An Investigation of Public Address as Taught by the Baptist Training Union of the Southern Baptist Convention.

Thomas Lee Tedford

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AN INVESTIGATION OF PUBLIC ADDRESS AS TAUGHT
BY THE BAPTIST TRAINING UNION OF THE
SOUTHERN BAPTIST CONVENTION

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in
The Department of Speech

by
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B.A., Ouachita College, 1951
M.A., Louisiana State University, 1953
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ABSTRACT

The purpose of this investigation is to determine (1) the extent to which the principles and practice of public address are taught by the Baptist Training Union of the Southern Baptist Convention, and (2) the nature of the instruction in public address. The study considers the teaching of speaking to Baptist laymen of the ages of nine through adulthood. It attempts to ascertain why Baptists feel that learning to speak is important, to whom speech instruction is given, to what extent the principles of public address are taught, in what manner speech principles are communicated, to what degree speech practice is provided, and by what method speaking is taught.

The sources of the study include Training Union publications, correspondence with writers and officials of the Union, interviews with writers and officials of the organization, questionnaires from the twenty-four states which conduct a Southern Baptist Speakers' Tournament, records of the Baptist Sunday School Board, and the production script for an educational film sponsored by the Union.

The Training Union published in its various periodicals numerous articles which dealt with speechmaking, some on discussion, and a few on public debate and parliamentary law.
It does not have, however, an organized plan for regularly presenting the principles of public address, as is evidenced by the fact that there have been no significant articles on speechmaking since 1951, and none on discussion since 1953.

The Union has no study text which deals solely with the principles and practice of public address. However, it does have one text for adults which includes a chapter on speechmaking, and some texts for juniors, intermediates, and young people briefly discuss the importance of learning to speak, how to prepare a talk, and parliamentary law.

The main method whereby speech practice is provided is as follows. (1) Each member of a local union is assigned to one of two to four groups. (2) When a group is scheduled to conduct a weekly meeting each member is given a "part on the program" which usually consists of a short talk. (3) The individual who is to deliver a talk studies specified material from a Training Union periodical, especially the expository paragraphs which concern his subject. He is encouraged to look beyond the periodical for additional information. (4) The speaker is to plan his speech carefully, then (5) deliver it extemporaneously before the union.

In 1929 the leaders of the organization promoted problem-solving discussion as the method for conducting the weekly meeting of the newly constituted Adult Union. By 1935
they changed the meeting for adults into a symposium-forum because many Baptists were unable, because of poor educational background, or unwilling to plan effective problem-solving discussions.

The Southern Baptist Speakers' Tournament is a special training activity for Baptists of the ages of seventeen through twenty-four. Participants in this annual event prepare an original six-minute speech based upon one of the several Baptist-centered subjects published annually by the Training Union, then take part in an elimination contest in the local church. The church winners go to an associational elimination, the associational winners to a state elimination, and the state winners to the Southwide finals. Because of the promotion it receives, plus the element of competition involved, the Southern Baptist Speakers' Tournament probably produces the best speaking of any Union activity.

The study seems to indicate that the Training Union has an effective plan for training Baptist laymen to speak in the evangelistic, educational, and governmental activities of a Baptist congregation.
INTRODUCTION

The Constitution of the Southern Baptist Convention states:

It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories for the promotion of Christian missions at home and abroad, and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the kingdom of God.¹

Baptists are careful to specify that the convention is only a denominational organization, not a comprehensively authoritative body, since they "do not have . . . any ecclesiastical organization covering a wide territory that can be designated as 'The Baptist Church.'"² To Baptists, a church is a "local, independent, self-governing organization," while the term denomination "refers in a general sense to all members of Baptist churches co-operating with the Southern Baptist Convention."³ Therefore, the convention is composed of Baptist congregations which voluntarily participate in


³Ibid.
the promotion of missions, education, benevolent enterprises, and social services.

The Baptist Training Union is one of the many educational organizations which Southern Baptists promote. Organized in 1895 as a Baptist Young People's Union, it has evolved from an inspirational prayer meeting for youth to a comprehensive educational project for all ages.

No other Southern Baptist organization functions as the Training Union. Meeting each Sunday evening one hour before the worship service, its members are led by sponsors and officers to conduct the meeting themselves. This system of religious education is explained as follows:

The basic method of the Training Union is described in the two words "individual participation." It seeks to lead all of its members to take part in all of its studies, all of its programs, and all of its activities. The things in which a Training Union member takes part in the educational procedures of the Training Union are the things, for the most part, which he should continue to do as a good church member all of his life . . . .

This method of individual participation is at the very heart of the Training Union educational philosophy of learning by doing. This explains why every member of every union, Intermediate through Adult, holds an office or serves on a committee. This is why so much emphasis is placed upon taking part on the program, . . . personal soul-winning, and all of the other things Training Union members are requested to do.5

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4 The term "Baptist Young People's Union" is abbreviated as "B. Y. P. U." throughout this dissertation.

The general aim of the Union is "training in church membership," and one of its specific goals is to instruct Baptist laymen in speaking. The B. Y. P. U. Quarterly, an official publication of the Union, stated in 1916.

We [Baptists] must learn to talk. This is sometimes disparaged as if it were a little thing. There are few forms of Christian work, however, which do not need the ability to talk in private and in public . . . . Christian work has its end and aim in its influence upon people. If this is so, the ability to influence people through speech is essential.

In brief, it may again be observed that the Baptist Training Union is one of several educational organizations within the Southern Baptist Convention. Its aim of "training in church membership" and its method of "learning by doing" are distinctive from the aims and methods of other Southern Baptist groups. One of the basic objectives of the Training Union is to encourage laymen to develop their speaking abilities.

The purpose of this dissertation is to determine (1) the extent to which the principles and practice of public address are taught by the Baptist Training Union, and (2) the

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nature of the instruction in public address. In order to accomplish its purpose, the study attempts to ascertain why Baptists feel that it is important to be trained in speaking, to whom speech instruction is given, to what extent the principles of public address are taught, in what manner speech principles are communicated, to what degree speech practice is provided, and by what method speaking is taught. Although departments are provided for all ages, the study considers only the Junior, Intermediate, Young People's, and Adult departments, because it is in these groups that the teaching of public address is stressed.

This dissertation is divided into four major parts. Chapter I provides the background for the study by explaining how Baptist history and theology created conditions favorable

7"Public address," as it relates to this study, is defined as (1) speechmaking of all types, including occasional, informative, and persuasive speaking; (2) discussion and conference, which have as their goals the exchanging of information and ideas, the promotion of better understanding, reflective thinking, and problem solving; and (3) public debate, the oral process of advocacy, involving the presentation of at least two sides of a question by means of persuasive discourse, and depending upon the democratic processes of parliamentary procedure for its orderly conduct. Karl R. Wallace, "The Field of Speech, 1953: an Overview," The Quarterly Journal of Speech, XL (April, 1954), 124; Donald C. Bryant and Karl R. Wallace, Oral Communication (Second edition; New York: Appleton-Century-Crofts, Inc., 1954), p. 8; William M. Sattler and N. Edd Miller, Discussion and Conference (New York: Prentice Hall, Inc., 1954), pp. 6-7; Waldo W. Braden and Earnest Brandenburg, Oral Decision-Making (New York: Harper and Brothers, 1955), p. 9.
to the teaching of public address in the Training Union. Chapter II discusses the teaching of public address in the Union during the years of 1907 through 1925, the period of L. P. Leavell, first secretary of the organization. Chapter III considers the teaching of public address in the Union during the years of 1926 through 1957, the period of J. E. Lambdin, second secretary of the organization. Chapter IV analyzes the Southern Baptist Speakers' Tournament, an annual Training Union event.

Materials

The primary sources for this investigation are of six types: (1) Training Union publications, (2) interviews, (3) correspondence, (4) questionnaires, (5) records of the Baptist Sunday School Board, and (6) the production script for an educational film.

Training Union publications are of three types: periodicals, study course books, and pamphlets. The Dargan Memorial Library, operated by the Baptist Sunday School Board, contains a comprehensive collection of Training Union publications.

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8Because of a serious illness in July of 1925, Leavell was not able to conduct the work of the B. Y. P. U. Department. This fact resulted in the securing of J. E. Lambdin as associate secretary. Although Leavell remained official head of the organization until his death in 1929, Lambdin was responsible for the promotion of the work and for editing all but one periodical. Letter from J. E. Lambdin, Secretary, Baptist Training Union, Nashville, Tenn., July 9, 1957.
Board, Nashville, Tennessee, has a complete file of periodicals and study course books. The first periodical was the Young People's Leader, published from 1894 until 1900, when it was supplanted by the B. Y. P. U. Quarterly. In 1908 the Junior B. Y. P. U. Quarterly appeared. By 1925 the list included the Junior Leader's Quarterly, Intermediate B. Y. P. U. Quarterly, Intermediate Leader's B. Y. P. U. Quarterly, and the Monthly B. Y. P. U. Magazine. When the name of the organization was changed in 1935, the periodical titles were appropriately altered. By the end of 1957, the Baptist Training Union published the following for the Junior Department and above: Baptist Junior Union Quarterly I (ages nine and ten); Baptist Junior Union Quarterly II (ages eleven and twelve); The Junior Leader; Baptist Intermediate Union Quarterly I (ages thirteen and fourteen); Baptist Intermediate Union Quarterly II (ages fifteen and sixteen); The Intermediate Leader; Baptist Young People's Union Quarterly (ages seventeen through twenty-four); Baptist Married Young People; Baptist Young Adults (ages twenty-five through thirty-five); Baptist Adult Union Quarterly (ages above thirty-five); and The Baptist Training Union Magazine. Most of the articles on public address theory are found in these publications.

The B. Y. P. U. Manual, the first study course text, was published in 1907. Training in Church Membership

The pamphlets used in this study are filed in the Training Union Department of the Sunday School Board in Nashville. They are concerned with the conduct of special activities, viz., Youth Week, Youth Night, and the Southern Baptist Speakers' Tournament.

Interviews with officials of the Training Union were valuable in determining individual contributions relative to the teaching of public address and to the conduct of the speakers' tournament. Interviews were conducted with J. E. Lambdin, Secretary of the Training Union Department; William J. Simpson, Director of Young People's Work for the Training
Union, and currently in charge of conducting the speakers' tournament; R. Maines Rawls, Director of Associational Work for the Training Union, and a past director of the tournament; C. Aubrey Hearn, Director of the Study Course for the Training Union, and a past director of the tournament; Virgil Crenshaw, Director of Intermediate Work for the Training Union; Gaines S. Dobbins, Professor Emeritus from Southern Baptist Theological Seminary, and a writer for Training Union publications; and Roland Q. Leavell, President of New Orleans Baptist Theological Seminary, and youngest brother of L. P. Leavell.

Through personal correspondence, additional data on individual contributions to the teaching of public address and the conduct of the speakers' tournament were accumulated. Persons contacted in this manner were Allen W. Graves, Dean of the School of Religious Education, Southern Baptist Theological Seminary, and a past director of the tournament; Warren F. Jones, Jr., Assistant Professor of Psychology, Stetson University, DeLand, Florida, a past director of the tournament; and Leonard E. Wedel, D. H. Daniel, and William Hall Preston, all responsible for at least one article on public address published in a Training Union periodical. Also, J. E. Lambdin, Gaines S. Dobbins, and William J. Simpson provided valuable information through personal correspondence.
A major part of Chapter IV is based upon the answers to questionnaires which the author sent to the Training Union secretaries of the twenty-four state conventions which are affiliated with the Southern Baptist Convention. A one-hundred per-cent return provides complete coverage of the rules, judging, and participation in the state eliminations of the 1957 Southern Baptist Speakers' Tournament.

Although the departmental records of the Sunday School Board are not kept over a long period of years, some existing records are of significance to the study. The files concerning the participants and judges in the speakers' tournaments are deposited in the office of William J. Simpson, Director of Young People's Work for the Training Union Department. These records, fairly complete from 1954 through 1957, provide some insight into the event in recent years.

A recent venture in the Training Union has been visual instruction by means of filmstrips and motion pictures. One motion picture, entitled "Take the Fourth Part," is concerned with the problems of preparing and delivering a talk in a Training Union meeting. The Department of Audio-Visual Aids of the Baptist Sunday School Board provided, for this study, a production script used in the making of the film. Also, the picture was previewed in the Baptist Book Store in Nashville, and notes taken during the viewing are employed as primary material.
CHAPTER I

BAPTIST HISTORY, BAPTIST DOCTRINE, AND THE
TEACHING OF PUBLIC ADDRESS

An understanding of Baptist history and of the
theoretical bases upon which rests the Baptist Training Union
is important to this investigation. Special attention is
given in this chapter to the historical events and doctrinal
beliefs of Baptists which gave birth to the need for teaching
public address.

I. BAPTIST HISTORY

In the opening sentence of his discussion of American
Baptists, Robert G. Torbet states that Baptist heritage and
background is chiefly British.¹ He further states that:

In the seventeenth century, the more courageous
exponents of the Baptist witness set sail for America
to escape the restrictions which had been placed upon
their religious practice and faith in the Old World.
They carried with them the traditions of English
Dissent, namely, the love for religious freedom and
for local autonomy in church polity; and to preserve
both, they advocated in the New World, as in the Old,
separation of church and state.²

²Ibid.
Baptists soon became active in several of the colonies, Rhode Island in particular. Roger Williams, who was a Baptist for a brief time, was influential in organizing the first Baptist church in North America at Providence, Rhode Island, in 1639. The second Baptist church was formed at Newport, Rhode Island, "and with this beginning Rhode Island became the chief Baptist center in the colonies."

A number of Baptist congregations were organized in New England, but only Rhode Island provided them with freedom from persecution. Baptist ministers and congregations in New Hampshire, Massachusetts, and Connecticut were the victims of finings, whippings, and discriminatory legislation. The greater religious toleration of the Middle Colonies made migration to Pennsylvania and New Jersey attractive to the Baptists. By the early eighteenth century, Philadelphia supplanted Rhode Island as the center for the most important and influential group of Baptist churches in the colonies.

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3 Ibid., p. 220.


5 Ibid.


7 Torbet, op. cit., p. 227.
Prior to the Great Awakening, Baptist congregations in the South were located mainly in Virginia, in the Carolinas, and in Georgia. The status of Baptists in the colonies during the first quarter of the eighteenth century was described as follows:

On the whole, Baptist growth throughout the colonies prior to the Great Awakening was slow. It was not until that revival of spiritual vigor in the colonies that Baptists began to show a marked increase in numbers and influence. It has been well said that the early colonial period of American Baptist history was characterized by faithful witnessing to the truth amidst much persecution, while the era to come was to be one of phenomenal growth and organization for missionary activity.8

The Great Awakening, inspired by the preaching of Theodore Frelinghuysen, Gilbert Tennent, George Whitefield, and Jonathan Edwards, was "the beginning of the Americanization of organized Christianity; of the gradual adoption of new and untried ways of meeting peculiar American needs."9 Beginning in the Middle Colonies in the late 1720's, this great religious movement swept through New England during the 1730's, reaching the Southern Colonies in the 1740's. Prior to 1750, Presbyterians and Congregationalists were most

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8Ibid., p. 238.
active in the Awakening. Baptists were slow to participate, probably because "most of their churches were Arminian in doctrine and the revival was strongly Calvinistic in emphasis." H. Richard Niebuhr explains the value of the Great Awakening to the Baptists as follows:

The Baptist church came into its own as an American and frontier church in the days of the Great Awakening, when it became the refuge of those whose frontier faith made continued connection with established Congregationalism difficult. These found in the religious ideals and practices of the Baptists the very features which the logic of their own experiences seemed to require of a church -- the consciously experienced conversion of adults, lay preaching and sectarian organization. Many of the "New Light" and Separatist churches entered the Baptist fold and individual conversions to its faith were numerous . . . . The increase of the church in the years following the Great Awakening indicates the extent to which it profited by a movement it had done little to promote.

By inheriting many individuals and congregations as a result of the revivals, Baptists started their remarkable growth and development. Of particular importance were the Separate Baptists of the Southern Colonies who stressed the

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doctrine that all men are equal in the sight of God. This group would not adhere to any confession of faith; rather, they insisted that the "Bible alone served as the platform of their beliefs." Along with Presbyterian, Methodist, and Congregational revivalists, the Separate Baptists knew no social distinctions. To them, all men were sinners in need of a Saviour. This principle, based upon the doctrine of equality, leads William Warren Sweet to state that "the revivals were a great leveling force in American colonial society; they sowed the basic seeds of democracy more widely than any other single influence." In the years preceding the Revolution, Baptists fought for religious freedom. The conflict was particularly strong in Virginia where the separatists refused to conform to the Act of Toleration "which required dissenting ministers to secure a license to preach in various localities." Any restriction was to them a violation of the Baptist belief in the competency of each individual. The conflict was finally resolved with the passage of James Madison's Bill for Religious

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14Sweet, Revivalism in America, p. 41.
15Torbet, op. cit., p. 257.
Freedom in 1785.  

Following the Revolution, Baptists joined the pioneers of other denominations in moving westward. Among the immigrants into Kentucky and the West were many Baptists from Virginia and North Carolina. "Having won their long struggle for religious liberty in Virginia, they were now glad to find an 'ampler ether, a diviner air,' among the canebrakes and woods of Kentucky, where they would . . . be free to worship God as they pleased, without interference . . . ."  

Baptist churches, with their "pure congregational control, . . . extreme democracy of polity . . . and utter lack of formalism . . . offered what the frontier people wanted." The typical frontier Baptist minister is characterized as a farmer-preacher who lived among his people and worked his land during the week. He preached on Sunday, and, occasionally, during the week. Lack of educational opportunities, plus a prejudice against "educated and salaried preachers" usually meant that he was without much formal education.

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16 Ibid., p. 259. Torbet states that the passage of this bill was because of the combined efforts of Baptists, Presbyterians, Catholics, and Quakers, all of whom were persecuted by the established Episcopal Church in Virginia.

17 Sweet, Religion on the American Frontier: The Baptists, p. 20.

education. 19

Most Baptist churches on the frontier held business meetings once each month, with the minister usually acting as moderator. In addition to a covenant adopted when each church was formed, the congregations had definite regulations for the conduct of business meetings and for the administering of discipline. 20 The following rules were approved by a church formed at Beaver Creek, Kentucky, in 1798:

In all cases touching fellowship the Church shall act by a majority of two thirds, and in case a majority cannot be had the member shall be debar,d [sic] from Church privileges untill [sic] a majority of 2 thirds can be had, and should any individual shew obstinacy the Church may deal with him or her, as appears right on the case.

In Temporal matters, or such as do not immediately touch fellowship they may decide by a majority.

Any motion made and seconded shall be put to the Church and no motion, or question shall be put without a second.

Any member making a motion, or speaking in the Church shall rise from his seat, and stand and address the Elder and direct his discourse to him.

In all debates the members shall direct their discourse to the elder and not to the contending party.

No member shall speak more than three times upon the same subject without leave from the Church.

If two shall rise at once to speak the Elder shall determine which rose first, and give him leave to speak first, and afterwards the other may speak. 21

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19Sweet, Religion on the American Frontier: The Baptists, p. 36.

20Ibid., p. 48.

21Cited by Sweet, ibid., pp. 259-260.
The rapid growth of Baptists following the Revolution is a story of a democratic denomination developing within a democratic state. With religious freedom having been assured by the Constitution and the Bill of Rights, Baptists were free to win others and govern themselves as they wished. The great success of their evangelism can probably be attributed to their appeals to individual responsibility in matters of religion, a belief which paralleled the political idealism of young America. In all probability, Baptists could not have developed so rapidly in any other political environment.

Baptists formed a General Missionary Convention in 1814. When this organization became primarily a foreign mission society, home mission work was placed in the hands of the American Baptist Home Mission Society, organized in 1832. Both organizations, national in scope, were supported by Baptists from all sections of America. The missionary enterprise became the focal point for national discord as disagreements, both major and minor, began to appear in the denomination. The major issue of slavery is described by William Wright Barnes, Southern Baptist historian, as follows:

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Of all the divisive issues in American life in the second quarter of the nineteenth century, slavery cut the deepest because it was at once a political, economic, social, moral, and religious issue. But not until the opposition took the form of abolitionism in the 1830's did the issue begin to portend those divisions in the religious and political spheres realized in the following decades.\textsuperscript{24}

The discord finally became so sharp that Southern leaders, meeting in Augusta, Georgia, formed a Southern Convention in 1845. The division between Northern or American Baptists and Southern Baptists is still in effect.

The newly formed Southern Baptist Convention, with a total membership in 1845 of 351,951,\textsuperscript{25} began its work with only two boards: Foreign Missions and Domestic or Home Missions.\textsuperscript{26} Its constitution was planned, however, for future expansion into the fields of education and publication. In fact, it was intended from the first that the Southern Baptist Convention carry out "a complete program of ministry" to include home missions, foreign missions, theological education, and publication.\textsuperscript{27}

A Board of Sunday School was organized by the Southern

\textsuperscript{24}\textit{Ibid.}, p. 19.

\textsuperscript{25}\textit{Ibid.}, p. 306.

\textsuperscript{26}\textit{Ibid.}, p. 31.

\textsuperscript{27}P. E. Burroughs, \textit{Fifty Fruitful Years} (Nashville: Broadman Press, 1941), p. 15.
Baptist Convention in 1863, but it was later discontinued because of lack of support. In 1891 the Sunday School Board was reestablished with permanent headquarters in Nashville, Tennessee. This board has grown to include four divisions, twenty departments (one of which is the Training Union Department), two assemblies, and forty-eight book stores. In addition, there are nineteen other boards, commissions, and institutions through which the more than eight million Southern Baptists promote their denominational program.

The establishment of the Training Union was possible because of the political and denominational freedom which existed for Baptists. In 1895 a group of Southern Baptist leaders eager to promote an active, well-planned youth program, met in Atlanta, Georgia, and organized the Baptist Young People's Union Auxiliary to the Southern Baptist Convention. The newly constituted Union was an independent,

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28 Barnes, op. cit., pp. 86-88.


self-governing society having no official relationship with the Southern Convention. Such an arrangement was possible in view of Baptist polity, since each denominational body existed totally independent of all others. As the work of the organization was accepted by a growing number of local churches, its relationship to the Convention became clearer, so that "from 1910 onward, the officers and executive committee of the B. Y. P. U. were elected by the Southern Baptist Convention."33

The Union began as a devotional-fellowship society. By 1900, however, a trend developed toward more emphasis upon religious education, and by 1904 the Executive Committee of the B. Y. P. U. included in its official report that the movement was "educative in its essence."34

In 1907, the Sunday School Board appointed L. P. Leavell as the first Southwide B. Y. P. U. secretary.35 In that same year the new secretary published The B. Y. P. U. Manual in which he defined the Union as "the training service

32Barnes, op. cit., p. 189.
33Ibid.
of a Baptist church." Leavell also provided a definite place for public speaking and leadership training. In this connection, relative to the use of the organization for developing individual "talents," he wrote as follows:

Some have a talent for public speaking; the B. Y. P. U. furnishes an opportunity for its development.

Some have a talent for public praying; in the B. Y. P. U. it should be exercised.

Some have a talent for planning and executing; in the B. Y. P. U. there is need for executive ability and committee work. 37

By 1907, therefore, the Union definitely began to train young people in speaking. A Junior B. Y. P. U. for ages thirteen through sixteen was added in 1908. This age group was designated as "intermediate" in 1922, while the "juniors" became ages nine through twelve. Adults were included in the total organization by 1925. 38

The growth of the Union necessitated a more comprehensive name, so that in January, 1935, "The Baptist Training Union" was substituted for "B. Y. P. U." 39 By 1956 the


37 Ibid., pp. 28-29.

38 Barnes, op. cit., p. 190.

22,104 unions in Southern Baptist churches reported a total membership of 2,316,354.⁴⁰

Two other events relative to this study occurred in the 1930's, viz., the development of the Southern Baptist Speakers' Tournament and the development of Youth Week, both of which were sponsored by the Training Union.

The first inter-state speakers' tournament was conducted in 1935 at Ridgecrest, North Carolina, a Baptist assembly grounds.⁴¹ This annual event, open to those of ages seventeen through twenty-four, provided speech training for young Baptists who desired to "speak out for Christ."⁴²

Youth Week, first sponsored by the Training Union in 1938, allowed Baptist intermediates and young people to direct the activities of their local church for a week.⁴³ The youth served as deacons, Sunday school teachers, and Training Union officers; they presented special programs to the Woman's Missionary Union and the men's Brotherhood; they

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conducted the regular Wednesday night prayer service; and a youth pastor preached at both services on the closing Sunday of the special week.\textsuperscript{44}

II. BAPTIST DOCTRINE

The late E. Y. Mullins, Baptist theologian and president of Southern Baptist Theological Seminary, states that "the mother principle for which Baptists have stood through the ages . . . \(\text{i.e.}\) the competency of the soul in religion under God."\textsuperscript{45} This cardinal principle is the foundation for the following six axioms which are, according to Mullins, "the very basis of . . . Baptist faith":\textsuperscript{46}

1. The theological axiom: The holy and loving God has a right to be sovereign.
2. The religious axiom: All souls have an equal right to direct access to God.
3. The ecclesiastical axiom: All believers have a right to equal privileges in the church.
4. The moral axiom: To be responsible man must be free.
5. The religio-civic axiom: A free Church in a free State.


\textsuperscript{46}\textit{Ibid.}, p. 74.
6. The social axiom: Love your neighbor as yourself.

Axioms two, three, four, and five are significant for this analysis. Mullins explains the second, that "all souls have an equal right to direct access to God," as follows:

The religious axiom simply asserts the inalienable right of every soul to deal with God for itself. It implies of course man's capacity to commune with God. It assumes the likeness between God and man. It is based on the principle of the soul's competency in religion. It asserts that on the question of spiritual privilege there are no such differences in human nature as warrant our drawing a line between men and claiming for one group in this particular what cannot be claimed for others. . . . There can therefore be no special classes in religion. . . . Since the Reformation this axiom has found expression in nothing more than in the exercise of the individual's right of private interpretation of the Scriptures. It guarantees the right of examining God's revelation each man for himself, and of answering directly to God in belief and conduct.

In addition to the rights involved in the religious axiom, Baptists believe that an individual's study of the Scriptures will reveal the responsibility for every Christian

47 Ibid., pp. 74-75. Mullins says of these axioms: "They are to those who accept Christianity at all self-evident. Indeed, they will not be denied so far as they are general principles by any evangelical Christian. . . . However, no religious organization so consistently embodies all these axiomatic principles in its life and doctrine as the Baptists." p. 74.

48 Ibid., pp. 92-94.
to be a personal witness for God. The "saved" should pray, study, and teach the Scriptures, give financial support to the church, and be a "soul winner." Thus, two needs for training in public address emerge from the principle of direct, individual access to God: (1) that of personal evangelism, and (2) that of teaching, which expresses itself primarily in the layman's activities in conducting the educational program of the local church.

Baptists trace their belief in personal evangelism or "soul winning" to a statement made by Jesus as recorded in the Gospel of Matthew, Chapter 28, Verses 19 and 20: "Go therefore and make disciples of all nations, . . . teaching them to observe all that I have commanded you . . . ." This passage and others similar to it, they believe, apply to all Christians. As one Baptist writer expresses it, "no Christian is exempt from this command. Nobody can do our witnessing for us. Each one of us must witness. The preachers cannot do it all. Every layman must help mine."  

The Training Union in its early years assumed the task

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49 William Cooke Boone, What We Believe (Nashville: The Sunday School Board of the Southern Baptist Convention, 1936), p. 98.

50 Ibid., pp. 101-107.

51 Ibid., p. 106.
of training laymen in evangelism. L. P. Leavell wrote in 1907 that the B. Y. P. U. was "a training school in evangelism." In his Manual of 1914 he makes the following statement: "The B. Y. P. U. is not intended to be an evangelistic service. It is a training class. It trains young church members and sends them out to do evangelistic work." This training goal has been continued. In his 1952 revision of The Baptist Training Union Manual, J. E. Lambdin, Training Union secretary since 1929, says the following: "A Baptist church which is dynamic for Christ . . . is one which has a large group of personal soul-winners . . . . It should use its Training Union for this purpose."^54

The second reason for teaching public address in the Training Union is to train instructors to assist in conducting the educational program of the local church. As is pointed out by Gaines S. Dobbins, author of several books on religious pedagogy, the plan of teaching and leadership in a Baptist church "has not been that of development of an inner circle of competent directors of the affairs of church and denomination, but rather the enlargement of this inner circle


to include the entire membership of every church in the religious body."^55

The educational program of a Southern Baptist church usually consists of the Sunday School, the Woman's Missionary Union, the Baptist Brotherhood, and the Training Union. Public address is employed in these organizations as follows: in the Sunday School for the conduct of departmental assemblies, the teaching of classes, and the making of plans in committee meetings;^56 in the Woman's Missionary Union and the Brotherhood for the presentation of programs, the conduct of business meetings, and the discussion of plans by committees;^57 and in the Training Union for the conduct of departmental assemblies, the transaction of union business, and the functioning of committees, plus the presentation of weekly programs which provide training experiences in public address.


In his Manual of 1907, L. P. Leavell recognized the need for some agency to educate individuals in oral communication. He argued that no organization then in existence, save the B. Y. P. U., trained Baptists "in testimony, in public reading or speaking, in planning and conducting a service, and in committee work." Leavell made clear that this speech training for laymen was to prepare them for conducting the educational program of the church, as well as for evangelism. A statement in the 1952 edition of The Baptist Training Union Manual illustrates how strongly this goal has persisted:

A Baptist church needs many leaders and workers. A church should seek to develop all of its members to be workers. When they become willing workers, they are in the way where God may call out from among them those he wants as his leaders. The Training Union makes church members available for service. That church which has a great Training Union has an inexhaustible source of supply for teachers, leaders for Nursery, Beginner, Primary, Junior, and Intermediate departments, W.M.U. workers, personal soul-winners, and deacons.

Mullins explains the ecclesiastical axiom of Baptist faith, that "all believers have a right to equal privileges in the church," as follows:

59Ibid., pp. 19, 29.
60Lambdin, op. cit., p. 8.
It is because men have an equal right to direct access to God that they are entitled to equal privileges in the church . . . . There is, with respect to the members of the church, no law of ecclesiastical primogeniture by which favored sons receive special and disproportionate parts of the Father's inheritance, and no law of hereditary lordship by which spiritual dynasties are established through imposition of hands or otherwise. **The methods of the church are those of a spiritual brotherhood of equals** /italics mine/ . . . . /The/ church is a community of autonomous individuals under the immediate lordship of Christ.61

Likewise, the fourth axiom, that "to be responsible man must be free," is related to the democratic concept to which Baptists hold. Mullins clarifies this principle as follows:

Now freedom is self-determination. Of course it does not mean that the will is without bias, or that human choices are uninfluenced by external forces or other human personalities, or by divine influences of grace. It only means that when a man acts he acts for himself. The choice is his own. He is not compelled but impelled. He is self-determined. This is the core of manhood and personality. This is the inner glory of our being. It is the one spark of fire which kindles about our humanity its unique splendor.62

Based upon the tenets set forth above, Baptists have organized their denominational life upon democratic ideals. Starting with the local church and extending throughout the entire Baptist program, the individual under God is considered

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61Mullins, op. cit., pp. 127-129.

supreme. Each church is a pure democracy, and each member has an equal voice in the conduct of business. The congregation elects all officers, including the pastor, and votes on all matters of business and policy. The result is that each member needs to have some basic knowledge of public address in order to take part in the government of his church.

Aside from the local church, Baptists are organized into regional associations, state conventions, national conventions, and the Baptist World Alliance. Gaines S. Dobbins describes the peculiar status of a Baptist church member in relationship to these bodies:

(1) Unlike almost any other Christian church member, he [the Baptist] is not a member of one organization which has representation in a series of other organizations graded progressively to a super-organization called "the church"; (2) the Baptist church member is by virtue of his co-operative relationships at least potentially a member (a) of his district association, (b) of his state or regional convention, (c) of his sectional or national convention, (d) of the Baptist World Alliance; (3) the relationship of each of these bodies is an independent matter. He is just as much a member of the largest as the smallest body, provided in each case his church appoints him as its rightful messenger; (4) in no case is the action of any of these bodies binding on any other, except as such action may be voluntarily acquiesced in; hence the Messenger has no delegated authority, and votes as an individual.

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Since he is a potential member of the several denominational bodies mentioned above, each Baptist needs to be trained in public address in order to take part in discussion, debate, and speech-making, all of which occur regularly when the groups meet. Here, again, laymen are on equal ground with the ministers.

Mullins succinctly explains the fifth axiom of Baptist faith, "a free church in a free state," with the following statement: "the State has no ecclesiastical and the Church no civic function." He develops this principle as follows:

The functions of Church and State are quite distinct. The American view is based on fundamental facts of human society and of the gospel. The Church is a voluntary organization, the State compels obedience. One organization is temporal, the other spiritual. Their views as to penal offenses may be quite different, that being wrong and punishable in the Church which the State cannot afford to notice. The direct allegiance in the Church is to God, in the State it is to law and government. One is for the protection of life and property, the other for the promotion of spiritual life. An established religion, moreover, subverts the principle of equal rights and equal privileges to all which is a part of our organic law. Both


65 Mullins, op. cit., p. 185.
on its political and on its religious side the doctrine of the separation of Church and State holds good.66

This axiom embodies the Baptist belief that church and state must be separated if either is to be completely free. In relationship to this study it asserts the principle of free speech, which is recognized historically as being fundamental to the development of great public address. Complete freedom from state interference is essential to Baptists if the speaking of evangelism, teaching, and democratic church polity is to flourish.

Summary

Baptists developed rapidly in America because of the freedom they enjoyed as a result of church-state separation, and because of their beliefs that (1) all souls have an equal right to direct access to God, (2) all believers have a right to equal privileges in the church, and (3) to be responsible man must be free. As a result of these beliefs Baptists have maintained a democratic denominational polity which asserts that all Baptist bodies are independent of all others. It was possible therefore, for a group of Baptists to organize independently a B. Y. P. U. Auxiliary to the Southern Baptist Convention, which later was integrated fully into the

66Ibid., pp. 195-196.
denominational program. The B. Y. P. U., now called the Baptist Training Union, became the agency for educating Baptists of all ages in the responsibilities of membership in a democratic church. The teaching of public address is one of the Training Union's educational tasks, since Baptists feel the need to communicate orally in order (a) to be "soul winners," (b) to conduct the teaching program of their local churches, and (c) to take part in the government of their churches and of their various denominational bodies.
CHAPTER II

TRAINING UNION BEGINNINGS AND THE PERIOD
OF L. P. LEAVELL: 1894-1925

Following the organization in the North of the Baptist Young People's Union of American in 1891, Southern Baptist leaders became interested in the new youth movement. In response to the interest in Southern Baptist circles, the Sunday School Board in 1894 began publishing the Young People's Leader. Because of the growth of the B. Y. P. U. Auxiliary, which was formed in 1895, the Sunday School Board found the Leader to be inadequate, replacing it with the more complete B. Y. P. U. Quarterly in 1900.

L. P. Leavell, who in 1907 was elected as the first full-time secretary of the movement, published the B. Y. P. U. Manual in the year of his election. He was instrumental in developing a junior division for ages thirteen through sixteen in 1908, thus necessitating the publication of the Junior B. Y. P. U. Quarterly. In 1914 Leavell revised his Manual, incorporating the group plan of organization for individual unions, a plan which is fully explained in this chapter. As the Union became more highly organized, the

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secretary was responsible for the publication of additional periodicals, including the Intermediate B. Y. P. U. Quarterly, the Junior Leaders' B. Y. P. U. Quarterly, and the Intermediate Leaders' B. Y. P. U. Quarterly.

The enrollment of the Union in 1911, the first year in which the membership was recorded, was 60,700. By 1915 the figure had jumped to 153,000, and by 1918 to 230,500. The contribution of the movement to Southern Baptist churches was fully recognized in 1918 when its "auxiliary" status was discarded, thus fully incorporating it into the work of the denomination. In 1925, the final year to be considered by this chapter, the organization reported 531,400 members.

The study of the teaching of public address in the B. Y. P. U. from 1894 through 1906, the years of beginning, begins with a consideration of the materials in the movement's first publication, the Young People's Leader, published from 1894 to 1900. Following this, consideration is given to the materials in the B. Y. P. U. Quarterly from 1900 through 1906. Since these were the only two publications of the B. Y. P. U. before 1907, they compose the chief primary sources for this early period.


3Ibid.

4Ibid.
During the years of L. P. Leavell's secretaryship, 1907 through 1925, additional periodicals were published, and study course texts appeared for the first time. This greater volume of primary material lends itself to an investigation organized around the various age groups officially sponsored by the Union. These are, in order of historical development, the Young People's Union, the Junior B. Y. P. U., and the Intermediate B. Y. P. U. These three groups, therefore, form the basis of organization for the second part of this chapter.


The aims and purposes of the B. Y. P. U. were still in the embryo stage when the first number of the Young People's Leader was published by the Southern Baptist Convention in January, 1894. This publication included articles of inspiration, Baptist history, missions, promotion, and Bible study. There were few references to speechmaking, although some suggestions were given for conducting a prayer meeting. In

5Because of Leavell's illness, which he suffered in July of 1925, Lambdin actually became responsible for the work in September. Therefore, the last four months of 1925 are considered in Chapter III.

6The Young People's Leader, I (January, 1894), 1-12.
fact, the prayer meeting, held once a week, was clearly the main emphasis when the movement began. An editorial in Volume One of the Leader stated: "... the young people's prayer meeting is the heart of the young people's work."\(^7\) And inspiration, not necessarily training in church membership, was the chief purpose of the prayer meeting.

However, the educational value of the B. Y. P. U. was recognized, as was indicated in the first number of the Leader, as follows:

This young people's movement in the churches is mainly an effort to induce them to provide under their own auspices for the better training and education of the youth in their membership for a life of Christian service.\(^8\)

The need for members of the B. Y. P. U. to participate in the meetings was voiced early in the movement. The second number of the Leader suggested several types of meetings for the young people including those for Bible reading, for testimony, for singing, for prayer and for "short talks and essays on some Bible topics ... ."\(^9\)

Another suggestion in the same issue recommended the following procedure for a program on "vow-making":

\(^7\)Ibid., p. 6.
\(^8\)Ibid., p. 7.
1. **Vows.** -- Examples of vow-making, (1) In the Bible. Three-minute speeches by four men or boys. *italics mine*. (2) In history. Five-minute essay by a woman or a girl. (3) In personal experience. Five-minute essay by woman or girl.

2. Benefits of vow-making and vow-keeping. Five-minute essay by woman or girl.

3. Penalties for vow-breaking. Five minutes speech *italics mine*.

In an editorial on "Helping the Timid," the Leader urged that the person planning the prayer meeting give the "timid individual" something to do to draw him out. It was suggested that he be given a clipping from the Leader to read orally before the group.

The publication recognized the value of training young people for leadership in church activities when it said, "Not the least valuable feature of B. Y. P. U. is the opportunity to discover administrative and leadership abilities that can be trained for future service in the church." It implied the value of training in speaking when it recommended Bible study and careful thought as a basis for self expression in the B. Y. P. U. meetings.

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10"Helpful Programs for Weekly Meetings," The Young People's Leader, I (February, 1894), 7.

11"Helping the Timid," The Young People's Leader, I (April, 1894), 6.


13Lansing Burrows, "Live Talks to Live People," The Young People's Leader, I (June, 1894), 1.
These examples just cited are typical of the suggestions for "giving a part," or for "developing leadership abilities" in young people. No plan for presenting public address theory, and no definite system for practice were established during the years of 1894 to 1900. The Leader was basically a devotional and inspirational publication, although it did contain some constructive ideas for participation in the meetings of the B. Y. P. U.

The main emphasis of the Leader on the teaching of public address was in the introduction of the practice of having individual members of the B. Y. P. U. to take an active part in the weekly meetings. Although the idea was not fully developed, its introduction made possible the later growth of an organized plan for participation in discussion and speechmaking.

A secondary emphasis of the Leader was on education as an aim of the Union. This advocacy provided the broad foundation upon which the B. Y. P. U. built its highly organized system of "training in church membership."

By 1900, the B. Y. P. U. had grown to the point of needing a more comprehensive publication to promote its work and to serve as a guide for the weekly meetings. The B. Y. P. U. Quarterly, first issued in October, 1900, stated that its purpose was "the presentation of subjects for the weekly devotional meeting . . ." for those who intended to
"lead" or "participate" in the meeting. In preparation for reading papers or giving talks, the Quarterly suggested three approaches: (1) study the recommended Scripture passage, and comment upon some teaching; (2) think of the printed topic, rather than the Scripture, and deal with it as a subject; or (3) present a Bible reading part by reading Scriptures that are related to the topic. The Quarterly then advised the leader of the union as follows:

For the use of leaders the Quarterly not only presents these methods of treatment for choice but also furnishes further suggestions for conducting the meeting. Subtopics are given, to be assigned to different ones to speak about or read papers on. The references in the scriptural treatment may be distributed and called for at the proper time, thus enabling many to take part. To still further help in conducting the meeting, a suggested programme is printed, which can be adopted and the parts assigned.

During the years of 1900 through 1906, there was an emphasis upon the preparation and reading of papers to the neglect of speechmaking. A program in 1904, typical of many others during the six-year period, listed six papers and no

14 "How to Use the Quarterly," The B. Y. P. U. Quarterly, I (No. 1, 1900), 1-2.
15 Ibid., p. 2.
16 Ibid.
speeches to be prepared by B. Y. P. U. members.\(^\text{17}\)

The Executive Committee of the B. Y. P. U. stated in 1906 that the weekly meetings needed to be more "simple, systematic, and effective."\(^\text{18}\) It added that "material modifications of the usual topics for the weekly meetings of the Union . . ." were being made.\(^\text{19}\) The resulting change was significant, for it led to increased emphasis upon speech-making, and less emphasis upon the reading of papers. The first program under the new plan provided material for one paper and two "addresses."\(^\text{20}\)

In addition to the plan for "giving parts," just discussed, the articles in the B. Y. P. U. Quarterly considered three other subjects which were related to public address. A program for December of 1900, entitled "How to Listen," was divided into four parts, the last two of which were "Listen Intelligently" and "Listen Personally." Under the first of these the program stated:

\(^{17}\)"The Church," The B. Y. P. U. Quarterly, IV (No. 2, 1904), 18-19. "Program" in Training Union terminology means either the material provided in the quarterly for a specific weekly meeting, or the portion of the weekly meeting during which this material is used.

\(^{18}\)The B. Y. P. U. Quarterly, VII (No. 1, 1906), 1.

\(^{19}\)Ibid.

Listen intelligently. If the word "critically" were not so abused, we should use that. What we mean is that we shall judge what we hear and not accept without thought any statements. Careless listening is not wise. Good listeners are not always those who will agree with all we say, but rather those who give intelligent consideration to what we have to say. An audience of thoughtful people is better than an audience of servile sycophants.  

The last sup-topic added the following ideas:

Listen personally. The best listening is for ourselves. When we are keenly alive to our personal relation to what is being said we hear every word. The reading of a rich man's will has no dull ears. All are keen, for if they were not interested they would not be invited to hear. Christian listening ought always to be personal, either as to our sin, our duty, or our blessings.

Another article in the B. Y. P. U. Quarterly presented several pointers for the conduct of a business meeting. Concerning the actions of the presiding officer the article stated:

Certainly much of the success of a business meeting depends on the presiding officer. If he is weak, vacillating, dilatory, verbose, tedious, inert, the meeting is flabby and drags. He should be a man of few words, but those words should be strong. He is to suggest debate, but not guide it or participate in it. He should be decisive and prompt. His bearing and speech should


22Ibid.
be alert. Always courteous, never disconcerted, full of the resources of tact, ready with the oil of wit, and moved always by a deep and persevering earnestness — such a chairman will of himself insure a successful business meeting.  

The article made the following recommendations for proper conduct of a business meeting: (1) start the meeting on time, (2) control the parliamentary obstructionist, (3) work for true majority rule, avoiding control by a few, and (4) draw out an expression of opinion by as many as possible on a subject. After warning against several dangers inherent in parliamentary government, the article said: "Eloquence is another essential of a good business meeting — not grandiloquence — but true oratory of earnestness which moves others because itself is deeply moved." 

In 1905 a program was outlined for the weekly B. Y. P. U. meeting entitled "The Making of a Christian: His Speech." The material was divided into the following six topics: (1) A Christian's speech should be clean; (2) A Christian's speech should be appreciative; (3) A Christian's speech should

24 Ibid.
25 Ibid., p. 3.
speech should be high-toned; (4) The Christian's speech should be careful; (5) The Christian's speech should be religious; and (6) The Christian's speech should be useful. The emphasis in this program was simply upon the ethical use of speech in everyday communication.

In summary of the period of 1894 through 1906, the following items are germane to this investigation. (1) The Young People's Leader, before being discontinued in 1900, established the idea that the individual members of the B. Y. P. U. should take an active part in the weekly meetings. The Leader also emphasized that the B. Y. P. U. was an educational organization for the purpose of training young people in Christian service. (2) Between 1900 and 1906, the procedure for "giving parts" in the meetings was usually by means of reading papers which were based upon materials in the B. Y. P. U. Quarterly. By 1906 a trend had developed away from reading toward more speechmaking. However, no organized plan of practice in speaking appeared by the end of the period. (3) Three articles concerned with problems of public address were published in the B. Y. P. U. Quarterly, two of which, the first on listening and the second on speech

II. THE TEACHING OF PUBLIC ADDRESS AND THE PERIOD OF L. P. LEAVELL: 1907-1928

When L. P. Leavell became secretary of the B. Y. P. U., he not only improved the overall organization of the Union, but he also placed an emphasis upon the teaching of public address. In order to analyze the period of Leavell's influence, this chapter is divided according to the official departments of the B. Y. P. U., as follows: Young People, Juniors, and Intermediates. The Young People's Union is considered first because it is the oldest of the three groups, being the only one officially organized as the period began. Juniors were added in 1908, and Intermediates in 1921.

A. The Young People's Union

This section considers Leavell's B. Y. P. U. Manual of 1907, which was used through 1913, and his New B. Y. P. U. Manual of 1914, which was used through 1925. In addition, it discusses the program materials of the individual departments and the articles concerning public address published in the B. Y. P. U. Quarterly.

In his B. Y. P. U. Manual, L. P. Leavell was the first
to state that training in public speaking was one of the responsibilities of the B. Y. P. U. This declaration seems natural in view of Leavell's training in speech during his student days at the University of Mississippi. His first university honor medal was for the freshman declamation contest. He also won top honors in declamation his sophomore year, represented the University his junior year in the Gulf States Intercollegiate Oratorical Association, and won second place in the Mississippi Intercollegiate Oratorical Association contest his senior year. He was chosen as one of the senior orators for the commencement exercises in 1899.

Although no official record of Leavell's course work at the University of Mississippi is available, it is known that he studied elocution his freshman year making a grade of 97. His average in elocution for the four years was 96. He made 91 in English, 93 in ethics, and 93 in pedagogy. Leavell's emphasis upon the place of public speaking in the

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29Letter from Robert B. Ellis, Registrar, The University of Mississippi, University, Mississippi, January 6, 1958.

30Roland Q. Leavell, op. cit., p. 32.

31Ibid., p. 34.
B. Y. P. U. probably grew out of his own training and experience in the subject.

In his B. Y. P. U. Manual, Leavell offered some practical suggestions on the subject of speechmaking. He emphasized the importance of a person's knowing his part on the program, as follows:

The Devotional Committee and leaders must fight continually against a mechanical reading of the subdivisions of the topics. When from the beginning to the end of the programme, every selection is simply read from some book or paper, the unanimous feeling is that "the meeting was rather tame." True, the beginner usually reads; let it be the Bible passage or a brief quotation; but in the body of the programme, put a premium on individual thinking and planning and on the telling rather than the reading of facts. 32

For the person given responsibility for a weekly program, Leavell suggested four constructive steps: (1) begin to study the program subject just as soon as it is received; (2) a month before the program divide the subject into sub-topics; (3) locate the necessary B. Y. P. U. members to take parts, and give each clippings and Scripture references on their assigned sub-topic; and (4) recheck with each person who has a part a week preceding the program. 33

The B. Y. P. U. secretary fixed the responsibility for

33Ibid., pp. 109-110.
the overall planning of programs upon a "devotional com-
mittee" composed of Union members, with the president and the
church pastor serving as ex officio members. He suggested
the following work of the devotional committee: (1) plan the
programs for a quarter ahead of time; (2) secure the consent
and promise of all who will lead programs; (3) check periodi-
cally on the leaders to be sure that they are planning the
programs; (4) divide the union into four sections occasion-
ally; (5) periodically invite the juniors to observe a
program; and (6) work for variety in the weekly meetings.
Leavell explained the fourth point as follows:

Divide the Union into four sections for a limited
time -- say a month or a quarter. Put the first
meeting of the month in the hands of section one; the
second, in the hands of section two, and so on with
the other two. Ask each section to arrange the pro-
gramme so that every member of it will have some
part.

This statement represented the first mention in a
B. Y. P. U. publication of the "group plan" of organization,

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34 Ibid., pp. 67-68.
35 Ibid., pp. 68-70.
36 Ibid., p. 69.
which was soon to be adopted as standard procedure.  

In a chapter which concerned the various training experiences provided by the B. Y. P. U., Leavell stated that there was more in the Union than speaking, but that "speech making was a great deal." He stressed this training as follows:

It is our business as Christians to be able to speak for our Master in public and private, and it is noticeable that those who do not speak publicly of Christian things rarely speak privately. We hear much of the new place of laymen in Christian activity. Are we to have silent laymen or are we to have men who can talk as well as work for their Master? Is it not true that the B. Y. P. U., or some equivalent agency, is a necessary one in our church life as a practical training school in Christian speech?  

The suggestions found in Leavell's B. Y. P. U. Manual were put into practice in the weekly meeting of each local

37 Leavell got the idea of a group system from the B. Y. P. U. of the Third Baptist Church, St. Louis, Missouri. Miss Emma Webber, leader of the Bible Readers' Course, had divided the B. Y. P. U. into four sections with a leader over each for the sake of promoting Bible reading. Roland Q. Leavell, op. cit., pp. 95-96. L. P. Leavell introduced the plan in the "fine print" of the proposed B. Y. P. U. Constitution in the Manual of 1907. It is mentioned as an "optional" procedure as follows: "The entire membership shall be divided into sections of _____ members each, one of whom shall be leader." Leavell, The B. Y. P. U. Manual, p. 156. No emphasis is placed upon this optional arrangement, and there is no elaboration of how it might work.

38 Ibid., 146.

39 Ibid., pp. 146-147.
organization. The B. Y. P. U. Quarterly provided for these meetings (1) a general topic, (2) an appropriate Scripture, and (3) program material which usually consisted of sub-themes of the main topic and expository paragraphs developing each sub-theme.

A program for 1909 illustrates how the system actually worked. This particular program is selected for two reasons: first, it is typical in its overall organization of other printed materials in the B. Y. P. U. Quarterly, and second, its content is related to the teaching of public address.

Entitled "The Intelligent Christian: How Can We Fit Ourselves for Usefulness?" the program was introduced with the following paragraph:

True Christianity has always appealed to the intelligence of men. Judaism, at its best, was a religion based on definite ideas, not on vague feelings. Jesus was above all else a teacher, and his appeal was constantly to the intelligence of his hearers. . . . Especially is our Baptist conception of religion dependent on intelligence. We have a large place for the emotional in religion, for we believe firmly in an experience of grace in the heart. But our appeal is to distinctive truths, and truths that are far reaching in their effect. . . . Most of the questions with which Christians deal, and all of the great questions, are such as can be settled by well-informed and sensible people.40

The first section, entitled "The Place of the Understanding in Religion," pointed out that understanding was

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(1) the pioneer of the experiences and of the will, (2) the interpreter of our experiences, and (3) the steadying power in religion.

The second section, entitled "Some Very Necessary Things," stated that Christians should cultivate (1) the listening habit, (2) the reading habit, and (3) the study habit. Concerning listening it stated:

A large part of the intellectual side of religion will be presented to us in public speech. The sermons on Sunday and the teaching of the Sunday school make up the chief instruction which we receive. Unfortunately we can listen without listening. To attend is not always to hear. Really good listeners are few, as every speaker knows. For preachers and teachers know how few are the good listeners. Yet the habit of attentive listening is one of the most valuable we can have . . . .

Any Christian who will set about cultivating the listening habit will be well repaid. It is a good idea to try afterward to repeat what we have heard, or at least to give an outline of it. We will have to watch ourselves during the time of listening to keep our attention fixed.41

The third section, entitled "The B. Y. P. U. an Opportunity," explained the educational value of the weekly programs and the study courses.

The suggested program called for two papers, two "addresses," and a "general discussion." The papers were entitled "Why should I wish to be an intelligent Christian?"

41Ibid., p. 23.
and "What an intelligent Christian should know." The sub-
jects for the "addresses" were "Can we become intelligent by accident?" and "Making the most of our weekly meeting."42

The individuals who participated in a program of this type were expected to use other sources besides the B. Y. P. U. Quarterly, since the Quarterly did not include specific discussions of the subjects for the papers and speeches. The participants would need to study the printed material as a general source for ideas, then complete the planning of the paper or speech by means of research.

One characteristic of the printed programs during the period of 1907 through 1913 was the variation which often occurred between the headings of the sub-themes and the subjects for papers and speeches. As illustrated in the foregoing discussion of a typical program, the subjects assigned to individuals were based upon the main topic for the week, but were not necessarily based upon single sub-themes. As a result a speaker had to draw material from several sections of a weekly program rather than from one specified section.

Another development of the period was the shift of emphasis from reading papers to making speeches in the weekly meeting. The program of 1909 on "The Intelligent Christian,"

42 Ibid., p. 24.
listed two papers and two speeches, while a program of 1910 requested two papers and four speeches. The following program of 1913 suggests the increased emphasis upon speech-making:

President presiding: song, prayer, business meeting.
Bible quiz.
Hymn.
Prayer, five young men "taking part."
Scripture lesson, read responsively by young man and woman.
Special music.
"The Need of Well-informed Citizens," talk by the leader, 5 minutes.
"The Contribution of a Good Life," talk by young man, 3 minutes.
"Helping in All Good Things," talk by young man, 3 minutes.
Scripture, recited by young lady.
Hymn.
"Ready to Fight the Battles Against Wrong," talk by young man, 3 minutes.
Scripture, recited by 4 young ladies (standing).
"Ready to Serve in Public Office," talk by young man, 3 minutes.
"The True Relation of Church and State -- Good Men for Good Citizenship," talk by young man, 5 minutes.
Special music.
"Open meeting," informal discussion of topic.
Song, "America."
Closing prayer.44


*All italics mine.

In brief, the weekly program of each local B. Y. P. U. remained the training center for formal speechmaking during the years of 1907 through 1913. The printed materials in the B. Y. P. U. Quarterly were better organized than during earlier years, and a pattern was established of alternating among devotional, Bible study, doctrinal, and mission topics. Subjects for speeches were not, as a rule, based upon any one sub-theme in the Quarterly; rather, the subjects left much to the speaker's research and originality. By the end of 1913 speechmaking was the chief method of individual participation in the weekly meetings.

The value of public address training in the B. Y. P. U. during these early years was discussed by one writer as follows:

'The B. Y. P. U. interested me in church work. In the young people's meeting I found congenial young people doing congenial church work in a way that was congenial to me. I found companions and friends there. . . . I learned to take part in religious services. I learned to enjoy meditating upon the topics for a meeting. Preparing for a talk by going to the Scriptures or looking into the commentaries, or studying the lesson helps [italics mine] became a great pleasure to me. The meetings from week to week became increasingly joyful. And with the growing interest in the B. Y. P. U. meeting came a correspondingly growing interest in the other services of the church.'

Perhaps the most constructive article thus far in the

history of the movement appeared in 1908. Entitled "Reading Papers vs. Speaking," it began by discussing the place of reading papers in the B. Y. P. U.:

People are needed who can make edifying talks in the prayer-meeting, business meeting /italics mine/, etc. How can this best be done in the B. Y. P. U.? In these meetings there must be those who will take public part. What is the best method? It is a good thing to have papers. Perhaps I might say that it is best, in many cases, in developing young people to begin by asking them to read short passages of Scripture. Then they can, at times, read extracts from papers or quarterlies. Advancing on this, let them prepare a paper. This preparation will give them a new grasp of the subject -- new knowledge about the subject will come to them. This will also give them accuracy of statement.46

The article then advocated an extemporaneous method of speechmaking, as follows:

But the best way of all is for the young person to speak without his manuscript -- that is, to stand up and make an off-hand talk. By that I do not mean that he is not to give thought to it beforehand. That would be to invite failure. But let him take some Bible character or Bible subject; read up all that he can find that the Bible says about it, taking thought of the main things. Then let him think over it well. Then let him stand up and tell in his own language what the Bible has to say about it /italics mine/. If one has never tried this, he will be surprised at himself how well he can do it. Or if the subject for the meeting is one treated in the Quarterly, or that is treated elsewhere, he may study carefully all he can find written on the subject, and after digesting all this he can tell it to those assembled -- telling it, of course, in his own language /italics mine/. There are many reasons why this method is the best of all. In the first place he gets better used to his own voice. That is one of the hard things for the young speakers --

the beginners . . . . Then in the second place he gets a better knowledge of his subject -- better than if he prepared a paper and read from his manuscript. If he has so studied his subject that he can tell, without aid, the main thoughts connected with it, that is good evidence that he has in the main mastered the subject.

Then it will give him so much greater readiness and freedom in expressing himself. He will then be ready for emergencies. He will come to the place where he can often make a helpful talk or take part in discussions without having had the opportunity to make special preparation.

Then when he speaks in what we call this off-hand way, his talk will have so much better effect on his hearers. Anything spoken rather than read will almost always have a far better impression. This is true of public speakers generally. By all means let the young people, especially the young men, cultivate the habit of public speaking. In this way they are preparing themselves for real effective service in the Master's cause through the local church.47

In an article concerning how to improve the weekly B. Y. P. U. meeting, E. E. Lee, a staff member of the Union, discussed what was necessary for a successful program. He considered the following six points: (1) the place, (2) the time, (3) the leader, (4) the preparation, (5) the meeting, and (6) after the meeting.48 In the fourth point on "preparation," the most significant of the six, he said:

Preparation is an essential item . . . . In preparation or lack of the same lies the secret of success or failure of the devotional meeting. Many young people of more than average ability have allowed meeting after meeting to fail and the work eventually to die

47 Ibid., pp. 9-10.

entirely for no other reason than that they were too lazy and too careless — too indifferent — to make necessary preparation to insure success ........ The leader and the devotional committee, and the chorister, if there is one, will have a joint meeting to map out a clean-cut plan for the meeting and far enough in advance to allow sufficient time for working out the details of that plan. Take the B. Y. P. U. Quarterly and go over the topics carefully, making such sub-divisions of the topic as may be deemed wise, and assign these various sub-divisions to various members of the Union ........

Those who are to read any parts of the Bible should make such preparation as will enable them to read intelligently and in a manner helpful. Many leaders and Bible readers appear before the meeting to stumble through this part of the service ........ butchering the very truth itself by mispronunciation.49

Thus, within a period of twelve months, articles appeared in the B. Y. P. U. Quarterly advocating careful preparation of each speaking part, delivery by the extemporary method, and planning by responsible individuals for each program to be presented in the weekly meeting. The programs were to be given by means of papers and addresses prepared by the individual members of the union.

In 1912, L. P. Leavell published an article in the B. Y. P. U. Quarterly in which he outlined the six basic objectives of the Union under these topics: (1) the mission of the B. Y. P. U., (2) the membership, (3) the method of organization, (4) the material for study, (5) the management

49Ibid., p. 4.
of the meetings, and (6) the training of "Unashamed Workmen."\textsuperscript{50} The "mission of the B. Y. P. U.," he stated, was "the training of young church members."\textsuperscript{51} Under "method of organization" the secretary wrote, "numbers should be kept small if possible, and members should be divided into groups for maximum development of individual."\textsuperscript{52} In discussing the management of meetings, he stated:

The three lines of "study" suggested above give the young Christians the material they are to use in the weekly meetings. They are expected to talk about the things they have learned; to reproduce what has helped and blessed them. They do the talking. The peculiar emphasis is upon the \textit{they}! A group of ten or twelve -- they do the talking! Not the pastor! or some teacher!! or some inspirational lecturer!!! or Brother Longwindy -- just home from Palestine!!!! They -- the ten or twelve -- they do the talking. See? The purpose of the B. Y. P. U. is to develop \textit{them} -- and if this is accomplished -- they must do the talking. Nothing or nobody should be allowed to usurp the time and opportunity in the B. Y. P. U. which belongs to \textit{them} -- the ten or twelve. There is a little time before and after the thirty minutes that is allotted to the "group." Have the "inspirational" address then, but not during the thirty minutes the "group" has at its disposal. Allot thirty minutes to the "group." . . . If anything is to be displaced, let it not be the thirty minutes allotted to the "group." That is what the meeting is for.

The "Peculiar Emphasis" in the B. Y. P. U. is upon the fact that the heart of every meeting is the thirty

\textsuperscript{50}\textit{L. P. Leavell, "The Distinctive Present-Day Emphasis Upon the B. Y. P. U." The B. Y. P. U. Quarterly, XIII (No. 2, 1912), 3-4.}

\textsuperscript{51}\textit{Ibid., p. 3.}

\textsuperscript{52}\textit{Ibid.}
minutes that ten or twelve young Christians carry out a program. Result — development of the individual.53

Leavell discussed the importance of speaking and of leadership ability under his last point entitled "Unashamed Workmen":

The B. Y. P. U. gets results. It aims at development of young Christians — a thing that no other church service aims at specifically. It develops along two lines:

1. The Weekly Meeting, which develops in public speaking and testimony. Too many of our church members are "dumb." Our religion is a "speaking religion;" we are to be "witnesses for Him." It is imperative that a young Baptist know how to "speak for Christ" if his life accomplishes the largest results.

2. Practical Service, through the work of officers and committees. If our deacons and members, generally, are to know how to plan things and get results in the kingdom — somewhere in the life of the church there should be a "training school" in such activities . . . . The church that maintains a B. Y. P. U., doing real B. Y. P. U. work, has a little "crop" of trained church workers growing up.54

Another writer encouraged improvement of the speaking of individuals on the weekly program by recommending that the talks be based not only upon the material in the Quarterly but also upon originality and further reading.55 He added this paragraph concerning sources for speeches to be given in the

53Ibid., p. 4.
54Ibid.
Union:

Extra material can be gotten for the missionary meetings from tracts which will be sent to you free of cost from the Home Mission Board in Atlanta, or the Foreign Mission Board in Richmond; also from the journals published by them — The Home Field, and The Foreign Mission Journal. Very often our other religious papers have suitable material on any of the topics in the Quarterly. You and every other member of your group should be especially interested in the meeting conducted by your group, and even if you are not assigned a part on the program, you should be on the watch for outside material, some additional anecdote or clipping, anything worth while bearing on the topic that may be offered if the time permits.  

An editorial in the B. Y. P. U. Quarterly for the first quarter of 1909 mentioned that the possibility of substituting an "organized class" for the informal weekly meeting had been proposed by some, whereupon it argued against any drastic change in the atmosphere of informality which prevailed in the meetings. Another editorial during the last quarter of 1909 called further attention to the importance of the Sunday evening gathering when it stated that "the weekly meeting has been put at the forefront of the B. Y. P. U., for in it the largest number are trained to speak, to plan, and to work." This strong interest in

56 Ibid.
improvement of the weekly meeting led to experimentation
with and the eventual adoption of the group plan of organi-
zation which was first mentioned in the B. Y. P. U. Quarterly
in 1909, as follows: 59

In an ideal Union . . . the membership has been divided into four sections, each with a leader, or a
captain. The names of the members of the sections
with the leaders have been printed on a card and dis-
tributed. It is the rule, that each meeting is in
charge of one of the sections, and that the leader must
use each member of his section in the program in some
way aside from singing. 60

By 1912 the B. Y. P. U. officially adopted the group
plan; an editorial in the B. Y. P. U. Quarterly of 1912
explained the new system as follows:

The most striking and helpful innovation of recent
years in the B. Y. P. U. work has been the adoption of
the group plan. The union is divided into four groups,
each group having charge of the meeting for one week
in the month. This plan has made the B. Y. P. U. what

59 See note 37 of this chapter for a discussion of the
origins of the group plan. Credit for the practical employ-
ment of the plan in Southern Baptist churches goes to E. E.
Lee and Arthur Flake, field secretaries of the B. Y. P. U.
During the early years of Leavell's secretarship, Lee and
Flake successfully experimented with the group system as they
worked in the churches. Interview with J. E. Lambdin, Secre-
tary, Baptist Training Union, Nashville, April 5, 1957. Fol-
lowing this success, Leavell publicized the group idea through
the publications of the Union. Credit for development and
improvement of the plan goes to all three men.

60 L. P. Leavell, "You Be the Judge -- Which?" The
it ought to be, a young people's meeting. It has effectually eliminated the old brother who wanted to be young by doing all the talking. It makes participation in the meetings general. The spirit of competition in a good sense prevails, and with new interest the attendance grows. Wherever the group plan has been introduced it has meant a new day.61

The introduction and development of the group plan in the B. Y. P. U. Quarterly marked the climax to articles concerned with improving the teaching of public address during the years of 1907 through 1913.

The period of 1907 through 1913 is summarized as follows. (1) In his B. Y. P. U. Manual, L. P. Leavell was the first strong voice to stress the responsibility of the B. Y. P. U. to provide training in speechmaking. He supported this idea with practical suggestions for enlisting individual participation in the meetings. (2) The B. Y. P. U. Quarterly continued to furnish topics and source materials for the weekly meetings. These printed materials were improved in organization, and a pattern of alternating among devotional, Bible study, doctrinal, and mission topics was established. The suggested subjects for speeches were based upon the weekly topic, but individual subjects were not necessarily derived from any one sub-theme or expository paragraph in the printed program. The emphasis was shifted from reading papers to making speeches, so that by the end of 1913 speechmaking

was the most frequent means of individual participation in the Union. (3) Articles in the B. Y. P. U. Quarterly concerned with theoretical and practical problems of public address advocated extemporaneous speaking, careful preparation for weekly programs, and maximum participation of all B. Y. P. U. members. The group plan of organization for union meetings was developed, promoted, and officially adopted.

In the New B. Y. P. U. Manual of 1914, essentially a revision of the older manual, L. P. Leavell continued to stress that training in speechmaking was one responsibility of the B. Y. P. U. He made two important changes in the new edition: the first, the addition of a chapter explaining the group plan; and the second concerning the functions of the union's program committee.

Accordingly, the secretary explained that the group plan made possible improved results in (1) the work of officers and committees, (2) the systematic Bible readers' course, (3) the weekly meeting, (4) training workers, and (5) keeping records. Relative to the weekly meeting, he argued:

The weekly meetings are best carried out on the group basis. Each group serves in turn under direction of the program committee composed of the President and group captains. Captains strive to use on program each member of the groups. Thus at least once per month each member of the groups is urged to take some part on program. No one is left out. All are developed through exercise /italics mine/. Timid and inexperienced members of the groups receive especial attention, help and encouragement from group captains and the best workers in the groups. Thus, the most needy are best looked after and most rapidly developed. This makes possible in reality — not in theory only — the goal of the B. Y. P. U.: "The development of each individual young church member."63

Leavell added that the group plan helped train workers by locating a definite responsibility for the conduct of a program upon group captains and the members of their groups.64 He explained further (1) how to organize a union on the group plan, (2) what a group should do when not leading the program, and (3) the duties of the group captain.65 He stated that groups not responsible for a meeting should study the topic in the Quarterly and be prepared to participate in a discussion at the conclusion of the planned program.66 He outlined the duties of the group captain, stressing that of developing "each individual member of the group."67

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63Ibid., p. 66.
64Ibid.
65Ibid., pp. 70-76.
66Ibid., p. 72.
67Ibid., p. 75.
In the New Manual, Leavell reorganized the program committee. In 1907 he had presented it as a "devotional committee," composed of regular union members with the B. Y. P. U. president and the church pastor as ex officio members, whereas in the revision of 1914 he organized it around the group plan with the president and the group captains composing the membership. He suggested that this committee be responsible for securing participation through speaking from all the union members.

Following the establishment of the group system in the B. Y. P. U., the plan for the speaker's use of program materials in the Quarterly was clarified. In the period of 1907 through 1913, few speaking assignments were based upon single sub-themes or expository paragraphs, but in 1915 a trend was established whereby speech subjects were based upon specific sub-themes as published in the Quarterly. A representative program for 1915 illustrates the change.

Entitled "Training for Church Membership," this program was published for use in the senior B. Y. P. U. on October 17, 1915. The suggested order and content of this meeting was given as follows:

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6:30 President in charge.
Song.
Prayer.
Song.
Report of Membership Committee.
6:40 Bible Readers’ Quiz.
Secretary’s Report on Blackboard.
6:50 Leader in charge -- subject written on blackboard.
Song.
Prayer.
Song.
Scripture Reading -- Psalms 46. Responsive reading by two young members.
The Church a Divine Institution -- Short talk by a member. See Quarterly.
Great World Forces -- Short talk by a member. See Quarterly.
Why Not Give My Life to the Work of My Church? --
See Quarterly. Short talk by a member.
If So I Shall Have to Train Myself -- Short talk by a member. See Quarterly.
Song.
Of What Shall this Training Consist?
1. A Working Knowledge of the Bible -- Short talk by a member. See Quarterly, paragraph 1.
2. Training in the Practice of Christian Activities -- Short talk by a member. See Quarterly, paragraph 2.
3. Leaders Needed -- Short talk by a member. See Quarterly, paragraph 3.
Ample Opportunity Offered --
1. In the Sunday School -- Short talk by a member.
2. In the B. Y. P. U. -- Short talk by a member.

7:30 Song.
Closing Prayer.

This program was divided into four sub-themes: (1) "The Church in Our Day," (2) "Why Not Purpose to Give Your

Life to the Work of the Church?" (3) "If We Do This We Shall Have to Train Ourselves for Church Membership," and (4) "Of What Shall This Training Consist?" 71 These were further divided by expository paragraphs. For example, in the first sub-theme, "The Church in Our Day," the Quarterly discussed the church as (a) a great teaching force, (b) a great social force, and (c) a great spiritual force. 72 The speaker assigned the subject of "Great World Forces" in the program arrangement, just cited, studied the first sub-theme and its ideas of the church as a teaching, social, and spiritual force in preparing his speech. He was also to go beyond the Quarterly for material.

The portion of the program entitled "Of What Shall This Training Consist" was divided into three sub-themes, each a subject for a speech. In the Quarterly, one general heading was given this subject, then numbered paragraphs designated the various divisions. For the individual speaking on the importance of having "A Working Knowledge of the Bible," the Quarterly stated:

We should have an intelligent knowledge of the Bible, of the church, of the great doctrines of religion, and of all the work which we are called upon as Christians

to do in the world. We should so train ourselves that we can be able to think for ourselves and to have personal understanding of the great purposes for which the church exists. We are not to enter upon a mere haphazard sentimental task. We are to enter upon a lifelong task, and one which needs intelligence.73

For the speaker assigned the subject of "Training in the Practice of Christian Activities," the Quarterly provided this paragraph:

We must have some training in the practice of those phases of Christian work which we shall have to undertake. We become expert teachers, speakers, Christian workers, or expert in the business affairs of our church as we practice these things. The work is different from that of our ordinary affairs. It needs to be studied. The methods by which the work is carried out will be general. We need, therefore, to learn through practice how to be efficient church workers. Some people think they can plunge without experience into the midst of delicate affairs of a spiritual institution. We need to carefully study our methods and to gain facility in the use of these methods.74

The last speaker of the three was given this paragraph on his subject, "Leaders Needed":

In seeking for training along these two lines, we must all the time keep in mind some great things. One is that there is great need of leadership in our church life, and we should in all modesty and humility anticipate our taking part in this leadership. We should not be ambitious for leadership, but we should not shun it when it comes to us. There is great need of intelligent

73_73Ibid., p. 27._
74_74Ibid._
leaders, and any leadership other than intelligent leadership will be unworthy of us. We must also remember that in our church work we shall have to work with other people. We are entering into a region where we cannot be autocratic and domineering. We are entering into a democracy where we must work among our equals through the spirit of brotherhood and fellowship. Our leadership must be the leadership of personal affection and interest.\textsuperscript{75}

Exclusive of the talk to be prepared and delivered by the leader of the union, there were eight "student talks," all of which were to be based upon specific paragraphs in the Quarterly. Although some slight changes were made in the format, this arrangement of materials remained fairly standard throughout the period of 1914 through 1925.

The formal experience in speaking in the B. Y. P. U., which was thoroughly integrated with the group plan and the system of printed programs by 1915, resulted in the following five-step procedure for speech preparation and delivery. First, the individual was assigned to one of two to four groups in the union. A captain was responsible for leading each group in planning and giving the program at least once a month, and possibly more often, depending upon the number of groups. Second, the captain assigned parts to each member when his group was scheduled for a program. Most of these were speaking parts, but they sometimes included oral reading

\textsuperscript{75}\textit{Ibid.}, p. 28.
or special music. **Third**, when the individual was assigned a speaking part, his subject was based upon material in the *Quarterly*. The individual studied the published program, then concentrated his efforts upon the material concerned specifically with his assigned subject. After studying the *Quarterly*, the speaker was to look for information in other sources. **Fourth**, he was to plan his speech carefully. **Fifth**, the individual delivered his prepared speech before the union in its weekly meeting.

During the years of 1914 through 1925, several articles which concerned public address were published in the *B. Y. P. U. Quarterly*. They were of two types: those which simply stressed the importance of learning to speak, and those which discussed theoretical and practical problems of speaking.

Two programs during the period contained material stressing the importance of speech training. A portion of a 1916 program on training for Christian work was as follows:

> We must learn to talk. This is sometimes disparaged as if it were a little thing. There are few forms of Christian work, however, which do not need the ability to talk in private and in public of Christian things. We have just said that all Christian work has its end and aim in its influence upon people. If this is so, the ability to influence people through speech is essential. /italics mine/. Some people will never learn to talk about Christian things in public, but can do
it in private. Nearly all of us can learn to talk both in private and public.76

In another program, entitled "Preparing for Service," the training functions of the B. Y. P. U. were listed as follows: (1) The B. Y. P. U. trains in the art of Christian speech; (2) The B. Y. P. U. trains in Christian fellowship; (3) The B. Y. P. U. trains in independent service; and (4) the B. Y. P. U. trains in doctrine, Bible study, and missions.77 The first of these points was amplified as follows:

To be able to speak in public of Christian things is a great accomplishment. Some have criticized the B. Y. P. U. for being merely a place to talk; but it is as a talking place that much of its valuable work is done. When the talk is Christian talk, it is a desirable thing to cultivate.

Each member of the B. Y. P. U. should be ambitious to learn how better to speak for his Lord.78 It is worth the expenditure of time and strength, and we should strive for perfection in this art.78

In the third point, "The B. Y. P. U. Trains in Independent Service," the program added the following:

77 "Preparing for Service," The B. Y. P. U. Quarterly, XXVI (No. 4, 1925), 20.
78 Ibid.
A properly conducted B. Y. P. U., with the offices properly distributed, and the business of the Union conducted on the true democratic or Baptist basis, will prove a training school in conducting the business of God. It should be conducted for its own sake and for its value as a service of training. 79

The B. Y. P. U. Quarterly during these years gave little attention to public debate and parliamentary law, although it provided a few simple instructions for the conduct of business meetings. It gave the following for conducting an executive committee meeting, a monthly meeting of all union officers:

1. Call to order by President.
2. Prayer for guidance in meeting.
3. Review and preview of work of each officer. Special topics: each active member on program once per month; attendance; absentees.
4. Are weekly meetings reverent and devotional?
5. Cordiality of members to strangers and new members.
6. Review and preview of work of each leader: Bible reading, study course, systematic giving, missionary and social.
7. Discussion of enlistment of new members.
8. Other activities.
9. For the good of the Union. 80

The same article presented the following agenda for the monthly business meeting:

79Ibid.

Call to order by President.

Prayer.

Group meetings to make out programs for coming month and to consider group work.

Call to order again.

Reading and approving of minutes of previous meeting.

Reading of reports from every officer and leader, including President.

Unfinished business.

New business.

Adjournment with prayer. 81

Most of the articles on public address published in the Quarterly concerned speechmaking. The first such article considered (1) the problems of reading from the quarterly, and (2) how a speaker might best gather material for his speech. The writer stated the problem as follows:

The subject of this article is suggested by the practice in many of our Baptist Young People's Unions of reading clippings from the Quarterly, rather than reading essays or delivering brief talks on the topics . . . . If the language of the Quarterly is slavishly followed, practically no mental development is received, and the young people are not really strengthened for the more exacting responsibilities of the church. 82

As an alternative to reading, the writer suggested:

I. If the subject is of a devotional nature, get access to a good spiritual commentary, in addition to the B. Y. P. U. Quarterly. The pastor's library will

81 Ibid.

II. If the lesson is a study in doctrines or of some Baptist principle, in addition to the Quarterly, one should have "Doctrines of Our Faith," by Dargen; "What Baptists Believe," by Wallace; "Axioms of Religion," by Mullins; and "Christian Doctrines," by Pendleton.

III. If the subject is on Missions, by all means have the Foreign Mission Journal, the Home Field, and the proceedings of the State and Southern Baptist Conventions. It would also be well to have the book, "Southern Baptist Foreign Missions," by Ray, and other helps of that kind.

IV. If the lesson is a Bible Study, as, for example, one of the Great Chapters of the Bible, a small book like 1 or 2 Timothy, or a brief study of a book like Romans or Galatians, Matthew Henry would be a good help; but if possible it would be better to have a more critical commentary.

The writer advocated careful preparation for all speaking activities in the church. He concluded his argument as follows:

Have we proposed too much? That depends largely upon a person's ambition. If a young man has a desire to become very useful in his church, in connection with the Sunday school, prayer meeting, and occasional pulpit responsibilities, in the absence of the pastor, he will need much aid from books. At any rate do not be satisfied merely to read clippings from the Quarterly, no matter how good they may be.

In the same issue of the B. Y. P. U. Quarterly, another writer dealt with the subject of "Speaking for the Master."

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83 Ibid.
84 Ibid., p. 5.
He stated that "young people should assiduously cultivate the gift of speaking in public." He added:

There are many times when a few apt words are just what is needed and then is our opportunity to speak up. In the Sunday school class and young people's society such occasions are especially apt to arise. How dull and uninteresting is the lesson when all the members hang back as if afraid of the subject or discuss it in a half-hearted way. On the other hand, how bright and interesting the very same lesson becomes when handled by a set of young people who are alive to the possibilities of the subject and can and do express their opinion on it.

Of course, it is not an easy thing to speak up before a crowd, and it is especially hard for the timid ones; but even the most timid can cultivate the art of speaking in a manner that will surprise even themselves. To do this it is necessary to so thoroughly study the lesson that its points may be held in mind even during the momentary excitement caused by speaking. At first it is not necessary to make such participations in the discussions very long, and then as the sense of security grows they can be lengthened.

Another writer cleverly employed reductio ad absurdum in dealing with the problem of reading. He wrote as follows:

We have great orators, sweet singers, and famous writers. Each has discovered his special talent and used it to the best advantage. The B. Y. P. U. has its fluent speakers and intelligent writers, but in the Union there is one person to whom no praise has been given. I refer to the silver-tongued member who has discovered that he has remarkable talent for reading from the Quarterly. Never a word have I heard in praise of his skill. Some critics, who may be designated as pessimists, go so far as to see him in the guise of a cripple, leaning upon the Quarterly as a crutch to maintain his balance, when they say, all he needs is a little will

power to stand alone. The critic argues: "If the lesson is to be read, why not turn the B. Y. P. U. into a Quaker's meeting and let each member read the Quarterly lesson to himself?"

Away with those scoffers! Let's see the bright side. The member's name is called. He rises gracefully, scurries through half a dozen pages of the Quarterly, and then finds the place. How I like to hear his sweet voice, droning along ... How I enjoy those naps that I take! ... What an excellent lullaby he sings!

Our great writers have not been appreciated until they ceased to write; our great painters have not been appreciated until they ceased to paint; and our silver-tongued member who reads from the Quarterly will not be appreciated until he ceases to read.

A practical answer to the problem of impromptu reading vs. extemporaneous speaking was provided in 1917 with the recommendation that a printed assignment sheet be given to each person who had a part on the weekly program. The form provided blanks to be filled out by the group captain, program committee, or B. Y. P. U. leader, as follows:

Date ___________

M _______________________________________/name/

Group__________, of which you are a member, will be in charge of the B. Y. P. U. program Sunday, the ___.

The general subject is: ___________________________________________

_________________________________________________________________

You are requested to ____________________________________________

_________________________________________________________________

See especially B. Y. P. U. QUARTERLY, page ________, paragraph ________. Also for supplemental material, see ________.

It is desired and earnestly requested that you do not read in the open meeting the printed material referred to. Get from it the facts and ideas, and either extemporaneously, or from notes, make a brief talk /italics mine/; or, write a paper, using the material as you see fit.

If for any reason you cannot serve, notify the undersign at once. We expect you to Bring Your Part Up /sic/. Be sure to come on time.

Leader

A summary of the period of 1914 through 1925 includes the following points. (1) The New B. Y. P. U. Manual of 1914 continued to stress the importance of speechmaking in the B. Y. P. U. It explained thoroughly the group plan which organized the program committee around the group captains and the union president. The result was a concerted effort to secure maximum individual participation in the meetings. (2) Program materials for the weekly meetings were published in the B. Y. P. U. Quarterly, and subjects for speeches were based upon specific sub-topics and paragraphs. (3) Articles

in the B.Y.P.U. Quarterly stressed the importance of learning to speak, urged careful preparation of all speeches to be delivered in the union meeting, criticized oral reading from the Quarterly, and suggested books and periodicals for outside research. A printed assignment sheet was proposed to help remind each speaker of his subject and of his responsibility as a participant in the weekly program.

B. The Junior B.Y.P.U.

Junior B.Y.P.U.'s had been in existence for several years before their official recognition by the B.Y.P.U. Department of the Sunday School Board. L.P. Leavell mentioned the junior group in his Manual of 1907, but he did not discuss it. Juniors were officially recognized in 1908 with the issuance of the first Junior B.Y.P.U. Quarterly. The new publication, which provided program materials for ages thirteen through sixteen, was announced as follows:

> It is a great pleasure to your Sunday School Board to begin a Quarterly to help in your work. The Junior B.Y.P.U. is a growing army of young folks who are being trained for active service in the Master's cause. For of course you will in a little while be old enough to join the Senior B.Y.P.U., where you will learn how

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to speak . . . and lead \textit{italics mine}\ldots All this is so that you may some day be a trained church worker.\footnote{89}

The investigation of the teaching of public address in the Junior B. Y. P. U. follows the same general plan of the preceding section, \textit{viz.}, to divide the period of L. P. Leavell by the date of publication of the \textit{New B. Y. P. U. Manual: 1914.} The \textit{New Manual} contained a chapter on the Junior Department, the first chapter of its type in the movement, thus making the year of publication a logical point of division.

Within each of the two periods, that of 1908 through 1913 and the second from 1914 through 1925, the study examines (1) the B. Y. P. U. manual in effect, (2) the program materials in the \textit{Junior B. Y. P. U. Quarterly}, and (3) any articles concerned with theoretical or practical problems of public address. Since the \textit{Manual} of 1907 did not treat the Junior Department, consideration of the first period begins with program materials.

The plan for the use of the \textit{Junior Quarterly} was the same as that for the senior \textit{B. Y. P. U. Quarterly}. A topic was provided for each weekly program, together with sub-themes and expository paragraphs to explain the main topic. Each

\footnote{89"A Word to the Juniors," \textit{Junior B. Y. P. U. Quarterly}, I (No. 1, 1908), 3.}
program was usually concluded with a "Suggested Programme" which listed the papers to be read or speeches to be delivered. Most of the early suggestions were for the reading of papers, although some speeches were suggested. The first program in the Junior Quarterly suggested the reading of five short papers, with no mention of speeches. The second was exactly the same -- five papers, and no speeches.

A program for November 22, 1908, which listed seven short talks by juniors, is a typical example of the arrangement of materials in the early Junior B. Y. P. U. Quarterly. The material was grouped under seven headings: (1) daily Bible readings; (2) memory verse; (3) a "Foreword" which introduced the topic and gave Scriptures upon which the topic was based; (4) "Notes" of an expository type which are related to the main topic; (5) "Special Thoughts," short, epigrammatic statements germane to the theme of the program; (6) a "Plan for Study," composed of short sub-topics; and (7)


Study carefully Matthew 6:24-34.

1. The two Masters. "No man can serve two masters." If we desire God's fatherly care, we must serve Him and Him only. We cannot serve Satan and God at the same time. The world, the flesh, and the devil must be given up if we would claim God as our Father. Serve the Lord, serve Him only.

2. Then trust your heavenly Father to supply you with food. "Take no thought for your life, what ye shall eat, or what ye shall drink." God gives the rain, the sunshine. He gives us seed, and soil. He supplies us with all we need.


4. Trust your heavenly Father, and He will supply you with clothing. "Why take ye thought for raiment?" Matthew 6:28. We think too much about clothing. Our Father will always help us get what we really need.

A thought for the girls -- I Peter 3:2-4.

A thought for the boys -- Ephesians 6:14-18.


7. As our heavenly Father supplies us today, so He will tomorrow. Matthew 6:34.94

The "Suggested Programme," final division of the printed material, was as follows:

2. Have eleven to repeat Matthew 6:24-34.
3. Seven two-minute talks on the seven points in the above lesson plan /italics mine/. 

93Ibid.
94Ibid., p. 20.
4. Talk by the leader on "God has always cared for me."
5. Close with sentence prayers. 95

Source material for either papers or speeches was fairly brief in all of the early programs. Only a suggestion or two was provided for the writer or speaker, thus almost necessitating some original research for each paper to be read or speech to be delivered.

The tendency of requesting papers for weekly meetings prevailed until 1911 when a trend toward more "short talks" became evident. A typical program in 1911 listed three talks. 96 Another, published in the same year, listed two talks and a debate on the question, "Who did the greater work, Stephen or Philip?" 97 Some requests for the preparation and reading of papers appeared occasionally during 1911 and 1912, but by 1913 speechmaking was almost exclusively the means of presenting parts in the weekly meeting.

There were no articles relative to speech principles and practice in the Junior B. Y. P. U. Quarterly during the period.

95 Ibid.
A summary of the Junior B. Y. P. U. during the years of 1908 through 1913 is as follows. (1) The juniors depended upon the B. Y. P. U. Manual for methods of organization and procedure, since no other existed. This resulted in a Junior B. Y. P. U. patterned after the senior Union. (2) The materials in the Junior B. Y. P. U. Quarterly furnished topics and sub-themes for the weekly programs, although this material was brief compared to the content of the senior Quarterly. Most participation in the weekly meetings was by reading papers until 1911 when a trend toward "short talks" developed. By 1913 speechmaking was the chief means of presenting a part.

The New B. Y. P. U. Manual, published in 1914, contained one chapter on the work of the Junior Union, the purpose of which was stated as follows:

The object of this organization shall be the early conversion of the boys and girls, their entrance into the church, instruction in the privileges and duties of church membership, enlistment in practical Christian service, daily Bible study and systematic beneficence, their training for, and graduation into, the Senior Department of the Baptist Young People's Union. 98

The juniors had a program committee, and were divided into groups or "companies" with captains in charge of each. 99

99 Ibid., pp. 125-126.
The captains, working with the adult leader of the union, were responsible for planning each weekly program and for securing the participation of the union members. The "Standard of Excellence" for the Junior B. Y. P. U. stated that "at least once each quarter each active member \textit{must} take some part on the program aside from congregational singing" if the union was to receive a top rating.\textsuperscript{100} These plans for stimulating individual participation, which often was by means of speaking, were the main contributions of the \textit{New Manual} to the teaching of public address to juniors.

By 1914 the procedure for the weekly Junior B. Y. P. U. program had stabilized around the pattern established by the senior B. Y. P. U. The first program in the \textit{Junior Quarterly} for January, February, and March of 1915 was typical of the approach to providing background material for speeches. The plan of procedure was as follows:

1. Have three good songs, then several voluntary prayers.
3. Short talk on "New Year Resolutions." Pastor.
5. Subject for the quarter ("From Antioch to Rome") explained.
6. Topic for today, "Paul and Barnabas Called."
7. \textit{Three short talks} \textit{italics mine}.  
(a) Previous life of Barnabas.  
(b) Previous life of Paul.  
(c) Previous work at Antioch.

\textsuperscript{100}\textit{Ibid.}, p. 127.
8. Seven talks by Juniors \[italics\] mine\].
(a) The missionaries called.
(b) The missionaries sent.
(c) The missionaries go to Cyprus.
(d) The missionaries opposed.
(e) The opposer punished.
(f) A convert.
(g) A divine promise.

9. Does God call workers now? \[talk\]
10. Has God called any of us? \[talk\]

A total of twelve short talks by members of the union were recommended by this schedule. The Junior Quarterly which provided study material for each of the subjects, gave the following paragraph for use in connection with the first:

Barnabas. — He was one of the early converts, was reared on the isle of Cyprus, was very liberal with his money, very zealous in Christian work. Barnabas was gifted in warm-hearted preaching, and was very popular with the Christians at Jerusalem. Find Scripture to prove this, and point out other good things in the previous life of Barnabas.\[102\]

A slightly different approach was provided by the Junior Quarterly for the "seven talks by Juniors." The program material for the first three of these talks illustrated various approaches, as follows:

1. THE MISSIONARIES CALLED (Acts 13: 1, 2). — Who

\[102\]Ibid., p. 4.
were in the church at Antioch? What were they doing, who spoke to them, and what did he say? What four things did the church then do?

2. THE MISSIONARIES SENT (Acts 13:3). — Name the four things spoken of in this verse that the church at Antioch did.

3. THE MISSIONARIES GO TO CYPRUS (Acts 13:4, 5). — Notice that the missionaries were sent by the church, but also by the Holy Spirit. They went to Cyprus because it was the former home of Barnabas, and was near Antioch. Paul, Barnabas, and John, who is usually called Mark, go from one end of the island to the other preaching Jesus to the people. The church gladly sent them, and they gladly went. Thus Christian foreign missions began.

Similar to the programs for the seniors, the juniors were to use materials from their quarterly as the basis for preparing short speeches. The foregoing examples demonstrate two methods of providing material for speeches by juniors: by expository paragraph, and by suggesting questions to be answered.

When the new Junior B. Y. P. U. Quarterly appeared in 1922, the following statement was made in answer to the question, "Why the New Quarterly?"

Because it has been found impossible to successfully handle in the same B. Y. P. U. all the Junior boys and girls and the Intermediate boys and girls of a progressive church. . . . The very purpose of B. Y. P. U. work,

\[\text{Ibid., p. 5.}\]

\[\text{The new Junior B. Y. P. U. Quarterly which appeared in 1922 was issued as Vol. 1, No. 1, while the original volume numbering was continued in the new Intermediate B. Y. P. U. Quarterly.}\]
training, is defeated when the crowd is too large. Hence the necessities of the case force the Juniors into an organization of their own.  

As indicated in the preceding statement, the growth of the B. Y. P. U. had necessitated another division of ages. The original junior ages of thirteen through sixteen had now been applied to the Intermediate Department, while the Junior B. Y. P. U. Quarterly issued in 1922 was for those of ages nine through twelve.

Some changes in the format of the printed programs were incorporated in the new Junior Quarterly. A more significant development, however, was that the materials supplied for the use of each speaker were relatively uniform. Earlier, one speaker might have been given a few Scripture references; another, a question or two to be answered; and a third, a brief paragraph as a basis for a talk. The new Junior Quarterly standardized upon the expository paragraph, written in a simple style for easy comprehension.

The first program in the new publication illustrates this development. Entitled "In the Land of the King," the program listed an introduction by the group captain and the subjects for four talks: (1) "Landing at Joppa," (2) "Seeing

There are about three millions of people in Palestine, only 700,000 of whom are Jews. The rest are Arabs, Turks, and foreigners. The people dress much the same as they did in Christ's time. The men wear a loose robe called a cloak. This is worn over the inner garment which is very much like a kimono, held in at the waist with a belt or sash. On their heads they wear turbans. The women cover themselves with sheets of cotton, linen or silk, so that even their faces and hands cannot be seen.

Even the people of the poorest class have good manners. The boys and girls have great respect for their parents. Disobedience is looked upon as one of the greatest sins. All of the people are kind and polite to strangers.107

Providing clear, informative paragraphs as source materials for junior speakers became a standard procedure which is still practiced by the Union.

No. articles concerning problems of public address were published in the Junior Quarterly from 1914 through 1925.

In summary, the teaching of public address to juniors during the years of 1914 through 1925 was primarily by means of participation in the weekly meetings. The New B. Y. P. U. Manual contained a special chapter on the Junior Department 106


107 Ibid., p. 4.
which recommended a group system of organization similar to that of the senior B. Y. P. U. Each junior was required to take some part on a weekly program at least once per quarter. The Junior B. Y. P. U. Quarterly provided weekly topics which were broken into sub-themes and expository paragraphs for use by the speakers.

C. The Intermediate B. Y. P. U.

The growth of the B. Y. P. U. led to the establishment of an Intermediate Department for the thirteen through sixteen year age group in 1921 when program material for intermediates was published in the Junior Quarterly. In the first quarter of 1922 a separate Intermediate B. Y. P. U. Quarterly was issued. The plan for training was the same as that for training young people and juniors. The union was divided into groups with a captain over each, and a weekly program, consisting mainly of speechmaking, was conducted. The Intermediate Quarterly provided the source material for the speakers. Printed programs for intermediates were like those for the other departments except that they were planned for ages thirteen through sixteen.

There were no books written for intermediates during the period of L. P. Leavell, and no articles concerned with problems of public address appeared in the Intermediate Quarterly. As in the Junior Department, the emphasis was
upon practice in speaking, with the weekly meeting providing the formal experience.

Summary

In his *B. Y. P. U. Manual* of 1907, L. P. Leavell first voiced strong support for the idea of teaching speechmaking. As secretary of the organization he was responsible for improving the content of the *B. Y. P. U. Quarterly*, which provided source material for the speeches, and for the publication of articles about the problems of speaking. His influence hastened the elimination of the reading of papers in weekly meetings.

In the *New B. Y. P. U. Manual* of 1914, Leavell continued to stress the importance of public address. He explained a new group plan of organization which worked as follows. (1) Each individual was assigned to one of two to four groups in a union, each group being headed by a captain who was responsible for leading his group in planning and giving the program at least once a month. (2) When a group was scheduled for a program the captain assigned parts to each member. Most were speaking parts, but they sometimes included oral reading or special music. (3) The individual assigned a speaking part studied the complete program, then concentrated his efforts upon the sub-theme concerned specifically with his assigned subject. He was encouraged to look
beyond the Quarterly for additional information. (4) He was to plan his speech carefully, then (5) deliver it extem­poraneously before the union.

In organizing departments for juniors and intermediates, Leavell included the ages of nine through sixteen in the B. Y. P. U. These groups conducted weekly programs in which training in speaking was provided.

By 1925 Leavell had set the course of the B. Y. P. U. / Training Union for the years to come. The simple, workable group plan and its emphasis upon individual participation, especially speaking, has remained intact. His policy of including in B. Y. P. U. periodicals articles concerned with problems of speaking has been continued. In the opinion of this writer, there would have been little concerning the teaching of public address in the B. Y. P. U. to investigate if Leavell had led otherwise.
The Teaching of Public Address during the Period of J. E. Lambdin: 1926-1957

When L. P. Leavell became seriously ill from a stroke in July of 1925, the need for an assistant B. Y. P. U. secretary became outstanding. J. E. Lambdin, then state B. Y. P. U. secretary for Alabama, was selected for the position. On account of the seriousness of Leavell's illness, Lambdin assumed full responsibility for directing the program of the B. Y. P. U. in September, 1925. Upon the death of Leavell in June, 1929, Lambdin became the official secretary, and, as of this writing, he continues to serve in this position. The purpose of this chapter is to investigate the teaching of public address in the Training Union during the years of 1926 through 1957, the period of J. E. Lambdin's leadership.¹

Briefly stated, the historical context of the period is as follows. In 1925 Lambdin published his first study

¹J. E. Lambdin is a graduate of the University of Tennessee. He was state B. Y. P. U. secretary for Alabama from 1917 to September, 1925, whereupon he began his work as assistant B. Y. P. U. secretary for Southern Baptists. Lambdin's training in public address began in high school where he was active as a debater. He continued his debate activities during his years as a student at the university. He has no background of academic training in speech. He participated regularly in speechmaking as a member of a Knoxville B. Y. P. U. during his university days. Interview with J. E. Lambdin, Nashville, April 5, 1957.

In 1933 a Better Speakers' Contest was sponsored by the Georgia B. Y. P. U. The contest spread from the states to the Southwide B. Y. P. U., and in 1935 the first Southwide Better Speakers' Contest was held. Also in 1935 the term "B. Y. P. U." was permanently dropped from the movement, and a new name, "Baptist Training Union," was adopted. Youth Week was introduced by the Training Union in 1938. A final event of significance occurred in 1955 when Broadman Films, trade name of films produced by Southern Baptists, issued "Take the Fourth Part," a motion picture explaining how to prepare and deliver a speech.

In 1926 there was a B. Y. P. U. enrollment of 498,000. A steady increase in membership led to an enrollment of 919,600 by 1940, and to over a million by 1948. The statistics for 1956 show the Training Union to have 2,316,000 members.²

to that of Chapter II. The teaching of public address is studied according to (1) official age groups or departments in the order of their historical seniority, viz., Young People, Juniors, Intermediates, and Adults. Articles from the Training Union Magazine which apply to specific departments are considered at this point. (2) The public address theory from the Training Union Magazine which applies generally to all departments is considered in another division of the chapter. (3) Youth Week in Southern Baptist Churches and Baptist Youth Night are investigated in a separate division because they encompass both the Intermediate and Young People's departments. (4) Finally, "Take the Fourth Part," a Training Union film in speechmaking, is discussed.

I. PUBLIC ADDRESS IN THE TRAINING UNION DEPARTMENTS

A. The Young People's Union

The teaching of public address to young people during the period of J. E. Lambdin is investigated according to (1) study course texts for young people, (2) program materials in the Senior B. Y. P. U. Quarterly, (3) articles on

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3 The B. Y. P. U. Quarterly was changed to The Senior B. Y. P. U. Quarterly soon after the issuance of The Junior B. Y. P. U. Quarterly in 1908. The term "Senior" is not used in Chapter II of this study in order that the chapter's terminology might be consistent. "Senior" is used, however, in this chapter until the title is changed to Baptist Young People's Union Quarterly in 1935.
public address theory in the Senior Quarterly, and (4) articles on public address in the Training Union Magazine (B. Y. P. U. Magazine) which were for use by young people.

The B. Y. P. U.'s system of training in speaking was explained by the study course texts published during the period of L. P. Leavell. This system, built around a group plan of union organization, stressed speechmaking by union members during the weekly meetings. No books published subsequently altered this procedure.

Senior B. Y. P. U. Administration, the official methods text for Young People, stressed the need for training in speechmaking. Chapter I mentioned learning to "speak publicly for Christ" as one aim of the union. It stated that "While the Christian life is pre-eminently a life of action, of deeds and not words, yet public testimony and public speaking for Christ have an important place in the development and work of the child of God." It declared that the Christian should learn to speak in public because (1) he owed it to Christ, (2) it encouraged other Christians, (3) it influenced "sinners to accept Christ," and (4) it was a means of "growth in grace" for the Christian.

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4Arthur Flake, Senior B. Y. P. U. Administration (Nashville: The Sunday School Board of the Southern Baptist Convention, 1932), p. 27. In later revisions this text is called Baptist Young People's Union Administration.

5Ibid.

6Ibid., pp. 27-29.
Several paragraphs in the study course text were devoted to instruction on how to make the weekly programs effective. The president was to guide the program committee in planning the programs for the quarter.\(^7\) He was to work with the group captains to provide written assignments for each speaking part of the weekly program. The text stated:

If the leaders of the meeting expect the young people to take part, it is of the greatest importance that each member shall be definitely and intelligently assigned his part on the program. Often leaders fail to do this and wonder why the young people read out of the quarterly, or stay away from the meeting when put on the program.

In assigning parts on the program, written notice should be given and the necessary materials for preparing each part should be furnished each one on the program.

Lax, tardy, and slipshod methods in assigning the programs are responsible in the majority of cases for the failure of the young people to acquit themselves creditably. Parts on the program should always be given out a full week in advance. The president should provide a time in the weekly meeting for this to be done.\(^8\)

The greatest weight of program planning rested upon the group captains. The group captains were members of the program committee, and each captain was responsible for the meeting when his group had charge of the program. He was to plan the program, and to lead whenever necessary. His prime duty, however, was to help develop the members of

\(^7\)Ibid., pp. 54-56.

\(^8\)Ibid., p. 56.
his group. In connection with this duty, Senior B. Y. P. U. Administration stated:

The group captain does not always lead the meeting when his group has charge of the program. However, he should appoint the member in his group best suited to lead that particular meeting. He should be careful to distribute uniformly the favors and duties among the members of his group.

Many group captains try to do everything themselves. They lead all the meetings, and do all the talking. The group captain should understand that he ranks second only to the president in his opportunities for developing the young people. He should realize that as he discovers and develops the members of his group, he will be fulfilling his true mission as a "developer of others."

The relationship of the group captain to the weekly meeting was explained as follows:

The group captain must find a way for a place on each program for using every member of his group. Each member should take part actively on the program. One may lead the meeting; others may read the Scripture lesson for the evening; others may memorize and quote verses of Scripture; others may give illustrations secured from the Bible or other sources; and others may discuss topics as outlined in the quarterly [italics mine]. All should sing; all should be led to pray in public.

A wise group captain will lead each member gradually from the most simple to the more difficult parts on the program.

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9Ibid., p. 128.
10Ibid., p. 127.
11Ibid., pp. 128-129.
No specific instruction in speechmaking was provided in Senior B. Y. P. U. Administration or in any of its revisions. However, the suggestions for careful planning of each weekly meeting did contribute to the effectiveness of the overall program of training in public address.

The program materials published in the Baptist Young People's Union Quarterly during this period followed the same general pattern that was established during Leavell's secretaryship. The Quarterly continued to furnish a main topic for each weekly meeting. This subject was broken into sub-themes or "parts" which were assigned to members of the group responsible for the program. The members were to study all of the sub-themes, concentrating upon the one assigned to them. A speech, based upon the assignment in the Quarterly, was to be prepared for delivery in the regular Sunday night meeting of the union.

Some improvements did occur, however, during the period. A program published in 1953 entitled "Freedom of Speech Has Responsibility" was a typical example of what type materials were provided under Lambdin's leadership. The program began with a brief statement of purpose, presented an introduction, four parts, and a conclusion, then listed suggestions for an alternate program. The four main "parts" were entitled: (1) "The Constitution Was Not Enough," (2) "Five Freedoms in One Amendment," (3) "Freedom
of Speech For What?" and (4) "Freedom to Spread Lies."\textsuperscript{12}

These were the subjects for the speeches to be given before the union. Source material for the first "part" was typical of the concise style of the Quarterly of the period:

When the Constitutional Convention finished its work in September, 1787, James Madison, the Father of the Constitution, was not satisfied with what had been done. "We have protected the branches of the government," he said, "but have we protected the liberties of the people?" Soon this wise Virginian got his answer. Everywhere people were saying, "We must have assurance of our rights."

A Bill of Rights, consisting of the first ten amendments to the Constitution, was presented by the First Congress to the states. It rounded out the charter of freedom. Since December 15, 1791, it has offered protection for all American citizens against the tyranny of the government, and against the misuse of power by any public employee or any servant of the people, from the White House down to the lowliest jobholder.\textsuperscript{13}

The second sub-topic, "Five Freedoms in One Amendment," further illustrated the source material provided for speakers:

One of the most far-reaching and important collections of human rights was spelled out in the First Amendment to the Constitution. Here it is:

\begin{quote}
"Congress shall make no law
(1) respecting an establishment of religion,
or prohibiting the free exercise thereof;
\end{quote}


\textsuperscript{13}Ibid., p. 9.
(2) abridging the freedom of speech, or
(3) of the press; or
(4) the rights of the people peaceably to assemble, and
(5) to petition the government for a redress of grievances."

In scores of important tests, that "inalienable" right of free speech has been protected by the courts and by the weight of public opinion.

It will be a great day for the world when every human being can say: "I am a free citizen. I can worship as I please. I can speak as I please."

Suggestions for "Alternate Programs" were published in the Young People's Union Quarterly. These alternate programs could be substituted for the standard speechmaking type presentation whenever the group captain chose. One alternate suggestion here was for a "town hall meeting," a mock annual meeting of the church, majoring on some controversy instead of reports. Union members were to "Select a moderator, and designate at least two members in advance for arguments pro and con to be sure the discussion gets under way." A second variation suggested was to conduct a forum on a topic related to the one in the Quarterly. Forums, panels, and informal discussion groups were suggested regularly as alternate programs for the weekly meeting.

The changes which occurred in the program materials of

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14 Ibid., pp. 9-10.
15 Ibid., p. 11.
16 Ibid.
the Young People's Union Quarterly from 1926 through 1957 were relatively minor. Three improvements are noticeable: (1) the weekly "programme" or "order of service" was eliminated from the Quarterly; (2) source material under the sub-topics was briefer and better organized; and (3) suggestions for alternate programs were provided.

In 1932 a thought-provoking essay by Gaines S. Dobbins appeared simultaneously in the Senior B. Y. P. U. Quarterly and the B. A. U. (Baptist Adult Union) Quarterly. Dobbins applied Dewey's analysis of systematic thought to public address experiences in the Training Union, as follows:

Professor Dewey, in his excellent little book, "How We Think," tells the story of a candidate for office who was charged by his opponent with inability to think. "Why," the accused candidate hotly replied, "I am thinking about something or other all the time!"

In this sense we are of course all thinkers; but thinking in the creative sense is far more than just a stream of consciousness, or the mere passage of ideas through the mind. Thinking, at its best, is problem-solving, the facing of new and difficult situations with a view to finding the best solution and plan of action. Thinking is the putting of facts and experiences together in order to arrive at new conclusions. Thinking is the sharing of ideas to the end that better and more fruitful ideas may appear.  

The writer continued by emphasizing the importance of

17 For information on Dobbins see note 72, this chapter.
An important aspect of thinking is the gathering of materials of thought. Much so-called thinking is shallow and largely worthless because it is not based on facts and experience. Again, thinking may be futile and misleading because it is based on half-truths or prejudices, or guesses. Truth added to truth, experience compared with experience, an idea placed over against another idea, will yield new truth, enriched experience, fruitful ideas. But the mere pooling of ignorance in baseless talk never produced wisdom. Thinking, therefore, is not creating something out of nothing, nor is it the mere reproducing of the ideas of another, nor is it argument and debate without facts. Creative thinking is a constructive process of building new ideas out of the materials of facts and experiences.

Dobbins then considered the importance of contact with other thinkers, "mind reacting to mind." He argued that the thinking of other people, even if in disagreement with ours, was a stimulus to our own thought. These ideas were then related to the B. Y. P. U.:

The B. Y. P. U. furnishes perhaps the best opportunity in the church life for this stimulating type of creative thinking. In the worship service we follow the thinking of the preacher, who is seeking to get us to accept his viewpoint. In the Sunday school class we follow the teacher, accumulate and assimilate (ideally) great truths which become guides to belief and conduct. In the reading and study of books we retrace the thinking of the author, usually accepting pretty much at their face value the facts and ideas presented. All this is good, but it needs to be supplemented by a service in which opportunity will be given for responsible self-expression and for open discussion in which many
ideas out of many kinds of viewpoints and experiences will be brought together for comparison and contrast /italics mine/. The B. Y. P. U. meeting ought to be one of the most fruitful hours of the week in the life of the church members, since it gives occasion for the expression of impressions that have come from many other sources.\(^{20}\)

Dobbins made specific the two main problems of the B. Y. P. U. as he saw them, \(\text{viz.,}\) (1) reading from the Quarterly and (2) breakdown in informal group discussion. He stated:

It is a mistake . . . to use \(\text{the}\) Quarterly in slavish fashion, reading the parts, or giving the thought from memory. The writers have sought to bring together materials of thinking, and would be grieved to realize that these materials of thinking have become substitutes for thinking. Yet in many meetings the very words of the writer have been quoted with no effort whatever to make them the speaker's own. This is perhaps better than nothing, but it grievously misses the mark, and fails to utilize the opportunity for genuinely creative thinking.

For instance, in many of the programs there is provided place for original discussion. It is realized that the average busy member will probably not have at his or her command the time or the resources for securing the needed materials for this discussion, hence an effort is made to provide enough materials in the Quarterly to serve the purpose. In parentheses suggestions are often made to the speaker that he use his own ideas at this point, or look up certain items, or secure the needed information, or call on members of the group for expression of opinion. As a rule, the speaker enters into the spirit of the suggestion, and evokes some stimulating discussion. But sometimes the speaker will blindly read parentheses and all, making the whole matter sound absurd! Oh, for a bit of originality in some people's make-up! And it is there, if only it could be brought out.\(^{21}\)

\(^{20}\text{Ibid.}\)

\(^{21}\text{Ibid., pp. 4, 59.}\)
Dobbins then made four recommendations as an answer to the problem of stimulating more creative thinking in the discussion and speechmaking activities of the Training Union:

1. Let the president study the entire series of topics in this number of the Quarterly until he sees clearly the connected, cumulative purpose running through the total quarter's work. Then let him tactfully point out to the union as a whole this ideal of original, creative thinking as over against mere reading or parroting.

2. Let the group leaders meet with the president monthly for a program-planning hour, in which they will get into the spirit of this type of program, and carefully assign the parts calling for a measure of originality to those who are capable of doing this kind of thing.

3. Let the group leader insist that the meeting be informal and spontaneous, rather than cut-and-dried. An immense help will be to place the outline as given at the beginning of the topic on a blackboard or a large sheet of wrapping paper, so as to be in view as the discussion proceeds.

   With this outline at hand, insist that no Quarterlies be used in the discussion except as facts and quotations are needed to throw light on the issues under discussion.

4. Let president and group leader watch the time carefully, so that the discussion will not be left hanging in the air when time for dismissal arrives. It is at this point that much skill is necessary in guiding the program from point to point, as indicated by the outline, so that all essential matters will be covered.\(^{22}\)

Although this article on discussion was the last of significance to appear in the Young People's Union Quarterly (Senior B. Y. P. U. Quarterly), there were occasional references in the weekly programs to the ethical use of speech, and to

\(^{22}\text{Ibid.}, \text{p. 59.}\)
the responsibilities of the individual speaker in a democratic society. Illustrative of these references were statements from a program entitled "Reverence in Speech." The program stated:

Speech is a remarkable gift of God to man. It is one of the unique powers setting man apart from the other living things which God has made. Through speech man is able to communicate his needs, his desires, his ambitions, his joys, and his sorrows with his fellow man and with God.

Another paragraph illustrated the ethical emphasis which was placed upon speech:

The Bible mentions frequently the importance of our speech. In Matthew 13:35-37 we read the words of Jesus: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Here and elsewhere Jesus taught that our speech is an indication of our character.

In the topic "Freedom of Speech Has Responsibility" it was stated that "Our right to say what we think when we

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24 Ibid., p. 23.
25 Ibid., p. 22.
please brings with it the responsibility to say something
worth while when it needs to be said." The following was
further stated in this program:

If we young Baptists want to be worthy of the great
blessing of free speech, we must develop the art of
thinking straight and putting our ideas into words.
The free discussion of ideas requires people who can
express themselves intelligently.

The Young People's Union stressed the relationship of
democracy to free speech. Particular emphasis was placed
upon the democratic nature of the local Baptist church. A
typical example, from a program on "How a New Testament
Church Functions," was as follows:

We believe that each soul is capable and responsible
before God for its spiritual condition. We believe that
religion is a voluntary matter. Every soul has equal
rights and privileges before God. We believe it should
be so in the churches. In a Baptist church every member,
whether rich or poor, humble or powerful, cultured or
uneducated, may think, speak, and vote as his conscience
directs. All members are equal in rank
and privilege . . . . The church officers are elected by
vote of all the members, not to rule, but to lead and to
serve. In all matters brought before the church each
member has an equal right to voice his opinion and to
vote as he thinks best on the matter up for discussion.
. . . Baptists believe in complete self-government, with
every member equal in rank and privilege as was practiced

26 O. K. and Marjorie Moore Armstrong, op. cit., p. 11.

27 Ibid.
This democracy of organization and function requires intelligent, informed members for doing effective work. Since each member has equal rights and responsibilities each one should carefully prepare to render intelligent service in his church. Democracy can never be successful when the individuals constituting the body are indifferent or uninformed.

The Baptist Training Union Magazine made regular program suggestions for the Young People's Union in a column called "Building Better Programs." Discussion groups of various types were suggested periodically, and occasionally a debate was mentioned as a means of presenting the program. A strong emphasis was placed upon discussion and debate for the Young People's programs of 1944. Although this emphasis was not typical of program suggestions for every year, it serves to illustrate the educational system of the Training Union. D. H. Daniel in the "Building Better Programs"


29 D. H. Daniel holds an B. A. Degree from the University of Louisville, with a major in history and a minor in psychology. One course in public speaking is included in his undergraduate work. He received his Th. M. Degree from Southern Baptist Theological Seminary in 1936. His seminary curriculum included one public speaking course. While Baptist Training Union Secretary for North Carolina (1942-1944) Daniel made a special study of program presentations in the Training Union. As a result, J. E. Lambdin, editor of the Training Union Magazine, requested Daniel to write the series of program suggestions presented in this chapter. Since serving as secretary of the South Carolina Training Union, Daniel has been a pastor in Conway, South Carolina, and Hendersonville, North Carolina. At the present time he is pastor of the First Baptist Church of Bolton, South Carolina. Letter from D. H. Daniel, July 2, 1957.
column presented some discussion and debate theory along with the suggestions for variety in the weekly meetings. Programs based upon the discussion technique were recommended as follows:

Try the panel discussion idea . . . . In a panel discussion four to six speakers present from a number of angles the available material on a subject. After the sub-topics in the quarterly have been assigned well in advance, each program participant will take his subject for study and research and will prepare to speak as an authority on his topic.

Use the forum discussion idea . . . the main purpose of which is to present fairly both sides of a question.30

Among subjects recommended for discussion were: "A Christian is no better than the average person in any community"; "The Business of the church is to preach the gospel rather than effect reform in society"; and "A Christian student should attend only a denominational college."

Daniel explained the discussion method of presenting a program as follows:

The discussion method has developed into two general types, the formal and the informal. The formal plan calls for a selected team or group of performers, as in the panel, forum, and debate for considering a given topic . . . .

There is no team or group of performers in the informal type. Each member has a chance to join in the


31 Ibid., (No. 6, 1944), 28-29.
discussion. No one gives a "part"; each relates his remarks to what others have said and tries to contribute to a definite goal. Too, no one monopolizes the discussion, but each gives everyone else a chance to talk. A discussion leader is needed to preside. He should occupy, however, an inconspicuous place in the discussion. 32

The following three points were presented for consideration in preparing for an "open discussion":

1. **Choosing a subject.** — In choosing a subject for discussion, avoid those which have little or no religious value. Church time is too precious to devote to nonreligious subjects. Choose a subject in which a question of opinion, not of fact, is involved . . . . Then, too, the question should be timely and vital.

2. **Finding material.** — First, jot down what you know about the subject. Second, interview others and find out what they know and believe about the subject. Third, consult the *Readers' Guide* if you think someone has written an article on the topic. Fourth, study the material in the Baptist Young People's Union Quarterly and The Baptist Training Union Magazine.

3. **Organizing the material.** — After a thorough study of the materials, it should be easy to write down your ideas. Organize your ideas around two or three main ones. During the discussion these main points should be at your command. Do not memorize your speech. You should be free to change your speech to fit the conditions. 33

Daniel listed the qualifications of the discussion leader as follows: (1) "He must be open-minded. A leader who is dogmatic and cock-sure in his opinions will antagonize


the members"; (2) "He must be a good listener, because four-fifths of his time will be devoted to listening"; (3) "He must be courteous and fair. The first lesson to learn is respect for the opinions of others." 34 The writer stated three duties of a discussion leader:

1. To keep the discussion on the main issue and avoid fruitless wandering. When a member gets off the subject, the chairman courteously reminds him of the topic under discussion.

2. To guide the discussion by making the problem clear. He may explain the importance of the question, define vague terms, limit the scope of the discussion, or mention important points to be considered.

3. To keep participation by members of the union in proper balance. He may check the too talkative person by reminding him that some members have not had a chance to speak yet and may stimulate the untalkative by raising questions. 35

In addition to discussion, Daniel occasionally suggested a debate for variety in the weekly meeting of the Young People's Union. A typical debate question which he recommended was "Resolved, That we should make America Christian before trying to make the world Christian." 36 In connection with this question, these instructions were given:

"Have three members on each side, the first two using five

34 Ibid., (No. 7, 1944), 28.
35 Ibid., (No. 8, 1944), 29.
36 Daniel, op. cit., XIX (No. 1, 1944), 30.
minutes and the rebuttal speaker three minutes, a total of twenty-six minutes for both sides. \(^{37}\)

In a later number of the *Training Union Magazine* Daniel gave these more detailed directions for conducting a debate:

In choosing a subject for debate in the Young People's Union, let it be related to the quarterly material rather than from other sources. In this way you will be sure to have a balanced diet, with all the vitamins.

Then, too, the question should be a two-sided one. A debate one-sided either in content or in personnel is no more interesting than a one-sided football game.

Again, the question should be a timely, vital one. Avoid answering questions which people are not asking.

Also, the question should be one which is still unsettled. A settled question is no longer interesting.

Moreover, the question should be narrow in scope. Shun a proposition which can never be proved or disproved.

Finally, the question should be stated clearly, briefly, and definitely. The proposition should be stated affirmatively, avoiding the use of the word "not" in the statement. \(^{38}\)

Suggestions were then made for the individuals who would be doing the debating:

Begin your speech by addressing the president, the group captain, and the members of the union . . . .

Don't memorize your speech. You must be free to adapt your argument to that presented by your opponent.

Be kind. The first lesson to learn in debating is respect for the opinions of others. The mere fact

\(^{37}\)Ibid.

\(^{38}\)Ibid., (No. 5, 1944), 29.
that someone disagrees with you is no reason for getting angry.

When referring to team members, say "The first speaker on the affirmative," "my fellow team member," or "the preceding speaker." Do not call the team members by name.39

Again it should be stated that this strong emphasis upon discussion and debate in 1944 was not altogether typical of "Building Better Programs" for other years. These examples serve to illustrate, however, some of the ways in which discussion and debate were utilized by the Young People's Union. Different writers of the column approached the task of providing suggestions for variety in the weekly meetings in different ways. In most instances some variation of a public address situation was involved.

In summary, Senior B. Y. P. U. Administration (Baptist Young People's Union Administration), the official methods text for this department, followed the plan of teaching speechmaking as established by L. P. Leavell. The text stressed the need for developing abilities in speechmaking, then delegated the responsibility for developing speech skills to the group captains and the group system of union organization. No specific instruction in public address was presented in Senior B. Y. P. U. Administration or in any of its revisions.

39 Ibid.
Program materials in the Baptist Young People’s Union Quarterly follow the general pattern as established under Leavell. A main topic which was divided into sub-topics provided the source material for speeches to be delivered in each weekly meeting. Some improvement was made in the format of the printed material, and suggestions for alternate programs were added under Lambdin.

Articles in the Baptist Young People’s Union Quarterly stressed the importance of thought and research in preparing a speech for the Training Union, the ethical use of speech, and the responsibility of the speaker in a democratic society. The Training Union Magazine presented suggestions for program variety which employed discussion and debate.

B. The Baptist Junior Union

The teaching of public address to juniors during the period of 1926 through 1957 is studied according to (1) study course texts for juniors, (2) program materials in the Junior Union Quarterly, and (3) suggestions in the Junior Leader for developing the members of a Junior Union in public address. There were no articles concerned with the principles of public address in publications for juniors.

The New Junior B. Y. P. U. Manual of 1922 was revised by Ina S. Lambdin (Mrs. J. E. Lambdin) in 1928 as the Junior B. Y. P. U. Manual. No changes were made in the 1928 revision
which affect the teaching of public address. The pattern of speechmaking in the weekly meeting as established in the preceding period was maintained, including the group system of organization. The 1932 revision was substantially the same as that of 1928. The *New Baptist Junior Union Manual*, published in 1942, contained two chapters which are of interest to this study: Chapter Five, "Making the Weekly Meeting Interesting," and Chapter Six, "Programs -- How to Prepare and Present Them." Chapter Five gave a complete outline for a weekly meeting:

6:00-6:15  Quiet Time (Department director or leader in charge. This a period of reverent worship.)
6:15-6:30  Business Period (president in charge)
   1. Prayer
   2. Reports of work done during the week
   3. Written assignments of program for next Sunday
   4. New members received
   5. Memory work drill
6:30-6:35  Leader's Introduction (leader or a sponsor)
6:35-6:50  Program (group captain in charge)
6:50-7:00  Leader's Period (leader in charge). (During this period the secretary reads from the blackboard the totals from the record of the union)
7:00  General Assembly and preaching service.40

The amount of individual participation involved in the "Business Period" was significant. Also, the "Program Period"

was the time for the juniors to deliver their talks based upon the Junior Union Quarterly.

In Chapter Six the New Manual recommended four steps to be followed by the program planning committee in its monthly meeting:

1. Read carefully the whole program you are to plan.
2. Look over the list of the members on your group and decide upon the person to whom you are going to give each part. Every Junior on the group must have some assignment.
3. Make a detailed copy of the program.
4. Prepare written assignments for each member. 41

For the individual junior the New Manual presented some steps on "How to Learn a Part":

1. Read over the material in the Baptist Junior Union Quarterly to see what it says to you.
2. Think it through and decide upon the things you want to use.
3. Add something to the material in the quarterly — Scripture passage, story, interesting facts.
4. Make an outline.
5. Study this outline until you have the items well in mind. 42

In making an outline for a talk in the Junior Union, the New Manual recommended that a junior (1) put down important points, (2) decide upon the order in which the details will be presented, (3) make the opening sentence short and

41 Ibid., p. 44.
42 Ibid., p. 46.
interesting, and (4) plan a good closing sentence. For actual delivery of the talk the junior was to follow this plan:

1. Speak loudly enough for everyone to hear.
2. Speak slowly enough for everyone to understand.
3. Pronounce each word clearly. Watch especially words ending in ing, d, and t.
4. Do not use uh, ah, or and, while you are taking time to decide what to say next.
5. Do not begin your talk by saying, "It said."44

The Baptist Junior Union Manual issued in 1952 incorporated the preceding suggestions without adding anything of significance.

The program materials in the Baptist Junior Union Quarterly during the period of J. E. Lambdin followed the pattern developed under L. P. Leavell, viz., the providing of topics and informative paragraphs as source material for talks to be delivered in the weekly meetings. During the period of 1926 through 1957 the sub-topics were simplified and better adapted to the intellectual capacity of the junior speaker. This improvement in style was illustrated by a typical, modern program from the Junior Union Quarterly. Entitled "Land of the Noble Free," this program, published for use on

43 Ibid., p. 49.
44 Ibid.
Sunday, July 6, 1952, was composed of five parts: (1) "Introduction," (2) "Free for Everybody," (3) "A Baptist Belief," (4) "How Much Freedom?" and (5) "Christian Citizens." The first two parts were as follows:

1. Introduction, by group captain:
   "My native country, thee
   Land of the noble free,
   Thy name I love."

   Mack whispered, "Dad, what does land of the noble free mean?"
   Dad whispered back, "Wait till the song and prayer are over and I'll tell you."

   It was the end of the Fourth of July picnic their church always had. Mack and Mary and their parents had enjoyed every minute of it -- the picnic lunch, the ball game between the Juniors and their dads, and now the salute to the flag. The twins hated for it all to end.

   It was on the way back to town that the whole family looked for the answer to Mack's question.

2. Free for Everybody.
   Dad asked Mary what she thought those words in the song meant. She said, "Well, I guess it means that America is a free country."

   That wasn't enough for Dad. "Free for whom?" he wanted to know. "For just a few strong men?"

   "Free for everybody, of course," Mary said.
   "We have free schools for everybody. People can vote the way they want and speak up for what they believe. Lots of people in other lands are afraid to do that."

   "Don't forget that we can go to any church we please," added her mother.

(Can you add other things that show America believes in freedom for everyone?)

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46 Ibid., pp. 2-3.
The third part, "A Baptist Belief," discussed the Baptist emphasis upon individual freedom; part four, "How Much Freedom?" discussed the need for government to protect the rights of the individual; and part five, "Christian Citizens," emphasized the responsibility of good citizens to preserve freedom. All discussions were written in the simple style of the examples just given. This contrasts noticeably with the more advanced program material provided for juniors in the early years of the movement. At the present time the Training Union publishes two quarterlies for juniors: Baptist Junior Union Quarterly I for the ages of nine and ten, and Baptist Junior Union Quarterly II for the ages of eleven and twelve. This division is in line with Lambdin's policy of adapting program materials to the age group involved. Both groups use their quarterlies as source material for speeches.

Occasionally the discussion of topics for a weekly program in the Junior Union involved information on public address. In a program entitled "Watching Our Words," this paragraph appeared:

Speech is a wonderful gift. We ought to be very thankful because God has given us the power to talk. There are many people in the world who are dumb. They have a hard time making people understand what they want. God has not given to any animals the power of

\[47\text{Hid.}, \text{ pp. 3-4.}\]
speech. He lets the birds sing, but they cannot talk. He lets the flowers give their sweet fragrance, but they cannot speak. God has blessed us who are made in his likeness with the gift of speech. The power to speak is one of his best gifts to us.48

The ethical use of language was presented in this program by paragraphs entitled "We Choose Our Words," "We Must Guard Our Lips," "We Are Judged by the Words We Say," and "God Hears All We Say."49

In another program the procedure was described for planning and presenting an effective Junior Union meeting. Entitled "Speak Up," this topic had the following five parts: (1) "I Plan My Program," (2) "I Assign the Parts," (3) "I Plan My Interest Center," (4) "I Learn My Part," and (5) "I Speak My Part."50 The discussion for part four on learning the part was as follows:

I have a recipe for learning a part. This recipe can't fail.
(1) Start in plenty of time. Monday night is not too soon.
(2) Read the part carefully at least twice. Three times is better.
(3) Answer the question, What is this part saying to me?

49 Ibid., pp. 24-25.
(4) Think about it every day and see if anything that happens to you reminds you of your part.
(5) If you are asked to find the answer to a question, do it before Friday night, if possible.
(6) When Saturday comes, say your part over to yourself until you can tell it in your own words.
(7) Review it Sunday afternoon.
(8) Go to Training Union early so that you will not be in a rush.
(9) Ask God to help you do your very best as you serve him in this way.

If you follow these directions, you will learn to speak your part well. Then the boys and girls will say, "I like Training Union. I always get something out of it."51

Source material for the final talk on the subject, "I Speak My Part," was as follows:

Each time I give a part in Training Union, I am a witness for Jesus. I want to be a good witness. That is why I try to follow certain rules.
(1) I bring with me to the front my Bible and anything else I may need.
(2) I leave my quarterly in my seat so that I won't be tempted to look at it.
(3) I stand up in front of my union and speak so that I can be heard.
(4) I look at the ones I'm speaking to and not at the floor or out of the window.
(5) I do not have my hands in my pockets.
(6) I do not chew gum.
(7) I try to remember that I am in God's house and speak my part reverently.
(8) When my quarterly tells me to answer a question or to read a verse from the Bible, I don't say, "I am supposed to read this verse," or "It told me to answer this question." I just read the verse or answer the question.52

51Ibid., p. 40.
52Ibid.
The Junior Leader was a quarterly to assist the leader of a union in planning the activities of the group. It was not used by the students of the union, but the instruction for the leader concerning student participation was significant. The Junior Leader encouraged the adult worker in the Junior Union to work for maximum participation by the members. This philosophy was expressed as follows:

The Leader's Period is not just for a "talk from the leader." A good leader will always avoid talking too much. No boy or girl wants to sit Sunday after Sunday and listen to a grown-up talk, no matter who that one is. The Leader's Period is an opportunity, among other things to lead the Junior to talk. Juniors should be led to express themselves. These lessons are prepared with that in mind. The conversation should not be directed in a preachy way, but rather should lead the Juniors to think and formulate conclusions.53

The leader was constantly reminded of the importance of having good programs. The following questions for testing a program were typical of the approach of the Junior Leader:

Was the leader's introduction brief?
Did the Juniors participate?
Did it tie up with (1) the Sunday school lesson?
(2) Last Sunday's program?
Did it motivate the program to follow?
Did the group program show good planning?
Was it attractively presented?
Were the quarterlies used by the Juniors?
Did they seem to understand their parts?
Were there any (part or whole) original talks?

53"Talking With Juniors," Junior Leader's B. Y. P. U. Quarterly, XVI (No. 2, 1939), 1. This publication later became known as The Junior Leader.
Did any Junior seem unfitted to his part?
Did the group not on program seem interested?
Was there reverence during the program?54

The Junior Leader pointed out the responsibility of the adults in helping students prepare their programs. This publication encouraged cooperation with the group captain in the monthly program planning meeting, and stated the following procedure for the leader to follow in helping the juniors prepare the programs:

1. Talk together about what this program is supposed to do -- the aim.
2. The group captain explains how the program will be given.
3. Each Junior reads through his own part, looking for what it says to him.
4. Sponsor and each Junior discuss his part together. This is not the time for learning a part but for understanding how to learn the part.
   a. What does it say? Can you write down the two or three most important things in your part?
   b. Do you understand all of the words?
   c. What extra things are you to do?
   d. Is your Scripture verse to be read aloud or studied at home and told in your own words to the union?
   e. Can you pronounce all of the words in the Scripture verses? Read the verses aloud.55

Suggestions similar to those above appeared regularly in the Junior Leader. However, no thorough treatment of the


55Richie Harris, "Planning Good Programs," The Junior Leader, XXVIII (No. 2, 1951), 2-3.
principles of public address was provided.

A summary of the teaching of public address to juniors during the period of J. E. Lambdin is as follows. The weekly meeting continued to provide the formal experiences in speech-making. The Junior B. Y. P. U. Manual of 1928 and its several revisions maintained the emphasis upon the group plan of organization in which maximum individual participation in weekly meetings was stressed. The revision of the Junior Manual of 1942 included suggestions for preparing and delivering a speech. These instructions in speechmaking were repeated in the revision of 1952.

Program topics were provided in the Baptist Junior Union Quarterly. Source materials for speeches were adapted to the intellectual capacity of the junior, leading to the publication of two quarterlies; one for the ages of nine and ten, and another for the ages of eleven and twelve. Information on speech preparation was given as source material in one topic, and the ethical use of speech was mentioned in others.

The Junior Leader provided instructions which assisted the union sponsor in securing participation by all students in the weekly meetings.
The teaching of public address to intermediates during
the period of J. E. Lambdin is investigated according to (1)
study course texts for intermediates and (2) program materials
published in the Baptist Intermediate Union Quarterly.

The Intermediate B. Y. P. U. Manual of 1922 served as
a guide for intermediates until its revision in 1927. As
with young people and juniors, the intermediates under Lambdin
continued with the group system of organization which required
speechmaking by members in the weekly meetings. The revision
of 1927 neither changed this procedure nor added anything of
significance to the teaching of public address.

When the Intermediate Manual was rewritten in 1934
there were some inclusions which improved the teaching of
speechmaking and public debate. Concerning the speeches the
Manual of 1934 mentioned the importance of each speaker doing
original work on his speech and delivering it without reading
from the quarterly. For the business meetings of the union
a brief outline of rules of order based upon Kerfoot's

56E. E. Lee, Intermediate B. Y. P. U. Manual (Nashville: The Sunday School Board of the Southern Baptist Conven-
tion, 1927).

57E. E. Lee, Intermediate B. Y. P. U. Manual (Nash-
ville: The Sunday School Board of the Southern Baptist Conven-
tion, 1934), pp. 78-79.
Parliamentary Law was provided. This outline explained how to make and second a motion, discuss, amend, take a vote, make a nomination, and adjourn. These rules of order were included in the Baptist Intermediate Union Manual of 1942, but were omitted from the edition of 1952.

The Intermediate Manual of 1952 included a number of suggestions for speechmaking. A "suggested schedule" for a modern meeting indicated the number of speaking opportunities for the members:

(1) Getting ready (department director or leader in charge)
   Time: 10-15 minutes
   a. Meeting rooms arranged
   b. Records (if taken at door)
   c. Some planned activity

(2) Meditation Period (department director or leader in charge)
   Time: 15 minutes

*(3) Business Period (president in charge)
   Time: 15 minutes
   a. Records (taken all together unless taken at door)
   b. Reports of work done by committees during the week
      Membership Committee
      Bible reading committee
      Social committee
      Missionary committee
      Program committee
   c. Reception of new members, recognition of visitors
   d. Make written assignments of next week's program

\[58^{\text{Ibid.}}, \text{ pp. 108-109.}\]

* All italics mine.
e. Bible drill or Sword drill

(4) Program Period (group captain in charge)

(5) Leader's Period
- Time: 10 minutes

(6) Final Period
- Time: 5 minutes
  a. Secretary's report given
  b. Prepared list handed to committee chairman

The Intermediate Manual also made suggestions for improving the programs of intermediate meetings. It cautioned that "no matter how good the program material or how well planned, if it is presented poorly it loses much of its effectiveness." Monthly meetings for the planning of programs were encouraged. For the actual presentation of the program, these suggestions were made:

a. Announce names. -- Group captains announce the names of all who are to serve on program at the beginning instead of doing this before each discussion.

b. Capture interest. -- State the subject of the program and make the group captain's introduction so interesting that attention is quickened from the beginning.

c. Novel Introductions. -- Have each member on program to introduce the person following him. For example, number one introduces number two, number two introduces number three, and so on.

d. Good speaking. -- Urge everyone on program to speak so as to be heard and understood by all present.

e. Use blackboard. -- Write the program topics and the names of those discussing them on the blackboard. Refer to these at the beginning and follow this outline without further introductions.

f. Use booklets. -- Use program booklets. In these

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60 Ibid., p. 44.
write or print the program topics and names of those on the program. This eliminates introductions.61

The Intermediate Manual made clear that original work on the speaking parts was important in the training efforts of the union. It stated:

The programs in our Baptist Intermediate Union Quarterly are so arranged that there is ample opportunity for research and original talks. /italics mine/ The group captain does not have to follow the program material exactly as outlined in the quarterly. Instead, he can add to or take from the topics suggested. Enrichment material is always suggested in connection with each program, and he may substitute some of this for the program topics. For example, he may choose to assign original talks based on appropriate books to two of his members instead of asking them to give talks from the quarterly. Or he may assign one or two talks based on the Bible material included in the program materials. This gives the alert group captain ample opportunity to develop his originality in planning programs as well as enabling group members to do original work.62

The Manual discussed the problem of speaking vs. reading the parts on the weekly program. Recommendations for discouraging reading from the quarterly were, first, for the union members to make reading unpopular and unacceptable, and second, for the speaker to use notes to help him remember ideas.63

61 Ibid., p. 45.
62 Ibid., pp. 45-46.
63 Ibid., p. 46.
The study text for intermediates outlined the responsibilities of the union president, which included assisting the group captains in "planning good programs" and encouraging the members to present "varied, well-prepared programs without reading from the quarterly."\(^{64}\) The group captain assisted the president in encouraging good speaking, made written program assignments, and led the meeting when his group had charge.\(^{65}\)

In brief, the influence of study course texts upon the teaching of public address to intermediates during the years of 1926 through 1957 was as follows. The Intermediate B. Y. P. U. Manual of 1927, which was the first revision of this manual during the period of J. E. Lambdin, officially continued the group plan of organization and the weekly speechmaking system which it involved. The revision of 1934 mentioned the need for original preparation, for extemporaneous delivery, and included an outline of rules of order for business meetings. The rules of order were kept in the Intermediate Manual of 1942, but were omitted from the edition of 1952 currently in effect.

The Intermediate Manual of 1952 stressed careful preparation of speaking parts, and suggested that originality go

\(^{64}\text{Ibid.}, \text{p. 49.}\)

\(^{65}\text{Ibid.}, \text{pp. 50-51.}\)
into the planning of weekly programs and individual speeches. Reading from the quarterly was strongly discouraged. The responsibility of the union president and the group captains in encouraging good speaking was pointed out.

Program materials in the Baptist Intermediate Union Quarterly during the period of 1926 through 1957 followed the same general pattern as that established by L. P. Leavell, viz., weekly topics, sub-topics, and informative paragraphs were provided as source materials for speeches to be delivered in the weekly meetings. The main change in the Intermediate Quarterly was in the improved adaptation of the topics and sub-topics to the intellectual abilities of the age group involved. This adaptation led to the publication of two quarterlies in the later years of the period of J. E. Lambdin: Baptist Intermediate Union Quarterly I for the ages of thirteen and fourteen and Baptist Intermediate Union Quarterly II for the ages of fifteen and sixteen. One program from Quarterly II is presented here as being fairly typical of the general approach of both publications. This representative program, entitled "Democracy in Action," began with a brief introduction and the following statement of the lesson purpose:

In this lesson we are to study the organization and functions of the Southern Baptist Convention, its Boards and Commissions, the size of our denomination, and the
ways in which each one of us can take an active part in its programs and ministries.\footnote{66}

The subjects for talks to be given before the union were: (1) "The Functions of the Southern Baptist Convention," (2) "Agencies are Servants," (3) "Our Boards and Commissions," (4) "A Big Organization for a Great Task," and (5) "Young People and Our Denomination."\footnote{67} The material provided for the speakers was thorough and to the point. Part One, "The Functions of the Southern Baptist Convention," was fairly typical:

There are more than seven millions of Southern Baptists. The organization which binds these church members together is the Southern Baptist Convention. It is one of the major units of organization of the Baptist people.

Our denominational structure begins with the church. Then we have the district associations, next the state convention, and finally the Southern Convention. Article III of the Constitution says that membership in "the Convention shall consist of messengers who are members of missionary Baptist churches co-operating with the Convention." The requirement for co-operating is supporting the work which the Convention fosters. Every church shall have one messenger, but no church shall have more than ten. The messenger to the Southern Baptist Convention must be "appointed and certified by the churches in the Convention."

When the Constitution was adopted the purpose of the Convention was stated as follows: "It is the purpose of the Convention to provide a general organization for Baptists in the United States and its territories, for the promotion of Christian missions at home and abroad,

\footnote{66}{Leslie S. Williams, "Democracy in Action," Baptist Intermediate Union Quarterly II, II (No. 4, 1953), 12.}

\footnote{67}{Ibid., pp. 12-14.}
and any other objects such as Christian education, benevolent enterprises, and social services which it may deem proper and advisable for the furtherance of the Kingdom of God.

The Convention meets once each year. The session this year was at Houston, Texas. The messengers elect a president at each meeting. He presides over the sessions and is the leader of the denomination for the time of his service in office. Two vice-presidents, two recording secretaries, and a treasurer are also elected annually. (Ask your pastor to give you the names of these officers. Pass them on to the union.)

Nominations are made from the floor, and a majority of the votes means election. This is one of the finest examples of real democracy to be found any place on earth.

Under the subject of authority, the Constitution affirms: "While independent and sovereign in its own sphere, the Convention does not claim and will never attempt to exercise any authority over any other Baptist body, whether church, auxiliary organization, association, or convention."

The style of the remaining program material resembled that of Part One. The plan here, as in the other departments, was for the intermediate who was assigned a part to study carefully from the quarterly, do outside reading on his subject, prepare the speech, and deliver it before the union.

In addition to providing subjects for programs and source material for speakers, the Intermediate Quarterly regularly suggested means of achieving variety in the weekly meetings. Discussion groups of various types often were mentioned as alternate programs. The following example was typical:

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Make this program a "Planning Panel." Have the four Intermediates on the program seated at the front, two on each side of you. Use the questions of the introduction to begin the discussion, then ask each person, What do you think planning does for a union? Make it informal, but keep it reverent. Use your Standard, organization charts, etc., for a background. 69

Occasionally, the quarterlies of the Intermediate Union made references to the importance of speech, or to the program of training provided by the Training Union. Such references did not appear as frequently in the publications for intermediates as they did in those for juniors and young people. A typical reference appeared in a program for 1954 entitled "Planning Pays." The first part, "Planning Pays Dividends in Speaking Ability," was as follows:

A fine young athlete in a small Southern town possessed magic in his nimble fingers as they handled a basketball. He led his team in scoring for the season, but he couldn't say a word before his class at school. He was struck speechless when he tried to make a report. An active Intermediate union enlisted him. They planned and carried out excellent programs where no parts were read. Before long, this new member was giving his part right along with the best of them. His testimony years later, before a large audience, was that his Intermediate leader and experiences in that union gave him the start that led to a responsible position for God. 70

A summary of the teaching of public address to intermediates during the period of J. E. Lambdin includes the following points. (1) The Intermediate B. Y. P. U. Manual of

70Ibid.
1927 advocated the group plan of organization as established by L. P. Leavell. The emphasis upon speechmaking in the weekly meeting was maintained. Subsequent revisions of the Intermediate Manual emphasized the need for original preparation of speeches and for an extemporaneous delivery. A brief outline of rules of order for intermediate business meetings was included in a revision of 1934, and was kept in the revision of 1942. The Intermediate Manual of 1952 omitted the rules of order, but went further than preceding editions in stressing adequate preparation of speeches. (2) The Intermediate Quarterly provided topics and source materials for weekly meetings. The main improvement during this period was in the adaptation of the materials to the intellectual abilities of intermediates. This resulted in the publication of two quarterlies, Baptist Intermediate Union Quarterly I for the ages of thirteen and fourteen, and Baptist Intermediate Union Quarterly II for the ages of fifteen and sixteen. Occasionally, discussion type programs were suggested as alternates to the speechmaking type. No articles on public address theory appeared in the intermediate quarterlies during the period.

D. The Baptist Adult Union

J. E. Lambdin first mentioned the possibility of an Adult Union in his A General B. Y. P. U. Organization of
1925. Being thoroughly convinced of its value, he asked Gaines S. Dobbins, Professor of Religious Education and Church Administration at Southern Baptist Theological Seminary, Louisville, Kentucky, to assist in planning programs for adults. Dobbins explained to Lambdin his theories about organizing the Adult Union around a problem-solving discussion to be conducted during each weekly meeting.

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72 Gaines S. Dobbins received his B.A. degree from Mississippi College in 1908, his Th.D. degree from Southern Baptist Theological Seminary in 1914, and his M.A. degree from Columbia University in 1925. After finishing the seminary in 1914 he was pastor of a Baptist church in Mississippi for a year. In 1915 he became a member of the editorial staff of the Baptist Sunday School Board. He went to Southern Baptist Theological Seminary in 1920, where he was Professor of Religious Education and Church Administration until his retirement in 1956. During 1957 he taught at Golden Gate Baptist Theological Seminary, San Francisco, California. Interview with Gaines S. Dobbins, New Orleans, Louisiana, March 25, 1958.

73 Dobbins attended both the Teachers' College of Columbia University and Union Theological Seminary in 1925. In Columbia he studied under John Dewey and William H. Kilpatrick, being especially influenced by Kilpatrick's course in the philosophy of education which was conducted by the discussion method. Dobbins was impressed at Union Seminary by Harrison Elliott, who believed that no subject could be properly taught if the method did not include pupil participation and guided discussion. As a result of this year of study, Dobbins began using the discussion method in his classes at Southern Baptist Seminary, and he still believes in it as a method of teaching. Interview with Gaines S. Dobbins, New Orleans, March 25, 1958.
agreed to this, giving Dobbins full authority to plan the educational methods for the new department. Lambdin and Dobbins experimented with Adult Union programs in the Crescent Hills Baptist Church of Louisville, Kentucky, in 1928. In 1929, Dobbins published the first programs for adults in the B. Y. P. U. Magazine, and in 1930 he published weekly program materials in the new B. A. U. Quarterly. For seventeen years he was writer of Adult Union materials.

Dobbins introduced the first programs for adults with the following statement:

Adult Unions have been in existence in many churches for several years. Various needs have called them into being, such as the need for graduating adults out of the Senior B. Y. P. U., the need for more adult leaders in Junior and Intermediate Unions, and the need for training adults, who are converted after reaching manhood and womanhood. There are now approximately twelve hundred Adult Unions in the Southern Baptist Convention.

In his first weekly program, which was promotional in nature, Dobbins discussed six reasons why the Adult Union was needed in the educational system of a church. His reasons

74 Interview with J. E. Lambdin, Nashville, April 5, 1957.
were stated as follows: (1) adults are out of place in the young people's group; (2) parents should come to church with their children, thus a place is needed for them during B. Y. P. U.; (3) the groups are already separated in Sunday School; (4) adults need training just as young people; (5) it will help build the evening preaching service; and (6) adults are not too old to learn. In a portion of this initial program, Dobbins discussed the problems of training adults in public address:

"It might be objected that adults have reached the time when they cannot learn, and speak out in public, and take part on programs. It is true that as we get older we are less inclined to be conspicuous, and are more easily embarrassed, but if the program is arranged so that all can join in without being too formal, and the emphasis is placed on discussion rather than speech-making, I believe that adults will respond with keen interest and enthusiasm."

In the second weekly program, Dobbins outlined the plan for conducting the meetings of the Adult Union:

"The first thing to be made clear . . . is the purpose of the Adult Union. It seems to me that it ought not to be an exact duplicate of the Senior B. Y. P. U. The organization may well be the same, for we have tested this and found it to be efficient. As adults, we are not so much concerned with learning to

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78Ibid., p. 28.
speak in public nor to put on attractive programs as we are to discuss matters of vital importance and arrive at practical conclusions /italics mine/. At the same time we do not want a lecture course, nor a preaching service, nor a prayer meeting, nor a Sunday school class, nor a book-study course. What is our fundamental purpose?

The answer to that question is found in the suggested "AIM" of the Adult Union: "Enlistment in Christian Service."79

In the material for the second part of this program, Dobbins continued the discussion of the new organization:

Another thing we need to make clear is the plan of the meetings. A good many of our older people would like to be present and get the help which comes from the service, but they have not had training in public speaking, or feel that they haven't time for preparation, or grow nervous and confused when put on a program, and I am afraid they will not respond if we demand of them, as of the Seniors, that they regularly take their place on the program. Furthermore, I doubt if we would get best results by having a formal presentation of the subject.

Would it not be better, as suggested in the B. Y. P. U. Magazine, for the Adult Union meetings to be more informal, in the nature of a discussion group /italics mine/ rather than a set program? In that way certain ones who are willing would present essential ideas, and then all who wish will join in a carefully directed discussion. The group leader will open up the discussion; he will then call on members of his group who are willing to do so to present phases of the subject as suggested in the program material, and then brief discussion will be called for, in which all can take part without formal preparation . . . . Of course it will take skilful and careful guidance on the part of the group leader, to see that we do not get sidetracked, and that we do not run over our time.80

79"How Have an Adult Union?" ibid., p. 29.

80Ibid.
For the third part, Dobbins explained a procedure of effective group discussion which was based upon John Dewey's analysis of how people think.\textsuperscript{81}

The idea of the discussion group appeals to me very favorably. As I understand the group discussion method it calls for a procedure something like this:

1. The approach to the subject from the standpoint of a question to be discussed, or a problem to be solved.
2. The clear statement of the problem or issue or question by the leader, who will emphasize the central matter and point out the several directions in which it leads.
3. The brief presentation of pertinent facts, experiences, opinions, Bible teachings, by various members of the group, to whom assignments have been made, which will throw light on the question and aid in arriving at a conclusion.
4. Further, in the way of facts, experiences, opinions, Bible teachings, from other members, which will aid in arriving at a conclusion.
5. The summarizing by the group leader of the truths brought out in the discussion, reaching as nearly as possible agreement on the part of the entire group as to the solution of the problem or the answering of the question.
6. The application of the solution to a practical situation, in answer to the concluding question, "What are we going to do about it?"\textsuperscript{82}

In the last part, Dobbins urged that the group captains and other officers of the union plan each program carefully.

In reference to the individuals who had parts in the discussion,

\textsuperscript{81}Dewey's five steps are: (1) The felt need; (2) The analysis of the problem; (3) The presenting of solutions; (4) Reasoned development; and (5) Verification. Wilbur E. Gilman, Bower Aly, and Loren D. Reid, The Fundamentals of Speaking (New York: The Macmillan Company, 1951), p. 302.

\textsuperscript{82}"How Have an Adult Union," pp. 29-30.
he concluded:

The materials bearing on the topic ought to be in the hands of those who are expected to take part at least two weeks in advance, and they should be urged to do some real reading and thinking, in order that they may give us something to think about when we come together for discussion.83

In a series of articles in 1930, Dobbins presented the correct method of conducting a discussion. He began the series as follows:

The Adult Union is not a new thing. Many churches have for years fostered a meeting corresponding to that proposed by the Adult Union, although not always called by this name. The development of a distinctive type of organization and program for the mature men and women of the church has been gradual, and has been the result of felt need rather than the imposition of another organization by denominational leaders. So widespread has grown the interest in the Adult Union that it has been decided to furnish special material in The B. A. U. Quarterly.84

After broadly defining the purpose of the Adult Union as "Enlistment in Christian Service," Dobbins discussed the question of who should become a member:

Experience shows that the older people are more or less out of place in the Senior B. Y. P. U. The young people often feel embarrassed to speak in the presence

83Ibid., p. 30.

of their elders, and tend to depend too much on them, and thus fail to get the training which responsibility brings. Yet the older group of Christians frequently feel the need of training even more than the young people. Some did not have the advantages of B. Y. P. U. training in their youth, while others who came up through the B. Y. P. U. desire to continue their study and experiences in a training service. It follows, therefore, that the Adult Union should be composed of all the older members of the church who find it possible to give an hour on Sunday evening to their spiritual development . . . The Adult Union should include all the church officers, the teachers and officers in the Sunday school, the W. M. U. /Women's Missionary Union/ and Brotherhood leaders, the deacons of the church . . . . When the union grows larger than thirty-five or forty in enrollment it should be divided and another union formed.85

He proceeded to discuss the type of weekly program best suited to adults as follows:

Many of the older church members would like to be present in such a meeting as has been described, but they have not had training in public speaking, or perhaps feel that they haven't time for preparation, or grow nervous and confused when put on a program. It has been discovered that the best type of program for adults is not a formal presentation of a subject, but rather an informal discussion /italics mine/. Those who are willing to do so will present essential ideas, and then all will join in a carefully directed discussion. The group leader will open up the discussion; he will then call on members of his group, to whom assignments have been made, to present phases of the subject as suggested in the program material; brief discussion will then be called for, in which all can take part without formal preparation, or even rising to their feet. Of course, it will take skilful guidance on the part of the group leader to prevent sidetracking, debating, lengthy speeches, and the monopolizing of the meeting by a few; but after a bit of practice the leader will learn to keep the discussion on

85Ibid., p. 3.
the main track, guide it from point to point toward a conclusion, secure the participation of the largest possible number, and arrive at practical conclusions. 86

In the final part of the article, Dobbins reminded the members of the Adult Union that a successful discussion was more than "miscellaneous and undirected conversation." The technique of the "discussion method," he stated, "should be carefully studied by each leader, and should be understood by the union as a whole." 87 He explained six steps in the procedure of a well-directed discussion group, as follows: (1) the subject should be approached from the standpoint of a question to be discussed, or a problem to be solved; (2) the leader should make a clear statement of the problem or question to be discussed; (3) the members of the group, to whom assignments have been made, should present facts, experiences and opinions which will help solve the problem; (4) other members of the group should contribute to the discussion; (5) the group leader should summarize the problem, and the group should try to reach agreement on the best solution; and (6) the group should determine how to put the solution into effect. 88

86 Ibid.
87 Ibid.
88 Ibid., pp. 3-4.
In a later article, Dobbins emphasized the importance of keeping the discussion groups small. "It should be borne in mind," he stated, "that a large crowd is neither necessary nor desirable . . . . When large numbers attend another union should be formed."89 He stressed the importance of securing decision and action upon church problems through B. A. U. discussions, stating that "One objective of Adult Union discussion is to bring together the leaders . . . of the church, that they may discuss matters of interest that are common to the entire church and make their plans so as to avoid overlapping and misunderstanding."90 He added:

The Adult Union is not a debating society. Heated argument nearly always results in each side becoming more firmly convinced. The business of handling the situation so tactfully as to avoid needless argument and irrelevances. The test of the discussion is, to large degree, the extent to which all those in the group have participated, and the extent to which the entire union has entered vitally into the spirit of the meeting.91

In his efforts to promote the new Adult Union, Dobbins continued to present information in the B. A. U. Quarterly on how to organize adults, who should be a member, how large

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90 Ibid.
91 Ibid., pp. 4-5.
the individual unions should be, and how to promote the effort successfully. During these early years he explained regularly the principles of discussion. In an article entitled "Questions and Answers Concerning the B. A. U.," Dobbins made several significant points relative to effective programming and discussion procedure, as follows:

How Many Should Take Part in the Discussion?
It is expected that each member of the group in charge of the program will take part in the discussion on the evening when his or her group is responsible for the meeting. This does not mean, of necessity, that a formal part from the quarterly will be taken, but that the leader will assign some phase of the discussion to each member, who will undertake to make a real contribution to the discussion. Where general discussion is invited the effort should be made to secure a response from as many members as possible. Precautions should be taken to prevent these discussions from becoming lengthy and thus interfering with the main body of the program.

How Should the Programs be Planned?
The officers and leaders of the union should meet once each month . . . for the purpose of planning the next month's programs. Each group leader in turn should map out a general outline of the program for which he or she is responsible. Those who are to take part should be notified at least two weeks in advance. Nothing can take the place of this program-planning meeting if the best results are to be secured.

What is the Group Leader's Part?
First of all, the group leader is responsible for preparing well in advance a vitally interesting program, assigning to each member of the group some worthwhile part. It is then his business to open up the discussion by concentrating attention upon the most important aspects
of the subject, and to guide it from point to point by making apt comments as the discussion proceeds. He should seek to make discussion a unity, and to emphasize the points of greatest importance. He should especially strive to keep the discussion from being side-tracked, and to cover the whole ground in the allotted time.

What is Necessary in Order to "Take Part on the Program?"

. . . Every member of the group is expected to take part in the discussion -- reading the Scripture, answering questions that are raised, reading a quotation from the quarterly, speaking briefly on some phase of the subject -- at least once each month or when his or her group is on the lead.92

In 1931, Dobbins made a clear statement of the objectives of the public address training program for adults. Based upon the training made available through group discussion, he stated that adults should be taught (1) the ability to do reflective thinking; (2) the ability to take part in discussion; (3) the ability to reach sound conclusions; and (4) the ability to plan and lead a meeting.93 Dobbins discussed the first of these, "Ability to Do Reflective Thinking," as follows:


There is a difference between consciousness and reflective thinking. We are conscious, that is, in a state of mental awareness, practically all of our normal waking moments. But thinking is more than mental rambling . . . . The fact is that comparatively few adults do much reflective thinking. They live according to habit and routine, avoiding new situations and problems wherever possible, and depending on somebody else to solve their problems, with whom they merely agree or disagree.

Now, reflective thinking is of the very greatest importance in all of life . . . . Members of the Baptist Adult Union /should/ pride themselves on their ability as independent thinkers, and utilize the opportunity afforded for practice and development of the art of logical thought and convincing speech /italics mine/. The very genius of the B. A. U. is to be discovered at this point — the engendering in each individual of the ability to think clearly and speak accurately in the discussion of topics of fundamental importance to the individual, the church, the kingdom.94

Dobbins explained the second objective, "Ability to Take Part in Discussion," as follows:

We know best that which we can state clearly; and having given an idea expression, it becomes all the more really our own. It is surprising how much we know in a vague sort of way that we find great difficulty in putting into words. Shakespeare had a vocabulary of about 16,000 words. The average American adult uses less than 3,000. Is it not a pity that so many Christians are possessed with a "dumb devil"? In the Sunday school class, in the prayer meeting, in the church business meeting, in almost any group or gathering, the majority sit in silence, unable or unwilling to express themselves.

Does this mean that all such people have no ideas to express? Not at all. Frequently the best thought in such a group remains unuttered. These silent ones have never "broken the ice" by bravely getting up and saying what they think. They need experience and practice in

public discussion. The Adult union will miss one of its greatest opportunities if it does not develop in every member the ability to express himself or herself in public without hesitation or embarrassment.95

Dobbins discussed the "Ability to Reach Sound Conclusions," in this manner:

Silence, compared with mere talk, is golden. The objective emphasized above does not seek to get people to talk in order to hear their heads rattle. All of the training in this respect should be to the end that people will know when to talk and when to keep silent. The purpose of joining in public discussion is twofold -- to throw light on the subject, and to indicate what conclusions the speaker has reached. In the brief period allotted for the program -- thirty minutes at least -- the chief concern should be for valuable conclusions concisely expressed. The Adult union meetings would be immensely more worth while if this objective were kept steadily in mind, and speakers reminded that their ripe conclusions are desired far more than lengthy talk dealing with all the processes by which these conclusions were reached.96

In the final objective Dobbins was concerned with the ability of an adult to "Plan and Lead a Meeting." He stated:

A good program requires very much more than the required number of speakers and marked or clipped paragraphs from the Quarterly. It is, of course, impossible to prepare a Quarterly program that will fit all unions alike. The material in the Quarterly is to be looked upon as source material -- ideas, facts, truths, suggestions, from which the leader will devise a program suitable to the abilities and interests of his group.

95 Ibid., p. 3.
96 Ibid.
Needless to say, such a program demands planning. Sitting with other leaders in monthly conference, each group captain should tentatively outline his meeting. Then, with members of the group gathered about him, at least one week before the program is to be presented, the parts should be assigned and suggestions made for the conduct of the meeting along the most interesting and original lines possible.

During the years of 1928 through 1935, the enrollment of the B. Y. P. U. grew from 500,500 to 662,000. Much of this increase was credited to the Adult Union, which experienced rapid growth during these years. However, the general approval given the B. A. U. was not because of the discussion methods advocated by Dobbins. Many churches discovered that their adults were unable, because of poor educational background, to properly plan and execute a discussion, while others discovered that their adults were unwilling to devote the necessary time to such a project. This situation resulted in an agreement between Dobbins and Lambdin to move away from the problem-solving to the symposium-forum.

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97Ibid.
100In the "symposium-forum" each member of the symposium presents a prepared talk on his phase of the question, after which a discussion is conducted which is opened to the audience. Gilman, Aly, and Reid, op. cit., pp. 460-461.
The symposium-forums were to be based upon program materials in the *B. A. U. Quarterly*, rather than upon local church or community problems. At Lambdin's suggestion, Dobbins wrote the programs for easy comprehension, making an attempt to use words in writing which could be spoken by the average adult. In his original plan for weekly meetings, Dobbins raised questions in the *B. A. U. Quarterly*, then encouraged the union members to find the answers by discussion; in the revised plan he not only raised questions but also answered them. Dobbins stated that he "yielded" to rather than concurred in this popularization policy, and that he still believes in the problem-solving type discussion for adults who are capable of doing it.\(^{102}\)

Lambdin made the shift to the symposium-forum an official policy in his *B. A. U. Manual* of 1935. He used the term "discussion" to mean speechmaking as well as the informal interchange of ideas and information, as he implied in the following paragraph:

> Individual development is the keynote of the B. A. U. work. Active participation by every member is the aim of every B. A. U. The materials for the programs in *The

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\(^{101}\)Interview with Gaines S. Dobbins, New Orleans, March 25, 1958.

\(^{102}\)Ibid.
B. A. U. Quarterly form the basis for the discussions in the weekly meetings. Every member of the group leading the discussion is supposed to take part. The group leader is responsible. He makes definite assignments to the group members, and they should study in advance. Time should be allowed, however, for free discussion by every member of the B. A. U. who wishes to take part in it. In these discussions adults get accustomed to hearing their voices in public before a group of their fellows. This in itself is the very finest sort of training. It develops abilities which the adults are then willing and eager to use in other phases of church work. Many adults who have never spoken in public are gripped by a paralyzing fear that they will not be able to do it. They overcome that fear in the B. A. U.

Lambdin described the group plan of organization for adults, and explained the duties of the various officers. He pointed out the need for the president of an Adult Union to study parliamentary law, then outlined ten basic rules of order including how to make a motion, second a motion, discuss, take a vote, break a tie, amend, make a nomination, and adjourn. This material was kept in all revisions, including that of 1952 which is now in effect.

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104Ibid., pp. 42-43.

Lambdin included among the duties of the group captain those of seeing that "Group Members Prepare Their Discussions for the Program," and leading the "Program Discussion in the Weekly Meeting." To help the group captain to encourage his members to prepare their "discussions," the secretary suggested:

Great care and patience should be exercised by the captain in leading timid members to take part in the discussions. It will be a great victory to lead some of the more timid members to read the Scripture at first. When they become accustomed to the sound of their own voices speaking in public, they will be more willing to take part.

In assigning parts, the captain should be careful to assign easy parts to the more inexperienced members.

Lambdin explained the duty of the group captain in leading the program discussion in the weekly meeting as follows:

Excellent suggestions are offered in The B. A. U. Quarterly as to how the group leader is to proceed in leading the discussion. In announcing a discussion part, it is usually necessary for the leader to simply announce the subject and the name of the speaker. Too much talking by the group captain usually detracts from the program. If necessary, of course, the group captain should be prepared to offer a word in the transition from one discussion part to another.

107 Ibid., p. 55.
108 Ibid., pp. 55-56.
The suggestions just mentioned were kept in the revisions of this manual, and were incorporated as part of the 1952 *Baptist Adult Union Manual*. 109

In the summers of 1945 and 1946, Dobbins conducted Training Union conferences at Ridgecrest Baptist Assembly on the subject of "Meeting the Needs of Adults Through the Baptist Training Union." Lambdin and others of the Training Union Department requested him to write a book incorporating the ideas presented in the Ridgecrest conferences. 110 In the resulting work, *Meeting the Needs of Adults Through the Baptist Training Union*, published in 1947, Dobbins gave an entire chapter to "The Need to Acquire Skill in Expression." He prefaced the chapter with the following statement:

Adults, with a growing understanding of themselves and a deepening appreciation of the place of the Bible in their lives, need to learn to give more effective expression to their impulses, ideas, experiences, convictions. An essential element in training in church membership is the development of skill in putting thoughts into words. Too many church members are seemingly possessed of a "dumb devil" in the matter of public witness for Christ. When he said, "Ye shall be witnesses unto me," undoubtedly he meant that this witness should be in words as well as in deeds. *Skill in effective 

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public speech can be acquired, and to this fine art we now turn our attention. Dobbins emphasized the importance of words in the communicative process, as follows:

Could we think without words? Try it and see! A word is a symbol, something which represents or typifies something else. We are so accustomed to the use of language, both spoken and written, that perhaps we seldom stop to consider the wonder of it. What would one's mind be like if he did not know a single word? William James, the psychologist, says that the mind of the infant, lacking any words, is just a "booming, buzzing confusion." There seems to be a close relationship between the emergence of intelligence and personality and the discovery and use of words.112

Dobbins then argued that, since words were the means whereby we communicated, the Christian should learn to express himself skillfully in order to present the ideas of Christianity to others. He discussed the means of effective speaking under the headings: (1) "Qualities That Give Force and Influence to Ideas," (2) "Effective Ways of Presenting Ideas," and (3) "Learning the Art of Effective Speech."113 In giving "Force and Influence to Ideas," Dobbins recommended that a speaker

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111 Gaines S. Dobbins, Meeting the Needs of Adults Through the Baptist Training Union (Nashville: The Sunday School Board of the Southern Baptist Convention, 1947), p. 79.
112 Ibid., pp. 79-80.
113 Ibid., pp. 85ff.
have personal conviction concerning his ideas, a genuine
desire to share his ideas with others, a clear and simple
style in delivery, unity and force in the thoughts which are
presented, and an interesting subject which was adapted to
the audience. In reference to the speaker's having per-
sonal conviction about his ideas, he stated:

It is related that David Hume, the great philosopher,
but not a Christian, was once seen hurrying to hear
George Whitefield preach. A friend stopped him, saying,
"Surely you do not believe what Whitefield is preaching,
do you?" "No," replied Hume, "But he does." Is not
this advice to the preacher equally good for anyone who
speaks publicly? "If you do not believe it, do not say
it!" The group leader might well attach this statement
to the assignment of every part on the program. This of
course is not to suggest that the speaker harp on a few
pet views and cranky theories. But let him be assured
that his time and the time of others will be wasted if
he presents ideas without concern and conviction.

Upon the importance of the speaker's having a desire to
share his ideas with others, Dobbins said, "If an idea cannot
be shared with anybody, obviously it is worthless to a speaker.
If it can be shared with only a few, its value is limited.
But if an idea can be shared with everybody, its value is
great." He added:

114 Ibid., pp. 85-89.
115 Ibid., pp. 85-86.
116 Ibid., p. 86.
A speaker, on being given a part, should study it with this question in mind: What valuable truth is here that I deeply desire to share with others? If the speaker finds nothing that arouses this sense of concern, he should search its implications until something is found which he is eager to share; and if his search fails, he should return the assignment to the leader and ask for another. People listen with interest to the speaker who has a valuable idea which he deeply desires to share with them.117

Dobbins explained the need for using clear and simple language in speaking as follows:

Ideas are most effectively expressed in simple language. Words of one or two syllables are usually better than long ones. Words that the speaker is accustomed to using are more forceful than borrowed words. New words should be added continuously to one's vocabulary, and the meaning and pronunciation of more familiar words frequently examined. One who desires to become an effective speaker should have pencil and pad at hand on which, as he reads, to list words about which he is in doubt; then from time to time he should go to a standard dictionary and learn their meaning and correct pronunciation. Grammar is the "science of language," and should not be despised. There are many aids to better speech, such as the intensely interesting and practical book by Maxwell Nurnberg, What's the Good Word? ... Or A Drill Manual for Improving Speech by William Norwood Brigance and Florence M. Henderson.118

Dobbins urged the adult speaker to organize his thoughts with an "attention-compelling beginning," a "logical

117Ibid.
118Ibid., pp. 86-87.
He listed the requisites of a convincing argument as (1) "a central truth"; (2) "the aim to be achieved"; and (3) "the forceful development of the theme, involving concreteness and clearness." In addition, Dobbins encouraged the adult speaker to adapt his thoughts to the interests of his audience.

Dobbins mentioned six "Effective Ways of Presenting Ideas": (1) "Indirectly, by Way of Suggestion," (2) "Directly, by Logical Reasoning," (3) "Inquiringly, by Means of Discussion," (4) "Comparatively, by Means of Illustration," (5) "Didactically, by Transmitting Information," and (6) "Emotionally, by Appeal to Feeling."

The "indirect" method of presenting ideas he explained in the following manner:

The art of presenting ideas is very much like the art of salesmanship. A top-notch insurance salesman once said, "I never sold an insurance policy in my life. I find out what the prospect needs, suggest to him how that need could best be met, and then let him sell himself." Suggestion is one of the most powerful

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119 Ibid., p. 87.
120 Ibid.
121 Ibid., p. 88.
122 Ibid., pp. 89-91.
means of getting ideas across and inducing action /italics mine/. Suppose it were a missionary program with the aim to secure more generous support for our expanding work in China. The speaker might picture the vast changes which have taken place in China since World War II opened doors of opportunity, and indicate the tremendous returns which an investment in a greatly enlarged missionary personnel would yield. He and his fellow speakers could then suggest various specific forms of expansion—evangelism, education, medical mission, agricultural missions, the care of orphans, Bible and tract distribution, and the like. The case for increased giving would scarcely need to be argued. 123

Dobbins mentioned discussion as follows:

Some subjects admit of honest difference of opinion. Take for example the race question. What is our Christian duty toward the Negroes in our nation? Would it be better to let them go their way without assistance from us; or should we seek to promote co-operation through interracial conferences and the work of joint committees? If whites and blacks seek to work together, will they not run into misunderstanding and friction? If they do not learn to work together, will not the breach between them widen until it brings disaster to both groups? What is the Christian principle of solution? Prayerfully the New Testament would be searched for the answer, that discussion might lead to consensus of opinion and agreement /italics mine/. 124

He explained the presenting of ideas by means of illustration as follows:

"The kingdom of heaven is like . . .," Jesus said again and again. Note his rich use of parables, or

123Ibid., pp. 89-90.
124Ibid., p. 90.
illustrations, in Matthew 13. Illustrations are like windows that let the light in so that objects in the room may be clearly seen . . . . John Ruskin, in *Modern Painters*, says, "The greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one." *Illustrations, preferably from everyday life, constitute one of the chief ways of presenting ideas* /italics mine/.125

In the final division of the chapter on acquiring skill in expression, Dobbins was concerned with "Learning the Art of Effective Speech." He dealt with principles of speech delivery as follows:

1. **Have Something Worth Saying to Say.**
   Nothing can take the place of worth-while ideas. An ornate package is of little value to a hungry man if it is empty. The Bible never deals with trivialities, but with the great issues of life. Time is too precious to waste on trifling subjects.

2. **Forget Self in Concern for the Subject.**
   Paul stated the ideal when he said, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. 4:5). "What I say is not for my glory," the speaker should often remind himself, "but for the good of those who hear me." Self-consciousness is the foe of effective self-expression. What is the secret of self-forget-fulness? Paul found it: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). Let this be true, and stage fright and self-importance will disappear.

3. **Organize Main Points for Easy Recall.**
   Do not read your speech, except as certain parts call for brief and exact quotation. Do not memorize and recite

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125Ibid., pp. 90-91.
it as if you were a phonograph; do not be bound slavishly to your notes. Rather, hang your main ideas on a few convenient hooks and learn to think as you speak, guided by the key words in your outline. Orderliness is essential to effectiveness.

4. Use Language That Is Your Own.

Get your ideas from every proper source, but turn them into words with which you are familiar. Increase your vocabulary range by constantly looking up the meaning of words and their pronunciation. Words are the speaker's tools -- handle them with confidence and precision.

5. Practice Under Guidance with Satisfaction.

"Practice makes perfect," provided it is correct practice in accordance with sound theory. Learn to enjoy your testimony for Christ, for satisfaction stamps in the habit and makes future practice easier and more skilful. Resolve to make each experience more fruitful than the one preceding.

6. Analyze Elements of Effectiveness in Other Speakers.

"How does he do it?" the amateur speaker should ask every time he listens to a good speech or discussion. Never imitate, but learn from good models how to improve your mode of expression. Encouraged by the example of others who have learned to bear effective witness for Christ, make Paul's your motto: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

With these recommendations for delivery, Dobbins left his consideration of public address. One of the great values of this material was that, being in book form, it was constantly available for reference by Training Union members.

Program materials in the B. A. U. Quarterly were patterned after those of the other departments. Specific topics were proposed for each weekly meeting, and these topics were

126Ibid., pp. 92-93.
divided into sub-topics or "parts" upon which each speaker was to base his comments. Following the delivery of the talks the entire program was discussed by the union.

In summary, Gaines S. Dobbins was responsible for planning the educational philosophy and method of the Adult Union during the years of 1928 through 1931. He asserted in 1929 that adults were more concerned with discussing matters of importance and arriving at conclusions than in learning to speak in public. As a result of this idea, he encouraged well-planned, problem-solving discussions which were to follow a six-step procedure based upon John Dewey's analysis of human thought. Because of difficulties in winning popular support for this type of discussion, Lambdin and Dobbins agreed to a symposium-forum plan which was, in reality, much like the procedure already being practiced by juniors, intermediates, and young people. In his B. A. U. Manual of 1935, Lambdin confirmed the revised policy. In Meeting the Needs of Adults Through the Baptist Training Union of 1947, Dobbins included a complete chapter on speaking, the first and only one of its kind in the history of the Union.
II. PUBLIC ADDRESS THEORY AND
THE BAPTIST TRAINING UNION MAGAZINE

Since the issuance of the first B. Y. P. U. Quarterly in 1900 most of the content of the various quarterlies was composed of program materials for the weekly meetings. Until J. E. Lambdin introduced the B. Y. P. U. Magazine (later the Baptist Training Union Magazine) in 1926, several pages in each quarterly were usually employed for promotion of the movement and for the presentation of B. Y. P. U. methods. During the period of L. P. Leavell the plans for teaching public address in the movement were presented largely through the pages of the quarterlies. Lambdin gradually changed this policy so that most articles concerned with public address appeared in the B. Y. P. U. Magazine.

There were some exceptions to Lambdin's policy of concentrating promotion and methods material in the magazine. The Adult Union in its beginning years was promoted and explained mainly through the pages of the B. A. U. Quarterly. Occasionally the other quarterlies carried an article concerned with public address. However, the B. Y. P. U. Baptist Training Union Magazine gradually became a major source of material which dealt with theoretical and practical problems of public address. Information in the magazine was available to the officers and leaders of all departments. In this publication the need for providing adequate instructions in
speechmaking, discussion, and public debate was partially met.

An editorial in the first issue of the B. Y. P. U. Magazine explained the purpose of the publication as follows:

The B. Y. P. U. Magazine will seek to be a medium of expression for the great hosts of B. Y. P. U. workers of the Southern Baptist Convention. This has long been needed, for the B. Y. P. U. Quarterlies have space for very little material in addition to the weekly programs and helps. All phases of B. Y. P. U. activity will find expression in the pages of this magazine /italics mine/. Descriptions of the work of local unions, general organizations, associational B. Y. P. U.'s, conventions, and training schools will logically find a place here. This magazine will seek to promote the intensive development of B. Y. P. U. work in all the churches through all these features.127

In this division of Chapter III an investigation is made of public address theory as presented in the B. Y. P. U. /Baptist Training Union/ Magazine. As the originator and editor of this publication, J. E. Lambdin is due major credit for the inclusion of public address material. Problems of public address as considered by the magazine fall into two general categories: (1) those peculiar to the B. Y. P. U., such as effective planning for weekly programs and the proper use of material in the quarterlies; and (2) those which involve standard public address theory with a more general application.

Many articles of the first type were included during the early years of the magazine's publication, whereas theory of a more general nature was emphasized in later years.

One problem with particular application to the B. Y. P. U. was that of reading a part on the program rather than preparing it for extemporaneous delivery. On this subject the B. Y. P. U. Magazine editorialized as follows:

... One of the worst sins committed by B. Y. P. U. members is reading the part on the program instead of speaking it /italics mine/. It is a sin against yourself, for you are robbing yourself of an opportunity for real development when you do it. It is a sin against your B. Y. P. U., for it makes the program uninteresting and consequently it is more difficult to win and hold members. It is a sin against God, for it is an abuse of the time and opportunity he has given you for Christian growth. His cause suffers when one of his followers does anything which injures his influence.

The only excuse anyone could have for reading his part on the program would be that he is mentally unable to learn it and speak it /italics mine/, or that the group captain had asked him to read it right at the last minute as a substitute -- and it is inexcusable for a group captain to do that. A group captain should learn the whole program and be ready to supply any missing links. It is presumptuous to stand before a crowd of young people and read a paragraph to them from the B. Y. P. U. Quarterly, for you are wasting their time and yours too. They come to hear you speak, not read. 128

A second editorial in the same issue presented an answer to the problem of reading:

Good programs depend to a large extent on the program committee, composed of the president, group captains, chorister, and treasurer. This committee must meet monthly... and plan the programs... After the programs are planned, the following steps should be followed:

1. Assign parts a week in advance, at the Sunday evening meeting. Give most difficult parts to best trained members.

2. Explain clearly to each member exactly what you expect him to do, and that he is to speak, not read.

3. Have a meeting of the group on Friday evening to rehearse the program. Provide substitutes for any who can't be present on Sunday.

4. Get in touch with every member on Sunday morning and remind them again of their parts.

5. You, as group captain, learn the whole program and be prepared to supply any missing part.

6. Do not refer to the B. Y. P. U. Quarterly during the meeting. Use a written outline of the program to guide you in calling for the parts.129

A third editorial pointed out to the student that careful thought must be employed before and during a speech. This important element of public address was stressed as follows:

Learning to think and express one's thoughts before a public assembly is one of the finest means of self-culture known./italics mine/. In B. Y. P. U. it is a means of growth in grace and development of Christian character. It develops poise, self-confidence, initiative, and mental and spiritual alertness.

One does not learn to think, however, by merely repeating, parrot-fashion, what someone else has said, or reading it from a quarterly, without thinking on it at all. Great truths are presented there, but each one must think them through and assimilate them for himself. The way of honest effort leads to glorious achievement in character and service.130

129 "Responsibility of the Program Committee," editorial, ibid., p. 13.
130 "Character at Stake," editorial, ibid, p. 13.
The theme of the *B. Y. P. U. Magazine* for May, 1928, was "Better Programs." In this issue of the publication, L. P. Leavell, who is still the official secretary of the B. Y. P. U., discussed thoroughly the relationship of the various quarterlies to speech training. Leavell began by explaining the system whereby subjects for the weekly meetings were determined:

>This is the fundamental idea to which each Quarterly conforms: for each month, four lessons, one each being a Devotional, a Doctrinal, a Bible study, and a Missionary; for the fifth Sunday in each quarter a special lesson upon stewardship or a great Christian hero. There is unity in the plan as a whole; and there is variety, since no two successive Sundays are alike in the nature of the material for the meeting. There is no doubt that the preparation of the lesson material requires work. Does your program committee match this work of preparation with a fair amount of work in preparing the program for your union?

Leavell then explained how the Quarterly provided material for the speakers:

>Beside the material given in the lesson proper, the Quarterly offers variety in other ways. One is in the extra material made up of the best illustrations that

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131 This was the only article germane to this investigation to be published by L. P. Leavell after his illness in 1925. The article was not significant enough to influence the dates of the period of J. E. Lambdin as defined earlier in this study.

can be found in the Bible, in history and in current, clean literature. Then there are the poems, selections from masterpieces which each young person ought to know and memorize for his own uplift, and inspiration, and outlook. These selections, when mastered and woven into the discussion of a part, give it spice and sparkle, as well as affording to each speaker an opportunity to demonstrate some degree of general culture in connection with Bible knowledge /italics mine/.133

Finally, Leavell recommended that the B. Y. P. U. speakers do research outside of the Quarterly and make use of visual aids as follows:

... the Quarterly offers with each lesson the opportunity to do some independent work on the topic; to gather material which is not in the Quarterly. To make this possible for all who deserve it, each program carries references to current books and library material. Young people in cities and larger churches which have libraries, ought to make use of these references /italics mine/, cultivate the valuable habit of utilizing a library ... In smaller towns and country places, libraries are not available, hence the Quarterly presents ample material for use in such unions ... Again, there is the blackboard material. Does your union use it, or ignore it? Try using it in every way suggested and note the increase of interest that it will add to your programs. There is nothing more interesting than the thing which appeals to the eye ... Put some /eye appeal/ into your B. Y. P. U. programs through blackboard posters, pictures and the plays the B. Y. P. U. department offers you /italics mine/.134

The B. Y. P. U. Magazine listed four steps in another approach to the improvement of programs in the weekly training

133Ibid.

134Ibid.
meeting: (1) prayerfully planned programs; (2) a program of properly prepared parts; (3) purposefully presented programs; and (4) prayerfully presented programs. The second step, "Properly prepared parts," was developed as follows:

A program of properly prepared parts . . . [italics mine] one in which the members participating have properly prepared themselves for handling of the subject assigned them. A B. Y. P. U. is many things, but it is not a reading school. True, the knack of reading aloud is almost a lost art, and we are sorely in need of training along that line, but it is not the province nor place of our unions to remedy this evil. In fact, a member who is so careless and indifferent as to read his part from the quarterly is so careless and indifferent that he usually does a very poor job of reading.

Perhaps one reason timid and undeveloped members hesitate to make an original talk is because they think a long speech is necessary. Nothing could be further from the truth. Most B. Y. P. U. talks are too long rather than too short. In other words, short, pointed talks are better than long, boresome ones [italics mine]. Few members, once they get the idea that a few well-chosen words will fill the need, will decline to do their part acceptably.

Most of the individuals who took part in the activities of the B. Y. P. U. were beginners in the arts of speechmaking,

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135 Maurice Floyd, "Improving the Program," The B. Y. P. U. Magazine VII (May, 1932), 5. Maurice Floyd was one of several free lance writers who contributed occasionally to the B. Y. P. U. Magazine during its early years. His whereabouts and background are unknown to the author. No free lance writing has been accepted by the Training Union Department in recent years. Interview with J. E. Lambdin, Nashville, April 5, 1957.

136 Ibid.
discussion, and public debate. The movement kept its training system as uncomplicated as possible in order to deal effectively with the inexperienced speaker. The problem of training the novice was recognized by the Union as follows:

The beginner needs to develop confidence in himself, so he can be before the public without becoming nervous or excited. The experienced member often forgets about the fears and hesitations of his own experience at first. Passing out the Bibles or the song books is good training for gaining confidence. The beginner will be before the public. The definite task without any necessary talking will ward off any self-consciousness. Many similar opportunities can be given to the beginner for developing confidence.137

Eight steps were then recommended to lead the "beginner" to accept the responsibility of speaking: (1) passing out Bibles or hymn books; (2) reading the Scripture passage for the lesson; (3) being asked simple questions about a Scripture passage; (4) being given a part for which he has special ability, such as playing a musical instrument, or doing a chalk talk; (5) asking him personal questions which he can answer from his own experience; (6) asking him general

137Leslie E. Dunkin, "Training the New Member to Speak in Public," The B. Y. P. U. Magazine VII (May, 1932), 19. Leslie E. Dunkin was another free lance writer who contributed to the B. Y. P. U. Magazine. His whereabouts and background are unknown to the author. Interview with J. E. Lambdin, Nashville, April 5, 1957.
questions in group discussion which will draw him out more; (7) giving him a part on the program; and (8) providing a chance for him to lead a meeting. The B. Y. P. U. Magazine elaborated on the seventh step as follows:

At first . . . the new member should be given a general discussion or suggestion of how the topic is to be prepared and presented. With more experience, he should be able to work out his own preparation and presentation of the assigned part. The audience does not bother him now, and he can give all his attention and thought to what he desires to say.

By means of the articles just mentioned, the B. Y. P. U. Magazine in its early years gave consideration to the problems of public address which had particular application to the Union. Briefly summarized, the publication advocated and explained (1) thorough program preparation by the program committee; (2) using the quarterly as a basis for each weekly program; (3) additional research by each speaker aside from the material in the quarterly; (4) the occasional use of visual aids, such as a blackboard or a poster; and (5) the development of beginning speakers by their gradual exposure to leadership and public address activities.

The second category of public address theory presented by the B. Y. P. U. Training Union Magazine was that which

138 Ibid.
139 Ibid.
might well be applied to most public address situations, even those outside of the local church. The first such approach in the pages of this magazine was by a columnist who at regular intervals discussed the problems of speaking. In the material which follows, this writer's second paragraph could easily be recommended to any speaker:

We are thinking this month about programs and how to make them effective . . . . I would stress the personal element in making the program what it should be. Such qualities as freshness, originality, interest, etc., are human traits and cannot be built into the program; they must be breathed in by the individuals to whom are assigned the various parts. The literature available presents both a temptation and an opportunity. Yielding to the temptation to clip an extract from a periodical and read it as one's contribution kills more programs than any other weakness; using properly all of the material at hand that one may bring something worth while to the program is the secret of functioning efficiently in any assignment. So, my chat resolves itself into some simple suggestions for any boy or girl who would begin early to master the art of public address.

Small libraries on public speaking, elocution, expression, etc., have been assembled; departments stressing these subjects are maintained in most of our schools; many students find them very helpful. But, for the encouragement of those who become discouraged because of denial of such benefits, it may be said that success in speaking resolves itself into three things within reach of every reader of these lines. The first prerequisite is, have something to say; the second, say it; the third, quit (italics mine). I do not undertake to say which of these is the most important; the neglect of any one of the three is fatal, but the proper emphasis of each one will make it possible for the youngest of my readers to become a means of strength and attractiveness to any program.140

An editorial in a B. Y. P. U. Magazine of 1928 stated four values which resulted from training in speechmaking:

In the B. Y. P. U. the young Christian learns self-expression through public speaking before his associates. No other form of self-expression discovers and unfolds powers quite so rapidly as this. Then there is the added value to the Christian of becoming accustomed to talking about the things of Christ, in language befitting a Christian. Notice some of the inherent values coming from learning to think and speak before an audience.

1. The Cultural Value. The constant endeavor to express the best there is in our souls has a refining influence upon our characters.

2. Cultivates Correct Speech. In public speaking we try to use the most direct, concise, and clean-cut language. This tends to help us form the habit of doing this all the time, in ordinary conversation.

3. Builds the Vocabulary. The study connected with public speaking in the B. Y. P. U. naturally improves the vocabulary.

4. Trains for Leadership. In the business and professional world it is becoming more necessary all the time for men to be able to speak their thoughts publicly, in committees, conferences, and conventions. B. Y. P. U. training along this line is of incalculable benefit.

Of course, the public speaking value of B. Y. P. U. training is only one phase of it, but that should not be overlooked. B. Y. P. U. training carries over into the business and professional world, but far above that is the main thing -- training in Christian service.141

Another writer encouraged thorough speech preparation by discussing the lives of great orators. He began by declaring that "The ability to speak in public is not so much a gift as many suppose, but comes at the price of unceasing

Those unacquainted with the struggles of our foremost orators might be surprised to know how many of them failed time and again during their early efforts. It is true that some have more natural talent for speaking than others, but this advantage will never take the place of work. Those who become the most effective speakers are usually the ones who have studied and toiled the most.

The following examples ought to interest every one who wishes to take part in public life or in local affairs, yet who hesitates, fearful that because of certain handicaps he may not be able to become a successful speaker.

After Sheridan had delivered his first speech in Parliament, Woodfall, himself no mean judge of oratory, approached the speaker with these words: "I am sorry to say that I do not think this is your line; you had much better have stuck to your former pursuits."

Sheridan knew he had failed, but he believed in himself. He answered his critic, "I know it is in me, and it shall come out." And it did come out. A few natural defects he never quite overcame; yet with these against him he still became one of the most accomplished speakers of his age.  

The writer said of Phillips Brooks, the second great speaker to be discussed, "Brooks stammered when a young man, and was told by a college professor that it would be useless for him to undertake any work that called for public speaking."

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143 Ibid.

144 Ibid.
He concluded as follows:

Benjamin Disraeli failed utterly in his first attempt at speaking. He was so awkward, droll and hesitating that he was laughed down by members of the House; but before resuming his seat he said: "I will sit down now, but the time will come when you will hear me." And a day came when no building in England would hold the people who wanted to hear this accomplished speaker.

Thus as we study the lives of men who became prominent as speakers, we discover that in nearly every case, success was due to long hours of study and practice and unceasing toil. And while not many will ever attain the success of those mentioned above, most any one can, by study and practice and self-confidence, become able to take part in the public life of his community and make a speech when called upon.145

Another writer adapted the ideas of Andrew Carnegie, the industrialist, to the problems of learning to speak in the church. This writer discussed Carnegie's two rules for speaking as follows:

In his interesting autobiography, Andrew Carnegie tells how, while still in his "teens," he joined a debating club, and explains its advantages. He says:

"I know of no better mode of benefiting a youth than joining such a club as this. Much of my reading became such as had a bearing on forthcoming debates, and that gave clearness and fixity to my ideas. The self-possession I afterwards came to have before an audience may very safely be attributed to the experience of the 'Webster Society.' My two rules for speaking then (and now) were: Make yourself perfectly at home before your audience, and simply talk to them, not at them. Do not

145 Ibid.
try to be somebody else; by your own self and talk,
ever 'orate' until you can't help it."146

With Carnegie's two rules serving as a background,
the writer mentioned several problems of speechmaking:

The reason so many people, young and old, are at their
worst instead of their best when making a talk, is that
their minds are centered on the fact that they are
speaking in public, whereas they should be absorbed in
the subject-matter of their speech, in its truth and
vitalness. The best and most convincing attitude is, "I have a say that very much needs to be
said; not because it is my say, but because it is the
truth." The person who becomes thus possessed of, lost
in his subject, is apt to "orate" to an extent; but
remember, Carnegie didn't say, "don't orate," but "never
orate until you can't help it." You may rest assured
that when you "orate" because you can't help it, "orate"
because you are on fire with or in love with your sub-
ject -- you may be sure that your speech is going to
prove quite passable. The world has the
profoundest admiration for the man who really has something
to say and who is in dead earnest about it.

The fact is, if you really have something to say, and
if you are in earnest about it, you may safely think less
about Mr. Carnegie's two rules. It may sound paradoxical,
but only when a speaker is in earnest, though he
forget all rules, is he on account of his very earnest-
ness, most likely to comply with all of them...

If we are unexpectedly called upon to make a talk, and
it happens that right at the time we have nothing of a
specific nature to say, where is the harm or disgrace in
courteously declining? Better that than to flounder and
fumble for mere words when there is no idea back of them.147

146 Frank Strickland, "Carnegie's Two Rules for Public
All attempts by the author to locate this writer have failed.

147 Ibid., pp. 6-7.
The writer mentioned that learning to pray in public was "an ordeal for some, especially younger people." He recommended that "Mr. Carnegie's rule about making yourself at home before your audience should be carried to such an extent" in public praying that the person learning to pray "will actually forget that there is an audience, except as the prayer might be in their behalf. . . ." He concluded as follows:

In making a talk or in leading in prayer, cultivate the habit of asking yourself: "What is it I want to say?" Having decided this, say your say in a perfectly natural, easy, relaxed, manner, just as you would at home. Reading, conversation with intellectual people, and a close, constant study of human nature are most helpful. Study people with the conviction that they are lovable and with the desire to fall in love with them; study their needs, their aims, their longings; study how you may meet some of these needs and gratify some of these longings. All this will help you to feel "at home" with any audience . . . Think . . . of the good you may do, and none whatever of possible unpleasant comments and criticisms.

An article in a B. Y. P. U. Magazine of 1932 gave attention to the introduction, discussion, and conclusion of a speech. This significant article was the first in the movement to discuss the organization of a speech from the standpoint of its major divisions. After suggesting several

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148 Ibid., p. 7.
149 Ibid.
150 Ibid.
ways whereby a group captain can get "timid" and "backward" members to take part in speech activities, the writer stated:

Training the members to know what to say -- to have something to say -- is a more difficult task than securing their participation; but it can be done. A good talk may be divided thus: (1) An interest arousing introduction, (2) The swift unfolding of the main thought of the topic, (3) A logical conclusion. Needless to say, the assignment in the quarterly must be mastered in order to do this successfully.

Much of the success of a talk depends on the introduction. Not that this needs to be elaborate or lengthy -- indeed, the very opposite is true. . . . [It is necessary, however,] to give thought and attention to the introduction to make sure that it tells enough to be interesting.

Then quickly unfold and elaborate on the thought thus presented. If difficulty is experienced in this, remember that a good illustration gained from experience or additional reading, will serve to drive the point home when all else fails. These may be chosen from any realm of human experience, but be it remembered that Bible illustrations are best of all.

Then bring the whole matter to a logical conclusion. In other words, no matter how brilliant and startling the opening or how interesting the illustration used, unless they were so chosen as to be direct benefit in putting over the topic under consideration, the talk cannot end logically and the hearer -- sometimes even unconsciously -- will be disappointed.  

In concluding this article the writer recommended that the student of public speaking remember the simple "Get up! Talk up! Shut up!" formula. He then added:


152Ibid.
With these simple rules in mind, and a little friendly counsel from the wise group captain, many a timid member who, due to a misconception of the difficulties involved, has remained a hindrance rather than a help to the B. Y. P. U., may be brought out of retirement and placed on the road to wonderfully helpful personal development.153

After the B. Y. P. U. Magazine was renamed the Baptist Training Union Magazine an article entitled "For a More Effective Speech" was published. The writer, William Hall Preston, a worker with the Sunday School Board, began as follows:

Remember those first few times we were called upon to make a speech in public? How like an airplane pilot we felt as we ventured hesitantly and reluctantly upon our initial "solo flight" into the "stratosphere" of rhetoric and logic! . . .

That experience is but a memory and yet there comes that same thrill of anticipation each time we prepare to bring a message. William Jennings Bryan, silver-tongued orator of the past generation, is said to have once declared, in substance, "I never hope to lose or overcome that nervous excitement that comes each time before I am privileged to speak. It keys me up to do my best and spurs my mind to flights of imagination unknown in calmer moments." Consoling thought for amateurs!

Of course we have long since learned to take several long, deep breaths just before rising to our feet which steadies us and gives us a sense of calm [italics mine]. But there are so many other simple techniques which will add to the attractiveness of the speaker and his

153 Ibid.
message. There are also a few mistakes to be avoided in order not to detract.\textsuperscript{154}

Preston recommended thorough preparation for a speech, the use of an outline as opposed to complete memorization, and regular practice for improving delivery.\textsuperscript{155} Use of the body in speaking was discussed as follows:

In presenting the message, the speaker will stand erect, chest held high, muscicularly, as the sounding board for the voice. The breathing will be done from the

\textsuperscript{154}William Hall Preston, "For a More Effective Speech," The Baptist Training Union Magazine, VII (November, 1941), 7. William Hall Preston finished Ripon College, Ripon, Wisconsin, with a B.A. degree (1915). He has majors in history and sociology and a minor in speech. His college work in speech includes public speaking, debate, discussion, oral interpretation, and drama. Preston was active in the extra-curricular speech activities of debate, oratory, declamation, and drama. In addition, he had five years of private instruction in speech. He holds the M.A. degree (1926) from Peabody College, and the M.Ed. degree (1946) from the same institution. While doing additional graduate work at the University of Chicago he took one graduate course in public speaking. Preston has coached high school and college teams in debate and oratory, and for a time was a teacher of public speaking at Hall-Moody College, Martin, Tennessee. He has served as Baptist Training Union Secretary for Tennessee and as president of Hall-Moody College. At the present time Preston is a staff associate in the Student Department of the Baptist Sunday School Board. He wrote the above article with the intention of helping correct "a glaring weakness in not giving the technical and basic training for correct speech in the Training Unions." Letter from William Hall Preston, Nashville, July 1, 1957.

\textsuperscript{155}Ibid.
diaphragm as it acts as the bellows -- the air pump for the voice. The feet slightly apart will provide a better "understanding." He who lolls around before his audience in a lazy, indifferent manner is not presenting his best.

We talk with our eyes as well as with our voice -- in fact, with the entire body. The eyes catch and hold the audience. They should carry the message, helping to interpret the feelings and emotions of the speaker. So many fail to use the eyes to advantage. Some will gaze at the ceiling; others at the floor; others will give evidence of the speaker's lack of poise by nervously shifting about; while still others stare stonily or glare defiantly at their hearers.

Along with the eyes themselves, the face must be trained to reveal the thoughts of the mind. Practicing in an empty room will afford an opportunity to let one's whole self get into the message. Gestures will be found helpful if synchronized with the thoughts and words as well as the movements of the rest of the body. These should be practiced before a mirror and should be natural -- not just naturally awkward.156

Preston mentioned correct pronunciation, use of proper English, and voice quality as follows:

Still as truly as in days of old, "Thy speech doth betray thee." A speaker "murdering the king's English," mispronouncing words, using incorrect sentence construction, reveals his background and training. One will represent Christ effectively in speech only as he studies to improve his speaking ability and the purity of his English . . . .

The person who speaks in a high squeaky voice or in a monotonous tone, or in a flat, lifeless manner with a "dead pan" expression on his face, is not doing his best to draw folks to Christ or to his church.157

156 Ibid., pp. 7, 18.
157 Ibid., p. 18.
Leonard E. Wedel, a Training Union official, gave several constructive suggestions on conference leadership. In "How to Lead a Conference," he stressed the importance of the leader's planning ahead of time, learning about the members of the group, sending an outline to each member in advance, and arranging the meeting place. Wedel explained that in the conference the leader should strive for informality, encourage contributions from all members of the group, keep the discussion moving, handle problem members, maintain poise and stability, and conserve the results. He outlined the procedure for conducting a conference in the following six steps:

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158 Leonard E. Wedel, "How to Lead a Conference," The Baptist Training Union Magazine, XXII (March, 1947), 39. Leonard E. Wedel is a graduate of the University of Oklahoma with a major in education and minors in business and music. Two courses in public speaking were included in his undergraduate hours. Wedel did some additional study at Peabody College. He worked as a teacher and a minister of education for a church before coming to the Training Union Department where for seven years he was director of Associational Training Union work. (Associational Training Unions involve district "associations" which are composed of Training Union members from the local churches within the district.) In this capacity Wedel had to conduct many conferences, as well as teach others the methods of conference leadership. His articles were written to help meet this need for leadership training. At the present time Wedel is personnel manager for the Baptist Sunday School Board. Letter from Leonard E. Wedel, Nashville, July, 1957.

159 Ibid.
(1) Present the problem to be discussed.
(2) Lead members of the group to contribute personal experiences and factual data.
(3) Summarize and evaluate the contributions made thus far.
(4) Lead the group to formulate several possible solutions.
(5) Lead the group to decide upon a definite solution.
(6) Lead the members of the group to a desire to act when a solution is reached.\footnote{Ibid.}

In another article which appeared in the \textit{Training Union Magazine} in 1953, Wedel described the responsibilities of a conference leader in detail, as follows:

To plan ahead is equally as important as actually conducting the conference. \textit{Begin by preparing an outline of the conference well in advance}. Include only topics and problems of real concern. \textit{The Baptist Training Union Magazine}, and especially the suggested conference outlines for general officers and department leaders included in the quarterly issues of the \textit{Associational Bulletin}, are prepared to help you in your plans. Be certain to have all the facts concerning the problems to be discussed.

\textit{Learn as much about the members of the group as possible}. Know the problems each has in his own church. Know the needs of all the churches. Discover people who have experienced some of the problems proposed for discussion and invite them to participate in a special way.

If possible, \textit{send an outline of the suggested conference a week or two before the time for the meeting to those you expect to be present}. This will stimulate their interest and thinking as well as advertise the meeting.

Arrive early at the meeting place. Find out where your conference is to meet and inspect the room assigned to
you. Arrange chairs, lay out your materials, and provide ample time for private meditation and prayer.  

Wedel urged the leader to follow these suggestions in conducting the conference:

We emphasize first that the leader or chairman is basically responsible for the total success of the conference. He is anxious to make the meeting as informal as possible. This puts people at ease. It encourages all to participate. It will encourage the members to bring into the discussion their honest opinions and convictions.

The leader is group-centered in his thinking. He is keenly interested in the contributions of everyone, and at no time does he let his mind wander while a person has the floor. As the discussion develops, the leader must sense the attitude of the group, evaluate the sum total of all contributions, and summarize them. He must avoid expressing his own opinions.

A good leader keeps the discussion moving. He calls attention to any digressions from the main issue and lets the group decide whether it wishes to pursue the digression or continue the original problem. He budgets the conference time to allow proper summaries to be made at the close.

A wise leader avoids speaking too often. Likewise, he tactfully handles any person who insists on doing all of the talking. He avoids argument.

Wedel suggested further that the conference leader take notes in order to preserve accurately the ideas expressed by the group, evaluate the conference soon after it was completed,


162 Ibid.
and conserve the decisions of the group for future reference. Wedel's six steps for conference procedure as listed here were the same as those mentioned in his first article.

Charles A. McGlon, professor of speech at Southern Baptist Theological Seminary, Louisville, Kentucky, wrote one of the best articles on public address to appear in the Training Union Magazine. He began his article by pointing out that the Christian influenced other people in two main ways: first, by what he does, and second, by what he says. He emphasized the second of these as follows:

The questions that come to you and to me are: How effectively are we using this magnificent gift of speech? Are we using it to emphasize the unspeakable love of our Father, or are we using it to turn people from his Word and from his way? For by our speech we can make people want not even to hear about him, much less follow him. We can speak subconsciously for him. It is not always what we say; it is many times how we say it that makes the difference to our hearers. It is often a real tragedy that a consecrated Christian who actually wants to do a good job of teaching or speaking or leading simply has no concept of the way he or she sounds. Just as the Scotch poet prayed for the

163 Ibid.
164 See note 157 this chapter.
165 Charles A. McGlon, "Ever Heard Yourself?" The Baptist Training Union Magazine, XXVI (August, 1951), 38. McGlon received his Ph.D. in speech from Columbia University in 1951. He has been at Southern Baptist Theological Seminary since 1944.
power to see himself as others saw him, so should all of us pray for the power to hear ourselves as others hear us.166

McGlon then discussed the "Rude Awakening" which most people experienced when they learned to really hear themselves speak:

What can every earnest Christian worker do to assure the best use of himself as a religious speaker? One professor of speech has told his ministerial students many times that if they can learn to hear themselves during the course of eight months' concentrated study, they may count the course worth while. We think we know how we sound, just as we think we know how we look when we speak. When we speak into a microphone, or when we stand before a mirror, we are sometimes "in for a rude awakening." We admit that not everything we do or say is "bad." For many of us, however, there is much need for clearing away the chaff of eccentric facial expressions; or annoying mouth-smacking; or distracting movements with the hands, watch fob, pencil, or ring. Equally distracting are the constant vocalizing of "oh," or "ah," or "and-uh," the repetitious use of prop words like "well," "really," "exactly so," and the like; the use of a rising inflection at the end of every phrase, whether the meaning is a fact or a question; the mournful wave within the syllable, whether we are talking about the love of God or the loss of a loved one; and, almost above everything else, the use of a four-note range in pitch and one-level projection of force throughout our pattern of speech. How shocked many of us are when we actually hear ourselves as we sound to others.167

McGlon called the spoken word the "most effective means

166 Ibid.
of communication for the Christian worker, stating that this was "one of the most difficult concepts for a speaker to develop." He explained the problem as follows:

Hundreds of Christian speakers obviously do not realize how much the success of their work depends upon their speech -- or they would do something about it. To do so, they must accept the fact that speech is something more than opening the mouth and emitting sounds. Speech is the total expression of the total man or woman. It is the expression of all the person is. It is the expression of everyone whom he has ever known, every place that he has ever been, everything that he has ever learned, every dream that he has ever had. It is the result of inter-actions between his physical, intellectual, spiritual, moral, and social self. (italics mine). It is not necessarily the person, but it is as nearly a true picture of the person as others can secure.169

"Speech is . . . the result of all our senses' working together," McGlon added. He mentioned the relationship of thinking and hearing to speech, urged "teachers, leaders, and preachers" to be good listeners, then continued the discussion about listening:

We must listen to ourselves in order to gauge the mechanics of our speech. Nothing is more pathetic than to hear an untrained but enthusiastic teacher in a curtained-off space try to outshout all the others who are also trying to make themselves heard. Each is

168Ibid., p. 39.
169Ibid.
trying to make the most of a difficult situation, but each is actually making the situation worse. Furthermore, they are missing opportunities to teach habits and attitudes not mentioned in the lesson. One of them is poise as an expression of effective personality. Self-control was a characteristic of the Master; it should be a characteristic of his servants. Difficult as it is for some of us to demonstrate, it is something we should seek in every way we know.

Well-modulated voices are evidences of poise. What is an evidence of a characteristic may also be a means of achieving it. Not only do we pray for poise and composure; we strive to keep our voices "down," to keep ourselves relaxed, to adjust the force of vocal expression to the environment in which we are. Thus we help ourselves achieve poise, and the rightful respect from others that accompanies it. 170

After recommending the use of a tape recorder, and the developing of "a sense of speech" in religious workers, McGlon discussed the speaker-audience relationship as follows:

... Watch your hearers for cues regarding the appearance of both desirable and undesirable habits of expression. To establish the "thou-I" relationship between you and your hearers is one of your main challenges, anyway. It is your responsibility; it is not the responsibility of your hearers. So seek it for many reasons.

From your listeners you will get conscious and subconscious signals of vast importance. You will receive suggestions for the appropriate quality to use in projecting emotion or feeling. You will get signals for the range and variety of pitch and inflection patterns to use in conveying meaning. You will get helpful suggestions for the employment of effective language with which to cloth your thoughts. You will receive guidance in the appropriate action of body in the depiction of your ideas. In other words, by the rapport that you establish with your hearers you will get signals as clear as flag-waving to guide you in the use of yourself --

170 Ibid.
as regards thought, language, voice, and action — in stirring up meanings and emotions that lead to action by your hearers.\textsuperscript{171}

McGlon concluded with an appeal for religious workers to use the "effective tool" of speech, and to keep the tool sharp by listening to one's self, listening to others, and listening to "the Lord."\textsuperscript{172}

By means of the articles just mentioned, the Training Union Magazine in more recent years considered many problems of public address. Most of the articles were applicable not only to the Training Union but also to most speech situations in general.

A summary of public address theory as presented in the Training Union Magazine is as follows. (1) During the early year of its publication the magazine gave consideration to problems of public address which had particular application to the B. Y. P. U. Training Union. The publication advocated (a) the thorough preparation of programs by the program committee, (b) the use of the quarterly as a basis for each weekly program, (c) the importance of additional research by each speaker aside from the material in the quarterly, (d) the use of visual aids, such as a blackboard or a poster, and (e)

\textsuperscript{171}Ibid., p. 40.

\textsuperscript{172}Ibid.
the development of beginning speakers by their gradual exposure to leadership and public address activities.

(2) From about 1932 to the present the magazine included articles on public address which had a more general application. (a) Training Union speakers were encouraged to use the library to study about speech and to improve the content of their speeches. (b) The problems of speechmaking faced by great speakers such as Sheridan, Brooks, and Disraeli were presented for the encouragement of the novice. (c) Andrew Carnegie's two rules for speechmaking were explained as follows: be at home before the audience, and speak to them, not at them. (d) The main divisions of a speech, viz., introduction, discussion, and conclusion, were discussed for the first time in a Training Union publication. (e) Breathing, bodily control, and pronunciation received brief treatment. (f) The problems of conference leadership were discussed and a six-step procedure for conducting a conference was outlined and explained. (g) The general problems of effective communication faced by the Christian worker were described as learning to intelligently hear one's speech, eliminating annoying mannerisms, using the voice properly, and analyzing the hearers. The use of a tape recorder in criticising one's speech was recommended.

(3) The Training Union Magazine was provided to leaders and key officers in all departments. Through them the articles
on public address were available to all union members. This was a significant contribution of J. E. Lambdin in helping to meet the need for public address instruction in all departments.

III. SPECIAL ACTIVITIES FOR TRAINING IN PUBLIC ADDRESS

All of the departments included in this study except adults had one or more special training activities, including Scripture memory drill for juniors, a Bible drill ("sword drill") for intermediates, Youth Week in Southern Baptist Churches and Baptist Youth Night for intermediates and young people, and the Southern Baptist Speaker's Tournament for young people. Of these, Youth Week, Youth Night, and the speaker's tournament are of interest to this investigation. The speaker's tournament was of such importance that it is considered in Chapter IV. Youth Week and Youth Night are discussed here as they related to the teaching of public address in the Training Union.

J. E. Lambdin was responsible for bringing Youth Week to the Training Union Department in 1938, and he has sponsored it each year since. The plan for Youth Week, briefly stated, has been as follows:

173Interview with J. E. Lambdin, Nashville, April 5, 1957.
Youth Week is a plan for a church to use its young people in all the official positions of church life for one full week. The Training Union should plan and carry out the project. It fits ideally into the program of the Training Union, since the aim of that church agency is "Training in Church Membership." Youth Week is a laboratory project in which the Intermediates and Young People of a church may have further opportunity to learn by doing. In other words, the actual work which is ordinarily done by the regular church officials should be done during this week by the young people who occupy these positions.\textsuperscript{174}

In planning for Youth Week the Training Union director of the church, in cooperation with a special Youth Week committee, designated certain intermediates or young people to fill the offices of "deacons, clerk, treasurer, . . . ushers, . . . the general and department officers of the Sunday school, . . . the W. M. U. \textsuperscript{175} Woman's Missionary Union\textsuperscript{176} , the [magnify] Brotherhood; and so on." Intermediates and young people might even replace the pastor, Sunday school teachers, and Training Union leaders, counselors, and presidents if the church so desired. The Youth Week church officers were then instructed in their duties in the following manner:


\textsuperscript{175}Ibid., pp. 4-5.

\textsuperscript{176}Ibid., p. 5.
A type-written outline, covering the work of all officers and committees appointed for the week (including the Youth Week deacons and their committees), should be made for each church officer. The Training Union director should supervise this work; and each outline of duties should be made after careful study and consultation with the pastor and with the official holding that position.

Each young person should then be instructed to take his outline to the proper regular church officers and discuss it thoroughly with him. The Training Union director should check and double check to see that each person understands his responsibilities and can be depended upon. This checking, however, should be as inconspicuous as possible. At the same time the director can and should encourage the young people in their efforts.177

Suggestions as to the duties of Youth Week officers were made by the Training Union Department. For Youth Week pastor these recommendations were made:

If a young man is used as Youth Week pastor, he will be expected to preach at the evening preaching service on the opening Sunday of Youth Week and the morning service of the closing Sunday of Youth Week. (Otherwise the regular pastor will preach.) If there is no assistant pastor, the Youth Week pastor will conduct the midweek prayer service also. He will call a meeting of the Youth Week heads of various church organizations in the church council a week in advance, and at this meeting he will check to be sure that everyone understands the program for the week. He may wish to attend other meetings of the week (Brotherhood, deacons' meetings, etc.). He may be the one to represent the young people in the official opening and closing of Youth Week.178

177Ibid., p. 6.

178Ibid., p. 7.
The responsibilities of other officers were explained in like manner. Leadership and public participation were essential in them all. By having intermediates and young people to conduct the services and carry on the program of the church for a week, training was provided in realistic situations which demanded skills of public address. The youth of the church did the preaching, teaching, and committee work essential to the program of the church.

For preserving the ideas of the intermediates and young people which were expressed during Youth Week the following was recommended:

Youth will always have ideas. It is inevitable that the Youth Week officers make many suggestions as a result of putting their minds to work on church problems. This will be true especially if the deacons have had special assignments for investigation and report. Many of these suggestions may be hastily considered and valueless, but some will be of real worth. Therefore, the Training Union director, the deacons, and the pastor should consider carefully all suggested improvements coming out of Youth Week. It will help for the church leaders to let the young people know in advance that any suggestions will be appreciated.179

For using the abilities discovered during the activities of Youth Week, the following suggestion was made:

Those who prove dependable in Youth Week service should be given increased responsibility in the regular program of the church. The Training Union director should assume

179 Ibid., p. 16.
responsibility for seeing that this is done. He should form some definite plan, such as putting check marks on his lists by the names of those he considers ready for service in this way. He is then ready to recommend them to the pastor and church agencies. When Youth Week comes back, those who have developed should be given greater responsibility than before.\textsuperscript{180}

An addition to the regular Youth Week program was made with the introduction of Baptist Youth Night in 1955. Youth Night was explained as follows:

Hundreds of Southern Baptist churches are now observing Youth Week annually. Most of these churches are finding it convenient to schedule Youth Week at the time suggested as Convention-wide Youth Week, the first week of April. Thus, a large number of our churches are observing Youth Week at the same time. The suggested time for Baptist Youth Night is Saturday night of Youth Week, which always falls on the first full week of April. This appears to be an opportune time. Youth Week will have stimulated the interest in and of the youth. As the last night of Youth Week, Baptist Youth Night can climax this week on an associational basis and send the youth back to the churches with an increased enthusiasm for the final Sunday of Youth Week.\textsuperscript{181}

The five purposes of Youth Night were listed as follows:

1. "Engaging the youth in vital Christian work";
2. "Bringing the youth of the association together";
3. Providing them with an inspirational meeting of their own;
4. "Providing for them experience in planning, promoting, and carrying out such an

\textsuperscript{180}\textit{Ibid.}, p. 16.

activity"; and (5) "Encouraging further youth participation in the Training Union work of the association and in the churches."\footnote{182}

The evening's program was to consist of three main parts: personal interest discussions, a business meeting, and an "Inspirational Message." Adults were to serve as panel members for the discussions, which were to deal with moral problems faced by youth. Young people were to preside over each group, and the business meeting was to be presided over by the associational young people's president. The main speaker, who was not necessarily a young person, was to be "attractive . . . capable . . . popular . . . with a vital message that will appeal to youth . . . ."\footnote{183}

No instructions in discussion, public debate, or speech-making were provided in the literature for either Youth Week or Youth Night. The main relationship of these events to this investigation is that they provided realistic situations in which intermediates and young people, who had been trained through the weekly meetings of their union, could put their training into practice. These events gave each participant the experience of actually assuming the responsibility for carrying on the work of a democratic church group. The primary

\footnote{182}{Ibid.}
\footnote{183}{Ibid., pp. 6-7.}
means for conducting this work was by public address.

A summary of Youth Week and Youth Night as they relate to the teaching of public address in the Training Union includes the following points. (1) Youth Week was an annual event sponsored by the Training Union and held simultaneously in many Southern Baptist churches. J. E. Lambdin was responsible for the inclusion of this event in the Training Union program of special activities. (2) The basic idea of Youth Week was to turn the responsibilities of local church officers and leaders over to intermediates and young people for a week. In committee meetings, business meetings, teaching situations, and speaking situations the youth took responsibility. (3) Youth Night, which began in 1955, provided as a climax to Youth Week a mass meeting of young people from the local churches of a district association. Intermediates and young people from the association were responsible for planning and executing Youth Night, which consisted of personal interest discussions, a business meeting, and an "inspirational message." Adults participated as panel members in the discussions, and the main speaker was probably an adult. (4) No instructions concerning problems of discussion, public debate, or speech-making were given in the literature of Youth Week and Youth Night. The value of these events to the teaching of public address was that they provided realistic situations in which
intermediates and young people could put into practice the training they had received in the Training Union.

IV. VISUAL EDUCATION AND THE TEACHING OF PUBLIC ADDRESS

"Take the Fourth Part," a 1955 Broadman Films release, was the first attempt of the Training Union to teach speech-making by means of an educational film. This fifteen-minute motion picture explained in simple terms how to prepare a speaking part for Training Union.

The story-line was centered around the attempts of Mr. Crawford, an Intermediate Union sponsor, in helping Jack Baron, an intermediate boy, to plan his first speaking part for the union meeting. In the early part of the film Crawford explained how he had learned to speak in an Adult Union by observing a friend, Ernie Thompson, in his efforts to give his first speech:

Ernie joined the Training Union the Sunday night after he was baptized. He learned that night that each member of the union was supposed to take part on the program . . . . As Ernie hadn't had much practice at speaking in public, he had an overwhelming fear at the very thought of taking part on the program . . . . When he was assigned a part a few weeks later, he immediately began to prepare for it. He read the part. He tried writing it out . . . then he tried outlining it . . . finally, he tried to memorize it. After he had done all he could, he asked God to help him . . . .

Information on this film came from (1) the mimeographed production outline for the film, and (2) the writer's viewing of the film.
And yet, when the time came for Ernie to give his part, he was still scared. His presentation that night was far from perfect, but by going through with that first part, Ernie won a victory. Since then, he has given many parts and spoken many times.

He has developed poise, and self confidence, and has, by participation in Training Union, grown in his ability to render service through his church.  

The main part of the film depicted a scene in Crawford's home in which he helped Jack Baron, a new member of the Intermediate Union, to plan his part. Crawford discouraged memorization, suggesting a four-point plan for preparing the talk: (1) read the part over, (2) think it through, (3) jot down main ideas, and (4) try it out. In thinking the part through, Crawford stated, "It is only as you make the part your own that you can make it meaningful to yourself and to the other members of the union." He compared the purpose of a speech to a baseball: "When you're pitching a ball, you want to try to get it across the plate . . . . In giving a part, you want to get your message across to your audience." To Jack's question about the use of gestures, Crawford advised

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186 Ibid., pp. 11-13.

187 Ibid., p. 11.

188 Ibid., p. 12.
that they be used "only if they are natural to you." After practicing his part before Crawford, Jack left "feeling much better about his assignment." The film ended with Crawford restating the four-point plan for preparing a talk, and recommending its use by others who speak in Training Union.

Although "Take the Fourth Part" oversimplified, in some respects, the problems of speech preparation and delivery, it made some constructive suggestions for the novice, as follows: (1) the speaker should plan and prepare for his speech; (2) the material from the quarterly should be adapted by the individual to suit his personality and purpose; and (3) delivery, including the use of gestures, should be as natural as possible.

No presentation of the problems of discussion or public debate was made in this film, or in any other film sponsored by the Baptist Training Union.

Summary

J. E. Lambdin made no important changes in the plan for teaching speechmaking which was established during the period of L. P. Leavell. However, Lambdin was responsible for many innovations, including (1) the publication of the Training Union Magazine, in which were published a number of articles

189 Ibid., p. 13.
on speaking; (2) the inclusion of adults, which resulted in experimentation with problem-solving discussion by Gaines S. Dobbins, writer of adult materials, but which stabilized upon a symposium-forum plan for the conduct of meetings; (3) the publication of a number of new methods texts, many of which included material on speaking; (4) the inclusion of special activities such as Youth Week and Youth Night, which gave intermediates and young people a chance for speaking in the local church; and (5) the production of visual aids, one of which was a motion picture concerning how to prepare and deliver a speech in the Training Union.
CHAPTER IV

THE SOUTHERN BAPTIST SPEAKERS' TOURNAMENT

The B. Y. P. U. Magazine for June, 1933, included the following item:

Several hundred young people of Georgia have been participating in a B. Y. P. U. Better Speakers' Contest, which began January 1 in the individual unions and churches, and has extended on through associational and six regional contests until the State winner could be selected at the State B. Y. P. U. Convention in June. The subject has been, "How My B. Y. P. U. Can Promote the Program of Christ," and the contest has been open to all B. Y. P. U. members above seventeen.¹

Soon after this statement appeared, J. E. Lambdin, secretary of the B. Y. P. U. of the Southern Baptist Convention, began to consider the possibility of conducting such an event on a Southwide scale. In 1935 he inaugurated the program, directing a final elimination at Ridgecrest, North Carolina, in August.² He has sponsored the meet annually since that time.

The purpose of this chapter is to analyse the Southern Baptist Speakers' Tournament, with a special emphasis upon its conduct in 1957. The chapter considers three major subjects:

(1) the development of tournament rules and procedures from


²Interview with J. E. Lambdin, Nashville, April 5, 1957.
1935 through 1957; (2) the state eliminations as conducted in 1957; and (3) the Southwide finals as conducted in 1957. A summary and evaluation concludes the chapter.

I. THE DEVELOPMENT OF TOURNAMENT RULES AND PROCEDURES: 1935-1957

Evidently the Speakers' Tournaments of 1935 and 1936 were not considered significant events in the schedule of Training Union activities, for they received little publicity. In 1937 the meet was given passing mention in the Training Union Magazine as follows:

Wednesday afternoon of Training Union Week at Ridgecrest will be one of the points of great interest on the program. The Southwide Better Speakers' Contest, the Southwide Sword Drill, and the Fun Parade by States will take place on that afternoon.3

In 1938 the tournament was announced as follows:

Better Speakers' Contest -- The Better Speakers' Contest for Senior B. Y. P. U. members will be presented again. This was one of the high lights of the 1937 Assembly. It will be given in one of the evening sessions this time.4

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Although there were no published rules for the tournament during the years from 1935 through 1939, the existing rules were communicated to the states through the annual meeting of state Training Union secretaries and mimeographed correspondence from the Training Union offices in Nashville.\(^5\)

In 1940 almost every issue of the *Training Union Magazine* made some mention of the Speakers' Tournament. C. Aubrey Hearn,\(^6\) the first Director of Young People's Work for the Training Union,\(^7\) compiled and published the first complete set

\(^5\)Interview with J. E. Lambdin, Nashville, April 5, 1957. All records of these early, mimeographed rules have been destroyed. There is no indication, however, that they were much different from the published rules which appeared in 1940.

\(^6\)C. Aubrey Hearn has his LL.B. degree from Vanderbilt University (1932) and his M.A. in English (1933) from the same institution. He began regular work with the Sunday School Board in 1933. His positions with the Board have been as follows: 1930-33, associate editor of the *B. Y. P. U. Magazine*; 1933-38, associate in the Training Union Department; 1938-40, Director of Young People's Work; 1940-43, editorial associate of the Sunday School Board; 1944-53, associate editor of the Training Union Department; 1954-57, Director of the Study Course in the Training Union Department. Personal interview with C. Aubrey Hearn, Nashville, April 3, 1957.

\(^7\)During the history of the Training Union there have been five directors of Young People's Work, each having as one of his responsibilities the promotion and conduct of the speaking event. The directors were as follows: C. Aubrey Hearn, June, 1938 to August, 1940; Allen W. Graves, May, 1941 to June, 1944; R. Maines Rawls, November, 1944 to November, 1952; Warren F. Jones, Jr., April, 1953 to September, 1955; and William J. Simpson October, 1955 to the present. Letter from William J. Simpson, Nashville, May 2, 1957.
of rules for the tournament in that year. These rules in their entirety were as follows:

1. All Baptist Young People's Union members, general or associational officers, Story Hour, Junior or Intermediate leaders or sponsors, ages 17 — 24, inclusive, are eligible.

2. The subjects will be the monthly themes of the 1940 Calendar of Activities listed below in the first column, and other themes listed in the second column.

Theme /For the year/: The New Testament Pattern of Church Membership.

January: Alive Together with Christ  Youth and Evangelism
February: Filled with the Holy Spirit  Youth and Missions
March: Growing in Grace and Knowledge  Evangelism, the Answer to Chaotic World Conditions
April: Walking in Newness of Life  Making the Home Christian
May: Seeking the Lost  Why I chose a Baptist College
June: Seeking Wisdom from Above  Why I plan to Go to a Baptist College
July: Overcoming Evil with Good  Making Education Christian
August: Servants of Righteousness  The Christian Solution to the Alcohol Problem
September: Living Epistles of Christ  Purity in Personal Life
October: Seeking First the Kingdom  World Peace Through Christian Missions
November: Continuing Steadfastly in Church Fellowship
December: Bearing Much Fruit

3. Each speaker will have six minutes. He will use the same subject he used in the state tournament.

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8Hearn states that he definitely worked on the first published rules, and may have compiled them entirely. However, collaboration with other Training Union workers probably took place. Interview with C. Aubrey Hearn, Nashville, April 3, 1957, and letter from J. E. Lambdin, Nashville, April 5, 1957.
Each speaker is required to hand the typed manuscript of his address to the chairman preceding the tournament.

4. Speakers will be judged on content, composition, and delivery. Content will count 25 per cent, composition 25 per cent, and delivery 50 per cent.

5. Each state will have its own plan for elimination tournaments leading up to the state elimination tournament. The state secretary will certify the name of the winner and alternate to the Training Union Department of the Sunday School Board when the state winner has been chosen.

6. Each participant in the Southwide Tournament (to be held at Ridgecrest, North Carolina, the week of July 21-26) will receive an award. Pictures of the first and second place winners and the winning speeches will appear in The Baptist Training Union Magazine.9

The rules for 1941 are the same, except for the addition of the following point:

Each speaker must compose his own speech. It is not permissible to use a speech composed entirely by someone else. It is permissible to quote from material gathered from any source, but proper credit must be given for all quoted material.10

The subjects for the 1941 Speakers' Tournament were as follows:

Subjects based upon the Calendar of Activities:7
January: Obeying the Living Christ
February: Transformed in the Image of Christ
March: Learning in the School of Christ

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9"Rules for the 1940 Speakers' Tournament," The Baptist Training Union Magazine, VI (No. 2, 1940), 25.

April: Proclaiming the Gospel of Christ
May: Constrained by the Love of Christ
June: Walking in the Light of Christ's Teachings
July: Safeguarding Religious Liberty
August: Sharing the Compassion of Christ
September: Resisting the Devil
October: Conquering Covetousness
November: Hungering and Thirsting after Righteousness
December: Finding Life by Losing it

Other subjects:
The Christian Solution to the Alcohol Problem
World Peace Through Christian Missions
Every Christian a Witness
Home is Transformed by the Love of Christ
Walking in the Light of Christ's Standard of Morality
Dangers to Religious Liberty
Combating Social Evils
Crowning Christ in Economic Life
Testing Mental Food for Purity
Building a Christian Community
Following Christ in the Classroom
Our Cities Need Christ
The Needs of our Rural Churches

Allen W. Graves, who became Director of Young People's Work in 1941, made no significant changes in rules during his directorship, but he was instrumental in publishing them in pamphlet form in 1942.

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11Ibid.
12Letter from Allen W. Graves, Louisville, Kentucky, July 5, 1957. Dr. Graves holds the Th.M. and Th.D. degrees from Southern Baptist Theological Seminary. At the present time he is Dean of the School of Religious Education, Southern Baptist Theological Seminary.
13The Baptist Training Union Magazine, XVII (No. 2, 1942), 32.
In conducting the 1941, 1942, and 1943 tournaments, Graves selected by correspondence the six judges who were used for each event. Vacancies occurring in the roster were filled from individuals already on the Ridgecrest campus. The panel usually included two ministers, two directors of religious education, and two housewives. Concerning the use of speech teachers, Graves stated that "in a few cases judges had taught speech, but no deliberate effort was made to secure them . . . and have them make a special arrangement to be present for the tournaments." Graves made no effort to have the judges provide constructive criticism for the speakers.

The 1944 Southern Baptist Speakers' Tournament, conducted after Graves' resignation as Director of Young People's Work, was significant because it was the first to be conducted in three divisions. The "Rules for 1944" pamphlet explained this arrangement as follows:

The Southwide Tournament will be held in three parts at Ridgecrest, North Carolina, during the three weeks of the Southwide Baptist Training Union Assembly, July 19 -- August 8.

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15 Ibid.
16 Ibid.
(1) Part One (July 22) will include the following states: Florida, Illinois, Louisiana, Mississippi, New Mexico, Oklahoma, and Virginia.

(2) Part Two (July 29) will include the following states: Alabama, Arizona, Arkansas, District of Columbia, Georgia, Kentucky, and North Carolina.

(3) Part Three (August 5) will include the following states: California, Maryland, Missouri, South Carolina, Tennessee, and Texas.\(^{17}\)

R. Maines Rawls,\(^{18}\) who became Director of Young People's Work in November, 1944, conducted the final eliminations during the years of 1945 through 1952. He added to the tournament pamphlet suggestions for promoting the speaking event in the local church and in the district association. For church cultivation he gave the following points:

1. Create the right attitude toward the tournament. Each one entering the tournament should not aim primarily at winning first place but at giving his best witness for Christ. At the beginning of the tournament let the audience know that each participant has been requested to enter with this in mind.


\(^{18}\)R. Maines Rawls holds the B.A. degree from Mercer University. He has done graduate study at Peabody College and Scarritt College, Nashville. After working as Director of Young People's Work in the Training Union Department for eight years, Rawls was manager of the Baptist Book Store in Nashville from 1952 to 1955. At the present time he is Director of Associational Work in the Training Union Department of the Baptist Sunday School Board. Personal interview with R. Maines Rawls, Nashville, April 2, 1957.
2. Enlist the entire union -- not just one person. The Speakers' Tournament can give advanced training to all young people. Churches having Young People's departments should seek to have several from each union participate or have a tournament for each union.

3. Have the Speakers' Tournament at a time when the membership of the church may observe it. Consult the Training Union director and the pastor. The tournament may be held at the general assembly of the Training Union, or at the weekly prayer meeting hour, or at one of the preaching services of the church.

4. Secure competent judges not interested in any one person in the tournament. It is preferable that judges be members of Baptist churches particularly when doctrinal topics are used.¹⁹

For promoting the contest in the district association, these suggestions were made:

1. Emphasize the correct attitude toward the Speakers' Tournament as suggested above.

2. Send or take rules and subjects to each church. See that each church is properly informed.

3. Seek to secure a representative from each church in associational (or group) tournament.

4. Announce date of associational tournament well in advance so that each church may have its tournament prior to the associational tournament. (Write state Training Union secretary to find out when district or state tournaments will be held. The associational tournament must be held prior to these.)

5. Secure competent judges.²⁰

Further clarification of procedure was made in 1951 when the pamphlet stated that in the final events at Ridgecrest


²⁰Ibid.
a microphone but no speakers' stand would be used. In addition, the participant was urged to use no notes, although there was "no specific rule" against them, and to read a good book on public speaking. In that same year Rawls introduced the first printed judging forms for the Southwide finals. Prior to this the judges had rated speakers by the following general formula: content, 25%; composition, 25%; and delivery, 50%. Questions were added to each of these three points on the "Speakers' Tournament Judging Sheet" as follows:

**CONTENT: 25%**
- Does the participant speak on his subject?
- Is speaker discerning in choice of materials?
- Does the material accomplish the purpose of the talk?
- Does content show originality?
- Does he give credit for quoted material?

**COMPOSITION: 25%**
- Is content organized?
- Is there unity of thought?
- Is subject developed in a logical manner?
- Is speaker discriminating in choice of words?
- Are sentence structure and grammar good?


22Interview with R. Maines Rawls, Nashville, April 2, 1957. Rawls states that he was personally responsible for planning the questions on the judging forms, and for including them in the pamphlet for 1952. The questions chosen were based upon his experience with the Southern Baptist Speakers' Tournament, and his observation of other speech tournaments.
DELIVERY: 50%
Does voice have good quality and pitch?
Is articulation good?
Is pronunciation good?
Does delivery seem natural or affected?
How is his stage presence?
   Consider: personal appearance, poise, posture, attitude, confidence, personality, ease before audience.
How does he express himself?
   Consider: directness, fluency, emphasis, sincerity. Does the delivery convey the thought to the audience?
Over-all effect: Was speech interesting, understandable, convincing, and pleasing?23

After counselling with the state Training Union secretaries at Ridgecrest in 1951, Rawls included the questions from the judging sheets in the 1952 tournament pamphlet24 in order to "help the participant define partially what was meant by the three points on which speakers were graded."25

He selected some of the judges by correspondence and others the week of the tournament from among those on the Ridgecrest campus.26 He contacted by mail individuals who

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24Interview with R. Maines Rawls, Nashville, April 2, 1957.
26Interview with R. Maines Rawls, Nashville, April 2, 1957.
were already planning to attend the assembly. He employed eleven judges for each event, divided the number as evenly as possible between men and women, and included Training Union field workers and state secretaries, ministers, seminary and college professors, and housewives. He excluded speech teachers because he felt that they would be too particular and overly severe in their judgment. 27 He did not arrange for constructive criticism of an oral or written nature for the participants, although he did record the speeches on tape for "three or four years" in order that the speakers might hear a playback following the decision of the judges. 28

Warren F. Jones, Jr., 29 who became Director of Young People's Work in April, 1953, conducted the Southwide tournaments for the years of 1953 through 1955. During his directorship the Southern Baptist Convention opened a second assembly grounds at Glorieta, New Mexico, resulting in the following

27Ibid.
28Ibid.
29Warren F. Jones, Jr., has his M.A. degree from Peabody College (1951), and his Ph.D. degree from Vanderbilt University (1953). At the present time he is an Assistant Professor of Psychology at Stetson University. Letter from Warren F. Jones, Jr., DeLand, Florida, September 22, 1957.
schedule for summer Training Union meetings:

/Schedule for Glorieta, New Mexico
First Week (June 16-22): Arizona, Arkansas, Missouri, New Mexico.
Second Week (June 23-29): Illinois, Kentucky, Louisiana, Texas.
Third Week (June 30-July 6): California, Kansas, Mississippi, Oklahoma, Oregon, Washington.

/Schedule for Ridgecrest, North Carolina
Second Week (July 28-August 3): Georgia, Mississippi, Missouri, North Carolina, South Carolina, Virginia.
Third Week (August 4-10): Arkansas, Florida, Kentucky, Maryland, Ohio.

The plan for final tournaments was enlarged to include one during each Training Union week at both assemblies, or a total of six events. The rules allowed states to select two winners, one for Ridgecrest and one for Glorieta.

Jones conducted the tournaments at both locations. He used five to seven judges for each meet, selecting some by correspondence and others after arriving on the assembly grounds. He gave little attention to vocational distribution, so long as those selected seemed to qualify personally. He employed speech teachers as judges if he knew that they


were attending the assembly. Jones always conducted an "extensive" pre-tournament discussion with the judges in order to clarify procedures and the bases for judgement.

Under Jones' directorship oral criticism was "sometimes" given to the participants, and some taping of the speeches was done. However, no organized program of constructive criticism was inaugurated.

Jones made an effort in preparing the list of topics from which the speakers selected their subjects to "eliminate strictly evangelistic because they seemed to stimulate 'preaching.'" He implied by this statement that "preaching" was a style of speaking not desired in the tournament.

Since the tournament began, each speaker was required to choose his topic from a list of Baptist-centered subjects, dealing with such matters as world missions, stewardship, temperance, Christianity in America, prayer, the Christian home, church membership, Christian education, personal evangelism, the Bible, Christian vocations, prejudice, and Baptist beliefs.

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32 Ibid.
33 Ibid.
34 Ibid.
35 Ibid.
A summary of tournament rules and procedures from 1935 through 1955 is as follows:

1. The tournament developed from an event of little significance in the years of 1935 and 1936 to one of importance in the Training Union calendar by 1940. In that year C. Aubrey Hearn, first Director of Young People’s Work for the Training Union, compiled the rules and had them published in the Training Union Magazine for the first time. Allen W. Graves, who became Director of Young People’s Work in 1941, published the rules in pamphlet form in 1942.

2. In 1944 the event was conducted in three divisions, one being held during each of the three weeks of the Southwide Baptist Training Union Assembly at Ridgecrest, North Carolina. A winner was declared for each division.

3. In 1951 R. Maines Rawls, then Director of Young People’s Work, introduced the first printed judging forms, which were organized according to the formula of 25% for content, 25% for composition, and 50% for delivery. In the pamphlet of 1952 Rawls included some information on preparing and delivering a speech.

4. In 1953, Warren F. Jones, Jr., Director of Young People’s Work, expanded the tournament to six divisions: Three at Ridgecrest and three at Glorieta. Six final winners were determined.
(5) Participants in the final tournaments were selected as a result of a series of elimination events. The Training Unions of local Baptist churches conducted eliminations, sending their winners to associational meets. The associational winners went to the state tournaments, or to regional eliminations which some states conducted between the association and state contests. Each state selected at least one winner to speak in the finals, and some selected two winners, one for the finals at Ridgecrest and one for the finals at Glorieta.

(6) The basic rules of the tournament called for an original six-minute speech, based upon a topic chosen from a list of about fifteen provided annually by the Training Union Department. All subjects were religious in nature and many were strictly Baptist-centered (i.e., "What Baptists Believe about the Bible," 1947; "What Are our Distinctive Baptist Beliefs?" 1950; and "What's Different about Baptists?" 1955.)

(7) The tournament directors made no deliberate effort to secure teachers of public address to assist in the judging. They chose judges from among Baptists who attended the Training Union assemblies, and they brought no one to the grounds for the sole task of judging.
II. THE SPEAKERS' TOURNAMENT OF 1957

William J. Simpson, who conducted the 1956 and 1957 finals, made no changes in the rules, making it his policy to leave them as they were unless the state Training Union secretaries felt there was a need for a change. He stated that if such a need arose, he would discuss it with the state representatives before taking final action.

Simpson was responsible for the selection of the fifteen subjects for 1957. He indicated that he was influenced in his choice of subjects by three things: (1) the emphasis of the Southern Baptist Convention upon missions in 1957, resulting in the choice of five missions subjects; (2) the monthly and yearly themes of the Training Union, influencing the idea of three subjects; and (3) the desire for a broad field of subject content, which guided the selection

36William J. Simpson has his B.A. degree from Baylor University, and his M.R.E. degree from Southwestern Baptist Theological Seminary, Fort Worth, Texas. He was for two years Associate Secretary of the Texas Baptist Sunday School Department. He also served for three years as minister of education, First Baptist Church, Decatur, Georgia. Simpson's training in speech consists of a course in speech fundamentals and a course in public speaking from Baylor, and a course in speech at the seminary. Interview with William J. Simpson, Nashville, April 2, 1957.

37Ibid.
of the remaining seven. 38

The 1957 rules in their entirety were as follows:

1. All active members of the Baptist Young People’s unions, general or associational officers, Nursery, Beginner, Primary, Junior, or Intermediate leaders or sponsors, ages 17-24 inclusive, are eligible. A person must be 17 before April 1, 1957, and must not be 25 before this date in order to be eligible for the tournament. No former state winner who has participated in a Convention-wide tournament may re-enter the Speaker’s Tournament.

2. Each speaker must compose his own speech. It is not permissible to use a speech composed entirely by someone else. It is permissible to quote from materials gathered from any source, but proper credit must be given for all quoted material. In the written speech, credit may be given for quoted material by footnotes. When the speech is delivered, the speaker should indicate that the material used is being quoted but he is not required to give the complete source of the quotation.

   Helpful material will be found in The Baptist Training Union Magazine each month and in other Training Union periodicals.

3. Each speaker will be required to hand a typed and double spaced manuscript of his address to the chairman of each tournament. At Ridgecrest and Glorieta, there will be a meeting of the participants in the auditorium at 2:00 P.M. on the Saturday of the tournament. A manuscript should be handed in at that time.

4. The subjects to be used are listed below:
   - The Great Commission -- My Commission
   - The Field is the World
   - Every Christian a Missionary
   - My Part in World Missions
   - World Missions Begins at Home
   - Christ, Our Example in Service
   - Power Through Prayer
   - Serving Christ as an American Citizen
   - Serving Christ in My Home
   - We are God’s Investments
   - Serving Christ in His Church

38 Ibid.
The Bible -- Our Guidebook for Service
Why I am a Baptist
Alcohol and Christian Influence
I Believe in Christian Education

5. Each speaker will have 6 minutes. It is suggested that the speeches be planned for $5 \frac{1}{2}$ minutes in order to stay within the time limit. In the tournaments at Glorieta and Ridgecrest, overtime speeches (beyond 6 minutes) will be penalized.

6. Speakers will be judged on content, composition, and delivery. Content will count 25 per cent, composition 25 per cent, and delivery 50 per cent. Each state may have its own plan for judging the Speakers' Tournament based on the above points.

7. In the tournaments at Glorieta and Ridgecrest, each judge will score each speaker on the basis of 100 points (with a possible 25 points for content, 25 for composition, and 50 for delivery).

8. Each state will have its own plan for elimination tournaments. Each state may select two speakers, one for Ridgecrest and one for Glorieta, if it wishes to do so; or it may select one speaker for either Ridgecrest or Glorieta.

9. Each participant in a Southern Baptist Tournament will receive an award; appropriate recognition of the winners will appear in The Baptist Training Union Magazine.

10. A speaker is disqualified only for such major reasons as using a speech that is not his own or not being of the eligible age. Such things as grasping the microphone and failing to give credit for quoted materials are taken into account by the judges and result in penalties but not disqualification.

11. Notes of Interest --

A microphone, but not a pulpit stand, will be used in the Southern Baptist Tournament.

While there is no specific rule against the use of notes, it is traditional that no notes are used.

In order to obtain the maximum benefit from the tournament, it is suggested that each participant read a good book on public speaking. The following questions will help the participant to define partially what is meant by the three points on which speakers are graded and to check his speech.

CONTENT

Do I speak on my subject?
Am I discerning in choice of materials?
Does the material accomplish the purpose of the talk?
Does content show originality?
Do I give credit for quoted material?

**COMPOSITION**

Is content organized?
Is there unity of thought?
Is subject developed in a logical manner?
Am I discriminating in choice of words?
Are sentence structure and grammar good?

**DELIVERY**

Does my voice have good quality and pitch?
Is articulation good?
Is pronunciation good?
Does my delivery seem natural or affected?
How is my stage presence?
   Consider: personal appearance, poise, posture, attitude, confidence, personality, ease before audience.
How do I express myself?
   Consider: directness, fluency, emphasis, sincerity. Does my delivery convey the thought to the audience?
Over-all effect: Is speech interesting, understandable, convincing, and pleasing?39

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A. The State Eliminations in the 1957 Southern Baptist Speakers' Tournament

In order to determine how the states conducted their elimination tournaments, the author sent questionnaires to the Training Union secretaries of each of the twenty-four state conventions affiliated with the Southern Baptist Convention including Alabama, Arizona, Arkansas, California,

Colorado, District of Columbia, Florida, Georgia, Illinois, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Ohio, Oklahoma, Oregon-Washington (two states combined into one convention), South Carolina, Tennessee, Texas, and Virginia.

The questionnaire included the following five sections: Section I, Rules; Section II, Standards for Judging; Section III, Methods for Judging; Section IV, Selection of Judges; and Section V, Participants. The questions asked together with the results of the survey are as follows:

Section I: Rules

1. Did you follow the standard rules for the Speakers' Tournament as published by the Southwide Training Union Department?

All states answered that they followed the standard rules.

2. Did you publish a state supplement to the regular information pamphlet on the tournament?

Those states which published a supplement were Arkansas, Florida, Kentucky, Mississippi, Missouri, Oklahoma, Texas, and Virginia. The supplements did not alter the regular rules, but explained (1) the state schedules for eliminations, and (2) the basis for dividing the participants into two or more groups, provided such a division is practiced (see question 3 which follows).
3. Did you have more than one division in the state tournament?

Those states with more than one division were Arkansas, Kentucky, Mississippi, and Texas.

Arkansas had two tournaments, one for young people of ages seventeen and eighteen, and another for those of ages nineteen through twenty-four. All college students, regardless of age, were automatically included in the second group. The winner from one group was sent to the Southwide meet at Ridgecrest, while the winner from the other went to the event at Glorieta.

Kentucky, with two tournaments, practiced the same age and college division as did Arkansas. One winner was sent to Ridgecrest and the other to Glorieta.

Mississippi put persons of the ages of seventeen through nineteen in one group, while those of ages twenty through twenty-four plus all college students were put into a second group. The winner from one group attended the finals at Ridgecrest, and the other winner attended the finals at Glorieta.

Texas selected four state winners, one for unmarried young people of ages seventeen and eighteen, a second for unmarried young people of ages nineteen through twenty-one, a third for unmarried young people of ages twenty-two through twenty-four, and a final division for all married young
people. The four winners competed in a final elimination, and the one placing first chose whether to attend Ridgecrest or Glorieta, while the one placing second attended the other assembly.

All other states indicated that they had only one division.

4. Did your state conduct regional eliminations between the associational and state events?

Those states which conducted regional eliminations were Alabama, Arkansas, Florida, Georgia, Illinois (every other year), Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, and Texas.

Section II: Standards for Judging

1. Did you follow the standards of judging advocated by the Southwide Training Union Department, viz., content, 25%; composition, 25%; delivery, 50%?

All states answered "yes" to this question.

Section III: Methods for Judging

1. Please check the system which you used this year in judging your tournament:
   A. ( ) Two sets of judges, one set reading the manuscripts and judging content and composition, and another set judging delivery.
   B. ( ) One set of judges who first read the manuscripts and judged content and composition, then listened to the speeches and judged delivery.
   C. ( ) One set of judges who judged content, composition, and delivery at once while the speech was being delivered (did not study manuscript beforehand).
Those states which used plan "A" were Alabama, Illinois, and Oregon-Washington.

Those states which used plan "B" were California and South Carolina. (Tennessee indicated that this plan had been used in previous years.)

Those states which used plan "C" were Arizona, Arkansas, Colorado, District of Columbia, Florida, Georgia, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, New Mexico, North Carolina, Ohio, Oklahoma, Tennessee, Texas, and Virginia.

2. If you did not follow one of the above systems, explain your method.

There were no methods of judging mentioned other than the three just discussed.

Section IV: Selection of Judges

1. Who selected the judges for your 1957 tournament?

The states in which the Training Union Secretary selected the judges were Arkansas, Colorado, Kansas, Kentucky (in co-operation with Training Union associates), Louisiana (in co-operation with Training Union associates), New Mexico (together with the president of the state Training Union Convention, and an associate in the Training Union Department), North Carolina, Texas, and Virginia.

Those who selected the judges in the other states were as follows:
Alabama: the office secretary of the state Training Union Department.

Arizona: the state director of music and the Baptist Student Union, a combined office.

California: a pastor elected state leader of the Young People's Department.

District of Columbia: the Associational Director for Young People.

Florida: a state Young People's worker responsible for promoting the tournament.

Georgia: the Director of Young People's Work for the state.

Illinois: the Associational Training Union Secretary for the state.

Maryland: an Associational Training Union Director who is a graduate in law.

Mississippi: an associate in the state Training Union Department.

Missouri: a church minister of education who directed the state tournament.

Ohio: the Director of Young People's Work from the Southwide Training Union Department.

Oklahoma: an associate in the state Department of Religious Education who directed the tournament.
Oregon-Washington: the wife of the former state Training Union Director.

South Carolina: an associate in the state Training Union Department.

Tennessee: the Director of Young People's Work in the state Training Union Department

2. How many judges were used?

Those states which used three judges were Arizona, District of Columbia, Maryland, New Mexico, and North Carolina.

Those which used five judges were California, Colorado, Ohio, and South Carolina.

Those which used six judges were Alabama, Florida, Georgia, Kansas, Missouri, Oregon-Washington, and Virginia.

Those which used seven judges were Arkansas and Kentucky.

The number of judges used by the other states was as follows: Illinois, 19; Louisiana, 13; Oklahoma, 14; and Tennessee, 8.

Mississippi and Texas did not indicate the number of judges used in their tournaments.

3. What were the vocations of the judges?40

40 Answers to this question are recorded as they were given on the various questionnaires.
Alabama: some pastors, but most of them approved Training Union workers.

Arizona: college professor, housewife, minister.

Arkansas: included such as minister, Training Union Director, church educational director, Young People's counselor, layman, and a school teacher.

California: two ministers and three directors of religious education.

Colorado: two ministers, two denominational workers, and one housewife.

District of Columbia: one minister, one housewife, and one government office employee.

Florida: registrar of a Baptist university, dean of women of a Baptist university, a professor of psychology, a professor of religious education from a Baptist seminary, a book store manager, and a Southwide Training Union worker.

Georgia: unanswered.

Illinois: Ministers, school teachers, housewives, state approved Training Union workers, and a social worker.

Kansas: Missionary, minister, minister's wife, educational director, Young People's counselor.

Kentucky: two workers from the Southwide Training Union Department, two workers from the Training Union Department of Illinois, one high school teacher, and two wives of ministers (one of whom was a former speech teacher
from a junior college).

Louisiana: state religious workers, teachers, ministers, educational directors, and sales executives.

Maryland: minister, minister's wife, school teacher.

Mississippi: ministers, educational directors, speech teachers or speech majors, Young People's counselors.

Missouri: Ministers, educational directors, and ministers of music.

New Mexico: seminary professor, director of youth work in a local church, Sunday School Board worker, and a public school teacher.\textsuperscript{41}

North Carolina: two ministers, one school teacher.

Ohio: two ministers, and three approved Training Union workers visiting from other states.

Oklahoma: educational directors, ministers, editors, housewives who are good public speakers, a social welfare worker, and a school teacher.

Oregon-Washington: ministers and laymen.

South Carolina: two ministers, a minister's wife, a church minister of education, and a student secretary from a college campus.

Tennessee: a state Baptist Student Union Director, members of the Southwide Training Union Department staff, a

\textsuperscript{41}Three of these served as judges, and one acted as timekeeper. The questionnaire does not designate which was the timekeeper.
housewife who had studied speech, a young person, and a pastor who was a good speaker.

Texas: unanswered.

Virginia: ministers, school teachers.

4. Did you make an effort to secure teachers trained in public address to assist in judging? (circle one) NEVER: SOMETIMES: ALWAYS.

Those states which answered "never" were Alabama, California, and North Carolina.

Those states which answered "sometimes" were Arizona, Arkansas, District of Columbia, Florida, Georgia, Illinois, Kansas, Kentucky, Maryland, Mississippi, New Mexico, Ohio, Oklahoma, Oregon-Washington, South Carolina, Tennessee, and Virginia.

Those states which answered "always" were Colorado, Louisiana, and Texas.

Missouri did not answer this inquiry.

5. How many teachers of public address were used in 1957?

Those states which used teachers of public address, together with the number they actually used in 1957, were as follows: Illinois, 6; Kansas, 3; Kentucky, 1; Louisiana, 3; Maryland, 1; and Virginia, 1.

6. Do you think that teachers of public address should be included in the panel of judges?

Those states which replied "no" to this question were California and Georgia.
Alabama stated that no more than two should serve on the panel, and that they should preferably be Baptists. If they were not Baptists they should at least understand Baptist work.

Kentucky stated that it was "fine to have such a person, but not a necessity."

North Carolina stated that "a teacher of speech would be acceptable but not essential."

Tennessee said, "If the teacher is one who has knowledge of and sympathy for the purpose and spirit and method of the Southern Baptist Speakers' Tournament, surely he would be a superior judge."

All other states simply answered "yes" to the question.

7. Did you provide printed judging forms for use by the judges in the state tournament? (If so, please attach a copy.)

All except the District of Columbia answered that they provided printed judging forms. The states which included a copy of their form with the questionnaire were Arizona, Arkansas, Illinois, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, Oklahoma, South Carolina, and Virginia.

Although all followed the same bases for judging (viz., content, 25% composition, 25% delivery, 50%), there was much variety in the actual application of these bases. The printed forms were of two types: (1) those which were mere duplicates of the ones used in the Southwide finals, and (2) those which
varied in method from the ones used in the Southwide finals.

Those which duplicated the "Speakers' Tournament Judging Sheet" (Appendix A, Figure 1) were Arkansas, Kentucky, North Carolina, South Carolina, and Virginia. Arkansas and North Carolina also used the "Speakers' Tournament Rating Sheet" (Appendix A, Figure 2) employed in the finals.

Those states which varied the method of the judging forms were Arizona, Illinois, Louisiana, Mississippi, Missouri, and Oklahoma.

Arizona assigned a possible number of points to various sub-ideas under the main divisions of content, composition, and delivery. (Appendix B, Figure 1.)

Illinois had a complicated, two-page form. The first page was for the judges who read the speech manuscripts and judged composition and content, and the second page was for the judges who listened to the speech and judged delivery only. (Appendix B, Figures 2 and 3.)

Louisiana designated twenty sub-ideas, each related to content, composition, or delivery. Each sub-idea had a certain maximum value, the total possible being 100%. (Appendix B, Figure 4.)

Mississippi divided "delivery" into "voice," "appearance," "expression," and "general effect," giving each ten points. Five items under "content" and five items under "composition" were valued at five points each. (Appendix B, Figure 5.)

Missouri provided a general "Judging Sheet" to be filled
out for each speaker. The first was to be given 100%, regardless of how good or how poor he might be. Other speakers were graded better or not as good, by comparison with the first speaker. The lowest possible grade given was 85%, while the highest possible was 115%. The winner was determined by adding the scores of the three judges. (Appendix B, Figure 6.) Missouri's "Tournament Rating Sheet" was the same as that used in the Southwide finals. (Appendix A, Figure 2.)

Oklahoma used a simple form by designating the three general headings of content, composition, and delivery, with no sub-ideas under any. The method of grading these three bases was left up to the discretion of the judge. (Appendix B, Figure 7.)

8. Were judges instructed to provide constructive criticism for each speaker in the state event?  
   A. Was criticism provided for the winners only?  
   B. How was this criticism given?  (Circle one)  
      Oral; Written; Both Oral and Written.

Those states which provided constructive criticism for each speaker, together with the type of criticism given, were as follows: Arizona, oral; California, oral; Florida, oral and written; Illinois, oral and written; Kansas, oral and written; Kentucky, written; Maryland, oral if criticism was requested; Oklahoma, oral; Texas, no statement as to type; and Virginia, oral.

Those states which provided constructive criticism for the winners only, together with the type of criticism given,
were as follows: District of Columbia, oral; Louisiana, oral; Mississippi, gave criticism "sometimes," oral; Missouri, gave criticism if it was requested, oral; New Mexico, oral; North Carolina, oral; and Tennessee, oral.

Section V: Participants

1. What were the total number of participants in the 1957 state eliminations?

Alabama, 16; Arizona, 2; Arkansas, 15; California, 10; Colorado, 2; District of Columbia, 8; Florida, 8; Georgia, 8; Illinois, 14; Kansas, 3; Kentucky, 16; Louisiana, 21; Maryland, 4; Mississippi, 29; Missouri, 15; New Mexico, 6; North Carolina, 10; Ohio, 4; Oklahoma, 13; Oregon-Washington, 6; South Carolina, 10; Tennessee, 8; Texas, no answer; and Virginia, 8.

2. To which assemblies did you send speakers? (circle one) Ridgecrest only; Glorieta only; Both.

Those states which sent speakers to Ridgecrest only were Alabama, District of Columbia, Florida, Georgia, Maryland, North Carolina, Ohio, South Carolina, Tennessee, and Virginia.

Those states which sent speakers to Glorieta only were Arizona, California, Colorado, Kansas, New Mexico, Oklahoma, and Oregon-Washington.

Those state which sent speakers to both assemblies were Arkansas, Illinois, Kentucky, Louisiana, Mississippi, Missouri, and Texas.
3. Please estimate what number of the participants in the 1957 tournament were college students and what number were high school students.

<table>
<thead>
<tr>
<th>State</th>
<th>College</th>
<th>High School</th>
<th>Other*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>2</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>Arizona</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Arkansas</td>
<td>4</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>California</td>
<td>2</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Colorado</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>District of Columbia</td>
<td>3</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Florida</td>
<td>1</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>Georgia</td>
<td>2</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Illinois</td>
<td>10</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Kansas</td>
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<td></td>
</tr>
<tr>
<td>Kentucky</td>
<td>4</td>
<td>10</td>
<td>2</td>
</tr>
<tr>
<td>Louisiana</td>
<td>13</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Maryland</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mississippi</td>
<td>(no answer)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missouri</td>
<td>7</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>New Mexico</td>
<td>3</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>North Carolina</td>
<td>1</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Ohio</td>
<td>2</td>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

*Although this category was not requested in the questionnaire, some states included it anyway. Their answers are recorded here.*
An examination of the findings concerning the twenty-four state eliminations of the Southern Baptist Speakers' Tournament shows that all followed the standard rules as prepared by the Training Union Department. Eight states published supplements which explained schedules and tournament procedures. Four had more than one division in their event, and eleven conducted regional eliminations between the associational and state tournaments.

The states employed no standard method for judging, although all assigned the same percentages to these categories: content, 25%; composition, 25%; and delivery, 50%. Three states used two sets of judges, one set reading the manuscripts and judging content and composition, and another set judging delivery. Two states employed one set of judges which first read the manuscripts and judged content and composition, then

<table>
<thead>
<tr>
<th>State</th>
<th>College</th>
<th>High School</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oklahoma</td>
<td>2</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Oregon-Washington</td>
<td>1</td>
<td>1</td>
<td>4</td>
</tr>
<tr>
<td>South Carolina</td>
<td>4</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Tennessee</td>
<td>3</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Texas</td>
<td>(no answer)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virginia</td>
<td>4</td>
<td>4</td>
<td></td>
</tr>
</tbody>
</table>

Totals: 71 118 18

Percentages: 34.3% 57% 8.7%
listened to the speeches and judged delivery. Nineteen used one set of judges which judged content, composition, and delivery at once while the speeches were being delivered. The Training Union Department made no recommendation on this matter, hence the variety.

The judges, who were chosen by a denominational worker or workers connected with the tournament, included directors of religious education, state and Southwide Training Union workers, housewives (some of whom are minister's wives), and college, seminary, and public school teachers. One or more ministers served on the judging panel in nineteen out of the twenty-four events. Quite evidently the directors of the state tournaments felt that since participants were Baptists, and since the subjects dealt with ideas believed in by Baptists, the judges ought to be of the same belief. Consequently, Baptist religious workers made up the largest number of judges, and Baptist laymen the remainder.

The majority of directors of state tournaments were friendly to the idea of using speech teachers as judges, although they did not usually make strong efforts to secure them. Seventeen said that they sometimes looked for teachers of public address, three said that they never made such efforts, and three replied that they always tried to get such persons. In actuality, only six state directors used one or more teachers of public address. Of those who agreed to the idea of using speech
people, several qualified their answer by stating that such a teacher should be a Baptist, or should at least be familiar with Baptist work.

Twenty-three out of the twenty-four states provided printed forms for use by the judges. Some states used the same points as those in the Training Union Department's Judging Sheet, but this was not a universal practice. Many states designed their own forms, and these varied from the extremely simple to the extremely complicated. States were allowed variation because there had been no effort in the history of the tournament to require a standard ballot for state eliminations.

More constructive criticism was provided the speakers on the state level than on the Southwide level, probably because the states were anxious to prepare their young people for effective competition in the final eliminations. Ten states provided criticism for each speaker, and an additional seven criticised the winners only. Most such help was oral, and in only six states did it come from trained speech teachers.

The number of final participants in each state varied from two to twenty-nine. An average of 57% were in high school, 34.3% were in college, and the remaining 8.7% were in various vocations.
The states sent the winners of their eliminations to one of six final tournaments, three of which were conducted during June at Glorieta, New Mexico, and three of which were conducted during July at Ridgecrest, North Carolina. Seven states sent their speakers to Glorieta, ten sent theirs to Ridgecrest, and seven sent representatives to both locations. The conduct of these final events is studied under the following headings: (1) selection of judges, (2) methods of judging, and (3) participants.

Section I: Selection of Judges

William J. Simpson selected all of the judges used for each of the six final tournaments after his arrival on the assembly grounds.\textsuperscript{42} He made no effort to secure teachers of public address, believing that speech teachers were "too critical" and "too professional" for an amateur speech tournament.\textsuperscript{43} He believed that the Southern Baptist Speakers' Tournament had as its basic purpose the providing of an opportunity for young people to speak their religious convictions.

\textsuperscript{42}Interview with William J. Simpson, Nashville, April 2, 1957.

\textsuperscript{43}Ibid.
Simpson stated that "the competitive element played down" in order to get as many as would to take part.\textsuperscript{44}

The judges for the Glorieta and Ridgecrest finals, including names and vocations, were as follows:

**Glorieta**

**First Week:**
1. Mr. Ray Gilliland, Director, Training Union Department, Kansas.
2. Mr. John Tubbs, Church Related Vocations, Baptist Sunday School Board, Nashville, Tennessee.
3. Mr. Jim Smithwick, Associate, Training Union Department, South Carolina.
4. Mr. James Whaley, Director, Training Union Department, Kentucky.
5. Mrs. James Whaley, Approved Junior Worker, Training Union Department, Kentucky.
6. Dr. Wanna Fort, Missionary to Southern Rhodesia.

**Second Week:**
1. Rev. Chester O'Brien, Pastor, First Baptist Church, Tucumcari, New Mexico.
2. Rev. Kenneth Chafin, Professor, Southwestern Baptist Theological Seminary, Fort Worth, Texas.
3. Mr. L. J. Newton, Secretary, Department of Religious Education, Maryland.
4. Mr. Philip Card, Secretary, Training Union and Student Department, Colorado.
5. Mrs. Finlay Graham, Missionary to Lebanon.
6. Mrs. James Whaley, Approved Junior Worker, Training Union Department, Kentucky.

**Third Week:**
1. Rev. E. J. Speigel, Pastor, Broadway Baptist Church, Boulder, Colorado.
3. Mr. John Tubbs, Church Related Vocations, Baptist Sunday School Board, Nashville, Tennessee.

\textsuperscript{44}Ibid.
4. Miss Jeannie Whitaker, Youth Director, First Baptist Church, Albuquerque, New Mexico.
5. Mr. L. J. Newton, Secretary, Department of Religious Education, Maryland.

Ridgecrest

First Week:
1. Mr. Jim Smithwick, Associate, Training Union Department, South Carolina.
2. Miss Louise Hill, Associate, Training Union Department, Mississippi.
3. Mr. Julian Snyder, Associate, Training Union Department, Georgia.
4. Rev. David Mason, Pastor, First Baptist Church, Jonesboro, Louisiana.
5. Miss Edna Frances Dawkins, Department of Missionary Personnel, Foreign Mission Board, Richmond, Virginia.
7. Mr. Lowell Clark, Minister of Education, Shawnee, Oklahoma.

Second Week:
1. Miss Mary Anderson, Associate, Training Union Department, Tennessee.
2. Mrs. Lee Gaban, Young People's Worker, Training Union Department, Florida.
4. Mr. James Whaley, Director, Training Union Department, Kentucky.
5. Dr. Rice A. Pierce, Editor, Young People's Lesson Courses, Training Union Department, Nashville, Tennessee.
6. Dr. G. Harold Massey, Dean of Students, Belmont College, Nashville, Tennessee.
7. Mr. John Tubbs, Church Related Vocations, Baptist Sunday School Board, Nashville, Tennessee.

Third Week:
1. Mrs. Lee Gaban, Young People's Worker, Training Union Department, Florida.
2. Mrs. R. Maines Rawls, Housewife, Nashville, Tennessee
3. Mr. Jim Smithwick, Associate, Training Union Department, South Carolina.
4. Dr. Horace G. Williams, Pastor, Calvary Baptist Church, Tuscaloosa, Alabama.
5. Mr. Julian P. Snyder, Associate, Training Union Department, Georgia.45

Section II: Methods of Judging

Each judge was provided with several copies of the "Speakers' Tournament Judging Sheet" (Appendix A, Figure 1), one for each participant, and one copy of the "Speakers' Tournament Rating Sheet" (Appendix A, Figure 2). The judges, who were scattered throughout the auditorium, did not know the names or home states of the speakers. They neither read the manuscripts of the speeches beforehand, nor did they follow them during the speaking. The judging of content, composition, and delivery was done concurrently; the decisions were based solely upon listening to the speech as delivered.46

When the speeches were all delivered, each judge, without collaboration with the others, decided upon a first, second, and third place winner. Their tabulations were entered upon their "Speakers' Tournament Rating Sheets," which were turned in to the director of the tournament. The winner was decided

46Interview with William J. Simpson, Nashville, April 2, 1957.
on the basis of five points being given for each time a speaker placed first, three points for each time a speaker placed second, and one point for each time a speaker placed third. First and second place awards were given for each of the six events. The "Judging Sheets" kept for each speaker were subsequently destroyed, and no constructive criticism was provided the participants.

Section III: Participants

There were a total of thirty participants in the six final tournaments conducted in 1957. The speakers for each event, together with the age, state, and student or vocational status of each, was as follows:

Glorieta

First Week:
2. Betty Jo Lasiter, 18, Louisiana, student at Baylor University.
3. Linda Werner, **22, New Mexico, nurse.

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47 Ibid.

*First-place winner.
**Second-place winner.
Second Week:
1. Lyda Dunsworth, ** 18, Arkansas, student at Ouachita Baptist College.
2. Gail Dixon, 17, Kansas, student at Oklahoma Baptist University.
3. Paul Elledge, * 18, Missouri, student at the University of Kansas City.

Third Week:
1. Cameron Pulliam, 21, Arizona student at Grand Canyon College.
4. Margie Bridges, 17, Kentucky, working at home.
5. Shirley Watkins, ** 19, Mississippi, student at Mississippi College.
6. Carolyn Perry, 17, Oklahoma, student at Baylor University.
7. Suzanne Hayward, 18, California, student at Sierra College.

Ridgecrest

First Week:
2. Mary Lou Munn, 21, Florida, student at Palm Beach Junior College.
3. Marie Evans, ** 18, Tennessee, student at Union University.

Second Week:
1. Jerry Delaughter, * 22, Mississippi, student at Mississippi College.

*First-place winner.

**Second-place winner.
2. Emily Howard, 19, Georgia, married soon after the tournament.
3. Hilton Bonniwell, 18, Maryland, high school student.
4. Barbara Lamar, ** 17, Missouri, student at Southwest Missouri State College.
5. Jerry Keese, 19, South Carolina, student at Furman University.
7. Stanley Sikes, 17, Alabama, high school student.

Third Week:
2. Dale Jones, 20, Arkansas, student at the University of Arkansas.
3. Elizabeth Belechak, ** 19, District of Columbia, student at George Washington University.
4. Ellis West, * 21, Virginia, student at the University of Richmond.
5. Genevieve Caudill, 19, Kentucky, student at Morehead State College.

This information on the thirty participants reveals that twenty were college or university students, two were high school students, and eight were distributed as follows: two school teachers, two working at home, one nurse, one newspaper employee, one Air Force officer, and one girl engaged to be married soon after the tournament. The division by percentages is as follows: college and university students, 66 2/3%; high school students, a fraction more than 6.6%.

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*First-place winner.
**Second-place winner.
and others, a fraction more than 26.6%. Twenty, or 66 2/3%, of the speakers were girls, and ten, or 33 1/3%, were boys. Five of the first-place winners were college or university students, and one was a girl "working at home." Five second-place winners were students in a college or university, and one was a newspaper employee. No high school students placed in the final events.

Summary and Evaluation

The Southern Baptist Speakers' Tournament, as it developed through 1957, was governed by a philosophy which is predominant in Baptist thought, viz., the encouraging of all Christians to "witness" for Christ. The event was open to any Baptist of ages seventeen through twenty-four, and much emphasis was placed upon getting as many participants as possible on the local church level. The subjects, chosen by the Director of Young People's Work, were Baptist-centered, dealing with such matters as missions, temperance, prayer, the Christian home, church membership, Christian education, personal evangelism, the Bible, and Baptist beliefs.

Rules for the event were kept brief and simple. The Training Union Department defined the age limits of participants, the length of the speech, the bases for judgment, and the topics from which each speaker selected his subject. In
the "local autonomy" tradition of Baptists, each state was allowed to plan its own elimination tournaments, its own judging sheets, and its own method of judging based upon the standard bases. These bases, which were content, 25%, composition, 25%, and delivery, 50%, have remained unchanged since being originated by J. E. Lambdin during the early years of the tournament. The simplicity of the three points for judging seems practical in view of the policy of using Baptist religious leaders and laymen as judges.

The idea that teachers of public address were not essential or even desirable in the planning, conduct, and judging of the tournament was often expressed by state and Southwide directors. Even those who desired the assistance of speech teachers stressed the need for them to be Baptists or to be familiar with Baptist work. The sentiment seemed to be that instructors in speech would be too "particular" or too "professional" to blend well with the philosophy of the tournament.

The lack of uniformity in judging procedures has led to a variety of methods for determining the winners of state events. Three systems prevailed in 1957. In the **first**, followed in three states, two sets of judges were used, one set reading the manuscripts and evaluating content and composition, and another set judging delivery. The **second**, followed in two
states, employed one set of judges who first read the manuscripts and judged content and composition, then listened to the speeches and judged delivery. The third plan, followed in nineteen state events, used one set of judges who evaluated content, composition, and delivery concurrently without reading the manuscripts. This method was also used in the Southwide finals.

In keeping with the policy of preceding years, the director of the 1957 finals did not arrange for constructive criticism to be given the participants. The states, however, provided some critical assistance in seventeen out of the twenty-four meets, probably because they desired to prepare their young people for more effective competition in the finals.

There were a total of 207 speakers in all of the state events, and of this number 118, or 57%, were in high school; 71, or 34.3%, were in college; and 18, or 8.7%, had vocational status. In the Southwide finals there were 30 speakers, distributed as follows: 20 college students; eight with vocational status; and two high school students. Five out of the six who placed second were college students, and one was out of high school and working. Although the majority of entries on the state level were in high school, few got past that elimination; and of those who made the finals, none placed.
The Southern Baptist Speakers' Tournament, which originated without encouragement or assistance from the speech profession, remains, from the standpoint of speech, a non-professional event. It was planned, promoted, conducted, and judged by Baptist religious workers and laymen. However, through 1957 it was probably the best method of teaching speechmaking among the several approaches taken by the Training Union.
CHAPTER V

SUMMARY AND EVALUATION

Baptists experienced rapid growth in America because of the freedom which they enjoyed as a result of the separation of church and state, and because their doctrine of individual competency provided what the frontier people wanted. Based upon their faith in the individual, Baptists asserted that all souls had an equal right to direct access to God, and that all believers had a right to equal privileges in the local church.

As a result of the democratic polity which resulted from their beliefs, a group of Baptists were able to organize independently the B. Y. P. U. (Baptist Young People's Union) Auxiliary to the Southern Baptist Convention in 1895. The B. Y. P. U., called the Baptist Training Union since 1935, was fully integrated into the denominational program of Southern Baptists after proving its worth to the churches. The teaching of public address became one of the Training Union's educational responsibilities since Baptists felt the need for instruction in speaking in order that each (1) might be an evangelist, (2) might help conduct the teaching program of his local church, and (3) might take part in the government of his church and of his various denominational bodies. To what extent have the theory and practice of public address been taught in the Training Union?
The B. Y. P. U. began in 1895 as an inspirational meeting where "group prayer" and "Christian fellowship" were emphasized. By 1900, however, an emphasis was being put upon the educational value of the organization, and by 1904 the Union was said to be "educative in its essence." L. P. Leavell, first secretary of the organization, formulated an educational program which included a definite place for training in public speaking. His B. Y. P. U. Manual of 1907 stated that the Union furnished an opportunity for developing the "talent" of public speaking.

Leavell and his associates developed the following plan for teaching public speaking. (1) Each individual was assigned to one of two to four groups in a union, each group being headed by a captain who was responsible for leading his group in planning and presenting the program at least once a month. (2) When a group was scheduled for a program, the captain assigned parts to each member from the B. Y. P. U. Quarterly. Most were speaking parts, based upon the weekly topics published in the quarterly, but some participation was in the form of oral reading or special music. (3) The individual assigned a speaking part studied the complete program from the quarterly, then concentrated his efforts upon the material concerned specifically with his assigned subject. Subjects for talks were usually based upon specific sub-topics and informative paragraphs in the quarterly. The speaker was then to do research on his topic aside from the quarterly,
(4) plan his speech carefully, then (5) deliver it extemporaneously before the union.

Both the Junior B. Y. P. U., which was started in 1908, and the Intermediate B. Y. P. U., which was started in 1921, followed the five-step procedure just described. Each department had its own methods text and its own quarterly which supplied source material for the speeches.

A number of articles concerned with speechmaking were published in the B. Y. P. U. Quarterly during Leavell's secretaryship. These articles urged careful preparation for all speeches, advocated an extemporaneous style of delivery, criticized oral reading from the quarterly, suggested books and periodicals for research on speech topics, and proposed a printed assignment sheet to help remind each speaker of his subject and of his responsibility.

Some attention was given to public debate and parliamentary law in the publications of the B. Y. P. U., since each union was to elect officers and committees and conduct its own work democratically. No attention was given to group discussion during Leavell's secretaryship.

Because of a serious illness incurred by Leavell, J. E. Lambdin, became associate B. Y. P. U. secretary in September of 1925, and upon Leavell's death in 1929 Lambdin became secretary of the organization. As of this writing he is still directing the work of the Training Union.
Lambdin made no important changes in Leavell's plan for teaching public address in the weekly meeting. However, Lambdin was responsible for many innovations, including (1) the publication of the *Training Union Magazine*, (2) the inclusion of adults, (3) the publication of a number of new methods texts, (4) the production of visual aids for the Union's program of education, and (5) the addition of special activities such as Youth Week and Southern Baptist Speakers' Tournament.

The *Training Union Magazine* included many articles on the theory of public address, especially during the years of 1928, 1932, 1947, 1951, and 1953. The magazine was available to the officers and leaders of all departments, thus providing, in the years mentioned, wide distribution of information on speaking. However, the *Training Union Magazine* has never had a policy of including regularly and systematically articles concerned with public address, as is attested by the fact that it has included no article on speechmaking since 1951 and no article on discussion since 1953. This seems to support the conclusion that no systematic plan for presenting the theory of public address has yet been adopted by the Training Union.

By including adults in the Training Union, Lambdin made a major contribution, not only to the organization's general program of education, but also to its particular
program of speech training. Lambdin and Gaines S. Dobbins, both of whom worked together in planning the educational methods for the new department, advocated the use of discussion in conducting the weekly meeting of the Adult Union. During the years of 1929 through 1931, Dobbins published excellent material in the B. A. U. Quarterly on the techniques of solving church problems by means of group discussion. He made clear that the weekly program of the Adult Union was to be a well-planned, problem-solving discussion.

The ideas of Dobbins did not win the approval of a number of churches, however, because many adults were not able to plan and execute a discussion, because of poor educational backgrounds, and because many others were unwilling to do the work necessary for a successful discussion. As a result, Dobbins and Lambdin developed an approach whereby the weekly programs were based entirely upon materials published in the B. A. U. Quarterly, and a symposium-forum was conducted on the subject published for the week. The result was that the Adult Union actually shifted from discussion to speechmaking, which was followed by an informal discussion, and, in effect, began to use the system developed by Leavell and continued by Lambdin in the Junior, Intermediate, and Young People's departments.

The authors of the new methods texts published during Lambdin's secretaryship have maintained the historical plan
by which union members gain practice in speaking by delivering speeches in the weekly meetings. In her *New Baptist Junior Union Manual* of 1942, Ina S. Lambdin (Mrs. J. E. Lambdin) included suggestions for outlining and delivering a talk. In his *Baptist Intermediate Union Manual* of 1952, E. E. Lee stressed the importance of research in speech preparation. In his *Baptist Young People's Union Administration* of 1942, Arthur Flake emphasized the need for learning to "speak publicly for Christ." In *Meeting the Needs of Adults Through the Baptist Training Union* of 1947, Gaines S. Dobbins included a chapter on public address entitled "The Need to Acquire Skill in Expression." He made a significant contribution by discussing the meaning of words in the communicative process; the introduction, discussion, and conclusion of a speech; use of suggestion, logical reasoning, comparison, and emotion in speaking; and the proper delivery of a speech.

"Take the Fourth Part," a Broadman Films release of 1955, was a Training Union-sponsored motion picture which provided instruction in how to plan for and deliver a speech. The production depicted the efforts of an Intermediate Union

---

1The 1952 edition was revised by Mrs. Henry C. Rogers.

2The 1942 edition was revised by J. E. Lambdin.
sponsor to assist an intermediate boy in planning his first speaking part. It advocated a four point plan of preparation: (1) read the part over from the quarterly, (2) think it through, (3) jot down main ideas, and (4) try it out. The film oversimplified many principles of speech, but it did make the following constructive suggestions: plan the speech carefully, adapt the material from the quarterly to suit your personality and purpose, and be natural in the use of voice and gesture during delivery.

Another contribution of Lambdin to the teaching of public address was the inclusion of special activities such as Youth Week and the Southern Baptist Speakers' Tournament. The basic idea of Youth Week was for intermediates and young people to assume the responsibilities of the officers and leaders of a church. A youth pastor might even deliver the sermons during the final Sunday of the special week. In this way many realistic speaking situations were provided for the future leaders of the church.

The Southern Baptist Speakers' Tournament, which has been conducted annually by the Training Union since 1935, is open to all Baptists of the ages of seventeen through twenty-four. Participants prepare an original six-minute speech based upon one of the several Baptist-centered subjects published each year by the Training Union. Speakers take part in an elimination in their local Baptist church, the
church winners go to an associational elimination, the associational winners go to a state elimination, and the state winners go to the Southwide finals.

The tournament has been a non-professional event, from the standpoint of speech. It was originated, organized, promoted, conducted, and judged by Baptist religious workers and laymen. Some directors of state and Southwide tournaments expressed the belief that teachers of public address were not essential or even desirable in the planning, conduct, and judging of the event. Even those who desired the assistance of speech teachers stressed the need for them to be Baptists or to be familiar with Baptist work. The desire to keep the tournament free of professional influence seems in keeping with Baptist history and theology which stress individual competency and equality and which encourage all Christians to "speak out for Christ." This is not to say that the tournament does not encourage good speaking, for it does. In fact, because of the promotion it receives, plus the element of competition which, although "played down," cannot be denied, the tournament probably produces the best speaking of any Training Union activity.

An evaluation of the teaching of public address by the Baptist Training Union should begin with a consideration of L. P. Leavell who firmly established (1) that training in speaking was one duty of the Union, and (2) that the method of
this training was for individual members to prepare and
deliver talks in the weekly meeting. The group plan of organi-
zation, promoted by Leavell, was simple and practical, and his
policy of publishing departmental quarterlies which included
weekly program materials was a sensible solution to the
problem of providing content for the speeches. In addition,
Leavell can be commended for including in the B. Y. P. U.
Quarterly a number of articles which encouraged good speaking
and explained some of the fundamental principles of the art.

On the other hand, neither Leavell nor his colleagues
included material concerning speech theory in any of the
study course texts of the Union. The articles in the B. Y. P. U.
Quarterly did not meet this need fully, because a quarterly
was usually discarded after three months of use.

J. E. Lambdin can be commended for his several innova-
tions to the program of teaching public address. His inclusion
of articles on discussion, debate, and speechmaking in the
Training Union Magazine, his cooperation with Gaines S. Dobbins
in experimenting with discussion in the early Adult Union,
his promotion of methods texts, which often included material
on speaking, his sponsorship of a motion picture to teach
speech preparation and delivery, and his adding of special
activities such as Youth Week and the speakers' tournament
were all efforts to meet the need for education in public
address. The speakers' tournament was perhaps Lambdin's
finest contribution to the promotion of good speaking, for it stimulated thorough preparation and it provided varied experiences for delivery.

Lambdin, like Leavell, can be criticized for not meeting the need for systematic instruction in the theory of public address. Years go by when the periodicals include no articles on the subject. He has not made available a book which deals with the problems of discussion, public debate, parliamentary law, and speechmaking, all of which are an integral part of the workings of a Baptist church.

Gaines S. Dobbins can be commended for his excellent instruction in group discussion during 1929, 1930, and 1931, and for his study course text of 1947, Meeting the Needs of Adults Through the Baptist Training Union, which included a short but sound chapter on speech.

The program of teaching public address in the Baptist Training Union should be evaluated, ultimately, by how well it meets the need of training Baptist to speak as "soul winners," teachers, and members of a democratic body. The weekly meeting which encourages informal discussion, debate, and extemporaneous speaking, seems to be an effective plan for training laymen in public address for use in the church. The Union, though relatively weak in the teaching of speech theory, is strong in speech practice. The program of teaching
public address seems to be both unique and worthwhile, especially in view of the fact that the members of the Union are all volunteers who are motivated by the desire to learn how to speak for their religion.
SELECTED BIBLIOGRAPHY
A. BOOKS


B. PERIODICALS

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Baptist Adult Union Quarterly (Nashville: 1940-1956).

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Baptist Junior Union Quarterly II (Nashville: 1955 -- ).

Baptist Married Young People (Nashville: 1956 -- ).


Baptist Young Adults (Nashville: 1956 -- ).

Baptist Young People (Nashville: 1956 -- ).

Baptist Young People's Union Quarterly (Nashville: 1940-1956).


Intermediate Leader (Nashville: 1940 -- ).


Intermediate Union Quarterly II (Nashville: 1952 -- ).


Junior Leader (Nashville: 1940 -- ).


Leaders' Quarterly (Nashville: 1921-1924).


Young People's Leader (Nashville: 1894-1900).

C. CORRESPONDENCE


Letter from Warren F. Jones, Jr., Assistant Professor of Psychology, Stetson University, DeLand, Fla., September 22, 1957.

Letter from J. E. Lambdin, Secretary, Baptist Training Union, Nashville, Tenn., August 13, 1956._____. July 9, 1957.

Letter from William Hall Preston, Staff Associate, Student Department, Baptist Sunday School Board, Nashville, Tenn., July 1, 1957.


_____ September 5, 1957.

D. INTERVIEWS

Interview with Virgil Crenshaw, Director of Intermediate Work, Baptist Training Union. Nashville, April 3, 1957.


Interview with C. Aubrey Hearn, Director of the Study Course, Baptist Training Union. Nashville, April 3, 1957.

Interview with J. E. Lambdin, Secretary, Baptist Training Union. Nashville, April 5, 1957.


Interview with R. Maines Rawls, Director of Associational Work, Baptist Training Union. Nashville, April 2, 1957.


E. MISCELLANEOUS

"Questionnaire on the Southern Baptist Speakers' Tournament," 1957, returned by the Training Union Departments of the states affiliated with the Southern Baptist Convention.


SPEAKERS' TOURNAMENT JUDGING SHEET

(Note.—This sheet is for judge's information only. Please destroy after decision has been made.)

Speaker number
Subject

CONTENT: 25%

Does the participant speak on his subject?
Is speaker discerning in choice of materials?
Does the material accomplish the purpose of the talk?
Does content show originality?
Does he give credit for quoted material?

COMPOSITION: 25%

Is content organised?
Is there unity of thought?
Is subject developed in a logical manner?
Is speaker discriminating in choice of words?
Are sentence structure and grammar good?

DELIVERY: 50%

Does voice have good quality and pitch?
Is articulation good?
Is pronunciation good?
Does delivery seem natural or affected?
How is his stage presence?
Consider: personal appearance, poise, posture, attitude, confidence, personality, ease before audience.
How does he express himself?
Consider: directness, fluency, emphasis, sincerity, Does the delivery convey the thought to the audience?
Over-all affect: Was speech interesting, understandable, convincing, and pleasing?

<table>
<thead>
<tr>
<th>Training Union Department</th>
<th>Baptist Sunday School Board</th>
<th>Total Score</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Nashville, Tennessee</td>
<td></td>
</tr>
</tbody>
</table>

FIGURE 1
SPEAKERS' TOURNAMENT RATING SHEET

In my opinion the participants in the Speakers' Tournament should be rated as follows:

FIRST PLACE . . . . . . Speaker number __________
SECOND PLACE . . . . . . Speaker number __________
THIRD PLACE . . . . . . Speaker number __________

Signature of Judge

(Note.—Please give the above rating before discussing the participants with any other judge. Do not rate any speaker as "tied" with another for any of the three places. A point system is used to tally the rating sheets. The judges will be called into consultation only in the event of a tie in the totals for first and/or second places.)

GENERAL INFORMATION

1. Each speaker will have six minutes. (The judges will pay no attention to time. A time keeper will check the time of each speaker and will report to the judges if a speaker goes more than a few seconds overtime.)

2. Basis of grading:
   
   Delivery 50%
   Composition 25%
   Content 25%

   (Judging sheets are attached for the convenience of the judge in defining these three points.)

3. The typed manuscripts of the speeches have been examined by the chairman and are on file.

4. Since the Speakers' Tournament includes both sexes, please give them equal consideration for an unbiased decision.

Please bring this sheet to the person designated by the chairman immediately after the tournament.

Training Union Department, Baptist Sunday School Board, Nashville, Tennessee

FIGURE 2
APPENDIX B
YOUNG PEOPLE'S SOUTHERN BAPTIST SPEAKERS' TOURNAMENT

Contestant's Number __________ Contestant's Name ____________________________

Contestant's Address: Street ___________ City & State __________

Church _____________________________ Association __________

Subject of Speech ___________________________

Contestant's age ________ School Classification __________________________

Length of speech ________ (5½ minutes is minimum, 6 minutes maximum, should speech exceed 6 minutes, penalize total score at your discretion.)

<table>
<thead>
<tr>
<th>CONTENT</th>
<th>Possible points</th>
<th>Judge's rating</th>
</tr>
</thead>
<tbody>
<tr>
<td>SUBJECT ADHERED TO</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>ORIGINALITY</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>CREDIT GIVEN FOR QUOTED MATERIAL</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>total</strong></td>
<td><strong>15</strong></td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th>COMPOSITION</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>UNITY OF THOUGHT</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>CONTENT ORGANIZED</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>LOGICAL SUBJECT DEVELOPMENT</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>CHOICE OF WORDS</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>GRAMMAR AND SENTENCE STRUCTURE</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>total</strong></td>
<td><strong>5</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>DELIVERY</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>VOICE QUALITY AND PITCH</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>ARTICULATION</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>PRONUNCIATION</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>PERSONAL APPEARANCE</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>EASE BEFORE AUDIENCE</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>SINCERITY</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>SPEECH INTERESTING &amp; UNDERSTANDING</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>SPEECH CONVINCING &amp; PLEASING</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td><strong>total</strong></td>
<td><strong>30</strong></td>
<td></td>
</tr>
</tbody>
</table>

PENALTY (if any)_________________

| total rating                     |                  |

COMMENTS: ____________________________

ARIZONA

FIGURE 1
SPEAKERS' TOURNAMENT SCORING SHEET

Composition & Content only
50% of Grade

ASSIGNMENT: Mark each item under each major heading according to the following scale:
2=fair, 3=good, 4=very good, 5=exceptional.
After scoring, add the total number of points.

<table>
<thead>
<tr>
<th>A. CONTENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Does the participant speak on his subject?</td>
</tr>
<tr>
<td>2. Is speaker discerning in choice of materials?</td>
</tr>
<tr>
<td>3. Does the material accomplish the purpose of the talk?</td>
</tr>
<tr>
<td>4. Does content show originality?</td>
</tr>
<tr>
<td>5. Does he give credit for quoted materials?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>B. COMPOSITION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Is content organized?</td>
</tr>
<tr>
<td>2. Is there unity of thought?</td>
</tr>
<tr>
<td>3. Is subject developed in a logical manner?</td>
</tr>
<tr>
<td>4. Is speaker discriminating in choice of words?</td>
</tr>
<tr>
<td>5. Are sentence structure and grammar good?</td>
</tr>
</tbody>
</table>

TOTAL POINTS

GENERAL INFORMATION

PLEASE SEND THIS SHEET TO THE TRAINING UNION DEPARTMENT, BAPTIST BUILDING, CARBONDALE, ILLINOIS AS SOON AS YOU HAVE GRADED SPEECH.

ILLINOIS

FIGURE 2
**SPEAKERS' TOURNAMENT SCORING SHEET**

**Delivery - Only**

--- 50% of Grade

**ASSIGNMENT**: As each speaker speaks, make an analysis of his performance, mark each item under each major heading according to the following scale: 1-fair, 2-good, 3-very good, 4-outstanding. After all speakers have been evaluated, add the total number of points.

### A. VOICE AND VOICE CONTROL
1. Voice Quality
2. Pitch level and variation
3. Rate and time variation

### B. ARTICULATION AND PRONUNCIATION
1. Articulation and pronunciation
2. Pronunciation
3. Choice of words

### C. ADJUSTMENT TO THE SPEECH SITUATION
1. Gestures and facial expression
2. How is his stage presence?
   - Considers personal appearance, posture, attitude, confidence, personality, ease before audience.
3. How does he express himself?
   - Considers directness, fluency, emphasis, sincerity, Does the delivery convey the thought to the audience?
4. Over-all effect: Was speech interesting, understandable, convincing, and pleasing?

**TOTAL POINTS**

**NOTE**: Please give the above rating before discussing the participants with any other judges.

---

**GENERAL INFORMATION**

1. Each speaker will have six minutes. (The judges will pay no attention to time. A timekeeper will check the time of each speaker and will report to the judges if a speaker goes more than a few seconds overtime.)
2. Basis of grading: Delivery = 50%  Composition = 50%
3. The typed manuscripts of the speeches have been examined by the chairman and are on file.
4. Since the Speakers' Tournament includes both sexes, please give them equal consideration for an unbiased decision.

PLEASE BRING THIS SHEET TO THE PERSON DESIGNATED BY THE CHAIRMAN IMMEDIATELY AFTER THE TOURNAMENT.

**ILLINOIS**

**FIGURE 3**
### SPEAKERS' TOURNAMENT GRADING SHEET

<table>
<thead>
<tr>
<th>Number</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Do I speak on my subject?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Am I discerning in choice of materials?</td>
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<tr>
<td>3. Does the material accomplish the purpose of the talk?</td>
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<tr>
<td>4. Does the content show originality?</td>
<td></td>
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<tr>
<td>5. Do I give credit for quoted material?</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Is content organized?</td>
<td></td>
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<td></td>
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<tr>
<td>7. Is there unity of thought?</td>
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<tr>
<td>8. Is subject developed in a logical manner?</td>
<td></td>
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<tr>
<td>9. Am I discriminating in choice of words?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Are sentence structure and grammar good?</td>
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</tr>
<tr>
<td>11. Does my voice have good quality and pitch?</td>
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<tr>
<td>12. Is articulation good?</td>
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<td></td>
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<tr>
<td>13. Is pronunciation good?</td>
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<tr>
<td>14. Does my delivery seem natural or affected?</td>
<td></td>
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<tr>
<td>15. Do I have control of bodily activity?</td>
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</tr>
<tr>
<td>16. Platform manners (control and ease)</td>
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<tr>
<td>17. Projection to audience</td>
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<td></td>
<td></td>
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<tr>
<td>18. Expression: directness, fluency, emphasis, sincerity</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>19. Is speech understandable, convincing and pleasing?</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>20. General effectiveness (interesting, etc.)</td>
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</tr>
</tbody>
</table>

**TOTAL SCORE**

---

**Additional comments:**

**JUDGE'S INITIALS**

LOUISIANA

**FIGURE 4**
### SPEAKERS' TOURNAMENT SCORING SHEET

<table>
<thead>
<tr>
<th>DELIVERY - 50 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VOICE</strong>: 10 Points</td>
</tr>
<tr>
<td>Quality: (2)</td>
</tr>
<tr>
<td>Articulation: (2)</td>
</tr>
<tr>
<td>Pronunciation: (2)</td>
</tr>
<tr>
<td>Audibility: (2)</td>
</tr>
<tr>
<td>Pleasing: (2)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>APPEARANCE - 10 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poise (2)</td>
</tr>
<tr>
<td>Posture (2)</td>
</tr>
<tr>
<td>Personality: (2)</td>
</tr>
<tr>
<td>Personal Appearance: (2)</td>
</tr>
<tr>
<td>Ease: (2)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>EXPRESSION - 10 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contact: (2)</td>
</tr>
<tr>
<td>Fluency: (2)</td>
</tr>
<tr>
<td>Naturalness: (2)</td>
</tr>
<tr>
<td>Gestures: (2)</td>
</tr>
<tr>
<td>Effective: (2)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>GENERAL EFFECT - 20 Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Convincing: (4)</td>
</tr>
<tr>
<td>Understandable: (4)</td>
</tr>
<tr>
<td>Interesting: (4)</td>
</tr>
<tr>
<td>Impressive: (4)</td>
</tr>
<tr>
<td>Effectual: (4)</td>
</tr>
</tbody>
</table>

### CONTENT - 25 Points
1. Is there at least one constructive or helpful idea presented and developed? 

2. Does the speech have a purpose? (5)

3. Does the speech accomplish that purpose? (5)

4. Does the content show originality? (5)

5. Is credit given for quoted material? (5)

### COMPOSITION - 25 Points
1. Is the speech well organized? (5)

2. Is there unity of thought? (5)

3. Is there logical development? (5)

4. Is there good choice of words? (5)

5. Is there good sentence structure? (5)

### TOTAL SCORE

<table>
<thead>
<tr>
<th>JUDGE'S DECISION</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Place No.</td>
</tr>
<tr>
<td>Second Place No.</td>
</tr>
<tr>
<td>Third Place No.</td>
</tr>
<tr>
<td>Judge's Name:</td>
</tr>
</tbody>
</table>

MISSISSIPPI

FIGURE 5
The 1957 Missouri Baptist Young Peoples Speakers Tournament

JUDGING SHEETS

CONTESTANT ____________________________ JUDGE ____________________________

(The basis of judging: Delivery 50%, Content 25%, Composition 25%)

Judges will be guided by the "Notes of Interest" suggestions on page 5 of the 1957 handbook.

CONTESTANT'S SCORE __________

NOTE:
The first Speaker will be given 100% - regardless of how good or how poor the speaker may be.

The other Speakers will be graded better or not as good, by comparison with the first speaker: the lowest possible grade being 85% and the highest possible grade being 115%.

By tallying the scores of the three judges it is almost impossible to have a tie.
## Young People's Speakers' Tournament

<table>
<thead>
<tr>
<th>ENTRY</th>
<th>CONTENT 25%</th>
<th>COMPOSITION 25%</th>
<th>DELIVERY 50%</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
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OKLAHOMA

FIGURE 7
Thomas Lee Tedford was born October 8, 1930, at Little Rock, Arkansas. He received his secondary education at Marion High School, Marion, Arkansas, and Corning High School, Corning, Arkansas. He received the B. A. degree from Ouachita College, Arkadelphia, Arkansas, in 1951. While a college student he was ordained as a Baptist minister. From January, 1951, through July, 1952, he was director of public relations for his alma mater.

He received the M. A. degree from Louisiana State University in the summer of 1953. During the school years 1955-56 and 1956-57 he was assistant professor of speech and director of debate for Georgetown College, Georgetown, Kentucky. For the school year 1957-58 he directed the speech training program of the School of Theology, New Orleans Baptist Theological Seminary.
EXAMINATION AND THESIS REPORT

Candidate: Thomas Lee Tedford

Major Field: Speech

Title of Thesis: An Investigation of Public Address as Taught by the Baptist Training

Approved:

Union of the Southern Baptist Convention

W. W. Broden
Major Professor and Chairman

Richard J. Russell
Dean of the Graduate School

EXAMINING COMMITTEE:

E. Wise

Oscar L. Roebuck

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Clinton Bradford

W. J. Olivar

Date of Examination:

May 14, 1958