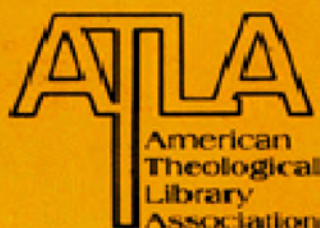


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**SUMMARY
OF
PROCEEDINGS**

*Thirty-eighth Annual Conference
of the*
**AMERICAN THEOLOGICAL
LIBRARY ASSOCIATION**



Western Theological Seminary
Holland, Michigan
June 17-22, 1984

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Betty A. O'Brien
Editor

Western Theological Seminary
Holland, Michigan
June 17-22, 1984

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Table of Contents

| | |
|---|-----|
| ATLA Organizational Directory | vii |
| Program for 1983 Conference | xi |
| Continuing Education Event Workshop Descriptions | |
| Technical Services Management -- Lynn Marko | xv |
| Time Management for Libraries -- Dwayne Webster | xv |
| Using Goals and Objectives in the Library -- Margaret Auer | xv |
| Women's Studies in Religion -- Sandra Boyd | xv |
| Minutes of the Business Sessions -- Joyce Farris | 1 |
| Reports | |
| Executive Secretary | 13 |
| Index Board | 16 |
| Board of Microtext | 18 |
| Interim Board for the Preservation of Religious Monographs | 19 |
| Task Force on Preservation Board Structure | 20 |
| Treasurer | 22 |
| Auditor | 26 |
| 1984-1985 General Operating Budget | 27 |
| Statistical Records | 29 |
| Tellers Committee | 51 |
| Standing Committees | |
| Bibliographic Systems | 52 |
| Collection Evaluation and Development Program | 54 |
| Publication | 55 |
| Reader Services | 56 |
| | 58 |

Other Committees and ATLA Representatives

| | |
|---|----|
| Archivist | 59 |
| Representative to CNLIA | 60 |
| Representative to NISO (Z39) | 62 |
| ATS-ATLA Library Project 2000 | 63 |
| Committee on Oral History | 66 |
| Committee on Relationships with Learned Societies | 67 |
| Resolutions Committee | 68 |

Addresses

| | |
|---|----|
| Presidential Address -- Martha Aycock | 71 |
| Keynote Address: A Bicentennial Appraisal of Methodist Historical Literature -- Frederick Norwood | 75 |
| Banquet Address: To Catch a Thief -- John Bollier | 93 |

Papers

| | |
|---|-----|
| Coping with Con Men, Clerics, and Criminals -- William A. Moffett [Summary] | 100 |
| Jonathan Edwards' Sermons -- Helen Westra | 102 |
| New Brunswick Theological Seminary: Contributions to Ministerial Training, 1784-1984 -- Norman J. Kansfield | 117 |
| Sleuthing the Origins of English Seventh Day Baptists in the 1650's: a Bibliography -- Oscar Burdick | 134 |
| Theological Libraries, Networking, and OCLC -- Kevin Flaherty | 146 |
| Theological Publishing Today -- John Pott [Summary] | 154 |

Workshop Summaries

| | |
|--|-----|
| Acquisition of Foreign Materials: Far East -- Chester C. I. Wang | 155 |
| Graduate Level Bibliographic Instruction -- Carolyn Kirkendall | 156 |
| Retrospective Conversion -- Robert Kepple | 157 |

| | |
|---|-----|
| Subject Headings and Subject Analysis -- Warren Kissinger | 159 |
| Section Meetings | |
| Bibliographic Systems -- Summarized by Russell Pol-lard | 160 |
| Collection Evaluation and Development | |
| Is Collection Development for Theological Libraries a Cul-de-Sac -- William C. Miller | 162 |
| Collection Development in a Theological Research Library -- Caroline Whipple | 167 |
| Publication -- Summarized by Norma Goertzen | 178 |
| Reader Services -- Summarized by John Dickason | 180 |
| Denominational Meeting Summaries and Directories | |
| Anglican Librarians -- James Dunkly | 181 |
| Baptist Librarians -- Sarah Lyons | 182 |
| Campbell-Stone Librarians -- David McWhirter | 182 |
| Catholic Librarians -- Kathy Jastrap | 183 |
| Lutheran Librarians -- Richard Mintel | 184 |
| Methodist Librarians -- Michael Boddy | 186 |
| Presbyterian/Reformed Librarians -- Roy Englehardt | 187 |
| United Church of Christ Librarians -- Clifton Davis | 188 |
| Articles of Incorporation | 189 |
| By-Laws -- 1984 | 194 |
| ATLA Membership Directory | |
| Honorary Members | 214 |
| Retired Members | 214 |
| Full Members | 217 |
| Associate Members | 231 |
| Student Members | 235 |

| | |
|--|-----|
| Institutional Members | 236 |
| Conference Visitors and Representatives of Member Institutions | 244 |
| Conference Exhibitors | 245 |

ATLA ORGANIZATIONAL DIRECTORY, 1984-85

President: Ronald F. Deering, Southern Baptist Theological Seminary, 2825 Lexington Road, Louisville, KY 40280. 800-626-5525; 502-897-4807.

Vice-President: Sara Mobley, Pitts Theological Library, Emory University, Atlanta, GA 30322. 404-329-4166 or 4167.

Past-President: Mrs. B. D. Aycok, Union Theological Seminary in Virginia, 3401 Brook Road, Richmond, VA 23227. 804-355-0671, ext. 313.

Treasurer: Mr. Robert A. Olsen, Jr. (1986), Brite Divinity School, Texas Christian University, Fort Worth, TX 76129. 817-921-7106.

Executive Secretary: Albert E. Hurd (1985), Office of the Executive Secretary, 5600 S. Woodlawn Ave., Chicago, IL 60637. 312-947-8850.

Member-at-Large: Betty A. O'Brien (1985), 7818 Lockport Blvd., Dayton, OH 45459. 513-433-5420.

Member-at-Large: Lawrence H. Hill, OSB. (1985), St. Vincent College Library, Latrobe, PA 15650. 412-539-9761.

Member-at-Large: Rosalyn Lewis (1986), United Methodist Publishing House, 201 Eighth Ave., South, Rm. 122, Nashville, TN 37202. 615-749-6437.

Member-at-Large: Peter DeKlerk (1986), Calvin Theological Seminary, 3233 Burton Street, S.E., Grand Rapids, MI 49506. 616-949-4000, ext. 6303.

Member-at-Large: Alice M. Kendrick (1987), Records and Information Center, Lutheran Council in the United States of America, 360 South Park Ave., New York, NY 10010. 212-532-6350.

Member-at-Large: James Overbeck (1987), Columbia Theological Seminary, 701 Columbia Drive, Decatur, GA 30031. 404-378-8821.

Editor of the Newsletter: Donn Michael Farris (1986), Divinity School Library, Duke University, Durham, NC 27706. 919-684-1544.

Recording Secretary: Joyce Farris, Perkins Library, Duke University, Durham, NC 27706. Mailing address: 921 Buchanan Blvd., Durham, NC 27701. 919-286-1544.

Editor of the Proceedings: Betty A. O'Brien (1986),
7818 Lockport Blvd., Dayton, OH 45459. 513-433-
5020.

Representative of the Preservation Board: John A.
Bollier, Sterling Memorial Library, Rm. 118, 120
High Street, New Haven, CT 06511. 203-436-4815.

Representative of the Index Board: Norman Kansfield,
Colgate Rochester/Bexley Hall/Crozer Divinity
School, 1100 S. Goodman Street, Rochester, NY 14620.
716-271-1320.

Preservation Board: John A. Bollier, Chair (1986),
Sterling Memorial Library, Rm. 118, 120 High Street,
New Haven, CT 06511. 203-436-4815.
Charles Willard, Director, Speer Library, Princeton
Theological Seminary, Princeton, New Jersey 08540.
609-921-8300.

Dorothy Thomason (1985)
Earle Hilgert (1985)
Tamara Swora (1986)
Jerry Campbell (1987)
Robert J. Kepple (1987)
Kent Richards (1987)
Richard Spoor (1988)
Kenneth O'Malley (1988)
Albert E. Hurd, ex-officio

Index Board: Norman Kansfield, Chair (1986), Colgate
Rochester/Bexley Hall/Crozer Divinity School, 1100
S. Goodman Street, Rochester, NY 14620. 716-271-
1320.

Lucille Hager (1985)
Robert Dvorak (1985)
Sarah Lyons (1987)
Abraham Bookstein (1987)

Standing Committees

Bibliographic Systems: Russell Pollard, Chair
(1985), Andover-Harvard Divinity School, 45
Francis Ave., Cambridge, MA 02138. 617-495-
5788.

Melinda Reagor (1986)
Thomas Gilbert (1986)
John Muether (1987)
Joyce Farris (1985), Representative to Committee
on Cataloging: Description and Access
James Overbeck, Board Liaison

Collection Development and Evaluation: James
Pakala, Chair (1986), Biblical Theological
Seminary, 200 N. Main Street, Hatfield, PA
19440. 215-368-5000.

W. Terry Martin (1985)
Linda Corman (1987)
Peter DeKlerk, Board Liaison

Nominating: Sharon Taylor, Chair (1985), Princeton Theological Seminary, P.O. Box 111, Princeton, NJ 08500. 609-921-8300.
Newland Smith (1986)
Simeon Daly (1987)

Program: Erich Schultz, Chair (1985), University Librarian, Wilfrid Laurier University, Waterloo, Ontario, Canada N2L 3C5. 519-844-1970.
Michael Boddy (1986)
Mary Bischoff (1987)

Publication: James Deffenbaugh, Chair (1985), Swem Library, College of William and Mary, Williamsburg, VA 23185.
Ellis O'Neal, Jr. (1986)
Norma Goertzen (1987)
Betty O'Brien, ex-officio and Board Liaison
Kenneth Rowe, ex-officio

Reader Services: John Dickason, Chair (1986), McAlister Library, Fuller Theological Seminary, 135 N. Oakland, Pasadena, CA 91101. 818-449-1745.
Seth Kasten (1985)
Christine Wenderoth (1987)
Lawrence Hill, OSB, Board Liaison

Other Committees and Representatives

Archivist: Gerald W. Gillette (1985), Presbyterian Historical Society, 425 Lombard Street, Philadelphia, PA 19147. 215-627-1852.

Committee on Oral History: David Wartluft, Chair, Lutheran Theological Seminary, 7301 German Ave., Philadelphia, PA 19119. 215-248-4616.
Gerald W. Gillette
Alice Kendrick, ex-officio

Statistician: Mary Bischoff (1984), Library, Graduate Theological Union, 2400 Ridge Road, Berkeley, CA 94709. 415-841-8222.

Relationship with Learned Societies: Andrew Scrimgeour, convenor, Regis College, W. 50th and Lowell Blvd., Denver, CO 80221.
Charles Willard
Channing Jeschke

Reporter to Newsletter on Systems and Standards:
Doralyn Hickey, School of Library and Information
Sciences, North Texas State University,
Denton, TX 76203.

Representative to NISO (Z39): Warren Kissinger
(198), Library of Congress. Mail: 6309 Queen's
Chapel Road, Hyattsville, MD 20782.

**Representative to the Council of National Library
and Information Associations (CNLIA):** Paul A.
Byrnes, 69 Tiemann Place, Apt. 44, New York, NY
10027. 212-602-7100.
Albert E. Hurd, ex-officio

Annual Conference Hosts:

- 1985: Arthur Jones, Drew University Library, Madi-
son, NJ 07940. 201-337-3000. Dates: June 24-
28.
- 1986: K. David Weekes, Midwestern Baptist Theolo-
gical Seminary, 5001 N. Oak Street, Trafficway,
Kansas City, MO 64118. Dates: June 15-20.
- 1987: Cecil White, Golden Gate Baptist Theological
Seminary, Strawberry Point, Mill Valley, CA
94941 and John Baker-Batsel, Graduate Theologi-
cal Union, 2400 Ridge Road, Berkeley, CA 94709.

PROGRAM

**American Theological Library Association
Thirty-Eighth Annual Conference
Western Theological Seminary
Holland, Michigan
June 17-22, 1984**

Sunday, June 17

| | |
|------------|---------------------------------------|
| 12:30-1:30 | Lunch |
| 12:00-2:30 | Registration for Continuing Education |
| 1:30-9:00 | Board of Directors |
| 2:30-9:00 | Continuing Education Event |
| 5:00-6:30 | Dinner |

Monday, June 18

| | |
|------------|--|
| 7:30-8:30 | Breakfast |
| 8:00-9:00 | Registration for Continuing Education |
| 9:00-5:00 | Continuing Education Event |
| 12:00-1:30 | Lunch |
| 2:00-9:00 | Registration |
| 3:30-5:00 | Board of Directors |
| 6:00-7:00 | Dinner |
| 7:00-7:30 | New Members Orientation |
| 7:30-9:00 | Reception |
| 9:00-10:00 | Board of Directors and Section/Committee Personnel |

Tuesday, June 19

| | |
|-------------|---|
| 7:30-8:30 | Breakfast |
| 9:00-9:30 | Opening Plenary Session--Martha Aycock, Presiding Welcome--Dr. Robert A. Coughenour, Academic Dean and Professor of Old Testament, Western Theological Seminary Introduction of New Members and Summary of Registration Tellers Committee Report Committee Appointments Program Orientation Announcements |
| 9:30-10:30 | Address: "A Bicentennial Appraisal of Methodist Historical Literature,"--Dr. Frederick Norwood, Garrett-Evangelical Theological Seminary--Alva Caldwell, Presiding |
| 10:30-11:00 | Morning Break |
| 11:00-12:00 | Business Session I--Martha Aycock, Presiding Reports Executive Secretary--Albert E. Hurd Treasurer--Robert A. Olsen, Jr. Index Board--Norman Kansfield |

Board of Microtext--John Bollier
 Interim Board for the Preservation
 of Religious Monographs--Jerry
 Campbell
 Task Force on Preservation Board
 Structure--Robert Dvorak
 12:00-1:30 Lunch
 1:30-3:00 Section Meetings
 Reader Services--John Dickason, Pre-
 siding
 Collection Evaluation and Develop-
 ment--W. Terry Martin, Presiding
 3:00-3:30 Afternoon Break
 3:30-4:30 Papers
 "Theology Libraries, Networking, and
 OCLC"--Kevin Flaherty, Michigan
 Library Consortium--Albert E. Hurd,
 Presiding
 "Jonathan Edwards' Sermons: Search
 for Acceptable Words"--Dr. Helen
 Westra, Hope College--Robert
 Dvorak, Presiding
 "Coping with Con Men, Clerics, and
 Criminals: the Special Security
 Problems of the Theological Libra-
 ry"--Dr. William A. Moffett, Ober-
 lin College--Roger Loyd, Presiding
 4:45-5:45 Denominational Meetings
 6:00-7:00 Dinner
 7:00-7:45 Chapel--Dr. James I. Cook, Professor
 of New Testament, Western Theological
 Seminary, Leader
 8:00-9:00 Business Session II--Martha Aycock,
 Presiding
 By-laws--Rosalyn Lewis

Wednesday, June 20

7:30-8:30 Breakfast
 8:30-8:50 Chapel--Bruce Eldevik, Leader
 9:00-12:00 Workshops
 "Subject Headings and Subject Ana-
 lysis"--Warren Kissinger, Library
 of Congress--Melinda Reagor, Pre-
 siding
 "Graduate Level Bibliographic Instruc-
 tion"--Carolyn Kirkendall, Project
 LOEX, Eastern Michigan University--
 Seth Kasten, Presiding
 "Retrospective Conversion"--Robert Kepple,
 Westminster Theological Seminary
 "Acquisition of Foreign Materials:
 Far East"--Chester C. I. Wang, Uni-
 versity of Wisconsin, Madison--Cynthia
 Runyon, Presiding
 12:00-1:30 Lunch

1:30-5:00 Trip to Saugatuck
1:30-8:00 Trip to Grand Rapids

Thursday, June 21

7:30-8:30 Breakfast
8:45-9:00 Presidential Address--Martha Aycock
9:00-10:30 Business Section III--Martha Aycock, Presiding
Reports
Representative to CNLIA--James Irvine
Representative to NISO Z39--Warren Kissinger
Archivist--Gerald Gillette
Committee on Oral History--Alice Kendrick
Committee on Relationships with Learned Societies--Andrew Scrimgeour
Statistician--Mary Bischoff
Standing Committee Reports
Bibliographic Systems--Elizabeth Flynn
Collection Evaluation and Development--W. Terry Martin
Program--Erich Schultz
Publication--Betty O'Brien
Reader Services--John Dickason
Committee on Financial Management--Eugene McLeod
British Isles Tour--Lawrence Hill
Project 2000--Stephen Peterson
10:30-11:00 Morning Break
11:00-12:00 Papers
"New Brunswick Theological Seminary: Contributions to Ministerial Training, 1784-1984"--Dr. Norman J. Kansfield, Colgate Rochester Divinity School--LeRoy Engelhardt, Presiding
"Sleuthing the Origins of English Seventh Day Baptists in the 1650's: a Bibliography"--Oscar Burdick, Graduate Theological Union--W. Terry Martin, Presiding
"Theological Publishing Today"--Jon Pott, Wm. B. Eerdmans Publishing Co.--John Muether, Presiding
12:00-1:30 Lunch
1:00-1:30 Chapel--Keith Wills, Leader
1:30-3:00 Section Meetings
Bibliographic Systems--Elizabeth Flynn, Presiding
Publication--Betty O'Brien, Presiding
3:00-3:30 Afternoon break
3:30-4:00 Interest Groups
Religion Index II

Pettee Users
OCLC Libraries
Non-Network Libraries
6:00-7:00 Reception--Worden Company, 199 East
17th Street, Holland
7:30-9:00 Banquet
"To Catch a Thief"--John Bollier,
Yale Divinity School
Recognition of Marvin Taylor--Charles
Willard

Host Librarian: John Muether

Program Committee: Erich Schultz, Sara Mobley, and
Michael P. Boddy

Organist for the chapel services: Mildred Schuppert

**CONTINUING EDUCATION EVENT
WORKSHOP SUMMARIES**

Technical Services Management

**Lynn Marko
Head of Monograph Cataloging Department
University of Michigan Libraries**

Provides an overview of recent developments in this rapidly changing area. Discussions will focus on methods of evaluating a library's current operation and procedures to make it more efficient. Both automated and non-automated technical services will be considered.

Time Management for Librarians

**Dwayne Webster
Office of Management Studies, Association of
Research Libraries**

Using Goals and Objectives in the Library

**Margaret Auer
Director of Libraries, University of Detroit**

Provides an overview of the goals and objectives setting process, its role in library management, and strategies for writing/evaluating objectives statements.

Women's Studies in Religion

**Sandra Boyd
Reference Librarian, Episcopal Divinity School
Cambridge, Massachusetts**

Presents an introduction to women's studies, focusing primarily on religion. Discussions of significant trends and individuals within the field, plus important bibliographic sources will be included.

**AMERICAN THEOLOGICAL LIBRARY ASSOCIATION
MINUTES OF BUSINESS SESSIONS
HOLLAND, MICHIGAN
JUNE 19-23, 1984**

BUSINESS SESSION I, June 19, 11:00 a.m.

Mrs. Martha Aycok, President, called the meeting to order and declared that a quorum was present. She announced that Dr. Paul Roten had agreed to serve as Parliamentarian for another year. Mr. Hurd had reported that at this time there were 180 registrants, including members, guests and exhibitors; more were expected. Mrs. Aycok read the Tellers Committee Report of elections and announced appointments to committees:

Vice-president/President-elect: Sara Mobley
Board of Directors, Class A director: Alice Kendrick, James Overbeck
Index Board, Class A member: Sarah Lyons
Index Board, Class B member: Abraham Bookstein
Board of Microtext, Class A member: Robert J. Kepple

Standing Committee appointments:

Bibliographic Systems: John Muether, Melinda Reagor
Collection Evaluation and Development: Linda Corman
Nominating: Simeon Daly
Publication: Norma Goertzen
Reader Services: Christine Wenderoth
Program: Mary Bischoff will fill the unexpired term of Sara Mobley

Resolutions Committee: Vera Robinson, James Irvine, Mary Bischoff

Reports from the officers, committees, and representatives of the Association had been distributed to the membership prior to the conference.

Executive Secretary: Albert Hurd. The Report was presented; approval was unanimous.

Index Board: Norman Kansfield. Mr. Kansfield added to the report that the Index Board had voted to change the format for Religion Index I to an annual format, one year per volume, with a semi-annual issue and an annual cumulation. The microfiche edition will be discontinued. Mr. Kansfield announced that Robert

Dvorak had agreed to serve on the Index Board, replacing Edgar Krentz, who had resigned in February. Approval of the report was unanimous.

Board of Microtext: John Bollier. Mr. Bollier commented that the income for the Board of Microtext was up about 15% at the end of this fiscal year; further details appear in the Treasurer's report. Mr. Bollier emphasized that the Board of Microtext supports the proposal for the merger of the Board of Microtext and the Interim Board for the Preservation of Religious Monographs. Approval of the report was unanimous.

Interim Board for the Preservation of Religious Monographs: Jerry Campbell. Mr. Campbell added to the report that as of June 10, \$126,562 had been either subscribed or pledged to the program, from 30 libraries. Only five responding libraries preferred not to participate at this time. The projected budget for the program is between \$250,000 and \$300,000 to film 4,000 titles this year. A great number of libraries have not been heard from. Mr. Campbell urged those libraries to respond positively as soon as possible. Approval of the report was unanimous.

Task Force on Preservation Board Structures: Robert Dvorak. At the ATLA conference in June 1983, the membership of the Association approved in principle the forming of a body to carry out the work of preservation of theological monographs, particularly from that period of the late 19th and early 20th century where the materials were in danger of disintegration. At the board meeting that followed the conference, an Interim Board for the preservation of this material was formed, under the direction of Jerry Campbell. The Interim Board has been hard at work this year in laying plans and in further ascertaining the nature of the problems. At the January meeting of the Board of Directors there was discussion with members of both the Board of Microtext and the Interim board. A consensus developed that there may be a certain inefficiency in operating two boards that have really the same basic concern of preservation of materials for theological research; and in the existence of two boards, there may be a risk of prejudicing potential support for preservation projects in the association. Representatives of both boards, and the Board of Directors, felt that the association ought to rethink its structure for preservation and explore the possibility of merging the Board of Microtext, which has a long and distinguished record of service in the association, with the newer board for the preservation of monographs. The President was authorized to appoint a task force to study the structures that have been in place through this year for these projects. Its members are Jerry Campbell,

Richard Spoor, Charles Willard, Al Hurd, and Robert Dvorak.

The task force met in March and in discussion confirmed the concurrence of the Board of Directors with the notion that developed in January and suggested that ATLA might proceed with a united board, simply calling it the Preservation Board. The results of the discussion are in the report of the task force: that it be a 9-member board to begin with, which would comprise the membership of the two previous boards; that it have a name that embraced the name of neither of the two boards that have been in existence; and that it proceed to work in united fashion on both serials and monographic preservation, and on any other tasks that may seem viable in the future. In the Monographic Program, the Preservation Board will be concerned primarily with monographic literature from the late 19th and early 20th centuries. Mr. Dvorak assumed that the Serials Program would continue more or less as it had when under the direction of the Board of Microtext. Care was taken to preserve the resources of both bodies; the report calls for the new board to deal with budgeting and accounting procedures in parallel tracks for serials and for monographs. It may be worth noting that the Board of Microtext comes into the proposed Preservation Board with a plurality of one.

Mr. Dvorak then placed before the body for action the proposed amendment to the Certificate of Incorporation which would enable the association to move ahead with a merged board to be called the Preservation Board. Mrs. Aycocock informed the body that the Board of Directors had met by telephone conference call on May 23, considered this amendment, and in accordance with the legal stipulations declared it to be a worthwhile amendment to the Certificate of Incorporation and referred it to the membership for action at this time. Publication of the amendment in the Newsletter within a certain time frame, which was met, constituted effective notice to the membership. Therefore the association was legally in compliance with the laws of the State of Delaware, wherein it is incorporated. The amendment was placed before the body politic from a committee and required no second.

Les Galbraith asked the reason for having nine members on the Preservation Board, this being considerably larger than the usual number. Mr. Campbell responded that while a secondary consideration was not to exclude anyone who is presently serving on one of the boards, primarily it was considered expedient to have a larger group so that sub-groups could be formed. The program is going to be a full one, encompassing the activities of two boards and anticipating a third acti-

vity. It is possible that at the discretion of the Board of Directors, the size of the Preservation Board could be reduced to seven, once the primary terms have expired, but it would be wise to wait and see if seven could handle the load.

Mrs. Aycock brought the question to vote. The amendment to the Certificate of Incorporation was ap-
proved unanimously by personal and institutional vote.

Rosalyn Lewis presented amendments to the current By-Laws which would enable the Preservation Board to form itself and be in a position to conduct its business. Ms. Lewis moved the adoption of these amendments, with the provision that all references to "Board of Microtext" throughout the By-Laws be changed to "Preservation Board," and all references to "Microtext project" be changed to "Preservation project." Appro-
val was unanimous by personal and institutional vote.

Sharon Taylor of the Nominating Committee presented the list of nominees for membership on the Preservation Board. Mrs. Aycock asked for nominations from the floor; there were none. Approval was unanimous by personal and institutional vote.

James Dunkly announced that Elizabeth Hodges, who retired in 1969 as Librarian at the Episcopal Theological School in Cambridge, Massachusetts, had died just after Easter.

The session was adjourned at 11:45 a.m.

BUSINESS SESSION II, June 19, 8:00 p.m.

Treasurer: Robert Olsen. Mr. Olsen presented the Statement of Assets and Fund Equities, April 30, 1984; the Statement of Cash Receipts and Disbursements and Changes in Fund Equities for the Fiscal Year Ended April 30, 1984, and the Treasurer's Statement, including a summary of the past five years in tabular form for comparison. It was moved and seconded that the report be accepted as audited. In response to questions from the floor, Mr. Olsen stated that the ATLA Board of Directors had instructed that approximately half of ATLA funds should be invested in insured instruments and half in uninsured, and that funds should be in very liquid investments. He had not been asked to investigate the investment policies of the banks in which ATLA funds are kept. Approval of the report was unanimous.

By-Laws Revisions: Rosalyn Lewis. Ms. Lewis presented the proposed By-Laws revisions, commenting on the reasons for revising the By-Laws so extensively at

this time. Since we are a tax-exempt organization incorporated under the laws of the State of Delaware, there are some things we can and cannot do. As progress was made on the Preservation Board, it was felt there was need to seek legal counsel. In addition, the By-Laws had not undergone a major revision since the association was incorporated. The Board of Directors, therefore, appointed a sub-committee to make a thorough study of the By-Laws and to review them with legal counsel.

Ms. Lewis moved the adoption of the amendment to Article IV. Membership. In answer to questions from the floor, Ms. Lewis said that the qualifications for full membership are set to meet the requirements which establish ATLA as a tax-exempt professional organization under the U.S. Tax Code. The purpose of Associate Membership is not to provide financial advantage for those who choose it but to provide a mechanism whereby those not qualified for full membership may still participate in the activities of the Association. Approval of the amendment was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of the amendment to Article V. Dues. In answer to a question from the floor about why dues were being raised, Ms. Lewis responded that the dues have not been raised since 1980; inflation has hit ATLA, as it has everything else; and ATLA is operating with a deficit budget. In addition, in 1981 ATLA adopted the recommendations of Task Force '81 setting out new directions and new programs for the association. As those recommendations are implemented, the Sections will be developing programs which will require funding. ATLA has also made commitments about what is to be the role of the Executive Secretary, and what demands would be made upon him. The recommendations of Task Force '81 specified that we would provide some support for the Executive Secretary in the form of hardware and software, in order for him to meet these demands, and we have to have money to provide this support. Approval of the amendment was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of the amendment to Article VI. Meetings of Members. In answer to a question from the floor, Ms. Lewis said that Delaware law requires that we have a provision for the calling of special meetings and the preferred interval is "less than 15 or more than 60 days." Approval was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of the amendments to Article VII. Board of Directors, and Article VIII.

Nominations and Elections. Approval was unanimous by personal and institutional vote.

Ms. Lewis moved that the provision in VII.2 be applied to those persons who were not already serving in those offices on January 1, 1984. Approval of the motion was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of the amendments to Article IX. President, and Article X. Vice-President. Approval was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XI. Treasurer, and Article XII. Staff. The motion was approved unanimously by institutional vote, and with one negative personal vote.

Ms. Lewis moved the adoption of Article XIII. Program Boards, with the explanation that the old Articles XII and XIII had been incorporated into one article which covers the two boards we now have as well as any others we may decide to form. Approval of the motion was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XIV. Fiscal Affairs. Approval was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XV. Committees and Article XVI. Sections. The question was asked from the floor, What is the rationale for associate members not serving on committees? Ms. Lewis answered that since we now have only six standing committees that deal with the business of the association, which includes the profession of theological librarianship, the feeling is that those concerns are best addressed by persons who are actively engaged in theological librarianship. Approval of the motion was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XVIII. Publications. Approval was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XXI. Amendments. Approval was unanimous by personal and institutional vote.

Ms. Lewis moved the adoption of Article XXIII. Indemnification, commenting that the changes recommended are not substantial but are done to satisfy the Delaware lawyers, who felt strongly that this covers

ATLA better than the previous wording. Approval was unanimous by personal and institutional vote.

The session was adjourned at 9:45 p.m.

BUSINESS SESSION III, June 21, 9:00 a.m.

It was moved and seconded to receive as a block reports from the ATLA Representative to CNLIA, the ATLA Representative to the National Information Standards Organization, the Archivist, the Ad Hoc Committee for Oral History, and the Ad Hoc Committee on Relationships with Learned Societies. Approval was unanimous.

Statistician: Mary Bischoff. Ms. Bischoff explained some of the problems encountered in the transition of statistical reporting after David Green's resignation as Statistician. The result of the difficulties was that the report in hand was an interim report, showing only the compilation of the raw data, without the traditional comparative tables. The final report should be ready by the end of the summer. Ms. Bischoff asked everyone who had not done so to send her their completed forms for the 1982/83 fiscal year and to inform her of any errors or omissions found in the interim report. She announced that the Board of Directors has appointed a committee consisting of Betty O'Brien, Al Hurd (ex officio) and Jim Overbeck, Chair, to review the entire statistical process.

Mrs. Aycock said this report was to be received only as information and asked members who had concerns about the form or the content of the statistical records to communicate with a member of that committee or with Ms. Bischoff, who will work with the committee.

It was moved and seconded to receive as a block the reports from the Standing Committees. Approval was unanimous.

Bibliographic Systems: Libby Flynn asked that Viola Mullins' name be correctly spelled.

Collection Evaluation and Development: Terry Martin asked members to continue sending collection development policy statements to Emory and announced that Jim Pakala would be the committee chair for 1984/85.

Program: Erich Schultz reminded the members that a lot of advance planning must be done and the committee always wants new ideas and program suggestions from the members. He requested that conference evaluation forms be turned in at the banquet, and he assured members that the committee does pay attention to their

comments.

Publication: Betty O'Brien announced that John Bollier had resigned from the committee. She expressed their regret at losing him and their appreciation for the work he has done. Ellis O'Neal has agreed to fill the remaining two years of Mr. Bollier's term. A few defective copies of the Proceedings have been found. Any member who has received a defective copy should return it, with its envelope, to Mrs. O'Brien or the Executive Secretary, and it will be replaced by a perfect copy.

Reader Services: John Dickason announced that they are forming subcommittees, the first of which will be on professional concerns.

Ad Hoc Committee on Financial Management: Eugene McLeod. Because of the increasing complexity and size of the association's business operations, the Board of Directors appointed this committee and charged it to study the financial processes of the entire association and develop recommendations for a financial program. The committee was authorized to seek appropriate professional assistance. The committee has examined voluminous documentation of the association's financial processes and is impressed that the association owes a debt of gratitude to Bob Olsen, Treasurer, Al Hurd of the Index Board, and Charles Willard of the Board of Microtext, for their careful, responsible handling of ATLA's financial affairs.

Because it was felt to be imperative for the committee to engage competent professional consultants, work to date has consisted largely of 1) conversations with professionals regarding the kind of consultations we really need; 2) securing proposals from consulting firms; and 3) interviewing representatives of two consulting firms. The committee is convinced that it would be most unwise for the association to invest in a study that would focus narrowly on developing an improved financial management program. A broader organizational management study will ensure that we do not develop a financial program, the acceptance of which would necessitate organizational changes. The committee sees the study of organizational management and the more narrow concerns of financial management as proceeding concurrently. They have been most fortunate in finding a particular group of professional consultants who are extraordinarily well qualified to help us in this more fundamental and comprehensive approach. The Board of Directors has authorized the committee to prepare a proposal to the Lilly Endowment for the funding of a consultation by Peat Marwick, Mitchell and Co. Peat Marwick, more so

than other top accounting firms, appears to have concentrated on working with non-profit organizations, and the two people the committee has worked with in that company specialize in this area.

These consultants intend to do a study of this organization which would involve the membership. There would be questionnaires, a visitation consultation with each of the parties charged with specific responsibilities in the organization, and a high degree of participation by the membership in the early stages of the consultation. The committee anticipated forwarding a proposal to the Lilly Endowment in July and receiving by September the decision of the staff on recommending this proposal to the Board of the Lilly Endowment. If they recommend it, we would be virtually assured of approval. The request would be for approximately \$50,000, which would cover the initial consultation with Peat Marwick, Mitchell, and some additional funding for implementation of their recommendations. Other members of the Ad Hoc committee are William Miller, Robert Olsen, Richard Spoor, and Martha Aycock (ex officio).

In answer to questions from the floor, Mr. McLeod explained that approximately \$37,000 of the grant would cover the professional consultation and reimbursable expenses which would yield a report making specific recommendations for our organizational management and for the restructuring of our financial operations. The additional money would be used to buy further consultation on the details of implementing a financial management plan. Mr. Olsen explained that the largest motivating factor behind this is the fact that ATLA has reached the stage of big financial income and outgo, towards \$1,000,000 annually, and this will increase with the Preservation program. We need the best kind of management of our money, and we will be remiss if we do not attempt to find more satisfactory ways to manage. Mrs. Aycock said that if the request is turned down, the Board of Directors would consider funding it from reserve funds, but it would come before the association for final approval. Mr. Deering said he thought there was no disposition on the part of the board to use the funds of the association to support the study. It was his opinion that we would look toward other outside funding if the Lilly Endowment did not approve the grant proposal.

Edinburgh Tour: Lawrence Hill. Fr. Hill announced that the post-conference tour to Ireland and Great Britain will be from June 28 to July 19, 1985, after the conference at Drew University. Twenty-four people have made the first downpayment. He described the itinerary and said that the guides will be members

of the Association of British Theological and Philo-
sophical Libraries.

ATS Standards: Robert Dvorak. As part of the process of reviewing and preparing revisions to the standards for accreditation, ATS asked Steve Peterson, in connection with Project 2000, to be chief architect of any new standards that might affect libraries. The Board of Directors had asked Charles Willard and Mr. Dvorak to interact with Mr. Peterson in reviewing the new standards. Marvin Taylor met with the entire Board of Directors in January, when there was opportunity to look at the proposals as they existed at that time. ATS was going to be making decisions about the standards at the same time that ATLA was meeting in Holland. Marvin Taylor planned to be at the ATLA conference and could report on what was the final disposition.

Project 2000: Stephen Peterson. ATLA members had received the same summary of the text that was in the ATS program book. A preliminary copy of the report was sent to the Board of Directors and to the Executive Committee of ATS. The Executive Committee voted to receive the report, to publish it as a freestanding issue of Theological Education, and to forward it to the schools. The full text will be ready before the end of the summer; personal copies will be mailed to the chief officers of the ATS schools and to the officers of ATLA. Other copies may be secured from the ATLA Executive Secretary.

The report has some evident biases. 1) While there are technical parts of the report which would apply uniformly in schools of any tradition, there are some issues which are germane specifically to Christian theological education. Jewish theological education would need to address some different kinds of issues. 2) The report assumes that theological education is most healthy when it is somewhat pluralistic and sensitive to the international dimensions of Christianity. 3) There is a hidden agenda in our lives that suggests that library cooperation is automatically an improvement of quality; but it is very possible, as we all know, to share nothing but mediocre weakness cooperatively. The report emphasizes that real quality in library services and library collections must begin at the grass roots local institutional level.

There are some things the report is not: 1) The report is not a blueprint for library operations or development; it implicitly stresses the need for quality personnel, continuing education, and other kinds of research and study programs for theological librarians. 2) It is not highly visionary, especially with regard

to advanced electronic technology. We cannot today predict reliably what technology in communication and information exchange will be 20 years from now. 3) It is not a highly quantitative report; there are some sections about statistics and numbers, but this report is not particularly concerned with the management information which is gained in our numbers gathering.

It is essentially a rather conservative study document. One of its primary purposes is to provoke discussion. It deals mostly with the educational roles of our libraries, what they do in our schools, how they can both lead our schools and shape the direction that schools may want to move. The report responds in part to institutional pressures that have the potential of eclipsing some of the essential ingredients of quality libraries. One such pressure is the increasing use of big networks for cataloging and other bibliographic sharing, which is going to force attention back on the quality of material being added by our local institutions. Another pressure is an educational method which places greater emphasis on the accumulation of credits and the structuring of curriculum, and less emphasis on learning, resourcefulness, exploration, initiative, and imagination. A fundamental purpose of the report is to build a bridge, to establish a substantial common agenda between theological librarians and their faculty members, deans and presidents. The things that are parts of theological librarians' most important agendas have been set in the context of self-interest on the part of the schools, the deans and the presidents. For example, in the final analysis, if we do not succeed in preservation now, the quality of education for faculty members in the future will erode badly. And some of the broader educational concerns of the deans et al. have been brought into the context of theological librarianship. The issue of personnel is a case in point. Most of the people who responded to the questionnaire indicated that the absolute essential preparation for theological librarianship was an MLS. But in analyzing the preparation of the more than 300 people who are employed in professional positions in the institutions that responded to the questionnaire, it was found that the people who are actually doing the hiring of theological librarians are putting a much higher premium on theological education. This has been put into the context of the report, which talks about theological training for theological librarians.

There are some issues which cut across the grain of normal institutional inclinations. Institutions rightly want to look to their own interests first, and in relatively short time frames. Long range planning is not very good in theological education generally, and in libraries in particular. There are, however,

some issues which are very long term and where our schools have got to work in highly coordinated fashion. There are points where presidents must adopt a somewhat less self-interested view, or we are all going to suffer.

Mr. Peterson hoped that the Board of Directors of ATLA would officially endorse the report and that there would be a fair amount of local discussion and some meetings in this association and with people in ATS to look at how to deal with some of the recommendations. He thanked the association for giving the project a very able advisory committee.

1984/85 Budget: Robert Olsen. Mr. Olsen moved the adoption of the Proposed Operating Budget for 1984/85, explaining the increases in line items for Committee Expense, the Executive Secretary, the Board of Directors, and Statistical Records. The effect of the new dues structure will not be evident until 1985/86. Approval of the motion was unanimous by personal and institutional vote.

The session was adjourned at 10:25 a.m.

Respectfully submitted,

Joyce L. Farris
Recording Secretary

REPORTS

Report of the Executive Secretary

The work load of the executive secretary's office has been heavy during the past year. This is due to the number of responsibilities assumed under this office as well as other assignments made by the board.

Membership files and services, invoicing and the collection of dues, the seeking of conference sites, balloting, administering the consultation program, servicing the library materials exchange program, and the distribution of the ATLA Proceedings have received the most attention. In view of this work load the Board of Directors reviewed and approved the executive secretary's request for additional hours of secretarial help and the future procurement of computer hardware and software.

The executive secretary, by board directive, has served on a number of sub-committees during the past year. These were the sub-committees on Job Description of Officers and Directors, By-Law Revisions, Task Force on Board Structure, and Policy and Procedures for the Board.

The executive secretary continued to serve as the board's representative and liaison to the Board of Microtext and Interim Board for the Preservation of Religious Monographs. At the January board meeting I requested that a different board member be appointed representative to the Index Board; Mr. Robert A. Olsen, Jr., was appointed as the board's representative to the Index Board.

The executive secretary's office has continued to provide technical and production assistance to the editor of the ATLA Proceedings. The 1983/84 Proceedings will be ready for distribution prior to the 1984 conference.

We have received an invitation from Asbury Seminary, Wilmore, Kentucky, for a future ATLA site, most likely for 1988. I am always eager for other invitations as we try to plan three to four years in advance.

The remainder of the report deals with specific program areas serviced by the executive secretary's office.

Library Materials Exchange Program. This program

continues to be an important benefit to the institutional members of ATLA. During the last year ten libraries requested second sets of mailing labels.

Last July a thorough review of membership participation in the program was undertaken by the executive secretary's office. Libraries which had failed to send out a label list in the last 18 months were contacted. Nearly every library responded to this request for clarification. As a result 10 libraries were removed by request or for non-participation.

The number of eligible libraries receiving labels in October 1983 was 148. Through 4/30/84, 50 exchange lists have been received by my office since October 1983. My office plans to continue sending out label sets no later than October 15th and earlier if possible.

I have received several complaints from institutions about not receiving postage refunds. It is my hope that these are oversights that will be responded to by the participants.

Change in policy: At the January 1984 board meeting, action was taken to make the exchange label list available to participating libraries that have bound volumes to sell. The new procedure reads:

"Libraries desirous of selling bound volumes of periodicals or books may request an additional set of LME participant labels from the Office of the Executive Secretary. Lists distributed for the sale of library materials shall indicate such, and state the terms of the sale and the cost of items."

Library Consultation Program. During the 1983/84 year three inquiries about this program were received. Two consultations were approved. Both consultations were done in 1983/84, with one completed and one in the final report stages as of April 30, 1984.

Consultations undertaken:

| <u>Institution</u> | <u>Consultant</u> | <u>Dates</u> | <u>Status</u> |
|--|-------------------------|----------------|---------------|
| Graduate Theological Union (Berkeley, CA) | Dr. Maria Grossmann | Dec. 6-7, 1983 | complete |
| Vanderbilt Divinity School (Nashville, TN) | Dr. Stephen L. Peterson | Feb. 2-3, 1984 | pending |

The expenses for the completed consultation were 400.00.

Upon the recommendation of the executive

secretary, the board approved at its January 1984 meeting the paying of ATLA consultants \$200.00 per day for a maximum of two days. The previous policy paid a fee of \$100.00 for a one day visit or \$150.00 for a two day visit.

Membership. The 1983/84 membership statistics were compiled as of April 30, 1984. The statistics include the addition of new members, the loss of members, and the changes members made in their membership status.

During 1983/84 our overall membership increase was 18 members or 2.80%. Four membership categories experienced some change with gains or losses, and three membership categories experienced no change.

| | 4/30/83 | Additions | Losses | 4/30/84 | Net Gain (Loss) |
|-------------------------------|---------|-----------|--------|---------|--------------------|
| Full | 311 | 32 | 19 | 324 | 13 |
| Full Ret. | 49 | 6 | 0 | 55 | 0 |
| Associate | 87 | 13 | 12 | 88 | 1 |
| Student | 30 | 18 | 12 | 36 | 6 |
| Honorary | 4 | 0 | 0 | 4 | 0 |
| Institu- tional | 156 | 3 | 3 | 156 | 0 |
| Interim Institu- tional | 6 | 0 | 2 | 4 | (2) |
| | <hr/> | <hr/> | <hr/> | <hr/> | <hr/> |
| | 643 | 72 | 48 | 667 | 18 |

I continue to use the Newsletter and current members to assist me in the recruitment of new members. Your continued support of the association in its recruitment of new members is appreciated.

Albert E. Hurd
Executive Secretary

Report of the Index Board

This has been a year of reevaluation and reorganization. The following items received the board's attention during the months since our last annual conference.

Personnel. A major commitment of our time was given to the formulation of a personnel policy which was adequate for the size and character of the Indexes' current staff. This policy document was approved by the board on September 30, 1983, applies to all hourly-paid employees, and should serve as a reasonable basis for work relationships for the next several years.

Other staff benefits, such as insurance coverage, are currently being reviewed.

Some adjustments were made in the salaries paid to the administrative staff in order to bring those salaries into line with comparable professional salaries. Position descriptions are being developed for these three appointments.

Finances. At its fall meeting it was necessary for the board to revise the budget for 1983/84. The association, in June 1983, had received an Index budget with income and expenditures estimated at \$338,645. The revised budget set income at \$430,733 and expenditures at 430,011. The unaudited totals for this year indicate that income has totaled \$466,450 and expenditures have totaled \$369,577. The budget for 1984/85 is projected to total \$521,200.

An audit of the 1982/83 fiscal year was authorized by the board and carried out by Weltman and Company of Chicago. The review and audit were completed in early December 1983, and have provided the board with more precise methods of internal accounting, including an improved chart of accounts. On the advice of the accountants we have set up an accrual method accounting, with fixed-assets and accounts-receivable accounts with off-setting liability accounts. This has provided quicker and better verification of our income, expenses, and fund balances and has significantly helped to chart patterns of cash flow.

Products. The retrospective upgrading of volumes I-IV of the Index to Religious Periodical Literature has been a far more elaborate task than it was originally envisioned to be. At the present time more than 18,000 data base records from those years are available on-line and the printed volumes are expected to be available momentarily.

The information from our database continues to be available through BRS. We have just renewed our contract with BRS/After Dark. It is expected that we will be online with DIALOG by the end of the summer. The statistics of information on-line are impressive:

Total Records

| | |
|----------------------|--------|
| RIO vols. 12-16 | 62,422 |
| RIO book reviews | 57,216 |
| RIT articles (1960-) | 69,954 |
| RIT "contents" | 6,424 |
| RIO (IRPL vols. 1-4) | 18,129 |
| D Min | 436 |

Total on Line 214,581

RIO is currently indexing 358 periodicals. By action of the board, the microfiche edition of RIO will be discontinued and an annual cumulated volume will be issued rather than the present biennial cumulation.

Board Membership. At its meeting in February the board received and reluctantly accepted the resignation of Professor Edgar Krentz. In his letter of resignation Dr. Krentz pointed out:

I, have been serving on the Indexing Board since 1968. I think that sixteen years is probably as long as any one person should serve. . . . I have enjoyed the years and the many people I knew through it. . . .

The loss of Ed Krentz's sagacity and wit, serious as that would have been in normal circumstances, is made even more painful in that it occurs at the same time that Inez Sperr rotates off the board. The considerable contribution of these two persons to the Index Board and through the board to the association is so significant and pervasive that it is difficult to detail. The board has taken steps to honor each of these friends for their work with the Religion Indexes and we are asking the Resolutions committee of the association to draft an appropriate expression of our fondness and our gratitude.

Norman Kansfield, Chair

Report of the Board of Microtext

This report covers one of the more active years in the work of the Board of Microtext. In addition to filming a large number of new titles and additions to titles already in the program, the board supported the proposal for the merger of serials and monograph preservation activities and distributed a brochure that outlines the relatively straightforward ways in which libraries and other institutions can add titles to the board's program and encourages that involvement.

Program. The board had income exceeding \$95,000, including \$54,000 in sales of positive microfilm. The largest increase in the program, however, came in the area of new titles sponsored by member libraries who paid for the master negatives. Sponsors added eighty-eight serials to the program and covered forty-one continuations. The cost of this work, that is, the value of the new negative masters, came to \$38,000.

The new pricing policy, whereby prices are calculated on current replacement cost of the negative, began to have the desired effect of producing a larger operating balance, and the year end carry-over is several thousand dollars ahead of the previous year.

Brochure. This spring, the board approved the text of a brochure, to be mailed in July to members of the association and others, designed to set out the board's current policy on adding new titles. We have always believed that the board offers an attractive alternative to in-house and to commercial service agency preservation microfilming. The purpose of the brochure is to make clear how simple and attractive these arrangements actually are. Additional copies of the brochure are available for the asking.

At the midwinter meeting, the association's Board of Directors appointed an ad hoc committee to seek a way to merge the two preservation activities in which the association is involved, one focused on serials, and the other, on monographs. At its spring meeting, the Board of Microtext reviewed the proposal of the ad hoc committee for the establishment of a Preservation Board and voted to support the recommendation. If the association takes the proposed action at this annual meeting, Microtext is looking forward to participating in this enlarged commitment to preservation microfilming.

Louis Charles Willard
Executive Secretary

**Report of the Interim Board
for the Preservation of
Religious Monographs**

The Interim Board for the Preservation of Religious Monographs was established by the ATLA Board of Directors in June 1983 as a temporary means of continuing the work of the Steering Committee and Task Force which preceeded it. It was specifically charged with perfecting a functioning program of preservation in keeping with certain guidelines.

The Interim Board met twice during the year. It met in January in Holland, Michigan, and in April in New York. In the course of these meetings and other written and telephone communications, the Interim Board refined the structure of a preservation program. It attempted specifically to shape a program which would benefit theological libraries small and large while achieving its central aim of saving rapidly deteriorating monographic materials.

It was able on May 22nd, to place in the mail the invitations to institutions to subscribe to a monographic preservation program. By the time of the annual meeting in June 1984, the Interim Board will know what institutional response has been and will be able to report what level of funding has been achieved.

Albert E. Hurd
Kent Richards
Richard Spoor
Louis Charles Willard
Jerry Campbell, Chair

Report of the Task Force on Preservation Board Structure

At the January meeting of the Board of Directors authorization was given to President Martha Aycock to appoint a task force for the purpose of considering the organizational structure(s) that would best accommodate the association's pursuit of preservation endeavors. ATLA has been served for many years by a Board of Microtext, whose primary focus of activity has been on serials preservation. Within the year the association has also established a body (Interim Board) for preservation effort on monographs of theological and religious literature. Discussions at the Board of Directors meeting in January with personnel related to both of these operations resulted in a consensus that ATLA should review these board structures and determine whether there was duplication of effort, risk of prejudicing financial support resources, and cause for realignment of the institutionalized structures for preservation work in the interests of efficiency of operation. The task force appointed by President Aycock included Jerry Campbell, Perkins School of Theology; Robert Dvorak (chair), Gordon-Conwell Theological Seminary; Albert Hurd, ATLA executive secretary; Richard Spoor, Union Theological Seminary, NY; and Charles Willard, Princeton Theological Seminary.

The task force met for a one-day consultation in Elizabeth, NJ, 2 March 1984. All members of the task force were present. The group agreed on the following: (1) that a single board should undertake responsibilities for overseeing both monographic and serials preservation, and that the new board should have a name that embraces neither the name of the current Board of Microtext nor the Interim Board; (2) that such a board must assume eventual responsibility for more tasks than are currently carried out by the Board of Microtext on the one hand and the Interim Board for the Preservation of Religious Monographs on the other; and, (3) that some additional part-time staffing is likely to be necessary. The following recommendations have been forwarded to President Aycock for consideration by the Board of Directors:

1. That an ATLA Preservation Board of nine members (continuing the Class A and Class B distinctions) be established at the earliest possible time. It was the feeling of the task force that charter membership on this board should comprise generally the respective memberships of the current Board of Microtext and Interim Board. This Preservation Board once established should organize itself into

structures for operation.

Albert Hurd agreed to work with Rosalyn Lewis (chairperson of the By-Laws Sub-Committee of the Board of Trustees) on review of the association's certificate on incorporation and by-laws toward the end of proposing any changes that will accommodate establishment of the Preservation Board.

2. That the new Preservation Board be charged with oversight of two parallel endeavors initially: serials preservation and monographs preservation. The term, "initially", is advisedly used since the task force did not wish to prejudice the development of future initiatives aimed at the preservation of other types of materials not immediately undertaken (e.g. denominational materials, pamphlet collections, etc.).

In order to safeguard historical concerns and to preserve the integrity of current efforts on serials and monographs, the task force recommended that income and expense budgeting for each be kept discrete and that fiscal accounting likewise maintain parallel tracking.

3. That both the Board of Microtext and the Interim Board should continue with their present agendas until such time as the association might make disposition of the recommendation for a unified Preservation Board.

Report of this consultation and set of recommendations have been sent in a somewhat fuller documented form to President Aycock. Next steps are appropriately in the province of presidential disposition, Board of Directors action, and membership decision. The task force felt that proposals for this Preservation Board should take the form of an adoptable plan that could be presented to the membership for consideration in June.

Robert Dvorak, Chair

Treasurer's Statement

For the fiscal year ending April 30, 1984, the General Fund shows a negligible decline of \$456. This is considerably less than the \$5,150 loss projected at the beginning of the fiscal year. A combination of nearly \$4,000 more in revenues and \$5,000 less in disbursements for Proceedings and committee expenses offset increases in certain other line items, viz., Newsletter; phone, postage, and supplies for the Board of Directors; and clerical support for the executive secretary.

The Index made a remarkable comeback from its \$9,500 equity loss of the year before. While disbursements increased a modest \$7,000, receipts gained nearly \$126,000. This was accomplished without the use of ATS reserve monies and despite significant increases in wages, employee fringe benefits, travel expenses, and computer services. Altogether, the Index equity balance increased by almost \$110,000, or 244% for the year.

Finally, the Board of Microtext gave another good performance. Building on the momentum of last year's \$10,000 equity increase, the Microtext equity balance increased another 38% (\$5,200), making a total equity of \$18,800. Sales of microfilm reached a new high of \$85,000, nearly \$23,000 more than the previous fiscal year.

In the table below, a summary of fund balances for the past five years indicate an increase in total equities of \$180,000 and a percentage of 273%. Of this total, General leads in a change with 390%, followed by Microtext with 279% and Index with 253%.

| FUND | FUND BALANCES 4-30-80 | FUND BALANCES 4-30-81 | FUND BALANCES 4-30-82 | FUND BALANCES 4-30-83 | FUND BALANCES 4-30-84 | INCREASE IN FUND EQUITY | PERCENTAGE OF FUND CHANGE |
|-----------|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|----------------------------|------------------------------|
| General | 8,591.38 | 18,067.62 | 38,751.94 | 42,520.43 | 42,064.67 | 33,473.29 | 390% |
| Index | 52,642.33 | 35,081.12 | 85,576.63 | 76,171.52 | 185,799.84 | 133,157.51 | 253% |
| Microtext | <u>4,955.14</u> | <u>11,313.32</u> | <u>3,673.44</u> | <u>13,593.18</u> | <u>18,801.74</u> | <u>13,846.60</u> | <u>279%</u> |
| Total | <u>66,188.85</u> | <u>64,462.06</u> | <u>128,002.01</u> | <u>132,285.13</u> | <u>246,666.25</u> | <u>180,477.40</u> | <u>273%</u> |

If the last few years are any indication, it would appear that ATLA is fast becoming a substantial income-producing--although still a non-profit--organization. And with the Index expanding its market and the monograph preservation program soon to begin operation, we should see in the near future revenues and expenses approaching the \$1 million level.

Robert A. Olsen, Jr.

American Theological Library Association
Treasurer's Records
Statement of Assets and Fund Equities
April 30, 1984

Assets:

| | |
|--|-------------------|
| Cash--petty | 300.00 |
| Bank--Interfirst, Fort Worth, TX | 1,686.39 |
| Bank--Continental Bank, Chicago, IL | 4,836.05 |
| Bank--Continental Bank, Chicago, IL | 5,439.40 |
| Money Market--Interfirst, Fort Worth, TX | 31,086.06 |
| Money Market--Shearson/American Express, Fort Worth, TX | 104,430.39 |
| Certificate of Deposit--United Savings, Forth Worth, TX | <u>100,000.18</u> |

Total Assets 247,778.47

Fund Equities:

| | |
|----------------------------------|-----------------|
| General Equity | 42,064.67 |
| Index Fund Equity | 185,799.84 |
| Microtext Fund Equity | 18,801.74 |
| Continuing Education Fund Equity | <u>1,112.22</u> |

Total Fund Equities 247,778.47

American Theological Library Association
Treasurer's Records
Statement of Cash Receipts and Disbursements and Changes in Fund Equities
For the Fiscal Year Ended April 30, 1984

| | FUND | | | | TOTAL |
|--------------------------------|------------------|-------------------|------------------|-------------------------|-------------------|
| | GENERAL | INDEX | MICROTEXT | CONTINUING EDUCATION | |
| Receipts: | | | | | |
| Sales: | 1,546.00 | 462,948.67 | 85,370.74 | | 549,865.41 |
| Dues: | | | | | |
| Personal 16,629.00 | | | | | |
| Institutional <u>21,873.33</u> | 38,502.33 | | | | 38,502.33 |
| Interest | 4,479.80 | 7,034.52 | 1,788.66 | 45.25 | 13,348.23 |
| COMPORT | | | 7,248.13 | | 7,248.13 |
| 1983 Conference | 2,158.15 | | | | 2,158.15 |
| Cont. Educ. Monies | | | | 1,066.97 | 1,066.97 |
| Other | | 3,597.92 | 567.00 | | 4,164.92 |
| Total | <u>46,686.28</u> | <u>473,581.11</u> | <u>94,974.53</u> | <u>1,112.22</u> | <u>616,354.14</u> |
| Disbursements: | | | | | |
| Wages | | 195,522.61 | | | 195,522.61 |
| Payroll Taxes | | 13,540.80 | | | 13,540.80 |
| Employee Fringe Benefits | | 15,215.31 | | | 15,215.31 |
| Microfilming | | | 77,839.70 | | 77,839.70 |
| Publications | 10,225.05 | | | | 10,225.05 |
| Printing and publishing | | 39,495.49 | 1,058.20 | | 40,553.69 |
| Travel | 7,184.80 | 11,651.83 | 2,276.51 | | 21,113.14 |
| Phone, postage, supplies | 4,827.60 | 15,051.95 | 231.64 | | 20,111.19 |
| Clerical | 3,555.31 | | | | 3,555.31 |
| Prof. Services/consultants | 932.61 | 5,315.00 | 180.00 | | 6,427.61 |
| Consultation Program | 400.00 | | | | 400.00 |
| Committee expense | 4,348.56 | | | | 4,348.56 |
| Interim Bd. for Preservation | 4,975.62 | | | | 4,975.62 |
| Contracted Services | 6,050.00 | 400.00 | 8,164.92 | | 14,614.92 |
| Computer Services | | 30,289.51 | | | 30,289.51 |
| Equipment/equip. maintenance | | 4,714.97 | | | 4,714.97 |
| Marketing | | 7,346.64 | | | 7,346.64 |
| Dues | 270.00 | 1,737.00 | | | 2,007.00 |
| Statistical Records | 291.49 | | | | 291.49 |
| Insurance | 1,275.00 | 769.00 | | | 2,044.00 |
| Rent | 607.80 | 6,992.20 | | | 7,600.00 |
| Ad Hoc Com. on Fiscal Mgt. | 1,393.77 | | | | 1,393.77 |
| Microfiche | | 4,481.26 | | | 4,481.26 |
| Payroll Services | | 1,187.03 | | | 1,187.03 |
| Research | | 6,300.74 | | | 6,300.74 |
| Reference library | | 1,111.37 | | | 1,111.37 |
| Other | 804.43 | 2,830.08 | 15.00 | | 3,649.51 |
| Total | <u>47,142.04</u> | <u>363,952.79</u> | <u>89,765.97</u> | <u>-0-</u> | <u>500,860.80</u> |
| Change in Fund balance | (455.76) | 109,628.32 | 5,208.56 | 1,112.22 | 115,493.34 |
| Fund Equity balance 4-30-83 | <u>42,520.43</u> | <u>76,171.52</u> | <u>13,593.18</u> | <u>-0-</u> | <u>132,285.13</u> |
| Fund Equity | <u>42,064.67</u> | <u>185,799.84</u> | <u>18,801.74</u> | <u>1,112.22</u> | <u>247,778.47</u> |

MEMBER OF
AMERICAN INSTITUTE OF
CERTIFIED PUBLIC ACCOUNTANTS
TEXAS SOCIETY OF
CERTIFIED PUBLIC ACCOUNTANTS

SANO A J. HENSLEY
CERTIFIED PUBLIC ACCOUNTANT
4252 NORWICH
FORT WORTH, TEXAS 76109

June 12, 1984

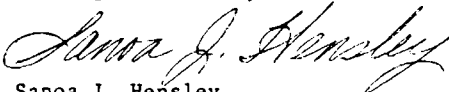
American Theological Library Association
5600 South Woodlawn Avenue
Chicago, Illinois 60637

Notes on Treasurer's Report:

The Treasurer's records are maintained on the cash basis and reflect assets and equities resulting from investment interest received directly by the Treasurer, cash disbursed by the Treasurer and cash receipts from other activities of the Association as reported to the Treasurer by Association members. Complete records relating to the source of cash receipts other than interest income are not in the custody of the Treasurer of the Association.

The Treasurer's cash receipts and cash disbursements records have been reviewed for the fiscal year which ended April 30, 1984 and have been found to be in order. The Association has never capitalized amounts expended for equipment or for preparation of indexes and microfilm negatives. Therefore, any assets acquired by the corporation during the fiscal year which ended April 30, 1984, have likewise not been capitalized. No attempt was made to determine the correctness of classification of charges made to the various accounts.

The accompanying report states the cash position of the American Theological Library Association as reflected by the Treasurer's records.



Sanoa J. Hensley
Certified Public Accountant

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American Theological Library Association
General Operating Budget
1984/85

| | | Budgeted 1983/84 | Actual 1983/84 | % of Budget |
|---|---------------|---------------------|-------------------|----------------|
| Revenues: | | | | |
| Sales | 1,500 | 1,450 | 1,546 | 107% |
| Dues | 38,000 | 36,000 | 38,502 | 107% |
| Interest | 4,500 | 5,450 | 4,480 | 82% |
| 1983 Conference | -0- | -0- | 2,158 | -0- |
| Total | <u>44,000</u> | <u>42,900</u> | <u>46,686</u> | <u>109%</u> |
| Disbursements: | | | | |
| Publications | (11,000) | (11,000) | (10,225) | (93%) |
| <u>Proceedings</u> | 5,000 | 6,500 | 4,636 | 71% |
| <u>Newsletter</u> | 6,000 | 4,500 | 5,589 | 124% |
| Board of Directors | (8,000) | (6,300) | (7,687) | (122%) |
| Travel | 6,000 | 5,500 | 5,860 | 107% |
| Phone, Post., Supplies | 2,000 | 800 | 1,827 | 228% |
| Committee Expense | 9,330 | 7,400 | 4,349 | 59% |
| Executive Secretary | (15,000) | (7,200) | (8,488) | (118%) |
| Travel | 1,500 | 1,700 | 1,325 | 78% |
| Phone, Post., Supplies, Rent | 4,000 | 3,900 | 3,608 | 92% |
| Clerical | 4,000 | 1,600 | 3,555 | 222% |
| Equipment (computer) | 5,500 | -0- | -0- | -0- |
| Contracted Services | (6,655) | (6,050) | (6,050) | 100% |
| Executive Secretary | 4,400 | 4,000 | 4,000 | 100% |
| Recording Secretary | 495 | 450 | 450 | 100% |
| Editor, <u>Newsletter</u> | 990 | 900 | 900 | 100% |
| Editor, <u>Proceedings</u> | 495 | 450 | 450 | 100% |
| Treasurer | 275* | 250* | 250 | 100% |
| Statistician | -0- | -0- | -0- | -0- |
| Consultation Program | 800 | 600 | 400 | 67% |
| Interim Board for Preservation of Religious Monographs | -0- | 5,500 | 4,976 | 90% |
| Statistical Records | 1,500 | 250 | 291 | 116% |
| Professional Services (CPA) | 700 | 550 | 552 | 100.03% |
| Professional Services (Lawyer) | 2,500 | 380 | 380 | 100% |
| Memberships | (270) | (270) | (270) | (100%) |
| NISO Z39 | 200 | 200 | 200 | 100% |
| CNLIA | 70 | 70 | 70 | 100% |
| Insurance | -0- | 1,300 | 1,275 | 98% |
| Ad Hoc Com. on Fiscal Mgt. | -0- | -0- | 1,394 | -0- |
| Miscellaneous | <u>1,000</u> | <u>1,250</u> | <u>804</u> | <u>64%</u> |
| Total | <u>56,755</u> | <u>48,050</u> | <u>47,142</u> | <u>98%</u> |
| | (12,755) | (5,150) | (456) | |

*The Index Board pays \$440 and the Preservation Board pays \$300, for a total of \$1,015.

-Adopted by the Board of Directors,
6/22/84

American Theological Library Association
Committee Operating Budget
1984/85

| <u>COMMITTEE</u> | | <u>Budgeted</u> <u>1983/84</u> | <u>Actual</u> <u>1983/84</u> | <u>% of</u> <u>Budget</u> |
|-------------------------------------|--------------|-----------------------------------|---------------------------------|------------------------------|
| Ad Hoc Committee on Financial Mgt. | 3,000 | -0- | -0- | -0- |
| Ad Hoc Committee on Oral History | 280 | 150 | 22 | 15% |
| Bibliographic Systems | 1,000 | 1,200 | 909 | 76% |
| Collection Evaluation & Development | 500 | 1,500 | -0- | -0- |
| Nominating | 50 | 50 | 23 | 50% |
| Program | 1,500 | 1,500 | 1,467 | 98% |
| Publication | 2,500 | 2,500 | 1,916 | 77% |
| Reader Services | <u>500</u> | <u>500</u> | <u>12</u> | <u>2%</u> |
| Total | <u>9,330</u> | <u>7,400</u> | <u>4,349</u> | <u>59%</u> |

-Adopted by Board of Directors,
6/22/84

Statistical Records Report

1982-1983

Population Served and Library Staff (All reported in F. T. E.)

| Institution | Students | Faculty | Professional Librarians | Other Staff |
|-----------------------------|----------|---------|-------------------------|-------------|
| Anderson | 141 | 12.4 | 1 | 4.5 |
| Andover Newton | 292 | 33 | 3 | 5.8 |
| Asbury | 768 | 50 | 5 | 10 |
| Associated Mennonite | 173.7 | 11.7 | 2 | 2.3 |
| Austin | 121 | 15.3 | 1.5 | 3 |
| Baptist Missionary | 32 | 9.5 | 1 | 3 |
| Bethany/Northern | 235 | 27.3 | 4 | 4.3 |
| Biblical (Hatfield, Pa) | 120 | 6 | 1.1 | 1.7 |
| Billy Graham Center | 0 | 0 | 3.3 | 4 |
| Boston Univ | 322 | 32 | 3 | 3.6 |
| Brethren Historical | 0 | 0 | 1 | 2.4 |
| Brite | 183.7 | 14.6 | 2.1 | 2.8 |
| Calvary Baptist | 105 | 7 | 1 | 5 |
| Center for Biblical Studies | 39 | 3 | .5 | 1 |
| Chicago Theol Sem | 96 | 13.5 | 1 | 2 |
| Christ (Seminex) | 15 | 2 | 1 | 0 |
| Christ the King | 128 | 16.3 | 3.5 | .5 |
| Christian | 206 | 20 | 3 | 1.5 |
| Claremont | 186.8 | 23.8 | 3.3 | 8.7 |
| Colgate R/Bexley/Crozer | 149.5 | 21 | 2 | 6 |
| Columbia (Decatur) | 297 | 20 | 4 | 5 |
| Concordia (St. Louis) | 614 | 38 | 3 | 12 |
| Congregational | | | 2 | 2 |
| Covenant | 138 | 12 | 2 | 2 |
| Dallas | 1,036 | 47.7 | 5 | 13.5 |
| Denver Conservative Baptist | 316 | 18 | 2 | 4 |
| Disciples Hist Soc | | | 2 | 4 |
| Drew | 2,399 | 130 | 14.5 | 35 |
| Dubuque Schools of Theol | 300 | 22 | 3.4 | 8.5 |
| Eastern Baptist | 239 | 16 | 2 | 4 |
| Eastern Mennonite | 968 | 73 | 4.8 | 10.3 |
| Eden | 121 | 20.5 | 6 | 12 |
| Emmanuel (Johnson City) | 119 | 10 | 1 | 4.8 |
| Emmanuel (Toronto) | 161 | 8 | .5 | 2.5 |
| Emory | 491 | 53 | 7 | 6.5 |

| Institution | Students | Faculty | Professional Librarians | Other Staff |
|-----------------------------|----------|---------|-------------------------|-------------|
| Episcopal/Weston | 284 | 34.5 | 3.8 | 9.6 |
| Erskine | 90 | 7 | 2 | 4 |
| Evangelical (Myerstown) | 33 | 6 | 1 | .5 |
| Garrett/Seabury | 371 | 44 | 5 | 5 |
| General | 142.1 | 17.2 | 2 | 4.5 |
| Golden Gate | 465.8 | 30 | 3 | 5 |
| Grace | 272 | 15 | 2 | 5 |
| Graduate Theol Union | 1,236.6 | 152 | 8.5 | 14.3 |
| Harding | 190 | 10.5 | 2 | 3 |
| Hartford | 175 | 15 | 1 | 1.5 |
| Harvard | 432 | 35 | 6.5 | 10.5 |
| Huron | 652 | 39 | 2 | 6 |
| Knox | 115 | 8 | 2 | 2 |
| Lancaster | 125.2 | 15 | 2 | 3 |
| Lexington | 99.5 | 14 | 2 | 4.5 |
| Louisville | 275 | 16 | 1 | 3.5 |
| Luther NW | 896 | 62 | 4.5 | 6 |
| Lutheran (Gettysburg) | 236 | 17 | 2 | 4 |
| Lutheran (Philadelphia) | 174 | 19.8 | 4 | 2 |
| Mary Immaculate | | | 1 | 1.2 |
| Mennonite (Fresno) | 628 | 40 | 2.9 | 7 |
| Methodist | 215 | 23 | 2 | 6 |
| Mid-America | 362 | 22 | 3 | 7 |
| Mount Angel | 116 | 21 | 2 | 5 |
| Mount St. Mary (Emmitsburg) | 1,600 | 103 | 5 | 5 |
| Mount St. Mary (Norwood) | 158.7 | 38 | 2 | 3.5 |
| Nashotah | 75 | 10 | 1 | 3 |
| Nazarene | 319 | 20 | 2 | 4.3 |
| New Brunswick | 60.1 | 12 | 2 | 7 |
| New Orleans | 1,259.7 | 74 | 3 | 11 |
| North American | 101 | 11.5 | 1.5 | 2.5 |
| North Park | 141 | 14 | 2 | 3 |
| Oblate (San Antonio) | 83 | 12 | 1 | 1 |
| Oral Roberts | 277 | 20 | 4 | 8 |
| Phillips | 94.7 | 14 | 1.6 | 3.5 |
| Pittsburgh | 220.3 | 22.3 | 2 | 3.5 |
| Pontifical Josephinum | 201 | 38 | 3 | 2.5 |
| Pope John XXIII | 51 | 9 | 2 | 9 |
| Reformed | 195.3 | 20 | 2.8 | 3.3 |
| Reformed Presbyterian | 48 | 6 | 1 | 1 |
| Regent | 250 | 15 | 1 | 2.5 |
| Seventh Day Adventist | 308 | 27 | 2 | 7 |
| Southeastern Baptist | 954 | 48 | 5 | 14.2 |
| Southern Baptist | 2,031 | 117 | 6 | 26 |

| Institution | Students | Faculty | Professional Librarians | Other Staff |
|----------------------------|----------|---------|-------------------------|-------------|
| Southwestern Baptist | 3,522.1 | 155.8 | 7 | 49 |
| St. Augustine | 58 | 14 | 1 | 5 |
| St. Charles (Philadelphia) | 79 | 12 | 7 | 17 |
| St. Francis (Milwaukee) | 117 | 16 | 3 | 5 |
| St. John (Collegeville) | 1,954 | 124 | 3.8 | 7.1 |
| St. John (Plymouth) | 134 | 20.5 | 1.5 | 2 |
| St. Louis | 7,932 | 1,307 | 1 | 5 |
| St. Mary (Cleveland) | 76 | 13 | 1 | 1 |
| St. Mary (Mundelein) | 114 | 22 | 1 | 2 |
| St. Meinrad | 308 | 79 | 2 | 6 |
| St. Patrick | 87 | 13.3 | 2 | 1.5 |
| St. Paul (Kansas City) | 175 | 20 | 2 | 4 |
| St. Paul (St. Paul) | 90 | 14 | 2 | 3 |
| St. Thomas (Houston) | 21 | 8 | 1 | 3 |
| St. Vincent | 44.5 | 8 | 4 | 10 |
| Trinity (Ambridge) | 79.3 | 8 | 1 | 5 |
| Trinity Lutheran | 302 | 25 | 2.5 | 5.5 |
| Union (N.Y.) | 323.8 | 30 | 6 | 15 |
| Union (Richmond) | 403.5 | 42 | 6 | 11.5 |
| United (Dayton) | 250 | 25 | 2 | 5 |
| United (New Brighton) | 159 | 17 | 2 | 1 |
| Univ of the South | 78.3 | 9.4 | 1.2 | 4.3 |
| Vancouver | 107.5 | 14 | 1 | 5.5 |
| Virginia | 185 | | 2 | 4 |
| Western Conservative | 400 | 36 | 4 | 3.8 |
| Western Evangelical | 191 | 8.5 | 2 | 1.5 |
| Western Theological | 59 | 10 | 1 | 1 |
| Westminster | 350 | 14 | 3 | 3 |
| Woodstock | | | 2 | 2 |
| Wycliffe | 69.6 | 6 | 1 | 1.5 |
| Yale | 375 | 45 | 6 | 13.5 |

Collection

| <u>Institution</u> | Volumes | Unb. Per. Volumes | Mflm. Reels | Fiche | Prdcl. Subs. | Sound Recls. |
|-----------------------------|---------|----------------------|----------------|---------|-----------------|-----------------|
| Anderson | 57,318 | | 221 | 26 | 159 | 1,390 |
| Andover Newton | 200,152 | | 668 | 3,910 | 518 | |
| Asbury | 131,597 | 2,600 | 3,841 | | 600 | 1,927 |
| Associated Mennonite | 94,886 | 4,300 | 353 | 7,283 | 264 | 355 |
| Austin | 113,784 | 1,610 | 879 | 733 | 433 | 1,269 |
| Baptist Missionary | 34,865 | 375 | 244 | 343 | 819 | 2,449 |
| Bethany/Northern | 133,596 | 4,510 | 814 | 458 | 613 | 2,561 |
| Biblical (Hatfield, Pa) | 37,822 | 3,050 | 52 | 165 | 138 | 478 |
| Billy Graham Center | 63,991 | | 3,125 | 34,026 | 430 | |
| Boston Univ | 117,824 | | 2,233 | 2,897 | 1,029 | 1,277 |
| Brethren Historical | 8,200 | | 522 | 188 | 63 | 2,200 |
| Brite | 125,991 | 1,520 | | | 756 | |
| Calvary Baptist | 51,400 | 800 | 35 | | 330 | 450 |
| Center for Biblical Studies | 13,170 | 3,000 | | | 42 | 34 |
| Chicago Theol Sem | 99,750 | | 725 | 1,385 | 200 | 475 |
| Christ (Seminec) | 36,108 | | 25 | 4,850 | 345 | 0 |
| Christ the King | 87,613 | 1,000 | 117 | 2,400 | 378 | 710 |
| Christian | 102,755 | 10,000 | 500 | | 504 | 2,500 |
| Claremont | 116,306 | | 513 | 1,324 | 598 | 831 |
| Colgate R/Bexley/Crozer | 210,000 | 65,000 | 1,473 | 2,500 | 623 | 905 |
| Columbia (Deoatur) | 84,914 | 975 | 753 | 1,700 | 364 | 1,870 |
| Concordia (St. Louis) | 167,841 | 7,000 | 2,793 | 25,945 | 1,061 | 5,657 |
| Congregational | 225,000 | 1,000 | 500 | | 100 | |
| Covenant | 43,429 | 500 | 300 | 2,500 | 345 | 444 |
| Dallas | 93,836 | 200 | 1,248 | 18,000 | 829 | 4,089 |
| Denver Conservative Baptist | 74,750 | 5,500 | 165 | 2,250 | 519 | 925 |
| Disciples Hist Soo | 28,623 | | 297 | | | 1,131 |
| Drew | 416,232 | 6,500 | 16,410 | 136,133 | 1,604 | 923 |
| Dubuque Schools of Theol | 153,538 | 15,000 | 1,100 | 2,400 | 630 | |
| Eastern Baptist | 91,413 | 2,500 | 332 | 181 | 407 | 0 |
| Eastern Mennonite | 11,773 | 6,000 | 2,085 | 4,969 | 812 | 2,456 |
| Eden | 177,728 | 1,225 | 5,955 | 3,696 | 820 | 1,969 |
| Emmanuel (Johnson City) | 57,211 | 450 | 691 | 11,832 | 514 | 560 |
| Emmanuel (Toronto) | 52,800 | | 4,394 | | 266 | 320 |
| Emory | 380,459 | | 2,239 | 18,993 | 1,353 | 697 |
| Episcopal/Weston | 250,876 | | 1,429 | | 941 | 1,286 |

| <u>Institution</u> | Volumes | Unb. Per. Volumes | Mflm. Reels | Fiche | Prdel. Subs. | Sound Recds. |
|-----------------------------|---------|----------------------|----------------|---------|-----------------|-----------------|
| Erskine | 37,872 | | | | 191 | 190 |
| Evangelical (Myerstown) | 42,000 | 4,000 | 200 | | 287 | |
| Garrett/Seabury | 253,579 | 300 | 5,367 | | 1,129 | 1,100 |
| General | 201,516 | 679 | 294 | 2,211 | 679 | 114 |
| Golden Gate | 102,840 | | 1,148 | 1,766 | 724 | 6,616 |
| Grace | 46,704 | 400 | 249 | 4,562 | 338 | 199 |
| Graduate Theol Union | 353,014 | | 6,194 | 134,785 | 2,160 | 4,812 |
| Harding | 68,623 | | 2,397 | 653 | 582 | 1,370 |
| Hartford | 75,000 | 6,000 | 1,000 | 5,000 | 278 | 500 |
| Harvard | 366,547 | | 6,728 | 4,793 | 2,151 | |
| Huron | 113,972 | 70 | | | 257 | |
| Kenrick | 65,157 | 400 | 263 | 215 | 348 | 1,511 |
| Knox | 63,717 | 1,400 | 105 | 288 | 180 | 177 |
| Lancaster | 132,376 | 150 | 1,054 | 7,682 | 350 | 1,612 |
| Lexington | 89,886 | 10,000 | 358 | 780 | 966 | |
| Louisville | 96,125 | 414 | 60 | 80 | 373 | 700 |
| Luther NW | 182,807 | 3,100 | 412 | 794 | 693 | 2,167 |
| Lutheran (Gettysburg) | 130,275 | | 228 | 317 | 443 | 600 |
| Lutheran (Philadelphia) | 138,559 | 7,500 | 1,068 | 5,713 | 503 | 1,454 |
| Mary Immaculate | 65,000 | | 520 | 371 | 400 | 500 |
| Mennonite (Fresno) | 94,650 | 3,000 | 1,721 | 7,605 | 726 | 3,182 |
| Methodist | 81,958 | | 504 | | 249 | 1,435 |
| Mid-America | 85,000 | 2,400 | 1,600 | 22,000 | 475 | 1,700 |
| Mount Angel | 162,044 | 1,000 | | | 450 | |
| Mount St. Mary (Cincinnati) | 66,000 | 375 | 390 | 583 | 360 | 3,000 |
| Mount St. Mary (Emmitsburg) | 144,680 | 680 | 7,000 | 2,000 | 650 | 1,595 |
| Nashotah | 69,763 | 2,100 | 180 | 300 | 521 | 220 |
| Nazarene | 65,288 | 265 | 450 | 2,219 | 402 | 1,867 |
| New Brunswick | 136,716 | 4,548 | 176 | 388 | 295 | 158 |
| New Orleans | 163,470 | 500 | 3,293 | 96 | 885 | 12,407 |
| North American | 57,551 | | 304 | 439 | 357 | 2,608 |
| North Park | 58,244 | 741 | | | 323 | |
| Oblate (San Antonio) | 36,700 | | 42 | 600 | 270 | 180 |
| Oral Roberts | 88,412 | 343 | 979 | 9,709 | 1,208 | 7,941 |
| Phillips | 91,496 | 5,449 | 1,439 | 3,481 | 430 | 2,360 |
| Pittsburgh | 197,389 | 818 | 1,365 | 1,768 | 818 | 1,583 |
| Pontifical Josephinum | 96,726 | 3,000 | 4 | 455 | 410 | 2,450 |
| Pope John XXIII | 40,333 | 748 | 39 | 5,107 | 302 | 1,528 |
| Reformed | 59,255 | 900 | 1,529 | 18,624 | 639 | 4,546 |
| Reformed Presbyterian | 24,569 | 2,000 | 9 | 207 | 160 | 934 |
| Regent | 26,500 | 600 | 200 | 800 | 230 | 1,000 |
| Seventh Day Adventist | 111,891 | 1,210 | 1,092 | 2,531 | 788 | 698 |
| Southeastern Baptist | 129,905 | 5,357 | 5,759 | 65,653 | 1,081 | 3,921 |
| Southern Baptist | 276,404 | 18,296 | 6,700 | 4,373 | 1,280 | 22,091 |

| Institution | Volumes | Unb. Per. Volumes | Mfm. Reels | Fiche | Prdol. Subs. | Sound Reeds. |
|----------------------------------|---------|----------------------|---------------|--------|-----------------|-----------------|
| Southwestern Baptist | 431,340 | 83,031 | 6,898 | 324 | 1,472 | 33,751 |
| St. Augustine | 34,667 | | 42 | | 206 | 448 |
| St. Charles (Philadelphia) | 180,689 | 2,000 | 320 | 12 | 515 | 5,404 |
| St. Francis (Milwaukee) | 68,000 | | 275 | | 325 | 5,000 |
| St. John (Collegeville) | 304,214 | | 18,768 | | 1,273 | 5,308 |
| St. John (Plymouth) | 55,891 | | 663 | 395 | 363 | 2,012 |
| St. Louis | 115,237 | | 145 | 254 | 878 | |
| St. Mary (Cleveland) | 46,309 | 350 | 521 | 367 | 369 | 1,189 |
| St. Mary (Mundelein) | 139,002 | 400 | 695 | 87 | 402 | 1,793 |
| St. Meinrad | 124,870 | 13,500 | 2,561 | | 550 | 1,136 |
| St. Patrick | 60,100 | 240 | 72 | 1,000 | 250 | 500 |
| St. Paul (Kansas City) | 65,000 | 2,500 | 300 | | 300 | |
| St. Paul (St. Paul) | 65,000 | 2,000 | | | 325 | |
| St. Thomas (Houston) | 37,500 | 2,124 | 140 | 1,248 | 295 | 427 |
| St. Vincent | 222,859 | | 3,509 | 4,976 | 756 | 4,346 |
| Trinity (Ambridge) | 27,357 | 270 | 45 | 1,108 | 96 | 985 |
| Trinity Lutheran | 82,567 | 2,700 | 1,025 | 450 | 538 | 2,430 |
| Union (N.Y.) | 503,574 | 1,000 | 17,715 | 52,342 | 1,500 | 1,529 |
| Union (Richmond) | 228,993 | | 2,113 | 26,615 | 1,249 | 26,440 |
| United (Dayton) | 98,270 | | 1,069 | 1,379 | 426 | 1,931 |
| United (New Brighton) | 58,970 | | 35 | 471 | 282 | 806 |
| Univ of the South | 78,073 | 900 | | | 1,166 | 831 |
| Vancouver | 71,837 | | 371 | 748 | 299 | 1,361 |
| Virginia | 93,868 | | 1,424 | 1,296 | 489 | |
| Western Conservative | 48,504 | | 175 | 1,258 | 774 | 2,694 |
| Western Evangelical | 41,687 | 8,000 | 77 | 1,527 | 395 | 1,808 |
| Westminster Theol (Escondido) | 22,200 | | 719 | 1,753 | 164 | 493 |
| Westminster Theol (Philadelphia) | 90,000 | 1,000 | 500 | 6,000 | 500 | 2,000 |
| Woodstock | 167,000 | | 984 | 1,572 | 650 | 66 |
| Wycliffe | 42,308 | 60 | 16 | 4,560 | 95 | 126 |
| Yale | 334,188 | | 13,401 | 37,175 | 4,165 | |

Financial Data

| <u>Institution</u> | Total Expenses | Wages & Salaries | Library Materials | 1983/84 Budget |
|-----------------------------|-------------------|---------------------|----------------------|-------------------|
| Anderson | 111,198 | 54,784 | 19,377 | 75,438 |
| Andover Newton | 154,355 | 104,665 | 45,921 | 192,697 |
| Asbury | 285,600 | 188,200 | 68,900 | 303,800 |
| Associated Mennonite | 110,609 | 75,281 | 26,401 | 118,882 |
| Austin | 149,191 | 78,318 | 39,732 | 150,000 |
| <hr/> | | | | |
| Baptist Missionary | 74,619 | 39,996 | 28,406 | 82,019 |
| Bethany/Northern | 162,235 | 95,296 | 40,132 | 165,814 |
| Biblical (Hatfield, Pa) | 46,613 | 30,118 | 8,248 | 42,407 |
| Billy Graham Center | 184,000 | 111,140 | 32,870 | 191,000 |
| Boston Univ | 183,442 | 117,742 | 50,366 | 158,865 |
| <hr/> | | | | |
| Brethren Historical | 54,706 | 48,059 | 2,852 | 61,390 |
| Brite | 210,955 | 114,602 | 72,547 | 234,101 |
| Calvary Baptist | 69,000 | 49,000 | 20,000 | 69,000 |
| Center for Biblical Studies | 21,454 | 14,000 | 4,000 | 25,000 |
| Chicago Theol Sem | 38,000 | 48,705 | 27,500 | 86,705 |
| <hr/> | | | | |
| Christ (Seminex) | 20,700 | 47,200 | 11,300 | 17,000 |
| Christ the King | 86,332 | 36,165 | 37,460 | 90,000 |
| Christian | 121,367 | 80,464 | 27,500 | 127,021 |
| Claremont | 221,734 | 124,435 | 74,889 | 212,885 |
| Colgate R/Bexley/Crozer | 179,309 | 86,574 | 67,320 | 194,279 |
| <hr/> | | | | |
| Columbia (Decatur) | 143,181 | 84,648 | 36,160 | 170,121 |
| Concordia (St. Louis) | 368,670 | 203,900 | 130,750 | 572,570 |
| Congregational | 29,000 | 88,000 | | 117,000 |
| Covenant | 8,300 | 54,900 | 34,440 | 99,661 |
| Dallas | 310,238 | 224,314 | 45,347 | 336,725 |
| <hr/> | | | | |
| Denver Conservative Baptist | 209,291 | 83,461 | 41,000 | 224,476 |
| Disciples Hist Soc | 177,440 | 106,904 | 3,149 | 189,188 |
| Drew | 1,071,069 | 718,253 | 252,732 | 1,220,834 |
| Dubuque Schools of Theol | 212,606 | 128,606 | 46,000 | 201,261 |
| Eastern Baptist | 82,600 | 35,250 | 26,200 | 101,000 |
| <hr/> | | | | |
| Eastern Mennonite | 282,862 | 201,342 | 61,134 | 244,610 |
| Eden | 476,442 | 232,206 | 113,233 | 557,980 |
| Emmanuel (Johnson City) | 113,588 | 60,684 | 33,546 | 94,968 |
| Emmanuel (Toronto) | 112,000 | 45,345 | 22,100 | 116,735 |
| Emory | 378,310 | 216,958 | 128,216 | 372,906 |
| <hr/> | | | | |
| Episcopal/Weston | 251,280 | 160,168 | 61,362 | 320,711 |

| Institution | Total Expenses | Wages & Salaries | Library Materials | 1983/84 Budget |
|-----------------------------|----------------|------------------|-------------------|----------------|
| Erskine | 25,295 | 12,005 | 14,005 | 29,024 |
| Evangelical (Myerstown) | 38,000 | 24,500 | 13,500 | 40,000 |
| Garrett/Seabury | 368,989 | 177,416 | 94,172 | 389,482 |
| General | 43,090 | 109,940 | 74,970 | 228,000 |
| Golden Gate | 231,988 | 170,568 | 49,478 | 283,049 |
| Grace | 104,650 | 59,729 | 35,617 | 118,317 |
| Graduate Theol Union | 725,525 | 378,932 | 186,250 | 816,061 |
| Harding | 123,629 | 62,336 | 48,037 | |
| Hartford | 333,487 | 70,200 | 3,300 | 106,987 |
| Harvard | 543,145 | 334,128 | 141,289 | 618,308 |
| Huron | 6,317 | 116,781 | 55,680 | 192,778 |
| Kenrick | 15,625 | 50,303 | 25,950 | 81,878 |
| Knox | 96,757 | 62,632 | 24,351 | 108,000 |
| Lancaster | 115,969 | 69,971 | 36,164 | 135,217 |
| Lexington | 125,000 | 67,000 | 45,500 | 125,000 |
| Louisville | 160,830 | 106,038 | 37,060 | 176,873 |
| Luther NW | 270,661 | 189,061 | 49,100 | 291,815 |
| Lutheran (Gettysburg) | 149,733 | 90,573 | 42,093 | 163,282 |
| Lutheran (Philadelphia) | 181,935 | 114,634 | 41,995 | 186,500 |
| Mary Immaculate | | | | |
| Mennonite (Fresno) | 263,725 | 128,655 | 71,418 | 288,387 |
| Methodist | 181,275 | 114,985 | 46,788 | 181,773 |
| Mid-America | 152,900 | 132,150 | 67,000 | 223,900 |
| Mount Angel | 230,925 | 106,000 | | 231,012 |
| Mount St. Mary (Cincinnati) | 125,000 | 61,337 | 5,023 | 127,053 |
| Mount St. Mary (Emmitsburg) | 283,828 | 122,678 | 113,800 | 294,150 |
| Nashotah | 105,845 | 44,265 | 34,300 | 105,845 |
| Nazarene | 130,023 | 72,458 | 41,007 | 135,400 |
| New Brunswick | 77,570 | 38,053 | 16,510 | 91,940 |
| New Orleans | 200,292 | 128,839 | 57,503 | 210,073 |
| North American | 104,382 | 60,517 | 29,010 | 106,607 |
| North Park | 122,622 | 64,981 | 37,347 | 129,900 |
| Oblate (San Antonio) | 61,751 | 26,201 | 23,850 | 61,751 |
| Oral Roberts | 141,000 | 87,190 | 53,810 | 133,630 |
| Phillips | 163,321 | 87,309 | 33,341 | 157,694 |
| Pittsburgh | 100,081 | 101,412 | 60,000 | 201,493 |
| Pontifical Josephinum | 146,050 | 46,678 | 45,556 | 150,860 |
| Pope John XXIII | 43,473 | 16,462 | 23,384 | 41,512 |
| Reformed | 178,095 | 81,326 | 69,500 | 166,626 |
| Reformed Presbyterian | 31,392 | 19,867 | 6,500 | 31,392 |
| Regent | 147,325 | 79,000 | 44,000 | 147,325 |
| Seventh Day Adventist | 325,564 | 102,670 | 47,906 | 288,543 |
| Southeastern Baptist | 372,348 | 261,317 | 74,700 | 399,215 |
| Southern Baptist | 634,586 | 386,237 | 138,910 | 735,394 |

| Institution | Total Expenses | Wages & Salaries | Library Materials | 1983/84 Budget |
|----------------------------------|----------------|------------------|-------------------|----------------|
| Southwestern Baptist | 1,081,580 | 646,478 | 137,551 | 947,003 |
| St. Augustine | 72,002 | 42,837 | 19,060 | 65,301 |
| St. Charles (Philadelphia) | 168,637 | 163,106 | 30,551 | 175,083 |
| St. Francis (Milwaukee) | 46,300 | 49,183 | 8,000 | 95,462 |
| St. John (Collegeville) | 459,658 | 244,584 | 203,461 | 463,442 |
| St. John (Plymouth) | 97,373 | 64,885 | 32,488 | 109,639 |
| St. Louis | 113,980 | 73,726 | 30,086 | 115,353 |
| St. Mary (Cleveland) | 34,650 | 19,826 | 26,000 | 39,650 |
| St. Mary (Mundelein) | 89,958 | 56,637 | 33,321 | |
| St. Meinrad | 295,270 | 104,388 | 58,350 | 420,065 |
| St. Patrick | 51,229 | 33,763 | 955 | 55,920 |
| St. Paul (Kansas City) | 109,774 | 68,774 | 41,000 | 125,024 |
| St. Paul (St. Paul) | 122,000 | 58,000 | 25,000 | 136,000 |
| St. Thomas (Houston) | 53,033 | 27,273 | 20,646 | 60,000 |
| St. Vincent | 279,452 | 150,997 | 107,349 | 289,181 |
| Trinity (Ambridge) | 24,000 | 66,000 | 2,500 | 92,500 |
| Trinity Lutheran | 194,336 | 131,794 | 41,196 | 214,760 |
| Union (N.Y.) | 600,000 | 342,000 | 220,000 | 673,500 |
| Union (Richmond) | 507,394 | 338,211 | 92,992 | 512,348 |
| United (Dayton) | 166,020 | 111,953 | 31,250 | 184,054 |
| United (New Brighton) | 28,373 | 64,702 | 16,455 | 93,075 |
| Univ of the South | 153,061 | 93,778 | 44,712 | 168,980 |
| Vancouver | 169,000 | 117,935 | 49,600 | 167,535 |
| Virginia | 274,800 | 186,600 | 57,000 | 274,800 |
| Western Conservative | | 137,299 | 51,480 | 221,069 |
| Western Evangelical | 68,222 | 38,038 | 17,817 | 110,433 |
| Westminster Theol (Escondido) | 16,805 | 34,050 | 25,000 | 75,855 |
| Westminster Theol (Philadelphia) | 189,280 | 95,000 | 60,000 | 189,280 |
| Woodstock | 5,142 | 86,738 | 33,000 | 124,880 |
| Wycliffe | 62,851 | 43,922 | 14,054 | 62,851 |
| Yale | 560,701 | 345,645 | 155,973 | 583,083 |

Circulation Data

| Institution | Regular | 3 Day or Less | Used in Library | Total (col.1+2) | I.L.L. Sent | I.L.L. Rec'd. |
|-----------------------------|---------|------------------|--------------------|--------------------|----------------|------------------|
| Anderson | 606 | 115 | | 721 | 210 | 62 |
| Andover Newton | | | | | | 371 |
| Asbury | | | | | | 693 |
| Associated Mennonite | 307 | 265 | | 572 | 315 | 84 |
| Austin | | | | | 5 | 6 |
| Baptist Missionary | 215 | | | 215 | 0 | 5 |
| Bethany/Northern | 354 | | | 354 | 505 | 165 |
| Biblical (Hatfield, Pa) | 112 | 162 | | 274 | 24 | 55 |
| Billy Graham Center | 125 | | | 125 | 351 | |
| Boston Univ | | | | | 238 | 38 |
| Brethren Historical | | | | | 10 | 12 |
| Brite | 135 | 29 | | 164 | 408 | 198 |
| Calvary Baptist | | | | | 8 | 60 |
| Center for Biblical Studies | 80 | 32 | | 112 | 1 | 80 |
| Chicago Theol Sem | | | | | 155 | 90 |
| Christ (Seminex) | | | | | 161 | 60 |
| Christ the King | 304 | | | 304 | 168 | 4 |
| Christian | 511 | 45 | 0 | 556 | 196 | 86 |
| Claremont | 543 | 179 | 271 | 722 | 220 | 317 |
| Colgate R/Bexley/Crozer | 420 | 237 | 225 | 657 | 329 | 97 |
| Columbia (Decatur) | | | | | 208 | 110 |
| Concordia (St. Louis) | 1,122 | 392 | 1,399 | 1,514 | 160 | 69 |
| Congregational | | | | | 0 | 0 |
| Covenant | | | | | 10 | 20 |
| Dallas | 1,323 | 694 | 1,700 | 2,017 | 1,479 | 1,269 |
| Denver Conservative Baptist | 1,260 | 546 | | 1,806 | 391 | 127 |
| Disciples Hist Soc | 2 | 0 | | 2 | 15 | 0 |
| Drew | | | | | 2,494 | 1,325 |
| Dubuque Schools of Theol | 380 | | | 380 | | |
| Eastern Baptist | 213 | 62 | 84 | 275 | 291 | 63 |
| Eastern Mennonite | | | | | 583 | 354 |
| Eden | | | | | 567 | 357 |
| Emmanuel (Johnson City) | 316 | | | 316 | 146 | 122 |
| Emmanuel (Toronto) | 345 | 92 | 297 | 437 | 57 | |
| Emory | 939 | 6 | | 945 | 1,130 | 163 |
| Episcopal/Weston | | | | | | |

| Institution | Regular | 3 Day or Less | Used in Library 5,000 | Total (col.1+2) | I.L.L. Sent | I.L.L. Rec'd. |
|-----------------------------|---------|------------------|-----------------------------|--------------------|----------------|------------------|
| Erskine | | | | | 5 | 2 |
| Evangelical (Myerstown) | 105 | 33 | | 138 | 19 | 17 |
| Garrett/Seabury | 512 | 190 | | 702 | 260 | 100 |
| General | | | | | 76 | 34 |
| Golden Gate | 865 | 36 | | 901 | 112 | 303 |
| Grace | 808 | 164 | | 972 | 453 | 904 |
| Graduate Theol Union | 1,511 | 406 | 838 | 1,917 | 1,259 | 411 |
| Harding | | | | | 117 | 39 |
| Hartford | 27 | | | 27 | 75 | 35 |
| Harvard | | | | | 378 | 25 |
| Huron | 488 | 18 | 50 | 506 | | |
| Kenrick | 98 | | 50 | 98 | 15 | 16 |
| Knox | 303 | | | 303 | 99 | 2 |
| Lancaster | 305 | 51 | | 356 | 48 | 25 |
| Lexington | 382 | 9 | | 391 | 111 | 4 |
| Louisville | 723 | 35 | | 758 | 180 | 176 |
| Luther NW | 752 | 329 | 469 | 1,081 | 28 | 24 |
| Lutheran (Philadelphia) | | | | | 229 | 99 |
| Mennonita (Fresno) | 887 | 336 | | 1,223 | 40 | 45 |
| Methodist | 457 | | | 457 | 29 | 39 |
| Mid-America | 655 | 189 | | 844 | 45 | 112 |
| Mount Angel | | | | | 240 | 30 |
| Mount St. Mary (Cincinnati) | 114 | | 95 | 114 | 360 | 70 |
| Mount St. Mary (Emmitsburg) | 488 | | | 488 | 325 | 637 |
| Nashotah | 366 | 10 | 105 | 376 | 396 | 300 |
| Nazarene | | | | | 106 | 71 |
| New Brunswick | 142 | | | 142 | 79 | 18 |
| New Orleans | 776 | 72 | 615 | 848 | 54 | 134 |
| North American | 170 | 30 | | 200 | 774 | 184 |
| North Park | 329 | | | 329 | 458 | 52 |
| Oblate (San Antonio) | 85 | | | 85 | 67 | 39 |
| Oral Roberts | | | | | 544 | 31 |
| Phillips | 167 | 10 | 204 | 177 | 618 | 71 |
| Pittsburgh | 589 | | | 589 | 494 | 35 |
| Pontifical Josephinum | | | | | 33 | 33 |
| Pope John XXIII | 148 | 162 | 130 | 310 | 4 | 2 |
| Reformed | | | | | 96 | 76 |
| Reformed Presbyterian | 67 | 37 | | 104 | 89 | 22 |
| Regent | 350 | 140 | | 490 | | |
| Seventh Day Adventist | | | | | 264 | 147 |
| Southeastern Baptist | | | | | 439 | 154 |
| Southern Baptist | | | | | 1,240 | 439 |
| Southwestern Baptist | 4,801 | 2,645 | 6,216 | 7,446 | 2,861 | 286 |
| St. Augustine | 141 | | | 141 | 11 | |

| Institution | Regular | 3 Day or Less | Used in Library | Total (col.1+2) | I.L.L. Sent | I.L.L. Rec'd. |
|----------------------------------|---------|------------------|--------------------|--------------------|----------------|------------------|
| St. Charles (Philadelphia) | 138 | | 74 | 138 | 557 | 54 |
| St. Francis (Milwaukee) | 120 | | | 120 | 6 | 4 |
| St. John (Collegeville) | 1,422 | | | 1,422 | 778 | 2,534 |
| St. John (Plymouth) | | | | | 4 | 72 |
| St. Louis | 223 | | | 223 | 210 | 1 |
| St. Mary (Cleveland) | 136 | | 50 | 136 | 9 | 0 |
| St. Mary (Mundelein) | | | | | | 330 |
| St. Meinrad | 427 | | | 427 | 333 | 165 |
| St. Patrick | 79 | | | 79 | 111 | 39 |
| St. Paul (Kansas City) | | | | | 6 | 4 |
| St. Paul (St. Paul) | 136 | | | 136 | 473 | 93 |
| St. Thomas (Houston) | 326 | 18 | | 344 | 1 | 5 |
| St. Vincent | | | | | 278 | 254 |
| Trinity (Ambridge) | 143 | | 250 | 143 | 15 | 5 |
| Trinity Lutheran | | | | | 178 | 38 |
| Union (N.Y.) | 880 | 475 | | 1,355 | 723 | 29 |
| Union (Richmond) | 1,429 | 59 | | 1,488 | 476 | 140 |
| United (Dayton) | 434 | 42 | | 476 | 413 | 110 |
| United (New Brighton) | 246 | | | 246 | 421 | 227 |
| Univ of the South | | | | | 265 | 51 |
| Vancouver | | | | | 138 | |
| Virginia | | | | | 60 | 33 |
| Western Conservative | | | | | 305 | 348 |
| Western Evangelical | | | | | 226 | 60 |
| Westminster Theol (Escondido) | | | | | 16 | 146 |
| Westminster Theol (Philadelphia) | | | | | | 504 |
| Wycliffe | 172 | | | 172 | 21 | 7 |
| Yale | | | | | 220 | 24 |

Circulations per student (One week)

| Institution | Circ./Stud. |
|-----------------------------|-------------|
| St. Thomas (Houston) | 16.38 |
| Baptist Missionary | 6.72 |
| Pope John XXIII | 6.08 |
| Denver Conservative Baptist | 5.72 |
| Anderson | 5.11 |
| Nashotah | 5.01 |
| Colgate R/Bexley/Crozer | 4.39 |
| Evangelical (Myerstown) | 4.18 |
| Union (N.Y.) | 4.18 |
| Lexington | 3.93 |
| Claremont | 3.87 |
| Union (Richmond) | 3.69 |
| Grace | 3.57 |
| Associated Mennonite | 3.29 |
| Center for Biblical Studies | 2.87 |
| Lancaster | 2.84 |
| Louisville | 2.76 |
| Emmanuel (Toronto) | 2.71 |
| Christian | 2.70 |
| Pittsburgh | 2.67 |
| Emmanuel (Johnson City) | 2.66 |
| Knox | 2.63 |
| Concordia (St. Louis) | 2.47 |
| Wycliffe | 2.47 |
| St. Augustine | 2.43 |
| Christ the King | 2.38 |
| New Brunswick | 2.36 |
| Mic-America | 2.33 |
| North Park | 2.33 |
| Biblical (Hatfield, Pa) | 2.28 |
| Reformed Presbyterian | 2.17 |
| Methodist | 2.13 |
| Southwestern Baptist | 2.11 |
| North American | 1.98 |
| Regent | 1.96 |

| | |
|-----------------------------|------|
| Dallas | 1.95 |
| Mennonite (Fresno) | 1.95 |
| Golden Gate | 1.93 |
| Emory | 1.92 |
| United (Dayton) | 1.90 |
| Garrett/Seabury | 1.89 |
| Phillips | 1.87 |
| Trinity (Ambridge) | 1.80 |
| St. Mary (Cleveland) | 1.79 |
| St. Charles (Philadelphia) | 1.75 |
| Graduate Theol Union | 1.55 |
| United (New Brighton) | 1.55 |
| Bethany/Northern | 1.51 |
| St. Paul (St. Paul) | 1.51 |
| St. Meinrad | 1.39 |
| Dubuque Schools of Theol | 1.27 |
| Luther NW | 1.21 |
| Eastern Baptist | 1.15 |
| St. Francis (Milwaukee) | 1.03 |
| Oblate (San Antonio) | 1.02 |
| St. Patrick | 0.91 |
| Brite | 0.89 |
| Huron | 0.78 |
| St. John (Collegeville) | 0.73 |
| Mount St. Mary (Cincinnati) | 0.72 |
| New Orleans | 0.67 |
| Mount St. Mary (Emmitsburg) | 0.31 |
| Hartford | 0.15 |
| St. Louis | 0.03 |
| AVG: | 2.27 |

Cost per Circulation

| Institution | \$/Circ. |
|-----------------------------|-----------|
| Disciples Hist Soc | 88,720.00 |
| Hartford | 12,351.37 |
| Billy Graham Center | 1,472.00 |
| Brite | 1,286.31 |
| St. Charles (Philadelphia) | 1,222.01 |
| Mount St. Mary (Cincinnati) | 1,096.49 |
| Phillips | 922.72 |
| St. Paul (St. Paul) | 897.06 |
| Oblate (San Antonio) | 726.48 |
| St. Meinrad | 691.50 |
| St. Patrick | 648.47 |
| Mount St. Mary (Emmitsburg) | 581.61 |
| Dubuque Schools of Theol | 559.49 |
| New Brunswick | 546.27 |
| Garrett/Seabury | 525.63 |
| North American | 521.91 |
| St. Louis | 511.12 |
| St. Augustine | 510.65 |
| Bethany/Northern | 458.29 |
| Union (N.Y.) | 442.80 |
| Emory | 400.33 |
| Methodist | 396.66 |
| St. Francis (Milwaukee) | 385.83 |
| Graduate Theol Union | 378.47 |
| North Park | 372.71 |
| Wycliffe | 365.41 |
| Emmanuel (Johnson City) | 359.46 |
| United (Dayton) | 348.78 |
| Baptist Missionary | 347.07 |
| Union (Richmond) | 340.99 |
| Lancaster | 325.76 |
| St. John (Collegeville) | 323.25 |
| Lexington | 319.69 |
| Knox | 319.33 |
| Claremont | 307.11 |

% Change in Circulation

| Institution | % |
|-----------------------------|--------|
| Oblate (San Antonio) | 150.00 |
| Mennonite (Fresno) | 84.19 |
| New Brunswick | 75.31 |
| Union (Richmond) | 70.25 |
| Evangelical (Myerstown) | 62.35 |
| Garrett/Seabury | 54.97 |
| Regent | 53.61 |
| Southwestern Baptist | 52.77 |
| Methodist | 48.86 |
| Grace | 41.90 |
| United (Dayton) | 31.49 |
| Union (N.Y.) | 30.29 |
| Center for Biblical Studies | 24.44 |
| Baptist Missionary | 18.78 |
| Claremont | 18.36 |
| Knox | 17.44 |
| Phillips | 17.22 |
| Billy Graham Center | 12.61 |
| Emory | 11.44 |
| St. Meinrad | 8.93 |
| St. Augustine | 8.46 |
| Pope John XXIII | 6.53 |
| Eastern Baptist | 4.96 |
| St. Louis | 3.72 |
| Dallas | 0.30 |

| | |
|-----------------------------|--------|
| Reformed Presbyterian | 301.85 |
| Regent | 300.66 |
| Eastern Baptist | 300.36 |
| Christ the King | 283.99 |
| Nashotah | 281.50 |
| Evangelical (Myerstown) | 275.36 |
| Colgate R/Bexley/Crozer | 272.92 |
| Golden Gate | 257.48 |
| Emmanuel (Toronto) | 256.29 |
| St. Mary (Cleveland) | 254.78 |
| Luther NW | 250.38 |
| Concordia (St. Louis) | 243.51 |
| New Orleans | 236.19 |
| Christian | 218.29 |
| Mennonite (Fresno) | 215.64 |
| Louisville | 212.18 |
| Associated Mennonite | 193.37 |
| Center for Biblical Studies | 191.55 |
| Mid-America | 181.16 |
| Biblical (Hatfield, Pa) | 170.12 |
| Pittsburgh | 169.92 |
| Trinity (Ambridge) | 167.83 |
| Kenrick | 159.44 |
| Anderson | 154.23 |
| St. Thomas (Houston) | 154.17 |
| Dallas | 153.81 |
| Southwestern Baptist | 145.26 |
| Pope John XXIII | 140.24 |
| Denver Conservative Baptist | 115.89 |
| United (New Brighton) | 115.34 |
| Grace | 107.66 |
| Huron | 12.48 |
| AVG: | 367.26 |
| Emmanuel (Johnson City) | 0.00 |
| Wycliffe | 0.00 |
| Pittsburgh | -2.00 |
| Louisville | -2.32 |
| Colgate R/Bexley/Crozer | -4.09 |
| New Orleans | -6.81 |
| Mid-America | -6.95 |
| Bethany/Northern | -9.00 |
| Lancaster | -12.75 |
| Mount St. Mary (Cincinnati) | -16.79 |
| Luther NW | -17.67 |
| Christ the King | -19.58 |
| North Park | -21.67 |
| Associated Mennonite | -22.60 |
| Brite | -24.07 |
| St. Patrick | -24.76 |
| North American | -25.09 |
| St. Mary (Cleveland) | -30.96 |
| Huron | -33.16 |
| St. Francis (Milwaukee) | -36.51 |
| Graduate Theol Union | -39.26 |
| Kenrick | -48.69 |
| St. John (Collegeville) | -56.35 |
| AVG: | 8.43 |

Volumes per Student

| Institution | Vols/Stud. | | |
|----------------------------|------------|----------------------------------|--------|
| St. Vincent | 5,008.07 | Christian | 498.81 |
| Christ (Seminox) | 2,407.20 | Calvary Baptist | 489.52 |
| St. Charles (Philadelphia) | 2,287.20 | Pontifical Josephinum | 481.22 |
| New Brunswick | 2,274.81 | Emmanuel (Johnson City) | 480.76 |
| St. Thomas (Houston) | 1,785.71 | Oblate (San Antonio) | 442.17 |
| Union (N.Y.) | 1,555.20 | Hartford | 428.57 |
| Eden | 1,468.83 | Erskine | 420.80 |
| General | 1,418.13 | St. John (Plymouth) | 417.10 |
| Colgate R/Bexley/Crozer | 1,404.68 | Mount St. Mary (Cincinnati) | 415.88 |
| Mount Angel | 1,396.93 | North Park | 413.08 |
| Evangelical (Myerstown) | 1,272.73 | Anderson | 406.51 |
| St. Mary (Mundelein) | 1,219.32 | St. Meinrad | 405.42 |
| Baptist Missionary | 1,089.53 | United (Dayton) | 393.08 |
| Lancaster | 1,057.32 | Eastern Baptist | 382.48 |
| Chicago Theol Sem | 1,039.06 | Methodist | 381.20 |
| Billy Graham Center | 999.00 | Westminster Theol (Escondido) | 376.27 |
| Brethren Historical | 999.00 | St. Paul (Kansas City) | 371.43 |
| Univ of the South | 997.10 | United (New Brighton) | 370.88 |
| Phillips | 966.17 | Boston Univ | 365.91 |
| Austin | 940.36 | Seventh Day Adventist | 363.28 |
| Nashotah | 930.17 | Harding | 361.17 |
| Lexington | 903.38 | Louisville | 349.55 |
| Pittsburgh | 896.00 | Trinity (Ambridge) | 344.98 |
| Yale | 891.17 | Center for Biblical Studies | 337.69 |
| Episcopal/Weston | 883.37 | Emmanuel (Toronto) | 327.95 |
| Harvard | 848.49 | Oral Roberts | 319.18 |
| Lutheran (Philadelphia) | 796.32 | Biblical (Hatfield, Pa) | 315.18 |
| Pope John XIII | 790.84 | Covenant | 314.70 |
| Emory | 774.87 | Reformed | 303.41 |
| St. Paul (St. Paul) | 722.22 | Columbia (Decatur) | 285.91 |
| St. Patrick | 690.80 | Graduate Theol Union | 285.47 |
| Brite | 685.85 | Trinity Lutheran | 273.40 |
| Andover Newton | 685.45 | Concordia (St. Louis) | 273.36 |
| Christ the King | 684.48 | Westminster Theol (Philadelphia) | 257.14 |
| Garrett/Seabury | 683.50 | Denver Conservative Baptist | 236.55 |
| Vancouver | 668.25 | Mid-America | 234.81 |
| Claremont | 622.62 | Golden Gate | 220.78 |
| St. Mary (Cleveland) | 609.33 | Western Evangelical | 218.26 |
| Wycliffe | 607.87 | Hazarene | 204.66 |
| St. Augustine | 597.71 | Luther JW | 204.03 |
| St. Francis (Milwaukee) | 581.20 | Huron | 174.80 |
| North American | 569.81 | Drew | 173.50 |
| Bethany/Northern | 568.49 | Grace | 171.71 |
| Union (Richmond) | 567.52 | Asbury | 171.35 |
| Knox | 554.06 | St. John (Collegeville) | 155.69 |
| Lutheran (Gettysburg) | 552.01 | Mennonite (Fresno) | 150.72 |
| Associated Mennonite | 546.26 | Southeastern Baptist | 136.17 |
| Reformed Presbyterian | 511.85 | Southern Baptist | 136.09 |
| Dubuque Schools of Theol | 511.79 | New Orleans | 129.77 |
| Virginia | 507.39 | Southwestern Baptist | 122.47 |
| | | Western Conservative | 121.26 |
| | | Regent | 106.00 |
| | | Dallas | 90.58 |
| | | Mount St. Mary (Emmitsburg) | 90.43 |
| | | St. Louis | 14.53 |
| | | Eastern Mennonite | 12.16 |
| | | AVG: | 551.96 |

% Change in Volumes

| Institution | % |
|-----------------------------|--------|
| Eden | 160.08 |
| Western Conservative | 18.47 |
| Mount St. Mary (Cincinnati) | 14.96 |
| Disciples Hist Soc | 14.35 |
| Baptist Missionary | 11.25 |
| Reformed | 8.72 |
| Grace | 8.64 |
| Erskine | 8.15 |
| Billy Graham Center | 8.12 |
| Calvary Baptist | 7.53 |
| St. Francis (Milwaukee) | 7.33 |
| Mennonite (Fresno) | 6.79 |
| Associated Mennonite | 6.48 |
| Vancouver | 6.12 |
| Western Evangelical | 6.06 |
| St. Mary (Cleveland) | 5.90 |
| Pope John XXIII | 5.59 |
| Louisville | 5.14 |
| Mary Immaculate | 4.94 |
| Covenant | 4.87 |
| Pontifical Josephinum | 4.86 |
| Oral Roberts | 4.73 |
| Nazarene | 4.49 |
| Emmanuel (Johnson City) | 4.48 |
| Trinity Lutheran | 4.45 |
| Concordia (St. Louis) | 4.39 |
| Mid-America | 4.25 |
| Harding | 4.16 |
| Christ the King | 4.13 |
| North Park | 4.04 |
| Mount St. Mary (Emmitsburg) | 3.84 |
| St. John (Plymouth) | 3.83 |
| Southern Baptist | 3.52 |
| Methodist | 3.29 |
| Center for Biblical Studies | 3.25 |
| Brite | 3.14 |
| Lutheran (Gettysburg) | 3.09 |
| United (New Brighton) | 3.03 |
| St. Augustine | 2.67 |
| New Orleans | 2.59 |
| Southwestern Baptist | 2.59 |
| Oblate (San Antonio) | 2.51 |
| Christ (Seminex) | 2.43 |
| Columbia (Decatur) | 2.39 |
| Southeastern Baptist | 2.35 |
| Golden Gate | 2.27 |
| Chicago Theol Sem | 2.26 |
| Colgate N/Bexley/Crozer | 2.23 |
| Phillips | 2.19 |
| Union (Richmond) | 2.16 |

| | |
|-------------------------------|--------|
| Drew | 2.04 |
| Lutheran (Philadelphia) | 2.03 |
| Seventh Day Adventist | 2.02 |
| St. Meinrad | 2.00 |
| Emory | 1.95 |
| Eastern Baptist | 1.90 |
| Lancaster | 1.83 |
| St. Paul (Kansas City) | 1.82 |
| St. Vincent | 1.82 |
| Anderson | 1.78 |
| Austin | 1.64 |
| Claremont | 1.58 |
| Bethany/Northern | 1.54 |
| Luther NW | 1.48 |
| United (Dayton) | 1.33 |
| St. Mary (Mundelein) | 1.32 |
| Pittsburgh | 1.30 |
| Garrett/Seabury | 1.20 |
| Yale | 1.18 |
| Andover Newton | 1.16 |
| St. John (Collegeville) | 1.16 |
| General | 0.93 |
| Graduate Theol Union | 0.89 |
| Union (N.Y.) | 0.86 |
| Boston Univ | 0.81 |
| Dallas | 0.79 |
| North American | 0.71 |
| Episcopal/Weston | 0.69 |
| Woodstock | 0.60 |
| New Brunswick | 0.59 |
| Evangelical (Myerstown) | 0.50 |
| St. Patrick | 0.50 |
| Asbury | 0.26 |
| Congregational | 0.00 |
| Huron | -0.15 |
| Knox | -0.30 |
| Xenrick | -3.23 |
| Wycliffe | -3.85 |
| St. Louis | -10.06 |
| Trinity (Ambridge) | -57.96 |
| Regent | -69.72 |
| Westminster Theol (Escondido) | -72.96 |
| Eastern Mennonite | -89.20 |
| AVG: | 2.91 |

Ratio of Volumes to Circulation

| Institution | Vols./Circ. |
|-----------------------------|-------------|
| Disciples Hist Soc | 14,311.50 |
| Hartford | 2,777.78 |
| St. Charles (Philadelphia) | 1,309.34 |
| New Brunswick | 962.79 |
| Brite | 768.24 |
| St. Patrick | 760.76 |
| Kenrick | 664.87 |
| Mount St. Mary (Cincinnati) | 578.95 |
| St. Francis (Milwaukee) | 566.67 |
| Phillips | 516.93 |
| St. Louis | 516.76 |
| Billy Graham Center | 511.93 |
| St. Paul (St. Paul) | 477.94 |
| Oblate (San Antonio) | 431.76 |
| Dubuque Schools of Theol | 404.05 |
| Emory | 402.60 |
| Bethany/Northern | 377.39 |
| Lancaster | 371.84 |
| Union (N.Y.) | 371.64 |
| Garrett/Seabury | 361.22 |
| St. Mary (Cleveland) | 340.51 |
| Pittsburgh | 335.13 |
| Eastern Baptist | 332.41 |
| Colgate R/Bexley/Crozer | 319.63 |
| Evangelical (Myerstown) | 304.35 |
| Mount St. Mary (Emmitsburg) | 296.48 |
| St. Meinrad | 292.44 |
| Christ the King | 288.20 |
| North American | 287.76 |
| Wycliffe | 245.98 |
| St. Augustine | 245.87 |
| United (New Brighton) | 239.72 |
| Reformed Presbyterian | 236.24 |
| Lexington | 229.89 |
| Huron | 225.24 |

| | |
|-----------------------------|--------|
| St. John (Collegeville) | 213.93 |
| Knox | 210.29 |
| United (Dayton) | 206.45 |
| New Orleans | 192.77 |
| Trinity (Ambridge) | 191.31 |
| Nashotah | 185.54 |
| Christian | 184.81 |
| Graduate Theol Union | 184.15 |
| Emmanuel (Johnson City) | 181.05 |
| Methodist | 179.34 |
| North Park | 177.03 |
| Luther NW | 169.11 |
| Associated Mennonite | 165.88 |
| Baptist Missionary | 162.16 |
| Claremont | 161.09 |
| Union (Richmond) | 153.89 |
| Biblical (Hatfield, Pa) | 138.04 |
| Pope John XVIII | 130.11 |
| Louisville | 126.81 |
| Emmanuel (Toronto) | 120.82 |
| Center for Biblical Studies | 117.59 |
| Golden Gate | 114.14 |
| Concordia (St. Louis) | 110.86 |
| St. Thomas (Houston) | 109.01 |
| Mid-America | 100.71 |
| Anderson | 79.50 |
| Mennonite (Presno) | 77.39 |
| Southwestern Baptist | 57.93 |
| Regent | 54.08 |
| Grace | 48.05 |
| Dallas | 46.52 |
| Denver Conservative Baptist | 41.39 |
| AVG: | 275.07 |

Ratio of I.L.L. Sent to I.L.L. Recd.

| Institution | Sent/Rec'd |
|-----------------------------|------------|
| St. Louis | 210.00 |
| Knox | 49.50 |
| Christ the King | 42.00 |
| Lexington | 27.75 |
| Union (N.Y.) | 24.93 |
| Oral Roberts | 17.55 |
| Harvard | 15.12 |
| Pittsburgh | 14.11 |
| St. Charles (Philadelphia) | 10.31 |
| Southwestern Baptist | 10.00 |
| Yale | 9.17 |
| North Park | 8.81 |
| Phillips | 8.70 |
| Mount Angel | 8.00 |
| Emory | 6.93 |
| St. Mary (Mundelein) | 6.73 |
| Boston Univ | 6.26 |
| Univ of the South | 5.20 |
| Mount St. Mary (Cincinnati) | 5.14 |
| St. Paul (St. Paul) | 5.09 |
| Trinity Lutheran | 4.68 |
| Eastern Baptist | 4.62 |
| New Brunswick | 4.39 |
| North America | 4.21 |
| Reformed Presbyterian | 4.05 |
| Western Evangelical | 3.77 |
| Associated Mennonite | 3.75 |
| United (Dayton) | 3.75 |
| Andover Newton | 3.40 |
| Union (Richmond) | 3.40 |
| Anderson | 3.39 |
| Colgate R/Bexley/Crozer | 3.39 |
| Asbury | 3.19 |
| Denver Conservative Baptist | 3.08 |
| Bethany/Northern | 3.06 |
| Graduate Theol Union | 3.06 |
| Harding | 3.00 |
| Trinity (Ambridge) | 3.00 |
| Wycliffe | 3.00 |
| Southeastern Baptist | 2.85 |
| St. Patrick | 2.85 |
| Southern Baptist | 2.82 |
| Christ (Seminec) | 2.68 |
| Garrett/Seabury | 2.60 |
| Erskine | 2.50 |
| Concordia (St. Louis) | 2.32 |
| Lutheran (Philadelphia) | 2.31 |
| Christian | 2.28 |
| General | 2.24 |
| Hartford | 2.14 |
| Brite | 2.06 |
| St. Meinrad | 2.02 |
| Pope John XXIII | 2.00 |
| Lancaster | 1.92 |
| Columbia (Decatur) | 1.89 |

| Institution | Sent/Rec'd |
|----------------------------------|------------|
| Drew | 1.88 |
| United (New Brighton) | 1.85 |
| Virginia | 1.82 |
| Seventh Day Adventist | 1.80 |
| Chicago Theol Sem | 1.72 |
| Oblate (San Antonio) | 1.72 |
| Eastern Mennonite | 1.65 |
| Eden | 1.59 |
| St. Francis (Milwaukee) | 1.50 |
| St. Paul (Kansas City) | 1.50 |
| Nazarene | 1.49 |
| Nashotah | 1.32 |
| Reformed | 1.26 |
| Emmanuel (Johnson City) | 1.20 |
| Dallas | 1.17 |
| Luther NW | 1.17 |
| Evangelical (Myerstown) | 1.12 |
| St. Vincent | 1.09 |
| Louisville | 1.02 |
| Pontifical Josephinum | 1.00 |
| Kenrick | 0.94 |
| Westminster Theol (Philadelphia) | 0.90 |
| Mennonite (Fresno) | 0.89 |
| Western Conservative | 0.88 |
| Austin | 0.83 |
| Brethren Historical | 0.83 |
| Methodist | 0.74 |
| Claremont | 0.69 |
| Mount St. Mary (Emmitsburg) | 0.51 |
| Covenant | 0.50 |
| Grace | 0.50 |
| Biblical (Hatfield, Pa) | 0.44 |
| Mid-America | 0.40 |
| New Orleans | 0.40 |
| Golden Gate | 0.37 |
| St. John (Collegeville) | 0.31 |
| St. Thomas (Houston) | 0.20 |
| Calvary Baptist | 0.13 |
| Westminster Theol (Escondido) | 0.11 |
| St. John (Plymouth) | 0.06 |
| Center for Biblical Studies | 0.01 |
| Baptist Missionary | 0.00 |
| AVG: | 3.24 |

% Change in Microfiche

| Institution | \$ |
|-----------------------------|----------|
| Regent | 1,900.00 |
| Eden | 999.00 |
| Colgate R/Bexley/Crozer | 815.75 |
| Andover Newton | 644.76 |
| General | 537.18 |
| Graduate Theol Union | 425.46 |
| Grace | 249.85 |
| North American | 167.68 |
| Southwestern Baptist | 147.33 |
| Southern Baptist | 146.09 |
| Lutheran (Philadelphia) | 136.86 |
| Boston Univ | 113.33 |
| New Brunswick | 82.16 |
| Covenant | 78.57 |
| St. Louis | 61.78 |
| Western Evangelical | 55.50 |
| Drew | 51.30 |
| Reformed | 50.18 |
| Hazarene | 50.14 |
| Trinity Lutheran | 50.00 |
| Phillips | 42.26 |
| Lutheran (Gettysburg) | 39.65 |
| Claremont | 38.49 |
| St. Patrick | 33.33 |
| Wycliffe | 28.78 |
| Emory | 26.00 |
| Emmanuel (Johnson City) | 25.18 |
| Mount St. Mary (Emmitsburg) | 25.00 |
| Harding | 20.48 |
| Concordia (St. Louis) | 19.60 |
| Union (N.Y.) | 19.23 |
| Western Conservative | 19.02 |
| Kenrick | 11.40 |
| United (Dayton) | 10.41 |
| Christ (Seminex) | 8.19 |

| | |
|-------------------------------|--------|
| Pope John XXIII | 7.63 |
| Yale | 7.47 |
| Union (Richmond) | 6.12 |
| Pittsburgh | 5.87 |
| Eastern Mennonite | 5.45 |
| Austin | 4.71 |
| Eastern Baptist | 4.62 |
| Knox | 4.35 |
| New Orleans | 4.35 |
| Seventh Day Adventist | 3.39 |
| Mid-America | 3.29 |
| Christ the King | 3.09 |
| Lancaster | 2.10 |
| United (New Brighton) | 1.95 |
| Columbia (Decatur) | 1.86 |
| Southeastern Baptist | 0.64 |
| Associated Mennonite | 0.43 |
| Vancouver | 0.40 |
| Luther NW | 0.25 |
| Pontifical Josephinum | 0.22 |
| Golden Gate | 0.11 |
| Louisville | 0.00 |
| Mennonite (Fresno) | 0.00 |
| Mount St. Mary (Cincinnati) | 0.00 |
| Oblate (San Antonio) | 0.00 |
| St. Mary (Cleveland) | 0.00 |
| Woodstock | -7.53 |
| Mary Immaculate | -9.73 |
| Anderson | -10.34 |
| Dallas | -14.29 |
| Westminster Theol (Escondido) | -41.90 |
| Baptist Missionary | -43.12 |
| St. Mary (Hundelein) | -53.72 |
| Trinity (Ambridge) | -65.71 |
| Billy Graham Center | -70.67 |
| St. Vincent | -96.48 |
| AVG: | 31.33 |

% Change in 1983/84 Budget over 1982/83 Expenses

| Institution | % | | % |
|-----------------------------|--------|-------------------------------|--------|
| Eden | 231.45 | Pittsburgh | 13.63 |
| St. Meinrad | 122.93 | Austin | 13.47 |
| Regent | 99.59 | North American | 13.16 |
| Concordia (St. Louis) | 81.95 | New Orleans | 12.89 |
| Grace | 62.19 | Chicago Theol Sem | 12.05 |
| General | 50.18 | Nazarene | 12.04 |
| Golden Gate | 48.43 | Anderson | 11.63 |
| Luther NW | 44.56 | Oblate (San Antonio) | 11.35 |
| Mennonite (Fresno) | 44.27 | St. Paul (Kansas City) | 11.05 |
| Western Conservative | 43.34 | St. Louis | 9.74 |
| Eastern Baptist | 39.55 | Methodist | 9.73 |
| Western Evangelical | 39.37 | Lutheran (Philadelphia) | 9.62 |
| Lancaster | 38.60 | Reformed | 9.46 |
| Evangelical (Myerstown) | 38.59 | United (Dayton) | 8.67 |
| Drew | 37.83 | Huron | 8.60 |
| Andover Newton | 32.60 | Union (Richmond) | 8.07 |
| Claremont | 32.11 | Garrett/Seabury | 7.75 |
| Pontifical Josephinum | 29.81 | Lutheran (Gettysburg) | 7.25 |
| Southern Baptist | 29.60 | Calvary Baptist | 6.64 |
| Covenant | 28.80 | St. Vincent | 6.37 |
| Brite | 27.94 | Woodstock | 4.87 |
| Graduate Theol Union | 27.10 | Mid-America | 4.51 |
| Knox | 26.31 | Mount St. Mary (Cincinnati) | 4.08 |
| Disciples Hist Soc | 26.01 | Asbury | 3.64 |
| Union (N.Y.) | 25.72 | Billy Graham Center | 3.24 |
| Christ the King | 25.21 | Southwestern Baptist | 3.09 |
| Trinity (Ambridge) | 25.09 | Seventh Day Adventist | 2.38 |
| Columbia (Decatur) | 23.27 | Oral Roberts | 2.35 |
| Trinity Lutheran | 22.99 | Vancouver | 1.67 |
| Emory | 22.80 | United (New Brighton) | 0.75 |
| Dallas | 22.49 | Phillips | 0.70 |
| New Brunswick | 21.77 | Louisville | -3.49 |
| Pope John XXIII | 21.50 | Boston Univ | -4.88 |
| Associated Mennonite | 20.53 | St. Patrick | -5.05 |
| St. Augustine | 20.37 | St. John (Collegeville) | -5.71 |
| Baptist Missionary | 20.00 | Bethany/Northern | -8.27 |
| Kenrick | 19.32 | Center for Biblical Studies | -10.71 |
| Yale | 17.95 | Emmanuel (Johnson City) | -13.47 |
| Colgate R/Bexley/Crozer | 17.35 | Eastern Mennonite | -13.62 |
| St. John (Plymouth) | 17.02 | St. Mary (Cleveland) | -30.62 |
| Southeastern Baptist | 15.83 | Westminster Theol (Escondido) | -32.31 |
| Erskine | 15.79 | Christ (Seminec) | -83.47 |
| Wycliffe | 15.75 | AVG: | 17.93 |
| North Park | 14.95 | | |
| Mount St. Mary (Emmitsburg) | 14.70 | | |

Expenditure per Student

| Institution | \$/Student |
|-----------------------------|------------|
| St. Vincent | 6,279.82 |
| Eden | 3,937.54 |
| St. Thomas (Houston) | 2,525.38 |
| Baptist Missionary | 2,331.84 |
| St. Charles (Philadelphia) | 2,134.65 |
| Mount Angel | 1,990.73 |
| Univ of the South | 1,954.80 |
| Hartford | 1,905.64 |
| Union (N.Y.) | 1,853.00 |
| Phillips | 1,724.61 |
| Vancouver | 1,572.09 |
| Yale | 1,495.20 |
| Virginia | 1,485.41 |
| Washnotah | 1,411.27 |
| Christ (Seminex) | 1,380.00 |
| St. Paul (St. Paul) | 1,355.56 |
| New Brunswick | 1,290.68 |
| Union (Richmond) | 1,257.48 |
| Harvard | 1,257.28 |
| Lexington | 1,256.28 |
| St. Augustine | 1,241.41 |
| Austin | 1,232.98 |
| Colgate R/Bexley/Crozer | 1,199.39 |
| Claremont | 1,187.01 |
| Evangelical (Myerstown) | 1,151.52 |
| Brite | 1,148.37 |
| Seventh Day Adventist | 1,057.03 |
| Lutheran (Philadelphia) | 1,045.60 |
| North American | 1,033.49 |
| Billy Graham Center | 999.00 |
| Brethren Historical | 999.00 |
| Garrett/Seabury | 994.58 |
| St. Meinrad | 958.67 |
| Emmanuel (Johnson City) | 954.52 |
| Lancaster | 926.27 |
| Reformed | 911.90 |
| Wycliffe | 903.03 |
| Episcopal/Weston | 884.79 |
| North Park | 869.66 |
| Pope John XXIII | 852.41 |
| Methodist | 843.14 |
| Knox | 841.37 |
| St. Mary (Mundelein) | 789.11 |
| Anderson | 788.64 |
| Mount St. Mary (Cincinnati) | 787.65 |
| Emory | 770.49 |
| Oblate (San Antonio) | 743.99 |
| St. John (Plymouth) | 726.66 |
| Pontifical Josephinum | 726.62 |
| Dubuque Schools of Theol | 708.69 |
| Emmanuel (Toronto) | 695.65 |
| Bethany/Northern | 690.36 |
| Christ the King | 674.47 |
| United (Dayton) | 664.08 |
| Denver Conservative Baptist | 662.31 |

| | |
|----------------------------------|--------|
| Calvary Baptist | 657.14 |
| Reformed Presbyterian | 654.00 |
| Harding | 650.68 |
| Trinity Lutheran | 643.50 |
| Associated Mennonite | 636.78 |
| Lutheran (Gettysburg) | 634.46 |
| St. Paul (Kansas City) | 627.28 |
| Concordia (St. Louis) | 600.44 |
| Regent | 589.30 |
| Christian | 589.16 |
| St. Patrick | 588.84 |
| Graduate Theol Union | 586.71 |
| Louisville | 584.84 |
| Boston Univ | 569.70 |
| Center for Biblical Studies | 550.10 |
| Westminster Theol (Philadelphia) | 540.80 |
| Andover Newton | 528.61 |
| Oral Roberts | 509.03 |
| Golden Gate | 498.04 |
| Columbia (Decatur) | 482.09 |
| St. Mary (Cleveland) | 455.92 |
| Pittsburgh | 454.29 |
| Drew | 446.46 |
| Mid-America | 422.38 |
| Mennonite (Fresno) | 419.94 |
| Nazarene | 407.60 |
| Chicago Theol Sem | 395.83 |
| St. Francis (Milwaukee) | 395.73 |
| Southeastern Baptist | 390.30 |
| Biblical (Hatfield, Pa) | 388.44 |
| Grace | 384.74 |
| Asbury | 371.88 |
| Western Evangelical | 357.18 |
| Eastern Baptist | 345.61 |
| Southern Baptist | 312.45 |
| Southwestern Baptist | 307.08 |
| General | 303.24 |
| Trinity (Ambridge) | 302.65 |
| Luther NW | 302.08 |
| Dallas | 299.46 |
| Eastern Mennonite | 292.21 |
| Westminster Theol (Escondido) | 284.83 |
| Erskine | 281.06 |
| St. John (Collegeville) | 235.24 |
| United (New Brighton) | 178.45 |
| Mount St. Mary (Emmitsburg) | 177.39 |
| New Orleans | 159.00 |
| Covenant | 60.14 |
| St. Louis | 14.37 |
| Huron | 9.69 |
| AVG: | 788.31 |

% Change in Expenditures for Library Materials

| Institution | % | | % |
|-------------------------|----------|-------------------------------|--------|
| Western Evangelical | 1,139.87 | Seventh Day Adventist | 8.25 |
| Evangelical (Myerstown) | 739.55 | Wycliffe | 7.71 |
| Eden | 504.39 | Colgate R/Bexley/Crozer | 7.25 |
| Western Conservative | 107.76 | Louisville | 6.97 |
| St. Paul (Kansas City) | 97.39 | Christ the King | 6.78 |
| General | 94.00 | North Park | 6.52 |
| Claremont | 83.60 | Andover Newton | 5.92 |
| Covenant | 72.20 | Mount St. Mary (Emmitsburg) | 5.57 |
| Regent | 67.94 | St. Meinrad | 4.88 |
| Billy Graham Center | 67.70 | Anderson | 4.74 |
| Knox | 33.12 | Boston Univ | 4.67 |
| Pope John XIII | 29.35 | Eastern Baptist | 3.97 |
| St. John (Plymouth) | 29.00 | Methodist | 3.46 |
| Bethany/Northern | 27.12 | Union (Richmond) | 3.33 |
| Associated Mennonite | 27.04 | Woodstock | 3.13 |
| Graduate Theol Union | 26.72 | Lutheran (Gettysburg) | 1.55 |
| St. Mary (Mundelein) | 25.43 | New Brunswick | 0.83 |
| Mennonite (Fresno) | 25.03 | Calvary Baptist | 0.00 |
| Erskine | 24.31 | Baptist Missionary | -0.21 |
| Reformed | 23.17 | Dallas | -1.35 |
| Harding | 22.91 | Garrett/Seabury | -3.02 |
| St. Augustine | 22.16 | Drew | -5.21 |
| Austin | 20.05 | Nazarene | -5.44 |
| Trinity Lutheran | 18.25 | Southwestern Baptist | -7.59 |
| Huron | 17.41 | Asbury | -8.76 |
| Kenrick | 17.40 | St. Mary (Cleveland) | -8.77 |
| Southern Baptist | 17.18 | Emmanuel (Johnson City) | -9.16 |
| Chicago Theol Sem | 17.02 | Oblate (San Antonio) | -9.72 |
| Oral Roberts | 16.98 | Pittsburgh | -9.91 |
| Emory | 16.81 | Pontifical Josephinum | -12.33 |
| New Orleans | 16.55 | Episcopal/Weston | -13.55 |
| Columbia (Decatur) | 14.90 | St. Louis | -15.76 |
| Lutheran (Philadelphia) | 14.54 | United (Dayton) | -16.94 |
| St. Vincent | 14.22 | Vancouver | -19.69 |
| Phillips | 13.85 | Center for Biblical Studies | -20.00 |
| Southeastern Baptist | 13.58 | Concordia (St. Louis) | -20.40 |
| Union (N.Y.) | 12.53 | St. John (Collegeville) | -21.61 |
| Grace | 12.32 | United (New Brighton) | -26.36 |
| Brite | 11.73 | Eastern Mennonite | -28.03 |
| Mid-America | 10.86 | Westminster Theol (Escondido) | -36.58 |
| Golden Gate | 10.83 | Disciples Hist Soo | -40.17 |
| Luther NW | 10.17 | Christ (Seminex) | -49.58 |
| Lancaster | 9.78 | St. Francis (Milwaukee) | -55.57 |
| Yale | 9.37 | Trinity (Ambridge) | -79.11 |
| North American | 8.66 | Mount St. Mary (Cincinnati) | -91.95 |
| | | St. Patrick | -95.30 |
| | | AVG: | 11.34 |

Report of the Tellers Committee

The following were elected to office in ATLA:

| | |
|--------------------------------------|-------------------|
| Vice-President and President Elect | Sara Mobley |
| Board of Directors, Class A Director | Alice Kendrick |
| Board of Directors, Class A Director | James Overbeck |
| Index Board, Class A Member | Sarah Lyons |
| Index Board, Class B Member | Abraham Bookstein |
| Board of Microtext, Class A Member | Robert J. Kepple |

Several comments can be made about the work of the Tellers committee.

The Tellers committee met at the Jesuit-Krauss-McCormick Library May 21, at 10:30 a.m., to proceed to open the ballot envelopes and to tally the votes. One member of the committee, Neil Gerdes, was detained at the last minute and could not attend. The committee agreed to proceed with the vote counting in his absence.

Several days after the mailing out of the ballots, Elizabeth Flynn advised the executive secretary of ATLA by mail that for personal reasons, she was withdrawing her name from the list of candidates for Class A Directors of the Board of Directors. Since it was too late to make a change in the ballot, the nomination went automatically to Alice Kendrick.

Of the 528 ballots sent out, returns were tallied from 304 ballots. One ballot, postmarked after the deadline specified, was not opened, and therefore not added to the tallies. This year's return of 304 ballots indicates a 58% return, which is higher than the returns for the last two years (50% in 1982, and 53% in 1983). This increase may partly be due to the fact that self-addressed and stamped envelopes were included with the ballots.

Kenneth O'Malley
Albert E. Hurd, Executive Secretary of ATLA
Elvire Hilgert, Chair

REPORTS OF STANDING COMMITTEES

Report of the Bibliographic Systems Committee

The major projects of the bibliographic systems committee this year have been the publication and distribution of current LC Subject Headings in Religion, the design of a questionnaire to gather information to produce a directory of section members, and the appointment of a new representative to the Committee on Cataloging: Description and Access of the American Library Association.

A subcommittee to produce a directory consisting of Melinda Reagor, Cliff Wunderlich, Duane Harbin, and Viola Mullen worked through several revisions of a questionnaire to identify section members by job responsibilities and expertise. This questionnaire will be distributed at the conference. The purpose of the directory, which will be produced later in the year, is to facilitate communication between ATLA librarians with similar jobs and problems.

The appointment of Joyce Farris as ATLA representative to the CC: DA of the American Library Association became official at the mid-winter meeting of ATLA. Joyce had already attended her first CC: DA meeting at the mid-winter meeting of ALA when her appointment was formalized. She has a two year appointment in this position. Her first report appeared in the February issue of the ATLA Newsletter. The agenda for the upcoming CC: DA meeting of ALA will be discussed during the bibliographic systems section meeting at the conference, and we will be able to poll the membership so that Joyce will be truly prepared to represent our point of view.

The quarterly publication of new and changed LC Subject Headings in Religion has been well received. There are now 88 subscriptions for this publication. Tom Gilbert has been responsible for the distribution of these issues which average about 11 pages. An initial special issue cumulated headings from June 1982 through August 1983, but future issues will not be cumulated. For this reason the current subscription price of \$6.00 will allow this project to be self-supporting in the next year. This year money from the committee budget was used to supplement the income from subscriptions.

The other major expense of the committee is paying for the expenses of the ATLA representative to CC: DA which involves twice yearly travel to ALA meetings. We

expect to use some of the committee budget to produce a directory of section members next year.

The ATLA Newsletter has provided the committee with space to share the correspondence and concerns of section members and this has been a very satisfactory method of continuing the work of the section during the year.

Russell Pollard
Thomas Gilbert
Elizabeth Flynn, Chair

Report of the Collection Evaluation and Development Committee

The committee continues its efforts to plan programs which address the needs of those involved in collection development. Requests were made to the membership to send copies of their collection development policies to the ATLA clearinghouse at the Pitts Library, Emory University. Because none have been received those libraries requesting copies for aiding in developing their own policies have received negative results. The possibility of producing current accessions lists of OCLC members for distribution to all ATLA libraries was investigated. At the present OCLC does not provide such a service, however, member libraries could use their own tapes to produce a list of this type.

James Pakala
Anne-Marie Salgat
W. Terry Martin, Chair

Report of the Program Committee

The year began with the preparation of a summary of the evaluation forms returned at the 1983 conference in Richmond, Virginia. A detailed report was prepared by the chair of this committee and an abbreviated version was published in the February issue of the ATLA Newsletter.

Plans for the 1984 conference in Holland were formulated throughout the past year. A tentative program was presented to the Board of Directors at the mid-winter meeting in January 1984. The final and detailed plans are the program in which registrants will participate in Holland in June 1984. The format of the conference is similar to that of previous years taking into account adaptations pertinent to the locale. As approved by the Board of Directors, the continuing education component prior to the annual conference, so well attended in Richmond, has been extended to two days this year.

Thanks to Michael Boddy and Sara Mobley for their tireless efforts in looking after the continuing education and conference program respectively. Thanks also to John Muether, our 1984 host, with whom the chair has worked on local arrangements. A special word of thanks to Sara Mobley is in order since she will be leaving this committee to become vice-president of the association. Sara's commitment to the conference program and her many contributions will be missed but we look forward to her leadership and guidance in her new office.

The committee's work is tested by the conference registrants who participate in the program sessions and assess their value. It is our hope that all who attend the 1984 conference will find it beneficial and that these sessions will contribute to the professional growth of the individual.

Program ideas and some preliminary plans have been noted for the 1984 conference at Drew University. Please keep us informed of your interests and pass on any suggestions and ideas for future conferences so that they can be taken into account in planning stimulating and worthwhile programs for the membership.

Michael P. Boddy
Sara Mobley
Erich Schultz, Chair

Report of the Publication Committee

The publication committee met during the June 1983 ATLA annual conference and again in Centerville, Ohio, at the home of Betty O'Brien, January 17-18, 1984. Activities during the year included:

Grant Program. Two \$500.00 awards were granted in January for bibliographical projects. "Of Spirituality: a Womanist Perspective" was the title of the winning project submitted by Dr. Clare B. Fischer and the Rev. J. D. Chando. Richard Earl Oster received his grant for a project entitled: "An Annotated Bibliography of Ancient Ephesus." When completed these studies will be considered for publication by the committee. Next year \$1,000.00 will again be available to encourage the preparation of bibliographies. Proposals from ATLA members are especially encouraged. James Deffenbaugh serves as grant officer.

ATLA Bibliographic and Monographic Series. Edited by Kenneth E. Rowe, this series is published by Scarecrow Press. During the year Lewis V. Baldwin's Invisible Strands in African Methodism and The Word of God in the Ethics of Jacques Ellul, by David W. Gill were published as volumes 19 and 20 of the ATLA Monograph Series. The ATLA Bibliography series was enhanced by the publication of three titles: no. 6. A Guide to the Study of the Pentecostal Movement, by Charles Edwin Jones; no. 8. A Presbyterian Bibliography: The Published Writings of Ministers Who Served the Presbyterian Church in the United States During Its First Hundred Years, 1861-1961 and Their Locations in Eight Significant Theological Collections in the U.S.A., by Harold B. Prince; and no. 9. Paul Tillich: a Comprehensive Bibliography and Keyword Index to Primary and Secondary Writings in English, by Richard C. Crossman. Several additional titles for both series are under consideration by the committee.

Bibliographic Guides. The committee is looking forward to working closely with the Office of the Executive Secretary in expanding the publication possibilities of ATLA. A new series of bibliographic guides geared for the use of M. Div. students is being considered. A proposal for this new series will be presented at the June publication section meeting.

Publication Section Meeting. John Bollier is coordinating the program for this year's section meeting.

Proceedings. It is expected the 1983 Proceedings, under the editorship of Betty O'Brien, will be in the

hands of the ATLA membership by the time of the annual meeting. Much appreciated has been the assistance of Albert E. Hurd with the publication details. It is anticipated that future issues of the Proceedings will be input by the staff of the Office of the Executive Secretary using their new computer hardware and software.

The Future. Betty O'Brien, who completes her term as an appointed member of the committee will, as editor of the Proceedings, continue as an ex-officio member. A newly appointed member will be welcomed. James Deffenbaugh will serve as chair for the coming year. Besides meeting during this year's annual conference, the committee will once again schedule a mid-winter meeting. The 1984-85 budget will remain at the same level as this past year: \$1,000.00 for the grant program and \$1,500.00 for operating expenses. Travel and accommodations for the mid-winter meeting continue to be the major expenses although the new publication proposal may require some initial additional funding.

James Deffenbaugh, Grant Officer
John A. Bollier, Secretary
Kenneth E. Rowe, Editor of the ATLA Series, Ex-officio
Betty A. O'Brien, Chair and Editor of the Proceedings

Report of the Reader Services Committee

The reader services committee met both in open session at the scheduled section meeting during the 1983 ATLA conference and in a closed second meeting at the end of the conference.

The major concern of the committee continues to be the production of a guide to special theological collections in North America. Mr. William Harris, a former member of the committee, continues to labor in its preparation. The information he has gathered so far, which is substantial, needs sharpening to make the final product more useful to the ATLA membership. Currency and specificity will be secured through the use of a membership questionnaire.

The second focus of the committee has been the identification of useful tools for bibliographic awareness. Guides to research and resources have been collected in the clearinghouse but a definite need has been felt among section members for an adequate means of alerting reference librarians to the publication of new resources. Motivated by similar concerns within NYATLA (the New York Area Theological Library Association), some members of the committee introduced a NYATLA-inspired project into the ATLA Newsletter: a listing of recent reference tools in religion, which were acquired by two major theological libraries. Reactions to this project will be solicited during the upcoming section meeting to determine whether its intended purpose was realized (to inform the membership of recent reference works, and to function as a check list in reference collection development and evaluation). Other formats will also be explored, such as review notes and annotations.

At least one subcommittee will be appointed during the upcoming section meeting to keep alive the issues of professional ethics, identity, and status which were outlined in position papers presented by Mr. Norman Anderson.

Seth Kasten
Norman Desmarais
John Dickason, Chair

REPORTS OF OTHER COMMITTEES AND ATLA REPRESENTATIVES

Report of the Archivist

Since the completion of the processing of all the ATLA records received up to last year as Record Group 163 at the Presbyterian Historical Society, only a small number of new records have been received. Included in those new acquisitions were the following:

Publications:

Proceedings, annual conferences, 1981,1982

Newsletter

Religion Indexes: Thesaurus

Research in Library, 1981-83

Photographics:

35mm. slides, 60, re. Raymond Morris & ATLA

51 photographs re: 1982 Conference

35 mm. microfilm, 1r., C.M. & E.C. minutes,
from ATLA proceedings, 1954-62

Audio Recordings:

8 cassettes, 1982 conference proceedings

These new materials will be stored until such time as a sufficient quantity is accumulated to comprise a new record group.

The ATLA Archives continues to urge past and present officers to remember their obligation to assist in the preservation of ATLA's story by sending files, publications, and other forms of records of enduring value to the Archives. Failure to do so means (1) your work is of no particular value or (2) you are hiding something. So, either polish up your ego or swallow your guilt, but please get those records in.

Gerald W. Gillette, Archivist

Report of the ATLA Representative to the Council of National Library and Information Associations

The Council of National Library and Information Associations met on Nov. 4, 1983, and May 4, 1984, at the Loews Summit Hotel, New York City. James Irvine attended for ATLA.

Preservation. The council has established an ad-hoc committee on preservation of materials to serve as an advisory body and clearing house for efforts of the member associations. Pamela Darling provided the program at the November meeting on a national preservation program. She cited ATLA's efforts in this area and commended them. CNLIA is to be congratulated for initiating an educational and informational program on preservation. The new Chairperson of CNLIA, Robert De Candido of the New York Public Library, is spearheading the program in this area.

Joint Committee on Cooperation. The results of the questionnaire submitted to the member associations of CNLIA showed there was special interest in the following areas among the nine associations (of twenty) submitting responses: continuing education, publication of books and journals, relationships between volunteer and paid staffs, membership recruitment. Generally, the respondents preferred workshops as the best mode of dealing with these issues.

Group Buying Plan. The association has gathered information on group buying plans, especially a cooperative venture organized by the Washington Society of Association Executives. Since a number of CNLIA members have headquarters in the Chicago and New York areas, it would be possible for co-ops to be set up on the East Coast and the Midwest. Office and computer supplies could be obtained at substantial discounts with the volume of business generated by the pooling of headquarter orders. CNLIA plans to investigate the plan for the headquarters of the member associations in the two areas best suited to such a plan.

Continuing Education. The May meeting of CNLIA was devoted to the development of continuing education programs; a panel of experts dealt with all aspects of the issue. Two speakers outlined the well-developed library continuing education programs in New York state. The most thorough analysis of the subject was presented by Terry Miller, an officer of Keck & Co., a business consulting firm, who spoke on finding, evaluating, and using a business consulting firm to assist in continuing education activities. CNLIA is placing continuing education among its priorities for

future activity.

Personal Word. Having served as ATLA representative to CNLIA for over six years, it is appropriate to thank the Board of Directors of ATLA for support and to offer best wishes to my successor as representative to this vital cooperative venture in librarianship.

James S. Irvine, ATLA Representative

**Report of the ATLA Representative to the
National Information Standards Organization (Z39)**

In order to better reflect the work of the organization, a name change was made during the past year. The former name, American National Standards Committee Z39, has been changed to National Information Standards Organization (Z39).

The annual business meeting was held May 3 at the Library of Congress. The American Library Association has requested that Z39 assume responsibility for the standards program now carried on by American National Standards Committee Z85 (Library Equipment and Supplies). A recommendation to approve this merger will be submitted to the voting members of Z85 and Z39 in June. As of April 30, NISO had 47 voting members and 83 information members.

NISO publishes a newsletter, "Voice of Z39", which contains news about library, information science, and publishing standards.

Inquiries concerning available standards, "Voice of Z39", or other matters relating to NISO, should be addressed to:

Patricia R. Harris, Executive Director
National Information Standards Organization (Z39)
U.S. Department of Commerce
National Bureau of Standards, Library E106
Washington, D.C. 20234

(301) 921-3241

Warren S. Kissinger, ATLA Representative

Report of the ATS-ATLA Library Project 2000

Project 2000 is a study of the present and anticipated needs of theological libraries in North America. It has been sponsored by the Association of Theological Schools in the United States and Canada and the American Theological Library Association and generously supported by a grant from the Lilly Endowment, Inc.

The project associate was appointed in July 1982. The work of the project has been directed by an ATS and ATLA advisory committee consisting of Russell H. Dilday (Southwestern Baptist Seminary), chair, Jerry D. Campbell (Perkins School of Theology), Maria Grossmann (Andover-Harvard Library), William Irwin (University of St. Michael's College), Lewis S. Mudge (McCormick Seminary), Lloyd A. Svendsbye (Luther Northwestern Seminary), and John B. Trotti (Union Seminary in Virginia). Simeon Daly (St. Meinrad's) and Leon Pacala served ex officio. The project has been underway since November 1981.

Project 2000 was given a fourfold charge:

1. To analyze the roles of theological libraries for the remaining decades of this century
2. To identify the nature of the resources needed to fulfill these roles
3. To propose strategies and programs which will assist schools in shaping library resources
4. To propose guidelines for library development and evaluation

Also, the project associate and advisory committee were asked to propose revisions to the library segment of the ATS accrediting standards. This part of the project agenda was completed by June 1983 in order for the ATS Standards Committee to utilize the proposals in its revision work.

The work of Project 2000 proceeded first by regional consultations involving more than 120 librarians from nearly sixty seminaries. A questionnaire was mailed to all ATS libraries and the results from the 141 respondents to this survey provided substantial information for the project. Special consultants and the members of the advisory committee gave major advice and direction to the overall effort.

The work of the project is summarized in the

following conclusions and recommendations.

1. Theological libraries have and will continue to serve four essential roles. Moreover, it is unlikely that theological libraries will serve substantially new or different roles in the foreseeable future
 - a) Seminary libraries represent the historical breadth of theological thought and religious practice for the benefit of contemporary scholarship and education for ministry
 - b) Libraries preserve the intellectual diversity, both past and present, of theology
 - c) Libraries support the instructional curriculum
 - d) Libraries nurture research and fresh understanding of religious thought and practice
2. Theological libraries fulfill these primary roles individually and locally, but these roles have collective dimensions as well. These collective roles will be the dominant factor in library development in the next two decades. Collectively, the theological libraries are the stewards for much, if not most, of the religious documentation which will be acquired and preserved for the use of future generations of scholars and theological educators
3. Theological libraries will need to undertake substantial collection development programs in three areas
 - a) Existing special collections must be strengthened and many more schools must be encouraged and enabled to establish special library collections. This is an important act of present stewardship for future scholars and the future of theological education
 - b) The collections of most North American theological libraries must be broadened substantially to reflect the emerging international scope of Christian life and theological work
 - c) The extraordinary and irreplaceable resources already gathered by the seminaries must be preserved for future generations of students and researchers

4. Theological libraries will face three major personnel needs over the next two decades
 - a) Many schools will need to appoint additional librarians
 - b) The pattern for initial preparation of theological librarians should be normalized to include, minimally, postbaccalaureate degrees in divinity and librarianship. Soon the research doctorate will be the expected terminal degree at least for senior library administrators
 - c) Continuing education for theological librarians, especially in management, must be strengthened and integrated with that provided for other academic officers
5. Approximately half of the theological libraries will face severe stack space shortages in the next two decades. Cooperative book storage and microfilming must be utilized to alleviate some of the building pressures on local institutions
6. Continuing structures for strategic planning and promoting orderly theological library development must be established within the ATS. These structures minimally must bridge academic, administrative, and bibliographic interests. These structures also must monitor the library resource needs of theological education and assist the schools and cooperative agencies to provide these resources

Project 2000 virtually is completed. The final report under the title Theological Libraries for the Twenty-First Century, has been submitted to the ATS Executive Committee and the ATLA Board of Directors. The project associate expresses his gratitude to the members of the advisory committee, the officers and staff of the ATS, and the many librarians and other officers in local schools who have given help and support to the project. It is the hope of the committee that the report will serve as the basis for the careful thought and planning that library resources will require in the years ahead.

Stephen L. Peterson
Project Associate

Report of the Ad Hoc Committee for Oral History

The committee met during the 1983 ATLA conference in Richmond to discuss the initial steps necessary to establish an oral history collection for this association. Invited to this meeting were Martha Aycock and Robert Dvorak, both of whom attended.

One of the goals for 1983-84 was to establish standards and procedures for the collection. Guidelines for interviewers, forms for respondents to sign indicating their preference for the use of this material when it is transcribed, and reading privileges and rules for the use of the collection have been established. All tapes and transcripts will be placed in the ATLA archives, subject to whatever restrictions the respondents have imposed.

It was also agreed to identify the names of several persons to be interviewed initially and to locate interviewers for those individuals. Norman Kansfield has agreed to interview Peter VandenBerge, Martha Aycock is scheduled to interview John Trotti, and John Trotti will interview Henry Brimm.

We shall miss the historical perspective and constant encouragement of John L. Sayre, a valued member of the committee, who found it necessary to resign several months ago.

Subsequently, David J. Wartluft has accepted an appointment here and, at present, he is planning an oral history interview with Raymond Morris.

Gerald W. Gillette
David J. Wartluft
Alice M. Kendrick, Chair

Report of the Committee on Relationships with Learned Societies

The work of the committee this past year included:

Religious Studies Review (RSR). Last year the committee asked the association for names of persons interested in succeeding John Bollier as coordinator of Bibliographic/Reference Book Notes for RSR. Four persons indicated interest and President Aycock appointed Jim Dunkly to the post. Dr. Dunkly is desirous of learning of association members who would like to review books for this increasingly influential journal. It is being used more and more in university contexts as a selection tool for religious studies literature.

Society of Biblical Literature (SBL) & ATLA Monographic Preservation Project. The ongoing interest in the ATLA preservation project for monographic literature by the Society of Biblical Literature was strengthened this past year. Dr. Kent Harold Richards, executive secretary of SBL, was appointed to the board of the fledgling preservation program. This appointment not only insures the perspective of an active biblical scholar but will keep the project before the oldest and largest religious learned society in North America.

Librarian leadership for Archival Development in the Learned Societies. An emerging concern of the committee is the relatively undeveloped state of the archives of the various learned societies in the field of religion. Few of the scholarly guilds systematically collect the official papers of their deliberations, let alone organize them for ease of consultation. The value of this material for the documentation of religious scholarship in North America is clear. The committee will be considering ways in which to heighten sensitivity to, and action for, this body of primary source material within the learned societies. Joe Coalter (The Iliff School of Theology) and Andrew Scrimgeour (Regis College) will be participating in a program unit at the annual AAR/SBL meeting in Chicago this December which will focus the role of institutional archives in historical research.

Channing Jeschke
Louis Charles Willard
Andrew D. Scrimgeour, Convenor

Report of the Resolutions Committee

Whereas the 38th annual conference of the American Theological Library Association has been held at Western Theological Seminary, Holland, Michigan, June 18-22, 1984, be it resolved that our hearty thanks and deep appreciation be expressed:

To Western Theological Seminary and Hope College for their hospitality in providing comfortable accommodations, excellent meeting facilities, and quietly efficient services;

To John Muether and his staff for their many hours of work and their unfailing courtesy and good humor in meeting our needs;

To Martha Aycock, whose firm hand provided leadership in a year of change and growth;

To Erich Schultz, Sara Mobley, and Michael Boddy of the program committee, whose continued attention to our professional development was evident in a varied and rewarding program;

To Frederick Norwood, Kevin Flaherty, Helen Westra, William Moffett, Norman Kansfield, Oscar Burdick, and John Pott for their stimulating addresses and papers;

To Warren Kissinger, Carolyn Kirkendall, Robert Kepple, and Chester Wang for sharing their knowledge and guiding our workshop discussions;

To the presiders over the workshops and other sessions for welcoming our speakers and facilitating their presentations;

To our leaders in worship and song, with special appreciation to organist Mildred Schuppert, for enriching our time together;

To the Board of Directors and members of the standing and ad hoc committees for their ongoing ser-

vice and commitment to the association;

To Rosalyn Lewis and Dorothy Parks for their long and arduous work which led to the successful completion and confident presentation of the revisions to the by-laws of the association;

And finally to all whose presence and contributions made this conference professionally stimulating and renewing.

Vera Robinson
James Irvine
Mary Bischoff, Chair

Resolutions of Appreciation

Whereas Inez Sperr and Edgar Krentz have served on the ATLA Index Board for 6 and 16 years, respectively, and by their presence among us have enhanced the work of the board and the association, be it resolved that the association commend them for their faithful service, thank them for their contributions of patience, wit, and wisdom, and wish them God's blessings in all their continued endeavors.

Whereas David Green has served as statistician of ATLA for eleven years and has prepared statistical reports of the highest quality, be it resolved that he be recognized for the immense labor of making the statistical reports accurate and useful, and that he be thanked for his dedication and patience in dealing with a complex and demanding task.

Whereas Maria Grossmann has served for 12 years on the ATLA Board of Microtext and by that service has sustained and furthered the work of the board and the association, be it resolved that the association express appreciation to her for strong leadership among us and for her dedicated commitment to theological librarianship.

Adopted June 22, 1984

ADDRESSES

Presidential Address

by

Martha Aycock

Union Theological Seminary in Virginia

When the Board of Directors of ATLA met on this beautiful campus last January (made even lovelier by light glittering on the pines frosted with snow), we met with the program committee--that hard-working group of three persons responsible for the content of annual conferences. When we came to the place on the proposed program which said "President's address" there was silence. Whether the idea was overwhelming in some way, I have no idea. But I do know that there began murmurings around the table. "Brief," the whippers said. Yet came another comment, this one clearer, "Maria." "What or who is Maria?" I asked. The only Maria I knew in this connection was a former president of ATLA--Maria Grossmann--and then it was revealed to me that this was indeed that very person and that when the time came for her to retire gracefully (which she did) and to utter words of wisdom in so doing, she did that also: "There will be no presidential address this year."

I am not prepared to be as gracious or as wise as Maria and while I accept the dictum of brevity, there are a few things I would share with you.

Those of you who were at Bethel Theological Seminary in New Brighton, Minnesota, in June, 1979, heard Elmer O'Brien say that he thought it well from time to time to express who we think we are as an association--indeed, he declared the question is always there--for him at that time perhaps a bit overdone as he addressed that query first with pre-schoolers, then adults, then as he changed employment and the new institution immediately began the same sort of inquiry into its corporate life. We might take his basic conclusions as our starting point and go a little beyond, at this, our 38th conference.

President O'Brien declared us to be librarians, most of us theological librarians, working in institutions that prepare persons for some form of professional service in ministry, and we think of ourselves as professionals. Moreover, we are members of a voluntary organization, drawn together by common goals and common interests. What can we add?

We are predominantly Protestant and Catholic; we are mostly Anglo-Saxon. We share pretty much the same cultural ancestry. (We would be enriched by those who have different cultural and religious roots.)

We are from the United States, Canada, Mexico, the Caribbean, Germany, Australia, Argentina, Liberia, Uganda, Puerto Rico, Israel, Great Britain, Scotland, Taiwan, India, and Switzerland. Some are full members, some associate, from these countries.

We are male; we are female--and both are good things of be in ATLA. Men and women share in the association's work, perceived by each other as persons who have intelligence and skills to contribute and are valuable colleagues.

We are liberal; we are conservative; we are all shades in-between, as are our institutions.

Those institutions are small, medium, and large. They have basic collections, special collections, new and old collections.

This variety is enriching; however, care must be taken to insure that each of our member institutions and each individual member has a role to play in our association, a sense of ownership, a share in bringing our common goals and commitments into being. Care must also be taken to balance concerns so that our program speaks to the needs of this variety of institutions and persons.

Two responses (from an unknown number of responders) came from the 1983 Conference Evaluation Questionnaire. One was that the program needed to consider the small libraries, some of which were not yet geared to computers; the other was that there were many "old-timers." We assume that could mean age or those who had attended for a number of conferences and who were perceived to dominate the association. Either way, and in the context of both responses, these are concerns that need to be examined. We who are "old-timers," eager as we are to meet and greet our friends and colleagues (to whom we feel very close) must meet those who are new to the association in a way which goes beyond a cursory greeting. Further, these folks need to be involved in the ownership, the program, and the leadership of ATLA. It may be that this is the place for what is termed in religious education a multi-generational involvement. There is concern on the part of the directors for this emphasis; I believe we have made a start. The other response--that of providing more programming for smaller libraries, is well taken and is under careful scrutiny by the program

committee.

ATLA has become a major association. We are a big business! Our products serve theological education in a wide variety of settings. We have had to look at fiscal management. Our by-laws have been drastically revised.

We have spoken to our deep concerns for preservation in its broadest sense and we have amended our certificate of incorporation to enable us to address that concern.

We became aware that increased responsibilities brought potentially increased legal liability for our officers, boards, and committees, and we have secured insurance to protect those who devote much time and effort to the work of ATLA.

We have fashioned a new structure for ourselves, including standing committees with sections with increased membership involvement in the programs of the standing committees. The directors have acted to broaden the leadership base by suggesting that one person perform only one function at a time.

We have a core staff in Chicago. Albert Hurd our executive secretary is helpful, efficient, productive, and overworked. As we continue to grow, it may become necessary to expand our staff and, indeed, to centralize our operations.

Ferdinand Toennies used two terms to apply to types of society--Gesellschaft and Gemeinschaft. Gesellschaft is a society in which social relationships are formal, contractual, expedient, impersonal--a cold, dehumanizing concept. Gemeinschaft, community, on the other hand, refers to a society characterized by emphasis on tradition, informality, and kinship. Our task in ATLA is to retain the warmth of Gemeinschaft as we move as a corporate entity toward goals which each member of ATLA has considered and in which each has been considered.

Those of you who are interested in systems science are familiar with the work of Russell Ackoff. In 1975 the Alban Institute published an address, "The Second Industrial Revolution," based on his book Redesigning the Future (New York: Wiley, 1974), as a background paper for all who are engaged in helping religious organizations or institutions do a better job of their primary task.

About the time of the Second World War, says Dr. Ackoff, we came out of the machine age, characterized

by reductionism and mechanism, into the systems age, and he posits that the thinking concepts in the two ages as they relate to corporations are exactly opposite. The machine age engendered the kind of thinking known as analysis in which, if one had something to explain or solve, one broke it into its components and tried to explain them and then glued them together again to form a whole. One explained something by the behavior of its parts. In the systems age, one starts with the whole and the parts are explained with regard to the whole--a system of parts with purposes of their own enmeshed with a whole which also has a purpose of its own; a cooperating entity which also is enmeshed with society as a whole.

Dr. Ackoff's work is provocative and whether or not you agree with his thought process, his conclusions are pertinent. He speaks of the "worldwide revolution going on called 'the revolution for participatory democracy' in which the parts of systems are participating in decisions which affect the behavior of the parts. It is the emergency of a concept of dignity and self-fulfillment on the part of the purposeful elements of systems."

"How," he asks, "do you manage organizations so as to better serve the purpose of their parts and, in so doing, serve the organization more effectively? How do you better manage so as to serve the purposes of the society of which the organization is a part and, in so doing, better serve the purposes of the organization?"

Last year in Richmond Robert Dvorak spoke to us of social networking--of the configuration of that networking committed both to people and to program in which every participating individual in a network is at the center--that tolerance, fellowship, working together in informal relationships to achieve goals that are within reasonable sight in closely coordinated relationship--that hallmark of our association that has existed since L. R. Elliott, one of ATLA's founders, declared in 1947: "The future of this Association will be dependent on who we are and what we do here--the program, the plans for the future, and, more importantly, the spirit of the conference."

May we never lose that caring!

**A Bicentennial Appraisal of United Methodist
Historical Literature**

by
Frederick A. Norwood
Garrett-Evangelical Theological Seminary

The study of history, like much of life and culture in the later twentieth century, is unstable. An article in the April 1984 Harper's by Gertrude Himmelfarb, professor of history in the Graduate School of the City University of New York, "Denigrating the Role of Reason, the 'New History' Goes Bottom-up," comments with approval on the dictum of the eminent English constitutional historian, Geoffrey Elton, that the study of history "can instruct in the use of reason better than anything else," and that the historian's purpose is "to discover the truth as best he can, to convey that truth as truthfully as he can, in order both to make the truth known and to enable man, by learning and knowing the truth, to distinguish the right from the wrong reason."

Himmelfarb then avers that "this rationality is now consciously denied or unconsciously undermined by every manner of new history"--sociological history, anthropological history, psychoanalytic history, structuralist history, mentalité history, oral history, engagé (and enragé) history, and personal or intimate history,--"by the new history of every description asking questions of the past that the past did not ask of itself, for which the evidence is sparse and unreliable and to which the answers are necessarily speculative, subjective, and dubious."

Methodism and "New History"

Such trends and fads inevitably spill over into the study and writing of church history, although the process is likely to be slower and the effects less overwhelming. Tradition, for better or for worse, is still strong in the field of ecclesiastical history. Nevertheless, there are many historians who would feel uncomfortable with the title held magnificently for a generation by my mentor at Yale, Roland H. Bainton: professor of ecclesiastical history. That does not seem to leave room enough for psychoanalyzing Luther, computerizing statistics on religious demography, delving into the darker regions of superstition and demonology, sifting data for action-oriented advocacy, and producing emotionally powerful docu-dramas.

This is all preliminary to the first general affirmation I have in mind for this paper. The histor-

ical literature of United Methodist groups and movements reflects, though to a less radical degree, those trends and fads current in the larger academic communities today. Many of our younger historians have now studied and received their degrees under the guidance of vigorous proponents of what Himmelfarb calls the "new history." That more and more members of the American Society of Church History and the American Academy of Religion belong to university-related history of religion departments, whose members eschew any public religious commitment, unless it be innocuous neutralism, underlines the trend.

What I am saying is potential rather than actual. But it may be the wave of the future in Methodist historiography. Of course Methodist historians are not ready to abandon reason (that is, the careful analysis of documentary evidence in "telling the story"). Not all influential Methodist writers are progeny of the "new history." Also, there remain many fine non-academic scholars. I must admit, as I survey current Methodist historical literature, that some fresh life blood would be helpful. Much denominational history is insufferably dull. In this bicentennial year of American Methodism, 1784-1984, powerful forces are at work to change forever the ways in which we do history. I hope these forces will succeed; but I hope they will not cut historians off from the roots of their calling.

In some ways--the best ways--Kenneth Rowe's bicentennial survey of recent Methodist historiography in Methodist History illustrates the "new history." He is not about to leap from sober research based on reasoned study of the sources into a heady but imaginary world of history-as-it-ought-to-be or history-as-I-want-it-to-be or history-in-the-service-of-my-crusade. But he points specifically at some aspects which find favor with the "new historians." One is the crucially important but widely neglected history of the laity, as over against the clerical leaders. The code word here is "elite," or "elitist." That point can be made on the current textbook I have written, perhaps less so on my more recent collection of source readings.(1) In this connection the role of women takes on prime importance. How that history of lay women is to be recovered remains to be seen. Likewise related are those aspects which deal with minority groups, in which lay persons have played a large part. Rowe's strictures against "elitist" (i.e. clerical) history, triumphalism, institutional progress, white male dominance, and United States-oriented history, are both well taken and characteristic of the "new history," against whose excesses Himmelfarb warns us.

These new directions are pervasive. Some of my

own doctoral candidates have returned from courses in the Graduate School of Northwestern University full of plans to make innovative studies--and most of them succeeded well. Teacher and student alike learn from this process. The end product--the dissertation--illustrates what is going on. Just read the lists of dissertations on Methodist-related subjects in annual compilations in Methodist History or the Proceedings of the Wesley Historical Society in England. But enough for now. The bulk of publication remains sturdily fixed on rather traditional foundations. Whether this is to be seen as admirable adherence to Clio's ideal of objective history--wie es eigentlich gewesen-- or as obtuse resistance to change is a matter of personal judgment.

Valuable New Tools

As we turn to historical publication of recent years, one fact quickly becomes clear: the seventies have been the decade of bibliography and other aids to research. Just twenty years ago appeared the well-received and durable History of American Methodism, equipped with excellent bibliographies. This three volume cooperative work is still the basic reference. A more relaxed schedule fits the comparable British project, A History of the Methodist Church in Great Britain, edited by Rupert Davies and Gordon Rupp, the first volume of which was printed in 1965. Volume II appeared in 1978 and Volume III in 1983. A fourth volume on bibliography and primary sources is still in planning. A project is also under way in Canada for a comprehensive history of Canadian Methodism down to the merger in the United Church of Canada in 1925.

1974 was a banner year. First came the ponderous two volume Encyclopedia of World Methodism, edited by Nolan B. Harmon, a long time in preparation and published barely to escape the growing pressures for attention to laity, women, minority groups, and other special interests. Under the circumstances it came out rather well in its more or less fortuitous concern for these aspects. But a supplementary volume is already called for. Second, in the same year came the definitive edition of the Union List of United Methodist Serials, 1773-1973, edited by John and Lyda Batsel. For the first time a complete record of some 2000 items was made, together with holdings in libraries and archives across the United States. A second volume being prepared by Michael Boddy and William Abernathy on non-United Methodist materials should begin to show results soon. And third in 1974 was my Story of American Methodism, still the standard textbook, in 1984 being updated and revised in light of recent scholarship. A slim and sprightly introduction is Proclaiming

Grace and Freedom, the Story of United Methodism in America, written for the bicentennial.(2)

In the year after the Batsel work appeared the first volume of a massive Methodist Union Catalog: Pre-1976 Imprints. By 1984 five of the projected twenty volumes have been published, carrying the alphabet to the letter H (and soon through H). This project, edited by Kenneth Rowe of Drew, includes not only the United States but also Canada, Great Britain, and some European countries, and locates holdings in all of the major and some minor libraries. It is a bibliography of books, arranged by author, and excludes manuscripts, periodicals, phono records, films, and tapes. Included in the plan are index volumes on subject and title, plus supplementary additions.

At the end of the seventies appeared the first of several specialized bibliographies on minority groups in the United Methodist Church, Native American Methodists: A Reading List, edited by Thomas E. Lenhart under sponsorship of the Institute for the Study of Methodism and Related Movements at Garrett-Evangelical Theological Seminary, and published by the United Methodist Commission on Archives and History. The second in this "United Methodist Bibliography Series" is Methodist Women: A Guide to the Literature, edited by Kenneth Rowe in 1980. A third in the series, on black Methodism, is being prepared with announced publication in 1984.(3) Further help may be found in the Proceedings of the Wesley Historical Society in Great Britain and in Methodist History. They provide reviews and lists of dissertations. Occasional materials may be found in the Quarterly Review, which in 1980 replaced Religion in Life, which in 1933 replaced the venerable (since 1818) Methodist Quarterly Review (various titles), and in The Bulletin, published by the Committee on Archives and History of the United Church of Canada. One could mention also the Historical Bulletin, put out quarterly by the World Methodist Historical Society.

Not only bibliographies but indexes! In 1984 the long awaited index to the first twenty volumes of Methodist History (1962-1982) was published. This 113 page work provides a full alphabetical index on persons, places, and selected subject headings, together with lists of contributors and articles, and book reviews. We now have twenty-two years of this quarterly journal with its unparalleled record of ongoing research, under successive editorship of Albea Godbold, John H. Ness, and Charles Yrigoyen, Jr. An index of another major Methodist source, the long-running periodical which went under several titles but is usually referred to generically as the Methodist Quarterly

Review (1818-1932), with its Southern twin, The Methodist Quarterly Review of the Methodist Episcopal Church, South (1847-61, 1879-1930), has been undertaken by Elmer J. O'Brien at United Seminary in Dayton. These massive periodicals barely have been touched by historians. Years ago I induced a Methodist historical seminar to make a preliminary general topical index, which at least revealed the rich resources which lie there like veins of gold deep in the earth. One of course can only dream of a similar index to the equally durable but multiple editioned Christian Advocate.

One more basic tool for research requires mention: Catalog of Methodist Archival and Manuscript Collections, a project under the direction and editorship of Homer L. Calkin. This work was approved at the quinquennial meeting of the World Methodist Historical Society in Dublin, 1976, and has progressed somewhat fitfully. The plan is to cover the manuscript holdings of over sixty Methodist-related denominations in some ninety countries. It includes official records, unofficial letters, diaries, etc., and other pertinent records of non-Methodist or governmental origin. Two segments of this vast project have now been reported, one on Asia, and one on Australia and the South Pacific islands.

Wesley Studies

After a generation of development the significance of John and Charles Wesley has expanded from the denominational home to a place comparable with Luther, Calvin, Jonathan Edwards, and the great Anglican divines. The writings of John and the hymns of Charles have become part of our mainline Protestant heritage. Although John Wesley was not a systematic theologian in the traditional sense, all Methodist theological study must begin there. In recent years study of Wesleyan theology has made great strides. Over thirty dissertations in the area have been completed in the last quarter century.

This outpouring cannot be explained altogether by the projected new edition of Wesley's works, which is not far enough along to have had much effect. But the mere existence of so magnificent a plan, originally conceived as thirty-four volumes under imprint of Oxford University Press, has provided heady impetus. Under the assiduous editorship of Frank Baker and his associates, the series now comprises Volume 11, The Appeals to Men of Reason and Religion, Volumes 25 and 26, the first two of seven volumes of letters, and Volume 7, A Collection of Hymns. Recently, in a change of publishing plan, four volumes of Sermons and another of the early Journal and Diaries have been announced

for publication by Abingdon Press between 1984 and 1988, the first scheduled for April 1984. This critical edition of all of Wesley's sermons, done by Albert Outler, will supercede all previous editions for scholarly use. Librarians, who are a patient lot, will know how to wait for the rest of the long series.

Outler has already made an influential contribution to Wesley scholarship with his John Wesley, a volume in the Library of Protestant Thought.(4) Here he offered numerous insights into the influence of early Eastern Fathers, Catholic mysticism, and Reformed and Evangelical thought on the leader of the people called Methodists, a "folk theologian," as he is called, who concentrated not on systematic formulation but on a systematized mile-posting of the royal road of salvation. Like Bunyan he shows the way to heaven and explains it on grounds of the Bible and Christian experience, tempered by reason and tradition.

In recent years many Wesley studies have been printed, some of them very important. The older biographies have been replaced in part by Vivian H. H. Green, The Young Mr. Wesley,(5) and Richard Heitzenrater, The Elusive Mr. Wesley. A very influential work is John Wesley: A Theological Biography, by German scholar Martin Schmidt. Although the German edition of Volume I appeared at mid-century, the English translation came only in 1962. The two-part Volume II came only in 1972 and 1973. Other important theological studies are Colin Williams, John Wesley's Theology Today; John Deschner, Wesley's Christology; and Lycurgus M. Starkey, The Work of the Holy Spirit: A Study in Wesleyan Theology. Two dissertations among many may be mentioned, John C. English, "John Wesley's Doctrine of Christian Initiation," Vanderbilt 1965, and Charles A. Rogers, "The Concept of Prevenient Grace in the Thought of John Wesley," Duke 1967, which is planned for publication. Other valuable dissertations are regularly listed in Methodist History and the Proceedings of the Wesley Historical Society.

Several studies of Wesley's understanding of the church and ministry have been made: A. B. Lawson, John Wesley and the Christian Ministry; Frank Baker, John Wesley and the Church of England; Ole E. Borgen, John Wesley on the Sacraments. Reappraising the social context in England is Bernard Semmel, The Methodist Revolution. An overall survey of Wesley's significance is The Place of Wesley in the Christian Tradition, 1980, product of a conference at Drew University, edited by Kenneth Rowe.(6) These represent only a selection of the large literature.

Diversities

When one looks at publication over the last two decades, one is struck by the diversity everywhere apparent. As American society in the later twentieth century is marked by strong pluralistic movements which have become sources of both liveliness and tension, so Methodism has experienced resurgence of diverse strains. As a national denomination--national in the sense that it is found in every state in the Union--it has felt the effects of regionalism, social ferment, and race. Characteristically, this diversification has become overt after many years of latent presence under the surface. Hence an important part of the historical literature deals with one or another of these diverse, minority, expressions.

Of these the largest, the only "minority" that is actually a majority, is women. An amazing increase has come in the last few years in the study of the role of women in the church. One must start (though not the earliest point) with the Conference on Women in New Worlds, held in Cincinnati, February 1-3, 1980. Sponsored by the United Methodist Commission on Archives and History, it provided material for two large volumes edited by Rosemary Skinner Keller and Hilah F. Thomas under the same title as the conference. Thirty-seven of the 60 papers delivered are included in the volumes, plus three articles of separate origin. Taken together, these pieces are a monument to historical research in a hitherto widely neglected area. Earlier efforts pale. I myself helped foreshadow the development with a historical seminar on women in Methodism in 1971.(7) Two years later appeared Elaine Magalis, Conduct Becoming to a Woman, an introduction now out of print.

The extensive Methodist Women: Guide to the Literature, done by Kenneth Rowe for the Commission on Archives and History in 1980, covers both sides of the Atlantic and both persons and topics. A 1975 Northwestern dissertation recently published is Donna Behnke, Religious Issues in Nineteenth Century Feminism. A number of useful booklets have appeared, one of which combines women with the black minority: To a Higher Glory: The Growth and Development of Black Women Organized for Mission in the Methodist Church, 1940-1968. This area has also benefited from the reprinting of older classics, such as Anna Howard Shaw, The Story of a Pioneer and Frances E. Willard, Glimpses of Fifty Years. The effects of all this activity are reflected in the pages of Methodist History. The full impact is yet to be felt. In due course we shall discover the extent to which the decades of neglect have resulted in irretrievable loss of the original

record. No amount of historical energy and imagination can recover that loss--except perhaps in televised "docu-dramas," where the difference between fact and fiction is often ignored.

The same nagging concern for loss of the record belongs to the study of Negro and other minority groups. There is something almost pathetic about the eager and commendable efforts to record "oral history." The pathos lies in the fact that, the original record being either never made or else later lost, living memory is all we have left. In view of these limitations and difficulties, the growth of black Methodist history is startling. Some of the durable older works are now available in expensive reprints. But much new work is being done. In 1970 Gordon Melton published A Bibliography of Black Methodism, a "first working" of the area. A more complete bibliography is announced for 1984 by the Commission on Archives and History.(8) Carol V. R. George wrote Segregated Sabbaths: Richard Allen and the Rise of Independent Black Churches, 1760-1840, in 1973. The year before Othal Hawthorne Lakey brought out The Rise of Colored Methodism: A Study in the Background and the Beginnings of the Christian Methodist Episcopal Church. Earlier yet was the fine historical study of slavery, Donald G. Mathews, Slavery and Methodism: A Chapter in American Morality, published in 1965 and reprinted in 1978. Other noteworthy recent publications include Harry V. Richardson, Dark Salvation: the Story of Methodism as It Developed Among Blacks in America; Warren Thomas Smith, Harry Hosier, Circuit Rider; and William J. Walls, The African Methodist Episcopal Zion Church: Reality of the Black Church. Striking into new ground is "Invisible Strands" in African Methodism: A History of the African Union Methodist Protestant and Union African Methodist Episcopal Churches, by Lewis V. Baldwin. This is the first study of the "Spencer churches," so-called after Peter Spencer, a contemporary of Richard Allen and black leader around Wilmington, Delaware.

Research and publication in other minority areas are less developed but are showing signs of growth. Alfredo Nafez is busy with Hispanic Methodists, especially his Historia de la Conferencia Rio Grande de la Iglesia Metodista Unida, available also in English. He is also author of one of the three parts of One in the Lord. Lester E. Suzuki has an important work on Ministry in the Assembly and Relocation Centers of World War II, but no comprehensive work exists on Japanese or other Asian Methodists. Considerable research, however, has gone into articles or parts of broader books. Noteworthy is the compact but perceptive study, One in the Lord, A History of Ethnic Minorities in the South Central Jurisdiction, the

United Methodist Church, by Walter N. Vernon, Alfredo Nafiez, and John H. Graham.

The Mainstream

The more traditional areas of writing, biography and regional history, continue apace. Among the former may be mentioned, for example, the recently reprinted Francis Asbury by L. C. Rudolph; Frank Mason North by Creighton Lacy; How Shall They Hear Without a Preacher? (E. F. Tittle) by Robert Moats Miller; Gilbert Haven by William B. Gravely; Growing a Soul, the Story of A. Frank Smith by Norman Spellman; William Winans by Ray Holder; and Warren Akin Candler by Mark K. Bauman. A basic resource is American Methodist Pioneer: The Life and Journals of the Rev. Freeborn Garrettson, 1752-1827, edited by Robert D. Simpson.(9)

Regional histories, which in Methodism tend to identify Annual Conferences, come in all shapes, sizes, and conditions. Among the better in recent years are histories of Baltimore Conference, Wisconsin Conference, Rocky Mountain Conference, and Nebraska Conference.(10) A regional history which approaches general significance is Robert Watson Sledge, Hands on the Ark, The Struggle for Change in the Methodist Episcopal Church, South, 1914-1939.

The fate of Wesley's theology on the American scene is dealt with in Robert E. Chiles, The Theological Transition in American Methodism, 1790-1935, originally published in 1965 and available in a 1983 reprint. A new comprehensive study is Thomas A. Langford, Practical Divinity: Theology in the Wesleyan Tradition. Gerald O. McCulloh edited The Ministry in the Methodist Heritage and wrote Ministerial Education in the American Methodist Movement, both of which take account of the theological factors involved in development of ministry. The same thing can be said of Gerald Moede's The Office of Bishop in Methodism, as well as the two unpublished dissertations by J. Hamby Barton and Norman Spellman.(11) More concerned with institution than the theology are Roy H. Short, History of the Council of Bishops, 1939-1979, and Joseph Mitchell, There Is an Election! Episcopal Elections in the Southeastern Jurisdiction of the United Methodist Church. A new book which fills a great need because of the long preeminence of preaching in Methodist tradition is Merrill R. Abbey, The Epic of United Methodist Preaching.

In spite of all this work of research and writing, many areas and topics remain to be investigated. So leave room, librarians, on your Methodistic shelves. More is coming. All in all, people who measure growth

in terms of books have good reason to join with United and other Methodists in this, their bicentennial year, in "proclaiming grace and freedom," one of the bicentennial mottoes and title of the slim and sprightly Proclaiming Grace and Freedom: the Story of United Methodism in America, written by John G. McEllhenney, Frederick E. Maser, Charles Yrigoyen, Jr., and ATLA's own Kenneth E. Rowe. On this bright note I conclude.

Notes

1. The Story of American Methodism and Sourcebook of American Methodism. On laity see Thomas E. Lenhart, "Methodist Piety in an Industrializing Society."
2. Edited by John G. McEllhenney, with Frederick E. Maser, Charles Yrigoyen, Jr., and Kenneth E. Rowe.
3. Jonathan A. Carlsen, Larry G. Murphy, J. Gordon Melton, and Kenneth E. Rowe, A Bibliography of Black Methodism.
4. In the bibliography under Wesley, John.
5. See also his John Wesley.
6. Essays delivered at Drew University in celebration of the commencement of the publication of the Oxford Edition of the works of John Wesley.
7. "Report on a Seminar: Women in Methodism."
8. See note 3.
9. In the bibliography under Garrettson, Freeborn.
10. Gordon Pratt Baker, ed. Those Incredible Methodists, a History of the Baltimore Conference of the United Methodist Church. William Blake, Cross and Flame in Wisconsin, the Story of United Methodism in the Badger State. J. Alton Templin, Allen D. Breck, and Martin Rist, eds. The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850-1976. Don W. Holter, Flames on the Plains, A History of United Methodism in Nebraska.
11. Barton, "The Definition of the Episcopal Office in American Methodism." Spellman, "The General Superintendency in American Methodism."

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Banquet Address: To Catch a Thief

by
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After dinner speakers routinely begin by saying, "I am very happy to be here." But after what happened to me in downtown Holland last Saturday night, I am really sincere when I say, "I am very happy to be here." For after arriving at the Grand Rapids Airport about 6:00 p.m., I rented a sporty Capri coupe and drove to Holland. When I finished registering, I drove downtown to look for a restaurant. I saw one on Eighth Street, parked my car, got out, looked over the restaurant and a couple shops nearby and decided to check out a few more places before choosing where to eat. But when I got back in the car, the key would not turn on the ignition. And I couldn't find the little white button under the steering column which unlocks the ignition. So I opened the door, got out, stuck my head under the steering wheel to see whether the button had dropped off--all the time cursing this rented car.

About that time a man appeared, presumably from the restaurant, and said, "Can I help you?" And thinking how friendly these people in Holland are, I replied, "Yes, I can't get this car started." To which he replied, "Well, it's my car." So you see I am really very happy to be here tonight.

Now on to the subject of thievery. Why another discussion on library security when Dr. Moffet covered it so well on Tuesday? Because Dr. Moffet focused on current technology and management methods, whereas I am going to present tonight something entirely new, unpublished, and in fact, probably unublishable. For I have been conducting research in this field for over a decade and have now developed a revolutionary method of catching the evasive book thief who slinks through our stacks.

I don't have to convince you, as I would outsiders, of the pervasiveness of the book thief even in theological libraries. Just go to the section on ethics and you will find more books missing than anywhere in the library. We in the profession know only too well that theological students and faculty do not universally exegete the Eighth Commandment as applying to library materials. I caught my first glimmer of the sad state of security in theological libraries many years ago when one of my library school professors declared that the worst book thieves are teachers and clergy.

My working hypothesis throughout my research has been that within our own discipline of theological librarianship we already have both the theoretical knowledge base and the practical skills to provide an infallible method of library security. For after all, what is the essence of librarianship? Is it not the classifying and describing of library materials for the purpose of gaining bibliographic control? From Gesner and Brunet onward has not classifying books been our stock in trade? And so we librarians are experts in distinguishing the big books from the little books, the red books from the green books, and the clean books from the dirty books. For that reason we all have our restricted circulation sections. Certain questionable works are not fit for the eyes of our impressionable readers.

Yet I must confess that throughout my career in librarianship, I have worked exclusively in public services, and so I have never classified a book in my life. But like all my colleagues in the profession, I am a classifier at heart, although my wife calls it being compulsive. But while my colleagues in technical services have been classifying books, all these years I have been classifying library users.

Now we all know the Dewey Decimal Classification system, the Pettee Union Theological Seminary Classification system, and perhaps the Ranganathan Colon Classification system. But tonight I am ready to unveil to the library world for the first time what I modestly call the Bollier Ecclesiastical Book-Thief Classification system. This system distinguishes several categories of ubiquitous book thieves and describes the exact motive of each. And any theological librarian so equipped with this classification system is able to catch a thief every time. For just as surely as you can retrieve a well classified book from the stacks, so you can apprehend a well classified thief in the act.

Now the first category of thief I have observed in theological libraries is the Free Church thief, who thinks because his or her church is free, that library books are also free. Unfettered by popery or prayer-book, their passion instead is for piety, proselytes, and I might add, prosperity. These Free Church types like to have their hearts strangely warmed, their churches comfortably filled, and their budgets oversubscribed. Thus, this type must be watched lest they steal books on spirituality--Nouwen is one of their favorites these days--or selected volumes of the Broadman Commentaries for conducting parish Bible studies and prayer meetings.

The theological librarian must be especially care-

ful about admitting this type into the archives, for they tend to appeal to Scripture proof texts for justifying their behavior. When they have been caught red-handed with a priceless manuscript tucked into their notebook, they invariably quote II Timothy 4:13 where the beleaguered Apostle instructs his young helper, Timothy, "When you come . . . bring the books, and above all the parchments."

Of course, this Free Church type thief also has its more liberal variety, which often is found in such groups as the U.C.C., both United States and Canadian, and the Disciples. We had one such Free Church type, from California, I believe, who as he was caught with the goods and was being led away in shackles by the Campus Police, was heard to mutter something about, "I'm okay, you're okay."

But on the other end of the theological and ecclesiological spectrum is what I have classified as the High Church thief. Such, of course, includes Anglicans, Catholics with a capital C, and other assorted groups. They are quite dangerous to library security because they often wear clerical garb and so disguise their true criminal identity. Of course, these days you must be especially wary of them, for many, as it were, have kicked the habit.

Now what is their motive for stealing from the library? It is not so much to supplement parish or school budgets with the sale of stolen rare books when bingo revenues slump. No, I think it goes much deeper than that. We are all aware of their love of liturgy, which I for one appreciate. For instance, at our school, which is ecumenical in nature, there is a weekly eucharist, conducted by one of the community's denominational or confessional groups. When the Catholics conducted the service not too long ago, as you would expect from their long experience, they did it up right. They has as celebrant not just a faculty member nor a garden variety parish priest, but rather a high official of the Archdiocese, assisted by numerous students and other functionaries. I was right there, sitting on the end of the pew, as I like to do so I can better stretch my legs. I was deeply moved by the pageantry, solemnity, and beauty of the service, until the recessional, when the celebrant and his numerous assistants in full regalia approached where I was sitting. They were led by one of our students, holding aloft the missal from which the service was read. Now even though my roots are in one of the churches of the Reformation, I have nothing against doing a little obeisance to a book now and then. After all, I am also a librarian, and I know on which side my bread is buttered. But when I recognized that this beautiful

red leather bound, gilt edged Missal being held aloft, bore our library's reading room label and call number, I thought that was going too far.

Then there is the third type of criminal mentality, the Lutheran thief. This type must be considered armed and dangerous. Without apparent provocation, they have been known to throw ink wells against the wall. They are strong on Christian freedom, but sometimes weak on the law. They are known to utter buzz words, like "sole fide" and "sole gratia", but when I hear such words, I know it means they have probably already "sold da book." They speak about sinning boldly that grace may abound. Consequently, they tend to do as they please, and so can sometimes be seen drinking beer and smoking cigarettes. They often come from Missouri, Wisconsin, or Minnesota, but they are numerous in the East also.

For instance, in Buck County, outside Philadelphia, there was a Quaker farmer who had a most obstinate mule. On one occasion when the mule was being particularly ornery and refused to move forward or backward, the Quaker spoke gently into the ear of the beast and immediately it moved ahead as docile as a lamb. Someone nearby who observed this asked the farmer what he said to his mule to make it obey so readily. So the Quaker told him. "I said, 'Mule, thou knowest that I am a Friend, and so, a man of peace, not violence. Thou knowest that I cannot curse thee. Thou knowest that I cannot starve thee. Thou knowest that I cannot beat thee. But what thou dost not know is that I can sell thee to a Lutheran.'"

So what's the Lutheran thief's motive for stealing Luther's Commentary on the Epistle to the Romans? Is it for wissenschaftliche Forschung? Is it for publishing another book with Fortress Press? Au contraire; I say he does it just for the heck of it.

Now speaking of antinomians, there is another class of thief in theological libraries which I consider much more benign. In polite circles they are called "academic administrators," presidents, deans, provosts. Librarians sometimes have other names for them, which might best be left unspoken in mixed company. You may think they are benign because they still have some residual honesty surviving from their earlier days as pure academics, but I am not at all sure of that. I see them as benign threats to library security for two basic reasons: one, they rarely come into the library unless it is to give a brief tour to some potential fat-cat donor or to some visiting scholar they are trying to recruit for the faculty. And two, even if they came into the library with the express

purpose of stealing a particular book, they would be extremely hard pressed to know how to find it.

It is true that they, and most faculty members, routinely ignore all due dates, but with patience their overdue books can usually be retrieved. Of course, with librarians, as with the Lord, a day is as a thousand years and a thousand years as a day. For example, a renowned faculty member who had retired from our institution almost thirty years ago still had a whole cadre of books charged out to him from the mid 1950's. But upon his death recently, his family decided that his whole library should be given to the Divinity Library. So at long last we will get our books back, with interest.

But at the other end of the spectrum from the antinomian thief is the legalistic thief. Here I refer, of course, to the Calvinist type, which I know well and recognize as a stubborn lot. As you may have already discovered, even at this conference, they are big on the doctrine of election. And so they get quite exercised about the apostolic injunction "Make your calling and election sure." As Weber demonstrated in his classic study of Calvinism and capitalism, the earlier Calvinists believed that the accumulation of children, lands, and wealth was a sure sign that they were, indeed, among the elect and destined for eternal bliss. Some of the latter day Calvinists who are strong proponents of free enterprise, continue to share this view. However, others shun such worldly ostentation and seek rather academic honors as the unfailing sign of divine approval. And so, if stealing or stashing a volume of Hodge or Warfield, Barth or Brunner, or even Berkhof or Kuyper, is necessary for them to sing, "O that will be glory for me, but not for you," so be it.

This type is hard to subdue because they are so unyielding. One of their clergy, for instance, taunted a high church type with "Pisky, Pisky, say Amen; down on your knees and up again." But the Episcopalian responded Quid pro quo with "Presby, Presby, do not bend; preach all day on man's chief end."

But their Achilles' hill is their hubris, for they assume they can discern the ways of the Divine as well as the human. For instance, when being examined for ordination by the Presbytery, one of their candidates was asked what the examiner thought was the ultimate test of both orthodoxy and piety: "Would you be willing to be damned for the greater glory of God?" To which the candidate replied without hesitation, "Not only am I willing to be damned for the greater glory of God; I am willing for this whole Presbytery to be damned for

the greater glory of God."

Now in other cataloging systems you can append to subject headings a form sub-division, such as bibliography, collected works, essays and addresses. In this new system you can also append form sub-divisions to any of the above type thief. For instance, as well as being a thief, any of them can also be a mutilator, who cuts out pages and leaves the rest of the book or journal behind. Of these mutilators, I would only say as the Apostle Paul says of those who troubled the early church by insisting upon the rite of circumcision, as found in Galatians 5:12, freely translated from the earliest manuscripts in the John Rylands Library, "I wish the knife had slipped."

I must warn you, however, that this system of library security which I propose is costly. Its price, like that of freedom, is eternal vigilance. It is not nine to five duty. For example, one Friday evening to find some respite from my heavy burdens of office, I went with my wife to the Lincoln Theatre in New Haven. In spite of its lofty name, the Lincoln is a grungy little cinema reminding one of something out of the set of "Casablanca." In fact, that is the type of movie they show in this mostly student hang-out--oldies, but goodies. Now this occasion was a few years ago when MacMillan was making considerable waves in the publishing world by bringing out its new edition of Grove's Dictionary of Music and Musicians for about two grand, as I recall. But as I was sitting there enjoying the flicks, I heard a voice whispering in the darkness, "Mr. Bollier, what are you going to do with your old edition of Groves?" I knew then and there I must leave immediately and go lock it up.

Now much work remains to be done on the development of this new Ecclesiastical Book Thief Classification system. And I invite each of you to offer your own refinements to all these classes I have suggested. I have presented only enough to try to convince you that as you gain bibliographic control by classifying books, so you gain security control by classifying users. Reduced to its simplest form, my thesis is: "Whoever classifies, thereby controls."

In closing, I would cite two recent proofs of this theory. First, the late chief of the G-men, J. Edgar Hoover. J. Edgar was the greatest classifier the United States has ever seen. He had files not only on ordinary citizens like you and me, but also on senators, congresspersons, cabinet members, and yes, even presidents. He was so powerful with all his information that no one dared remove him from office even though he had long since passed the age of retirement.

Where did J. Edgar Hoover learn to wield such power? He began his career working for the Library of Congress.

But there is an even greater than J. Edgar. That was he who controlled over one billion people, a quarter of the world's population. I speak of none other than Mao Tse-tung. Where did he start out? Working in the Library of Peking University.

So I say to you this evening, use your gates and your guards, if you must, your beepers and your buzzers, your whistles and your bells. But if you really want to "catch a thief", classify your users as carefully as you do your books. For whoever classifies, controls.

PAPERS

Coping With Con Men, Clerics, and Criminals: The Special Security Problems of the Theological Library

by

William A. Moffett
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Summarized by the editor

Mr. Moffett began his presentation by posing a series of questions including: Is security a genuine issue? Who steals books? What can be done about it? What cooperation is available from administrations, campus security, local police, and book dealers? Many frustrations result from not being able to interest proper authorities in the seriousness of the problem.

Five types of book thieves were identified: (1) kleptomaniacs who cannot keep themselves from stealing, (2) thieves who steal for their personal use or feel they have a right to the material, (3) those who steal in anger or because of a grudge against the institution, (4) the casual thief who steals on impulse, and (5) the professional thief who steals for profit.

Mr. Moffett noted that history has proven the fact that clergy rank at the top of all book thieves. Theological libraries may be uniquely vulnerable to book thievery. They are more likely to have inadequate staffs and be more trusting of their patrons.

Librarians ought to take theft seriously. The stewardship of books which has been given them must be taken more seriously. Book thefts could be discouraged if libraries would take the following steps.

1. Have a comprehensive security plan--perhaps with an appointed security officer from among the staff

2. Inventory security problems. Check out procedures in the library that might encourage theft (specific rules, lack of photocopy machines, not requiring ID cards, no guest registers). Check the environment (How accessible are unguarded exits? Who has access to the library? Are valuable materials under special security or in open stacks?)

3. Have a policy ready for taking action if the need arises; know what backup law enforcement bodies are available; know the specific laws that relate to the apprehension of suspected thieves

4. Report missing books to the proper agencies. American Book Prices Current maintains a data base for stolen books

5. Give publicity to thefts and be willing to prosecute offenders

For helpful literature on book thefts the following may be consulted: Collection Security in the Large Libraries (SPEC Kits of the Systems and Procedures Exchange of the Office of Management Studies of ARL); a set of protocols for security developed for the Oberlin Conference on theft (available from the Oberlin College Library); a future issue of Library Trends which will be devoted to theft; the re-issuance of the ALA book on security.

Jonathan Edward's Sermons:
Search for "Acceptable Words"

by
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Hope College

In one of his travel volumes Timothy Dwight, president of Yale College (1795-1817) and a grandson of Jonathan Edwards, recounts an unusual transatlantic argument about books. The Edinburgh Review had claimed that "the loss of a few leaves from an ancient classic" would occasion more regret in the hearts of scholars and bibliophiles than would the loss of all American literature, Benjamin Franklin's works excepted. To this insult Dwight responded with pointed piety and confidence that the loss of Jonathan Edwards' works alone would cause deeper pain, for Christians, than the loss of half the world's classical volumes.(1)

Today, Dwight would be happy to note that we are enjoying the fruits of a significant Edwards renaissance and, thanks to scholars, librarians, archivists, and publishers, there is little danger that Edwards' writings will be lost to the world. Even now, the editorial committee of the Yale edition of Edwards' Works is laboring to present "the massive body of Edwards' manuscripts" to the public. In so doing, the committee has promised "a full and complete exposure of his ideas in a manner never before possible."(2)

Jonathan Edwards' leadership and "rhetoric of sensation" in New England's Great Awakening have become commonplace parts of our American tradition. Less well known is the long and convoluted history of scholarly reaction to Edwards' life and thought, a reaction of panegyric, vilification, hyperbole, and occasional insight. Already in his own time Edwards was vigorously affirmed by some as a second St. Paul and hotly despised by others as a cantakerous writer and preacher whose iron-clad theology was threatening the prosperity of the eighteenth-century church. Samuel Hopkins, a disciple and first biographer of Edwards, unequivocally called him "the greatest, best, and most useful man."(3) Others in time would label him variously as America's greatest preacher, "the most bitter hater of man the American pulpit ever had,"(4) a mind tragically warped by "delusional insanity,"(5) "America's greatest metaphysical genius,"(6) "the greatest master in false philosophy,"(7) and "the hoarsest of the whole flock of New World theological ravens."(8) Fortunately the several hundred years of blind admiration and vituperative utterances directed at the colonial preacher are for the most part behind us. This year is the 250th

anniversary of the 1734-35 Northampton awakenings under Edwards' ministry; this is indeed an appropriate time to note the contours and progress of twentieth-century studies on Edwards, to explore some telling features of the Edwards manuscript sermon collection, and to provide opportunity for several unpublished ordination sermons to speak after centuries of silence.

I

In 1785 Edwards died of smallpox shortly after becoming president of the College of New Jersey, today known as Princeton University. He had seen a number of his works to press and had left an enormous unpublished manuscript collection behind. Still, it was not until 1806 that a first edition of his selected works was published in England. This was followed by an American edition two years later, and by other editions in 1829-30 and in 1879.(9) But much of his writing remains unpublished. Of the 1200 extant sermons, for example, only 118 have been printed and these are not particularly representative. Nor are they Edwards' best; Wilson Kimnach, editor of the forthcoming Yale sermon edition, notes that the published sermons are so uneven in quality that they "might have been selected by enemies as well as friends."(10)

During the eighteenth and mid-nineteenth century, Edwards' most popular and very frequently reprinted works were the Life of Brainerd and Faithful Narrative of Surprising Conversions.(11) But among scholars the colonial preacher's work and thought gradually came to be viewed as derivative, harsh, and revolting at worst and provincial and eccentric at best. The last years of the nineteenth century and the early years of the twentieth century, particularly 1903, the bicentennial of Edwards' birth, produced a remarkable surge of interest in the man and his place in American history. Stories, publications, and reassessments included eugenic studies of the Edwards' clan, misty-eyed eulogies that stressed his gentleness, word of his election to the American Hall of Fame, and a few significant if innovative considerations of his theology as well as his rationalism, voluntarism, metaphysical idealism, proto-romanticism, pantheism, and mysticism.(12)

By the first decades of the twentieth century, Edwards stood recognized as a major figure in Colonial history. But it was not until the 1930's, with the appearance of scholars such as Joseph Haroutunian, Thomas Johnson, Clarence Faust, Richard Niebuhr, and Perry Miller, and with new interest in the extensive Edwards manuscript collection, that Edwards received the penetrating, and systematic, yet sympathetic attention he deserved as a formative intellect in the Ameri-

can theological, philosophical, and cultural landscape.

In the 1940's, two landmark studies on Edwards' life and work appeared, the one a forthright and rigorously researched biography by Ola Winslow (1940) and the other a vivid, persuasively written interpretation by Perry Miller (1949) of Edwards' intellectual contributions to the history of ideas.(13) Miller's work stressing Edwards' modernity became a leading stimulus in prompting further studies. By the 1950's, under Miller's leadership as general editor, a team began to work with the massive body of Edwards' manuscripts at Yale to publish a definitive scholarly edition of Works. The first volume, Freedom of the Will, edited by Paul Ramsey appeared in 1957, followed by Religious Affections in 1959 edited by John Smith. To date four more volumes have been published: Original Sin, The Great Awakening, Apocalyptic Writings, and Philosophical Writings.(14) And there is promise of more.

The nineteen sixties, seventies, and early eighties have brought forth a lively and steady stream of new Edwards studies and analyses. Alan Heimert's Religion and the American Mind (1966) claims that Edwards inspired a radically democratic social and political ideology. Conrad Cherry's The Theology of Jonathan Edwards (1966) balances Miller's heavily philosophical approach by examining the place of faith in Edwards' religious vision. Roland Delattre's Beauty and Sensibility in the Thought of Jonathan Edwards studies Edwards' aesthetics and concept of beauty as the key to his understanding of God and of the nature of reality. Still others have explored Edwards' missiology, eschatology, covenant theology, views of heaven and hell, place in the tradition of American spiritual autobiography, artistry and literary techniques, psycho-history, and leadership in Northampton, to name a few of the widely-ranging topics probed in recent years.(15)

Other indications of continuing interest in Edwards are statistics which reveal that some 72 dissertations were written on Edwards in the 13 years from 1965-78, with a number of these emanating from universities outside the U.S. (Amsterdam, Munich, Goettingen, Leipzig, Toronto, Edinburgh).(16) Perhaps the most telling signs that Edwards will be permanently welcomed in academic halls and libraries are the appearance of several fine critical anthologies of collected commentary on Edwards and two extensive, annotated bibliographic volumes (one by Nancy Manspeaker and one by M. X. Lesser) to ease students through the thickets of 250 years of criticism and reaction to Edwards.(17)

In 1984, we may well ask what direction future Edwards scholarship will take. John Smith, the present general editor of the Yale edition of Edwards' Works, has indicated that work is proceeding on volumes representing at least nine more categories in Edwards' writings: miscellaneous observations, ethical writings, The History of Redemption, writings on typology, biblical writings, church history, early sermons, the Life of Brainerd, and correspondence. Each volume will include a substantial "Editor's Introduction" providing research on the context, influences, and sources of the works.(18) In addition to the contributions we may anticipate from the Yale edition, there remain many areas in need of further exploration: Edwards' influence abroad; nineteenth-century transmissions and permutations of Edwards' thought; additional in-depth studies of Edwards' covenant theology, his views on sanctification, the trinity, the imago dei, principles of exegesis; interdisciplinary investigations of Edwards' very interdisciplinary approaches to theology, philosophy, history, and science.

II

Much also remains to be discovered in the 1200 manuscript sermons in the Edwards collection at Yale's Beinecke Library. Wilson Kinnach rightly asserts that "the sermons remain unrivaled as a chronicle of the man and his art in the midst of life."(19) Indeed, these sermons, each a small, handmade booklet constructed and labeled by Edwards himself, vividly record the shifts and developments of Edwards' pastoral consciousness during 36 years of preaching and gospel ministry. The sermons are the most regular, public, and extensive exercise of his pastoral office. And underlying these sermons is his ardent belief that a faithful minister, as a means of grace, can be "the greatest blessing of anything in the world that ever God bestows on a people."(20)

In a 1743 ordination sermon, Edwards' vocational intensity and zeal shape his creation of a short dramatic dialogue. He describes a minister standing before the heavenly throne in the day of judgment to answer for his care of the souls placed in his charge. God interrogates. The imagined minister, and by extension, Edwards, responds:

Lord, . . . I have not neglected . . . [the] souls thou didst commit to me . . . ; I have given myself wholly to this work, labouring therein night and day; I have been ready, Lord, as thou knowest, to sacrifice my own ease and profit, and pleasure, and temporal convenience, and the good will of my neigh-

bors, for the sake of the good of the souls I had the charge of . . . I sought out acceptable words, and studied for the most likely means to be used.(21)

Howsoever ironic or prophetic Edwards' sermon scenario may appear to modern readers, it leaves no doubt that Edwards believed the words of faithful gospel ministers are impressive means by which grace is revealed to God's people. And it is in the "acceptable words" of 36 years of sermons and writings that Edwards' vision of gospel ministry comes to concrete expression.

Not only the content, but also the physical features of the 1200 sermons tell much of the development, patterns, and shifts in Edwards' search for "acceptable" words. In the early apprenticeship years from 1722 until 1729 when he became principal pastor at Northampton, Edwards wrote all his sermons out fully. Most are penned in handmade octavo booklets of 4 sheets of paper infolded and stitched to make 16 pages. These sermons fall assiduously within the three-part Puritan sermon framework of text, doctrine, and application with subheadings in each part. The sermons' limited number of cross-outs, revisions, or corrections suggest that he took great pains in composing. Most likely, he first drafted and developed the sermon on a worksheet before committing it in its final form to the booklet from which he preached.(22) Many of these youthful sermons are obviously informed by his joyous personal experience of the sweetness, beauty, and majesty of God; often the sermon's "hortatory dimension is overshadowed by the poetically evocative language.(23) The booklets' fixed number of pages tends to dictate the sermon length, although occasionally Edwards expanded the space by stitching an additional leaf or two to a booklet's end. Sometimes the difficulty in gauging space resulted in empty pages, no doubt an annoying waste for someone habitually frugal.

From approximately 1727 (Edwards' official association with Northampton church) to 1742 (the decline of the Great Awakening revivals), the sermons reveal notable changes in construction, design, and creation. One obvious difference appears in the sermon booklet size as Edwards shifts from octavo booklets to duodecimo booklets of sheets folded, stacked, collated, and stitched along the folds. These booklets offered greater flexibility by adjusting to fit the sermon length rather than forcing the sermon length to fit the booklet. These smaller booklets were also less conspicuous in the pulpit and easier to pocket while traveling by horseback to other parishes to preach as Edwards often did. With demands rapidly mounting on his time, counsel, energy, and ecclesiastical leadership, Edwards

during the 1730's increasingly bypassed the first draft stage of his earlier sermon-making and created the sermon directly in the preaching booklet. Sometimes, he sketched an outline in the booklet before he wrote. Often, the booklets contain concrete evidence of his struggles to express, define, and present ideas clearly or pungeantly. Sometimes, he scratched through entire paragraphs, deleted sentences and phrases, added extensive interlineations, and in at least one case, discarded a biblical text and opening remarks to begin anew with another text and sermon deemed more suitable for the occasion (Job 11:12--1731).

It was also during the 1730's that the sermons gradually grew longer, frequently too long to fit into one preaching unit or length of time. The sermon manuscript collection contains numerous instances of two-unit and three-unit sermons from this period. Edwards also published a lengthy serial sermon on justification by faith in 1738 and a 16-part sermon called Charity and its Fruits in 1739. A thirty-part "sermon" which Edwards preached in 1739 was published posthumously as History of the Work of Redemption in 1744. Edwards had used the traditional sermon form comfortably in his early sermons and still could use it for the powerfully focused revival sermons and other occasional or special sermons. But in the 1730's and early 1740's, the sermons seemed at times to be in danger of buckling under the weight of his complex insights, to verge on becoming treatises, and to be in peril of "dissolving under the pressure of long, long thoughts." (24)

After 1742 and the decline of the Great Awakening, Edwards more and more resorted to preaching from sermon outlines. The sermon booklets of the 1740's and 1750's reveal roughly sketched-out sermon headings, subpoints, reasons, and propositions. These were thereupon fleshed out in varying degrees of completeness with lists of phrases, texts, and words. Perhaps Edwards, with these "outlinish" sermons, was attempting to preach more extemporaneously after the manner of George Whitefield. Perhaps with the growing disappointments and tensions between the Northampton congregation and its pastor, Edwards' homiletic creativity was stifled. Perhaps his sermon-making energy was redirected into the production and publication of large theological works such as Religious Affections (1746) or A Humble Inquiry (1746). At any rate, the frequent appearance in the sermons of recycled correspondence, envelopes, bills, and even "fan paper" discarded from his wife's fan-making industry does certainly suggest that Edwards was reserving his best paper for the lengthy theological works he was writing and preparing for the printer.

After his 1750 dismissal from Northampton he took a charge in Stockbridge, a small frontier outpost of a few white families and several hundred Indians. The search for "acceptable words" continued here, but once again it shifted and adjusted with the exigencies of his life. To the Mohawk Indians, Edwards preached very simple, brief sermons sketched out in a booklet of several pages. He accommodated the sermon's language, images, and illustrations to their experience. To the small white congregation, he repitched with minor changes his best sermons from earlier years. And he continued to write extensively, with an eye to publication, in defense of the orthodox foundations of the Christian church--the right understanding of the freedom of the will, the nature of true virtue, the end for which God created the world, and the doctrine of original sin. These treatises became his apostolic message, his sermon, and his errand to the world and to future generations.

III

In conclusion, I would introduce you very briefly to two specific unpublished sermons on ministry preserved in Yale's Beinecke Rare Book and Manuscript Library. During his many years of ministry, Edwards prepared and preached numerous sermons for ministerial ordinations and installations. Most of these are unpublished but all are written out in full, even the last one he preached in 1754 and again in 1756. As he writes and preaches on preaching and ministry, these sermons become lively vehicles communicating his conception of the faithful minister appointed by Christ and solemnly set apart to a "sacred office" as a kind of subordinate savior.

In 1736 when the extraordinary awakenings in Northampton were reverberating through the colonies, Edwards delivered his first sermon for the ordination of a fellow minister. This November 6, 1736, unpublished sermon preached at Lambston is a joyous celebration of the minister as God's trusted, faithful servant. Its doctrine based on Luke 10:17-18 asserts, "When those ministers of the gospel that have been faithful and successful come to give an account of their success to their Lord that hath sent them, Christ and they will rejoice together." The sermon's key words--"joy," "rejoice," "joyful," "rejoicing," "successful ministers," "faithful minister"--mark its optimism and exuberance: the labor is awesomely "great," the Master is infinitely "great," the minister's success is gloriously "great," and the minister's vocation greatly surpasses all other earthly vocations:

There is no employment that the children of men are

employed in wherein they have such opportunity [as in gospel ministry] to lay a foundation for their own blessedness. Faithfulness in serving God in any calling will be crowned with glorious rewards, but there seems to be promises of distinguished and peculiar honor and joy in a faithfulness in this work [of gospel ministry]. This employment may well be looked on as a yet more excellent and honorable employment on the account of the joy that the success of it occasions to Christ. The very business of those that are called to this employment is to do that in which Christ exceedingly rejoices. Surely that must be great and excellent indeed that the Lord of angels and men takes such notice of and so rejoices in.

This first ordination sermon does not detail the rigors and complexities of gospel ministry. Rather it presents a richly impressive, eschatological view of rejoicing and rewards awaiting faithful ministers:

Let us who are employed in or about to be employed in this work [of gospel ministry] consider how blessed a day that will [be] to us when we return to our Lord to give an account, if we have been faithful and successful. . . . And when we shall be admitted unto fellowship and intimate conversation with our Lord and relate to him our labours and self-denial through his grace and the blessed success we had . . . we have reason to conclude from the Word of God that they [gospel ministers] shall be admitted as friends to converse freely with him, no less freely than the disciples on earth did.

At one point the sermon resonates with spousal, parental, and birth imagery, reflecting, of course, Edwards great interest in typology and correspondences:

[Ministers are] employed in setting the crown of joy upon Christ's head in that they are the instruments of bringing to pass the work of conversions which is the marriage between Christ and his spouse. The day of [a soul's] conversion is the day of Christ's espousal and the day of his exceeding gladness of his heart.

It is thought to have been a custom among the Israelites that in the wedding day the mother of the bridegroom put a crown upon his head to be a crown and joy and rejoicing which is mystically applied to Christ in Cant. 3:11. By king Solomon is probably meant Christ. And by his mother and his bride, by both is meant the church, but by his mother seems especially to be meant the church as holding forth

the word of Christ and administering his ordinances whereby souls are converted and as it were brought forth and brought to a spiritual marriage with Christ and therefore the ministers of the gospel seem especially to be intended by his mother for for they travaill [sic] with souls 'till Christ be formed in them. Gal. 4:19. Christ said of his disciples, they are my brethren and sister and mother. These therefore when they are the instruments of converting souls and their espousal to Christ, they do as it were put a crown of gladness on Christ's head.

And what an honor is that upon . . . faithful ministers as the instruments of the conversion of . . . persons, that brings a soul to espousal with Christ and occasions gladness in his heart and adds a jewel to his crown of rejoicing.

And thereafter when they [ministers] come to give their [account] of their success, they shall then behold the crown of joy which they have set on Christ's head, and Christ will at the same time give the same souls to them to be their own crown of rejoicing and thus they shall have communion in the same crown of joy which shows the exceeding blessedness of that work.

Apart from brief words warning of the judgment awaiting the ministers who neglect the souls in their charge, this sermon stands as a vigorous celebration of ministry delivered by the man whom the world was fast coming to recognize as the leader of a wide-spread American revival.

Nearly twenty years later, Edwards, the man whose congregation had voted to remove him because they no longer agreed with his theology or respected his spiritual leadership, writes his last ordination sermon, a sober, heavy, theological work. Edwards' personal note on the top left-hand side of the first page indicates that the sermon was "prepared for the [May 28, 1754] installment of Mr. Billing" and "preached also at No. 3 July, 1756 at Mr. Jones' Ordination." Clearly, the sermon is shaped by Edwards' personal experiences of rejection, pain, and defamation as a gospel minister deposed from his church in Northampton. This unpublished sermon based on Acts 20:28 looks directly at the ineffably perfect example of Christ's selflessness, humility, obedience, and suffering as a pattern especially for gospel ministers. Edwards' sermon doctrine and intent are explicit: "My design . . . is to consider Christ's expending his own blood for the salvation and happiness of the souls of men, in the view both of an inducement and a direction to ministers to exert

themselves for the same end."

This final ordination sermon plays upon extremities--man's infinite lowliness and utter vileness as an enemy of Christ in dramatic contrast to Christ's infinite dignity, benevolence, perfection, and sacrificial love. Edwards' rhetorical method is to push the listener step by step to an awareness that the magnitude of Christ's redemptive gift is beyond human comprehension. At times the language becomes incantatory:

It was the blood of one of infinite dignity and glory, and it was blood that was infinitely precious, and what was done in shedding of it for sinners was a thing infinitely great, infinitely greater than if the greatest earthly potentate had shed his blood or that of all the princes on earth, yea, an infinitely greater [than] the highest created angel, yea, and not only so but an infinitely greater thing than if the whole glorious host of those pure and glorious spirits [had given up their lives].

And so Edwards' sermon continues to repeat "infinite" upon "infinite" to magnify and intensify Christ's exaltation as well as his humility. And it is this Christ, Edwards claims repeatedly, that ministers must not only represent but resemble:

The work of the ministry is in many respects as Christ's own work, the work of being savior. . . . 'Tis undoubtedly the duty of ministers to . . . be willing to bring themselves even to the utmost as to all temporal things and even of their own death, if they should be called to it in divine providence, yea, to undergo the most tormenting and ignominious death as many of Christ's ministers have been called to it and have actually done it.

Pointing to the martyrdom of the apostles and citing Colossians 1:24, II Corinthians 4:10, and I John 3:16, Edwards, no doubt remembering his own ministerial anguish, claims that it is especially the duty of ministers "to submit willingly and cheerfully to self-denial and suffering." Alluding to II Corinthians 12:15, he urges that "ministers should be ready to give what they have and give themselves to spend and be spent." Christ's charity and benevolence, says Edwards in the sermon's application, are "an example for all the followers of Christ, but more especially an example for ministers to teach them in what manner they ought to behave themselves in their work."

Once again Edwards' language is heavy with superlatives as he attempts to excite his listeners to a

consideration of the exemplary Christ in "the greatest test" of his love, "the highest manifestation" of his obedience, his "exercise of the fullest humility," his "most admirable kindness toward his most injurious, spiteful, and contemptuous enemies when they were in the highest exercise of their cruelty," and his suffering "the most terrible effects of [his enemies'] vile malignancy [when] they showed the most ingratitude."

Having initially presented a superlative view of Christ, Edwards' sermon subsequently moves to collapse the great gap between Christ and ministers by underscoring the ways in which self-sacrificing, faithful ministers not only represent but also resemble Christ: "The relation of ministers to the church of God is in many respects an image of that which Christ stands in." Edwards has thus masterfully managed his sermon at first to magnify the great abyss separating perfect Savior and sinful creature. But toward the sermon's conclusion, the emphasis on the infinite span between God and fallen sinners paradoxically gives way to an emphasis on the benevolent union between Christ and the redeemed. Most particularly in the gospel minister is Christ's love, compassion, and concern for souls concretely embodied: "The work of the ministry is the same in many respects as Christ's own work, the work of being savior." Through the instrumental words, lives, and persons of his ministers, says Edwards, Christ performs his great work of redemption.

It is little wonder that Edwards' last official ordination sermon, in striking contrast to the jubilation of his first ordination sermon, is touched by a somber consciousness that the minister's task contains much in it that brings great stress, pain, and disappointment in this life. Christ's ministers are to believe that through grace their faithful preaching demonstrates God's counsels, reveals God's mind, and shows forth God's glory. Yet, exactly when Edwards had believed himself faithful and diligent in protecting the sanctity of the Lord's Supper and in defending the great doctrines of the orthodox church, his leadership and preaching had been rejected by his parishioners, and he had been forced to leave the church he had served for 23 years.

In this last ordination sermon, we find once again a central paradox in Edwards' view of ministry. The minister's pressing desire is that the souls under his care be touched, awakened, nourished, and saved by the gospel he preaches. To this end, the minister strives continually to find acceptable words and to resemble and exemplify Christ his Lord. But this Christ is infinitely perfect, infinitely beautiful, infinitely meek, patient, and majestic, wholly beyond the capabi-

lity of even the most righteous, long-suffering minister to imitate and exemplify.

To view Edwards' long career as gospel minister particularly through the medium of his sermons is to observe him as he articulated that ministry and tried rigorously to embody it as Christ's messenger laboring to edify, build, and protect the church. Further studies of Edwards' vast sermon canon and Yale's forthcoming volumes of his sermons will certainly enlighten our understanding of his ministerial vision, the motives that informed his preaching, and the metaphors of ministry which shaped his sermons and his life. It has been observed correctly that many of the best and most cogent expressions of Edwards' theological thought and pastoral concerns are yet to be uncovered in his unpublished sermon manuscripts.(25) But to be true to Edwards in any assessment of his words or preaching, we should remember that he would be quick to reiterate the words of apostle Paul in I Corinthians 4:3-4: "With me it is a very small thing that I should be judged of you, or of man's judgment. . . . He that judges me is the Lord." Edwards' ultimate ambition, indeed his preoccupation, throughout his ministry was that his preaching and writing prove to be "acceptable words" before his Divine Master.

Notes

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6. Perry Miller, "Jonathan Edwards on the Sense of the Heart," Harvard Theological Review 41 (1948): 123.
7. George Santayana, Character and Opinion in the United States (New York: C. Scribner, 1920), p. 9.
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14. Jonathan Edwards, Original Sin, ed. Clyde Holbrook (1970); The Great Awakening, ed. C. C. Goen, (1972); Apocalyptic Writings, ed. Stephen Stein (1977); and Philosophical Writings, ed. Wallace Anderson, (1980).
15. Sidney H. Rooy, The Theology of Missions in Puritan Tradition: A Study of Representative Puritans: Richard Sibbes, Richard Baxter, John Eliot, Cotton Mather, and Jonathan Edwards (Grand Rapids: Eerdmans Publishing Co., 1965); Stephen Stein, "Providence and Apocalypse in the Early Writings of Jonathan Edwards," Early American Literature 13 (1978-1979): 250-267; Carl Bogue, Jonathan Edwards and the Covenant of Grace (Cherry Hill, N.J.: Mack Publishing Co., 1975); John Gerstner, Jonathan Edwards on Heaven and Hell (Grand Rapids: Baker Book House); Daniel Shea, Spiritual Autobiography in Early America (Princeton: Princeton University Press, 1968); Wilson Kimmach, "Literary Techniques of Jonathan Edwards"; Richard Bushman, "Jonathan Edwards as Great Man: Identity, Conversion, and Leadership in the Great Awakening," Soundings 52 (1969): 15-46; Patricia Juneau Tracy, Jonathan Edwards, Pastor: Religion and Society in Eighteenth Century Northampton (New York: Hill and Wang, 1980).
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**New Brunswick Theological Seminary:
Contributions to Ministerial
Training, 1784-1984**

by
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Introduction

This paper will not attempt to trace the history of New Brunswick Theological Seminary across the years since 1784. The chronology (Appendix) can help you with that. So also can a brand new volume written by Howard G. Hageman and entitled: Two Centuries Plus (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984). What this paper will attempt to do is to isolate some significant contributions which New Brunswick Seminary has made to American ministerial/theological education and to the American church.

The Theological Seminary of the Reformed Church in America, whose two-hundredth anniversary we commemorate this year, can make some claim to being the oldest theological seminary in the United States. A couple of other schools have offered similar claims and far more careful historians than I am have been found in support of each of these claims.

Just as New Brunswick's claim to primacy can be challenged and may have to be shared, so also the uniqueness of New Brunswick's contributions to American theological education may be open to question. It cannot always be said without fear of contradiction that New Brunswick made a specific contribution first. And seldom were these contributions something that developed at New Brunswick alone. If there is one thing that the Auburn History Project has taught us (besides patience in waiting for its publication) it is that American seminaries were committed to institutional experimentation. This paper, then, attempts to identify five areas in which New Brunswick did significant experimentation. It will remain for you and for our continuing discussion to determine how New Brunswick's experience relates to that which was experienced on other seminary campuses.

The five areas of experimentation at which we will look are:

I. The development of a format for what a seminary should look like as an institution

II. The definition of what Protestant ministers in America should be, should know, and should do

III. The determination of how a theological library should function within ministerial training

IV. The structuring of a Christian social activism

V. The planning of a seminary prepared to function in the twenty-first century

I. The "Seminary" Format: 1771-1810

Tertullian is often quoted as having proclaimed that: "The blood of the martyrs is the seed of the church." Semen est sanguis christianorum (Apologeticum L. 13).

I happen to think that is not really what Tertullian meant, but that, for the moment, is beside the point. (I am not at all above using a bad translation if it suits my purpose.) To suggest that the blood of martyrs is the seed of the church is to suggest that out of death comes life; out of a disastrous moment comes a powerful new hope; out of the hideous crimes against Christians in the Colosseum came the vibrant missionary zeal that formed the promise of all that the church can become.

There should, then, be a second dictum. As far as I have been able to determine Tertullian has never been charged with responsibility for this one, but I suspect he was familiar with the truth behind it. "The blood of church fights is the seed of Christian institutions."

The specific shapes developed by institutions and agencies which serve the church result from the politics operative within the church at the moment of their origin. So it was with the development of what we have come to call the theological seminary. When Andover Theological Seminary opened its doors to students in September 1808, it already possessed most of the elements which we currently would insist were necessary parts of a theological seminary. Apart from an administration and a development office Andover had it all: board of trustees, faculty, buildings, library endowment. On the day that Andover opened it was far better off in almost every way than was Harvard College, which had, after all, been around since 1636.(1) But Andover didn't become Andover ex nihilo. And New Brunswick's experience from 1784 to 1810 helped the founders of Andover to do their task well. That New Brunswick experience included a very serious church fight.

From the Great Awakening onward the Dutch Reformed congregations in America had been divided into two, broadly separated, highly schismatic camps. One of those camps, called the "Coetus," viewed the Great Awakening reasonably positively, sought independence from the church in the Netherlands, actively pursued the establishment of a Reformed Church college in America (obtaining a royal charter for Queen's College in 1766), and sought the right to ordain pastors in America.(2)

The other group, known as the "Conferentie," held revival in disrepute, affirmed allegiance to the Dutch church, attempted only to establish a Dutch theological professorate at King's College (Columbia), and was convinced that ordinations should occur only in the Netherlands.(3)

To further confound matters, the church in the Netherlands had attempted to secure a theological professorate at the College of New Jersey (Princeton) believing that it might function as a neutral site acceptable both to those who promoted Queen's College and those who promoted King's College. It was acceptable to no one.(4)

In 1771, when it finally became possible to reunite these warring factions, theological education was a major matter to be settled. Since the only way out of this struggle was for everyone to forfeit something in equal measure, the Classis of Amsterdam proposed the election of "one or two Professors" to teach "Didactic, Polemic, Exegetical Theology, etc.". these professors were to have "no connection with any English academy" but were to deliver lectures on theology in their own homes to students who had already completed a basic undergraduate collegiate program.(5)

By this political expedient the Classis of Amsterdam contributed two significant components to the development of American seminary education. The 1771 "Articles of Union" removed ministerial training from the regular work of the college or university (and from its campus) and made the preparation for ministry a post-graduate pursuit. In 1784, when the American church finally got around to actualizing these plans (after the Revolutionary War), they elected two persons to serve as teachers of theology: John H. Livingston as professor of Sacred Theology, and Hermanus Meyer, as instructor in the Inspired Languages.(6) They clearly intended by this division of labor to create a faculty with specialization as the basis for teaching responsibility.

Ten years later, further elaboration of the educa-

tional format was undertaken. A board of trustees (Peter Wilson, John Vanderbilt, Robert Benson and Richard Varick) was elected.(7) The General Synod also determined that the "Divinity Hall" (as the school was now called) should be relocated in a village near New York City, still "without being connected with any college whatever" in order that the students "may find all of the benefits of cheapness and retirement peculiar to a village, and yet be sufficiently near the metropolis to reap all of the advantages arising from a free and easy intercourse with the literary and public characters which abound in a city." Flatbush, Long Island, was determined to be such a place, and to Flatbush Professor Livingston obediently moved.(8)

Until 1810, when the school moved to New Brunswick, it often seemed as if Professor Livingston was the only permanent feature of ministerial education in the Reformed Church. All kinds of difficulties presented themselves (most of them monetary). The church had considerable difficulty coming to terms with the new format for educating clergy that had developed. America's newfound independence, disestablishment, and reliance on voluntarism left the young institution dependent upon limited, insecure, constantly-changing sources of funding. It is a good thing that John Henry Livingston was both amazingly patient and financially independent or what is now New Brunswick Seminary could not have survived this early period.

II. Definition of Ministry

Two understandings of ministry were present in that Coetus-Conferentie schism that split the Dutch Reformed Church in the American Colonies from 1740-1771: (1) the classic reformed definition of the scholar-pastor who had learned orthodoxy, could defend it against its enemies, and who intended to hand over that orthodoxy to the next generation, intact and undefiled, and (2) the revivalist definition of the minister as the effective mover of persons who could persuade sinners to forsake their old ways and repent.

The revival, in the experience of the Great Awakening, played no small role in the origins of New Brunswick Seminary. It was, after all, in the City of New Brunswick that Theodorus Jacobus Frelinghuysen undertook his American ministry. It was his pro-revivalist party--the Coetus--which urged the founding of Queen's College, the American education of pastors, and the right of the Reformed Church in America to ordain pastors in and for America. The "experimental" religion of the revival was, therefore, a natural component of the definition of ministry the church was working

with in the establishment of New Brunswick Seminary.

The revivalist definition was not the only one present in the church, however. The classic Reformed definition of the pastor as the defender and promoter of theological orthodoxy could not be totally ignored or forgotten.

The selection of the first two instructors demonstrates this definitional difficulty. Livingston was a classically trained theologian with a doctoral degree whose standing as a scholar was unquestioned. Livingston was formal, traditional, and concerned about issues of orthodoxy. Perhaps nothing betrays his early concerns as much as does his inaugural address "De Veritate Religionis Christianae"--the truth of the Christian Religion--which he delivered, in Latin, to a meeting of American church persons in 1785.(9) The issue was truth. The language, was Latin. The concern was not in moving persons to response, but in asserting and affirming orthodoxy in an environment increasingly filled with intellectual challenge to the gospel.

Hermanus Meyer was equally a scholar. But he is remembered for no such inaugural. He is rather remembered for his powerful revivalist preaching. He is described in Sprague's Annals as "much distinguished by the warmth of his piety and the earnest tone of his preaching."(10) It is recorded that on one occasion, after having preached a sermon on regeneration, an officer of his congregation reproachfully said to him, "Flesh and blood cannot endure such preaching," to which Dr. Meyer responded, "Flesh and blood cannot inherit the kingdom of God."(11)

That this struggle to develop a ministry at once orthodox and evangelical continued throughout the early years of New Brunswick's history is clear from an event that occurred in 1841. In that year twenty-six middler and senior students from the seminary carried a protest against Dr. Philip Milledoler, first to the Board of Superintendents, then to the General Synod. Their complaint was that Professor Milledoler was requiring that they memorize the whole of a seventeenth century theological text by Johannis Marckius--Christianae Theologiae Medulla--in Latin!(12) This text, in the Philadelphia edition of 1825, runs to 322 pages. The students could not understand how this approach to theological education contributed anything toward their effectiveness in ministry. Professor Milledoler summarized his convictions this way:

If the recitations from the textbook had been simply accompanied, as they (that is, the students) represent, with isolated notes and remarks drawn chiefly

from other sources, what difference would that make to the young men--truth is truth whether it be old or what is called new; and I honestly confess that I see very little in modern works passing for original that may not be found better expressed and with more unction in older works.(13)

As one listens to the students one is struck by their impatience. Here were persons deeply and piously moved by the revival that had moved through New Brunswick in 1837-38. Impressed with the mission needs of the church, they wanted new answers, new means to make them more effective.

As one listens to Philip Milledoler one is struck by his unwillingness to yield anything to revivalism and evangelicalism. Truth was/is truth. And it was truth the church most needed, not passion.

The General Synod heard the case and ruled in favor of the students. Memorizing a Latin text would no longer be acceptable pedagogy. But only the teaching style was changed. The concern for a ministry both pious and learned remained.

III. The Role of a Seminary Library

In 1819, when John Henry Livingston was asked by the German Reformed Churches in the United States to address them on the issue of their establishing a theological seminary, he composed a careful thirty-six page rationale for why and how such an objective could/should be achieved. After eight pages describing the faculty (including two paragraphs on how poorly paid such persons had tended to be); after two pages on where the school should be located (he thought Philadelphia would be nice); after a paragraph on student aid (for "indigent and pious students"), Livingston finally got to the matter of a library for this proposed school. "It will also be advisable," he wrote, "to procure some books to form a Theological Library . . . But this," he went on, "can be readily arranged after the institution is organized."(14)

So while New Brunswick's first professor and most serious early architect obviously regarded a library as of some importance to a theological school, it is clear that in the early years of New Brunswick's history, the role of the library was not viewed as crucial. This, quite clearly, was a function of the two strains of theology which were, until the middle of the nineteenth century, the only components in the definition of ministry. Orthodoxy needed only a few "right" books. Revival needed only a few "useful", "how-to" books. Few

students felt any need for necessarily massive resources of a research library.

By the 1870's that attitude had begun to change. Active in the process of changing the perception of the seminary library was a gentleman surveyor from New York City named Col. Gardner A. Sage. Sage was appointed to the Standing Committee on Seminary Grounds, a subcommittee of the Board of Superintendents, which was charged with the care of the seminary's real property. He felt it obligatory to become totally familiar with the campus and therefore found himself one day in the room of Hertzog Hall that housed the library. He was dismayed. He later described it as "tattered, disheveled, disorganized, and generally of little value." (15)

In that moment Gardner Sage determined to remedy the situation. That year he made his offer to construct a library building for New Brunswick. In 1875 he submitted a long proposal in which he outlined not only the character of the building he proposed but also the character of the library program which he envisioned. His program included the election of a full-time librarian, a program of continuous and careful book selection, careful and complete bibliographic description and control, and library hours that would make the library's resources available when needed. He also spelled out a vision of a seminary library going beyond the servicing of the needs of students and faculty to be available in some measure to the whole church as well as the entire city of New Brunswick. As Col. Sage, himself, put it, he wanted the Gardner A. Sage Library to be "far more than an ordinary seminary library." (16)

Col. Sage knew how to stage things for effect. When the building was completed it had shelf space for about 70,000 volumes and the library had fewer than 25,000 volumes to place on the shelves. With his good friends James Suydam and James A. H. Cornell, Sage had already begun a campaign to raise massive funding for book purchase. A fund of nearly \$80,000 was quickly raised, one half of which was to be immediately expended in the purchase of books, the other half to be a permanent library endowment. (17)

IV. Structuring for Social Activism

Once theology had broken out of the narrow confines of received orthodoxy and had moved beyond the limits of personal religious experience; once students had learned that doing theology was a research discipline to be hammered out in the laboratory of the

library, then an additional sphere of doing theology became more and more obvious. Just as the revivalist had not been satisfied with the received orthodoxy of classical Reformed theology, so the students of the last quarter of the nineteenth century were not satisfied with theological research in the library alone. They took the learning of the library seriously and tested it in the streets of society.

The careers of three New Brunswick graduates will serve as footnotes for this development.

Graham Taylor (1851-1938) represented the fifth generation of his family to enter the ministry of the Reformed Church. He was born in 1851, educated at Rutgers and New Brunswick Seminary, and in 1873 ordained to the pastorate of the Hopewell Reformed Church of Hopewell Junction, New York. For eight years he ministered, simply and faithfully, to the farmers and tradespeople of that rural area, but in 1880 he was called to the Fourth Congregational Church of Hartford. The building was a 1200-seat monster in the heart of the worst section of Hartford. At the time Taylor was called to its pastorate, Fourth Church could count on less than fifty persons at morning worship. Taylor's daily experience was crammed full of the most desperate forms of human need. But the only attack he could muster upon the "hell-breeding conditions" which surrounded his church was to try to help individuals to escape. With great, mounting frustration Graham Taylor tried to do and to be what he had been taught a pastor was to do and to be--to save individuals by one's self, at the risk of one's family and home and church.

When President Chester D. Hartranft arranged Taylor's appointment to the Hartford Seminary faculty in 1888, Taylor accepted upon the condition that he remain pastor of Fourth Church and use that congregation as a laboratory in which students could experience the problems of ministry in a supervised environment. That program was described this way:

The Professor of Practical Theology could not only teach his classes through lectures and text books but he brought them into living contact with the men and women who were meeting the problems of life under hard conditions. . . . First hand contact with social problems of city life became a part of the training of every student, . . . (18)

Sociology was a very new science in 1888, but it came more and more to fascinate Taylor. He wrote in his diary: "Christian sociology is the door--wide and effectual--opening to me and to all that can make the remainder of my life most effectual.(19) And sociology

is where Taylor invested the rest of his career. In 1892 he was called to become the first professor of sociology in any American theological seminary--the Chicago Theological Seminary. In Chicago he established the Chicago Commons (a major settlement house), was active as a labor and political negotiator, wrote a weekly column for a major Chicago newspaper (the Daily News), and was recognized until his death as a regal presence for the welfare of humanity. He set before the church the challenge to expand its image of the ministry to include:

1. A proclamation to the church making explicit the priesthood of its people

2. An offer to train the membership of the church for ministry

3. The understanding that this training would include at least as thorough and scientific an analysis of contemporary society as of the biblical and theological heritage of the church (20)

Taylor came to understand that to so train the membership of the church, meant also that the ministry would have to be retrained. Indeed, if congregations were going to begin to exercise ministry in and to the world, the role of the pastor needed to be greatly reshaped. Ministers would have to become leaders and equippers for ministry, not mere doers of it.

Samuel Marinus Zwemer (1867-1952) graduated from New Brunswick in 1890. During his years at the seminary he had become a very close friend of James Cantine (1861-1940). Both of these men were greatly influenced by Professor John Gulian Lansing (1851-1906). Lansing had grown up in Syria and Egypt as the child of a missionary. His teaching was deeply charged with a love of and concern for Arabic culture and persons. Even in his courses on basic Hebrew he managed constantly to portray, in the most visual fashion, the needs of the Muslim world. Zwemer and Cantine listened well. Upon graduation they committed themselves to a mission within the Arab world. Having failed, at first, to generate denominational support for their project, they raised sufficient funds on their own to begin their work in July 1890. Zwemer and Cantine undertook a mission of a new sort. They sought to know Muslim persons within the context of their religion. They sought to promote understanding of Islam by founding the journal now call Muslim World in 1908. They sought to deal with physical needs as well as spiritual ones--righting social inequities and working for a sane and humane governmental policy in the Near East. After almost forty years of missionary

service, Zwemer accepted a professorship at Princeton Theological Seminary, continuing to teach there until his death in 1952. Zwemer sought to work out theology in the context of his commitment to mission and in the face of great human need. As a by-product of that process he left us a literary heritage of more than fifty major titles.

Abraham J. Muste (1885-1967) is accorded less space in the Historical Directory of the Reformed Church in America than is Norman J. Kansfield. The impact of Muste's career is, however, immeasurably greater (difficult though that be for you to imagine). Such treatment is not unusual for a pacifist. Muste graduated from New Brunswick in 1909 and immediately assumed the prestigious pulpit of the Fort Washington Collegiate Church in New York City. It turned out to be A. J. Muste's last experience of establishment acceptance. He lasted in that pulpit until 1914 when he resigned, rather than to continue to affirm things he didn't really believe.(21)

That same year saw his first active involvement in what was to become a life-long passion for peace. With friends he established the Boston Chapter (the first in the U.S.) of the Fellowship of Reconciliation.(22) From 1914 until his death in 1967 Muste protested every war in which the United States involved itself.

By the time Muste was forty-five he had been alternately described as "a spiritual power" and some one guilty of "moral flabbiness." He had been condemned by the American Federation of Labor as a communist and by the American Communist Party as a "reactionary tool of the capitalists." In later years Time Magazine would name Muste "The Number One U.S. Pacifist" and Martin Luther King, Jr. would claim that without Muste "the American Negro might never have caught the meaning of non-violence." All of his eighty-two years were spent in the active quest "for peace, for human rights, for a better world."(23)

V. Betting It All On The Future

New Brunswick, for as old an institution as it has become, has spent very little time during the past twenty years thinking about the past. The major energy of the school has been focused on preparing for the future. That preparation has occurred in three areas: (1) Facilities, (2) Administration, and (3) Curriculum.

1. Facilities. In 1966 the Board of Superintendents voted to raze Hertzog Hall (1856) and Suydam Hall (1872) in order to replace them with facilities which

could meet the present and future space needs of the seminary. Zwemer Hall, named for Samuel Zwemer, was constructed in place of the earlier and historic buildings. This new facility provided offices, classrooms, a bookstore, a chapel, and a commons. It stands as a visual demonstration of the school's commitment to the future. That commitment was further demonstrated two years ago when the Gardner A. Sage Library (1875, 1928) was restored and renovated.

2. Administration. In 1967 the New Brunswick Board of Superintendents voted itself out of existence to be replaced by a Board of Theological Education with supervisory responsibilities for Western Seminary and New Brunswick. A single president was then named to serve both schools. While the single board continues, each school has had its own president since 1972 and responsibility for the oversight of each school has increasingly settled in two subcommittees of the Board of Theological Education. Called the New Brunswick and the Western Management Committees, these small, quickly mobilized committees allow for very efficient board/administration/faculty interaction.

3. Curriculum. In the late 1960's a lot of schools spent a lot of time talking about the "Curriculum of the 70's". Along with Western Seminary, New Brunswick actually did something about it. By 1970 the two schools had put into operation a single curriculum carried on at two levels and at least two sites. It was therefore no surprise when the program was called the Bi-level Multi-site (BLMS) program.

The first level of the BLMS program was to be undertaken at New Brunswick. The function of that level--called the "Personal Identity" component--was described as follows:

The first level of this program, which has as its purpose to teach [persons] to live and act in the world with theological understanding, will be offered at the New Brunswick site. The concern at this level is not primarily that of the production of a professional minister but rather the preparation of a Christian person.(24)

After meeting the objectives of the first level program, a student then moved to Western Seminary to develop specific professional skills.

The BLMS proved to be an academic success, producing some of the most creative persons to enter the ministry in recent years. The technical and physical problems (moving students, finding jobs for spouses, etc.) finally accumulated to the point where the pro-

gram could no longer be sustained.

Since 1975 New Brunswick has been involved in another experimental academic program in New York City. In cooperation with New York Theological Seminary, New Brunswick undertook a program of providing theological education for numbers of adults who could not attend seminary full time but who wanted an M.Div. degree. The student body was extremely diverse both racially and culturally, represented many denominations, and included both laity and clergy. In 1982 New York Theological Seminary reestablished its M.Div. program and therefore had no further need of New Brunswick's participation in the combined program. New Brunswick has therefore developed a similar program to continue its commitment to training persons in urban ministry. So this school, which had its origin in the city of New York two hundred years ago, seeks at least a portion of its future there as well.

New Brunswick's history is a long story filled with disappointments, but no disasters; filled with the lives and labors of competent servants of Christ, even though there have been few, if any, great world-renowned theologians. Year after year has rolled by and new situations have continually confronted this school, demanding new directions, new compromises, new answers and new programs. And through it all, New Brunswick has managed to carry on in faithfulness to the challenge of the Gospel and the abiding hope of God's gentle reign.

Notes

1. "Why the Seminary: An Introduction to the Full Report of the Auburn History Project," an unpublished typescript version prepared for use at the Presbyterian School of Christian Education, August 1-4, 1978, p. 12.
2. Acts and Proceedings of the General Synod of the Reformed Protestant Dutch Church in North America, (hereinafter MGS) 1771-1812 (New York: Board of Publication, 1859), p. xi.
3. Ibid., pp. xciv-cxxxii.
4. Centennial of the Theological Seminary of the Reformed Church in America, (hereinafter Centennial) (New York: Board of Publication, 1885), p. 72.
5. Articles 28 and 29, the "Articles of Union" in MGS, vol. I, p. 13.
6. Ibid., pp. 124-125.
7. Ibid., pp. 262-263.
8. Ibid., p. 417.
9. Ibid., p. 135.
10. William B. Sprague, Annals of the American Pulpit (New York: Robert Carter, 1869), vol. 9, part 2, p. 37.
11. Centennial, p. 418.
12. MGS, vol. 5, p. 521.
13. "Journal, 1841," in the Archives of the Reformed Church in America, New Brunswick, New Jersey.
14. John Livingston, An Address to the Reformed German Churches in the United States (New Brunswick: William Meyer, 1819), p. 34.
15. Sixth Annual Report of the Standing Committee on the Peter Hertzog Theological Hall (New York: Board of Publication, 1875), p. 11.
16. Ibid., p. 12.
17. MGS, 1882, pp. 133-134.
18. Curtis Manning Geer, Hartford Theological

Seminary (Hartford: Case, Rockwood, Brainard, Co., 1934), p. 163.

19. Quoted in Fred Eastman, Men of Power (Nashville: Cokesbury Press, 1939), vol. 4, p. 199.
20. Graham Taylor, "Arousing and Training the Activity of the Laity," in National Needs and Remedies (New York: Baker and Taylor Co., 1890), pp. 266-269.
21. JoAnn Ooiman Robinson, Abraham Went Out (Philadelphia: Temple University Press, 1981), p. 17.
22. Ibid., p. 20.
23. Ibid., p. 223.
24. Quoted in Howard Hageman, Two Centuries Plus (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984), p. 183.

**Appendix
Chronology
New Brunswick Theological Seminary
1784-1984**

- October 1784 The Reformed Church appoints the Rev. John Henry Livingston, S.T.D., as "Professor of Sacred Theology" and the Rev. Hermanus Meyer, S.T.D., as "Instructor in the Inspired Languages".
- May 1785 Livingston installed as Professor of Theology in New York City. He delivered a Latin inaugural De Veritate Religionis Christianae.
- June 1794 Board of Trustees elected; the Professorate moved to Flatbush, Long Island; the construction of a "Divinity Hall" envisioned.
- Summer 1810 The school moved to New Brunswick, New Jersey.
- 1814 School received first endowment; The Dominie Elias Van Bunschooten Bequest. A librarian was appointed and \$100 appropriated for the purchase of books.
- 1824 Third professorate endowed
- 1825 Livingston died.
- 1841 Students protest to the General Synod regarding teaching methods.
- 1855/56 Peter Hertzog Hall (Gift of Anna Hertzog) constructed. Seminary separated from Rutgers College.
- 1865 Fourth professorate endowed.
- 1865-1867 Faculty residences built.
- 1868 James A. H. Cornell (Class of 1841) undertakes major fund-raising effort. Set out to raise \$100,000. During his career he raised at least eight times that amount.
- 1873 James Suydam Hall dedicated.
- 1875 Gardner A. Sage Library dedicated.

- 1878 Alumni Association established. Hartranft delivered "Aims of a Theological Seminary."
- 1882 Fifth professorate established.
- 1884 Centennial Celebration. Denis Wortman wrote "God of the Prophets" as anniversary hymn.
- 1886 John C. VanDyke appointed librarian and undertook first systematic cataloging of the library collection.
- 1887 Seminary purchased first typewriter (for the library)!
- 1895 First B.D. degree awarded (conjointly with Rutgers).
- 1902 Catalog first included a statement of academic purpose. First faculty member took a sabbatical.
- 1926 Sixth professorate established.
- 1928 Sage Library enlarged.
- 1929 Seminary incorporated.
- 1934 The Sesquicentennial celebrated.
- 1952 Women's Auxillary founded.
- 1961 First convocation of New Brunswick and Western faculty.
- 1963 Scudder Hall (married student housing) constructed.
- 1967 Samuel Zwemer Hall constructed to replace Hertzog and Suydam Halls. Board of Superintendents replaced by Board of Theological Education (charged with superintending both New Brunswick and Western).
- 1968 Herman Ridder named president of both schools.
- 1970 Bi-level, Multi-site (BLMS) academic program inaugurated. Degrees awarded jointly with Western.

- 1975 New York/Urban Program undertaken with
New York Theological Seminary.
- 1983 Sage Library renovated.

**Sleuthing the Origins of English Seventh
Day Baptists in the 1650's: A Bibliography**

by

**Oscar Burdick
Graduate Theological Union**

I appreciate that the origins of my denomination, Seventh Day Baptists, constitute an obscure topic of limited interest. Therefore, after a very brief historical sketch, I want to emphasize the drama of the search for these origins.

I view the Seventh Day Baptist movement of the 1650's as a very late outgrowth of the Puritan movement. B. R. White in his The English Separatist Tradition: from the Marian Martyrs to the Pilgrim Fathers, shows that the separate congregations in the reigns of Queen Mary and Queen Elizabeth were primarily English in their origin, rather than imports from the continent or a revival of Lollard influence.(1)

The landmark book on the understanding of Sunday as a Sabbath is Nicholas Bownde's The Doctrine of the Sabbath.(2) Yet there were earlier proponents, including his step-father, Richard Greenham. There are several recent studies on the origins of the Sunday Sabbatarian movement.(3)

In the first four decades of the 1600's many Church of England leaders, such as Bishop Francis White, resisted making Sunday into a Sabbath. This is the Puritan and Sunday Sabbatarian milieu from which sprang occasional Saturday Sabbatarians, and finally in the 1650's, a movement with continuity.

John Traske was a minister in the Church of England, but without university training. About 1617 he led his separatist group in London to keep Saturday as the Sabbath. Traske had laid his hands on four men and sent them out to preach. One of these, Hamlet Jackson, was traveling in the country on a Saturday. It came to him that Saturday was the right Sabbath. Soon he convinced Traske to promote Saturday. Before long Traske and some others were arrested--such an innovation was contrary to the Established Church. After about a year in prison he recanted his seventh day belief and he never promoted Saturday again.(4)

Theophilus Brabourne was a priest in the Church of England, and evidently was active in the ministry until he inherited property. The Sabbath Memorial, January-August, 1887, pp. 565-570, has a biography of Brabourne

by Alexander Gordon. This is an expansion of his sketch of Brabourne in the Dictionary of National Biography.

The founding of a continuing Seventh Day movement can be dated from about 1650.(5) From then until the end of 1700 at least, all the English writers for the Saturday Sabbath were Baptists with the exception of Brabourne and Thomas Bampfield. Brabourne wrote a number of times in favor of Saturday.

Two early Seventh Day Baptist record books survive, that of the "Mill Yard" Seventh Day General Baptist Church, London, and that of the Pinner's Hall Seventh Day Particular Baptist Church, London. Originals are in the Seventh Day Baptist Historical Society Library. Photographic copies are at Dr. William's Library, London.

Early Seventh Day leaders and the dates they were active include: James Ockford, (1650-1656); Dr. Peter Chamberlen, (1651?-1683); Henry Jessey, (ca. 1653-1663); William Saller (Salter, Seller, Sellers), (ca. 1653-1680?); Thomas Tillam, (1655-1674); John Spittlehouse, (1656-1657 or 59); Edward Stennet, (1658-1705); Christopher Pooley, (ca. 1658); John Belcher, (1660-1695); John Cowell, (1661-1674); and Francis Bamfield (1666?-1684).

Since 1910 and the publication of Seventh Day Baptists in Europe and America, the viewpoint has been that the "Mill Yard" Seventh Day General Baptist Church, London, goes back to John Traske, who for a short time around 1617 led a group of followers in keeping Saturday as the Sabbath.(6) The ink was hardly dry on that publication before Champlin Burrage showed that the link of the More-Chamberlen Church, 1652-1654, was a Baptist Church meeting of Sundays.(7) While Charles H. Greene who wrote in Seventh Day Baptists in Europe and America was limited in resources and leaped to unwarranted conclusions at times, one builds on all research that goes before.(8) Someone has written that it is easier to do new research than to correct other people's mistakes! What I am doing is a revised version of the history, hopefully closer to what actually happened.

I regard the Traske 1617 origins of the Mill Yard Church as untenable. There is no evidence. Traske was a separatist; he was not a Baptist (i.e. not an Anabaptist, as Baptists were called in that time). Since the time of Greene's inadequate use of the resources then known, more resources have come to light. Now there are union catalogs and short title catalogs.

I built my initial bibliography from W. T. Whitley's Baptist Bibliography.(9) Whitley had a considerable interest in Seventh Day Baptist history.(10) Yet he lacked copies of six of the first eight Seventh Day Baptist books, and did not realize the importance of one of the two he did locate. I have five of the six he lacked. Two of the eight were not even known by Whitley. Whitley had a thesis that the Fifth Monarchy movement evolved about 1656 into Seventh Day Baptists. A number of Fifth Monarchists did become Seventh Day Baptists, but far from all of them. I side with B. S. Capp that the Seventh Day Sabbath was an addition to Fifth Monarchy beliefs, not a replacement of them.(11)

After my initial bibliography, I fanned out my search into Donald Wing's Short Title Catalogue,(12) the National Union Catalog, etc. I had thought I had a reasonably good grasp of library tools, but I had more things to learn. Before going to England three years ago, I read in book form or on microfilm all books available from the Wing catalog. Accidentally I discovered a set of Thomason microfilms, also from University Microfilms. From 1641-1662 Thomason collected a copy of all books he could locate in London (where most English publication took place). This provided me with many more books that were available at the University of California, Berkeley, eight minutes away from the Graduate Theological Union Library.

At the Huntington Library, San Marino, CA, a reference librarian put me in touch with a scholar in English history who happened to show me proof pages from a Short Title Catalogue revision. This led to my contact with the Short Title Catalogue revision offices, Wing at Yale, and Pollard and Redgrave at Harvard.

The Huntington Library had a number of items I had not been able to get on microfilm. One book by Theophilus Brabourne was brought to me: I had expected to see a 14 page book, but this was only a broadside (one page). What was wrong? Did they only have the cover or first page? But the work seemed complete. When I got home I checked further. I should have seen 14 pages about bishops, The Humble Petition; I had A Humble Petition about the Book of Common Prayer.(13) I had discovered in a major library a "not-in-Wing" title. I also found another "not-in-Wing" title by Brabourne.(14)

At the Sutro Library in San Francisco I found a third "not-in-Wing" book. As I lacked locations for a number of books, I cautiously wrote the Wing Short Title Catalogue revision office at Yale offering my three discoveries, hoping to trade that knowledge for

their help in locating other titles which I could not locate. To my joy, John J. Morrison replied that they were eager to help scholars. He has helped me for several years. Altogether I have supplied about ten new titles and four revisions to Wing.

It is amazing what one can locate through the Short Title Catalogue, and also what has slipped through the gathering mechanisms. James Ockford's second book is in the printed catalog of the McAlphin collection at Union Theological Seminary, New York, and in the published catalog of a library in England, yet it is not even in the revised volume two of Wing. I did not get a copy of it in time to submit it. In spite of occasional spotty reporting and two cases of not reporting as different, two books whose beginning words were the same, the Short Title Catalogue is a fabulous resource. So are the microfilm contents from University Microfilms. One can now do research in books in Berkeley that previously had to be done primarily in London, Oxford or Cambridge.

At first I could not get contemporary proof of persons observing Saturday as part of a continuous movement before 1657. I finally found two Spittlehouse photocopies from Emmanuel College, Cambridge, dating from late 1656 or 1657.(15) It has been only recently that I noted in Tillam's 1659 book (unknown to Whitley) that his 1655 book which uses the "Sabbath" once was Tillam's "owning" of the Sabbath.(16)

According to Whitley, a March 18, 1650, proclamation of parliament was supposed to have had all copies of James Oakeford's 1650 book burned.(17) Whitley had never seen a copy. As I worked in various catalogs of that period, the Christ Church College, Oxford, supplement to Wing had it listed under Jarvis Ockford. Soon I had a microfilm of the book by James Ockford. Whitley had reported the Parliamentary proclamation against the first Ockford book as being in several libraries. Yet the British Library and the Bodleian reference people were unable to locate it under "Great Britain. Proclamations . . .". I could not locate in the Thomason index a number of items Wing identified as being in Thomason. The British Library's advise was to check through the particular year--and I found every one! The main problem was that anonymous works, if included, were often listed in the Thomason index under a key word. The British Library's reference desk also checked my want list against bibliographies they had available, but were unable to find locations for me. I was very pleased with the fine cooperation I received from the reference people in England. Besides the British Library, I also worked in Dr. William's Library, many public record offices in London and in several coun-

ties, Regents Park College in Oxford, and many others too numerous to mention.

When we got back from England, I still lacked many things. I will describe the finding of four of the items.

1. The Proclamation against Ockford. I checked the Thomason catalog under March 18, 1650. The proclamation was there. I sent the University of California page down to get it in a reel of Thomason microfilm. Most Thomason call numbers are E's, but the broadsides are 669's. The page could not find the 669's, nor was a second page successful. I wrote University Microfilms and they replied the 669's were at the end and gave me the reel number. Then a page was able to find it and for 15 cents I at last had a copy.

2. I had not found a 1653 item in Whitley's Baptist Bibliography; the item being The Seventh Day Sabbath Proved, by Edward Stennet. I checked Whitley's source; it was Seventh Day Baptists in Europe and America. I found these volumes gave two dates of publication, 1653 and 1658. Halket and Laing then pushed up the date to 1633.(18) By two typographical errors the date had been moved up one quarter of a century. Thus I realized it was simply an ambiguous description of the second half of Stennet's 1658 The Royal Law.(19)

3. I had not found the William Saller book published about 1653.(20) I realized the British Library had checked my want lists in the catalog of the Petyt Library, Skipton, Yorkshire. Sure enough the University of California had the printed catalog. I found the Saller first edition through a see reference from its title back to "Salter." Names were quite fluid in this period. Saller, Salter, Sellor, or Sellers were used somewhat interchangeably.

4. I lacked the second Ockford book published in 1656; that was also in the Petyt Catalog, under Oockford.(21) Then I found Salter and Oockford also in the McAlpin catalog from Union Theological Seminary.

There is a third Oakford book in Whitley's Baptist Bibliography which he dates as 1657.(22) I saw a copy at the Baptist Church House in London--a much later type face--and a footnote in it gives 1704 as the publication date of a book cited. Thus I eliminated that as being by a different Oakford, as the Oockford I needed was age 57 in 1656.(23)

I had originally planned to read primarily Seventh Day Baptist books of the period. I estimated there

would be about 15 such books, plus about 10 books by Theophilus Brabourne. He argued for Saturday, but did not keep it for he believed one should not have to keep two days. But my books were giving so little data for Seventh Day Baptist history I was driven to looking at all possible sabbatarian literature of 1617-1700. It is amazing what has survived and what has not survived from this period. One of my greatest surprises was that Russel's book for Sunday, written about 1664, has not survived as far as I can tell, yet Stennet's 1664 reply survives in several copies.(24) Many of the photocopies or microfilm copies of books I have secured have been made from an only known copy.

By reading all available Seventh Day Baptist books--no one seems to have ever done that before--one learns much. In Saller's Christian Instruction I found mention of his Meanes to Prevent Perishing. I had been checking books under W. S. and S., W. to try to locate more Saller books. This was one I had looked at, but was pleased to have its authorship fixed. I reported this to the Wing division, to the Halket and Laing revision, and to the British Library since they own the book. When one gets Saller's works together, there are 11 books, of which all but one are extant. His Christian Instruction which is under the name Sellers mentions also "my . . . A Preservative" (p. 5), which is under "Saller" so this ties Saller and Sellers together. In Tillam's 1657 The Seventh Day Sabbath, the first description of London Seventh Day meetings, Saller is the only person named. Thus I have come to realize the importance to the movement of this neglected pastor. More famous people like Dr. Chamberlen, or infamous like John James, have gotten much more attention. Much older church history is written in terms of famous people rather than in seeing a whole movement. Famous people are fine, but often it is the unsung pastors and laity who sustain a church or a movement.

A warning should be given about one small flaw in Whitley's work. He says the Coppinger of the Traske group is the Coppinger of the 1659 State Chapel Debate, thus linking the Traske group with the Seventh Day Baptist movement of the 1650's. As far as I can tell, some Seventh Day Baptist writer has garnered all the names he can of the Traske group from Pagitt's sixth edition, 1662, of his Heresiography. Yes, a Coppinger is mentioned, but it is to compare the Traske movement with the William Hackett group of the late 1500's.(25) That Coppinger, Edmond, starved himself to death in Bridewell prison.(26) Even the great historian Whitley had not footnoted where he got Coppinger as a Traskite. I found it by immersing myself in all possibly relevant literature. Often I have been able to trace particular materials to origins by delving deeply into the litera-

ture. With so many mistaken assumptions I have had to simply go back to contemporary records and start over.

Some curious mistakes as well as additional bits of information were uncovered as the search continued. About 1706 Joseph Davis left an endowment for needy Seventh Day Baptist churches, naming them. One church was Norwalsham, Buckinghamshire, and it has been assumed that was the county designation. The 1690 church list shows there was a congregation for that county.(27) Seventh Day Baptists in England and America corrected the name to Norweston in Oxfordshire, even suggesting a particular chapel as "probably" that of the Seventh Day Baptists.(28) The 1690 list and other records make clear there were two separate churches, one in Buckinghamshire and the other near North Walsham, Norfolk, namely Ingham. What air castles are made through misunderstanding!

Hexham was not a Seventh Day Baptist Church.(29) Greene had been trapped by a book published in the 1860's by a man named Barclay. Evidently Barclay knew Tillam was Seventh Day at one time and also a pastor at Hexham, therefore he assumed Hexham must have been Seventh Day. The Hexham records, published in the mid 1650's show it was Baptist. Surely Hexham was never Seventh Day, but once it was asserted in print in was hard to correct.

In the Birmingham Weekly Post Burton-on-Trent became simply Bourton (perhaps one of those in Gloucestershire). It was said not to be "flourishing," but there were some Sabbath-keepers around there.(30)

David Katz was not careful when he asserted Jessey of the Jacob-Jessey Church was a Baptist. At that time Jessey was not a Baptist, and he always kept his congregation's membership open to immersed and unimmersed persons.(31) Misunderstandings are not limited to the earlier writers.

Robert Cox says Brabourne was the founder of the Seventh Day Baptists.(32) This was not the case--his books were quoted by the Seventh Day Baptists's, but he would not break the peace of the Church of England by starting a Saturday conventicle. He was not the great "Sabbath-keeper" some have envisioned.

Bishop Andrewes in his Star Chapel speech against Traske has a well turned sentence:

It is a good work to make a Iew a Christian: but to make Christian men Iews, hath ever been holden a foul act.(33)

One smiles at the parallelism, but I regret the anti-Semitism.

John More appears to be a leader in the Baptist Church in 1652-54, but he was in a conflict with Chamberlen and dropped out.(34) About 1695 John Moore is baptized (again) and joins the Mill Yard Seventh Day Baptist Church. Modern historians assume More and Moore were the same person and I tend to agree. When he died, he was buried in the "Founders Tomb". It was as if people knew he had helped, fifty years before, found the Baptist Church which evolved into the Mill Yard Seventh Day Baptist Church. When I read the Mill Yard record book, I noted that about 1700, Richard Smith's signature was very shaky--he too, was of the 1652-54 church. The Whitley hypothesis that the 1652-54 Baptist Church somehow evolved into Mill Yard might be true!(35)

John James, a weaver, was arrested on Saturday afternoon, October 19, 1661, in Bullstake Alley, White-chapel, London. He was accused of speaking treason against the king. He was executed November 26. His speech at the execution included mention of the Sabbath. Three booklets were published about this.(36) There had been meetings in London since 1657. I wonder if the meeting at which he was arrested was more of the style of the Fifth Monarchy than of the Saller Mill Yard sequence.

In summary, the origins of the Seventh Day Baptists were in the 1650's, but the exact date remains unknown. Whether the group was founded by Ockford, Chamberlen, Saller, or some unknown person is not sure. Meetings in London and one in Colchester in 1657 were mentioned in Tillam's book of the same year. If the 1652-54 Baptist church evolved into "Mill Yard", then there may have been an organized church by 1657 or as early as 1654. Since Tillam organized the Hexham Baptist church within a few months time, he was probably able to organize the Colchester Seventh Day Baptist Church in 1657. One wonders if Ockford organized a church earlier, perhaps in Salisbury.(37)

Notes

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29. Ibid., 1:49.
30. Ibid.
31. David Katz, Philo-Semitism . . ., p. 32.
32. Robert Cox, The Literature of the Sabbath Question, 1:57.
33. Bishop Lancelot Andrewes' speech against Traske in the Star Chamber is in the University of Cambridge Library in two copies, Manuscripts Ff. v.25.(3) and Gg i. 21.(45). It is also printed in his Two Answers . . . (London: 1629), second numbering, pp. 63-75. Andrewes criticizes him for food laws and for Saturday.
34. "A Baptist Church Record Book, 1652-54," from London. Bodleian Library, Mss. Rawl. D.828. Champlin Burrage, "A True and Short Declaration,"

- pp. 129-160. The latter is an extensive article about the former.
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Theological Libraries, Networking, and OCLC

by

Kevin C. Flaherty
Executive Director, Michigan Library Consortium

In February 1983, OCLC proposed a new network relationship in its original contract draft. Because that proposal and the OCLC copyright claims raised significant new issues for libraries and networks, the network directors decided to engage counsel to analyze common issues. The directors articulated the important issues, shared them with their boards of directors, and prepared and submitted a counter proposal to OCLC. OCLC rejected the network proposal in December of 1983.

The network directors contract committee then met eight times between January and March with OCLC's Ken Harris and Paul Schrank to discuss a list of outstanding issues. The discussion proceeded without the presence or involvement of attorneys, and at OCLC's request, was based on OCLC's fourth, November draft. The meetings were cordial and straightforward. At the seventh meeting, OCLC offered to prepare a contract draft reflecting the discussions to date, and a new sixth draft contract was prepared by OCLC's attorney from the notes of the OCLC negotiators. It is the contract committee's view that the draft does not accurately reflect either the content or the tenor of the discussions. Moreover, although ownership and control of the Online Union Catalog were discussed, agreement could not be reached on acceptable provisions.

In the view of the network directors, the latest OCLC proposal still does not reflect a cooperative undertaking among libraries, networks, and OCLC to use, protect, and enhance the Online Union Catalog and computer system on any basis that would be acceptable to, or in the best interest of, libraries. Because many significant issues are not yet resolved, the network directors want to share this status report on the negotiations with their boards of directors and to solicit further guidance.

This memorandum analyzes the latest draft in terms of the five issues originally identified by the network directors as important to networks and their library members. Under each issue, the memorandum first summarizes the network position resulting from last summer's board review process and then describes and critiques the latest OCLC proposal.

1. What Is the Proper Mechanism for Input by

Networks and Libraries into OCLC Decisions and Policies? Because networks firmly believe in the historical networking concept that created and inspired OCLC, they proposed in November that decision-making on OCLC policies be joint and mutual. Policies governing uses of the data base, the computer and telecommunications system, and pricing would be agreed upon between each network and OCLC at the time of execution of each network contract. A network directors council would be empowered to make recommendations on changes in these policies, and OCLC would agree to delay changes in such policies until the directors council had sufficient time to process and act on new proposals. The networks would thus receive a right to agree to current policies and a right to discuss all policy issues that affected networks generally. Individual networks would have a right to consent to policy changes that affected them alone. OCLC would have the right to control issues where central decision-making authority is crucial, such as selection of the type and configuration of the telecommunications system, but some networks' interest in possibly using that system would be acknowledged. The networks also proposed that each network should have the option of providing new OCLC products to its members, before OCLC could approach members directly. In the view of the network boards and directors, these proposals struck a fair balance of input between networks, on behalf of their members, and OCLC.

The new draft establishes the Directors Council, but denies it all significant authority (p. 24-27). It is required to act in thirty days, too short a period to permit effectiveness. In undefined "urgent circumstances," OCLC can shorten even the thirty-day comment period or actually bypass the process entirely. On matters that are in fact submitted to the council OCLC is expressly not bound by any recommendation. The list of issues on which the council may comment purports to be an exclusive one, without a sufficient catchall provision to encompass new ideas or policies that could affect all members and networks. The list also includes issues, such as proposed uses of the Online Union Catalog and a national marketing plan, to which network consent, not just comment, should be required. Finally, in the interest of both OCLC and a network, the negotiators had discussed the concept of a minimum level of services every network could offer: existing online and offline products, some software, terminals and their enhancements. The draft, however, does not provide for this outcome, because not all enhancements will be offered. Moreover, only OCLC-selected networks receive an option to offer other new products that use the Online Union Catalog and only under criteria administered and judged by OCLC (p. 17-20). New products that use the OCLC computer system but not the Catalog,

and thus that establish new directions for OCLC, are beyond network review and comment.

Under the agreement, it appears, therefore, that joint decision-making is cosmetic only. The council's only right is to make recommendations and it is only extended to selected new ideas. As a result, no meaningful network or member participation is provided, even at this time when OCLC seems to be actively pursuing new directions both in and outside the library products market.

2. Who Owns and Should Control Use of the Online Union Catalog? The networks had asserted in November that joint decision-making by OCLC, networks, and members on uses of the Online Union Catalog and computer system was proper. The entire library community has created, funded, and owns the Online Union Catalog and therefore, that community should decide how it is to be used. Accordingly, the network November contract (1) identified the Catalog as such a community asset; (2) provided that OCLC, networks, and libraries each undertook not to waste or diminish it; (3) defined and permitted current and cooperative uses of it (by OCLC, networks and members) to provide existing online and offline processes and products, to perform resource sharing projects for network members, and to develop new products and distributive systems; and (4) provided that new or unspecified uses of the data base would be authorized by a joint committee on responsible use composed of nominees by the OCLC Users Council, the Board of Trustees, and the Directors Council. OCLC would be bound by these provisions as networks and libraries. Its fiduciary obligation to protect the data base would thus be recognized contractually.

Under the network proposal, machine readable catalog records could be used by members of the networks as long as they were not transferred to third-party vendors for projects that did not benefit members directly. Transfers were otherwise permitted with certain restrictions or with the approval of the committee on responsible use. Networks could buy tapes and perform resource sharing projects authorized by their members. The subscription tapes would belong to the members and past, present, and future network purchasers. Despite the pendency of OCLC's claim, the status quo was preserved by having the contract's provisions become a perpetual license under the copyright, if the copyright were granted.

The network directors contract committee and OCLC representatives could not reach final agreement on any data base regulation issues. OCLC only seems willing to acknowledge generally that current resource sharing

projects among network members (even if they are not OCLC general members) could be permitted. The draft, however, did not even embody this limited acknowledgment.

Conceptually, the OCLC draft still envisions OCLC as the owner and protector of the data base, empowered to grant or withhold permission to other members of the library community to use the data base. The draft contains the OCLC November proposals that OCLC general members may transfer catalog records to each other, but not to third-party vendors, unless such third-party contract not to transfer and to return the records to members (Appendices 3 and 5). The most important problems here are that networks non-member libraries are treated as such vendors. OCLC is only willing to acknowledge that a new record that was not previously contained in the catalog and that is added to it belongs to the inputting library (Appendix 3, p. 3).

Although OCLC has abandoned the leased tapes concept by name, the sale of tapes to members is proposed to be made with a simultaneous contractual undertaking by members restricting transfers and resales of the tapes. Tapes will not be sold to networks, and all network uses of the tapes must be authorized, not just by network members, but by OCLC (p. 15-16). The restrictions on transfer of catalog records are made both retroactive for tapes already bought and owned (by network and members) and prospective after termination of a member from the OCLC system (Appendix 3, pp. 3 and 4). OCLC thus attempts to extend the copyright claim, and the current and past sale of tapes to members and networks without restrictions is, from OCLC's point of view, rectified. In case the copyright is not valid or broad enough, and to avoid OCLC potential liability, OCLC proposes unrestricted grants by networks and libraries to OCLC of rights to use local data (p. 34; Appendix 3, p. 10). OCLC seeks indemnity against its infringement of others' copyright claims (p. 33) but wants others to adhere to OCLC decisions on its own copyright claim (p. 32). Although the leased tapes concept is abandoned, the correct provisions are as restrictive, if not more so, than the early 1983 OCLC proposals.

Such issues may be unresolvable until the OCLC copyright registration, its ownership, and validity are litigated. Alternatively, OCLC could issue a perpetual license under the copyright to all members or make a binding acknowledgment of, or assignment to, members' co-ownership rights in the copyright of the Online Union Catalog. Otherwise, short and long term issues of control and ownership of the data base remain. Each network and member still needs to decide what actions

it wishes to take in response to the OCLC copyright and whether to claim co-ownership of it or to copyright its own data base.

3. Who Sets the Terms of Member Contracts and Monitors Their Performance? In response to OCLC's original proposal that all member contracts contain specified contract terms (including the data base restrictions and assignment of all local rights in data to OCLC), the network directors proposed that they obtain from members certain obligations to use, enhance, and not to waste or misuse the Online Union Catalog. Each network would negotiate appropriate contract terms with its members to require current cataloging to be performed on the OCLC system. Networks proposed to police their members, with a network right to terminate members after the network peer review process for alleged member breaches of contract. Members were protected by an arbitration process for disputes over such terminations. Finally, adherence to a mutually agreed code of ethics would become part of the member contract and thus govern member misuse of the computer system without payment of the requisite charges.

OCLC has again repeated its demand for specific contractual terms for every participant and nonparticipant user of the system (p. 22, and Appendices 3 and 5). Obviously, this position is rooted in OCLC's perception that it needs such member contractual obligations to compliment and reinforce its data base protection policy, including the copyright. While OCLC's eagerness to establish member obligations for protection of the system and data base may be understandable, the proposal of specific member contract terms does not reflect an understanding of the nature and history of the network, nor the variety of current network arrangements with its members. A breach of these terms empowers OCLC to terminate a member directly, subject only to a limited right of arbitration of the facts underlying the alleged breach, but not of the validity of the assertion of breach itself (p. 8-9). Networks themselves would breach their contract with OCLC in cases of breach by an errant member. Networks are asked to perform a monitoring role, but of a contractual nature that OCLC sets. Finally, Appendices 3 and 5 contain definitions of data base misuses that set minimum conditions to the code of ethics provisions, before community agreement to the proper provisions of such a code.

OCLC wants to establish certain member contractual obligations directly to networks and indirectly to OCLC that could easily be transferred to OCLC, should OCLC terminate a network. These provisions represent a potential threat to the networks' independent role as

an intermediary spokesman between OCLC and the members. In the name of data base protection, libraries become suspected customers rather than contributors to the building of the data base asset.

4. Shall Networks Be OCLC Marketing Agents? OCLC originally proposed that networks contractually adhere to a national marketing plan designed by OCLC and that they undertake to employ sufficient staff to satisfy OCLC's revenue goals. The networks countered that they were not OCLC's agents, but library agents, although they shared a common goal with OCLC of increasing use of the OCLC system. The directors proposed that network-specific product promotional plans be mutually agreed between OCLC and each network and then be appended annually to each contract. This gave each network input and control over the provisions to which it would be held accountable, but assured OCLC of targets and goals to increase sales.

The new proposal merely provides that OCLC will submit a national marketing plan to the Directors Council for its comment (p. 25). As noted above, OCLC is not bound by the council recommendations, and the council is required to act within a short time frame. An individual network has no assured input into or control over the subset of the national plan to which it will be contractually bound. The obligation to exert best efforts to promote OCLC products (a legally cognizable undertaking) and hire sufficient staff to fulfill the goals of the OCLC national marketing plan are retained by the OCLC draft (p. 20). Again, the proposal as written undercuts the mutuality espoused by the networks in their November draft.

5. What Contractual Performance Standards Should OCLC Assure Its Members? The network directors' draft asserted that member libraries had a right to expect a certain performance level from OCLC. They proposed (1) contractual standards for computer down time and response times (and penalties for failing to meet them), (2) a best efforts undertaking to extend the hours of operation of the system, (3) a network right to use the telecommunication system if it was not adversely affected thereby, and (4) a limitation of and justification for price increases. Such performance standards would grant members the kinds of assurances they can obtain from other computer service vendors and help networks in their new marketing efforts.

The new proposal acknowledges these standards, but carefully avoids solidifying them into legal obligations and consequent member or network rights. OCLC agrees to try to achieve system-wide average down time and response time goals, so long as they are not con-

tractual commitments or warranties, but no penalties accrue for failure (p. 13). OCLC acknowledges the member interest in extended hours and agrees to tell networks of its goals in this regard, if it adopts any (p. 12). If a network proposes a use of the telecommunication system, OCLC will "respond" to it (p. 17). After an initial annual price increase set at OCLC's discretion, a price increase can be based on cost increases before it requires Directors Council consent (p. 26). These qualified semi-promises stand in contrast to the obligations OCLC asks of the networks to fulfill marketing plans, to obtain specified member contract terms, and to refrain from uses of the data base without OCLC permission.

6. Other Issues. Other issues were discussed by the contract committee and are still unresolved. The networks proposed that the new contract have a three-year term and that networks be protected against unilateral OCLC decisions to delete OCLC products from the services a network provides. OCLC has proposed that the contract exist indefinitely, with a six month notice of termination exercisable after the first six months (p. 36). Moreover, OCLC may delete products from the offerings by a network on sixty (60) days notice, a sequence of which deletions could result in a de facto termination (p. 7). The Directors Council has a right to comment only on product deletions if OCLC makes a decision to delete the proposed product for all networks generally (p. 7). These provisions put some networks in a weak position and reinforce the concern over whether OCLC intends to replace networks with its own regional marketing service centers.

7. Conclusion. In the summer and fall of 1983, the network boards and directors articulated the history and structure of the tripartite OCLC community and proposed contractual provisions for mutual decision-making on the most important issues to this community. OCLC acknowledged this philosophy by inserting the phrase "tripartite community" in one of the preambles to the draft contract and by agreeing to recognize the quarterly network directors' meetings as the Directors Council. The rest of the contract does not advance the concept, and OCLC resists affirming its obligations to members in binding terms.

The network directors understand the debt service and other legal pressures on OCLC that may have led to the copyright application and the insistence on marketing plans. Moreover, they and OCLC may have similar objectives, but they have different rationales and methods. The goals of increasing use of the data base and minimizing misuses are commonly shared, but the network directors' methods are different: these goals

should be achieved through decisions made by networks and OCLC together rather than through unilateral OCLC action. The sense of history of networking that created both the networks and OCLC does not seem to be shared or even recollected. The network directors believe that a system of almost 4,000 library members works best when it also enjoys participatory goal setting, product development, and problem solving. The directors have proposed mechanisms for these goals to be meshed, through positive incentive and cooperation, with the system needs for uniform procedures and continued increased use.

Once again, the individual library members must become sufficiently familiar with the contract and copyright issues to determine how they wish their rights to be protected, and more particularly, how important the networks are in the future to the cooperative development and sharing of library resources, machine readable records, and their by-products.

Theological Publishing Today

by

Jon Pott, Editor

Wm. B. Eerdmans Publishing Co.

Summarized by John R. Muether

Jon Pott, editor for the William B. Eerdmans Publishing Co. in Grand Rapids, addressed the ATLA on current trends in theological publishing.

Pott spoke first of general trends in academic publishing. Word processing is a major technological development that enables streamlined production and reduced costs. At the same time, however, overall costs continue to rise, resulting in limited production runs and quicker remaindering of books. Pott also discussed recent tax law revisions, noting far-reaching effects for academic publishing. Finally, "collections of papers" are becoming an increasingly common form of publishing. These present real challenges to editors, as they are invariably of uneven quality and are hard to hold together editorially. Despite this trend, Pott noted that the Festschrift is dying out, a demise which editors do not regret, as it perennially resulted in an "instant death" in publishing.

Among theological subject matter trends in publishing Pott noted that geopolitical interests are eclipsing domestic concerns. These treatments are becoming more sophisticated and nuanced, many taking the form of dialogues. Theological issues are more praxis-oriented, a result of the influence of liberation theology. Among "hot" topics in theological publishing Pott listed the rapprochement of Christianity and other religions (especially Islam), inter-denominational dialogues on liturgy (e.g. the WCC's Baptism, Eucharist, and Ministry document), and spirituality (with greater emphasis on private struggle, e.g. the work of Henri Nouwen).

WORKSHOP SUMMARIES

Acquisition of Foreign Materials: Far East Workshop led by Chester C. Wang Reported by Cynthia Runyon

As bibliographer for Asian materials at the University of Wisconsin since 1965, Dr. Wang brought a wealth of practical experience to the workshop. A preliminary consensus of concern among participants included: the scarcity of selection tools for determining what is available on Christian and non-Christian religions, including new movements; the difficulty in finding dependable dealers to handle orders; problems of payment by American check or with rates of exchange into foreign currencies; uncertainties involved in shipping and receiving; questions about budget constraints and their effect on foreign language collections.

In his paper Dr. Wang dated an awakening interest in Asian Studies to World War II, after which government projects, such as Public Law 480, and cooperative endeavors, such as the Farmington Plan, greatly enriched library holdings. There has been, however, no cooperative project of which he is aware specifically for theological works.

In the 1960's area studies, introduced at major universities, encouraged the increase in Asian materials. By the 1970's the trend was reversed, when budget cutbacks often claimed foreign acquisitions as their first casualties. Today most area studies are gone and Asian purchases are at a minimum. Dr. Wang is encouraged by an apparent revival of interest in the religions of the Far East as evidenced, for instance, by this workshop.

Each participant received a copy of Dr. Wang's remarks which included a brief statement of the current publishing situation in Japan, Taiwan, The People's Republic of China, South Korea, North Korea, the Philippines, and Indonesia. For each country he listed names and addresses of recommended dealers and publishers.

**Graduate Level Bibliographic Instruction
Workshop led by Carolyn Kirkendall,
Project LOEX, Eastern Michigan University
Reported by Seth Kasten**

Teaching students how to use the library is a necessity of academic life, but it is also a creative opportunity for librarians and teaching faculty to encourage more expert and enthusiastic use of libraries. Graduate students usually have more of a need to use the library in a systematic way than undergraduates although they are often unprepared for that need.

Orientation tours and personal appointments with library subject specialists have in the past been regarded by librarians as adequate, with further instruction being the responsibility of the teaching faculty. In recent years, the growing bibliographic instruction movement has resulted in a variety of additional approaches, including a partnership between librarians and teaching faculty in the context of course-related research strategy.

Seven conceptual frameworks for graduate-level bibliographic instruction were described by Ms. Kirkendall with the objective of encouraging more interesting and appropriate lectures by librarians. Workshop participants broke up into small groups to play a learning game involving the critical process of problem-solving. The small groups also applied the critical approach to information-finding as they examined examples of alternate library assignments (e.g., updating a subject bibliography) gathered from a number of colleges and as they discussed how teaching faculty might be convinced by librarians that they ought to give their students such bibliographic assignments.

A packet distributed to workshop participants included examples of pathfinders and a list of recommended tools on bibliographic instruction.

Retrospective Conversion

Workshop led by Robert J. Kepple
With contributions by Donald Butterworth, Jerry
Campbell and James Overbeck
Reported by Russell Pollard

Robert Kepple presented an introduction and overview. Retrospective conversion is the movement of records from a human readable form (e.g. catalog cards) to a computer readable form (e.g. magnetic tape) usually involving some type of MARC format. Major considerations for such projects are as follows:

1. Why do it? The trend to on-line catalogs requires data to be in computer readable form. Records in this converted form are easier to change. More can be done with a given set of records: they can be loaded into various types of automated systems (acquisitions, circulation, etc.) or one integrated system.

2. When? An advantage to waiting is that the number of shared records in vendor data bases increases. Therefore hit rates increase and the amount of more expensive original input decreases. A disadvantage is that costs are increasing, especially personnel costs.

3. How? Is it "just" a retrocon project or is it also the time to do inventory? reclassification? weeding? It is definitely advisable to do retrocon in conjunction with reclassification. What about quality control? How accurate is the shelf list now and how accurate should it be in computer readable form? Is it acceptable as is or does it need improving, and if so, how much improving? One ideal would be to end up with full AACR2 description and heading forms, but the time and cost is usually prohibitive. Keep in mind that once records are converted they are easier to update later. Will the project be done in-house or by a third party? Possibilities include complete local input, using OCLC retrocon in-house, sending shelf lists to a vendor for input (this requires an already reasonably accurate shelf list!), and contracting with outsiders to come into the library and input in-house. Doing it in-house using OCLC is currently the cheapest way.

Cost factors include: (1) size of collections, (2) imprint dates: generally old material is more expensive because more of it requires original input, (3) language mix: the larger the percentage of English, the cheaper it will be to convert, (4) the amount of information to be included per record: costs increase with the detail of description and the inclusion of

copy specific data, (5) "unique" titles, i.e. the number not already in the vendor's data base and needing original input, (6) cataloging quality, (7) staff time available. For the extraction of records from a data base 1, 2, 3, and 5 are significant; for input into a data base 1, 4, 6, and 7 are significant.

Robert described his experiences at Westminster; Donald described his at Asbury; Jerry, at Iliff and Perkins; and Jim, at Columbia (Ga.). Completion rates ran at about 1500-2000 titles per month, but slowed considerably when the original input titles were all that was left. Donald Butterworth will supply a copy of Asbury's procedures to anyone requesting it. Asbury is using the Virginia Tech Library System (VTLS). All reported that their conversion of records into systems that increased access have led to substantial increases in ILL requests. It may be necessary to revise ILL policies (e.g. by charging, imposing geographical limitations, not lending new acquisitions for a specified period, etc.).

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Subject Headings and Subject Analysis

Workshop led by Warren Kissinger Reported by Melinda Ann Reagor

Mr. Kissinger opened the workshop with an historical and organizational overview of subject analysis at the Library of Congress. This overview covered the history of the organization of cataloging activity at LC as well as the history of the published LC subject headings and the processes whereby they have been established. Information about the Subject Cataloging Division proper included names and titles useful for making effective inquiries of LC, the assignment of responsibilities within the Division, priority levels, workflow, and the scope of Mr. Kissinger's own responsibilities for the cataloging of materials on religion.

The presentation continued with a discussion of the current process for establishing a new subject heading. Participation of workshop members in this discussion led to consideration of a number of other pertinent questions. Topics discussed included the handling of geographical locations in subject heading practice, the use of subdivisions such as "--Church history," "--Religious aspects," and "--Addresses, essays, lectures," treatments of biography and liturgy, the principle of specificity in assigning subject headings, and pattern headings. Among the issues of particular interest to workshop members were the subject analysis of parish histories and the pattern heading for philosophers, Thomas Aquinas. Mr. Kissinger clarified that there is no pattern heading for theologians, and that it is not LC's practice to borrow the Thomas Aquinas pattern for use with theologians.

During the course of the workshop interest was expressed in a number of LC's products about which Mr. Kissinger was able to provide information. Among the products mentioned were the newly-available weekly lists of new subject headings, a forthcoming manual on LC subject practice, and the LC subject fiche. Mr. Kissinger also confirmed that LC hopes to have its subject headings available on-line, perhaps within the next five years.

SECTION MEETINGS

Bibliographic Systems Section Meeting

Reported by Russell Pollard

The bibliographic systems section met at 1:30 PM, Thursday, June 24, 1984. Libby Flynn (Graduate Theological Union), chair of the bibliographic systems committee, introduced the other committee members. Russ Pollard (Harvard) will be chair of the committee for 1984/85. Approximately 75 were in attendance.

Tom Gilbert (Eastern Baptist) announced that Current LC Subject Headings in the Field of Religion will continue to be distributed. He also announced the formation of a new interest group for non-network libraries, a group which will meet at annual meetings to consider issues of particular relevance to libraries which are not affiliated with regional networks or bibliographic utilities, e.g. where to obtain catalog copy, microcomputer applications and locating titles for ILL borrowing.

Joyce Farris (Duke), ATLA's representative to ALA's Cataloging Committee: Description and Access, distributed a report on CC:DA meetings she had attended in January. She sought members' opinions on a few issues which CC:DA would be discussing at upcoming meetings; specifically, (1) a proposal to allow use of the romanized form appearing on the piece for all writers of Hebrew and Yiddish and (2) a number of proposals regarding the bibliographic treatment of liturgical music headings. Joyce asked the membership to correspond with her regarding these or any matters related to AACR2 rule revision. Libby Flynn added that a thesaurus of liturgical terms had been received and invited members to volunteer to review the document.

Cliff Wunderlich (BTI) reported on procedural changes in CONSER records. The BTI has virtually completed retrospective cataloging of titles held by the nine member libraries. Therefore, if a BTI CONSER record for a title is not distributed by September, 1984, serials catalogers should no longer wait to share BTI CONSER records. Easy changes may be reported to Cliff. He is especially interested in improving records for 19th century Methodist, New England Baptist, and Congregational titles where gaps in BTI holdings limited the bibliographic description. Responding to a question about the future of CONSER, Cliff stated that CONSER will indeed continue. Even though most participants have completed retrospective cataloging, they

will continue to add records for new titles and revise/update existing records. The U.S. Newspaper Project will also add many new CONSER records including ones for denominational publications in the newspaper format.

Melinda Reagor (Duke) summarized Warren Kissinger's (LC) workshop on "Subject Headings and Subject Analysis" and Russ Pollard summarized Robert Kepple's (Westminster, Philadelphia) workshop on "Retrospective Conversion." Melinda noted that there is no LC subject pattern for theologians per se ("Thomas, Aquinas, . . ." is the pattern heading for philosophers). The section might work on a pattern heading for theologians as a special product.

A "Bibliographic Systems Member Survey," developed by Melinda Reagor, Cliff Wunderlich, Viola Day Mullin (Yale) and Duane Harbin (Yale), was distributed and filled out by members present. Survey questions determine the areas of special expertise and interest of section members so that a directory can be created to facilitate the sharing of information. All section members are urged to complete this survey if they have not already done so.

Finally Russ Pollard encouraged members to submit all suggestions for possible section projects or conference programming.

Collection Development and Evaluation Section

The following papers were presented at the collection development and evaluation section meeting. Because of their value and possible interest to persons unable to attend the section meeting, they are being included in their entirety.

Is Collection Development for Theological Libraries a Cul-de-Sac

by

Dr. William C. Miller
Nazarene Theological Seminary

Introduction

The problems and difficulties encountered in the building of library collections have been, and continue to be, a live subject among librarians. The more positive aspects of such discussions often explore the various environmental factors influencing the development of library collections and/or collection effectiveness evaluation. With some revision these general discussions are appropriate for libraries involved in basic graduate professional education. This paper will seek to augment these deliberations with reference to libraries focusing on first seminary degree (M.Div.). Rather than working on policy and procedure, the emphasis will be on sketching a conceptual approach which might be useful to theological librarians.

Privately it has been admitted that while individual libraries have collection development plans, they are usually filed away and only used as public relations props during ATS accreditation visits or to impress the administration that there is a plan for library expenditures. Many of us are engaged in collection building, yet there seems to be a general dissatisfaction with current approaches. This uneasiness has led some to become cynical regarding attempts to create a workable rationale for collection development. They regard it as an intellectual and professional cul-de-sac. In contrast to this rather depressing view, there has been some fine work done--for example, Stephen Peterson's article, "Collection Development in Theological Libraries: a New Model--a New Hope."(1) In that article the vertical dimension of collection development received stimulating and constructive attention. This paper will take a different approach by concentrating on the horizontal plan.

Troubling Aspects of Common Collection Development Concepts

Many of the collection development concepts appearing in library literature share a common trait of being based upon artificially derived schemes. Frequently used are concepts formed from library classification schedules or from academic discipline arrangements. As a result:

1. The collection takes on a piecemeal character. Each unit in the scheme is perceived as an independent field of literature forming a discrete and unrelated area of knowledge. Thus collection building in the Gospels proceeds without regard to efforts in Wisdom literature, worship, or religious education.

2. The categories are not flexible enough to include evolving disciplines or new methodologies. The temptation is to acquire materials which clearly match the specific category parameters. Multi- and cross-disciplinary works and fields are discriminated against by a built-in bias.

3. The schemes do not assist in the understanding of the actual use of library holdings. A recent study suggests there is considerable cross-disciplinary library use by students and faculty.(2) If this is true then the consistent use of discipline based concepts for collection development holds the possibility for creating grave anomalies between use and resources.

It is customary for collection development texts to treat paired concepts of demand and quality as opposite poles of a continuum.(3) As portrayed, demand negates the possibility of building collections for the long term. Current academic or popular fads receive immediate attention with library holdings becoming a serial commentary on the cultural waves. Collection development based upon demand assumes every demand is legitimate and should be filled as presented, an assumption which one does not find in other arenas of human activity. Furthermore under such conditions the library is moved toward a reactive stance.

Quality as a model concept restricts the collection to items perceived, usually by librarians, as being of lasting value. Aside from the obvious problem of valid criteria for predicting value, the quality concept separates the collection from its users. Such a conservative approach is biased against new formats and may lead to a collection which becomes a monument to the pedagogical past.

In library literature the solutions to these difficulties are resolved by building a "representative" collection. As a guiding concept representativeness is weak and prone to becoming whatever the individual with collection development responsibilities desires. The net result is a library collection without direction or distinction, often based on the opportunity of acquisition.

This brief review is intended to show that inadequate conceptual foundations contribute to the frustrations of those involved in collection development. The concepts reviewed generate false dilemmas which contribute to a professional cul-de-sac.

Curriculum Concept

A different conceptual model can be proposed for collection development. The organizing concept would be curricular with specifics environmentally generated. Before explicating the concept, an examination of some basic assumptions might be helpful.

Libraries involved in basic theological education (M.Div.) are fortunate to be in academic institutions which have the potential for rather clear and comprehensive statements of mission and goals. Whether articulated or not, such institutions do operate with some view of ministry undergirding the educational program.

A second assumption is that theological libraries have primarily an educational role. As indicated by the Hilgerts, the library is an equal partner with the classroom and the field in providing theological education.(4) Furthermore it is the collection which fulfills this educational role. The emphasis on bibliographic instruction, a needed and necessary aspect of instruction, has led some to view librarians as the primary means of meeting the library's educational mission.

If the institution's goals guide its educational program, and the library collection is one of three partners in offering the program, then it would follow that institutional goals should form the basis for collection development. Some may say, "So what--we have been supporting the curriculum for years." What is being proposed does not take the support of the classroom curriculum as the primary concept for collection development, but creates a separate library curriculum for theological education that finds expression through the collection. As the goals for each school are products of the nature of theological inquiry, contemporary models of ministry, and religious heritage, so should the collection reflect these areas.

The central concern for collection development would then be whether or not particular works support the goals of the institution and the library curriculum.

Such a teleological concept would:

1. Facilitate the construction of collection development policies and evaluation strategies

2. Be open to various formats and take into account differing cognitive styles among users

3. Permit flexibility without reverting to meaningless categories

4. Mitigate the bias against newer or popular approaches

5. Integrate the library fully into the seminary's educational program

The library staff and the library committee would be directly involved in implementing the collection department curriculum concept and establishing the resulting policies. These would vary from school to school depending upon the elements which determine institutional goals.

It should be noted that the unity of theological education is a topic of current interest among theological educators. The work of Edward Farley has received attention within ATS.(5) By adopting the collection curriculum concept libraries may be in the position to provide an educational setting which displays the unity of theological study without course/credit concerns, availability of faculty, enrollment, or other administrative requirements.

Some might wonder about the impact of networking and cooperative library arrangements on a collection curriculum concept. The concept would promote building a collection which reflects the nature of the school. Thus if one would know the school's goals and mission, it would be reasonable to make assumptions concerning its library collection. This might give a firmer base for cooperative arrangements. The expansion of theological inquiry and financial restraints have reinforced the idea that no library can be an island unto itself.

I present this proposal for your thoughts and critique, in the hope it will further discussion of collection development and lead us out of the present cul-de-sac.

Notes

1. Stephen L. Peterson, "Collection Development in Theological Librarianship: a New Model--a New Hope," Essays on Theological Librarianship: Presented to Calvin Henry Schmitt, ed. by Peter DeKlerk and Earle Hilgert (Philadelphia: American Theological Library Association, 1980), pp. 143-162.
2. Paul Metz, The Landscape of Literatures: Use of Subject Collections in a University Library, ACRL Publications in Librarianship, no. 43 (Chicago: American Library Association, 1983).
3. For example see: Richard K. Gardner, Library Collections: Their Origin, Selection, and Development, McGraw-Hill Series in Library Education (New York: McGraw-Hill, 1981), pp. 180-184 ; and G. Edwards Evans, Developing Library Collections, Library Science Text Series (Littleton, Colorado: Libraries Unlimited, 1979), pp. 137-156.
4. Earle Hilgert and Elvire Hilgert, "The Librarian-Education in a Theological School" in Essays on Theological Librarianship: Presented to Calvin Henry Schmitt, ed. by Peter DeKlerk and Earle Hilgert (Philadelphia: American Theological Library Association, 1980), pp. 119-142.
5. Edward Farley, Theologia: The Fragmentation and Unity of Theological Education (Philadelphia: Fortress Press, 1983).

**Collection Development
in a Theological Research Library**

by

**Dr. Caroline Whipple
Claremont School of Theology**

For the purpose of this paper I will use the term "theological research library" to mean those libraries and theological collections which must supply the needs of research degree programs and the research needs of faculty and visiting scholars within certain defined subject areas.

Policies for Collection Development

The best way to achieve an institutional understanding of library needs is to have written policies worked out with faculty and administrators that set forth the mission of the library and spell out the scope of the collection. These policies can be used to document library needs and justify budget proposals. Because an understanding worked out one year can easily be forgotten or overlooked when head librarians, deans, or presidents change, it is imperative that the library rely on written policy statements to assure the continuity of a library's mission and purpose.

Chief among these policies should be a written statement detailing the subject areas and the languages in which the library is expected to develop its collection. This document must be understood by all as official policy necessary for meeting the purposes of the curriculum, the degree programs, and faculty research. Defense of the materials budget, then, becomes a defense of school policy and not simply a defense of library preferences.

Frequently libraries will have agreements with other libraries to develop special subject areas in order to avoid duplication and to promote the best use of limited resources. It is one of the ironies of our profession that after years of arguing that cooperation is the key to cutting materials costs we find that cooperation can cost money from the standpoint of those responsible for approving the library budget. This is true because cooperation involves a pledge on the library's part to develop portions of its collection regardless of immediate curriculum needs. Hence, it is crucial that these agreements be formalized in writing and accepted as institutional policy.

Librarians need to be alert to the ways these

agreements can be changed unknowingly or inadvertently modified by faculty action. I am referring to the long-standing penchant on the part of faculties to inaugurate new programs and new areas of study without addressing the question of library funding.(1) Even if the faculty grapples with the problem of increased library funding before inaugurating a new program, its members may not understand the expense of, or even the need for, retrospective collection development until after the programs are launched. It is crucial, therefore, that collection development officers maintain open channels of communication with all faculty members and try to insure that costs will be realistically assessed prior to beginning new areas of study.

Practices in Collection Development

After establishing policies, librarians must turn their attention to developing the collection. Adequate, yearly funding is the key to collection development. Books go out of print too rapidly, inflation drives up costs too fast, and budgets are too limited to assume that the library can maintain its excellence when funding is severely restricted, even for a limited time.

The next most important aspect of collection development is selection by librarians. While every good acquisitions program will involve faculty, the final decisions should be made by librarians. This may not be possible in those institutions that give departmental allocations to faculty. Faculty members as a whole rarely make good selectors.(2) The result is likely to be an uneven collection with faculty members selecting materials for areas of their greatest interest, some making no selections and some selecting solely on the basis of publishers' announcements. Faculty selection can result in injudicious decisions at the end of the fiscal year to expend their library allocation. Unfortunately it will be the library, not the faculty, that will bear the brunt of criticism for the inadequacy of the collection.(3)

Selection by librarians who are subject specialists, confer regularly with faculty, and know the curriculum and the degree programs, is the primary way to assure that the areas covered by the collection development policies are treated fairly. It is important that these librarians build as much confidence as possible among the faculty in their ability to develop the collection and that they report regularly to faculty on their purchases.

One of the problems that most theological librarians have is the need to acquire material at the time

it is published rather than wait until book reviews disclose the importance of the material. This means that librarians must develop skill in separating the worthwhile from the less important in order to make the most of restrictive budgets and do so prior to reading reviews of the material and prior to knowing how much relevant material will be published in a given year.

Experienced librarians have developed different ways of coping with this problem. Probably the most frequent way is to rely on the reputation of the publisher or the author for books to be ordered when announced, and then to rely on book reviews for the more specialized or less obvious material. Another coping strategy is to use the various forms of automatic ordering, such as approval plans and standing orders, to acquire those titles whose selection can be made routine. The staff time saved can subsequently be used for checking of bibliographies and for extensive reading of book reviews.

Approval plans, if properly designed and carefully monitored, can play a valuable role in relieving librarians of the time-consuming task of examining publishers' catalogs, trade announcements, book reviews, national bibliographies, and the like.(4) However the choice of a vendor is critical and profiling must be done carefully.(5) At its best, an approval plan can overcome some of the hazards of ordering from publishers' announcements by permitting the library to examine the book prior to adding it to the collection.(6)

For larger libraries the blanket order plans offered by some vendors and presses may prove worthwhile. Smaller libraries, like most theological libraries, will find that they are not cost effective.

With the approval and the standing order plans supplying the self-selecting books, the librarians should find time to engage in the truly difficult job of collection development, namely the checking of library holdings with standard bibliographies and with book review sections of scholarly journals. Their work will continue with the monitoring of such bibliographic tools as Religious Studies Review, Theologische Literaturzeitung, Revue d'Histoire Ecclesiastique, and the listings in ADRIS and Scholars' Choice. The checking will further include bibliographies found in dissertations and catalogs of reprint publishers and used book dealers. This work is the heart of professional collection development and, in my judgment, is the primary means of assuring quality and depth in the collection.

Tools for Collection Evaluation

Skillful management requires the use of tools for collection evaluation which will help those to whom librarians report determine the quality of the collection and the quality of development policies. The most familiar of these tools is the volume count. Governmental and private agencies to whom we report annually request this information. Librarians in charge of collection development should compare the figures reported by other libraries with their own in order to gain a perspective on their collections and report these to their superiors.

More appropriate quantitative measures can be developed than comparisons based on volume count. Collection development officers should familiarize themselves with the various means of quantitative comparisons, such as those recommended in the "Standards for University Libraries." (7)

In addition to quantitative data showing comparisons with other libraries, collection development officers should perform studies which attempt to measure quality and performance as well as quantity. These studies could take the form of reports on varying bibliographical checks made during the year. What is known as "citation analysis" can also be useful. (8) Citation analysis can be carried out by librarians on their own collections using, for example, the bibliographies of dissertations submitted to their schools for determining how well their library is meeting the needs of the research degrees.

Citation analysis has recently come under criticism regarding its assumptions, not the least of which is the suspicion that students engaged in research may cite only available material. (9) Whether citation analysis, interlibrary loan analysis, or bibliographic checking are used, an effort should be made to keep a record of the results for reporting purposes.

In 1979 Allen Kent and his colleagues startled some members of the library profession by performing a use study of the University of Pittsburgh Library which showed that 40% of the books acquired by the library were not used within a seven year period. The conclusion they drew was that in an age when library materials budgets were escalating out of control, scientific acquisitions management would concentrate on providing the material that has a high probability of circulating. Interlibrary loan, it was argued, could be relied on for the material requested infrequently. (10)

Use studies are not new. As early as 1976,

Richard W. Trueswell(11) had shown that between 30% to 60% of the titles in the collections he studied would satisfy 98% of the circulation needs.(12) The growth of automated circulation systems with their ability to provide unprecedented statistics on circulation has encouraged a growing body of literature on the use of the collections. Frequently the premise of these studies is that collection development ought to concentrate on materials with a high probability of frequent use. It must be kept in mind that many of these studies are done with university libraries in mind. Their value to theological libraries has yet to be demonstrated.

The popularity of use studies has caused the premise on which they are based to function as a kind of self-evident truth within some academic circles. A related premise is the assumption that library development for present curricula is a sufficient goal for the library. For this reason I want to address the drawbacks of a theological collection policy based mainly on these premises.(13)

To concentrate purchases on materials of probable high use would require the library to adjust its purchasing strategies year by year depending on curriculum changes. In practice this would mean adjusting collection development to the courses that are taught, to faculty interest, to current student interest, to factors such as whether the school has a vacancy on its faculty, or whether its faculty tends to be liberal or conservative. At this point the words of Leon Pacala on seminary libraries are straight to the point:

Our schools can tolerate ideology when it touches faculty; it [i.e. our schools] can tolerate ideology when it bears upon administrators, but it [our schools] can hardly tolerate ideology or limited perspectives where the library is concerned. There you must serve not only the advocates of a single resolution of an issue but you must cover cover the bases of either change or addition in whatever resolution an institution will adopt.(14)

A one-sided emphasis on high use as the primary determinant of quality can mean sacrificing the collection depth needed to attract new faculty members. It can also mean sacrificing depth in those areas where the faculty is in transition, and may ultimately reduce the national or international reputation of the library. To quote from Ronald Powell:

Those librarians who rationalize their unwillingness to fight for the research collections by using the argument that a high-circulating collec-

tion will do just as well are doing both the scholars and the institutions a major disservice. The end result will be the impossibility of carrying out effective scholarly research on those campuses, particularly if no other extensive collections are easily available in the immediate area.(15)

Far from being more cost effective for a theological research library to restrict its purchases to material with a high prospect of use, it may in fact be more expensive. The reason is that the institution's past investment in its holdings will deteriorate. A subject area that is not maintained quickly loses its value. The "Acquisition Policy Statement" of the University of Illinois says it well:

If we were to discontinue buying in the field in which we are now strong, there would be a rapid deterioration in the value of our present holdings. If we were to decide to start building up a previously neglected area, we would find that great research strength cannot be established quickly or at small cost.(16)

Theological research libraries should not operate on a policy that would hinder in principle any of the following:

the purchase of special collections when offered for sale

the purchase of collections of primary and secondary sources on microfilm

the acquisition of the more unusual and specialized materials

the development of an excellent reference collection

the development of those areas of historical strength

the building up of areas of past weakness

the library's ability to make purchases on the basis of the long-term need for preservation, such as participation in the ATLA program for the preservation of religious monographs

Some of this material can be very expensive and may have little immediate use. Yet it is the careful and considered purchases of these kinds of material that can give the library collection its lasting value.

Summary

In summary, collection development in a theological research library is an exercise in policy development which has as its goal the acquiring, maintenance, and preservation of the literature of theological studies for today's scholars and for tomorrow's heritage. As such it requires sophisticated practices of collection evaluation which assume the importance of the library's stewardship of the historical record which will be our children's legacy.

Notes

1. J. Periam Danton, Book Selection and Collections: A Comparison of German and American University Libraries (New York and London: Columbia University Press, 1963), p. 8.
2. Danton, p. 71.
3. Danton, p. 74.
4. Robert G. Sewell, "Managing European Automatic Acquisitions," Library Resources & Technical Services 27 (1962), 397-405.
5. Robert C. Miller, "Approval Plans: Fifteen Years of Frustration and Fruition," in Peter Spyers-Duran and Thomas Mann, eds., Shaping Library Collections for the 1980's (Phoenix: Oryx Press, 1980), p. 49.
6. Cf. William A. Katz, Collection Development: The Selection of Material for Libraries (New York: Holt, Rinehart and Winston, 1980), pp. 164-165.
7. "Standards for University Libraries," College and Research Libraries News 40 (1979), 101-110. These standards were prepared by a joint committee established by the Association of Research Libraries and the Association of College and Research Libraries.
8. Cf. Marion L. Buzzard and Doris E. New, "Research Notes: An Investigation of Collection Support for Doctoral Research," College and Research Libraries 44 (1983), 470.
9. Cf. Linda C. Smith, "Citation Analysis," Library Trends 30 (1981), 83-101. This article presents an excellent analysis of the presuppositions on which citation analysis is based, including the citation indexes.
10. Allen Kent et. al., Use of Library Materials: The University of Pittsburgh Study (New York: Marcel Dekker, 1979), pp. 105-141.
11. "Growing Libraries: Who Needs Them? A Statistical Basis for the No Growth Collection," in Daniel Gore, ed., Farewell to Alexandria: Solutions of Space, Growth and Performance Problems of Libraries (Westport, CT: Greenwood Press, 1976), pp. 72-104. One of Trueswell's concerns was finding a method of weeding a large university

collection and of identifying material that could be moved to remote storage. For such tasks his methodology is highly useful.

12. Stuart A. Stifflear, "Core Analysis in Collection Management," Collection Management 5 (1983), 137.
13. It needs to be emphasized that use studies can be very valuable when properly applied and when they are not used to rationalize away a research library's need to acquire the rare and seldom-used, but frequently valuable, material.
14. "Theological Libraries Revisited," in Jerry D. Campbell, ed., Summary of Proceedings, Thirty-fifth Annual Conference of The American Theological Library Association (American Theological Library Association, 1982), p. 5.
15. "An Investigation of the Relationship between Quantifiable Reference Service Variables and Reference Performance in Public Libraries," The Library Quarterly (1978), 13.
16. University of Illinois Library, "Acquisition Policy Statement," mimeograph, 1959, p. 1. Quoted by Danton, p. 11.

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Stueart, Robert D., and Millers, George B., eds. Collection Development in Libraries: A Treatise. Foundations in Library and Information Science, Vol. 10, Part B. Greenwich, Connecticut: JAI Press, 1980.

"Standards for University Libraries." College & Research Libraries News 40 (1979): 101-110.

**Publication Section Meeting
Reported by Norma S. Goertzen**

The meeting of the ATLA publication section was held at 1:30 p.m. on June 21, 1984. Publication committee chair Betty O'Brien presided.

A panel consisting of John Bollier, James Deffenbaugh, and Harriet Leonard discussed the ATLA publication committee proposal for a new bibliography series, Basic Bibliography in Religion (tentative title), designed for Master of Divinity students. This new bibliography, as described by James Deffenbaugh, would be an annotated list of basic resources (40-100 items, 20-50 pages) in subject areas that lack good basic bibliographies, especially in practical theology. They could possibly be updated regularly using the computer that is being purchased for the ATLA executive secretary and would probably be indexed in RIQ.

John Bollier focused his remarks on the need for good bibliographies in the field of practical theology. In conversations with professors of practical theology, there was support and encouragement for the ATLA to undertake this project. The series would be of value for continuing education and active clergy as well as Master of Divinity students. The series would be developed in consultation with faculty people in the field and the related professional societies.

Harriet Leonard discussed the purpose and process she has used in compiling bibliographies as the reference librarian at Duke University.

James Deffenbaugh concluded the formal panel presentation with a discussion of the need for an editor for the series (Betty O'Brien has volunteered), a projection of initial costs, marketing, and ways to solicit the bibliographies themselves.

The following questions and statements reflect the ensuing discussion. Will the bibliographies include periodicals? Will they include biblical materials? Will they be typescript or reduced in print size? Will Master of Divinity students buy them? Will faculty include them in class bibliographies? How subject specific will they be? The primary market may be continuing education students. We should test one or two this year. What will give them credibility? It seems awkward to work with related professional societies; the involvement of key faculty will achieve the same goals. RIQ indexing was affirmed. Will compilers be paid an honorarium? Should the honorarium be a given amount or a percentage of the sales?

In summary, the discussion did seem to indicate that there was sufficient viability and credibility to present this proposal to the ATLA board. The ATLA publication committee will carefully consider the discussion that occurred at the section meeting in future consideration of the new bibliography series.

Reader Services Section Meeting
Reported by John Dickason

The section meeting focused upon three areas: a review of work in progress, various concerns of section members, and small group involvement with some of these concerns.

Work in progress. Sara Mobley summarized the status of the ATLA bibliographic clearinghouse. William Harris is continuing his work on the directory of special collections. A third on-going project is the periodic listing of recent reference tools in religion and theology.

Areas of concern. The possibility of a major union list of theological journals was discussed. The question of third world librarianship as a possible topic for an upcoming ATLA program was also discussed.

Small group involvement. One concern was with multi-media in libraries. A second issue concerned staff training in public services and a third topic related to professionalism and ethics in librarianship.

A full report of the section meeting can be found in the ATLA Newsletter, vol. 32, no. 1, August 18, 1984, p. 15.

DENOMINATIONAL MEETING SUMMARIES AND DIRECTORY

Anglican Librarians

Contact Person: James Dunkly
EDS/Weston Libraries
99 Brattle Street
Cambridge, MA 02138

The Anglican group discussed the following needs:

1. To give coordinated attention to the inventorying and the preservation of diocesan journals and newspapers
2. To give attention to Episcopal women's history and the deaconess history projects
3. To share cataloging of historic editions of the Book of Common Prayer
4. To microfilm at least the early years of The Living Church
5. To develop brief bibliographies and descriptive presentations for our own and other denominations to use in our libraries
6. To do something about the difficulty of obtaining standing orders for publications of various church agencies

Baptist Librarians

Contact Person: Sarah Lyons
Denver Conservative Baptist
Theological Seminary
P.O. Box 10,000
University Park Station
Denver, CO 80210

The meeting was chaired by William Hair. Each of the 19 persons in attendance shared with the group what had been happening in his/her library since the June 1983 meeting.

Campbell Stone Movement Librarians

Contact Person: David I. McWhirter
1101 19th Ave. S.
Nashville, TN 37212

The eight persons present discussed projects that are being conducted by the institutions represented in the group. These projects include the compilation of bibliographies and the microfilming of materials.

Catholic Librarians

Contact Person: Rev. Raymond Vandergrift, O.P.
Dominican College Library
487 Michigan Ave., NE.
Washington, D. C. 20017

Kathy Jastrab reported there were 15 persons present for their meeting which was led by Justin DuVall.

Developments in the various libraries since the last conference were discussed. St. Meinrad (Indiana) had major problems with their new library which was built into a hill and covered with lawn. Faulty materials in the waterproofing system for the roof had to be replaced. St. Thomas (Denver) will be adding 20-30,000 new volumes due to the closing of the order's prep seminary in Lemont, IL. The librarian from Lemont will come to Denver to recatalog the volumes. Conception Abbey and Seminary Library (Missouri) recently went through approximately 10,000 books in storage. Fr. Aidan McSorley provided copies of their new library manual to all present. Sacred Heart (Wisconsin) added a card system to the copy machine from Infotext Systems of Schaumburg, IL. This eliminates "free copy" problems, since the copier will not work without a card.

Some concern was expressed about the lack of Catholic materials in the preservation microfilming project. It was suggested that Catholic libraries take a more active role in subscribing to the microtext project.

There was a discussion of the offerings and sources for Latin American studies. St. Mary Seminary (Cleveland, OH) and St. Thomas (Denver) have good selections in Spanish, due in part to faculty and graduate student donations. Suggestions concerning either Spanish or Latin American materials will be greatly appreciated.

Lutheran Librarians

Contact Person: Richard Mintel
Trinity Lutheran Theological Seminary
2199 E. Main Street
Columbus, OH 43209

Nine persons representing six Lutheran libraries attended the Lutheran meeting on June 19.

I. Information sharing by libraries represented

Christ-Seminary Seminex. The main collection was moved to Episcopal Seminary, Austin, Texas; the rare books were moved to Iowa; and the archives were moved to L.S.T.C. and L.C.A. archives.

Lutheran Council in the U.S.A. They received a grant to direct and become the depository of oral history for the A.E.L.C. and L.C.A.

Lutheran Theological Seminary, Philadelphia. They are undergoing computer development consultations and expansion/renovation of the stack area in the library.

Wilfrid Laurier University, Waterloo. Two floors have been added to the library and an automated circulation system has been installed.

Schools of Theology in Dubuque, Iowa. They have had an upward swing in all areas, especially in security.

Trinity Lutheran Seminary, Columbus, Ohio. The building and renovation projects have been completed. This has provided space to upgrade both the rare books and the periodicals collections.

II. Bibliography of North American Lutheran Periodicals Project

David Wartluft reported that the project is progressing. A questionnaire will be sent asking what information should be included in the bibliography. Don Huber noted that the microfilm of the early years of the Lutheran Standard is poor. He suggested the re-photographing of the Standard and other titles as they are identified.

III. Communication between member libraries

Don Huber expressed the concern that we increase our communications among the Lutheran seminaries on a regular basis. After some discussion the consensus was reached that each institution send in-house materials

to one another. This would include library newsletters, new book lists, bibliographic instruction handouts, library handbooks, new programs initiated, news items, etc. Trinity offered to formulate and distribute a letter and a set of address labels to all A.T.S. Lutheran seminaries.

Methodist Librarians Fellowship

Contact Person: Michael P. Boddy
Divinity Librarian
Drew University
Madison, NJ 07940

The June 19, 1984, meeting of the Methodist Librarians Fellowship was opened by the president, Mr. Michael Boddy. The secretary-treasurer, Harriet Leonard, reported a balance in the treasury of \$641.86.

Kenneth Rowe commented on the progress of the Methodist Union Catalog. Volume 7 is well on its way to completion. The \$500.00 the fellowship is providing will pay for student assistance for the project.

It was suggested by Rosalyn Lewis that responsibilities for the "Union List of Methodist Ministers Project" be moved from the Methodist Publishing House to the Commission on Archives and History. A letter recommending this move will be sent to the Commission.

Kenneth Rowe reported that the Union Catalog of World Methodist Manuscript Collections is progressing in the hands of Homer Calkin. Work has now begun on the British unit.

Michael Boddy reported on his work on the "Non-United Methodist Union List of Methodist Serials." The fellowship agreed to supply \$100.00 for this project.

Al Caldwell, Roger Loyd, and Kenneth Rowe were appointed to investigate whether or not all editions of the United Methodist Reporter are being kept and filmed.

The problem of collecting annual conference journals was discussed. Even the Commission on Archives and History has trouble staying on the mailing lists of the conferences.

Cynthia Runyon, Candler School of Theology, Emory University, was elected secretary-treasurer for a two year term.

Elmer O'Brien will spend the year at Drew University indexing the Quarterly Reviews of the Methodist Church. This sabbatical project is being funded in part by the Board of Higher Education and Ministry.

Arthur Jones announced the publication of The Life and Journal of Freeborn Garrettson by R. H. Simpson. It is available for \$25.00 from the Order Department at Drew University Library. Roger Loyd reported on a new

history of Texas Methodism. Bill Miller gave information on a workshop on Nazarene archives and history.

Presbyterian/Reformed Librarians Association

Contact Person: Roy Engelhardt
New Brunswick Theological Seminary
17 Seminary Place
New Brunswick, NJ 08901

Dorothy Thomason presided over the meeting of the Presbyterian/Reformed Librarians Association held during the ATLA conference.

Activities of each library were reported as the members were introduced. Reports were made on various segments of our overseas projects. The group is trying to obtain official judicatory documents from each church holding the Presbyterian and Reformed system. The Presbyterian Foundation will aid the Overseas Documentation Project.

Peter DeKlerk spoke of the union talks of the churches in the Netherlands. Brochures have been printed for these events. Peter also plans to produce an historical directory for the Christian Reformed Church.

Austin Seminary announced a lay academy for minorities and spoke of a special need for Korean material.

The Orthodox Presbyterian Church will celebrate its 50th anniversary in 1986.

The need was expressed for a union list of materials held in our Presbyterian schools on the World Alliance of Reformed Churches Holding the Presbyterian System.

A project to share duplicate books with seminaries of the Third World was discussed. Interest was expressed in coordinating such a project and various suggestions were made of individual service projects to help meet the needs of Third World seminary librarians.

The meeting closed with the election of Sharon Taylor, Princeton Theological Seminary, as next year's secretary and president elect. Roy Engelhardt will become the president.

United Church of Christ Librarians

Contact Person: Clifton G. Davis
Bangor Theological Seminary
300 Union Street
Bangor, Maine 04401

Six persons attended the meeting of the United Church of Christ Librarians. The current situation relating to UCC archival materials was discussed. It was agreed to survey the sources of this material during the coming year.

American Theological Library Association

Certificate of Incorporation

We the undersigned, natural persons of the age of twenty-one years or more acting as the incorporators of a corporation under the General Corporation Law of the State of Delaware, adopt the following Articles of Incorporation for such corporation:

I

The name of the Corporation is: American Theological Library Association.

II

The period of its duration is perpetual.

III

The address of the Corporation's registered office is 100 West 10th Street, New Castle County, Wilmington, Delaware 19801, and the name of the Corporation's registered agent at such address is The Corporation Trust Company.

IV

The purposes for which the Corporation is organized are:

To bring its Members into closer working relationship with each other, to support theological and religious librarianship, to improve theological libraries, and to interpret the role of such libraries in theological education by developing and implementing standards of library service, promoting research and experimental projects, encouraging cooperative programs that make resources more available, publishing and disseminating literature and research tools and aids, cooperating with organizations having similar aims and otherwise supporting and aiding theological education.

V

For the accomplishment of its foregoing purposes, the Corporation shall have the following powers:

To have perpetual succession by its corporate name;

To sue and be sued in all courts and to participate as a party or otherwise in any judicial, administrative or arbitative or other proceeding in its corporate name;

To have a corporate seal which may be altered at pleasure and to use the same by causing it or a

facsimile thereof to be impressed or affixed or in any manner reproduced;

To purchase, receive, take by grant, gift, devise, bequest or otherwise, lease or otherwise acquire, own, hold, improve, employ, use and otherwise deal in and with real or personal property or any interest therein, wherever situated; and to sell, convey, lease, exchange, transfer or otherwise dispose of or mortgage or pledge all or any of its properties or assets or any interest therein wherever situated;

To appoint such officers and agents as the business of the Corporation requires and to pay or otherwise provide for them suitable compensation;

To adopt, amend and repeal By-Laws;

To wind-up and dissolve itself in the manner provided by law;

To conduct its business and its operations and have offices and exercise its powers within or without the State of Delaware;

To make donations for public welfare or for charitable, scientific or educational purposes, and in time of war or other national emergency in aid thereof;

To be an incorporator or manager of other corporations of any type or kind;

To participate with others in any corporation, partnership, limited partnership, joint venture or other association of any kind or in any transaction, undertaking or arrangement which the participating Corporation would have the power to conduct by itself whether or not such participation involves sharing or delegation of control with or to others;

To transact any lawful business which the Corporation's Board of Directors shall find to be in aid of governmental authority;

To make contracts, including contracts of guaranty and suretyship, incur liabilities, borrow money at such rates of interest as the corporation may determine, issue its notes, bonds and other obligations and secure any of its property, franchises and income;

To lend money for its corporate purposes, invest and reinvest its funds and take, hold and deal with real and personal property as security for payment of funds so loaned or invested;

To pay pensions and establish and carry out pension, retirement, benefit, incentive or other compensation plans, trusts, and provisions for any or all of its Directors, Officers and employees.

In addition to the foregoing enumerated powers, the Corporations, its Officers and Directors shall possess and may exercise all the powers, rights and privileges granted by the General Corporation Law of the State of Delaware, or by any other law or by this Certificate of Incorporation, together with any powers incidental thereto insofar as such powers and privileges are necessary or convenient to the conduct, promotion or attainment of the purposes set forth in the Certificate of Incorporation.

VI

The Corporation is not organized for profit, and the Corporation shall not issue capital stock.

VII

The Corporation shall have Members. Except as herein provided the Classes of Members, the manner of election or appointment and the qualification and rights, voting and otherwise, of the Members of each class shall be set forth in the By-Laws of the Corporation. Full Members and authorized representatives of Institutional Members shall be entitled to one vote in person. No other Member shall have the right to vote. Voting in elections to elective positions of the Corporation may be made by mail ballot prepared and forwarded in accordance with the By-Laws of the Corporation, but no proxy in any other manner or on any other matter may be made except in the case of voting at a Special Meeting of Members called by the Board of Directors at which meeting voting by proxy may be used if so specified by the Board of Directors in calling such Special Meeting.

VIII

The Directors of the Corporation shall be elected or appointed in the manner provided for in the By-Laws of the Corporation.

IX

Except as herein provided, the property, affairs and business of the Corporation shall be managed by the Board of Directors.

There shall be a Preservation Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Preservation Project; but the Preservation Board shall not have the power or authority of the Board of Directors in reference to amending the

Certificate of Incorporation, adopting an agreement of merger or consolidation, recommending to the Members the sale, lease or exchange of all or substantially all the Corporation's property and assets or all or substantially all of the property associated with the Preservation Project, recommending to the Members a dissolution of the Corporation or a revocation of a dissolution, or amending the By-Laws of the Corporation. The Preservation Board shall be elected or appointed in the manner provided in the By-Laws of the Corporation.

There shall be an Index Board which shall have and exercise all the powers and authority of the Board of Directors in the management of the affairs and property of the Religion Index and other publications of the Board; but the Index Board shall not have the power or authority of the Board of Directors in reference to amending the Certificate of Incorporation, adopting an agreement of merger or consolidation, recommending to the Members the sale, lease or exchange of all or substantially all the Corporation's property and assets or all or substantially all of the property associated with the affairs of the Religion Index and other publications of the Board, recommending to the Members a dissolution of the Corporation or a revocation of a dissolution or amending the By-Laws of the Corporation. The Index Board shall be elected or appointed in the manner provided in the By-Laws of the Corporation.

X

The Corporation is organized exclusively for charitable, educational, scientific and literary purposes, including, for such purposes, the making of distributions to organizations that qualify as exempt organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). The Corporation shall not carry on any activities not permitted to be carried on (a) by a corporation exempt from Federal income tax under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) or (b) by a corporation, contributions to which are deductible under section 170 (c) (2) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law). Except as may be specifically authorized under the Internal Revenue Code of 1954, as amended from time to time, no substantial part of the activities of the Corporation shall be the carrying on of propaganda or otherwise attempting to influence legislation, and the Corporation shall not participate in or intervene in any political campaign on behalf of any candidate for public office. In the event of dissolution or final

liquidation of the Corporation, the Board of Directors shall, after paying or making provision for the payment of all liabilities of the Corporation, dispose of all the assets of the Corporation in such manner or manners or to such organization or organizations organized and operated exclusively for charitable, educational, literary or scientific purposes as shall at the time qualify as an exempt organization or organizations under section 501 (c) (3) of the Internal Revenue Code of 1954 (or the corresponding provision of any future United States Internal Revenue Law) as the Board of Directors shall determine.

XI

The Certificate of Incorporation may be amended by a two-thirds vote of the Full Members and authorized representatives of Institutional Members voting in general session of an annual meeting of Members, provided that notice of the proposed amendment is published in the official publication of the Corporation not less than one month before final consideration.

The name and address of each incorporator is:

Peter N. VandenBerge, Colgate-Rochester/Bexley Hall/
Crozer Divinity School, 1100 South Goodman Street,
Rochester, New York 14620

John D. Batsel, Garrett Theological Seminary, 2121
Sheridan Road, Evanston, Illinois 60201

Delena Goodman, School of Theology Library, Anderson
College, Anderson, Indiana 46011

Warren R. Mehl, Eden Theological Seminary, 475 East
Lockwood Boulevard, Webster Groves, Missouri 63119

XII

The number of Directors constituting the original Board of Directors of the Corporation is eleven, and the names and addresses of the persons who are to serve as Directors until the first annual meeting of Members or until their successors are elected and qualify are:

[Here follow spaces for the Names and Addresses of the Directors, followed by spaces for signatures of the Incorporators and the appropriate seals, and an affidavit for certification before a Notary Public]

AMERICAN THEOLOGICAL LIBRARY ASSOCIATION

BYLAWS

(Amended June 19, 1984)

ARTICLE I. NAME

The Corporation shall be known as "American Theological Library Association."

ARTICLE II. OFFICES

2.1 Registered Office - The Corporation shall maintain a registered office in the City of Wilmington, County of New Castle, State of Delaware.

2.2 Other Offices - The Corporation may also have such other offices at such other places, either within or without the State of Delaware, as the business of the Corporation may require.

ARTICLE III. RELATIONSHIPS WITH OTHER ORGANIZATIONS

3.1 In General - The Corporation may (1) enroll or withdraw as an institutional member or an affiliate member of another organization by vote of the Board of Directors, or (2) be represented in its relationships with another organization by an appointee of the Board of Directors who shall be a Full or Retired Member of the Corporation.

3.2 Affiliation - By majority vote of the Board of Directors the Corporation may issue a charter of affiliation with any organization, whether incorporated or not, having professional objectives in concert with those of the Corporation. In determining whether to issue a charter of affiliation the Board of Directors shall consider the membership, the objectives and the programs offered by the applicant. In granting a charter of affiliation the Board of Directors may establish such terms and conditions for the applicant as are deemed appropriate. Any organization affiliated with the Corporation shall remain an independent entity with its own organization, activities and financial structure, except that the Board of Directors may, by majority vote, at any time and without notice or hearing revoke any charter of affiliation previously issued. An affiliate of the Corporation may represent itself as such but shall not represent the Corporation in any capacity.

ARTICLE IV. MEMBERSHIP

4.1 Institutional Membership - Libraries of institutions which hold membership in the Association of Theological Schools in the United States and Canada (ATS) and of accredited educational institutions engaged predominantly at the post-college level in theological education, and libraries of organizations maintaining collections primarily for ecclesiastical and theological research may be elected to Institutional Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Institutional Members are entitled to one vote in all Member voting matters, to send one voting delegate, designated annually in writing, to Annual Meetings or other meetings of the Corporation and to send other representatives as desired. Voting delegates may be changed by Institutional members by notifying the Executive Secretary. Institutional Members receive publications of the Corporation which may be distributed to the membership and may participate in programs established by the Corporation.

4.1.1 Interim Institutional Members - Institutions actively seeking accreditation as indicated in Article 4.1 may be elected to Interim Institutional membership through procedures established by the Board of Directors and by compliance with the provisions prescribed in these Bylaws. Such membership shall cease upon accreditation of the institution or after an interval of five years, whichever occurs first. The Board of Directors may, upon presentation of evidence of good-faith effort to gain accreditation, grant an extension of not more than three years, subject to annual review by the Board. Interim Institutional Members receive all benefits of regular Institutional Membership, without vote.

4.2 Full Members - Persons who are actively engaged in professional library or bibliographic work in theological or religious fields may be elected to Full Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Full Members receive all benefits of personal membership in the Corporation, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of boards, committees, or sections, and receive the publications of the Corporation which may be distributed to

the membership.

4.3 Associate Members - Persons who do not qualify for election as Full Members but who are interested in, or associated with, the work of theological librarianship may be elected to Associate Membership through procedures established by the Board of Directors and by compliance with the conditions prescribed in these Bylaws.

Associate Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.4 Student Members - Persons enrolled in graduate library programs carrying a half-time load or greater and students enrolled in graduate theological programs carrying a half-time load or greater may be elected to Student Membership through procedures established by the Board of Directors and by compliance with conditions prescribed in these Bylaws. Any person engaged full-time in library employ shall not be eligible for Student Membership.

Student Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.5 Honorary Members - Persons who have made outstanding contributions for the advancement of the purposes of the Corporation may be nominated by the Board of Directors and be elected Honorary Members by two-thirds (2/3) vote of the Members present at any Annual Meeting of the Corporation. Honorary Membership shall be for life.

Honorary Members are entitled to attend all meetings of the Corporation, to be members of sections, and to receive publications of the Corporation which may be distributed to the membership.

4.6 Retired Members - Persons with at least ten (10) years Full Membership and who have maintained membership in the Corporation until retirement and who retire from active duty shall be exempt from payment of dues.

Retired Members are entitled to all benefits of Full Membership, including, but not limited to, the right to attend all meetings of the Corporation, vote in all elections, vote on all business matters to come before the Corporation, serve as officer or director, serve as member or chair of boards, committees, or sections, and receive publications of the Corporation

which may be distributed to the membership.

4.7 Suspension - The Membership of any individual or institution may be suspended for cause by two-thirds (2/3) vote of the Board of Directors and may be reinstated by two-thirds (2/3) vote of the Board of Directors.

ARTICLE V. DUES

5.1 Institutional Members - The annual dues for Institutional Members shall be determined by the following scale of library operating expenditures as reported in the official financial statement of the institution for its preceding fiscal year:

| | |
|-----------------------|-------------------------------|
| Up to \$75,000 | - \$ 75.00 |
| \$75,001 TO \$400,000 | - \$.001 per \$1.00 expended |
| \$400,001 and up | - \$ 400.00 |

5.2 Full and Associate Members - The annual dues for Full and Associate Members shall be determined by the following scale:

| <u>Salary Bracket</u> | <u>Full</u> | <u>Associate</u> |
|-----------------------|-------------|------------------|
| Under \$10,000 | \$ 30 | \$ 30 |
| \$10,001 to \$15,000 | 40 | 35 |
| \$15,001 to \$20,000 | 50 | 45 |
| \$20,001 to \$25,000 | 60 | 55 |
| \$25,001 to \$30,000 | 70 | 65 |
| \$30,001 and up | 80 | 75 |

5.3 Student Members - The annual dues for Student Members shall be \$15.00.

5.4 Honorary and Retired Members - There shall be no dues for Honorary Members and Retired Members.

5.5 Suspension for Non-Payment of Dues - Members failing to pay their annual dues by July 31 shall be automatically suspended. Members thus suspended may be reinstated upon the payment of dues for the current year.

ARTICLE VI. MEETINGS OF MEMBERS

6.1 Annual Meeting - The Annual Meeting of Members shall be held in the month of June for election and appointment of Directors, for consideration of annual reports and for transaction of such other business as shall come before the Corporation. The Board of Directors shall determine the specific date of each Annual Meeting and may, if it deems advisable, set the date of such meeting no more than sixty (60) days prior to or subsequent to the month fixed in this article.

6.2 Special Meetings - Special Meetings of the Members may be called at any time by the Board of Directors of its own accord. If such a meeting is called, the notice shall specify whether proxy voting shall be permitted. Proxy voting shall be permissible at special meetings only.

6.3. Place and Notice of Meetings - The location of Annual and Special Meetings shall be determined by the Board of Directors. Notice of Members' Meetings shall be printed or in writing, shall state the place, date, and hour of the meeting, and, in the case of a Special Meeting, the purpose or purposes for which it was called. Notice of Annual Meetings shall be given to the Membership in November of each year. Notice of Special Meetings shall be given to the Membership not less than 15 or more than 60 days before the date of such meeting.

6.4 Quorum - Seventy-five (75) voting Members at an Annual or Special Meeting shall constitute a Quorum of the Members of the Corporation for the transaction of all business. Any lesser number may adjourn any meeting until a Quorum shall be present.

6.5 Role of Chair - Membership Meetings shall be presided over by the President of the Corporation or in the President's absence, by the Vice President of the Corporation.

6.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized representative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

6.7 Admission to Meetings - All meetings of Members shall be open to all interested in the work of the Corporation.

ARTICLE VII. BOARD OF DIRECTORS

7.1 General Powers - Except as provided in the Certificate of Incorporation and these Bylaws, the property, minutes, records, affairs and business of the Corporation shall be managed by the Board of Directors.

7.2 Number and Classes of Directors - The Board of Directors shall consist of ten (10) Directors as follows:

Class A Directors - Six (6) Class A Directors shall be elected at Large by the Membership of the Corporation;

Class B Directors - Four (4) Class B Directors shall be the President, who serves as Chair, the Vice President, the Treasurer, and the Immediate Past President of the Corporation.

All Directors shall be Full or Retired Members of the Corporation. No Director shall serve as a Member or as an employee of any Program Board or other agency of the Corporation, serve as Chair of any Standing Committee or Section, or serve as editor of any publication of the Corporation.

The Executive Secretary, the Recording Secretary, the Editor of the Newsletter, the Editor of the Proceedings, the chair or other elected member of each of the Program Boards, and a representative of the Association of Theological Schools in the United States and Canada (ATS) shall serve ex officio on the Board of Directors, without vote.

7.3 Term of Office - Each Class A Director shall serve for three (3) years. Each Class B Director shall serve the term of the elective office. Class A Directors may not immediately succeed themselves as Class A Directors. With the exception of the Treasurer of the Corporation, Class B Directors may not succeed themselves.

7.4 Disqualification of Directors - A Director who ceases to be a Full or Retired Member of the Corporation shall be disqualified thereby from continuing to serve as a Director of the Corporation.

7.5 Vacancies - The Board of Directors shall make appointment to fill the vacancy in the elective position of Treasurer of the Corporation until it is possible for the Corporation to fill the vacancy at the next regular annual election in accordance with these Bylaws. A vacancy in the office of President shall be filled for the remainder of the term by the Vice President, who shall then serve the full term as President the next year as provided in these Bylaws. A vacancy in the office of Vice President can be filled only by election as provided by these Bylaws. If vacancies occur in the offices of President and Vice President in one term, the Board of Directors shall elect as President one of the Board for the remainder of the term. In such case, a President and a Vice President shall be elected at the next Annual Meeting of Members in accordance with the Bylaws. Class A vacancies on the Board of Directors shall be filled by election by the Members at the next Annual Meeting after the vacancy occurs.

7.6 Meetings - Regular meetings of the Board of Direc-

tors shall be held at least once a year. Special meetings of the Board of Directors may be called by the Chair at his or her own request or at the request of three (3) or more other Directors. Notices of all meetings shall be mailed to each Director at least ten (10) days in advance or telegraphed or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice except where attendance is for the sole purpose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. Meetings of the Board of Directors may be held by conference telephone or similar communications equipment by means of which all persons may fully participate, and such participation shall constitute presence in person at such meetings.

7.7 Quorum and Voting - At each meeting of the Board of Directors the presence of a majority of the Directors shall be necessary to constitute a Quorum for the transaction of business except as otherwise specifically provided by statute, the Certificate of Incorporation or these Bylaws. The acts of a majority of the Directors present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Director shall be entitled to one (1) vote in person and may not exercise his or her voting rights by proxy.

7.8 Compensation - A Director other than the Treasurer shall receive no fees or other emoluments for serving as Director except for actual expenses in connection with meetings of the Board of Directors or otherwise in connection with the affairs of the Corporation.

The Treasurer may receive a fee for contracted services from the Board of Directors and/or from each of the Program Boards as determined by each body in establishing a budget for the coming fiscal year.

7.9 Chair and Vice Chair - The President of the Corporation shall serve as Chair of the Board and the Vice President shall serve as Vice Chair thereof and shall continue to serve in such capacity until their successors are elected and qualify.

7.10 Removal - Any Director or the entire Board of Directors may be removed with or without cause by a majority of the Members then entitled to vote in an election of Directors.

7.11 Admission to Meetings - All meetings of the Board of Directors shall be open to all Members of the Cor-

poration, except that the Directors may meet in Executive Session when personnel matters are considered. Any actions taken during such Executive Session shall become part of the minutes of the Board.

7.12 Availability of Minutes - All minutes of meetings of the Board of Directors shall be available to all Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session.

ARTICLE VIII. NOMINATIONS AND ELECTIONS

8.1 Nominating Committee - There shall be a Nominating Committee of three (3) Full or Retired Members of the Corporation appointed by the Board of Directors. The duty of this Committee shall be to nominate candidates for the elective positions to be filled for the Corporation as a whole except where otherwise provided in these Bylaws. One member of the Committee shall be appointed each year and such appointment shall be made at least sixty (60) days prior to the Corporation's Annual Meeting. The senior member of the Committee shall be chair.

8.2 Number and Time - The Nominating Committee shall report at least one (1), and when feasible, two (2) nominations for each elective position to the Executive Secretary of the Corporation by November 1. Names of nominees for Class B Members of the Program Boards shall be forwarded to the Chair of the Nominating Committee by October 15 so that they can be included in the report of the Nominating Committee. The nominations shall be published by the Executive Secretary in the November Newsletter.

8.3 Election and Designation of Directors - The Board of Directors shall be elected and designated as follows:

8.3.1 Class A Directors - Upon expiration of the respective terms of the Class A Directors, subsequent Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Class A Directors to be elected, but may not cast more than one vote for any single nominee. No Class A Director shall immediately succeed him or herself as a Class A Director.

8.3.2 Class B Directors - Class B Directors shall be the President, the Vice President, the Immediate Past

President, and the Treasurer. The term of office of each Class B Director so designated shall be as provided in Articles 9.2, 10.2, and 11.3.

Class B Directors shall be elected by a plurality of vote of the Members entitled to vote from among the candidates nominated in accordance with Article VIII hereof. Each Full and Retired Member and each authorized representative of an Institutional Member shall have the right to vote for such number of nominees as shall equal the number of Class B Directors to be elected, but may not cast more than one vote for any single nominee and may not cast a vote for more than one nominee for a denominated Class B Director office.

Elections to the elective positions of the Corporation shall be conducted by a written ballot returned to the Executive Secretary by the date specified on the ballot prior to the opening of the Annual Meeting. In case of a tie vote, the successful candidate shall be chosen by lot.

The term of each Director so elected shall commence with the adjournment of the Annual Meeting of the Members of the Corporation at which such Director shall be elected.

8.4 Nominations by Others - Nominations other than those submitted by the Nominating Committee may be made by petition signed by no fewer than ten (10) Full or Retired Members of the Corporation, and shall be filed with the Executive Secretary by January 25. These nominations shall be published in the February Newsletter and shall be included on the ballot with nominees presented by the Nominating Committee. Upon declaration of the Board of Directors at the Annual Meeting of a vacancy in the official slate, nominations may be made from the floor without prior notification.

8.5 Elections - Ballots shall be mailed by the Executive Secretary by April 10 to all Full, Institutional, and Retired Members. Ballots shall be returned to the Executive Secretary postmarked not later than May 10. The Tellers Committee, appointed by the Executive Secretary, shall meet between May 20 and June 1 to count the ballots and report the results to the President and the Executive Secretary.

A plurality of votes cast shall constitute election. In case of a tie, outcome shall be determined by drawing lots.

8.6 Voting - Each Full and Retired Member shall be entitled to one vote. Each Institutional Member shall be entitled to one vote cast by its authorized repre-

sentative. Except as provided in the Certificate of Incorporation, voting may not be by proxy.

8.7 Consent - No nominations shall be presented to the Membership of the Corporation without the express consent of the nominee.

ARTICLE IX. PRESIDENT

9.1 Powers and Duties - The President shall be the chief executive officer of the Corporation and, as Chair of the Corporation and of the Board of Directors, shall preside at all Meetings of the Members and the Board of Directors. Except as otherwise specifically provided by these Bylaws, the President shall be in charge of the general and active management of the business of the Corporation and shall see that all orders and resolutions of the Board of Directors are carried into effect.

9.2 Term of Office - The President of the Corporation shall serve one (1) year or until a successor is elected and qualifies.

ARTICLE X. VICE PRESIDENT

10.1 Duties - The Vice President is the President-Elect and shall succeed to the office of President at the end of the President's term. The Vice President shall, in the absence or disability of the President, perform the duties and exercise the powers of the President and shall perform such other duties and have such other powers as the Board of Directors may from time to time prescribe.

10.2 Term of Office - The vice President shall serve for one (1) year or until a successor is elected and qualifies.

10.3 Election - The Vice President shall be elected at an Annual Meeting of Members in accordance with Articles VII and VIII hereof.

ARTICLE XI. TREASURER

11.1 Duties - The Treasurer shall have custody of the Corporate funds and securities, including those of the Program Boards and shall keep full and accurate accounts of receipts and disbursements in books belonging to the Corporation and shall deposit all monies and other valuable effects in the name and to the credit of the Corporation in such depositories as may be designated by the Board of Directors. He or she shall disburse the funds of the Corporation as may be ordered by the Board of Directors, taking proper vouchers for

such disbursements, and shall render to the Board of Directors at its regular meetings or whenever the Board requires an account of all his or her transactions as Treasurer and of the financial state of the Corporation. The Treasurer shall also have custody of the corporate seal of the Corporation and her or she shall have authority to affix the same to any instrument requiring it, and, when so affixed, it may be attested by his or her signature.

11.2 Disbursements to the Program Boards - The Program Boards shall submit their annual budget requirements to the Treasurer sixty (60) days prior to the end of the Corporation's fiscal year. At the time such budget is submitted to the Treasurer, the Program Boards may designate a fiscal agent who may be an individual, if such individual is a member of the designating Board, to receive and disburse funds of the designating Board. Within thirty (30) days of receiving such budget, the Treasurer shall verify same and shall disburse to the fiscal agent designated by either Board, if any, funds necessary to meet the budget for the coming fiscal year, provided that such disbursement, if required to be out of general funds of the Corporation rather than out of funds of the particular project administered by the Board in question, shall occur only if approved by the Board of Directors of the Corporation. If either Board does not designate a fiscal agent, the Treasurer shall disburse the funds of such Board in accordance with the budget of that Board. After the end of the Corporation's fiscal year, and at a time designated by the Treasurer in advance, the Program Boards shall furnish an annual financial statement to the Treasurer, such statement to include all income and disbursements for such fiscal year and a narrative account of the project activities undertaken during such fiscal year. Such statements shall be presented by the Treasurer at the Annual Meeting of the Members.

11.3 Term of the Treasurer - The Treasurer of the Corporation shall serve for three (3) years or until his or her successor is elected and qualifies.

11.4 Election of the Treasurer - The Treasurer of the Corporation shall be elected at an Annual Meeting of Members in accordance with Articles VII and VIII hereof.

ARTICLE XII. STAFF

12.1 Executive Secretary - The Executive Secretary shall be appointed by and shall report to the Board of Directors. The term of appointment shall be five years, with an evaluation to be conducted by the Appointments Committee of the Board at the end of the

second year.

Duties of the Executive Secretary shall be determined by the Board of Directors. The Executive Secretary shall not serve as a voting member of the Board of Directors or of any Program Board or of any Standing Committee or as Chair of any Section.

12.2 Recording Secretary - The Recording Secretary shall be appointed by and shall report to the Board of Directors. The term of appointment shall be five years, with an evaluation to be conducted by the Appointments Committee of the Board at the end of the second year.

Duties of the Recording Secretary shall be determined by the Board of Directors. The Recording Secretary shall not serve as a voting member of the Board of Directors or of any Program Board or of any Standing Committee or as Chair of any Section.

12.3 Other Staff - The Board of Directors may provide for other offices, ad hoc committees and staff, as it deems necessary. Other staff executives of the Board of Directors and the Program Boards may be appointed and their remuneration, if any, determined by the action of the appointing Board.

Any employee of the Corporation, the Board of Directors, or the Program Boards or any individual other than the Treasurer receiving a fee for contracted services from the Corporation or the Program Boards shall not serve as a voting member of the Board of Directors, any Program Board or Standing Committee or as Chair of any Section.

ARTICLE XIII. PROGRAM BOARDS

13.1 Program Boards - The Corporation may establish Program Boards to carry out the objectives and the programs of the Corporation. New Program Boards may be created by the Corporation upon recommendation of the Board of Directors.

Except as provided in the Certificate of Incorporation and these Bylaws, the property, affairs and business of the Program Boards shall be managed by the Program Boards.

The Program Boards of the Corporation shall be the Preservation Board and the Index Board.

13.2 Number and Classes of Board Members - Each Program Board shall consist of at least five (5) and not more than (9) Board Members as follows:

Class A Board Members - Class A Board Members shall be Full or Retired Members of the Corporation elected in accordance with the nominations and election procedures specified in Article VIII;

Class B Board Members - Class B Board Members shall be persons who possess expertise desired for the Program Board and shall be nominated by the Program Board. The nominations shall be reported to the Nominating Committee in accordance with the provisions established in Article VIII.

Each Board shall have an odd number of Members, the Class A Members constituting a majority. The number shall be fixed by the Board of Directors and may be changed at any regular meeting of the Board of Directors. The initial terms of additional Members shall conform to the established rotation.

No Member of a Program Board shall serve as a Director of the Corporation, as a Member of another Program Board, as a voting member of any Standing Committee, or as Chair of any Section.

The staff member directing the work of the Program Board (e.g. Editor, Executive Secretary, etc.) and a representative of the Board of Directors shall serve ex officio on the Program Board without vote.

13.3 Term of Board Members - Each Board Member shall serve for four (4) years. No Board Member shall serve more than two consecutive terms.

13.4 Vacancies - Vacancies on a Program Board shall be filled by that Program Board. Such appointments shall become effective immediately to complete the term of the Board Member being replaced.

13.5 Removal - A Member of a Program Board may be removed with or without cause by a two-thirds (2/3) vote of the Board of Directors.

13.6 Compensation of Board Members - Program Board Members shall receive no fees or other emoluments for serving as a Board Member, except for actual expenses in connection with meetings of the Program Board or otherwise in connection with the affairs of the Program Board.

13.7 Chair - Each Program Board shall, by majority vote, elect a Chair from among its elected membership. The Chair shall serve in such capacity for a term of one (1) year or until a successor is elected and qualifies. The Chair may be elected to successive terms.

13.8 Meetings - Regular meetings of each Program Board shall be held at least once a year as the Program Board shall decide. Special meetings of each Program Board may be called by the Chair at his or her own request or at the request of two (2) or more Members of that Program Board. Special and regular meetings shall be held at the places, dates, and times designated by the Chair of the Program Board. Notices of all meetings shall be mailed to each Member at least ten (10) days in advance or telegraphed or personally delivered at least three (3) days in advance. A waiver of notice in writing shall be deemed equivalent to such notice. Attendance at a meeting shall be deemed waiver of notice, except where attendance is for the sole purpose of objecting to the absence of notice. No notice is necessary for an adjourned meeting other than the announcement thereof at the meeting at which the adjournment takes place. The members of the Program Board may participate in a meeting of the Board by means of conference telephone or similar communications equipment by means of which all persons may fully participate. Such participation shall constitute presence in person at such a meeting.

13.9 Quorum - At each meeting of the Program Board the presence of a majority of the Board members shall be necessary to constitute a Quorum for the transaction of business. The acts of a majority of the Board Members present at a meeting at which a Quorum is present shall be the acts of the Program Board. A majority of the Program Board present at any meeting, whether or not they shall comprise a Quorum, may adjourn the meeting from time to time. Each Member of the Program Board shall be entitled to one (1) vote and may not exercise his or her voting rights by proxy.

13.10 Dissolution - A Program Board shall be dissolved only by action of the Membership upon recommendation of the Board of Directors after consultation with the Program Board. Assets of all types, including property, funds, inventory, or any other items, shall be turned over immediately to the Corporation or to another Program Board if so specified in the act of dissolution.

13.11 Bylaws - Each Program Board shall develop Bylaws consonant with the Certificate of Incorporation and these Bylaws governing internal structure, responsibilities, and other aspects of the conduct of its affairs. Each existing Program Board shall submit a set of Bylaws to the Board of Directors for approval within six (6) months following the adoption of this Bylaw. In the event a new Program Board is established, such Program Board shall submit a set of Bylaws to the Board of Directors for approval within six (6)

months of the date of such Board's establishment. Any changes, additions, or deletions to the Bylaws of a Program Board must be submitted to the Board of Directors for review before they can take effect.

13.12 Admission to Meetings - All meetings of the Program Boards shall be open to all Members of the Corporation, except that the Program Boards may meet in executive session when personnel matters are being considered. Any actions taken during such executive session shall become part of the minutes of the Program Board.

13.13 Availability of Minutes - All minutes of meetings of the Program Boards shall be available to all Members of the Corporation except for deliberations about personnel matters when the Board is in Executive Session. Each Program Board shall provide a written report of the year's activities to the Membership at the Annual Meeting.

ARTICLE XIV. FISCAL AFFAIRS

14.1 Contracts - To the extent the Board of Directors may specifically authorize, the President may, on behalf of the Corporation, prepare proposals for contracts with any person, firm or other entity, sign contracts between the Corporation and any such person, firm or other entity, execute bonds and undertakings required for the faithful performance of such contracts and deliver vouchers and receipts in connection therewith.

14.2 Loans - To the extent the Board of Directors may specifically authorize, the President and the Vice President, acting together, may effect loans and advances at any time for the Corporation from any bank, trust company, or other institution or from any person, firm or other entity and for such loans and advances may make, execute and deliver promissory notes or other evidences of indebtedness of the Corporation. No such officer or officers shall, however, for the purposes of giving security for any such loan or advance, mortgage, pledge, hypothecate, or transfer any property whatsoever owned or held by the Corporation except when specifically authorized by resolution of the Board of Directors.

14.3 Checks, Drafts, Etc. - All checks, drafts, orders for the payment of money, bills of lading, warehouse receipts, obligations, bills of exchange and insurance certificates shall be signed or endorsed by such officer or officers, agent or agents, of the Corporation as shall be determined by resolution of the Board of Directors from time to time and in such manner as shall

be determined by resolution of the Board of Directors from time to time.

14.4 Deposits and Accounts - All funds of the Corporation not otherwise employed shall be deposited from time to time in general or in special accounts in such banks, trust companies or other depositories as the Board of Directors may select or as may be selected by any officer or officers, agent or agents of the Corporation to whom such power shall be delegated by the Board of Directors. For the purpose of deposit and for the purpose of collection for the account of the Corporation, checks, drafts and other orders for payment of money which are payable to the order of the Corporation may be endorsed, signed and delivered by any officer or agent of the Corporation.

14.5 Program Boards - Except as provided in the Certificate of Incorporation or in these Bylaws, all references in this Article XIV to the Board of Directors (with the exception of 14.2) shall be deemed to refer to the Program Boards, and all references to the President and Vice President shall be deemed to refer to the respective Chairs of the Program Boards, provided that the authority so vested in the Program Boards and in such Chairs by paragraphs 14.3 and 14.4 shall apply only to those funds which the Treasurer of the Corporation is required to advance to each Board's designated fiscal agent within thirty (30) days of the submission of its annual budget.

14.6 Annual Audit - The accounts of the Corporation shall be audited annually in accordance with generally accepted auditing standards by independent certified public accountants. Copies of the report of such audits shall be furnished to any Member who requests such copy in writing.

14.7 Availability of Financial Records - All books of the Corporation shall be open for review by any Full, Associate, Retired, or Institutional Member at reasonable business hours.

ARTICLE XV. COMMITTEES

15.1 Authorization - Committees of the Corporation shall be authorized by action of the Members of the Corporation or of the Board of Directors, except as otherwise provided in the Certificate of Incorporation or these Bylaws.

15.2 Appointment of Committee Members - Committee Members shall be appointed by the Board of Directors unless otherwise provided in the action authorizing the Committee, in the Certificate of Incorporation or in

these Bylaws. Committee members shall be Full or Retired Members of the Corporation.

15.3 Joint Committees - American Theological Library Association members of joint committees of ATLA and other associations may be appointed by the President of the Corporation with the approval of the Board of Directors. Members of joint committees shall be Full or Retired Members of the Corporation.

15.4 Term - Except as herein provided, Committee Members shall serve a three (3) year term or until their successors are appointed and qualify. In the first year, one (1) Member shall be appointed for three (3) years, one (1) Member for two (2) years, and one (1) Member for one (1) year. Thereafter one (1) new Member shall be appointed each year by the Board of Directors.

15.5 Minutes - Each Committee shall maintain a file of its minutes and actions and forward them to the Archivist upon request or as materials are no longer needed for the work of the Committee. Each Committee shall present a written report to the Membership at the time of the Annual Meeting.

15.6 Standing Committees - The Standing Committees of the Corporation shall be the Nominating Committee and the Program Committee, which shall deal with the business and the governance of the Corporation; the Publication Committee, the Bibliographic Systems Committee, the Reader Services Committee, and the Collection Evaluation and Development Committee, which address the professional concerns of the membership.

ARTICLE XVI. SECTIONS

16.1 Authorization - Sections of the Corporation shall be authorized by the Board of Directors to reflect the professional interests of the Membership. Each Section shall be related to a Standing Committee of the Corporation which has as its responsibility professional concerns.

16.2 Membership - Membership in Sections is open to all Members of the Corporation and representatives of Institutional Members.

16.3 Program and Activities - Each Section is encouraged to develop its agenda and to work with the Program Committee of the Corporation in developing programs and workshops to be presented as part of the program at the Annual Meeting and in Continuing Education activities.

ARTICLE XVII. PUBLICATIONS

17.1 Official Publications - The official publications of the Corporation shall be the Newsletter and the Proceedings.

17.2 Additional Publications - Additional publications may be established by the Board of Directors.

ARTICLE XVIII. PARLIAMENTARY AUTHORITY

The rules contained in the latest available edition of Robert's Rules of Order shall govern the Corporation in all cases to which they are applicable and in which they are not inconsistent with the Certificate of Incorporation and these Bylaws.

ARTICLE XIX. SEAL

The Corporation shall have a corporate seal which shall be in a form adopted by the Board of Directors.

ARTICLE XX. YEARS

20.1 Fiscal Year - The Fiscal Year of the Corporation shall be May 1 to April 30.

20.2 Membership Year - The Membership Year of the Corporation shall be the same as the Fiscal Year.

ARTICLE XXI. AMENDMENTS

21.1 Amendments - These Bylaws may be altered, amended, or repealed and new Bylaws may be adopted by the affirmative vote of a majority of the Full Members, the Retired Members and the authorized representatives of Institutional Members of the Corporation voting at any general session of any Annual Meeting of the Corporation.

21.2 Notice - Amendments must be presented in writing to the Members present at the Annual Meeting no later than the day before the business session at which the vote is taken.

ARTICLE XXII.

The necessary grammatical changes required by the use of the neuter, masculine, feminine, singular or plural in these Bylaws shall, in all instances, be assumed to apply in the sense required by the factual context presented as though such changes were fully expressed in each instance.

ARTICLE XIII. INDEMNIFICATION

23.1 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action, suit or proceeding, whether civil, criminal, administrative or investigative by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust or other enterprise, against judgments, fines, amounts paid in settlement, and expenses (including attorneys' fees) actually and reasonably incurred by that individual in connection with such action, suit or proceeding if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding, had no reasonable cause to believe his or her conduct was unlawful. The termination of any action, suit or proceeding by judgment, order, settlement, conviction, or upon a plea of nolo contendere or its equivalent, shall not of itself create a presumption that the person did not act in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation, and, with respect to any criminal action or proceeding had no reasonable cause to believe that the conduct was unlawful.

23.2 The Corporation shall indemnify any person who was or is a party or is threatened to be made a party to any threatened, pending or completed action or suit by or in the right of the Corporation to procure a judgment in its favor by reason of the fact that he or she is or was a director, officer, employee, or agent of the Corporation, or is or was serving at the request of the Corporation as a director, officer, employee, or agent of another corporation, partnership, joint venture, trust, or other enterprise against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection with the defense or settlement of such action or suit if he or she acted in good faith and in a manner he or she reasonably believed to be in or not opposed to the best interests of the Corporation. However, no indemnification shall be made in respect of any claim, issue, or matter as to which such person shall have been adjudged to be liable for negligence or misconduct in the performance of his or her duty to the Corporation unless and only to the extent that the court in which such action or suit was brought shall determine upon application that, despite the adjudication of liability but in view of all the circumstances of the case, such person is fairly and

reasonably entitled to indemnity for such expenses which the court shall deem proper.

23.3 To the extent that a director, officer, employee, or agent of the Corporation has been successful on the merits or otherwise in defense of any action, suit, or proceeding referred to in 23.1 and 23.2, or in defense of any claim, issue, or matter, therein, he or she shall be indemnified against expenses (including attorneys' fees) actually and reasonably incurred by him or her in connection therewith.

23.4 Any indemnification under subsection 23.1 and 23.2 of this Article (unless ordered by a court), shall be made by the Corporation only as authorized in the specific case, upon a determination that indemnification of the director, officer, employee, or agent is proper in the circumstances because that person has met the applicable standard of conduct set forth in subsections 23.1 and 23.2. Such determination shall be made either (1) by the Board of Directors by a majority vote or a quorum consisting of directors who were not parties to such action, suit, or proceeding, or (2) if such a quorum is not obtainable, or even if obtainable a quorum of disinterested directors so directs, by independent legal counsel in written opinion, or (3) by the Members.

23.5 Expenses incurred in defending a civil or criminal action, suit or proceeding may be paid by the Corporation in advance of the final disposition of such action, suit or proceeding as authorized by the Board of Directors in the specific case upon receipt of an undertaking by or on behalf of the director, officer, employee, or agent to repay such amount unless it shall ultimately be determined that he or she is entitled to by the Corporation as authorized in this section.

23.6 The indemnification provided by this section shall not be deemed exclusive of any other rights to which those seeking indemnification may be entitled under any bylaw, agreement, vote of Members of disinterested directors or otherwise, not as to action in his or her official capacity and as to action in another capacity while holding such office, and shall continue as to a person who has ceased to be a director, officer, employee, or agent and shall inure to the benefit of the heirs, executors, and administrators of such person.

ATLA MEMBERSHIP DIRECTORY

HONORARY MEMBERS

Allenson, Mr. Alec R., Plymouth Place, 315 N. LaGrange
Road, LaGrange Park, IL 60525
Farris, Mrs. Donn Michael, 921 N. Buchanan Boulevard,
NC 27701
Morris, Mrs. Raymond, 159 Westwood Road, New Haven, CT
06515
Wartluft, Mrs. David, 7328 Rural Lane, Philadelphia, PA
19119

RETIRED MEMBERS

Andrews, Rev. Dean T., 65 Stanford Drive, Westwood, MA
02090
Balz, Elizabeth, Trinity Lutheran Seminary, 2199 Main
Street, Columbus, OH 43209
Baker, Mrs. Florence S., 153 Livingston Street, New
Haven, CT 06511
Beach, Mr. Robert, 16 Washington Road, Woodbury, CT
06798
Bestul, Miss Valborg E., 2383 Bourne Ave., St. Paul, MN
55108
Boell, Margaret, 212 Chestnut Avenue, Jamaica Plain, MA
02130
Brimm, Dr. Henry M., 1600 Westbrook Avenue, Richmond,
VA 23227
Bullock, Mrs. Frances, Apt. 15E, 80 Lasalle Street, New
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Chambers, Elizabeth, Pilgrim Place, 727 Plymouth,
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40206
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60153
Douglas, Dr. George L., Apt. 1101, 24 Leith Hill Road,
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 Anderson College, Anderson, IN 46012
 Guston, Mr. David, 2210 N .Pascal, #206, St. Paul, MN
 55113
 Harrer, John A., Room 207, 14 Beacon Street, Boston, MA
 02108
 Hodges, Miss Elizabeth, Holderness, NH 03245
 Hodges, Miss Thelma F., Rd #3, Martinsville, IN 46151
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 Judah, Dr. Jay Stillson, 2705 Saklan Indian Drive, #8,
 Walnut Creek, CA 94595
 Kincheloe, Mrs. Evah O., 145 Orchard Lane, Kokomo, IN
 46901
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 19025
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 Neth, Mr. John, Box 33, Milligan College, TN 37682
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75206
Williams, Mr. Henry, 1609 Chelsea Ave., Bethlehem, PA
18018
Wills, Miss Floreid, 1313 West Boyce, Fort Worth, TX
76115
Wills, Dr. Keith, Southwestern Baptist Theological
Seminary, Box 22000-2E, Fort Worth, TX 76122

FULL MEMBERS

- Anderson, Norman E., Goddard Library, Gordon-Conwell Theological Seminary, South Hamilton, MA 01982
- Ashcraft, Mrs. Bernice, Catalog Librarian, Southeastern Baptist Seminary, PO Box 752, Wake Forest, NC 27587
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Braswell, Mrs. Laura, Acting Director, Columbia Graduate School of Bible-Missions, PO Box 3122, Columbia, SC 29230

Brockway, Mr. Duncan, Director of Library, Schools of Theology in Dubuque, 2000 University, Dubuque, IA 52001

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Butterworth, Don, Technical Services Librarian, Library, Asbury Theological Seminary, Wilmore, KY 40390

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Chen, Mr. David, Emory University, Pitts Theological Library, Atlanta, GA 30322

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Culkin, Rev. Harry, Cathedral College, 7200 Douglaston Parkway, Douglaston, NY 11362

Cumming, Jean, Head of Technical Services, Unification Theological Seminary, 10 Dock Road, Barrytown, NY 12507

Daly, Rev. Simeon, Librarian, St. Meinrad School of Theology, Archabbey Library, St Meinrad, IN 47577

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