Catts is very well detailed by Dr. Wayne Flynt, in his *Cracker Messiah, Governor Sidney J. Catts of Florida*. This interesting biography is rich in

political savvy and yore. Dr. Flynt also gives helpful family and peer interviews. The political philosophy of Catts cannot be rightly divided without the voluminous sources cited by Flynt and others.³ This study proposes to deal with the ministry and preaching of Sidney Johnston Catts using the thirty-three sermons of his sermon notebook as the primary material.⁴ His preaching was colorful, emotional, and powerful. He bred prejudices, politics, and persuasion in a way that left few neutral listeners. He made many enemies, yet maintained a loyal family. He was brave, bold, brash and Baptist to the core.⁵ A study of his ministerial career, sermons, and preaching style gives us some insights into the motivation and goals of Catts that cannot be found in any other practice.

Education and Conversion

Sidney Johnston Catts was born into local affluence. His father, Samuel Walker Catts, owned a successful plantation and also was involved in mercantile and real estate ventures from their home near Pleasant Hill in Dallas County, Alabama. The mother of Catts was the former Adeline Rebecca Smyly, the daughter of a prominent Alabama family. Her family also was wealthy and her father owned a plantation of over 5,000 acres. Adeline was one of four young women in the first graduating class of Judson College.⁶ While at Judson College in Marion, Alabama, Adeline changed from the Presbyterian church to the Baptist denomination.

When Sidney was born to Samuel and Adeline Catts, he was named after Confederate General Albert Sidney Johnston, who had been killed on the battlefield at Shiloh the previous year. Sidney was raised a pampered child and fits of anger were not that unusual for him. The death of his father in October, 1874, did not interfere with family prosperity directly but did come at a crucial time for the eleven year old boy. He attended school in Dallas County and then left home to study at Auburn, Alabama, in 1876. Although he suffered from homesickness, Sidney

enrolled at Alabama Polytechnical Institute (now Auburn University) in 1877. Sidney stayed at Auburn through the 1879-1880 school year and then transferred to Howard College (now Samford University). At the time Howard College was still located in Marion, Alabama. In 1881, Sidney enrolled in the law school at Cumberland University in Lebanon, Tennessee, where he was awarded an LL.B. degree on June 1, 1882.⁷

Sidney returned to Dallas County, Alabama to assist his widowed mother in operating the farm and a drygoods business. He practiced law on the side and for a while he had a good law practice in Birmingham, Alabama. This arrangement might have continued except for a providential event in the summer of 1886. It was at this time that Sidney attended a protracted meeting at the Baptist Church at Pleasant Hill and was converted. This brought immediate and drastic change to his life.

Call and Pastoral Experience

Upon conversion Sidney immediately entered the ministry. This was without extensive consultation, planning or preparation. He had tended toward compulsive behavior and this move was consistent with other choices he had made. His mother had prayed for his salvation but she was pleased with his choice of a legal career. When he announced his plans for pastoral ministry, she "jokingly" confessed that "God had answered her prayer too well."⁸ Struggling with a call to preach is no small thing. There is no way to judge the genuineness of a call experience but it is clear in retrospect that Catts was never really happy in the pastorate. He became closely associated with at least ten Baptist churches as preacher and became pastor of at least four well-connected churches, but he was never really satisfied with the ministry.

Upon conversion he became pastor of several part-time churches in Dallas and Lowndes counties and seemed to relate better to them than the town churches. In the late 1880's he was the pastor of Lowndesboro Baptist Church of Fort Deposit on

two different occasions. He preached at Steep Creek, Kirksville, Calhoun, and Sharpesville. Most of these were preaching station ministries rather than full time pastorates.

With little experience and mere institutional education, Catts served these churches with mixed reviews. In 1894, he became the pastor of the Tuskegee Baptist Church in Tuskegee, Alabama, and returned to his home in 1901.⁹ He also had preached at Sandy Ridge and Mount Willing. In June 1911, he became the pastor of First Baptist Church, DeFuniak Springs, Florida, his last ministerial position. He resigned in 1914, and sold insurance for the Fraternal Insurance Company. After resigning from the pastorate, Catts lectured where he could as he prepared for the 1916 Florida governor's race.

Catts married Alice May Campbell of Montgomery, Alabama, on November 18, 1883. He was ordained August 10, 1885, and he and his family worked with Baptist churches in leadership roles through 1914.¹⁰ These twenty-nine years in Baptist service were mixed with joy, tragedy, and opportunity. Many times Catts must have doubted his call to preach as criticism and controversy stayed close to him and his ministry.

Sermon Preparation

Catts was not a disciplined man. This lack of sustained study discipline probably kept him from getting an undergraduate degree and also kept him from being the polished orator he could have been. His study habits were seemingly motivated more by whim and emotion than regimen. If he was interested in a subject or project, he would put forth a special effort but there was no sustained drive to his intellectual preparation.

In 1894 the new challenge of the Tuskegee church was a fresh charge to his batteries. The pastor preceding Catts had divorced his wife and the church was having moral and financial problems. Catts, however, came in with a zeal to work.

The pastor spent much of his time reading and preparing sermons. Using the large library that he inherited from the Smyly family and from his mother, he continued a lifelong habit of reading several hours each day. His acquaintance with classical subjects and Biblical and secular history was impressive, and he even acquired some knowledge of Greek and Hebrew. Much of the poetry he quoted was his own, and he attempted unsuccessfully to have some of it published. His sermons were well organized, and he usually prepared detailed outlines, occasionally with a complete manuscript.¹¹

This type of sermonic preparation fits the style of many ministers even today with one very glaring exception. Catts had no theological background. His weakest point was that he had not been taught the basic rules of hermeneutics and textual study. His legal training and classical studies taught him logic, argument, and persuasion but he apparently had no clue as to how to find the heart of text and expose its meaning. His vocabulary was strong and his personality was generally attractive but his grasp of scriptural application was nearly absent.

This is not to say that Catts did not respect the Bible and religious life. Even during the time of vocational searching when Catts and his family moved from Tuskegee back to the Pleasant Hill farm.

Religion remained the central feature of family life. Every night the family gathered for Bible-reading and prayer. The Baptist congregation was located nearby the plantation home, and the family attended every service at the church. The children remembered Catts' religion as simple and devout; he told them that they should not try to understand

theology, that the only way to comprehend Christianity was to keep it simple.¹²

Sermonic Ideas

Catts chose many different texts for his sermons but his basic social and philosophical biases always rose to the surface. In Catts' sermons there was always a reverent nod to the text then he was off and running on some basic issues. He courted the issues of the power and authority of God, the sinful plight of man, and the promise of reward. However, under the surface of these veneer thoughts was always seething a social agenda that could not be held back. The social ideas and conscience of Catts may have been the foundation for his political ambitions. He was very idealistic and always felt that things could be changed. . . and changed for the better. He saw himself as more of a messiah than a change agent so therefore he cast all of his detractors in the light of crucifiers and enemies. His ill advised actions and bad temper placed him in more disadvantaged situations than his rhetoric or social conscience could salvage. His sermonic convictions became irritating issues and eventually these issues brought him into direct confrontation with all but his very closest family and friends.

The four issues that seemed always near the surface were "religion, race, rum, and romanism." It is not easy to tell if Catts captured these issues or they captured him.

Religion itself was a fascinating subject for Catts. Sermon two in the sermon notebook is on the religions of the world. The title "For Who is God Save the Lord," is the frontispiece for the text Psalm 18:31.¹³ Catts points out in his introduction that "it is often a preacher's duty to instruct his people as to feed them."

In this sermon Catts divides the religions of the world into six different groups. He includes Atheism, Fetishism, Totemism, Shammanism, Idolatry, and Christianity. Little time is spent on the first five groups and then Catts points out in a very cogent fashion six ways that Christianity is especially unique and

superior to the other named religions. This sermon would be classified as a contrasting sermon and placed under the homiletical subject of Christian Apologetics.¹⁴

Catts used religion in the pulpit but also found it could swing votes. In his first area wide political foray, he ran for Congress in the Alabama Fifth District announcing his candidacy on March 31, 1904. His platform was solid and he took the moral and ethical high road in ethics with political opponents. The issues of his campaign were rural mail delivery, good roads, and a federally financed school of technology to provide practical education.¹⁵ He emphasized sobriety, honesty, and a Christian spirit. Yet Catts lost. He came in second in a field of six and learned that in politics there had to be some visceral emotional issues or the day would be lost. This race offered no hint of "religious baiting" but henceforth all of his races did.

Running for governor of Florida in 1916, Catts raised the religion issue again and again. News reporters are astounded as to how some journalists sought to diffuse the religious issue but it only fanned the flames.

The Panama City *Pilot* contemptuously wrote of a new denomination in Florida, the "Cattsites"; while this was the sixteenth branch of the Baptist church in the United States, it was the "only Baptist denomination that permits its pulpits to be made political rostrums." Other people agreed that Catts' only issue was religion and that this was not a proper topic of political debate.¹⁶

This kind of publicity stimulated Catts. In the 1928 governor's race, he substituted morality for religion as an issue but also took a personal religious stance as he stressed to a Leesburg audience.

That his basic beliefs were in God, the Savior, and the Holy Ghost, and that his platform consisted of reading the Bible in public schools, abolishing the

teaching of psychoanalysis in colleges, and firmly establishing belief in God.¹⁷

Religion was a vote getter in Florida in the early 1900's and so was race. Catts played the race card like a sleek professional. This was politically expedient, but one wonders if it were not also out of personal conviction. Reflecting upon a commencement sermon Catts preached in Notasulga, Alabama, on May 20, 1900, the roots of racism and white supremacy are clearly evident.

The sermon was entitled "Christ an Earnest of God's Perfecting Power." The text for the sermon was Hebrews 5:9, and according to records of Catts the message also was delivered at Tuskegee and Fort Deposit.

Catts attempted to use logic to show how God moves from the inferior to the superior in all He touches. In trees the order would be Willows, Gums, Poplar, Maple, Cedar, Oak, and Redwood. In the "stone kingdom" the order is rock quarry, stone, marble, agate, gravel, quartz, ruby, sapphire, and diamond. In the metal kingdom there is iron, cooper, lead, calcium, platinum, silver, and then gold. In the feline tribe there are cats, jaguars, leopards, tigers, and lions.

With this kind of questionable logic, one can see what's coming. "Take the human family. Commencing at the lowest cannibal tribe and coming up through the five greatest branches. Negroes, Malaysian, Indian, Mongoloian, Caucasian - the perfection of the species."¹⁸ Catts actually shot and killed a black man with one shot gun blast in his Alabama plantation days. The Catts family and others stated that it was self-defense but Catts actually brought up the incident in nearly every speech in the 1916 Florida governor's race. For him it was as much a mark of pride as carrying two pistols nearly every place he went on the campaign trail.¹⁹ Flynt in *Cracker Messiah* documents some other direct Catts discrimination.

In a stand similar to that of former Mississippi governor, James K. Vardaman, he opposed both

vocational and classical education for Negroes. Given his earlier favorable impressions of the Tuskegee institute, the argument appears to be a purely expedient racial appeal to white voters.²⁰

The race issue in the life of Catts also produced some personal incidents that cry out for larger publicity. While pastor at Tuskegee, the wife of Catts was sitting on the front porch one day and a black man passed by the house and Mrs. Catts asked the man if he wanted some yard work. The man politely declined, but assured her he would send someone else to do her yard work. Only later was Mrs. Catts embarrassed to find out that the stranger she had solicited was Booker T. Washington.²¹

Catts lived in conflict at Tuskegee. He instigated part of it and thrived on the rest. His future political opponents could have learned something from Catts' revenge plan if they had researched one particular Tuskegee church incident. Catts had moved out of the church pastorium without church approval and had bought his own house. One particular influential deacon fought Catts and ended up living next door to him when the pastor moved out of the pastorium and into his own house. The deacon neighbor continued to fight so when Catts left Tuskegee, he provided his deacon adversary with a new neighbor. Catts sold his house to a black man.²²

The opportunist Catts used religion and race in his endeavors but he also saw the volatility and prospects in promoting prohibition. Religion and race took an inferior place to rum as Catts vied for the rural Baptist and evangelical vote.

Nowhere did his ministerial background affect him more directly or hypocritically than in his judgment of the conduct to be expected of public servants. The most obvious examples involved drinking and

prostitution. Although Catts drank privately, he maintained his public posture as a prohibitionist...²³

The most controversial sermon that Catts ever preached stuck directly at alcohol consumption. On June 23, 1900, at the Tuskegee Baptist Church, Catts preached "Be Sure Your Sin Will Find You Out" and he inscribed in the margin of the first page of the manuscript that "this sermon raise [sic] very hell in Tuskegee." The sermon texts were Numbers 32:23 and Romans 6:23. In this sermon Catts commits the cardinal sin of any preacher by naming specific sins and identifying specific sinners. His transitional sentence leading from his introduction to the body of the message stated, "There are some sins and sinners of this community we want to talk about today."²⁴

Catts then speaks of the "Non-enforcement of the Sunday law in regard to saloons and the carelessness of the citizens about it." He raises two questions for the church to ponder on the alcohol issue. "Where do the young boys get their whiskey?" and "Do bars sell to minors?"

Religion, Race, and Rum were favorite topics for Catts the preacher and the politician.

Another volatile issue of the day was the combined issues of Catholicism, immigration, and the separation of church and state. Catts lumped all of these together to reach reactionaries in his audiences. Every now and then he would even score a constitutional argument but that was fodder and not cannon shot. His earnest desire was to deliver a double whammy and sometimes this could be done because many evangelicals believed that "major social reform" was hindered by Catholics whose European tradition treasured the fruit of the vine as one of God's choicest pleasures."²⁵ It had to be an interesting day in the Catts household when one of his daughters married a Catholic and brought Rome --home.

Sermon Texts and Titles

A study of thirty-three sermons presented the criteria for this section. Thirteen of these sermons had Old Testament texts, ten of the sermons had a New Testament text, and ten of the sermons had no basic text at all. Twenty-two of the sermons had one verse texts and three sermons had more than one verse as a text. Each and everyone of the sermons was topical and very little emphasis was placed on scriptural context. In that Catts had no formal textual, theological, or homiletical training, these conclusions are not unusual. Not having a planned preaching program added to the pressure that Catts felt in sermon preparation and delivery. There is no record of biblical scholarship or disciplined study in any of his sermons.

The titles are far more interesting than the chosen texts. The titles are normal preachy and some of them are more correctly designated as subjects or occasions. A subject title would be sermon number 20 entitled "Christian Security." An example of the occasion-title-designation would be sermon 21 entitled "Thanksgiving Sermon."

Some of the more appealing titles are "Then Comes the End," and "What the Century Expects of Us." "The Expecting Savior," and "Prisoners of Hope" are titles that would be worthy even today, a century later.

Sermon Body

The introductions of Catts sermons were sometimes contextual but nearly always topical. He just started out talking about a subject. His sermons had good organization usually, but seldom would he have clear transition into the body of the message or the major points.

Twenty-six of the sermons had enough material to compare divisions of the messages. Four of them had seven points. Four of them had six points. Four of them had five points. Four of them had three points. Three of the sermons had two points and two sermons were one point sermons. This

variety made his sermonic work more interesting and compelling.

Story telling and illustrations were easily a strength. he was well read and especially good in writing original poetry. His illustrations came from the Bible, history, biography, science, literature, and personal experience. His history was secular, his science was social, and his biographies were classical. Apparently he chose not to emphasize novels, sports, or humor.

His conclusions could also be strong. They were usually better pronounced and more pointed than his introductions. he would quote hymns or his own poetry for many of his best conclusions.

Catts was no scholar but he was an orator. His legal training, mercantile experience, political stump speaking and sermonic style blended into effective delivery. He could use thunder or lightning. He could use pathos or confrontation. He used the extemporaneous method and would walk to either side of the pulpit as needed.²⁶

Conclusion

Sidney Johnston Catts was a man of many personalities. He was religious but actually shot and killed a man and wore two revolvers on many public occasions. He was a racist, yet a friend of Booker T. Washington while serving as pastor in Tuskegee, Alabama. He fought the liquor trade but enjoyed his alcoholic eggnog and peach brandy. He was anti-Rome, but he allowed his daughter to marry a Catholic and accepted him into the family.

Catts was a restless soul. He was never happy in the ministry, never satisfied in politics, and never successful in business. He fought for prison reform, public education and the common man.

Sidney Johnston Catts stated that "Florida crackers have only three friends, God Almighty, Sears Roebuck, and Sidney J. Catts." He believed it and he rode to the governor's house on that conviction.

Endnotes

1. Florida Governor's Portraits. Internet, May 13, 1988. <http://www.dos.state.fl.us/dhr/governors/Catts.html>. Specific dates in the saga of the life of Catts are contradictory and controversial. Wayne Flynt in *Cracker Messiah* (pp. 4-5) gives a helpful discussion of some of the controversy as it relates to Catts' early years of formal education. A much more serious question arose as to the date Catts moved to Florida. The state constitution required that a governor reside in the state five years preceding his election. The first primary of June 6, 1916, was seen by some as too early for Catts to qualify since he moved to Florida in July 1911. Catts said that he moved on or around January 10, 1911 (p. 87) and Flynt says he moved in June 1911 (p. 24). See Wayne Flynt, *Cracker Messiah: Governor Sydney J. Catts of Florida* (Baton Rouge, LA: Louisiana State University Press, 1977).

2. Michael Gannon, *Florida: A Short History* (Gainesville: University Press of Florida, 1993), 74.

3. Dr. Flynt gives helpful sources and insights including manuscript collections, interviews, documents, newspapers, periodicals, unpublished monographs, general studies, and personal evaluations. Flynt, 331-348.

4. Rev. Sydney J. Catts Manuscript. Sermon Books and Other Printed Items, 1899-1933. Samford University, MFS 633. Hereafter referred to as Sermon Notebook.

5. Catts used his Baptist background as needed. He alienated Baptist preachers, however particularly over the gambling issue in the 1928 governor's race. Pastor A. C. Shuler of Calvary Baptist Church in Jacksonville, Pastor Len G. Broughton of First Baptist Church in Jacksonville, and Pastor A. M. Bennett of Palm Avenue Baptist Church in Tampa, were involved deeply in the anti-Catts movement. Flynt, 317-322.

6. Ibid. 3.

7. This writer was a student at Howard College in Birmingham, Alabama, when Howard College bought

Cumberland Law School and moved it from Lebanon, Tennessee, to Birmingham. This move took all the public relations selling points that could be mustered. Much was said about Cordell Hull being a graduate of Cumberland but this author remembers no references to the Catts Howard-Cumberland connection. Although Catts never earned an undergraduate degree, he was well read and particularly enjoyed politics, history, and the classics.

8. Flynt, 6.

9. Catts had a particularly difficult time in the Tuskegee church and it was not a one-sided conflict. Catts made some terrible decisions and so did the church. Catts never learned to pick his fights and the Tuskegee church brought this pugnacious nature to the surface. Catts wrote in the margin of Sermon 13, page 1: "This sermon raised hell in Tuskegee." He preached the sermon "Be Sure Your Sins Will Find You Out" on June 23, 1900. Later that fall in Tuskegee, he preached a sermon entitled "Then Comest the End" from Matthew 24:14. In the top margin Catts scribbled, "How long! Oh Lord! will I write sermons from this place."

10. As is typical of his ministry and education dates there are some interesting contradictions here. John S. Raymond, compiler-publisher of *Among Baptist Preachers*, published in 1936, states that Catts was ordained August 10, 1885. George W. Lasher, editor of *The Ministerial Directory of Baptist Churches*, published in 1899, states that Catts was licensed on August 18, 1885, and ordained on December 2, 1886. B. W. Graham in *Baptist Biography*, published in 1920, and Wayne Flynt favor the view that Catts entered the ministry in 1886. Flynt states that Catts and Alice Mae Campbell married in 1886. Raymond says they married November 18, 1883.

11. Flynt, 12.

12. Ibid., 23.

13. See appendix for a list of sermon titles and texts.

14. Contrasting sermons are more effective if only two thoughts are given (Psalm 1 for example). However, Catts used

the first five religious beliefs or disbeliefs as strawmen in his argument showing the contribution of Christianity to mankind.

15. Flynt., 21.

16. Ibid., 51. James E. Moore, "The Legend of Sydney J. Catts." *Florida Living* (August 1988), summed up the basic political reality in 1916. Catts had "nine lives."

17. Flynt, 316.

18. Sermon Notebook, Sermon 11.

19. Flynt, 86.

20. Ibid., 46.

21. Ibid., 15. While a student at Howard College in Birmingham, Alabama, this writer would preach in various churches on a school sponsored ministerial H-Day program. One of my preaching assignments was the Tuskegee Baptist Church when John Moon was the excellent pastor there. Moon shared the same story with me with just a few different details.

22. Ibid., 19.

23. Ibid., 117-18. This author would question the possible allusion in this quote. While there is definite evidence that Catts was a social drinker (alcohol eggnog and peach brandy from his own orchard in DeFuniak Springs) there is no evidence at all that he was an unfaithful husband or womanizer.

24. Sermon Notebook, Sermon 14. It just does not get any more controversial than this. It had to be professional suicide in its most severe form. The ministry of Catts for all intents and purposes was over in Tuskegee when this sermon went forth. He saw his detractors as sinners and himself as a martyr. He actually wrote in the margin, "Father thou hast said vengeance is mine--Will you repay? How and when? I will keep watch." And then he signed his name. It seems he put God on notice. He had come to the sad conclusion that his ways were God's ways and his thoughts God's thoughts. This is arrogance born of stress, pressure, and possibly temporary emotional instability.

25. Flynt, 31-32. Actually this was a triple whammy for

Catts. Catholics, alcohol, and immigration fears became slogans for bigots through the 1928 Al Smith campaign and raised its head somewhat in the 1960 John F. Kennedy presidential campaign. According to James E. Moore, William Knott of Tallahassee was an Episcopalian opponent in the 1916 election. Catts said that Knott was really a Catholic who couldn't speak Latin." Moore, 10.

26. His peripatetic nature caused a rather interesting saga at the Tuskegee church. He had a wealthy female member who could not always attend the services and she had a telephone hooked up to the pulpit. In the movement of Catts he would frequently leave the pulpit area and frustrate the lady's expensive efforts to hear him. This pulpit mobility brought a telephone call and reprimand from her many Monday mornings. Flynt, 17.

Appendix
Sidney Johnston Catts
33 Sermon Plans
1899-1913

<u>Sermon Number</u>	<u>Text</u>	<u>Title</u>
1	Heb. 10:13	The Expecting Savior
2	Ps. 18:3	Religious Beliefs
3	Rom. 10:11	Scripture Way of Never Being Ashamed
4	Ps. 104:19	Lessons of Life Learned from Nature
5	Job 31:4	God's Milepost for the Christian
6	Luke 23:26	
	Ps. 2:7	Foreign Missions
7	Ex. 7:1-4	Aaron the Brother of Moses
8	Prov. 20:29	The Glory of Young Men is Their Strength

23		Florida Baptist Heritage - Fall 99
9	Mark 2:14	Christ the Cornerstone
10	Matt. 20:8-10	Eternal Life Recompense for Labor
11	Heb. 5:9	Christ an Earnest of God's Perfecting Power
12	Zech. 9:12	Prisoners of Hope
13	Ex. 14:3	The Wilderness Hath Shut Them In
	Num. 32:15	
<u>Sermon</u>		
<u>Number</u>	<u>Text</u>	<u>Title</u>
14	Num. 32:23	Be Sure Your Sin Will Find You Out
	Rom. 6:23	
15	2 Pet. 3:18	Grow in Grace
16	1 Sam. 4	Icahabod-The Glory Has Departed from Israel
17	Ps. 18:1	Great is God
18	Matt. 24:14	Then Comest the End
19	No Text	God's Way
20	No Text	Christian Security
21	Ps. 69:30	Thanksgiving Sermon
22	No Text	Keeping God's Testimony
23	No Text	The Three Fold Office of Christ
24	No Text	The Thoughts of the Righteous are Right
25	No Text	What the Century Expects of Us
26	John 12:24	The Fruitfulness of Death
27	No Text	Honoring the Body
28	Ecc. 11:6	In the Morning Sow Thy Seed
29	No Text	Hearts Burning Within Us
30	Ps. 27:13	Sight and Its Uses
31	Ex. 34:29	Power of Godliness Without Being Conscious of It
32	No Text	Christ the Light of the World

Some of the sermons listed had complete manuscripts in the Sermon Notebook (sermon 14 is a prime example). Some of the sermons were completed sermon plans written out from text location to conclusion (sermon 9 is a prime example). Some of the sermons were more or less brief sermon briefs (sermon 15 is an example). Some of these sermons had scant notes (sermon 16 is an example). Some of these sermon records were less than twenty-five words (sermon 20 is an example).

There were times that I corrected the Sermon Notebook manuscript for the sake of clarity. I never changed the words but frequently I would substitute lower case letters because Catts capitalized on whim. For instance, he nearly always capitalized any word that started with a 'c'. He would capitalize "Christ," "Christian," "conversion," "city," "continuous," and "can." He very seldom used any punctuation except commas and hyphens. He would underline words to emphasize them but did not use quotation marks.

STARTING AND MAINTAINING AN ARCHIVES IN YOUR CHURCH

By
Robert G. Gardner

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Is the church of which you are a member gradually gathering a large collection of records? Or, as you think about the matter, are you wondering where all the records are - or have gone? Is your church in danger of losing its collective memory because its materials are disappearing?

In view of this situation, you have volunteered - or have been conscripted! - to initiate an archives in your church.

How do you start the project? Once started, how is it to be maintained? Let us consider the twin issues of starting and maintaining an archives in the church of which you are a member. (We will not consider the establishment of a heritage room. That, too, is a worthy project for your church, but that **will** have to be discusses by another person at another time.) What follows is certainly not an exposition of archival perfection. It is simply an exposition of a useful archival system which developed in one Baptist church over the last two decades.

Section 1

You must have time and interest, and both in abundant supply. Archival work is labor-intensive, and it simply cannot be done if you are in a hurry. You must be willing to take many hours working on the contents of a few file folders. You must have the patience of Job's teacher. Your collection will look nice and will be very useful when you finally achieve some kind of order, but it will take much time to get there - and then it will take much more time to keep it there as you continue to add materials to your collection.

Section 2

You must have the permission and supervision of your church. Will this be a vote of the church in conference? By a vote of the deacons? By a vote of the trustees? Will it be simply the approval of the pastor? It might come when your archives is added to the church budget. Or when you are given physical space. Perhaps it will come gradually, as you have shown interest and the church finally approves of what you have already started. But, however it comes, you must have the permission of your church.

For the most part, you will be supervised by yourself. No one, or almost no one, at the church will know precisely what you are doing, hour by hour - and, truth to tell, most will not even care. No doubt the church will elect a history committee to which you will report. Its members will be you nominal supervisors, but in fact you will normally be checking up on yourself.

Section 3

You must have physical space for your collection. It must be located in a safe area, with a lock on the door. It should be unmarked, or only minimally marked. It should be in as obscure a place as is possible in your building. Vandalism is an ever-

present danger, or which you should be conscious.

Furthermore, it must be in a location that is not too close to water fountains, rest rooms, sinks, hot water heaters, and boilers. If it is on the top floor of the building, be sure that the roof overhead is in good repair. If there is a room above it, be sure you know what is in that room - and in nearby rooms, too. Keep your materials away from windows and away from any outside walls. As an ideal, install climate-controlled equipment in your room which keeps the humidity at a steady 55 percent level. Consult a climate control expert on this topic. Your local librarian can probably help you find one. Water and heat are both sources of damage to your collection. Keep your room dry and cool.

How much space do you need? Each collection is different, of course. You will just have to make your own estimate.

Section 4

You will need permanent equipment in your room. This will include the following:

a. Shelves. These should be constructed to accommodate four storage cases in each unit (approximately 3.5" wide x 13" high x 11" deep). (Storage cases are shelved flat, not on end.) Shelves should be no higher than six tiers (approximately 83" in height), with space on top for seldom-used materials. For a shorter archivist, a step-up ladder would be useful.

b. A large, closed cabinet for the storage of oversized and framed items.

c. At least one legal-sized metal filing cabinet with a lock on it. As time passes you will probably add others. Even if your building is said to be fireproof, you should think very seriously about a fireproof - or at least a fire resistant- filing cabinet. Granted, they are very expensive, but what does your collection contain which you would prefer not to lose?

d. A work table and some chairs.

e. A small bookcase for frequently used books and and

pamphlets and for some supplies and other items which you do not want on your table all the time.

f. An electric heater. Your room should not be heated on a regular basis, but it should be comfortable when you are in it.

Section 5

You will need supplies with which to process your collection. These will include the following archivally approved items:

a. Acid-free storage cases, legal sized, 11" x 16" x 6".

b. Storage cases, 17" x 24" x 3".

c. Acid-free file folder, legal-sized, full-cut.

d. Transparent, acid-free, Mylar sleeves of varying sizes: 4" x 6", 5" x 7", 8 x 10". These are used principally for old documents and for rare photographs.

e. Acid-free white storage envelopes of varying sizes: 6" x 9", 9" x 12". These, too are used primarily for old documents and for rare photographs.

f. Acid-free negative (and photograph) envelopes, 5" x 7". These are used for most photographs and negatives.

g. Acid-free writing paper, 8.5" x 11".

h. Acid-free pens.

i. Acid-free document repair tape.

j. Three-ring transparent binder pages for 2" x 2" slides. These may be stored in either archivally approved binders or storage cabinets.

k. White plastic paper clips of varying sizes; small, medium, and large.

l. Flat folder, 7" x 24". Documents too large to store in legal-sized, acid-free file folders and in the larger storage cases can be placed in this large folder. You can easily make one for yourself - even though it will not be acid-free. You can line it with acid-free file folders to secure that end.

Where do you secure these supplies? There are numerous reputable supply companies. Write or call for their catalogues, and investigate them for yourself. Their names may be secured at a nearby public or college/university library. Be sure, however, that your supplies are archivally approved.

Section 6

You will need money in order to start your collection and to continue it. How much will you require? The estimated cost of your permanent office furniture and other equipment will vary from church to church and community to community. So far as your supplies are concerned, \$475-\$500 will suffice for a beginning, with an additional average of at least \$75 each year thereafter for supply replacement.

With reference to Section 5, above, an initial stock of supplies might be:

- a. 20 storage cases.
- b. 1 storage box.
- c. 200 acid-free file folders.
- d. 3 assorted boxes of transparent sleeves.
- e. 2 assorted boxes of acid-free white storage envelopes.
- f. 100 acid-free negative and photograph envelopes.
- g. 1 ream of acid-free writing paper.
- h. 3 acid-free pens.
- i. 1 box of transparent binder pages.
- j. 1 roll of document repair tape.
- k. 3 assorted boxes of plastic paper clips.
- l. 1 large flat folder.

Section 7

You will need materials to process. What you will want to secure is dealt with in section 8. Here, the question is: "How do you secure such materials?" Look around the church and see what you can find. Long-unopened closets can be treasure troves, although you should ask permission from the keeper of

the closet before removing things. Ask the pastor, the church secretary, and church lay leaders what they have for you. Ask once, and again, and again. Repetition may make you a bit objectionable to some folks, but you will get materials that way. Place your name on every mailing lists maintained by the church. If your church has an internal post office, be sure that you are assigned a box. Week by week pick up copies of every document that you see lying around for public consumption. Do your best, over the years, to repeat a key phrase as often as possible to as many people as possible: "Don't throw it away; let me throw it away." Sooner or later they will start believing you. Some of what they will give you will gladly throw away, but some of it you will be pleased to have. As you read your local newspaper and state Baptist paper, keep your scissors handy for articles to clip and date. Occasionally run a notice in the church bulletin. If someone has something desirable and refuses to part with it, offer to have it photocopied or microfilmed for the church - and then be sure that it is returned to its owner/custodian. The how can include almost anything that you can think of, sort of theft.

Section 8

You will need a filing system. No doubt there are numerous systems which are useable. The following has been found to be comprehensive, it calls for one or more storage cases for each topic on the list.

a. Church Clerk. Arranged chronologically. Minutes; related documents.

b. Membership. Arranged chronologically. Membership directories; books recording additions and subtractions; letters of recommendation to and from your church; admissions regulations; membership surveys; card file of all persons known to have entered church-related vocations.

c. Deacons. Arranged chronologically. Minutes; reports presented by various persons and organizations to the deacons; card file of all deacons.

d. Trustees. Arranged chronologically. Minutes.

e. Finances. Arranged chronologically. (1) Current finances, budgets; annual audits or surveys; correspondence; some purchase orders. (2). Memorial funds; annual audits; correspondence. You will not include individual giving records. These are confidential, and you should neither want not get them.

f. Building and Grounds. Arranged chronologically. One file folder for each year. Blueprints which are no longer current may be stored between plywood boards, with acid-free file folders between the plywood and the blueprints. Of course, current blueprints will be kept in the maintenance office.

g. Sunday School. Arranged partly chronologically and partly by classes. Minutes of officer's and teacher's meetings; attendance records; treasurer's reports; at least one file folder for each class included in your collection.

h. Boy Scout Troops; Senior Adult Fellowships; Discipleship Training and Its Predecessors; Baptist Men; Royal Ambassadors. Arranged chronologically in each category. Mail-outs; printed programs; various internal records; news notes; correspondence; reports to the church or deacons.

i. Women's Missionary Union; Girl's Missionary Organization; Girl Scout's Troops. Arranged partly chronologically and partly topically. Minutes; scrapbooks; loose papers; current missionary groups; yearbooks prepared by the church's WMU.

j. Music. Arranged chronologically. One copy of each of worn-out scores not currently used; printed programs; various internal records; new notes; correspondence; reports to the church or deacons.

k. Children. Arranged chronologically. General materials; Vacation Bible School materials; Day Care Center materials.

l. Youth. Arranged chronologically. Mail-outs; printed programs; various internal records; news notes; correspondence; reports to the church or deacons.

m. Committees and Other Leaders. Arranged chronologically. Lists of committee members; some committee minutes; lists of church leaders.

n. Newsletters and Church Bulletins. Each category arranged separately and chronologically. One copy of each known item goes into the master file and will not usually leave your room; all duplicates go into "dead storage."

o. Names of Persons. Arranged alphabetically, with a file for each letter and also separate files for some family names.

q. Miscellaneous Topics. Arranged alphabetically. Examples include the following: baptism and Lord's Supper; blacks or other minorities in the church; books in the archive collection; charter/incorporation papers; church bus; church library; covenant/constitution/by-laws; employees; missionary apartment; churches organized by your church and various other Baptist churches related to yours.

r. Miscellaneous. Arranged chronologically. Items which do not seem to fit elsewhere.

s. Audio-Visuals. Arranged topically. Both photographs and slides should be organized using the same system; building (separate file folders for each structure); events; miscellaneous matters; musical events; persons (individual and groups); youth and children.

t. Your Church's History. Arranged partly chronologically and partly topically, with a file for each decade and also separate files for some important years, some topics, and financial expenditures.

u. Pastors. Arranged alphabetically.

v. Other Personnel Papers. Arranged alphabetically.

w. Your Local Baptist Association. Arranged alphabetically. Executive committee minutes; your church letters to the association, for some churches, separate storage cases should be maintained for state and national Baptist conventions, and/or other Baptist general bodies.

Almost all of the items listed thus far would be placed in storage cases on shelves. Other items would be stored in metal filing cabinets. These might include your very oldest record books, scrapbooks, artifacts related to the church or one of its organizations, films, cassettes, memorabilia and/or artifacts related to former pastors, extensive collections or correspondence, and church-related papers from professional and/or lay leaders. The contents should be briefly listed on the outside of each drawer. If required, detailed contents should be listed on a sheet placed prominently within each drawer.

Other items would be placed in the wooden cabinet. The detailed contents should be listed on a sheet attached to the inside of the door. These might include framed items, minutes from various associations and conventions with which the church has been related, ceremonial shovels, unframed drawings, various larger documents and artifacts, and newspaper clippings (which eventually you will want to microfilm in chronological order).

Other items, not frequently used, could be placed in a separate storage room which is directly under the archivist's supervision. These might be research notes left over from the published history of the church, blueprints which are not longer current, books once owned by the church library or various persons associated with the church volumes of the state Baptist newspaper, and person's papers which have - or have not - been processed.

As you process your materials, be sure to remove all supplies and paper clips. Unfold all pages and flatten them. Your legal-sized folders will accommodate most of them. Place the large pages in your oversized file and make a cross reference sheet. If it seems proper to keep certain papers together, use plastic paper clips or devise a system of penciled notations for the upper right corner of each page.

As you process materials, cross-reference them when it is appropriate. In dealing with newspaper clippings, oversized items, artifacts, and some audio-visuals, you can list the name

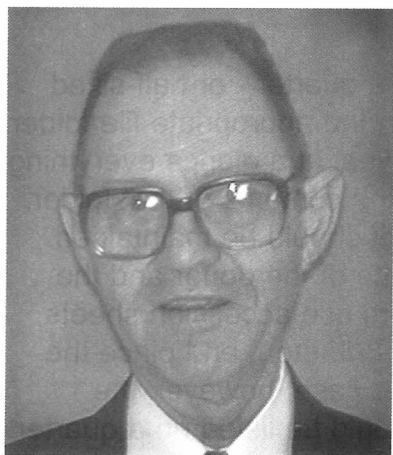
of the person and/or organization on a quarter - or half-sized sheet of paper and place the paper in the appropriate file folder. Hence, any given file folder would reveal at a glance everything in the collection which is relevant to the contents of that folder.

Some sort of accession system should be maintained. Some archivists simply place the name of the donor and the date on the item itself in pencil. Others use accession sheets, number each item (e.g., 98/1, 98/2, 98/3, etc.), and place the number on the item in pencil. In either case, however, the number of the donor and the item should be listed on a quarter - or half-sheet of paper and placed in the appropriate name file.

What about microfilming your collection? Some day at least the old items should be preserved in this fashion. You should be aware of the value - indeed, the virtual necessity - of such a process and should make up your own mind, taking into consideration the many factors (not the least of which is financial) which relate to the decision. The Southern Baptist Historical Library and Archives will always and the Baptist Depository in your state will often make arrangements for microfilming your materials if you ask.

Conclusion

You may be standing on the threshold of a most fascinating part of your life. As you invest countless hours in the history of your church, you have the opportunity to make an important contribution to your church and to create a unique collection that will provide you with enormous personal satisfaction. In a very real sense, gradually you become the memory of your church, and questions of all sorts will be directed your way for answers. You may well be involved in a labor of love that you will not be able to put down until the Great Archivist calls you to become a permanent active part of the Eternal Collection.



DESCRIBING THE RESURGENCE ELEPHANT

By
Fred Donehoo

Dr. Fred Donehoo is a Christian School Consultant and a member of the Florida Baptist Historical Society Board of Directors. He delivered this critical book review at the 1997 FBHS program.

Nancy Tatum Ammerman. *Baptist Battles: Social Change in the Southern Baptist Convention*. New Brunswick, NJ: Rutgers University Press, 1995.

James C. Hefley. *The Conservative Resurgence in the Southern Baptist Convention*. Hannibal, MO: Hannibal Books, 1994.

Jesse C. Fletcher. *The Southern Baptist Convention: A Sesquicentennial History*. Nashville, TN: Broadman and Holman, 1994.

Far too many boo reviews are written as personal reflections. Many reviewers fit brief descriptions of the book (or books) under review in among generous helpings of their personal experiences, biases, and opinions. The present reviewer is, nevertheless, going to resist the temptation to write in that vein. Instead, this review will consist primarily of sketchy but provocative descriptions and a brief summary evaluation of each. There is a reason for this. The hope is that this approach

will whet the appetite of readers and lead them to purchase and read one or more of these books. On the other hand, the subject matter of the books is highly controversial and it would be disingenuous, not to say, dishonest, for almost any informed Southern Baptist to claim to write with complete objectivity. The present reviewer is not exception and feels obligated to reveal his own personal position at the outset.

While not aware of any change of belief within himself, he has nonetheless been perceived as moving through a spectrum of positions. In the 1960's and 1970's many dear friends were withdrawing their support of the Convention to become capital "I" independent Baptists. These often judged the reviewer to be at least a moderate if not a liberal; the reviewer, in truth, saw them as schismatics.

During the late 1970's when the resurgence conflict was getting under way, the reviewer joined with many friends in attempting to remain objectively neutral. This became increasingly difficult. While neither "side" could claim that all of its adherents always behaved in a Christian manner, it was increasingly obvious that the real differences were theological rather than merely political. Honest investigation revealed that the theology of the reviewer was similar to that of most conservatives and many moderates, but very dissimilar to that of persons whom moderates felt no discomfort in entrusting with positions of leadership and influence in the Convention. By 1985, the reviewer had become a very irenic, non-politically-active, but convinced and voting conservative.

Since that time many brethren have seen fit to withdraw support from the convention under its present elected leadership. No doubt these schismatics would call the reviewer at least an ultra-conservative if not a "fundamentalist."

Nancy Ammerman

Nancy Ammerman, an Emory University sociology professor, has taken the Southern Baptist resurgence as one of her primary research interests and has done sociological studies

of the Southern Baptist Convention in the 1980's. As early as 1984, she read a paper entitled "Organizational Conflict in a Divided Denomination: Southern Baptists and Abortion" to the Society for the Scientific Study of Religion. Her book deserves review because of its distinctively moderate point of view, and because it is researched and written as a scholarly work. The controversy in the Southern Baptist Convention is not sociological but is primarily theological and secondarily ecclesiastical; nevertheless, Dr. Ammerman's book is the most widely read work on convention conflicts written by a academician as an academic study. Dr. Ammerman uses the standard tools of the trade: survey instruments, primary sources, statistical analysis and clear but cautiously stated conclusion. Her work does not disappoint. Through one may question some of her methods and disagree with some of her conclusions, her work does, in fact, meet the standards for a work of scholarly sociological research and writing.

The book begins *media res*; the first chapter deals with the 1985 Convention in Dallas, Texas, which Dr. Ammerman feels was a critical and determinative event in the resurgence decade. Chapters two and three are a summary review of the beginning of Baptists and the origin and growth of the Southern Baptist Convention.

Chapter four describes the theological point of view of the two sides which she calls fundamentalists and moderates. She describes the theologies of the two sides accurately, though she believes that pre-millennialism is an essential part of conservative theology, which is highly questionable. Her survey instruments lead her to analyze the make-up of the Convention as follows: about ten percent of self-identified fundamentalists; another twenty-five percent fundamentalists but calling themselves conservative; about forty-five percent conservative in theology and identifying themselves as such, and about ten percent each of moderates who call themselves conservatives and of self-identified moderates. She has no classification for theological liberals.

In chapter five Ammerman clearly reveals a sociological bent. She makes some interesting observations regarding sociological differences between those individuals and churches which she classifies as fundamentalists and those which she classifies as moderates. While most of this is sound from a sociologist's point of view, she also reveals something of her personal blind spots when she makes statements such as "Conservative beliefs seem to have a very strong hold within farming and blue-collar households, while those who work in *higher* status occupations were somewhat more likely to fall to the left of center" (emphasis belongs to the reviewer). "Those who came from farming and blue-collar backgrounds, who had less money, and whose jobs involved them in a more routine sort of work." Such a statement reveals not only an interestingly class consciousness and assumption of superiority, but also a great deal of ignorance regarding other "classes." Anyone who has ever been involved in agriculture or the building trades will understand that these are much more challenging and less "routine" than most white-collar work.

While academic writing style makes no attempt to be as readable as journalistic style, this reviewer personally found her book interesting reading. Her research turns up more fascinating bits of trivia than one could possibly share in this brief paper. She seems quite surprised, for instance, when her research reveals that young people who attended Southern Baptist colleges were less likely to come out of college with a strong view of Scripture than Southern Baptists who had attended secular colleges.

Chapter six is a description of the manner in which the Southern Baptist Convention operates. It is generally quite accurate. She understands the function of the committee on committees and of the nominating committee and explains these clearly.

Chapter seven entitled "The Tasks of Governing" surveys briefly some of the changes that the conservative leadership had

begun to make in the various institutions and entities of the Convention at the time of her writing.

Chapter eight is not related to the academic study. It is a tasteful but enthusiastic introduction to the work of the Southern Baptist Alliance. She frankly promotes the Alliance and acknowledges her active membership in the organization.

Appendix A is the obligatory section on methods of study regarding the sample, the survey, the interviews, and the observations. Appendix B gives the scale construction and statistical equations used to create her charts and graphs.

Appendix C is a rather long appendix and includes copies of all the actual questionnaires which she used.

Evaluation: The reviewer recommends that anyone interested in getting a sociological perspective on the event in the Southern Baptist Convention in the 1980's should read this book. With a few exceptions, Dr. Ammerman writes with academic objectivity and accuracy, while being candid and straight-forward about her own personal bias. Her own "moderate" leaning is detectable only in some of her descriptions of the Conventions and in the form of a number of questions in her surveys. Even Paige Patterson says, "Every movement conservative in the Southern Baptist fellowship should purchase two copies of this book." This reviewer recommends that they not only purchase this book but read it.

James Hefley

Jim Hefley's work represents a distinctly conservative point of view. Dr. Hefley is a free-lance author with a Ph.D. in communications and has written fifteen-twenty books during the last twenty-five years. Beginning in 1985, Dr. Hefley produced a book each year reporting details of the on-going conflict in the Convention.

The book being reviewed is a summary and an update of those previous annual books. Like Ammerman, he acknowledged a personal theological point of view but makes a good faith attempt to lay out the facts accurately and objectively.

He writes as an investigative journalist. In the Introduction to Hefley's first book on the Convention controversy (1986), Louis Moore, a reporter for *The Houston Chronicle* said, "Like myself Jim Hefley has received praise and criticism from both sides in the conflict. In his quest for truth there have been times that I have wondered where he personally stands on the issues involved. And it is good that I have had to wonder!"

The book being reviewed is eminently readable. He expresses himself clearly and succinctly and fills in helpful background for an understanding of the information he is giving. In addition, he appears to have not only acquaintance but good personal rapport with the majority of the people most deeply involved on both sides of the controversy.

Dr. Hefley's book has seventeen chapters. Chapters one and two trace the history of Baptists and of the Southern Baptist Convention up to 1979. Chapter three is the key chapter; it summarizes events in the Convention year to year from 1979 to 1987. Some of this material comes from Hefley's earlier annual books. It is almost unbelievable how much factual information the author compresses into these few pages. Reports on issues and personalities related to each annual Convention are supplemented with quotations from participants on both sides of the controversy. Many sidelight events in state conventions and in convention institutions are also noted.

Chapters five and six deal with the Conventions of 1988 and 1989 with emphasis on political activities of Daniel Vestal and some of the changes in the convention institutions. Chapter seven turns attention exclusively to political events in the various state conventions and institutions.

Chapter eight through ten relate events leading up to the Convention of 1990; chapter eleven deals the the 1990 Convention itself; and chapters twelve and thirteen detail the reactions to the Convention of 1990. This was the Convention for which the moderates were most thoroughly organized and prepared politically. It was also the occasion when a number of

prominent Baptist pastors who had been previously "neutral" declared in favor of the conservatives.

Chapter thirteen is a sensitive chapter recording the reactions of many of the moderates as they consider whether to cooperate with the elected leadership or become schismatic. Chapter fourteen deals with the Christian Life Commission and several of the seminaries, and Chapter fifteen is devoted exclusively to the Sunday School Board.

Chapter sixteen tells the story of Baylor University, starting with a brief history of the problems at Baylor. The secretly prepared move to change the Baylor charter is followed from its beginning, and the Texas Baptist Convention following the Baylor takeover is reported in detail.

Chapter seventeen is entitled "Future Directions." Is is a rather long chapter which covers many aspects of Southern Baptist life and makes guesses and projections regarding what might happen in the future. At the time of the writing, the Cooperative Baptist Fellowship had not been organized. Hefley's discussion of the likelihood of a new denomination being formed is quite perceptive; he questions, I suspect correctly, whether the new denomination resulting from this schism will ever grow very large.

Evaluation: The reviewer believes that anyone wanting to garner all the important facts and meet all of the interesting personalities on both sides of the resurgence events must read this book. On the other hand, Hefley covers so much material, that while this is by far the most readable of the three books, it is necessary sketchy in some areas. The reviewer's historical sense is that future scholars, doing research on the events of the 1980's in the Southern Baptist Convention will probably used Hefley's annual books rather than this one.

Jesse Fletcher

The third book being reviewed was written by Dr. Jesse Fletcher, a former Southern Baptist pastor, Foreign Mission Board employee, and one-time president of Hardin-Simmons

University. While in the employ of the Foreign Mission Board, Dr. Fletcher wrote an excellent book on the life of Dr. Bill Wallace, which every Southern Baptist should read. It has been reprinted by Broadman and Holman as a volume in the excellent series entitled "Library of Christian Classics."

The Southern Baptist Convention was published in conjunction with the 150th anniversary of the founding of the Southern Baptist Convention. It was authorized by the Inter-Agency Council, consisting of the executives of all of the Southern Baptist institutions, agencies, and commissions. Dr. Fletcher agreed to undertake the authorship of this work under the direction of a twenty-seven member "work group" appointed by the council. Dr. Fletcher's book is at this time the most up-to-date history of the Southern Baptist Convention, and is probably used as a textbook in Southern Baptist related colleges and universities. Written near the conclusion of the recent resurgence in the Convention, it is not surprising to find that while 210 pages cover the history of Baptists, with the emphasis upon Baptists in America and the South, from the English beginnings to the Southern Baptist Convention in 1979, almost 170 pages are used to cover the history of the Southern Baptist Convention from 1979 to 1995.

As a history of the Convention the chapters are divided chronologically. Chapter one is entitled "Roots and Reasons, 1609-1845." This chapter fills in the English and Dutch background of the Baptist movement and the early American manifestations of Baptist tendencies under Roger Williams and John Clarke. It also details the relationship of Baptists to the Great Awakening, the movement for religious freedom, and the beginning of foreign missions. The author puts emphasis on the important part played by South Carolina Baptists in the organization of the national conference of Baptists in 1814, and traces the beginnings of state Baptist organizations, especially in the South.

Chapter two is entitled "A New Connection, 1845-1865." This chapter gives the general background and the early difficult

years of the Southern Baptist Convention, emphasizing the leadership of Johnson and the posthumous influence of Furman. It also describes the beginning of the Foreign Mission Board and the "Domestic Mission Board." A good deal of attention is given to the Landmark controversy. The chapter concludes with a description of the beginning of the Southern Baptist Theological Seminary and the difficult years of the War Between the States.

Chapter three, entitled "Reconstruction and Survival, 1865-1900," is organized topically rather than chronologically and deals with Foreign Missions, "Domestic Missions," later Landmarkism, the Crawford Toy controversy, and the reorganization of the mission boards.

Chapter four is entitled "Defining a Denomination, 1900 - 1927." This chapter is also organized topically. The westward expansion of the Convention and the importance of B. H. Carroll occupy a great deal of the chapter. In his description of the Convention's problems with J. Frank Norris, the author begins an attempt to identify Norris with today's conservative leaders. This chapter also deals briefly with higher education, missions expansion, activities of the WMU, and the 75 Million Campaign. His explanation of the background and formation of the 1925 Baptist Faith and Message is excellent. On the other hand, his attempt to fit Baptist history into national and international historical movements and events appears superficial.

Chapter five is entitled "Adversity and Change, 1927-1945." This, of course, deals with the Great Depression and its impact on the Convention and its mission boards. Once again, Fletcher examines J. Frank Norris and makes an attempt to related Southern Baptists to world events before and during World War II.

Chapter six is entitled "The Great Advance, 1945-1964." This chapter begins with a description of the renewed mission spirit following World War II and the growth of the Foreign Mission Board. It introduces the newly formed commissions and the increasing complexity in the organization of the Convention. In his handling of the Elliott controversy, Dr. Fletcher reflects his

opinion in favor of a more "inclusive" leadership for the Southern Baptist Convention. The Baptist Faith and Message Committee of 1963 is passed over quickly.

Chapter seven, covering the years 1964 to 1979, describes the problems in the Convention with the first volume of *The Broadman Bible Commentary* and the violent reaction of some Southern Baptist professors against Dr. W. A. Criswell's book on the literal truth of the Bible. He describes "the convention's growing conservative bent," and its "growing conservative reaction." Despite his own "moderate" leanings, Dr. Fletcher's clear description of events points to the likelihood that the real problem may have been the fact that repeated conservative Convention directives were being ignored by many Convention agencies. This chapter includes a description of the founding of the Baptist Faith and Message Fellowship in Atlanta in 1973, though the author seems not to have access to the kind of inside information available to Ammerman and Hefley.

Fletcher begins chapter eight with a description of the preparation for and carrying out of the conservative's election of a president in 1979 written as high drama. He makes repeated attempts to identify the current conservative theological leadership with J. Frank Norris and to convince the reader that a more inclusive leadership had been more beneficial for the Convention. He follows Ammerman in insisting that the conservative "rank and file were prone to be less educated, lower on the social scale, and more apt to be disturbed and frustrated by all aspects of modernity." He gives a very brief description in this chapter of the organization of the Southern Baptist Alliance and of Southern Baptists Committed.

Chapter nine brings the Convention history up to date and concerns "New Initiatives, 1990-1993." In this chapter Fletcher describes the series of changes in various Convention entities carried out by the conservative majorities on the various boards of trustees. He also acknowledges the attempt to influence conservative leadership by means of control of finances.

Chapter ten is the concluding chapter. It introduces very little new information but contains a great deal of rather pessimistic future projection. It also contains a heavy load of apologetics for Dr. Fletcher's moderate point of view.

Appendix I is the charter and constitution of the Southern Baptist Convention. Appendix II lists the dates and place of the annual Convention meeting. Appendix III traces the founding of the agencies, institutions, commissions, and auxiliaries of the Convention. Appendix IV gives the date of establishment of the cooperating state conventions with their current number of churches and church membership. The book has good notes and an excellent bibliography.

Evaluation: This reviewer, having read Dr. Fletcher's excellent book on Bill Wallace, looked forward to reading this book as a neutral and objective description of the history of the Convention, including the controversy in its more recent years. The result was disappointing. Dr. Fletcher's writing reveals a strong bias in favor of the moderate point of view while maintaining an appearance of neutrality, unlike Hefley and Ammerman who openly acknowledge their biases; he appears to expect his reader to assume he is objective. If called on at this time to teach a course in the history of the Southern Baptist Convention, the reviewer would probably employ Dr. Fletcher's work as a text, but looks forward to a text that is updated and less biased being written within the next few years.

A BRIEF HISTORY OF FLORIDA BAPTIST WORSHIP STYLES

BY
DAVID ELDER

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On January 7, the first Sunday of 1821, Isom Peacock and Fleming Bates gathered with ten other worshipers in Nassau County near present day Callahan and organized the first Baptist church on Florida soil.¹ Pigeon Creek Baptist Church was typical of other Baptist churches that would follow it. These pioneer congregations had no church building, so their members met in private homes, public buildings, theaters, warehouses, or in open fields.² Their worship was plain and simple, as were the members. Preaching was grounded in Calvinistic theology, members were held to a strict code of discipline, the churches were racially integrated, and congregational singing was an important part of the proceedings.³

When these early churches met for worship, their services were marked by diversity, spontaneity, and fervency in both preaching and singing.⁴ There were not yet denominational hymnals, although Baptists had been actively writing hymns and compiling songbooks for many years. London pastor John Rippon had issued in 1787 a *Selection of Hymns* that was very

popular among his fellow Baptists on both sides of the Atlantic. This work and various editions of Isaac Watt's hymns and psalms formed the musical canon of Baptist churches North and South at the start of the 19th century.⁵

The performance practice in early Florida Baptist churches was quite different from today's. Songs were sung in unison and without accompaniment. Since many people could not read words or music, the hymns were "lined out." The pastor, a deacon, or some other leader would sing or speak a line of the hymn; the congregation would then sing that line.

One hymn from Rippon's collection remains popular to this day -- "How Firm A Foundation."

As the 19th century progressed, Baptists above and below the Mason-Dixon Line developed different cultures, including worship styles. Northern Baptists, with many large urban churches, favored the refined style of Lowell Mason, who sought to "correct" American church music by bringing it into line with European tastes. This type of music was found in *The Psalmist*, published in Philadelphia in 1843.

The Southern States, however, with their more dispersed populations and agrarian economies, lacked large cities. Baptists in the South, consequently, had few large, sophisticated churches. The many small Southern Baptist churches rejected the cultured, European-style hymns in vogue in the North. They preferred the folk-style hymns of *The Sacred Harp*. Published in 1844, this shape-note collection has sturdy, four-square, strongly rhythmic folk tunes with simple religious texts.

By 1854, when the Florida Baptist Convention was organized, there were 65 Baptist churches in the state.⁶ About that time, two important changes occurred in worship style. First, as literacy began to rise, lining-out began to fall by the wayside. Second, as more and more churches acquired buildings and congregations grew, organs began to come into widespread use.⁷ Worshipers of the time continued to sing folk hymns and older English hymns. In the 1860s, two Baptist and two

Methodists congregations in Florida met together. Part of their service included the singing of "On Jordan's Stormy Banks," probably in its original minor key, not the major key found in modern hymnals.⁸

After the Civil War, the former confederate States faced a daunting task, trying to rebuild economies, cities, churches, and private lives shattered by four years of hostilities. The late eminent Florida Baptist historian, Dr. Earl Joiner, has written that "the last years in that decade [of the 1870s] were very gloomy."⁹

But the year 1880 seemed to mark a kind of rebirth in the Florida Baptist Convention. Perhaps some of that revitalization can be attributed to the emergence of the gospel song in the 1870s. The growth of Sunday Schools and the spread of urban revivals in the North, led by such legendary figures as Dwight L. Moody and Ira Sankey, gave birth to a lighter style of hymnody marked by dotted rhythms, lively tempos, and stanza with refrain formats. "Late 19th century Southern Baptists wholeheartedly embraced the gospel song, which almost entirely replace the folk hymn as the basis of their congregational singing."¹⁰

From the last 19th century to the middle of the 20th, the gospel song reigned supreme in Florida Baptist churches. Around the turn of the century, a new aspect of worship began to appear. Adult choirs were formed and contributed anthems to the musical portion of the service.¹¹ By the 1930s, a small number of "assistant pastors" with music responsibilities could be found throughout the Southern Baptist Convention, and Children's and Youth Choirs were begun.¹² Still, as late as 1926, an estimated 90% of music leadership was amateur and some churches had neither choirs nor instruments.¹³

Another development in Florida Baptist church music in evidence by the 1930s was the rise of instrumental music. In February 1930, First Baptist Church of Gainesville could boast of a "newly organized orchestra composed entirely of University [of Florida] talent." The ensemble, large by the standards of that day, consisted of a piano, three violins, three clarinets, two saxophones, two cornets, one French horn, one trombone, and

one bass horn.¹⁴ More common were smaller orchestras, such as that of the church at Dunedin, which had two violins, two saxophones, two cornets, a cello, and a piano.¹⁵

But not all of the instrumental music heard by Florida Baptists was produced by instruments normally found in a band or orchestra. On Sunday night, March 16, 1930, the congregation at Holly Hill was treated to two numbers on the "musical saw" by Clarence Brandon, a member of Stetson University's ministerial fraternity.¹⁶ Later that year, the ladies of Marion Baptist WMU heard "several beautiful numbers on mandolin and guitar" at their meeting.¹⁷ Two years later, the conferees at the Hollywood Baptist Assembly were entertained by Bill Allen, harmonic artist.¹⁸

By 1940, Southern Baptist churches exhibited a wide variety of worship styles. Many different Southern Baptist and non-denominational songbooks were in use and there was a general lack of common worship practices.¹⁹ A detailed examination of songbooks advertised in *The Florida Baptist Witness* during the 1930s reveals a bewildering array of choices. Broadman Press and Robert H. Coleman Publishing Company were by far the leading suppliers of the two dozen songbooks offered for sale. Of these, the most widely used was *Songs of Faith*, released in 1933 by the Sunday School Board, the publishing arm of the Southern Baptist Convention. Within fourteen months of publication, 630,000 copies were sold. Across the convention, it was used by at least one million Southern Baptist weekly. In Florida, the Baptist Book Store in Jacksonville reported sales of 20,000 in that same period.²⁰

In 1940, the Sunday School Board released *The Broadman Hymnal*, marking a turning point in Southern Baptist church music. This hymnal "had not only the imprint of the denominational publishing house, but also the advantage of having been compiled by the most beloved Southern Baptist musician of the time, B. B. McKinney."²¹ Undoubtedly scores of Florida Baptists agreed with the conviction of *Florida Baptist Witness* writer George H. Crutcher, who stated that McKinney

was "the greatest writer of Gospel songs among Southern Baptists."²²

The Broadman Hymnal was the first one to bring about uniformity of worship style in Southern Baptist churches. With sales of 7.2 million as of 1996, it became the most widely used hymnal among Southern Baptists. In Florida, *Witness* editor E. D. Solomon contributed to its acceptance by his writing: "In going over the state we have been surprised to see the song books used. Many of them are other than those printed by Baptists. The song books gotten out by the Sunday School Board are the best in the world for a Baptist church and they are just as cheap. Let Baptists use their own song books. They will have better music."²³ Although its emphasis was on the gospel songs, it also contained selections for choral use as well as more sophisticated church hymns.²⁴

The decade of the 1940s was significant for Florida Baptists. In 1942, the Sunday School Board's Church Music Department brought out its first study course book, *Let Us Sing*, which was taught at both the DeLand and West Florida Assemblies.²⁵ Many churches and associations began at this time to sponsor their own music training events.

In 1944, the Sunday School Board encouraged each state convention to employ a person to promote church music. Although there were at that time no full-time music directors in any Florida Baptist church, the state was one of the first five to hire such a worker.²⁶ Clifford A. Holcomb was elected secretary of the Brotherhood-Music Department. In 1948 he led in the establishment of Harmony Bay Youth Music Camp, and the following year Annual State Music Festivals commenced.²⁷

Another landmark event of the 1940s was the founding of Baptist Bible Institute in 1943. Four years later, a program to train church musicians was instituted with two courses, Gospel Music I and II. By 1949, the Department of Music had been formed as an entity within the school.²⁸

Stetson University also made a major impact on Florida Baptist church music in the 1940s. The Department of Sacred Music was founded in 1946, making Stetson "the first school in the South to inaugurate a four-year course in Sacred Music leading to degree Mus.B."²⁹

In 1956, the Sunday School Board released the first of three songbooks to date to be entitled *Baptist Hymnal*. The original *Baptist Hymnal* contained no pieces for choir use. Although it introduced some standard hymns such as "All Creatures of Our God and King," it was comprised mostly of gospel songs. As of 1996, it had sold about 6 million copies.³⁰

During the 1960s, two factors had a major impact on worship of Florida churches. First, the numerous associational and state festivals in which church choirs participated exposed many Baptists to a wide variety of music styles. Begun in 1949, the first State Music Festival, held at the First Baptist Church of Gainesville, had featured seven Junior and Youth Choirs from four churches.³¹ By 1960, the concept had grown to ten festival sites distributed around the state, with 112 churches participating. That year 272 choirs and eight instrumental groups performed, as well as 36 song leaders and 122 hymn players. Total attendance was 7,322, with 1,666 of that figure representing non-participating listeners.³²

Associational Festivals were even better attended. In January 1963, 43 of the 47 associations in the state held music festivals. At these, 255 churches participated by sending 602 choirs, 207 hymn players, 50 song leaders, and one instrument group. With 12,808 participants and 5,417 visitors, total attendance at these events was 18,255.³³

The other major factor in the 1960s was the appearance of a new medium of church music -- the folk-rock musical, such as *Good News*, *Tell It Like It Is*, and *Hello World*.³⁴ This "youth music often had a unison medley with an independent, harmonically contemporary accompaniment borrowed from contemporaneous popular styles. The growing interest in Youth Choirs and music in Florida is indicted by the appearance in

1962 of annual choral clinics for Intermediates and Young People At the first clinic, 533 youth registered.³⁵

The 1960s also saw the beginning of annual Youth Choir tours. The first such tour to be reported in the pages of the *Witness* was taken by the choir of the First Baptist Church of Tallahassee in 1962. By 1964, youth groups from First Baptist Church, Ocala; Central Baptist Church, Miami; and First Baptist Church, Pensacola were also on summer tours.³⁶

With the publication of the second *Baptist Hymnal* in 1975, other sources of congregational music were brought to the attention of the convention at large. To the traditional English hymns, folk hymns, and gospel songs of earlier years were added African-American spirituals, choruses, and contemporary Christian music made popular by recording artists.³⁷ The 1991 *Baptist Hymnal* has continued to increase the diversity of congregational song by including much ethnic music, such as the Puerto Rican folk hymn "Oh, How Good is Christ the Lord." But the growing diversity of worship style is not confined to music alone. Florida Baptist churches today have worship experiences that involve not only Bible reading, sermons, music, prayers, and offering, but also dramatic skits, video presentations, choreography, and visual elements such as banners and paintings.

Today, a particular factor in Florida Baptist churches is the use of accompaniments that go far beyond piano and organ. Whether live or prerecorded, Florida Baptists often sing to the sound of strings, brass, woodwinds, and percussion.

Next Sunday, almost 2,400 Florida Baptist churches and missions will hold worship services in over 20 languages. A wide variety of music will be heard, from anthems presented by 100-voice choirs with full orchestra to soloists singing to their own guitar accompaniment. Congregations will sing classic church hymns, choruses, gospel hymns, ethnic songs, spirituals, and folk tunes. Gospel quartets and contemporary praise teams will sing old and new favorites. Full-time ministers of music and

dedicated laymen and women will lead churches in worship formats that range from very formal to extremely ecstatic. Some choirs will wear robes and stoles; some preachers will wear shirts and slacks. The eternal truths from God's Word will be presented by speakers, singers, actors, and video screens.

The surface diversity found among Florida Baptist churches as we stand on the brink of a new millennium is astounding, but essential unity is provided by a common commitment to Jesus Christ. For over 175 years, Florida Baptists have worshiped and witnessed, preached and prayed, and sung songs of praise. May our common goal be that expressed over two centuries ago by Count Nicolaus Ludwig von Zinzendorf:

*Christian hearts, in love united.
Seek alone in Jesus rest;
Has He not your love excited?
Then let love inspire each breast;
Members on or Head depending
Lights reflecting Him, our Sun,
Brethren His commands attending,
We in Him, our Lord, are one.*

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HIGHLIGHTS IN THE HISTORY OF FLORIDA BAPTIST CHURCH MUSIC

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|------|---------------------------------------------------------------------------------------------------------------------------------------|
| 1517 | Martin Luther ignites the fires of the Reformation with his posting of 95 Theses on the door of the Wittenburg Church. |
| 1609 | John Smyth founds the first identifiable Baptist in Holland; it is a General Baptist congregation. |
| 1638 | John Spilsbury founds a Particular Baptist Church in London. |
| 1639 | Roger Willians founds the first Baptist church in America at Providence, RI; this marks the beginning of Baptist life in New England. |
| 1648 | The Peace of Westphaia marks the end of the Reformation era and gives limited recognition to Protestantism. |
| 1682 | William Screven founds the first Baptist church in Maine at Kittery; in 1699 the church moves to Charleston, SC. |

- 1684 Thomas Dungan founds a Baptist church in Cold Spring, PA (near Philadelphia); this marks the beginning of Baptist life in the Middle Colonies.

- 1688 Elias Keach forms the Pennepek Baptist Church near Philadelphia; he institutes congregational hymn singing into American Baptist life.

- 1696 William Screven moves the church he founded in Maine to Charleston, SC; this is the beginning of organized Baptist life in the South.

- 1740's The First Great Awakening ignites a surge of growth such that, by the end of the 18th century, Baptists had become the largest denomination in America.

- 1787 London Baptist preacher John Rippon publishes *Selections of Hymns from the Best Authors*.

- 1814 The General Missionary Society of the Baptist Denomination in the United States for Foreign Missions (The Triennial Convention) meets in Philadelphia.

- 1818 James Winchell of First Baptist Church, Boston, publishes *An Arrangement of the Psalms, Hymns, and Spiritual Songs of Dr. Watts* ("Winchell's Watts").

- 1821 The first Baptist church in Florida, Pigeon Creek church, is founded near Callahan.

- 1835 *The Southern Harmony* of William "Singin' Billy" Walker is published and becomes the most popular Southern tunebook before the Civil War.

- 1843 *The Psalmist*, published by the American Baptist Publication Society, is widely accepted in the North, but not in the South.
- 1844 *The Sacred Harp* is published and becomes the most extensively used tunebook in the South.
- 1845 The Southern Baptist Convention is formed in Augusta, GA.
- 1850 *Baptist Psalmody*, edited by Basil Manly and Basil Manly, Jr., becomes the first hymnal published by the Southern Baptist Publication Society (formed in 1847).
- 1851 Orange Hill Academy, the first Baptist educational institution in the state, is founded in Florida with music as part of the curriculum.
- 1854 The Florida Baptist Convention is founded.
- 1860's
1870's The growth of Sunday Schools and urban revivalism leads to the birth of the gospel song. Many gospel songbooks produced as a result.
- 1891 The Southern Baptist Sunday School Board (BSSB) is founded.
- 1900's Adult Choirs begin to appear in Southern Baptist churches.
- 1904 The BSSB publishes its first hymnal, *The Baptist Hymn and Praise Book*.
- 1915 Southwestern Baptist Theological Seminary

(SWBTS) establishes the first school of music in SBC seminaries.

- 1919 Baptist Bible Institute (later New Orleans Baptist Theological Seminary) begins work in church music.
- 1920 I. E. Reynolds, chair of music at SWBTS, pushes for state and convention music programs and full-time music leadership in churches.
- 1925 The SBC appoints a committee "for the advancement of music in Southern Baptist churches."
- 1930's "Assistant Pastors" with music responsibilities are found in a small number of churches. Children's and Youth Choirs begin to appear.
- 1933 *Songs of Praise* is published by the BSSB.
- 1935 The SBC shows serious interest in church music. B. B. McKinney is appointed music editor for the BSSB.
- 1937 *Songs of Victory* is published by the BSSB, its first hymnal with B. B. McKinney as music editor.
- 1938 The BSSB makes a church music survey.
- 1940 The SBC forms a committee on church music. *Broadman Hymnal* is published. Church Music Week begins at Ridgecrest Baptist Assembly.
- 1941 A Department of Church Music is begun as part of the BSSB; B. B. McKinney is the first secretary (1942-1952).

- 1942 Church Music Department publishes its first study course book -- *Let Us Sing* by McKinney and Allen W. Graves.
- 1943 McKinney and others he enlists begin to publish articles in *The Sunday School Builder* and *The Training Union Magazine*. The Baptist Bible Institute (BBI) [now Florida Baptist Theological College] is founded.
- 1944 Southern Seminary begins a church music program. The BSSB encourages each state convention to employ a person to promote church music; Florida, Arkansas, Texas, Oklahoma, and Mississippi respond.
- 1945 The BSSB purchases the publishing interests of Robert H. Coleman -- books, plates, and copyrights.
- 1946 Clifford A. Holcomb is elected secretary of the newly-founded Brotherhood-Music Department of the Florida Baptist Convention (1946-1953). At this time, there are no full-time music directors in any Florida Baptist church]. W. Hines Sims comes to the Church Music Department of the BSSB as McKinney's associate.
- 1947 BBI begins a program for training church musicians.
- 1948 Harmony Bay Youth Music Camp in Florida is opened. Golden Gate Seminary begins a music program.

- 1949 Annual State Music Festivals commence; the first Festival is held in Gainesville.

- 1950's Claude Almand, Dean of the School of Music at Stetson University, is the first native Florida Baptist to earn a doctorate in music with the purpose of training church musicians.

- 1950 "Brotherhood" is split from "Music and Camps" and "Assemblies" is added; Department of Music, Camps and Assemblies (1953-1970).

- 1952 Upon McKinney's death, Sims becomes head of Church Music Department of the BSSB (1952 - 1970).

- 1953 Holcomb resigns and is replaced by W. G. Stroup as head of the Department of Music, Camps, and Assemblies (1953-1970).

- 1956 *Baptist Hymnal* (1956) is published.

- 1957 Church Music is recognized as a church program organization. The Southern Baptist Church Music Conference is organized.

- 1958 "Camps and Assemblies" is split from "Music"; Stroup heads the Music Department.

- 1969 Florida Baptist Church Music Department is established.

- 1970 William J. Reynolds becomes the head of the Department of Church Music of the BSSB (1970 - 1980). Paul Bobbitt becomes the Director of the Music Department of the Florida Baptist Convention when Stroup retires (1970 - 1993).
- 1975 *Baptist Hymnal* (1975) is published.
- 1978 Southeastern Seminary begins a church music program.
- 1980 Wesley L. Forbis becomes head of the Department of Church Music of the BSSB.