

**CANADIAN BAPTISTS AT WORSHIP:
A Survey of Congregational Worship
within The Baptist Convention of Ontario and Quebec**

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ABSTRACT

This thesis aims to study the current state of Canadian Baptist congregational worship as it is being expressed within *The Baptist Convention of Ontario and Quebec (BCOQ)*. Following a brief definition of Baptist congregational worship, this study undertook an historical overview of eighteenth and nineteenth century influences on Baptist worship in Upper and Lower Canada. These influences included the English Particular Baptists, the American Regular Baptists, the American Frontier Revivalists, and the Scottish Baptists. This was followed by a survey of twentieth century influences which included the Post-Revivalist tradition, the Formal Evangelical tradition, the Liturgical Renewal Movement, the contemporary Praise-and-Worship Movement, the Church Growth Movement, and Robert Webber's Convergence (Blended) worship style.

This historical overview was then followed by an analysis of current *BCOQ* worship practices based on the results of an eight-page questionnaire mailed out to the senior pastors of all 387 churches within the *BCOQ*. A total of 211 completed questionnaires were returned representing a response rate of 54.5% which was fairly distributed across the 19 *BCOQ* associations, as well as across various membership sizes. On the bases of the questionnaire data, eight different styles of worship were identified: Post-Revivalist (22% of all worship services), Formal Evangelical (17%), Semi-Liturgical (5%), Chinese Baptist (4%), Praise-and-Worship (10%), Composite (Blended) (25%), Convergence (Blended) (8%), and Informal Interactive (2%).

Furthermore, it was concluded that historically, Baptists in Ontario and Quebec were less influenced by the Frontier Revivalist style than their Baptist peers in the Maritimes and the

Southern United States. It was also hypothesized on the bases of the questionnaire data that, in the years ahead, one can expect to find within the churches of the *BCOQ* a growing emphasis on a style of congregational worship that seeks a collective, theocentric, seeker-sensitive worship experience that can be shared by believers and seekers alike. As well, preaching will continue to hold a central place in *BCOQ* worship services, regardless of style. Finally, it is anticipated that Robert Webber's Convergence approach which seeks to blend liturgical and charismatic styles will find growing support among *BCOQ* pastors and congregations as they come to embrace innovative and new forms of worship while rediscovering the rich heritage of past liturgical traditions.

Dedicated
to the glory of
God, the Father, Son, and Holy Spirit,
from whom all blessings flow,
to whom our praise is given,
through whom our faith finds expression,
in whom we live and move and have our being.

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I

INTRODUCTION

The twentieth century has been characterized by a series of worship renewal movements which have transformed the face of Baptist worship across North America and Great Britain. Denomination-specific worship patterns of past centuries are now being reshaped by inter-confessional worship renewal movements, such as the liturgical, charismatic and church growth movements, resulting in a blending of worship styles and theologies of worship across denominational lines. The fact that Baptist congregational worship styles have changed over the past twenty years has been well documented by Robert Webber, in his third volume of *The Complete Library of Christian Worship*.¹ It would seem that the early twentieth century emphasis on denominational worship manuals² and hymnbooks³ has now given way to a new era of inter-confessional worship movements, each with its own worship style, music, and printed resources. In response, Baptists have become rather eclectic in their styles and expressions of

¹ See Robert E. Webber, ed., *The Renewal of Sunday Worship*, Vol III of *The Complete Library of Christian Worship* (Nashville: Star Song Publishing Group, 1993), 9, 14, 15, 62, 63, 76.

² Among the many worship manuals written or compiled by Baptists during this period are: D. Tait Patterson, ed., *The Call to Worship* (London: Carey Press, [1930]); James Randolph Hobbs, *The Pastor's Manual* (Nashville: Broadman Press, 1934); James Dalton Morrison, ed., *Minister's Service Book* (Chicago: Willett, Clark & Company, 1937); *Canadian Baptist Minister's Handbook* ([Toronto]: The Baptist Federation of Canada, 1955); Ernest A. Payne & Stephen F. Winward, eds., *Orders and Prayers for Church Worship* (London: Carey Kingsgate Press, 1960); John E. Skoglund, *A Manual of Worship* (Valley Forge: Judson Press, 1968); *A Manual For Baptist Worship* ([Toronto]: Canadian Baptist Federation, 1976); Alec Gilmore, E. Smalley, M. Walker, compilers, *Praise God: A Collection of Resource Material for Christian Worship* (London: Baptist Union, 1980).

³ Canadian Baptist hymnals include: *The Canadian Baptist Hymnal* (London: Psalms and Hymns Trust, 1900); *The Hymnary for Use in Baptist Churches* (Toronto: Ryerson Press, 1936); and *The Hymnal* ([Toronto]: The Baptist Federation of Canada, 1973).

worship. Stephen Shoemaker, for example, writes concerning the Southern Baptists:

Worship renewal in the Southern Baptist Convention is moving in divergent directions. Those influenced by the more formal British traditions seek renewal along the lines of the ecumenical consensus. Those more influenced by the revivalist tradition draw on the praise-and-worship style and church growth movement.⁴

The same can also be said of the American Baptists,⁵ British Baptists,⁶ and Canadian Baptists.⁷

This thesis aims to study the current state of Canadian Baptist congregational worship as it is being expressed within *The Baptist Convention of Ontario and Quebec (BCOQ)*. Following this introductory chapter, Chapter II will begin with an historical overview of eighteenth and nineteenth century influences on Baptist worship in Upper and Lower Canada (present-day Ontario and Quebec, respectively). Chapter III will then focus on the influence of the Post-Revivalist, Formal Evangelical, Liturgical Renewal, Praise-and-Worship, Church Growth, and Convergence worship styles upon congregational worship within the *BCOQ*. Following this historical overview, Chapters IV, V, and VI, will explore the present state of Baptist congregational worship within the *BCOQ* through an analysis of current survey data collected for

⁴ Stephen Shoemaker, "Southern Baptist Convention Churches", in Webber, ed., *The Renewal of Sunday Worship*, 76. See also Thom Rainer's survey of Southern Baptist churches, in *Effective Evangelistic Churches* (Nashville: Broadman & Holman Publishers, 1996), 99-116.

⁵ Concerning the *American Baptist Convention*, see Jeanette F. Scholer, in Webber, *The Renewal of Sunday Worship*, 9.

⁶ In an interview with David Coffey, General Secretary of the *Baptist Union of Great Britain and Ireland*, dated June 22, 1993, Horton Davies discovered that: "While few Baptist churches have accepted such charismatic manifestations as speaking in tongues and prophesying, churches that have welcomed the milder forms of charismatic expression might number 25%. An equal percentage have embraced a more formal or 'high church' model. . . . The main body of Baptists, however, were neither charismatic nor high church, but used extemporary prayers, as had been characteristic of them for over three hundred years." Cited in Horton Davies, *Worship and Theology in England* (Grand Rapids: Eerdmans, 1996), VI, 128.

⁷ See the January 1992 issue of *The Canadian Baptist* dealing with the influence of praise-and-worship music on Canadian Baptist worship. See also the March 1995 issue of *The Canadian Baptist* dealing with the influence of the "Toronto Blessing" (Toronto Airport Christian Fellowship) upon Ontario Baptists; and Don Anderson's article, "Why Baptists Can't Worship", in *The Canadian Baptist* (March 1996), 39.

the purpose of this study.⁸ Chapter VII will then venture to identify various Baptist clergy⁹ attitudes and preferences regarding worship, as expressed in the survey responses. Finally, Chapter VIII will seek to draw some meaningful conclusions regarding the past, present and future state of Baptist congregational worship within the *BCOQ*. However, one must first begin by defining what is meant by *Baptist congregational worship*.

Defining Baptist Congregational Worship

In its most narrow sense, "worship" is an English term used to translate several Hebrew and Greek verbs found in Scripture. Within the context of the New Testament, the Greek word most often translated as "to worship" is *proskuneo*,¹⁰ from the words *pros* meaning "towards" and *kuneo* meaning "to kiss". It is also the word used in the Greek *Septuagint* (LXX) to translate the Hebrew word *hishtawah*,¹¹ meaning "to bow down" or "to prostrate oneself". Both these verbs serve to convey a physical act of bending forward or bowing down to pay homage to one deemed worthy of reverence and respect. Also translated into English as "worship" is yet another closely related Greek verb, *sebomai*, meaning "to revere", "to respect", or "to feel awe".¹² Here however,

⁸ A copy of this survey is included as *Appendix III*.

⁹ For the purpose of this study, the Baptist clergy consists of those serving as pastors (e.g. senior, interim, assistant, associate, youth) within churches of the *BCOQ*, regardless of their ordination status.

¹⁰ *proskuneo* (προσκυνέω) occurs 60 times in the New Testament, and is consistently translated as "worship" in the *King James Version* (KJV).

¹¹ *hishtawah* occurs 127 times in the Old Testament. In most instances it is translated by the KJV as "to bow down", "to make obeisance", or "to worship".

¹² *sebomai* (σεβόμαι) occurs 10 times in the New Testament. On 6 occasions in the KJV it is translated as "worship" (Matt. 15:9; Mark 7:7; Acts 13:14; 18:7,13; 19:27), on 3 occasions as "devout" (Acts 13:50; 17:4,17) and in Acts 13:43 it is translated as "religious". In Rom. 1:2, *sebazomai* (σεβάζομαι), a derivative of *sebomai*, is likewise translated as "worship".

the emphasis is on an attitude and lifestyle of reverence, respect, and devotion towards God or a deity.

Also present in Scripture is an understanding of worship as "service to God". This sense is evident in the Hebrew verb *abodah*¹³ and its Greek equivalent *latreuo*.¹⁴ While *abodah* carries with it a host of meanings including "to till", "to work", "to labour", and "to serve", it also conveys a sense of worship as "service to God". Peterson writes: "There are about ninety occasions when *latreuein* is employed in the LXX, [as a translation for *abodah*,] seventy of which are in Exodus, Deuteronomy, Joshua and Judges. In each case, religious service is implied by the context, and it is this usage that is mostly followed and adopted by New Testament writers."¹⁵ Thus, when the verb *latreuo* is used in the New Testament, it almost always carries with it the sense of worshipful service to God.¹⁶ It should further be noted that, while the *King James Version* (KJV) tends to translate *latreuo* as "to serve",¹⁷ the *New Revised Standard Version* (NRSV) consistently prefers to translate the verb as "to worship".¹⁸ Likewise, on the five

¹³ While there are some 249 references to the Hebrew word *abodah* in the Old Testament, in only about 90 cases is the word translated into Greek by the word *latreuo* (λατρεύω), and in each case it refers to religious service to God or a deity.

¹⁴ *latreuo* (λατρεύω) occurs 21 times in the New Testament, and 90 times in the LXX. On 5 occasions in the New Testament (John 16:2; Rom. 9:4; 12:1; Heb. 9:1,6), and 9 times in the LXX, it occurs as the noun *latreia* (λατρεία). On 5 occasions in the LXX, it is used to translate *abodah*. See David Peterson, *Engaging with God: A Biblical Theology of Worship* (Grand Rapids: Eerdmans, 1992), 64-66.

¹⁵ Peterson, *Engaging With God*, 64f. See also Horst Balz and Gerhard Schneider, *Exegetical Dictionary of the New Testament*, "λατρεύω" (Grand Rapids: Eerdmans, 1991), II, 344-345.

¹⁶ Exceptions are Acts 7:42 where it is the "hosts of heaven" rather than God that are worshipped, Rom. 1:25 where it is "the creature more than the Creator" that is worshipped, and Heb. 13:10 where "the tabernacle" is the object of worship.

¹⁷ Of the 21 references to *latreuo* in the New Testament, on only 4 occasions does the KJV translate *latreuo* as "to worship" (Acts 7:42; 24:14; Philip. 3:3; Heb. 10:2).

¹⁸ In 15 cases the NRSV translates *latreuo* as "worship" (Luke 2:37; Acts 7:7,42; 24:14; 26:7; 27:23; Philip. 3:3; 2Tim. 1:3; Heb. 8:5; 9:9,14; 10:2; 12:28; Rev. 7:15; 22:3), on 5 occasions as "serve" (Matt. 4:10; Luke 1:74; 4:8; Rom. 1:9,25), and once as "officiate" (Heb. 13:10).

occasions that the equivalent noun *latreia* is used, it is always in reference to worship as a "service" to God.¹⁹

Thus worship, in its narrowest biblical sense, can be understood as a verb or action by which one serves, reveres, and pays homage to God. Yet in a more general sense, worship needs also to be understood as a noun, or event during which God is worshipped, revered, and served both individually and collectively. With respect to the collective worship event, one finds countless instances in the Scriptures where, for example, worshippers gathered at Mizpah (1Sam. 7:5-11), around a sacred altar (Josh. 8:30-35), before a wooden pulpit (Neh. 8:1-10), at the tabernacle (Ex. 33:7-11), the temple (2Chr. 7:1-11; 29:20-36), in synagogues (Luke 4:16-30; Acts 13:13-43; 17:10-12), the Upper Room (Mark 14:17-26), and various homes (Acts 2:46-47; 16:40; 18:7-11; 1Cor. 14:26-33) to worship God, be it through praise, prayer, service, offerings, music, song, dance, biblical instruction, the breaking of bread, etc. Of particular interest to this study is the collective worship event during which a community gathers to worship God -- the weekly *congregational worship* event which occurs within the context of the local church community. Thus, while recognizing that wedding ceremonies, funeral services, baptisms, family devotions, denominational conferences, and crusades may all constitute collective worship, this thesis will focus on the weekly *congregational worship* services of the local church.

Furthermore, the emphasis will be on *Baptist congregational worship*. This is not to presuppose some uniquely or distinctively Baptist expression of worship, but rather to acknowledge the styles of worship that Baptists actually practise. As Ernest Payne (1902-1980), a former General Secretary of the *Baptist Union of Great Britain and Ireland* has written:

¹⁹ John 16:2; Rom. 9:4; Rom 12:1; Heb. 9:1, 6.

Satisfactory studies of the Baptist tradition of public and private worship and the means by which Baptists nurture Christian character are not easy to find. We have, perhaps, little that is distinctive to offer. Here, as elsewhere, we are in debt to the Reformers, to the Puritans, and to our fellow Free Churchmen. Baptists draw to a greater extent than they realise, even if not as fully as they might, on the riches of other traditions. Nevertheless, they have a pattern and ethos of their own. A knowledge of the way in which Baptists in the past maintained their spiritual life may help them to discover what is essential in our own day.²⁰

Thus to speak of *Baptist congregational worship* is not to affirm a distinctively Baptist standard of worship, but rather to explore the patterns and ethos of the worship they do practise. In keeping with Payne's helpful proposal, the intent of this thesis is to survey the various ways in which Baptists have historically maintained their spiritual life through congregational worship, in order to shed light upon their current styles of worship.

The Baptist Convention of Ontario and Quebec (BCOQ)

Finally, this study will focus on *Baptist congregational worship* as it is practised within the churches of *The Baptist Convention of Ontario and Quebec (BCOQ)*. First founded in 1888, the *BCOQ*, as of 1997, consists of 387 non-francophone churches,²¹ with a reported active church membership of 32,027, and an additional 13,231 adherents.²² These churches are spread across 19 associations covering the provinces of Ontario and Quebec (*Appendix I*). Of these 387

²⁰ Ernest A. Payne, *The Fellowship of Believers: Baptist Thought and Practice Yesterday and Today*, (Enlarged ed.; London: Carey Kingsgate Press, 1952), 90-91.

²¹ As of 1969, the Francophone Baptist churches in Ontario, Quebec, and the Maritimes exist as a separate *Union of French Baptist Churches of Canada (Union d'Églises baptistes françaises au Canada)*, affiliated with *The Baptist Convention of Ontario and Quebec (BCOQ)* through *Canadian Baptist Ministries (CBM)*.

²² Based on 1996 statistics listed in *The Baptist Convention of Ontario and Quebec Directory* (Etobicoke, Ontario: BCOQ). This *BCOQ Directory* consists of a loose-leaf binder which includes a listing of BCOQ ministers, churches, and annual church statistics. The minister and church listings are usually updated on a quarterly basis.

churches, 88.4% are English speaking congregations, 4.7% are Chinese, and 7.0% represent other ethnic groups, among them Hispanics, Portuguese, and Filipinos; 54% were founded prior to 1900, while only 13.4% were established in the past 23 years. Furthermore, of those churches established since 1975, more than half (57.7%) are ethnic churches. In fact, of the 45 ethnic churches within the *BCOQ*, 30 of them (67%) are less than 23 years old (*Table 1.1*).

As for church membership sizes, according to the 1996 statistics of active church membership,²³ 40.6% of all *BCOQ* churches reported an active membership under 50, 68.5% below 100, and 88.9%

below 200. In fact, only 15 churches (3.9%) reported an active membership above 300, and all

TABLE 1.1
BCOQ CHURCHES BY YEAR ESTABLISHED

| Year Founded | English | Other | TOTAL | % |
|-------------------------|----------------|--------------|--------------|----------|
| 1796-1850 | 71 | 0 | 71 | 18.3 |
| 1851-1900 | 138 | 0 | 138 | 35.6 |
| 1901-1950 | 65 | 6 | 71 | 18.3 |
| 1951-1975 | 46 | 9 | 55 | 14.2 |
| 1976-1997 | 22 | 30 | 52 | 13.4 |
| TOTAL | 342 | 45 | 387 | |
| % | 88.4 | 11.6 | | |

TABLE 1.2
**BCOQ CHURCHES BY 1996
ACTIVE MEMBERSHIP**

| *1996 Membership | English | Other | TOTAL | % |
|-----------------------------|----------------|--------------|--------------|------------|
| 1-49 | 147 | 10 | 157 | 40.6 |
| 50-99 | 96 | 12 | 108 | 27.9 |
| 100-149 | 43 | 4 | 47 | 12.1 |
| 150-199 | 28 | 4 | 32 | 8.3 |
| 200-299 | 16 | 2 | 18 | 4.6 |
| 300-499 | 7 | 3 | 10 | 2.6 |
| 500 + | 3 | 2 | 5 | 1.3 |
| data missing | 2 | 8 | 10 | 2.6 |
| TOTAL | 342 | 45 | 387 | 100 |

* Where 1996 statistics were unavailable, the most recent available statistics were used

²³ Where active membership statistics were unavailable, the most recent available membership statistics were used: 1995 active membership figures were used in 14 cases, 1994 figures in 2 cases, 1993 figures in 2 cases, 1992 figures in 3 cases, 1991 figures in 1 case, while in 10 cases no figures were available. Source: 1991-1996 church statistics listed in *The BCOQ Directory*.

save four²⁴ were located in major urban centres -- ten in Toronto and one in Montreal. Furthermore, of these 15 churches with an active membership above 300, five were ethnic churches -- four Chinese and one Hispanic (*Table 1.2 above*). As a final note, it should be mentioned that the *BCOQ*, in affiliation with *The Baptist Union of Western Canada*, *The United Baptist Convention of the Atlantic Provinces*, and *Union d'Églises baptistes françaises au Canada* form a Canada-wide "convention"²⁵ Baptist presence through *Canadian Baptist Ministries (CBM)*.²⁶

²⁴ Deep River, Leamington, Orillia, and Peterborough.

²⁵ The term "convention" or "federation" Baptist has traditionally been used to identify Baptist churches, associations, and conventions/unions affiliated with *Canadian Baptist Ministries* (formerly the *Canadian Baptist Federation*).

²⁶ On January 1, 1995, the *Canadian Baptist Federation (CBF)* and *Canadian Baptist International Ministries (CBIM)* were reorganized and renamed *Canadian Baptist Ministries (CBM)*.

II

EARLY INFLUENCES ON BAPTIST WORSHIP IN UPPER AND LOWER CANADA

Seventeenth Century English Baptist Beginnings

Canadian Baptists¹ have traditionally traced their denominational origins back to 1608, when John Smyth,² Thomas Helwys and thirty-five others escaped to Holland, and established themselves as an English Separatist congregation in Amsterdam. It was during this period that Smyth and Helwys came to embrace the doctrines of believers' baptism, as well as the doctrines of free will and general atonement (similar to that of Arminius)³ which would come to characterize the theological position of the General Baptists.⁴ Thomas Helwys would later return

¹ See George P. Gilmour, "Baptist Beginnings", *Our Baptist Fellowship* ([Toronto]: The Baptist Convention of Ontario and Quebec, 1939), 9-11; Stuart Ivison and Fred Rosser, *The Baptists in Upper and Lower Canada before 1820* (Toronto: University of Toronto Press, 1956), 4; Murray J. S. Ford, *Convention Chronicles* ([Toronto]: The Baptist Convention of Ontario and Quebec, 1988), 1-2; and Harry A. Renfree, *Heritage and Horizon: The Baptist Story in Canada* (Mississauga, Ontario: Canadian Baptist Federation, 1988), 3-4.

² James R. Coggins, in *John Smyth's Congregation: English Separatism, Mennonite Influence, and the Elect Nation* (Waterloo, Ontario: Herald Press, 1991), 32, writes concerning John Smyth: "John Smyth's origins are unknown. . . . Between 1586 and 1598 he was at Christ's College, Cambridge, where Puritan influences were strong. In 1594 he was ordained, and in 1600 he was appointed lecturer in Lincoln by the Puritan-leaning city council. In 1602 he was dismissed in the midst of a local political squabble. Thereafter he was in trouble for preaching without a license in Gainsborough, Lincolnshire, in 1604 and at the parish church in Gainsborough in 1606, and for practicing medicine without a licence in 1606." By the end of 1606, John Smyth had also become a Separatist and was pastoring a small Separatist congregation in Gainsborough. In the Fall of 1607 Smyth, Helwys, and thirty-five others made the journey to Amsterdam. John Smyth died of tuberculosis in Holland in August, 1612. On the life and writings of John Smyth, see also Walter H. Burgess, *John Smyth the Se-Baptist, Thomas Helwys, and the First Baptist Church in England* (London: James Clarke & Co., 1911); and W.T. Whitley, *The Works of John Smyth* (Cambridge: University Press, 1915).

³ Named after the Dutch theologian Jacobus Arminius' (1560-1609) doctrine of "general" atonement, the General Baptists believed that Jesus Christ had died for all, as opposed to the Calvinist (Particular) Baptists who believed that Christ had died only for the "elect".

⁴ Coggins, *John Smyth's Congregation*, 54.

to England in 1611 with a dozen others to establish the first Baptist church on English soil, at Spitalfields, near London.⁵ Shortly after his return, Helwys was imprisoned in Newgate where he would die four years later, in 1616. Following Helwys' death, John Murton, also an original member of Smyth's Amsterdam congregation, and who had returned to England with Helwys, carried on the work begun by the latter, as pastor of the Spitalfields congregation.

As to the order of worship practiced by Smyth's congregation, it followed a pattern similar to that of the Puritan "prophesying" service.⁶ Hugh and Anne Bromhead, who were members of Smyth's Amsterdam congregation, describe their typical pattern of worship as follows:

The order of the worship and government of our church is: 1. we begin with a prayer, after read some one or two chapters of the Bible; give the sense thereof and confer upon the same; that done we lay aside our books, and after a solemn prayer made by the first speaker he propoundeth some text out of the scripture and prophesieth out of the same by the space of one hour or three quarters of an hour. After him standeth up a second speaker and prophesieth out of the said text the like time and space, sometimes more, sometimes less. After him, the third, the fourth, the fifth &c, as the time will give leave. Then the first speaker concludeth with prayer as he began with prayer.⁷

Davies aptly describes these earliest of "baptist" worshippers as "iconoclasts, stripping ritual and ceremonial away to the bare essentials, rejecting liturgies and all set forms, and seeking the

⁵ See B.R. White, *The English Baptists of the 17th Century* (London: Baptist Historical Society, 1983), 27-28.

⁶ Within the Puritan context, "prophesyings" served as a vehicle for training young Puritan preachers rather than as a form of congregational worship. Davies, *Worship and Theology in England*, I, 297, writes: "Prophesyings' . . . constituted a kind of extramural theological course on homiletics organized by ministers with Puritan sympathies in the larger towns to train their younger colleagues in the art and craft of expounding and applying the Gospel." In 1577, a man named Harrison provided the following description of a typical prophesying conference: "two of the younger sort of ministers doo expound, ech after other, some peece of the scriptures ordinarilie appointed unto them in their courses (wherein they orderlie go through with some one of the evangelists, or of the epistles, as it pleaseth the whole assemblie to choose at the first in everie of the conferences); and when they have spent an houre or a little more betweene them, then commeth one of the better learned sort, who . . . supplieth the roome of a moderator, making first a brief rehearsall of their discourses, and then adding what him thinketh good of his owne knowledge, wherby two houres are thus commonlie spent at this most profitable meeting." Cited in Davies, *Worship and Theology in England*, I, 298.

⁷ "Letter of Hugh and Anne Bromhead"; cited in Burgess, *John Smyth the Se-Baptist*, 170-171.

virtues of simplicity, freedom, spontaneity, and intimacy in their approach to God, and recognizing the need for dependence upon the leading of the Holy Spirit."⁸ John Smyth, in his 1608 treatise, *The Differences of the Churches of the Separation*, went to great length to emphasize the need for worship to be "spiritual", flowing from the Spirit,⁹ and thus free from the restrictions of "sett forms of worship"¹⁰ and written worship aids, whether prayers, hymns, sermons, or even Scripture texts.

However, while Smyth's congregation, and the General Baptists who would follow afterwards, offer us a fascinating picture of what may be the earliest expression of "baptist" worship,¹¹ it is doubtful that they had much if any actual influence upon the development of Baptist worship in Canada. Rather, by the end of the eighteenth century it was the Particular Baptists who emerged as the dominant influence upon Baptist worship in both Britain and North America.¹² George P. Gilmour¹³ wrote:

It is through these latter [Particular Baptists] that the main stream of Baptist life

⁸ Davies, *Worship and Theology in England*, II, 494, 496.

⁹ Smyth wrote: "The Fountayne from whence spirituall worship proceedeth is the spirit"; in *The Differences of the Churches of the Separation: Contayning, a Description of the Leitovrgie and Ministrie of the Visible Church*; reprinted in Whitley, *The Works of John Smyth*, I, 276.

¹⁰ *Ibid.*, 277.

¹¹ Baptists who have examined the worship practices of Smyth's congregation more fully include: Judson LeRoy Day II, "Spiritual Worship in Baptist Churches", *Foundations*, 14 (1971), 271-283; Thomas R. McKibbens, Jr., "Our Baptist Heritage in Worship", *Review and Expositor*, 80 (1983), 53-69; and the Canadian Baptist Barry D. Morrison, "Tradition and Traditionalism in Baptist Life and Thought: The Case of the Lord's Supper", in David T Priestley, ed., *Memory and Hope: Strands of Canadian Baptist History* (Waterloo, Ontario: Wilfrid Laurier University Press, 1996), 39-51. See also Barry D. Morrison's, "In Spirit and in Truth: The Theology and Spirituality of the Lord's Supper within the Context of Worship in the Baptist Tradition" (Th.D. Dissertation, Regis College, 1987).

¹² Ivison & Rosser, *The Baptists in Upper and Lower Canada*, 5-6.

¹³ George Peel Gilmour (1900-1963) joined the faculty of *McMaster University* in 1929. From 1950-1961 he served the university as President and Vice-Chancellor. See Paul R. Dekar, "The Gilmours: Four Generations of Baptist Service", in Paul R. Dekar & Murray J. S. Ford, *Celebrating the Canadian Baptist Heritage* (Hamilton, Ontario: McMaster University Divinity College, [1984]), 41-53.

has come down to us [the BCOQ], for the old General Baptists largely forsook orthodoxy regarding the Person of Christ along with many other English Christians in the days just before Wesley. The Wesleyan Revival at length produced a renewal of Baptist strength, which had been exhausted by persecution, so that the General Baptists of more recent days are largely a product of the Wesleyan Revival, having been formed about 1770.¹⁴

Being Calvinistic in doctrine, Particular Baptists shared more in common with the Puritans, Presbyterians, and Independents than with their General Baptist counterparts. By 1644 these Calvinistic Baptists had grown to seven congregations, and had established themselves as a Particular Baptist association around a common confession of faith -- *The London Confession of 1644*.¹⁵

With respect to their worship practices, it would seem that here again, the Particular Baptists shared much in common with the Puritans. In fact, both Horton Davies and James White go as far as to describe Particular Baptist worship as a form of Puritan worship.¹⁶ Davies, for example, wrote:

The Particular Baptists, as Calvinists, were not so far outside the pale of orthodox churchmanship as their Arminian brethren, the General Baptists. In fact, Baptism apart, it would be difficult to distinguish their worship from that of the Independents, for the latter were Calvinists in doctrine, demanded Scriptural warrants for all their ordinances, believed in extemporaneous prayer, and insisted

¹⁴ Gilmour, *Our Baptist Fellowship*, 9. See also Robert G. Torbet, *A History of the Baptists* (3rd ed.; Valley Forge: Judson Press, 1963), 62-77; and Roger Hayden, *English Baptist History & Heritage* (Great Britain: Baptist Union of Great Britain, April 1990), 82-84.

¹⁵ B. R. White, *The English Baptists of the Seventeenth Century*, 58-61. *The London Confession, 1644* is reprinted in William L. Lumpkin, *Baptist Confessions of Faith* (Rev. ed.; Valley Forge: Judson Press, 1969), 153-171.

¹⁶ See Horton Davies, *The Worship of the English Puritans* (Westminster: Dacre Press, 1948); Davies, *Worship and Theology in England*, II, 507-510; and James F. White, *Protestant Worship: Traditions in Transition* (Louisville, Kentucky: Westminster/John Knox Press, 1989). Horton Davies is the Henry W. Putnam Professor Emeritus of the History of Christianity at *Princeton University*; James F. White is Professor of Liturgy at the *University of Notre Dame*, Notre Dame, Indiana.

upon the local autonomy of each gathered church.¹⁷

This merging of theological and liturgical traditions between the Puritans and Particular Baptists would continue well into the seventeenth century, reaching its apex in 1677 when the Particular Baptists held their first Assembly, and adopted a confession of faith -- *The Second London Confession* -- almost identical to the Presbyterian *Westminster Confession* of 1646.¹⁸ What we find described in this confession is essentially a Puritan pattern of worship consisting of praise, prayer, and preaching. The *Second London Confession* reads:

The reading of Scriptures, Preaching, and hearing the word of God, teaching and admonishing one another in Psalms, Hymns and Spiritual songs, singing with grace in our Hearts to the Lord; as also the Administration of Baptism, and the Lord's Supper are all parts of Religious worship of *God*, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover solemn humiliation, with fastings; and thanksgiving upon special occasions, ought to be used in an holy and religious manner.¹⁹

However, unlike the *Westminster Confession* which only made mention of "Psalms", the Particular Baptists added the singing of "hymns and spiritual songs" to their worship. According to the *Second London Confession*, these psalms, hymns, and spiritual songs were to serve as means of "teaching and admonishing" the congregation, as well as inspiring heartfelt communication with God. This Particular Baptist move towards the inclusion of "humanly composed" hymns and spiritual songs is credited to Benjamin Keach (1640-1704), one of the original signatories of the *Second London Confession* (1677). It was Keach who first introduced

¹⁷ Davies, *Worship and Theology in England*, II, 507.

¹⁸ Lumpkin, *Baptist Confessions of Faith*, 236, noted: "The Particular Baptists of London and vicinity determined, therefore, to show their agreement with Presbyterians and Congregationalists by making the Westminster Confession the basis of a new confession of their own."

¹⁹ *The Second London Confession* (1677), Chapter XXII. 5.; Cited in Lumpkin, *Baptist Confessions of Faith*, 281.

to his congregation the singing of hymns following the celebration of the Lord's Supper, in 1673, while serving as pastor of the Horsleydown Baptist Church in Southwark. Two years later, he published *War with the Devil*, which included a collection of congregational hymns and spiritual songs. Then in 1691 he published *Spiritual Melody*,²⁰ a hymnal containing some three hundred original hymns.²¹ Over time, the congregational singing of psalms, hymns, and spiritual songs would grow to become the primary means of lay participation in worship among Particular Baptists.

Also central to the Particular Baptist worship experience was the public reading of Scripture, along with the preaching and hearing of God's Word. Once again, the purpose was to teach and admonish the congregation. Baptism and the Lord's Supper also retained their status as acts of worship, though both were stripped of their "sacramental" significance, being interpreted instead as "ordinances", or acts of obedience to God.²² With time, the Lord's Supper itself was relegated to the periphery of worship, being celebrated monthly as opposed to weekly,

²⁰ Benjamin Keach, *Spiritual Melody* (London: Printed for J. Hancock, 1691).

²¹ See Davies, *The Worship of the English Puritans*, 172-174; Davies, *Worship and Theology in England*, II, 383-284, 509-510; and J.O. Barrett *et al.*, *A Companion to the Baptist Church Hymnal*, (Revised ed.; London: The Psalms and Hymns Trust, 1953), xviii-xxi.

²² *The Second London Confession* (1677), Chapter XXX. 1. 2. stated: "The Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be observed in his Churches unto the end of the world, for the perpetual remembrance, and shewing forth the sacrifice in his death confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment, and growth in him, their further ingagement in, and to, all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other. In this ordinance Christ is not offered up to his Father, nor any real sacrifice made at all, for remission of sin of the quick or dead; but only a memorial of that one offering up of himself, by himself, upon the crosse, once for all; and a spiritual oblation of all possible praise unto God for the same; so that the Popish sacrifice of the Mass (as they call it) is most abominable, injurious to Christ's own only sacrifice. . . ." Reprinted in Lumpkin, *Baptist Confessions of Faith*, 291-292.

while the sermon became the "high point and climax of the service."²³ As a result, what emerged among Particular Baptists was a pattern of worship consisting of extemporaneous prayer, praise through congregational singing, the public reading of Scripture, and the preaching of God's Word.

As Particular Baptists entered into the eighteenth century, their pattern of worship came to dominate not only the British Baptist scene, but also the American scene as Particular Baptists emigrated from Britain and established Baptist churches with worship services modeled on the Particular Baptist style with which they were familiar. By the close of the century, these British-American Baptists would in turn, bring their Particular Baptist heritage to the churches they established in the Canadas.

The American Regular Baptist Influence on Baptist Worship in Upper and Lower Canada

In the years following the American Revolutionary War, during the latter part of the eighteenth century, a flood of Loyalist refugees poured into Upper and Lower Canada from the United States and established settlements in the St. Lawrence/Bay of Quinte area, the Niagara Peninsula, and the Eastern Townships south of Montreal.²⁴ By 1796, Baptist churches had been established in each of these three settlement areas. The first among these churches was *Caldwell's Manor*, located in the Eastern Townships of Lower Canada (Quebec), on the northern

²³ Davies, *Worship and Theology in England*, II, 406. This quote was originally used by Davies in reference to the Presbyterians of 1644, and to the wider Puritan-Pietist tradition in which he includes the Baptists, Methodists, Presbyterians and Congregationalists.

²⁴ According to R. Douglas Francis, Richard Jones, and Donald B. Smith, *Origins: Canadian History to Confederation* (Toronto: Holt, Rinehart and Winston of Canada, 1988), 196-197, some 4,000 Loyalists had settled in the St. Lawrence/Bay of Quinte area by 1784/85, while some 7,500 (5,500 white and 2,000 Indian) had made the Eastern townships their home. See also Ivison & Rosser, *The Baptists in Upper and Lower Canada*, 3-4.

tip of Lake Champlain.²⁵ The beginnings of this church can be traced back to the summer of 1793, when John Hebbard and Ariel Kendrick, two Baptist missionaries sent out by the *Woodstock Baptist Association of Vermont*, conducted a number of preaching services during which several local residents made professions of faith in Jesus Christ.²⁶ Less than six months later, the people at *Caldwell's Manor* sent out a request to have a Baptist minister come and baptize them; Elder Elisha Andrews (b. 1768)²⁷ of the Baptist church at Fairfax, Vermont, responded to their request shortly thereafter. Recounting his experience at *Caldwell's Manor* Elisha Andrews wrote:

As I was the only Baptist minister in the region, except Elder Call, and he was an aged man, and ten miles further off, there could be no doubt with respect to the path of duty. A friend of mine volunteered to take me down in his sleigh. We started Monday morning and proceeded to Highgate, (Vt.); here we put up at the house of a German by the name of Wagoner. In the morning we followed his direction, crossed Missisque Bay and arrived at the Manor in season to appoint a meeting in the evening. We put up with Dr. Cume, a Baptist from Rhode Island. In the morning we crossed over to the west side of the Manor about eight miles, into the neighbourhood where the revival had been the most powerful. Soon after we arrived, the house was filled with people, and I preached to them; and again in the evening. The next day we met at 9 o'clock in the morning, and spent the whole day in examining candidates for baptism; we heard and received thirty of all ages from 10 to 50 years . . . The next day we repaired to the Lake, cut a hole in the ice, and fifteen of those happy and devoted disciples were, in the name of the Father, Son and Holy Ghost, immersed agreeably to the command of the divine Saviour. The baptism of the remaining fifteen was deferred until the next Monday, it being their choice to have it performed in the vicinity where they resided.²⁸

²⁵ Renfree, *Heritage and Horizon*, 44-45.

²⁶ Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 156.

²⁷ Concerning Elisha Andrews' preaching style, Rev. John Graves of Boston wrote: "His purpose in preaching was not so much to excite as to instruct. He thought it much more important to sow the good seed of the Kingdom in good soil than to sway with his breath the stocks and plants before him." Cited in Ivison & Rosser, *The Baptists in Upper and Lower Canada*, 158.

²⁸ Cited in Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 156.

Four weeks later (1794), *The First Baptist Church of Christ in Caldwell's Manor* was officially recognized as a Baptist church by a delegation from Andrews' congregation in Fairfax.

The following year (1795), in the Bay of Quinte area of Upper Canada (Ontario), another Baptist church was formed, this time at Hallowell on West Lake. The Thurlow church was established a year later, followed by the Cramahe-Haldimand church in 1798. By 1802, these three churches had established themselves as *The Thurlow Association* with the blessing of *The Massachusetts Baptist Missionary Society*.²⁹

Meanwhile, on the Niagara Peninsula, *Clinton Baptist Church (Beamsville)* was officially established in 1796.³⁰ However, according to Lemuel Covell (1764-1806),³¹ an evangelist with *The Shaftsbury Baptist Association*, the Clinton church had almost vanished as a Baptist presence by 1803. Covell reported that during his travels through the Niagara Peninsula, he "found no place of the Baptist order, though there were a number of Brethren in several places. There had been a Baptist church at Thirty Mile Creek [Clinton], near 50 miles from Queenston [Niagara], but they have pretty much lost their visibility, although a number of members still reside there."³² Four years later (1807) it would be discovered that the few Baptists that were in Clinton were, in fact, Arminians rather than Calvinists. Elder Asahel Morse (1771-1838),³³ also a missionary

²⁹ Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 83.

³⁰ Marion Whitman Dawdy, *Baptists of Beamsville: 1788-1988*, 6, suggests a date of 1788 for the establishment of the *Clinton Church (Beamsville)*. However, Ivison and Rosser, in *The Baptists in Upper and Lower Canada*, 51-52, suggest a date as late as 1807. Tradition nevertheless recognizes 1796 as the official date of establishment. See E.R. Fitch, *The Baptists of Canada* (Toronto: Baptist Young People's Union, 1911), 102; and *The BCOQ Directory* (1997).

³¹ See Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 67-70, for a brief biography of Lemuel Covell.

³² Cited in Renfree, *Heritage and Horizon*, 46.

³³ See Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 76-77, for a brief biography of Asahel Morse.

with the Calvinist-leaning *Shaftsbury Baptist Association*, reported that:

I had been informed that there was a Baptist Church in this place; I found indeed a number of baptized professors but no church I could fellowship. They were in part, destitute of articles of faith and practice, and of a regular church covenant; without discipline, and in a situation where they could not minister it. They had been imposed upon by an imposter by the name of Tims, who called himself a Baptist minister, but of Arminian principles. He formed them into something called a church, without order, union, or government . . .³⁴

However, Asahel Morse had been quick to rectify that problem himself by reorganizing the church as a "regular church in gospel order".³⁵

By the year 1800, the number of Baptist churches in Upper and Lower Canada had grown to eight, with each church owing its existence in part to the missionary efforts of American Baptists. Up to this point, the greatest American Baptist influence on Baptists in Upper Canada was the *Shaftsbury Baptist Association of Vermont, New York, and Massachusetts*, which had been founded in 1780. By 1817, thanks to missionaries such as Caleb Blood (1754-1814),³⁶ Lemuel Covell, Nathaniel Kendrick (1777-1848),³⁷ Asahel Morse, and Obed Warren

³⁴ *Massachusetts Baptist Missionary Magazine*, II (1808), 150-54. Cited in Renfree, *Heritage and Horizon*, 46f.

³⁵ Dawdy, *Baptists of Beamsville*, 9.

³⁶ According to William Cathcart, ed., *The Baptist Encyclopædia* (Rev. ed.; Philadelphia: Louis H. Everts, 1883), 108, Caleb Blood "was always strongly in favor of 'law and order'. His preaching was attended with powerful revivals, but he always discouraged an excess of mere animal feeling, and knew well the difference between the genuine operations of the Holy Spirit and mere human excitement." Quoting an unknown source, the author also recounted how "in the earlier part of his [Caleb Blood's] ministry, attending a meeting marked with excitement and zeal, but, as he thought, 'not according to knowledge,' a good woman, at the close, came to him, with uplifted hands, exclaiming, 'Oh, Mr. Blood, did you ever see such a meeting before?' 'No,' he promptly replied, 'and I hope I never shall again.'" See also Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 64-66, for a brief biography of Caleb Blood.

³⁷ Nathaniel Kendrick of Hanover, New Hampshire was ordained into the Baptist ministry in 1805. He made two missionary tours through Upper Canada in 1808 and 1809 on behalf of the *Shaftsbury Association*. In 1821 Kendrick became Professor of Systematic and Pastoral Theology at *Hamilton Literary and Theological Institution*. In 1823 he received a D.D. from *Brown University*, and in 1836 he went on to serve as president of *Hamilton Literary and Theological Institution* (though he never officially accepted the position). See Cathcart, *The Baptist Encyclopædia*, 648-649; and Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 73-75.

(1760-1824),³⁸ the *Shaftsbury Baptist Association* included five churches from Upper Canada: *Charlottetown (Vittoria)*, *Clinton (Beamsville)*, *Townsend (Boston)*, *Malahide (Talbot Street or Aylmer)*, and *Oxford*.³⁹ As the evangelistic efforts of American Baptist associations continued into the 1800's, other significant missionary organizations also made their mark in the Canadas, among them: *The Massachusetts Baptist Missionary Society (1802)*; *The New York Baptist Missionary Society (1806)*; and *The Lake (Hamilton) Baptist Missionary Society (1807)*, which later merged with *The Baptist Missionary Convention of the State of New York (1825)*.⁴⁰

Common to each of these early Baptist organizations was a commitment to the Particular Baptist or Calvinist tradition. Concerning the influence of these organizations upon the newly established Baptist churches in the Canadas, Ivison and Rosser wrote:

The new churches which showed the success of the missionary effort reflected, as was natural, the principles and practices of their sponsors. Guided by this example, the Baptists of Upper and Lower Canada before 1820, for the most part, adopted a polity of the type which in later years came to be described as 'regular.' The main source of their churchmanship was the Philadelphia Confession of Faith, which had been adopted by the Philadelphia Association in 1742.⁴¹

This *Philadelphia Confession* was, for the most part, a reissue of the British Particular Baptist *Second London Confession*. However, one addition worth noting because of its relevance to this study⁴² was the following article dealing with the singing of psalms, hymns, and spiritual songs

³⁸ See Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 80-81, for a brief biography of Obed Warren.

³⁹ *Ibid.*, 60.

⁴⁰ *Ibid.*, 9. Ivison and Rosser also mention *The Black River Baptist Association (1808)*, and *The New York Missionary Society (1796-1806)* which consisted of a cooperative missionary effort between the Baptists and Presbyterians of New York City.

⁴¹ Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 15.

⁴² *The Philadelphia Confession (1742)* also omits paragraphs 2, 3, 4, 6, and 8 of Chapter XXII - Of Religious Worship, and the Sabbath, *The Second London Confession (1677)*.

in worship:

We believe that 'acts 16 25 eph 5 19 col 3 16' singing the praises of God, is a holy Ordinance of Christ, and not a part of natural religion, or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual songs; and that the whole church in their public assemblies, as well as private christians, ought to 'heb 2 12 jam 5 13' sing God's praises according to the best light they have received. Moreover, it was practiced in the great representative church, by 'matt 26 30 mat 14 26' our Lord Jesus Christ with his disciples, after he had instituted and celebrated the sacred ordinance of his Holy Supper, as a commemorative token of redeeming love.⁴³

This article served to establish congregational singing, not only as a means of "teaching and admonishing"⁴⁴ the congregation, but also as an essential and necessary act of worship. Thus along with the reading of Scripture, preaching, and prayer, congregational singing became a defining feature of Regular⁴⁵ Baptist worship.

As to the general pattern of worship used by these early Baptists, Morgan Edwards (1722-1795)⁴⁶ in his *Customs of Primitive Churches*, included the following 1768 order of worship for *First Baptist Church, Philadelphia*:

A short prayer, suitably prefaced
Reading of Scripture

⁴³ *The Philadelphia Confession* (1742), Chapter XXIII - Of Singing of Psalms, etc. Cited in Lumpkin, *Baptist Confessions of Faith*, 351. See also Francis W. Sack, *The Philadelphia Baptist Tradition of Church and Church Authority, 1707-1814* (Queenston, Ontario: The Edwin Mellen Press, 1989), Appendix A, 634-703, for the full text of *The Philadelphia Confession* (1742).

⁴⁴ *The Second London Confession* (1677), Chapter XXII. 5.; Cited in Lumpkin, *Baptist Confessions of Faith*, 281.

⁴⁵ The term "Regular" is used consistently throughout this chapter to describe Five Principle Calvinist closed-communion Baptists of the late-eighteenth and nineteenth century who adhered to the *Philadelphia Confession of Faith*.

⁴⁶ Morgan Edwards was born in Wales, educated at *Bristol College*, and ordained into the Baptist ministry at Cork, Ireland in 1757. He came to North America in 1761, where he served nine years as pastor of *First Baptist Church, Philadelphia*. Edwards was instrumental in founding the *Rhode Island College* (now *Brown University*) in 1765. c.f. Cathcart, *The Baptist Encyclopædia*, 362.

A longer prayer
 Singing (congregational)
 Preaching
 A third prayer
 Singing
 The Lord's Supper (on appointed Sundays)
 Collecting for the necessities of saints
 Benediction⁴⁷

This is but one example of the general pattern of worship that Regular Baptist missionaries brought to the churches they established in the Canadas. Along with this pattern, they also carried with them a strong belief in the practice of "closed" communion, by which participation in the celebration of Lord's Supper was restricted to church members who had been baptized as believers. In many churches, such as *The Second Regular Baptist Church of Beverly (Westover)*, established in 1845 just north of Hamilton, Ontario, monthly communion services were preceded by a "covenant meeting" during which church members were to examine themselves prior to receiving communion:

Each month, on the Saturday afternoon before communion, the congregation of baptized members would gather to prepare itself for the Lord's Supper. Attendance at these meetings was required in order to partake of the Lord's Supper the following day, and thus the average attendance usually exceeded fifty. These were the days of "closed communion". Covenant Meetings served as a time of close fellowship, public confession, and church discipline. Members and "backsliders" were expected to confess their sin to God publicly before the congregation. Those who refused to accept the discipline of the church were excluded from the church's membership, and the communion table was closed to them, until they heeded the church's discipline.⁴⁸

Furthermore, the administration of the ordinances of Baptism and the Lord's Supper was

⁴⁷ Morgan Edwards, *Customs of Primitive Churches* (1768). Cited in Donald P. Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream, Illinois: Hope Publishing, 1993), 220.

⁴⁸ Michel R. Belzile, *A History of Mountsberg and Westover Baptist Churches* (Flamborough, Ontario: Mountsberg Baptist Church, 1994), 7-8.

understood to be the exclusive domain of the Baptist clergy.⁴⁹ As a result, in many of the rural churches that could not afford to support an ordained pastor, congregational worship consisted of weekly prayer and lay-preaching⁵⁰ services, and a monthly communion service held at the convenience of an ordained itinerant Baptist pastor who offered his services to several congregations. Concerning Elder Joseph Clutton, pastor of *Dundas Baptist Church* during the 1840s, one church historian has observed: "There being no Baptist minister in Hamilton, then merely a nearby village, arrangements were made whereby Elder Clutton was enabled to go there once a month to conduct a Communion Service."⁵¹

Congregational and choral singing was also a common feature of these weekly worship services. In his 1967 history of *Dundas Baptist Church*, Scammell notes that in 1842, the church had "a precentor" who led the congregational singing,⁵² the role of the precentor was to lead the congregation in song by announcing the psalms (or hymns), setting the pitch, and "lining out" the words for the benefit of those who had no hymnbooks or else could not read.⁵³ As to the

⁴⁹ *The Philadelphia Confession* (1742), Chapter XXIX. 2. reads: "These holy appointments [Baptism and the Lord's Supper] are to be administered by those only, who are qualified and thereunto called according to the commission of Christ." Cited in Sack, *The Philadelphia Baptist Tradition*, Appendix A, 673.

⁵⁰ Concerning lay preaching, *The Philadelphia Confession* (1742), Chapter XXVII. 11. states: "Although it be incumbent on the Bishops or Pastors of the Churches, to be Instant in Preaching the Word, by Way of Office, yet the Work of Preaching the Word is not so particularly confined to them, but that others also gifted, and fitted by the Holy Spirit for it, and approved, and called by the Church, may, and ought to perform it." Cited in Sack, *The Philadelphia Baptist Tradition*, Appendix A, 663.

⁵¹ Charles B. Scammell, "A Stone of Help: A brief account of the history of the Dundas Baptist Church" (Dundas, Ontario: Dundas Baptist Church, November, 1967), 4. Furthermore, the church minutes for *The Second Baptist Church of West Flamboro (Mountsberg)* -- one of the churches which benefited from Elder Clutton's ministry in 1845 -- reported that Elder Joseph Clutton of Dundas had agreed to lead the church in worship "every fourth Lord's Day." Cited in Belzile, *A History of Mountsberg and Westover*, 7.

⁵² Scammell, "A Stone of Help: A brief account of the history of the Dundas Baptist Church", 4.

⁵³ Concerning the origin of the "precentor," Donald P. Hustad, Senior Professor of Church Music at *Southern Baptist Theological Seminary*, Louisville, Kentucky, notes: "For many years of the 'free church' tradition -- mostly Presbyterians, Congregationalists, and Baptists who left the established English church beginning in the late 16th century -- choirs and their leaders were shunned as 'popish'. The only musical leadership -- as in early Calvinist

presence of church choirs, in 1846 the *Park Street Baptist Church (James Street)* in Hamilton reportedly had a choir that occupied the "two back rows in the center of the church."⁵⁴ As to the use of hymnals, *The Regular Baptist Church of Flamboro East (Mountsberg)* reported having adopted *The Psalmist*,⁵⁵ in June 1852, as its hymnbook to be used during its covenant meetings and other services of worship.⁵⁶

The American Frontier Revivalist Influence on Baptist Worship in Upper and Lower Canada

In addition to the congregational worship practices introduced by these American Regular Baptist missionaries, Baptist worship in the Canadas was also shaped -- to some extent -- by American Frontier Revivalist influences that swept across North America throughout the latter part of the eighteenth and early nineteenth centuries.

Probably the most influential revivalist tradition came from the American Regular Baptist missionaries themselves, through their evangelistic preaching services; theirs was a style of outdoor preaching first introduced by George Whitefield (1714-1770), the renowned British Calvinistic Methodist revivalist, during the First Great Awakening of 1740.⁵⁷ As field preachers,

worship -- was the 'precentor' who announced the psalms (and later, the hymns), set the pitch, and sometimes 'lined them out' phrase by phrase to be repeated by the congregation." Cited in Hustad, *Jubilate II*, 77.

⁵⁴ F. Keith Anderson & John B McMillan, *A History of James St. Baptist Church* (Hamilton, Ontario: James Street Baptist Church, 1969), 9.

⁵⁵ *The Psalmist* was published by the *American Baptist Publication and Sunday School Society* in 1843. See William H. Brackney, *Baptist Life and Thought: 1600-1980* (Valley Forge: Judson Press, 1983), 192.

⁵⁶ Belzile, *A History of Mountsberg and Westover Baptist Churches*, 9.

⁵⁷ This was also true of the Particular Baptists in Great Britain. Hayden, *English Baptist History & Heritage*, 85, notes that "It was George Whitefield's Calvinistic strand of the Evangelical Revival rather than the Arminian preaching of the Wesleys which influenced Particular Baptist Churches."

these early Baptists travelled through the rural frontiers of Upper and Lower Canada, preaching a message of salvation through personal conversion to all who would gather and listen. Where they found success through public professions of faith, they would often remain for several days in order to examine and baptize new converts, as well as assist them in organizing themselves as "regular" Baptist churches. Concerning this period from 1792 to 1800, Torbet wrote:

Between 1792 and 1800 there was an unusual period of enlargement in most of the churches. The Shaftsbury Association, which had been organized in 1780 to include churches in Vermont, Massachusetts, and New York, increased in size from twenty-six churches with an aggregate membership of 1,754 in 1791 to forty-six churches with 4,100 members nine years later. The trend continued with periodic revivals until about 1840.⁵⁸

However, unlike the Methodists and their highly emotional camp meetings, the Regular Baptists favoured a more disciplined and "ordered"⁵⁹ expression of worship. Torbet noted how, within the *Shaftsbury Baptist Association*, revival services tended to be far more subdued than "the less restrained camp meeting variety of the Methodists."⁶⁰ Similarly, Ivison and Rosser wrote concerning *The Massachusetts Baptist Missionary Society*: "They were not interested in promoting the highly emotional type of frontier revivalism that was so common among some sects, but aimed at establishing what they called 'regular churches in proper gospel order' in as many communities as possible."⁶¹

This more subdued approach to revival meetings was also common among the Scottish

⁵⁸ Torbet, *A History of the Baptists*, 224-225.

⁵⁹ See Walter B. Shurden, "The Southern Baptist Synthesis: Is It Cracking?" *Baptist History and Heritage*, 16 (April 1981), 2-10. With respect to the Southern Baptists, Shurden describes the early Separate Baptist worship of the Sandy Creek tradition as characterized by "ARDOR", while he uses the word "ORDER" to describe the worship of *The Charleston Association* -- the Southern Baptist equivalent to the "Regular" Baptists.

⁶⁰ Torbet, *A History of the Baptists*, 225.

⁶¹ Ivison and Rosser, *The Baptists in Upper and Lower Canada*, 11.

Baptists who settled the Ottawa Valley in 1816. John Edwards (1779-1842) described a "protracted" revival meeting⁶² which occurred in 1836:

Our meeting commenced on a Wednesday, when several ministers from the neighbourhood attended, and preached alternately for three days; the sermons were generally short, preceded and followed by prayer and praise, so as not to weary attention. After three days, the ministers left us; but we continued the services principally in prayer. On the Saturday, the effects were astonishing; the minds of the people seemed fully ripe for the entrance of the Holy Spirit; a universal burst of sobs was heard; many a heart which had before resisted the Spirit, now gave way; it was so overpowering, that saints and sinners became equally affected, and soon found peace by believing the truth.⁶³

On the other hand, while the highly emotional revivalist camp meetings of the Methodists were not the norm among Baptists in Upper and Lower Canada, the strong Methodist presence in the Canadas no doubt had some influence, though far less than in either the Maritimes or the Southern States. As S. D. Clark pointed out:

The Baptists could not rival the Methodists in the staging of spectacular religious meetings which commanded the attention of the whole country-side; nor were the Baptists, even those of the Free Will order, able or inclined to appeal so strongly to the emotions and feelings that a general state of religious excitement swept

⁶² S.D. Clark, Assistant Professor of Sociology at *University of Toronto* wrote concerning "protracted meetings": "The protracted meeting was introduced among the Baptists in Canada some time during the eighteen-thirties and soon became extensively used as a means of promoting religious revivals. In contrast with the camp meeting, it was closely adapted to the economy of the local Baptist church; ordinarily, it was the resident preacher who undertook to hold a protracted meeting, and the only outside help necessary was that of a travelling missionary or of a preacher from a neighbouring church. Reports of such meetings in various Baptist journals provide some indication of the growing reliance placed upon them in the propagation of Baptist religious principles and in the promotion of revivals." See S.D. Clark, *Church and Sect in Canada* (Toronto: University of Toronto Press, 1948), 163. Clark also cites as examples, *Canadian Baptist Magazine*, 4 (February 1841), and *The Register*, 2 (December 21, 1843).

⁶³ Letter dated January 3, 1836, reprinted in *The Baptist Magazine*, London, England, September 1836. Describing a similar Revival meeting, Rev. John Gilmour wrote: "In the winter-time . . . the people come thirty or forty miles to attend our meetings. Their anxiety about salvation becomes so intense that we are obliged to protract our services for days, and on such occasions we have to preach three or four sermons in succession. On one occasion I dismissed the congregation by pronouncing the blessing four times; in other words, I had to preach four sermons before I could satisfy the insatiable spirit of hearing; and one of my brethren had to do the same no less than six times before they could be persuaded to leave the place." Cited in *The Baptist Magazine*, London, England, December 1836.

through the community to the exclusion of all other interests. The Baptists, on the whole, were quiet while the Methodists were noisy; the very fact of their quietness limited greatly the range of their evangelical influence.⁶⁴

Probably the most renowned of these American frontier revivalist preachers was Charles Grandison Finney (1792-1875). James White describes him as possibly "the most influential liturgical reformer in American history. The result [of his ministry] was the domestication of frontier practices, as the revival system, despite strenuous opposition, soon spread to all parts of the United States and much of Canada."⁶⁵ It was Finney who systematized rural frontier revivalist worship and brought it to urban America. The governing principle of Finney's revivalist style was simple: "Save the Sinner". For revivalist preachers, following in the tradition of Finney, the worship of God was not seen as an end in itself, but rather as a means to an evangelistic end.⁶⁶ In fact, the aim of Finney's frontier revivals was not worship at all, but conversion. Thomas R. McKibbens Jr. writes: "Worship as praise was replaced by worship as a means of conversion. Worship was no longer meant to be a liturgy in the strict sense of a service rendered to God; the main purpose came to be defined in terms of what happened to the people present rather than what was done for God."⁶⁷

Over time, the frontier revivalist style that emerged out of Finney's "new measures" came to be characterized by a threefold pattern of worship, which began with "the preliminaries"

⁶⁴ Clark, *Church and Sect in Canada*, 164.

⁶⁵ J.F. White, *Protestant Worship*, 176. On the life and ministry of Finney, see Keith J. Hardman, *Charles Grandison Finney, 1792-1875* (Syracuse: Syracuse University Press, 1987); and William G. McLoughlin, *Modern Revivalism: Charles Grandison Finney to Billy Graham* (New York: Ronald Press, 1959).

⁶⁶ Jacob Knapp (1799-1874) and Jabez Smith Swan (1800-1880) were two American Baptists who embraced the "new measures" of Finney. See McLoughlin, *Modern Revivalism*, 136-165 and Jacob Knapp, *Autobiography of Jacob Knapp* (New York: Sheldon, Co., 1868).

⁶⁷ McKibbens, "Our Baptist Heritage in Worship", 64. Thomas R. McKibbens, Jr. is pastor of First Baptist Church, Bristol, Virginia.

(consisting of congregational singing, musical performances by soloists and choirs, and the offering),⁶⁸ followed by an evangelistic "message", and then an extended "invitation" during which new converts were encouraged to come forward to the "mourners' bench" or "anxious seat" to confess their sins and receive Christ. According to Hustad, this was the most significant difference between the Calvinist revival meetings of the Regular Baptists and those of Finney.

Hustad states:

The lengthy invitation marked the principal difference between Finney's campaigns and those of Edwards and Whitefield in the previous century. The earlier Calvinistic evangelists believed that revival comes, and that a sinner is converted, solely according to the will of God; evangelists can do nothing except preach the Word and wait for the "Spirit to fall." The more-Arminian emphasis of Finney held that believers could "pray a revival down" and that all persons may answer the gospel call of their own "free will"; the challenge then was to persuade as many as possible to respond.⁶⁹

However, probably the most significant influence of the Finney revivals upon Baptist worship in Canada came from the transformation of congregational worship from its theocentric focus (directed to God) into a more anthropocentric expression (directed to the worshipper or sinner). McKibbens writes:

Perhaps the hymns more than any other medium of worship reflect the shift from theocentrism to anthropocentrism. The Baptist hymnals published between 1784 and 1807 were notably theocentric, giving God the leading role in the drama of worship and salvation. Later hymnals, especially those published in the nineteenth century, were characteristically anthropocentric, with a tendency to define the drama of salvation more in terms of human response rather than divine initiative.⁷⁰

⁶⁸ Concerning the placement of the offering during the preliminaries, McKibbens, "Our Baptist Heritage in Worship", 64, writes: "The sermon became the climax of the worship, so that nothing could follow the act of preaching other than the invitation. Thus the offering, which came after the sermon in the English Separatist tradition, was shifted to a place before the sermon."

⁶⁹ Hustad, *Jubilate II*, 229-230.

⁷⁰ McKibbens, "Our Baptist Heritage in Worship", 65.

In a similar vein, performance-oriented music acquired a more prominent role in the service as choirs and soloists moved from the back of the sanctuary onto the centre stage with the preacher.

In his summary of the Frontier Revivalist tradition, Franklin Segler writes:

The overemphasis upon revivalism caused a decline in attention to the basic elements of worship, especially among the Baptists and Disciples. The spirit of revivalism reduced all prayer and praise and reading of the Scriptures to 'preliminary exercises' and risked everything else for the experienced or shared ecstasy of conversion.⁷¹

Nevertheless, while this style of Frontier Revivalist worship undoubtedly served as a defining influence on Baptist worship in the Maritimes and the Southern States, its impact on Baptist worship in Ontario and Quebec has generally been overstated.⁷² Among the Regular Baptists who settled in the Canadas, evangelism through revival meetings took on a far less emotional emphasis than in the case of Finney and the Methodists in general. Unfortunately, it was also a far less effective evangelistic strategy for the Canadas, as Harry A. Renfree points out:

The Methodists, with their well-formulated and centralized polity, proved to be far better prepared for the task [of church planting] in the Canadas, as they were to be later on the western plains. Apart from their work in the Maritimes, Baptists were slow to seize opportunities for church planting.

In the United States, on the other hand, Baptists became the largest Protestant denomination, with the Southern Baptist Convention even now retaining the status of the nation's largest. It is impossible to know exactly why the situations in the two countries were so different. However, faster frontier development and bursting population growth in the United States were certainly major factors. So was the American form of democratic government, which at the time offered a great deal more freedom of action, highly suited to the Baptist outlook, than did

⁷¹ Franklin M. Segler, *Christian Worship: Its Theology and Practice* (Nashville: Broadman Press, 1967), 53. Franklin Morgan Segler (b. 1907) was professor of theology at *Southwestern Baptist Theological Seminary*, Fort Worth, Texas from 1961-1972.

⁷² For example, in Terrence Murphy and Roberto Perin, *A Concise History of Christianity in Canada* (Toronto: Oxford University Press, 1996), 130, Murphy writes: "In the case of central Canada, identifying individual founders of the evangelical movement is somewhat more difficult. Revivalism entered the Canadas chiefly from the United States through the influence of Baptists, evangelical Presbyterians and Congregationalists, and especially American Methodists."

the colonial and "Family Compact" rule in British North America.⁷³

Thus, the highly emotional Frontier Revivalist style, embraced by many Baptists in both the Maritimes and the Southern States, proved far less influential in shaping the congregational worship of Baptists in the Canadas. Instead, more subdued "Regular Baptist" revivals modeled on Whitefield's field preaching services dominated the Baptist landscape in Upper and Lower Canada.

The Scottish Baptist Influence on Baptist Worship in Upper and Lower Canada

A third significant influence on early Baptist worship within the Canadas began in 1816 following the arrival of thirteen Scottish Baptists into the Ottawa Valley. A year later, *Breadalbane*, the first Baptist church in the Ottawa Valley was organized. By 1818 their membership had grown to thirty. These Gaelic-speaking Baptists from the Breadalbane District of Scotland traced their early Christian roots back to the Scottish evangelist James Alexander Haldane (1768-1851) and his philanthropist brother, Robert (1764-1842).

The era of Haldanite Revivals had begun in 1798 when James Haldane founded *The Society for Propagating the Gospel at Home*, funded almost exclusively by his brother Robert. A year later James left the Presbyterian Church and was ordained as pastor of an Independent congregation which met in the former circus building in Edinburgh until a larger "tabernacle" (or preaching house) was opened in 1801. In 1802 James Haldane conducted a revival tour through

⁷³ Renfree, *Heritage and Horizon*, 75.

the Breadalbane District.⁷⁴ Concerning this tour, Ivison and Rosser remarked:

[James] Haldane's preaching in the Breadalbane District had produced a notable revival and though Haldane himself was not a Baptist at that time, he attracted to himself many followers, who, when he did become a Baptist in 1808, imitated his example. From those followers Mr. Haldane was able to establish more than thirty Baptist churches in Scotland.⁷⁵

By 1804, James and Robert had begun to introduce to their Edinburgh congregation a number of restorationist reforms which would prove to be too controversial for many within their own ranks. According to Kenneth J. Stewart:

Both James and Robert had, since 1804, come to embrace forms of restorationism traceable to John Glas and Robert Sandeman. They now believed that each well-ordered church must have multiple preachers (elders), give opportunity for weekly lay exhortation, observe the Lord's Supper weekly, and employ the kiss of peace. By 1808, the brothers submitted to (re)baptism by immersion.⁷⁶

In the end about 30 of their original 85 churches followed the Haldanes and became Baptist congregations. Also characteristic of the Haldanes were the missionary academies⁷⁷ they established throughout the Scottish Highlands for the purpose of training itinerant preachers and evangelists; training generally lasted two years and included courses in English grammar, Greek, Latin, Hebrew, systematic theology, and preaching.⁷⁸ Through these academies, the Haldanes are credited with having trained "nearly 300 preachers, a number of whom eventually found their way

⁷⁴ Alexander Haldane, *The Lives of Robert Haldane of Airthrey, and his brother, James Alexander Haldane* (London: Hamilton Adams and Company, 1853), 288.

⁷⁵ Ivison & Rosser, *The Baptists in Upper and Lower Canada*, 94. See also Alexander Haldane, *The Lives of Robert Haldane . . .*, 320.

⁷⁶ Kenneth J. Stewart, "Haldane, Robert", in Donald M. Lewis, ed., *The Blackwell Dictionary of Evangelical Biography 1730-1860* (Oxford: Blackwell Publishers, 1995), I, 502.

⁷⁷ According to Renfree, *Heritage and Horizon*, 73, these academies formed what was called *The Literary and Theological Institution*.

⁷⁸ Alexander Haldane, *The Lives of Robert Haldane . . .*, 300-301.

to the United States and Canada".⁷⁹

It was the Haldanes' restorationist tradition that these early Scottish Baptists brought to their newly founded *Breadalbane* congregation in the Ottawa Valley. Committed to the concept of multiple preachers, they appointed from among their number two elders to lead them: Allan McDermid and Peter McDougall. Furthermore, Wilson adds: "These Baptists brought with them their sense of independency as well as lack of concern about ordination as a prerequisite for ministry. The ordinances were administered by lay people, and preachers were selected from the congregation."⁸⁰ Unhindered by the *Philadelphia Confession* affirmed by the Regular Baptists, these Scottish Baptists felt free to encourage their laity to participate in every aspect of worship, whether it be through congregational singing, preaching, extemporaneous prayer, lay exhortation, or the administration of the ordinances. However, it was their stance on open communion⁸¹ that proved to be most controversial for their Regular Baptist counterparts in Upper Canada West. In the end it was this commitment to open communion that prevented the Baptists of Upper and Lower Canada from uniting as a single convention until 1888.⁸²

⁷⁹ Deryck Lovegrove, "Haldane, James Alexander", in Donald M. Lewis, ed., *The Blackwell Dictionary of Evangelical Biography 1730-1860* (Oxford: Blackwell Publishers, 1995), I, 501.

⁸⁰ Robert S. Wilson, "British Baptist Influence in the Nineteenth Century", in Jarold K. Zeman, ed., *Baptists in Canada: Search for Identity Amidst Diversity* (Burlington, Ontario: G.R. Welch Company, 1980), 22. Likewise Ivison & Rosser, *The Baptists in Upper and Lower Canada*, 95, state that "the Breadalbane church, without consulting anyone, gave its own elders authority to administer the ordinances, as well as to preach."

⁸¹ Open communion congregations permitted all Christian believers to partake of the Lord's Supper, whether they were members of a Baptist church or not.

⁸² John Gilmour, in a letter written to a friend in England in about 1840, described the closed communion Regular Baptists as follows: "Their extremely exclusive views prevent me from being able to co-operate with them for they not only refuse all fellowship with paedobaptists but with all Baptists who hold the principles of free communion -- tho' I am a Baptist they would not all me to have fellowship with them -- of this in their official communication with us when attempting to affect a Union of action in Missionary and educational operation they distinctly informed us -- They would work with us only on condition that we would relinquish our views on the subject of communion. Now our Society contains churches both open and close communion in their views . . . I sincerely wish our Brethren in the Upper Province tho' strict were not so strict -- I do not see why close and open

Among the most influential Scottish Baptist leaders to immigrate to the Canadas during this period were John Edwards, William Fraser (1801-1883), and John Gilmour (1792-1869). John Edwards was the first of the three to immigrate to the Canadas in 1819, and later settle at Clarence, along the Ottawa River. By 1825, Edwards, along with seven others had established themselves as a second Baptist congregation in the Ottawa area, this time at Clarence.⁸³ Also a product of the Haldanite Revival, Edwards had become a member of James Haldane's Edinburgh congregation in February of 1800, at the age of 21;⁸⁴ Several years later he moved to Portsmouth, England where he was baptized into the local Baptist church and eventually became a deacon.

Recognizing the need for trained pastoral leadership for the Baptist churches in the Canadas, it was Edwards who returned to Britain in 1829 and persuaded two Scottish ministers, Rev. William Fraser of Inverness and Rev. John Gilmour of Aberdeen, to return with him to the Ottawa Valley. Like Edwards, so also Fraser had been influenced by the Haldane brothers, having studied at one of their missionary academies.⁸⁵ Upon their arrival in Upper Canada, Fraser was called to serve as *Breadalbane's* first ordained pastor, while Rev. John Gilmour chose to go to Montreal, where he helped organize *First Baptist Church, Montreal* in 1830. As for Edwards, he was ordained as pastor of the Dalesville congregation (founded in 1826) where he

communion Baptists should not be able to co-operate in educational and Missionary exertions." Cited in Clark, *Church and Sect in Canada*, 300. The original letter is stored at the *Canadian Baptist Archives*, Hamilton, Ontario.

⁸³ Fitch, *The Baptists of Canada*, 105.

⁸⁴ "John Edwards (1779-1842)", *The Register*, Montreal, January 12, 1843.

⁸⁵ Wm Fraser studied at the Haldane academy in Grantown-on-Spey from 1823 to 1825. On the life and ministry of Wm. Fraser see Michael A. G. Haykin, "Voluntarism in the Life and Ministry of William Fraser (1801-1883)" (unpublished paper, Heritage Theological Seminary, September 20, 1996). Copy held in *Canadian Baptist Archives*, Hamilton, Ontario. Haykin is professor of church history at *Heritage Theological Seminary*, Cambridge, Ontario.

served from 1830 to 1835.⁸⁶ Even at this early stage, one notes a movement among these Scottish Baptists towards the acceptance of an ordained clergy.

Nevertheless, they continued to maintain a strong and active laity. For example, in the 1860s the Clarence church found itself without a pastor for a two year period, during which services were conducted regularly by the deacons. McLaurin wrote: "The Lord's Supper was observed weekly, pastor or no pastor. One of the deacons would conduct the service and there was always a number who would take part. Then frequently George Edwards would read one of Spurgeon's sermons."⁸⁷ Similarly, this participatory approach to worship also extended into the revival services of these Scottish Baptists. McLaurin described a highly successful revival meeting held at the Thurso church in 1868 as follows:

Their custom was to leave the meeting open after the address for anyone to speak, or pray or sing, but Christians were urged to speak to any unsaved person in the audience whom they could approach. It was exceedingly interesting to see Christian men, heads of large businesses going from seat to seat endeavouring to persuade their workmen and fellow businessmen to come to their saviour.⁸⁸

Other Scottish Baptist churches were soon established at Thurso (east of Ottawa), St. Andrews (north of Cornwall), Dalesville (Chatham),⁸⁹ and Bytown (Ottawa).⁹⁰ By 1836 these churches had united to form the *Ottawa Baptist Association* (including Montreal) and its missionary wing, *The Canada Baptist Missionary Society*. In 1838 Gilmour moved to

⁸⁶ Fitch, *The Baptists of Canada*, 105.

⁸⁷ C.C. McLaurin, *My Old Home Church* (Edmonton, Alberta: The Institute Press, 1937), 36. Rev. Dr. Colin C. McLaurin (1854-1941) served 20 years as a pastor within the BCOQ, and 25 years as Superintendent in Western Canada. In 1921 he was awarded his D.D. from *McMaster University*.

⁸⁸ McLaurin, *My Old Home Church*, 87.

⁸⁹ *Dalesville Baptist Church (Chatham)* was located in Chatham Township, Lower Canada, a few kilometres north of the Ottawa River, about halfway between Ottawa and Montreal.

⁹⁰ Renfree, *Heritage and Horizon*, 74.

Peterborough and helped to establish two more Baptist congregations, now known as *Gilmour Memorial Baptist Church* (1838) and *Murray Street Baptist Church* (1846).⁹¹

What Edwards, Fraser, and Gilmour brought to the Baptists of Upper and Lower Canada was a strong commitment to the training of Christian leaders for ministry -- a belief undoubtedly influenced by the example set by James and Robert Haldane. This was especially true of John Gilmour who spearheaded an initiative of the *Ottawa Baptist Association* which eventually resulted in the establishment of the *Canada Baptist College* (1838-1849) in Montreal.⁹²

Furthermore, what these Scottish Baptists brought to Baptist congregational worship was a strong commitment to a participatory style of worship which saw the laity involved in every aspect of the worship service. It was not uncommon among these Baptists to have lay leaders preach, lead the congregation in song and prayer, or officiate at the Lord's Supper. However, their most controversial worship distinctive remained their practice of celebrating weekly open communion. While their practice of celebrating the Lord's Supper weekly caused no controversy *per se*, their commitment to open communion did hinder their relationship with surrounding Regular Baptists well into the latter part of the nineteenth century.

The Wider British Baptist Influence on Baptist Worship in Upper and Lower Canada

In the period from 1824 to 1842, the population of Upper Canada more than tripled from

⁹¹ Paul R. Dekar, "The Gilmours: Four Generations of Baptist Service", in Paul R. Dekar and Murray J. S. Ford, eds, *Celebrating the Canadian Baptist Heritage* (Hamilton: McMaster University Divinity College, [1984]), 44.

⁹² See Melvyn R. Hillmer, "Baptist Theological Education In Ontario And Quebec: 1838-1982", in Murray J. S. Ford, ed., *Canadian Baptist History and Polity* (Hamilton: McMaster University Divinity College, [1982]), 40f.; and Wilson, "Baptist Influence in the Nineteenth Century", 24-25.

150,000 to over 487,000, with most of this growth being attributed to emigration from the British Isles.⁹³ Now reaching beyond the boundaries of the *Ottawa Baptist Association*, British Baptists began to expand their presence throughout the Canadas. According to Murphy and Perin, by the 1850s this "growing predominance of British over American settlers strengthened the ties between colonial churches and parent organizations in the United Kingdom. Since most of these were more conservative than their American equivalents, the effect was to reinforce moderate tendencies in British North American religious life."⁹⁴ Reflecting on the British Baptist influence upon Baptist life in Upper and Lower Canada, Wilson comments:

Education was the major point of that [British Baptist] influence as both finances and personnel arrived, resulting in an emphasis upon trained professional clergy. In areas of leadership requiring skills in organization or in written and oral expression, British Baptists often came to the fore. Denominational papers, pamphlets, position papers and books had a large input from the British. Denominational structures had wide support from the British-reared pastoral leadership, particularly in Central Canada. When the large numbers of British periodicals, sermons and books are added, it is apparent that British Baptists helped to shape Canadian Baptist thinking in theology, missions, church-state relations and denominational development. Most of these influences were the result of British-trained pastors and laymen who came to Canada seeking to serve their Lord in the best way they knew and they naturally turned to the methods and skills they had learned in the mother country.⁹⁵

As Baptist churches grew in size and number, their earlier emphasis on missionary evangelism and frontier revivals was eventually overshadowed by a desire to educate and equip both their clergy and laity. So also, Baptist worship services began to shift their focus towards a more instructional style of worship aimed at teaching and edifying worshippers through the preached

⁹³ Murphy & Perin, *A Concise History of Christianity in Canada*, 138.

⁹⁴ Murphy and Perin, *A Concise History of Christianity in Canada*, 139. See also Clark, *Church and Sect in Canada*, 204f.

⁹⁵ Wilson, "British Baptist Influence in the Nineteenth Century", 36-37.

Word. This trend would continue well into the twentieth century, as will be seen in the next chapter. Murray and Perin describe the situation rather well, stating:

The old concern for the sudden conversion of sinners declined in favour of a new preoccupation with the spiritual nurture of people born into the faith. Sunday schools grew in importance, and changed from interdenominational organizations for promoting literacy to denominational agencies for the religious instruction of the young. The founding of denominational colleges reflected a desire to raise the educational level and social status of clergy.⁹⁶

By the latter part of the nineteenth century, even the controversial issue of open versus closed communion, which had long divided the Scottish Baptists of the east from the Regular Baptists of the west, was set aside in the hopes of developing new denominational structures, such as educational facilities, clergy pension funds, a Baptist periodical, and missions resources.⁹⁷ In 1888, closed and open communion Baptists finally united to form *The Baptist Convention of Ontario and Quebec (BCOQ)*. By the end of 1890, the *BCOQ* was 388 churches strong, and claimed a total membership of about 33,000.⁹⁸ Ten years later, the 18 associations of the *BCOQ* had grown to 464 churches with a total membership of 44,481.⁹⁹

Free Baptists, French Baptists, and Afri-Canadian Baptists

Three other Baptist expressions, present in Upper and Lower Canada during this period,

⁹⁶ Murphy and Perin, *A Concise History of Christianity in Canada*, 174.

⁹⁷ Wilson, "British Baptist Influence in the Nineteenth Century", 32.

⁹⁸ Fitch, *The Baptists of Canada*, 155. According to Fitch's estimate (p. 131), in 1851, the total number of Baptist churches in Upper and Lower Canada was 150, representing a combined church membership close to 10,000.

⁹⁹ F. Tracey, "Baptist Progress in Ontario and Quebec from 1851 to 1900, Inclusive", in *The Baptist Year Book (Historical Number) for Ontario, Quebec, Manitoba, and the North-West Territories and British Columbia* (1900), 81.

also need to be mentioned; these are the Free Baptists,¹⁰⁰ the French Baptists, and the Afri-Canadian Baptists. Though their overall influence on Baptist worship in Upper and Lower Canada was marginal at best, they did, nevertheless, make their presence felt in the Canadas during the 1800s.

The first among these were the Freewill Baptists, founded by Benjamin Randal (1749-1808) of New Hampshire in 1780.¹⁰¹ However, it was Andrew Banghart and Thomas Huckins who brought the Freewill Baptists to Upper Canada in the 1820s; Banghart brought them to Westminster township in Middlesex County, while Huckins developed a strong Freewill Baptist presence in the London area. As Baptists, they practiced believer's baptism and open communion. As Arminians, they affirmed a doctrine of general atonement which emphasized a person's "free will" either to accept or to reject Christ. Free Communion Baptists could also be found in the Oxford (Woodstock) area, tracing their beginnings in Upper Canada to Thomas Tallman, a Free Communion Baptist from New York.¹⁰² Like the Freewill Baptists, they practised open communion and affirmed the Arminian doctrine of general atonement. However, they differed from the Freewill Baptists in their belief in the perseverance of the saints (i.e. that God would enable truly converted believers to persevere in their faith unto eternal life). Tallman founded his first Free Communion church in Oxford in 1822, and by 1825 three more churches

¹⁰⁰ For the purpose of this study, "Free Baptist" is used as a generic term to describe both the Freewill and Free Communion Baptists, who would later merge in 1841 to form the Free Baptists. See Brackney, *Baptist Life and Thought*, 203.

¹⁰¹ See Zella M. Hotson, *Pioneer Baptist Work in Oxford County* (Woodstock, Ontario: Commercial PrintCraft, n.d.), 19; B.F. Rice "Sketches of Baptist Life in Canada West 1800-1860" (B.D. Thesis, McMaster University, 1942), 13-28; Renfree, *Heritage and Horizon*, 122-125; Norman Baxter, *History of the Free Will Baptists* (Rochester, N.Y.: American Baptist Historical Society, 1957); and Brackney, *Baptist Life and Heritage*, 203.

¹⁰² See Hotson, *Pioneer Baptist Work in Oxford County*, 22-26, 36-40; Renfree, *Heritage and Horizon*, 122-125; and Brackney, *Baptist Life and Thought*, 199-200, 203.

had been established in the area: Blenheim, Southwold, and Norwich. Concerning these Free Baptists Renfree writes: "There were never many Free Baptist members in the Canadas. At its peak in Canada West in 1859 the movement had just over twenty churches and slightly fewer than a thousand members."¹⁰³ Eventually these congregations were absorbed by the Regular Baptists as they united to form the *BCOQ*.

The French Baptists of Lower Canada trace their origins as far back as 1835, when two Swiss missionaries, Henriette Odin Feller (1800-1868)¹⁰⁴ and Louis Roussy (1812-1880), came to Lower Canada and began missionary labours among the francophones; the evangelistic ministries of Feller and Roussy, along with the school established by Madame Feller -- later known as *Institut Feller* and subsequently *Feller College* -- eventually developed into the *Grande Ligne Mission*.¹⁰⁵ However, while their missionary labours were partially funded by the mission wing of the *Ottawa Baptist Association*, they did not officially become affiliated with *The Canadian Baptist Missionary Society* until 1849.¹⁰⁶ That same year the Grande Ligne Church,

¹⁰³ Renfree, *Heritage and Horizon*, 125.

¹⁰⁴ Also known as Henrietta Feller within anglophone circles.

¹⁰⁵ See W. Nelson Thomson, "Witness in French Canada", in Jarold K. Zeman, ed., *Baptists in Canada: Search for Identity Amidst Diversity* (Burlington, Ontario: G.R. Welch Company, 1980), 45-65. Born in Sandwich, Ontario in 1929 and trained at *McMaster University* (B.A. B.D.), Dr. Nelson Thomson joined the *Grande Ligne Mission* in 1955. During his 41 years of pastoral ministry among the French Baptist churches in Quebec he served the congregations of Roxton Pond, L'Oratoire (Montreal), and St. Constant. He also founded the Châteauguay and Côte-des-Neiges churches. After completing his Ph.D. at *McGill University* in 1983, Thomson went on to serve as founding professor and first dean of the French Baptist seminary, *Centre d'Études Théologiques Évangéliques* (now the *Faculté de Théologie Évangélique*, affiliated with *Acadia Divinity College*).

¹⁰⁶ Henriette Feller and Loius Roussy were originally members of an evangelical wing of the Reformed Church in Switzerland and had been converted through the influence of Swiss evangelicals, themselves awakened to faith under the preaching of the Scottish evangelist, Robert Haldane, in Geneva. Feller and Roussy were later baptized as believers in 1847 and two years later moved to have the Grande Ligne mission and church officially recognized as Baptist institutions. Thomson, "Witness in French Canada", 48. See also J.M. Cramp, *A Memoir of Mme Feller* (London: Elliot Stock, n.d.); and Eugene A. Therrien, *Baptist Work in French Canada* (Montreal: The Grande Ligne Mission, November 1954).

originally founded in 1837, was renamed, *L'Église Évangélique baptiste de la Grande Ligne*. By 1868, nine French Baptist churches had united to form the *Union des Églises Baptistes de Langue Française*. In 1888 they would become an association within the newly incorporated *BCOQ*. Then in 1969 they were released from the *BCOQ*, reorganized themselves as *Union d'Églises baptistes françaises au Canada*, and the following year were received as the fourth union/convention within the *Baptist Federation of Canada*.¹⁰⁷ From 1972 to 1985, the number of churches increased from 8 to 19 and total church membership rose from 398 to 1,040.¹⁰⁸

The Afri-Canadian Baptists of the *Amherstburg Association* represent yet another marginal stream of Baptist worship in the Canadas.¹⁰⁹ First established in 1841, the *Amherstburg Association* consisted of several small African-American churches spread across both sides of the Canada-U.S. border. Most worshippers on the Canadian side had escaped into Canada as refugees by means of the Underground Railway devised to provide a safe passage across the border for slaves escaping into Canada. However, following the Emancipation Proclamation by President Lincoln in 1862, many former African-American slaves returned to the United States.¹¹⁰ By 1871 there were but 300 former slaves in the Niagara district. Then in 1928 the ten Canadian churches of the *Amherstburg Association* were officially received into the membership of the *BCOQ*. In 1996, these ten churches reported a combined active membership of 399.

¹⁰⁷ In 1988, it became the *Canadian Baptist Federation (CBF)*, and as of 1995, *Canadian Baptist Ministries (CBM)*.

¹⁰⁸ Renfree, *Heritage and Horizon*, 276.

¹⁰⁹ See Ford, *Convention Chronicles*, 32-34; and Renfree, *Heritage and Horizon*, 246. For a more thorough study of the subject see James K. Lewis, *Religious Life of Fugitive Slaves and Rise of Coloured Baptist Churches, 1820-1865*, in *What is Now Known as Ontario* (New York: Arno Press, 1980), originally written in 1965 as a B.D. Thesis at *McMaster University*.

¹¹⁰ Renfree, *Heritage and Horizon*, 74.

In all three of these Baptist expressions (Free Baptist, French Baptist, and Afri-Canadian Baptist), their lack of influence upon the wider Baptist community can be attributed to the size of their membership. As has already been noted, at their peak the Free Baptists in Upper Canada claimed fewer than a thousand members. Similarly, the French Baptists of Lower Canada, in addition to being set apart by language, were also few in number. As to the presence of Afri-Canadian churches in Upper Canada, their numbers fell drastically following Lincoln's Emancipation Proclamation of 1862 as former slaves returned to their homes south of the border. This lack of a significant presence, shared by all three Baptist expressions, undoubtedly made it difficult for them to influence the larger Regular Baptist community and its worship, especially following the establishment of the *BCOQ* in 1888 -- a convention then dominated by white Anglo-Saxon Calvinists.

III

TWENTIETH CENTURY INFLUENCES ON BAPTIST WORSHIP IN ONTARIO AND QUEBEC

Baptist congregational worship in the Canadas during the nineteenth century had been influenced by British and American, Regular and Revivalist, evangelistic and didactic expressions of worship. However, as Canadian Baptists within the newly founded *Baptist Convention of Ontario and Quebec* (1888) entered the twentieth century, various other worship influences emerged to challenge the status quo. This chapter will focus on six of the more significant twentieth century influences upon Baptist congregational worship within the *BCOQ*:

- 1) Post-Revivalist Worship
- 2) Formal Evangelical Worship
- 3) The Liturgical Renewal Movement
- 4) The Praise-and-Worship Movement
- 5) The Church Growth Movement, and
- 6) Convergence Worship

Post-Revivalist Worship

At the start of the twentieth century, congregational worship within the churches of the *BCOQ* was dominated by two distinctive styles. The first of these, which can best be described as a Post-Revivalist style, was patterned on the threefold Revivalist order of worship consisting of preliminaries, the sermon, and invitation. As emotional professions of faith during congregational worship waned in the latter part of the nineteenth century, the Post-Revivalist style

arose to accommodate the changing needs of its worshippers.¹ Actually a moderate form of Revivalist worship, the Post-Revivalist style claimed for itself a less evangelistic and more didactic role, concerning itself with nurturing, equipping, and instructing its worshippers in the finer details of Scripture and doctrine. It also transformed the Revivalist "invitation" into an abbreviated liturgy of dismissal, shortening it to the point where it consisted of a closing hymn followed by the benediction. As for the "preliminaries", they were dominated by congregational singing and musical performances by soloists and choirs, often at the expense of the responsive reading and congregational prayers.

During this period, most Baptist churches conducted both a morning (11 a.m.) and an evening (7 p.m.) service; the morning service was usually more formal in its presentation than in the evening, as can be seen in the comparison of the morning and

TABLE 3.1
POST-REVIVALIST PATTERN
First Baptist Church, Ottawa
November 30, 1913

Morning Service (11 a.m.)

Organ
Doxology
Invocation: "My God I Thank Thee"
Hymn
Scripture Reading
Prayer
Offertory Anthem
Children's Talk
Sermon
Hymn No. 416
Benediction

Evening Service (7 p.m.)

Hymn
Scripture Reading
Prayer
Offertory Anthem
Hymn
Sermon
Hymn
Benediction

¹ Describing the Baptist transformation from sect to church during the 1880s, Clark, *Church and Sect in Canada*, 354f. wrote: "The weakening of the sectarian spirit within the Baptist membership body inevitably led to a weakening of the evangelical appeal of the Baptist Church. The minister could only hold his following, in the larger urban churches, if he adapted his message to their tastes; the fact that the urban minister was educated and socially prominent meant that he himself was unlikely to favour a reliance upon the crude methods of the revivalist. Thus, by imperceptible degrees, the Baptist Church assumed the character of the more traditional churches in the community. Revivalism became something confined to churches in outlying parts of the country or something which was turned to on special occasions. . . . By 1885 the transition of the evangelical church, as represented by the Methodist and Baptist movements, from the position of serving primarily as the church of the rural frontier to the position of serving primarily as the church of the urban community had become almost complete."

evening services of *First Baptist Church, Ottawa* for November 30, 1913 (*Table 3.1 above*). In the case of the Ottawa church's morning service, one notes the inclusion of the Doxology and Invocation at the start of worship, which are absent from the evening service. Also worthy of mention is the presence of a "Children's Talk". This generally consisted of a moment in the service during which the children were invited to the front of the sanctuary to hear a story specifically for them; in some cases a children's hymn or prayer was used instead. This time with the children during worship soon became an integral part of the Post-Revivalist worship pattern, even though it is never mentioned in any of the worship manuals.²

The evening service, on the other hand, was intentionally less formal. The Southern Baptist James Randolph Hobbs described it as follows:

The evening service, if it is made popular, while it ought to have practically all of the features of the morning service, should be informal and as far from stiffness as possible. To this end, after the prelude there ought to be a thirty or forty-five minute period of prayer and praise or congregational singing. If a chorister may be had, it is better; if not, the pastor may lead the singing. After this period will come the offertory, an organ number, followed by special song numbers, the sermon, the invitation hymn, the benediction and the postlude.³

These evening services generally had a more evangelistic emphasis, serving as a quasi-revival service during which church members were encouraged to bring their unbelieving friends.⁴

² However, Ernest A. Payne, in his *The Fellowship of Believers* (Enlarged edition; London: The Carey Kingsgate Press, 1952), 96, does mention that, with respect to British Baptist worship, "The only notable recent developments have been (1) the shortening of the sermon and the prayers; (2) the occasional use of collects and set forms of prayer; and (3) the introduction -- some would say the intrusion -- of a special address to the children."

³ James Randolph Hobbs, *The Pastor's Manual* (Nashville: Broadman Press, 1934), 201-202. Though written by a Southern Baptist, this description accurately reflects what was happening in the *BCOQ*. Dr. Hobbs (1874-1942) was ordained into the Southern Baptist ministry in 1901 and went on to serve as pastor of First Baptist Church, Birmingham, Alabama from 1919-1938.

⁴ Payne, *The Fellowship of Believers*, 97, describes a similar situation among the Baptist churches of Great Britain: "The evening service was usually of a more popular character and aimed at reaching those as yet uncommitted to the Christian way of life and to the fellowship of the church."

However, it too lost its evangelistic focus over time, often becoming a sort of informal "prayer and Bible study" meeting during which old familiar revival songs were sung prior to the pastor's Bible message.

Congregational music retained its place within both services, yet struggled to overcome the ever-present battles over musical styles -- in this case hymns versus gospel songs. Hymnbooks were typically used during the more formal morning services while gospel songbooks were used for evening services, Sunday school, and periodic revival meetings. The first Canadian Baptist hymnbook⁵ was produced in 1873 by the *Baptist Home Missionary Convention of Ontario*, with the proceeds of the book going to the *Superannuated Ministers' Society*.⁶ This was followed in 1902 by *The Canadian Baptist Church Hymnal*.⁷ This hymnal was actually a reprinting of the *British Baptist Hymnal* with a Canadian supplement containing 26 extra hymns. In addition to these two hymnals, Baptists also made use of several gospel songbooks, the most popular being *Sankey's Sacred Songs and Solos*, in its many varied editions.⁸

⁵ *The Canadian Baptist Hymn Book* (Toronto: Copp, Clark & Co., 1873).

⁶ This society was organized in 1864 for "the support of aged and infirm ministers." Fitch, *The Baptists of Canada*, 134f.

⁷ *The Canadian Baptist Church Hymnal* (London: Psalms and Hymns Trust, 1900). Concerning the British edition of this hymnal Ernest Payne wrote: "the 1900 edition of the Baptist Church Hymnal was on the whole a cautious selection of what was already familiar." In Ernest Payne, "Baptists and their Hymns", in S.F. Winward and Hugh Martin, eds., *The Baptist Hymn Book Companion* (London: Psalms and Hymns Trust, 1962), 21.

⁸ A cursory survey of the inscriptions within the twenty or so songbooks housed in the *Canadian Baptist Archives* at *McMaster Divinity College* in Hamilton, reveals that various editions of Sankey's gospel songbooks were being used by the Baptist churches in Drumbo, Fort William, Montreal, Simcoe, and Westover.

Formal Evangelical Worship

The second style of worship was the Formal Evangelical style.⁹ It had risen out of a dissatisfaction among some Baptists with the Post-Revivalist style which they perceived to be too informal, irreverent, and passive. This dissatisfaction was by no means unique to Canadian Baptists, but rather characterized Baptists in both Britain¹⁰ and the United States.¹¹ While similar to the Post-Revivalist order of worship, the Formal Evangelical style sought a more formal and reverent expression of worship. As a result, printed orders of worship were more frequent and their content more elaborate. *James Street Baptist Church* in Hamilton, for example, stood proudly among these Baptists, as can be seen in its 1895 Easter Service (*Table 3.2*). The level of dissatisfaction continued to mount well into the twentieth century, as calls for a more ordered, reverent, and holistic approach to worship

TABLE 3.2
FORMAL EVANGELICAL PATTERN
EASTER 1895

James Street Baptist Church
Sunday Morning, April 14, 1895

| | |
|---------------------------------------|-----------------------------|
| PRELUDE | |
| ANTHEM | "Break Forth Into Joy" |
| DOXOLOGY AND INVOCATION | |
| HYMN 182 | [words printed in bulletin] |
| LESSON | Matthew XXVIII, 1-8 |
| SOLO "I Know That My Redeemer Liveth" | |
| LESSON | Acts XVIII, 1-8 |
| ANTHEM | "God Hath Appointed a Day" |
| PRAYER | |
| OFFERTORY | |
| ANTHEM | "The Lord is King" |
| HYMN 198 | [words printed in bulletin] |
| SERMON | |
| QUARTETTE | "Christ, Chime Ye Bells" |
| HYMN 189 | [words printed in bulletin] |
| BENEDICTION | |
| POSTLUDE | |

⁹ This is the term used by Hustad, in his *Jubilate II*, 254-256.

¹⁰ A statement made to the Annual Session of the *Baptist Union in London, England* in 1870 reads: "It is a reproach frequently urged against the type of religious life supposed to prevail in our communion, that it is not sufficiently adorative; that it is too eager towards man, too careless towards God; that it thinks too much of subjective profit, and too little of Divine praise; that it makes us too apt to call ourselves hearers rather than worshippers." "On Improvement in the Mode of Public Worship" (London, 1870), 8; cited in Davies, *Worship and Theology in England*, IV, 217f.

¹¹ One American Baptist stated in an 1882 article to the *Andover Review* that: "It is the exception that congregations worship. They listen. Their mental attitude is unchanged from beginning to end. They not only listen to the sermon, the prayer is listened to. There is no general participation in worship." *Andover Review*, 2 (Sept, 1882). Cited in T. Harwood Pattison, *Public Worship* (Philadelphia: American Baptist Publication Society, 1900), 68.

were voiced by Baptists such as T. Harwood Pattison (1900),¹² William Roy McNutt (1935),¹³ James Dalton Morrison (1937),¹⁴ and the Canadian Thomas Bruce McDormand (1942).¹⁵ Also evident was a longing to return to a more theocentric expression of worship emphasizing the worship of God as opposed to the Post-Revivalist preoccupation with either converting the unbeliever or else edifying the believer. Concerning this changing attitude towards worship, McDormand wrote in 1942:

In more recent years the Christian world has turned instinctively away from soul-dwarfing intellectualism, and has revealed a great thirst after the living God -- a God whom they can know and love and honor and serve, rather than a God whom they can discuss, and rationalize, and to whom they can pay polite respect. . . . They are becoming acutely aware of the fact that through worship men [and women] should draw near to God with reverence, humility, faith, and expectancy; and that in return, they should behold the beauty of the Lord, and receive incentive, understanding, and zeal for the doing of his will.¹⁶

¹² Pattison, *Public Worship*. In 1900 Pattison was serving as Professor of Homiletics and Pastoral Theology at *Rochester Theological Seminary*.

¹³ William Roy McNutt, while Professor of Practical Theology at *Crozer Theological Seminary*, wrote *Polity and Practice in Baptist Churches* (Philadelphia: Judson Press, 1935), 38-57.

¹⁴ James Dalton Morrison (1893-1950), though an American Baptist, was born in Hawksbury, Ontario. In 1914 he earned a B.A. at *McMaster University* and then went on to *Rochester Theological Seminary* for his B.D. In 1940 he received an honorary doctorate (D.D.) from *McMaster University*. In the preface of his *Minister's Service Book: For Pulpit and Parish Use* (Chicago: Willett, Clark & Company, 1937), xi-xii, Morrison wrote: "Free worship has been so priceless a possession of Protestantism and has contributed so vitally to the spiritual development of our people that we should be ever alert to safeguard it from being replaced by a stilted and empty formalism. But the formalism of which we of the free church tradition stand most in peril is not the written but the unwritten formalism into which we unconsciously fall by the habitual repetition of stereotyped phrases that no longer voice the feeling in the heart."

¹⁵ Born in 1904 in the village of Beaver River, Nova Scotia and ordained into the Baptist ministry in 1929, Thomas Bruce McDormand went on to serve as Director of Christian Education for the *Baptist Union of Western Canada (BUWC)* from 1938-1942, General Secretary of the *BCOQ* from 1950-1956, General Secretary of the *Baptist Federation of Canada (BFC)* from 1955-1959, President of *Eastern Baptist Theological Seminary* from 1961-1967, and General Secretary of the *United Baptist Convention of the Atlantic Provinces (UBCAP)* from 1967-1970. In 1952 he received a D.D. from *McMaster University*. See McDormand, *The Art of Building Worship Services* (Nashville: Broadman Press, 1942); and his *A Diversified Ministry: An Autobiography* (Hantsport, N.S.: Lancelot Press, 1987).

¹⁶ McDormand, *The Art of Building Worship Services*, 11.

In 1936, the BCOQ, *The United Baptist Convention of the Maritime Provinces*, and *The Baptist Union of Western Canada* adopted a revised edition of *The Hymnal of The United Church of Canada* (1930) as their new Canadian Baptist hymnbook.¹⁷ This was followed in 1954 by the release of the first Canadian Baptist worship manual -- the *Canadian Baptist Minister's Handbook*¹⁸ -- produced by the Literature Committee of the *Baptist Federation of Canada*. Among other things, the handbook included six Formal Evangelical orders of worship for morning and evening services, of which *Table 3.3* is but one example. All six orders of worship included hymns, anthems, one Scripture lesson, one prayer

TABLE 3.3
FORMAL EVANGELICAL PATTERN
(1955)

An Organ Prelude
The Doxology or Sanctus
The Lord's Prayer
A Responsive Reading
A Hymn
The Scripture Lesson
An Anthem
The Pastoral Prayer
The Presentation and Dedication
of Tithes and Offerings
An Anthem
The Announcements
A Hymn
The Sermon
A Hymn
The Benediction
An Organ Postlude

Source: *Canadian Baptist Minister's Handbook*
(1955), 70

(usually the pastoral prayer), the offering, sermon, announcements, and benediction. In addition to these, various other optional elements were mentioned in the liturgies for morning worship, among them: the call to worship, invocation, Doxology, Sanctus, Gloria Patri, Lord's prayer, prayer of confession, responsive reading, and choral amen. Common to all six liturgies was the

¹⁷ *The Hymnary for Baptist Use in Baptist Churches* (Toronto: The Ryerson Press, 1936). An extract from the Preface (p. vii) reads: "The wide range of ages and of types of Christian gatherings which has been provided for in these pages make it reasonable to hope that young and old, worshippers in both formal and informal services, choirs, congregations and family circles will all find here a manual suited to their needs. The inclusion of music both familiar and new, of words ancient and modern, and of selections from prose Psalms suitable for responsive lessons or chanting, the printing of occasional Faux Bourdon settings for choral and congregational use, and the provision of musical settings of the Lord's Prayer and other liturgical material, are features which add greatly to the quality and balance of the *Hymnary*."

¹⁸ *Canadian Baptist Ministers' Handbook* ([Toronto]: The Baptist Federation of Canada, 1955).

placement of the offering and pastoral prayer prior to the sermon, and an abbreviated act of dismissal following the sermon (i.e. a closing hymn and benediction). Also worthy of mention is the way in which "evangelistic worship" is redefined so as to include not only the call to conversion, but more generally, any act of response to God. The handbook declared that in "the best sense of the word every service is not only an experience in worship but also is truly evangelistic, for every service seeks to move the will -- to repentance, to commitment, to thanksgiving, to sharing, to service."¹⁹

By the 1960's, it would seem that Baptists within the BCOQ had, at least "officially", embraced the Formal Evangelical style of worship.²⁰ In 1964, Dr. Gerald Harrop of *McMaster Divinity College* would provide the following synopsis of Baptist worship within the *BCOQ*:

In 1932, the convention joined with its sister Canadian conventions to the east and west in appointing a "Baptist Hymnary Committee of Canada," with Chancellor H.P. Whidden of McMaster as chairman and G.P. Gilmour, later president of McMaster, as vice-chairman and editor. The result of the committee's labour was the publication in 1936 of *The Hymnary for Use in Canadian Baptist Churches*. The use of this book, which is basically a revision of *The Hymnary* of the United Church of Canada, unites Canadian Baptists from coast to coast in this most important feature of congregational worship. While some churches prefer the tabernacle type of "songbook," specially for evening services, the near-universal use of the Baptist Hymnary has assured a certain amount of dignity and uniformity in common worship. The period of the *Hymnary's* use has coincided, perhaps not accidentally, with a trend towards more ordered liturgy and a type of church building featuring the chancel with pulpit and lectern. Gowned choirs are all but universal, gowned ministers common, and the wearing of the clerical collar no longer remarkable.

In fact, Baptist worship, especially in the older urban churches and the new suburban churches, is hardly distinguishable from worship in the United Church

¹⁹ *Canadian Baptist Ministers' Handbook*, 69.

²⁰ This movement towards a more formal or liturgical worship style can further be seen in two B.D. theses written by Canadian Baptist students at *McMaster University* during the 1950s: Alfred James Barker, "The Origin and Relevance of Baptist Worship" (B.D. Thesis, McMaster University, May 1951); and Robert Hansen Roberts, "Christian Worship: With Special Reference to Richard Baxter" (B.D. Thesis, McMaster University, May 1959). The latter thesis was supervised by Paul Rowntree Clifford (*See footnote 32*).

of Canada.²¹

In some Baptist circles within the *BCOQ*, this trend towards a more liturgical style of worship would continue well into the 1970s, fuelled, in part, by the Liturgical Renewal Movement.

The Liturgical Renewal Movement

Baptist involvement in the Liturgical Renewal Movement began in the early 1960s, through the advocacy of three notable British Baptists: Neville Clark,²² Ernest Payne,²³ and Stephen Winward.²⁴ Similarly, in North America, liturgical renewal was being promoted by

²¹ G. Gerald Harrop, "The Baptist Convention of Ontario and Quebec," in Davis C. Woolley, ed., *Baptist Advance* (Nashville: Broadman Press, 1964), 175. Dr. Harrop (b. 1917) was professor of Hebrew and Old Testament Interpretation at *McMaster Divinity College*.

²² Neville Clark wrote *Call to Worship* (London: SCM Press, 1960), as well as an article entitled "The Fulness of the Church", in A. Gilmore, ed., *The Pattern of the Church: A Baptist View* (London: Lutterworth Press, 1963). Furthermore, Clark served with Stephen Winward as Baptist representatives on the Joint Liturgical Group, chaired by the Dean of Bristol. In 1963, Neville Clark was serving as pastor of *Amersham-on-the-Hill Free Church* in Buckinghamshire, England.

²³ Ernest Payne (1902-1980) served as general secretary of the *Baptist Union of Great Britain and Ireland* (1951-1967), vice-chairman of the *World Council of Churches'* (WCC) Central Committee (1954-1968), and then president of the WCC (1968-1975). Payne also worked with Stephen Winward to produce the Baptist worship manual entitled, *Orders and Prayers for Church Worship* (London: The Carey Kingsgate Press, 1960). Concerning this worship manual, Davies, *Worship and Theology in England*, V, 47, wrote: "No more liturgically advanced directory of worship in any of the Free Churches has been prepared. . . . While they do not jettison the flexibility of the Free Church tradition, they undergird it with a traditional theological and liturgical structure. Thus they keep the essential elements of the traditional liturgy of the Word and of the Upper Room, while refusing to become liturgical literalists insisting on sacrosanct and inalterable words and phrases."

²⁴ Stephen F. Winward (b. 1911) contributed greatly to the Liturgical Renewal Movement through his book, *The Reformation of Our Worship* (Richmond, Virginia: John Knox Press, 1965), and an article entitled, "The Church in the New Testament", in A. Gilmore, ed., *The Pattern of the Church: A Baptist View* (1963). Winward also produced a collection of responsive worship resources entitled, *Responsive Praises and Prayers For Minister and Congregation* (London: Hodder and Stroughton, 1958). Furthermore, as a Baptist representative, with Neville Clark, on The Joint Liturgical Group, Winward contributed an article entitled, "Embodied Worship", in Ronald C. D. Jasper, ed., *The Renewal of Worship: Essays by Members of the Joint Liturgical Group* (London: Oxford University Press, 1965). Winward served as pastor of *Highams Park Baptist Church*, London, England (1938-1966) and then went on to pastor *Sutton Coldfield Baptist Church*, Warwickshire in 1967.

Baptists such as John E. Skoglund²⁵ and Franklin M. Segler.²⁶ Each of these men was instrumental in promoting a Baptist perspective to worship which was strongly influenced by the Liturgical Renewal Movement,²⁷ and which resulted in renewed interest in the study of worship among Baptists -- its theology, principles, objectives, and practices. In their writings, they concerned themselves with four primary objectives:

1. Reflecting theologically on the nature, purpose, and form of worship.
2. Promoting a more prominent role for the Eucharist within the weekly liturgy.
3. Encouraging the active participation of the laity in worship.
4. Affirming the corporate nature of the church as a worshipping community.

Like those before them, these liturgical Baptists affirmed the need for worship to be firmly founded upon Scripture. Yet more than this, they argued that the very nature, purpose, and style of worship was to be theologically rooted. Furthermore, they argued that worship should be understood theologically as a sacrificial act, inseparable from the celebration of the Eucharist. According to Clark, it was (and is) in Christ's offering of himself that the worshipping community is able to respond to God by offering itself, thus being caught up in the self-offering of Christ at Calvary.²⁸

²⁵ John E. Skoglund (b. 1912) was professor of christian theology at *Berkeley Baptist Divinity School*, Berkeley, California (1940-1947), and then became the Cornelius Woelfkin professor of preaching at *Colgate Rochester Divinity School* in 1958. See his *Christian Worship: Its Theology and Practice* (Nashville: Broadman Press, 1967); and *A Manual of Worship* (Valley Forge: Judson Press, 1968).

²⁶ Franklin M. Segler taught courses on worship at the *Southwestern Baptist Theological Seminary*. See his *Worship in The Free Churches* (Valley Forge: The Judson Press, 1965).

²⁷ Davies, *Worship and Theology in England*, V, 13, defines the Liturgical Renewal Movement as "an interconfessional renewal of Christian worship and life which sees in the self-offering of the Eternal Son of God on the Cross a Sacrifice which is both the descent of Divinity and the ascent of the Perfect Humanity, and therefore as the type and pattern of Christian worship in the Eucharist, the nexus of Christian unity, the inspiration of all human talents and labour, and the supreme means of grace."

²⁸ Clark, *Call to Worship*, 40-41. See also his *Approach to the Theology of the Sacraments* (London: SCM Press, 1956), 50, 63ff.

Responding to the individualistic tendencies of Revivalist and Post-Revivalist worship, these Baptist liturgists also sought a theological basis for an understanding of worship as a corporate act. For example, Clark wrote:

To emphasize the corporate nature of worship may seem to be little more than a truism; but it is a truism we need to relearn. Geographical proximity does not create a community, and what passes for corporate worship may be little more than simultaneous private devotions. But Liturgy is an activity of the Body of Christ, of that organic fellowship which is more than a collection of isolated individuals. Once again we are faced with theology, and this time with the doctrine of the Church. The worshipping congregation is the People of God, gathered together to be engrafted anew into its Lord, and to be re-equipped for the prophetic, priestly, and kingly ministry. Its Liturgy is an offering and a receiving within which individual expression, preference, need, and benefit must occupy a subsidiary place.²⁹

So also, these liturgists championed a more holistic and participatory expression of corporate worship. Worship was to be an expression of the mind, body, and soul -- the rational, physical, and emotional.³⁰ There was thus a desire to involve all of the senses in worship: hearing, sight, taste, touch, and smell. Vestments, sanctuary furnishings, banners, candles, religious art, liturgical colours, and Christian symbols rich with theological significance were reclaimed as visual expressions of worship. Similarly, the reintroduction of more frequent eucharistic celebrations provided an opportunity to engage the senses of taste, touch, and, to some extent smell.

Furthermore, worship was to be participatory, beyond the traditional singing of hymns and listening to sermons. In other words, worship was to be "liturgical" -- the work of the people,

²⁹ Clark, *Call to Worship*, 41.

³⁰ Winward, *The Reformation Of Our Worship*, 72f. writes: "There cannot be a total act of worship if certain aspects of the whole personality of man are excluded, or at least inadequately expressed. A tradition of worship predominantly verbal, notional, intellectual, must be so reformed that the sentiments and the senses, movement and action, matter and the body, are also included and involved. Our task is to overcome the false antithesis between the spiritual and the material, the soul and the body, the inward and the outward, and recover biblical wholeness."

rather than the acts of the clergy. Clark wrote, "It must never be forgotten that the Liturgy exists to be the vehicle of worship, not a monument to theological brilliance and liturgical theory. It exists to be used by the people, not admired by the minister. If the congregation cannot make it their own, it fails."³¹ Echoing a similar sentiment in Canada, Paul Rowntree Clifford of *McMaster University* noted:

It is a strange fact that Baptists, who have laid such stress upon this doctrine [the priesthood of all believers], have been slow to give expression to it in their ordering of worship. One of the first desiderata in liturgical reformation is to secure the fullest possible participation by the whole congregation so that each may make his contribution and engage to the extent of his powers in their most demanding activity.³²

Printed liturgies, responsive readings, unison prayers, written litanies, recitation of creeds, sung responses, and choreographed corporate actions (processionals, kneeling for prayer, passing the peace, coming forward for communion) were but a few of the ways in which the Liturgical Renewal Movement sought to draw its worshippers into a more active and participatory expression of worship.

Finally, these Baptist liturgists promoted an understanding of worship as a dialogue between God and the worshipping community -- an interactive encounter with God, during which God reveals himself to his worshippers, and in turn, the worshippers respond to God. Payne and Winward wrote:

Worship is God's revelation and man's [*sic*] response. God has revealed and given himself to us in Jesus Christ, and through the reading of the scriptures, the

³¹ Clark, *Call to Worship*, 62.

³² Paul Rowntree Clifford, "The Structure and Ordering of Baptist Worship," *Foundations* 3 (1960), 349. Clifford, a British Baptist, taught homiletics and systematic theology at *McMaster University* from 1953-1957. From 1958-1965 he served as Dean of Men and helped to establish the Department of Religious Studies. See his autobiography entitled, *An Ecumenical Pilgrimage* (London: West Ham Central Mission, 1994).

preaching of the word, and the administration of the gospel sacraments . . . We respond by offering the spiritual sacrifices of the new covenant; our praises and prayers, the gifts which are the symbols of our work, and the oblation of our lives. Our orders and services of worship must be patterned so as to express this personal encounter, this conversation, this rhythm of revelation and response, this approach of God to man and of man to God by Christ the true and living way.³³

With this objective in mind, liturgical Baptists promoted a liturgy which saw the offering of gifts and prayers, not as an act of approach, but rather as an act of response to God's Word. Thus, both the offering and pastoral prayer were positioned following the sermon so as to serve as acts of response to the preached Word.³⁴ Among other innovations for Baptists were the offering of several short thematic prayers (e.g. invocation, confession, thanksgiving, intercession) as opposed to the long pastoral prayer, and the introduction of multiple Scripture readings (Old Testament, Responsive Psalm, Epistle, and Gospel).

Numbered among those Canadian Baptists who were greatly influenced by the Liturgical Renewal Movement are Stuart A. Frayne (b. 1927) and I. Judson Levy (1907-1992). In the late 1960s, while serving as Assistant Minister and Director of Christian Education at *First Baptist Church, Vancouver*, Frayne preached a series of sermons on worship which were later reprinted in a booklet entitled, *What is Worship?* [1968]. In this booklet, he made frequent mention of Winward's *The Reformation of Our Church* and included Clark's *Call to Worship* among his suggested readings; he also reiterated many of the points put forward by Winward, Clark, and Payne. Frayne would later go on to serve as College Chaplain and Professor of Preaching at

³³ Payne and Winward, *Orders and Prayers for Christian Worship*, x.

³⁴ See Clark, *Call to Worship*, 47; Winward, *The Reformation of Our Worship*, 34f.; and Skoglund, *Worship in the Free Churches*, 82f.

McMaster Divinity College from 1987 until his retirement in 1992.³⁵

Judson Levy was ordained in 1931 and served as pastor at *Queen Street Baptist Church* in St. Catherines, and *James Street Baptist Church* in Hamilton, prior to becoming University Chaplain at *Acadia University* in 1964. He also taught courses on worship and preaching at *Acadia Divinity College* until his retirement in 1975 and thus had a significant influence on the Baptist seminarians who studied under him. In the early 1970s Levy served on the committee that prepared the "Worship Aids" section included in the 1973 Baptist hymnal.³⁶ In 1979 he wrote, *Come, Let Us Worship*,³⁷ in which he promoted a highly liturgical style of worship, as can be seen by his suggested order of worship included in *Table 3.4*. With respect to the placement of the offering within the order of worship, Levy wrote:

TABLE 3.4
LITURGICAL PATTERN (1979)

Music
Call to Worship
Prayer of Invocation and/or Adoration
Hymn
Prayer of Confession
Words of Assurance
Scripture: Old Testament
Responsive Reading (Psalm)
Gloria Patri
New Testament
Affirmation of Faith (optional)
Hymn
Prayer
Sermon
Prayer
Offertory and Offering
Announcements
Prayers of Thanksgiving and Intercession
Hymn
Blessing (Benediction)
Music & Quiet Meditation

Source: Levy, *Come, Let Us Worship* (1979), 106f.

If the offering is to be regarded as an act of response to God's Word, then it cannot be just anywhere in the service. There cannot be a response to the Word until the Word had been heard. So, in the dialogue of worship, the Word is heard in scripture and sermon, and then follows the act of response. To have the

³⁵ Stuart A. Frayne also served as pastor of *Burlington Baptist Church*, Burlington, Ontario (1968-1974) and *Calvary Baptist Church*, Toronto (1974-1979).

³⁶ *The Hymnal* ([Toronto]: Baptist Federation of Canada, 1973).

³⁷ I. Judson Levy, *Come, Let Us Worship: A Guide For Public Worship* (St. Stephen, N.B. Print'N Press Ltd., 1979).

offering before the Word is to distort the order of worship.³⁸

This renewed liturgical emphasis among Canadian Baptists eventually resulted in a new Baptist hymnal³⁹ in 1973 and *A Manual for Worship and Service*⁴⁰ in 1976. One finds in both of these Baptist worship resources a strong

liturgical influence. In the case of *The Hymnal*, one notes the inclusion of a section devoted to musical and liturgical "worship aids", among them: introits, doxologies, musical responses, choral blessings and amens, calls to worship, offertory sentences, affirmations of faith, unison and responsive prayers, benedictions, and responsive readings. As for the *Manual of Worship and Service*, it is rich with liturgical resources for congregational worship and other special occasions. However, the suggested Order of Service for regular worship in *Table 3.5* reflects more of a piecemeal use of

TABLE 3.5
AN ORDER OF WORSHIP (1976)

Musical Prelude
Call to Worship
Congregational Response and Choir Processional
Prayer of Approach or Adoration
Lord's Prayer (possibly sung)
An Invitation or Exhortation to Give Thanks
An Expression of Thanksgiving
Presentation of God's Tithes and Man's offerings
Doxology
Anthem or Praise and Thanksgiving
A Call to Confess
A Prayer of Confession
Assurance of Pardon
Hymn of Assurance
God Speaks to Man: Prayer for illumination
Scripture
Man Speaks to God: Invitation to prayer
Pastoral Prayer
Anthem, Solo or Hymn
Sermon
Hymn of Response
Benediction or Commission
Choral Amen
Musical Postlude

Source: *Manual for Worship and Service* (1976), 128f

liturgical elements than an attempt to adopt a truly liturgical expression of worship; it is rich with

³⁸ Levy, *Come, Let us Worship*, 106-107. Similarly, as early as 1959, the Canadian Baptist seminarian Robert H. Roberts had stated: "If worship is to be revelation and response, then some thought must be given to our response to the Word. Not that the latter part of the service need be unduly long, but an opportunity for the expression of commitment (*sic*), rededication and thanksgiving should be given." In Roberts, "Christian Worship: With Special Reference to Richard Baxter", 99.

³⁹ *The Hymnal* ([Toronto]: Baptist Federation of Canada, 1973).

⁴⁰ *A Manual for Worship and Service* ([Toronto]: The Canadian Baptist Federation, 1976).

liturgical content, yet retains its Formal Evangelical pattern which places the offering and pastoral prayer prior to the sermon, thus allowing the sermon to serve as the culminating event in the liturgy. This decision suggests a Baptist preference for keeping the preached Word, rather than the Lord's Supper, at the centre of the congregational worship experience. This is echoed by McMaster professor F.W. Waters (1889-1989), who wrote in 1958: "Baptists belong to that group of Protestants for whom the proclamation of the Gospel is central in public worship. In their beginnings they were among those who were radically opposed to the use of forms in worship; but later Baptists, who have made larger use of ritual, have subordinated it to the Evangel."⁴¹

The Praise-and-Worship Movement

The late 1960s also saw the emergence of the contemporary Praise-and-Worship Movement, as an offshoot of the Charismatic Renewal Movement.⁴² Baptists were first exposed to this style of worship and music during the 1970s through various youth groups and coffee house ministries, and then later through the introduction of alternative or complementary worship services. Among the more influential proponents of this praise-and-worship style are Lamar

⁴¹ F.W. Waters, *Protestantism - A Baptist Interpretation: A treatise from the pens and discussion of a number of Ministers of the Baptist Convention of Ontario and Quebec, re-cast and re-written by Doctor F. W. Waters, Professor of Philosophy at McMaster University* ([Toronto]: The Baptist Convention of Ontario and Quebec, May 1958), 42-43. Dr. Frederick William Waters served as pastor of *McPhail Baptist Church*, Ottawa (1933-1936) and professor of philosophy at *McMaster University* (1936-1960).

⁴² Scholars trace the origins of the late 1960s praise-and-worship movement to various sources, among them: the 4th International Convention of the Full Gospel Businessmen's Fellowship International held in Minneapolis on June 25-29, 1956; the 1960's Jesus Movement; the widely distributed testimonial music of Bill Gaither; and the "Scripture in Song" recordings of David and Dale Garratt in 1968. Some go as far back as 1948 to the Latter Rain Revival held in North Battleford, Saskatchewan. See Donald P. Hustad, *Jubilate II: Church Music in Worship and Renewal* (Carol Stream, IL: Hope Publishing, 1993), 285; Robert E. Webber, *Worship Old & New*, Revised ed. (Grand Rapids: Zondervan, 1994), 128f.; Webber, *Twenty Centuries of Christian Worship*, 88-89; and Webber, *The Renewal of Sunday Worship*, 21, footnote.

Boschman, Judson Cornwall, Graham Kendrick, Barry Liesch, and Bob Sorge.⁴³

Though radically different from the Liturgical Renewal Movement in terms of worship style, both shared a common desire to see a return to a more participatory, holistic, and interactive worship. This can be seen in the Gerritt Gustafson's list of essential principles of Charismatic worship:

1. Charismatic worship is based on the activation of the priesthood of all believers.
2. Charismatic worship involves the whole person -- spirit, soul and body.
3. Charismatics experience the real presence of Christ in worship.
4. In worship charismatics experience God's power.⁴⁴

Unlike the liturgists who sought to encourage more participatory and holistic worship through rituals, visual symbols, congregational responses, and the weekly celebration of the Eucharist, the charismatics sought to accomplish the same through contemporary music, emotive worship choruses, lay-leadership in the preparation and conduct of worship, worship bands/teams, public testimonies, prophetic speech,⁴⁵ body movement, dance, and "ministry times."⁴⁶

⁴³ Lamar Boschman, *A Heart of Worship* (Orlando: Creation House, 1994); Judson Cornwall, *Let Us Worship: The Believer's Response to God* (Plainfield: Bridge, 1983); Graham Kendrick, *Learning to Worship As a Way of Life* (Minneapolis: Bethany House Fellowship, 1984); Barry Liesch, *The New Worship: Straight Talk on Music and the Church* (Grand Rapids: Baker, 1996); and Bob Sorge, *Exploring Worship: A Practical Guide to Praise and Worship* (Canandaigua, NY: Oasis House, 1987).

⁴⁴ Cited in Robert Webber, *Worship Old & New*, 127f.

⁴⁵ Bob Sorge, in his *Exploring Worship: A Practical Guide to Praise and Worship* (Canangaigua, NY: Oasis House, 1987), 125, writes: "to move prophetically in worship is to move with an awareness of the desire and leading of the Holy Spirit moment by moment, to discern the direction of the Spirit, and to lead God's people into a fuller participation of that." In a similar vein, David K. Blomgren, writes in his article "The Prophetic Spirit in Worship", in David K. Blomgren, Dean Smith, and Douglas Christoffel, eds., *Restoring Praise & Worship to the Church* (Shippensburg, PA: Revival Press, 1989), 131: "It is not God's purpose for everyone to prophesy in any one service. Rather, let it be noted that anyone can minister in the prophetic spirit when the prophetic unction rests upon the corporate gathering. Thus we may conclude that the singers and worshippers are responsible to birth the prophetic spirit through their worship."

⁴⁶ By "ministry time" is meant a time in worship during which worshippers are invited to come forward for prayers for physical, emotional, and spiritual healing. This may be accompanied by the laying on of hands or else anointing with oil. See Barry Liesch, *People in the Presence of God* (Grand Rapids: Zondervan, 1988), 76.

Praise-and-worship advocates expressed a desire to see worship flow interactively along both a vertical and horizontal plane. Along the vertical plane, worship was to flow both upwards to God as worshippers offered their sacrifice of praise, and downward to his worshippers, as God responded with his immanent presence manifested through prophetic speech, acts of healing, and other charismatic expressions of power. As Sorge states, "in this vertical sense of worship, we worship in order to open up the channels of communication between us and God."⁴⁷ Along the horizontal plane, worship was to serve as a corporate act that both edified the community and promoted unity through the sharing of charismatic gifts.

As to the pattern of worship, the praise-and-worship style generally follows a modified threefold revivalist pattern consisting of: 1) a praise-and-worship time, 2) a teaching time, and 3) a ministry time. Drawing heavily upon the Psalms and various biblical references to the Davidic tabernacle, the praise-and-worship pattern is often described in terms of a metaphorical journey from the outer gates of the tabernacle/temple, through the inner court, and then finally into the Holy of Holies where the ark of the covenant and the "manifest presence of God" is to be found.⁴⁸ At other times, reference is made to "Davidic worship" -- the celebrative, demonstrative, music-driven expression of worship described in First Chronicles 15-16 and Psalm 100.⁴⁹ Thus during the music-driven praise-and-worship time -- usually led by a lay

⁴⁷ Bob Sorge, "The Full Purpose of Worship", in David K. Blomgren, *et al.*, *Restoring Praise & Worship to the Church*, 38. See also Kendrick, *Learning to Worship As a Way of Life*, 48f.

⁴⁸ See Kendrick, *Learning to Worship As a Way of Life*, 143-147; Cornwall, *Let Us Worship*, 155-157; Liesch, *People in the Presence of God*, 140-143; and Robert Webber, "Enter His Courts with Praise", *Reformed Worship*, 20 (1991), 9-12.

⁴⁹ Liesch, *People in the Presence of God*, 163-179; David E. Fischer, "King David's New Testament Worship", in Blomgren *et al.*, *Restoring Praise & Worship to the Church*, 9-17; and Ernest Gentile, "Worship - Are We Making Any Mistakes?", in Blomgren *et al.*, 25-27.

worship leader or worship team⁵⁰ -- upbeat songs of praise and thanksgiving serve to commence this journey through the outer court, into the temple, and towards the Holy of Holies. Then as worshippers begin to encounter the "manifest presence of God" within the Holy of Holies, slower, more contemplative choruses which usually address God in the first person (e.g. "I love you Lord") serve to encourage more intimate expressions of worship. Following this praise-and-worship time which may last anywhere from 15-30 minutes, one enters into the teaching time which usually consists of 30-45 minutes of teaching by the pastor on some aspect of spiritual renewal. The sermon is generally preached without notes in an informal, almost conversational, style. Frequently, worship ends with a ministry time which provides an opportunity for worshippers to come forward and experience the manifestations of God. Through prayer, the laying on of hands, and at times, anointing with oil, worshippers are encouraged to allow themselves to be filled and used by the Holy Spirit, as he manifests himself through answered prayer, prophetic speech, physical and emotional healing. Throughout this ministry time one is overwhelmed by the sense of anticipation which falls upon the congregation, as it prepares to receive that which the Holy Spirit has to offer that day. For the praise-and-worship advocate, "A worship service that fails to bring us into God's manifest Presence has 'fallen short of the glory.'"⁵¹

Much attention is also given to creating a pattern of worship which flows freely from one stage to the next -- from praise into worship -- under the guidance of the Holy Spirit, as opposed

⁵⁰ The worship team usually consists of a worship/band leader, a rhythm section (guitars, bass, drums, keyboard), and a few vocalists with microphones.

⁵¹ Barry Griffing, "Releasing Charismatic Worship", in Blomgren, *et al.*, *Restoring Praise & Worship to the Church*, 91.

to navigating through the various elements of an ordered liturgy.⁵² Describing the distinction between these praise and worship stages, Cornwall writes:

Praise begins by applauding God's power, but it often bring us close enough to God that worship can respond to God's presence. While the energy of praise is toward what God does, the energy of worship is toward who God is. The first is concerned with God's performance, while the second is occupied with God's personage. The thrust of worship, therefore, is higher than the thrust of praise.⁵³

During this praise-and-worship time a high level of congregational participation is both encouraged and expressed. Thus, congregational singing, extemporaneous prayers, prophetic speech, shouts of praise, clapping, raised hands, and dancing are affirmed as valid forms of congregational participation. Similarly, the ministry time allows people to come forward and experience God's hand of healing and blessing upon their lives. At times, the congregation is invited to hold hands or else lay hands upon, and pray for, individuals next to them who have expressed a need for special prayer.

As to the influence of the praise-and-worship style on *BCOQ* churches, one need only look to their denominational magazine, *The Canadian Baptist*. For example, the January 1992 issue carried the article, "Singing to the Lord: BCOQ Responses Vary", which profiled 17 different churches within the *BCOQ* which had experimented with, if not incorporated, the praise-and-worship style into their own congregational worship.⁵⁴ Then in March 1995, *The Canadian*

⁵² This emphasis on *flow* rather than *order* can be seen in Daniel Benedict and Craig Kennet Miller, *Contemporary Worship for the 21st Century* (Nashville: Discipleship Resources, 1989), where they use the term "Flow of Service" rather than "Order of Service" to describe the placement of the various worship elements in the liturgies of contemporary worship. See also Barry Liesch's third chapter entitled "Free-Flowing Praise", in his *The New Worship* (Grand Rapids: Baker Books, 1996), 45-60.

⁵³ Judson Cornwall, *Let Us Worship*, 146. He further states that "praise is intended to bring us into God's presence while worship is what we do once we get there" (p. 61).

⁵⁴ Victoria Drysdale, "Singing to the Lord: BCOQ Responses Vary", *The Canadian Baptist*, January 1992, 20-24.

Baptist carried another series of articles entitled "Should Baptists Catch the Fire?" which included two articles⁵⁵ supportive of the charismatic renewal worship of "The Toronto Blessing".⁵⁶ In fact, this "Toronto Blessing" phenomenon, at the *Toronto Airport Christian Fellowship*, may very well be the most significant praise-and-worship influence on Baptist worship in the Toronto area. In his 1995 book, *Holy Laughter & The Toronto Blessing*, the Canadian Baptist, James A. Beverley, makes the point that:

Regardless of what one may think of the claim that the Holy Spirit lands regularly at the Airport Vineyard near Toronto's Pearson International Airport, there is no doubt that The Toronto Blessing represents one of the most interesting and amazing stories in recent years. Since January 20, 1994, there have been meetings at the Airport Vineyard every night of the week except Monday. Several different airlines offer a discount to people who fly to Toronto to attend the evening worship services. Major hotels in the west end of the city provide discounts to those who want to be in the city for The Toronto Blessing. Already four books have been published on the topic, in addition to hundreds of articles and magazine stories. This story has been covered by Canadian, American, and international television crews.⁵⁷

In addition to this public media attention, three other factors have played a significant role in introducing this praise-and-worship (or renewal) style to Baptists in Ontario. The first is the positive endorsements of "The Toronto Blessing" by David Mainse of *Crossroads Ministries* and *100 Huntley Street*, Clark Pinnock of *McMaster Divinity College*,⁵⁸ and others.⁵⁹ The second is

⁵⁵ Clark Pinnock, "Can't Tell God How & Where To Work", 9-10, and Laurie Barber, "Will We Miss The Blessing?", 11-12, in *The Canadian Baptist*, March 1995.

⁵⁶ *The Toronto Airport Vineyard Church*, now known as *The Toronto Airport Christian Fellowship*. See James A. Beverley, *Holy Laughter & The Toronto Blessing: An Investigative Report* (Grand Rapids: Zondervan, 1995) for a Canadian Baptist critique of this Toronto-based renewal movement. James A. Beverley is professor of theology and ethics at *Ontario Theological Seminary* in Toronto, and an ordained minister with the *BCOQ*.

⁵⁷ Beverley, *Holy Laughter & The Toronto Blessing*, 11-12.

⁵⁸ Pinnock, "Can't Tell God How & Where To Work", *The Canadian Baptist* (March 1995), 9-10. Clark Pinnock is Professor of Systematic Theology at *McMaster Divinity College*.

the convenience of daily evening services which enable Baptist clergy and laity alike to attend these evening renewal services during the week while still participating in their own Sunday morning worship. The third factor is Dr. Guy Chevreau's involvement with the movement. Chevreau served as pastor at *First Baptist Church, Niagara Falls* (1985-1992), and *Trafalgar Baptist Church, Oakville* (1992-1994),⁶⁰ prior to leaving the *BCOQ* to join the *Toronto Airport Vineyard Church* in 1994. That same year, Chevreau's book, *Catch the Fire*, introduced the "Toronto Blessing" to the world.⁶¹

While longer⁶² and more extreme in its charismatic manifestations,⁶³ the evening worship service at the *Toronto Airport Christian Fellowship* tends to be very similar to the more subdued praise-and-worship expressions. Following in the general pattern of the praise-and-worship style, the service includes a praise-and-worship time led by a worship team, a teaching time, and a ministry time; however, it does differ in its inclusion of an informal testimony time prior to the teaching time, during which worshippers are invited to share with the congregation their personal

⁵⁹ Laurie Barber, "Will We Miss The Blessing?", *The Canadian Baptist* (March 1995), 11-12. Laurie Barber is pastor of *Kingsway Baptist Church, Toronto*, and represents one documented example of the *Toronto Airport Christian Fellowship's* impact on Baptists within the *BCOQ*. See also Rik Berry, "The Great Harvest", *The Canadian Baptist* (March 1996), 8-11. Rik Berry is an ordained minister within the *BCOQ* and is currently serving as Pastor of Art at *Mountainview Baptist Church, Georgetown*.

⁶⁰ Kim Unrau, associate pastor at *Toronto Airport Christian Fellowship* also served as associate pastor of *Trafalgar Baptist Church*, with Guy Chevreau from 1993 to 1994.

⁶¹ Guy Chevreau, *Catch the Fire* (London:HarperCollins, 1994). According to the biography of Guy Chevreau, at www.tacf.org/bios/guychevereau.html dated January 9, 1998, this book has now been translated into ten different languages.

⁶² On average these services last between 2 and 4 hours; Beverley, *Holy Laughter & The Toronto Blessing*, 15.

⁶³ Beverley, *Holy Laughter & The Toronto Blessing*, 14-15 writes: "The service begins with an hour or more of chorus singing. . . Even during the singing there will be various manifestations or examples of ecstatic behavior. Hundreds of people will lift up their hands in praise to God, while others will dance. There may also be rounds of Holy Laughter or other more unusual manifestations, such as shaking, roaring like a lion, or loud shouting and screaming."

experience of renewal by the Holy Spirit.

The Church Growth Movement

To trace the origins of the Church Growth Movement, one need only look to the works and writings⁶⁴ of Donald McGavran. Having served as a missionary to India for over thirty years, McGavran had a passion for missionary outreach. It was this passion which eventually led him, in 1965, to establish the *School of World Mission and Institute of Church Growth at Fuller Theological Seminary* in Pasadena, California.⁶⁵ At first, he devoted himself primarily to training students for world missions, teaching them practical systematic strategies for promoting membership growth among churches overseas, yet by the early 1970s, many of his strategies had begun to find their application within the North American context of the local church. In 1971, following his retirement, it was Peter Wagner who, as the new professor of church growth at the *Fuller Theological Seminary School of World Missions*, emerged to lead the Church Growth Movement forward into the North American mission field. Five years later, in 1976, Wagner wrote *Your Church Can Grow* -- a book which he described as "one of the first systematic attempts to apply the scientific principles of church growth as developed by Donald McGavran specifically to the American scene."⁶⁶

In the early years of the movement, worship renewal was seen as merely one among many

⁶⁴ *The Bridges of God* (New York: Friendship Press, 1955); *How Churches Grow* (New York: Friendship Press, 1959); *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970, revised 1980); and in collaboration with Winfield C. Arn, *Ten Steps For Church Growth* (San Francisco: Harper & Row, 1977).

⁶⁵ C. Peter Wagner, *Your Church Can Grow* (Ventura, CA: Regal Books, 1976, revised 1984), 13f.

⁶⁶ Wagner, *Your Church Can Grow*, 11.

relevant factors necessary for effective church growth,⁶⁷ yet by 1990, worship renewal had grown from being a relevant factor, to an essential -- if not the defining prerequisite -- for church growth. With this emphasis on worship renewal also came an obsession with reaching the unchurched babyboomer for Christ through worship services with "babyboomer appeal." Leith Anderson, himself a Doctor of Ministry graduate from *Fuller Theological Seminary*, writes in his 1990 book, *Dying for Change*:

In recent years a growing emphasis on worship as central to religious life became evident in several areas. . . . Church music changed from experience-centred (popular from 1900-1970) to God-centred, and many groups sing only Scripture set to music or worship choruses during their worship services. In keeping with this trend, many churches now hire a 'Minister of Worship and Music,' rather than a 'Music Director.' Often this position is a higher staffing priority than the traditional youth pastor. And Christians transferring from one part of the country to another increasingly list 'worship music' equal to or higher than preaching in the qualities they look for when searching for a new church.⁶⁸

Furthermore, within the Canadian Baptist context, Alan J. Roxburgh (b. 1946) suggested that it is worship itself which serves as the church's ultimate means to evangelizing babyboomers. In the closing paragraphs of his 1993 book, *Reaching a New Generation*, he states:

Finally, and best of all, it is a worshipping community that will evangelize our culture. There is no more profound apologetic for the gospel than the vitality of a people at worship. All that we have said to this point is but a footnote to this essential element. . . . But we must discover a worship that speaks to the people outside the walls of our buildings. We must risk letting go of styles and forms that keep our worship from being a missionary announcement. In the end, worship is not for us; it is the people of God addressing their Lord in such a way that neighbourhoods know that the God of creation who has met us in Jesus Christ is present and cannot be dismissed into irrelevance.⁶⁹

⁶⁷ Wagner, *Your Church Can Grow*, 111-114.

⁶⁸ Leith Anderson, *Dying for Change* (Minneapolis: Bethany House Publishers, 1990), 128.

⁶⁹ Alan J. Roxburgh, *Reaching a New Generation: Strategies for Tomorrow's Church* (Downers Grove, Illinois: InterVarsity Press, 1993), 129f.

It would seem that, increasingly, worship renewal was becoming the main church growth priority for conservative evangelical churches across North America. This is confirmed by Reginald Bibby's 1995 *EvangelTrends* survey which discovered that "speaking about God" and "worship" have now become the top two ministry priorities for Canadian evangelical pastors and laity alike, while evangelism has fallen to third place.⁷⁰

Often described as "Seeker"⁷¹ or "Seeker-sensitive" services, Church Growth worship services have evangelism and local church membership growth as their main objectives. Like the Revivalist style of the nineteenth century, the Church Growth approach to worship is intentionally evangelistic. It aims to connect with the seeker through a presentation of "the gospel in clear non-God talk terms and modern forms."⁷² As Wagner defines it, 'church growth' consists of "all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership."⁷³ Thus, worship is understood to be an evangelistic tool within a larger church growth strategy -- a pragmatic means to an evangelistic end. To use Hustad's words: "The church growth argument is that the new paradigm of the American church is that of mission field; just as one adopts the

⁷⁰ Reginald W. Bibby, *EvangelTrends* (Lethbridge: University of Lethbridge, 1995), 6. This summary report was prepared for the Vision 2000 Canada 1995 Consultation on Evangelism.

⁷¹ The term "Seekers' service" was first used to describe the evangelistic or "pre-worship" service introduced by the *Willow Creek Church*, located in Barrington, Illinois, which was established in 1975. By "pre-worship" is meant that the Seekers' service is not a worship service intended for the believer but rather a form of outreach to the non-believer (or seeker). At *Willow Creek Church*, it is the Wednesday evening praise-and-worship styled "New Community" service which serves as the church's congregational worship service. As of May 1997, it is staffed by the Senior Pastor, Bill Hybels, along with 193 full-time and 100 part-time paid staff. Furthermore, through its *Willow Creek Association*, the *Willow Creek Church* offers conferences and resources for those who desire to apply the church growth insights of the Willow Creek model to their own church setting. See the *Willow Creek Association's* website at www.willowcreek.org.

⁷² Thom Rainer, *Effective Evangelistic Churches* (Nashville: Broadman & Holman, 1996), 101.

⁷³ Wagner, *Your Church Can Grow*, 14.

language and communication patterns of another culture in missions, so the church needs to adopt the desired style of today's unchurched in order to reach them."⁷⁴ As a result, one finds great diversity among Church Growth worship expressions, as they seek to target the unchurched in their respective mission fields. For example, the early *Vineyard* movement found its point of connection with the seeker through a charismatic, "Spirit-led", music-driven style of worship.⁷⁵ On the other hand, the *Willow Creek Church* finds its point of connection through a highly ordered, non-threatening thematic presentation, which demands little of its audience. One could also look to the *Saddleback Valley Community Church* in California, for a Southern Baptist success story. In the Forward of Rick Warren's book, *The Purpose Driven Church*, W.A. Criswell (b. 1909) of *First Baptist Church, Dallas Texas* writes:

In 1980, Rick graduated from the Southwestern Baptist Theological Seminary in Fort Worth, Texas, and moved with his wife to southern California to begin Saddleback Church in the living room of their home. He began with just one family. Now, fifteen years later, Saddleback Valley Community Church is recognized as the fastest-growing Baptist church in the history of America. It averages over 10,000 people in worship attendance each week on a beautiful, spacious seventy-four-acre campus.⁷⁶

Usually committed to attracting a self-centred "babyboomer" generation, the Church Growth style promotes a highly personal, subjective, and individualistic understanding of worship, which often demands little from its worshipper apart from attendance. Furthermore, in efforts to make the worship experience less threatening to the uninitiated seeker, the Church Growth

⁷⁴ Hustad, *Jubilate II*, 301.

⁷⁵ Wagner, *Your Church Can Grow*, 19, presents a brief overview of John Wimber's early beginnings in 1975, as the founding director of what is now the *Charles E. Fuller Institute of Evangelism and Church Growth*, in Pasadena, California. See also James A. Beverley, "John Wimber, the Vineyard, and the Prophets: Listening for a Word from God", *The Canadian Baptist*, March/April 1992, 32-38.

⁷⁶ See Rick Warren, *The Purpose Driven Church: Growth Without Compromising Your Message & Mission* (Grand Rapids: Zondervan, 1995), 11.

style tends to minimize congregational participation. As a result, congregational singing is often avoided in favour of musical performance. As Benedict and Miller affirm: "Seeker Services are more strongly focused on presentation than on overt participation."⁷⁷ Yet, while little or no participation is expected of the unbelieving seeker, the believer is encouraged to participate by helping to create a warm and welcoming atmosphere for the seeker.

Within the context of Ontario, a Church Growth approach to worship has been most evident among Fellowship Baptist Churches,⁷⁸ though "convention" Baptist hints of it can be seen in Alan Roxburgh's influence within the *BCOQ* through the 1980s and early 1990s. Roxburgh served as senior pastor of *Christian Baptist Church*, Newmarket (1974-1982) and *Danforth Baptist Church* in Toronto (1982-89), director of the *Baptist Urban Involvement in Leadership Development* (1989-91),⁷⁹ and director of the *Centre for Missions and Evangelism at McMaster Divinity College* (1990-1994).⁸⁰ The year 1993 marked the publication of his book, *Reaching a New Generation* -- a book strongly rooted in the church growth tradition. Describing his ministry at *Danforth Baptist Church*, Roxburgh writes:

From its heyday in the early fifties, when some four hundred people had packed its sanctuary each Sunday, it [Danforth] had dwindled to a congregation of about thirty. Mostly senior citizens, the members of Danforth Baptist had no idea what

⁷⁷ Benedict and Miller, *Contemporary Worship for the 21st Century* (Nashville: Discipleship Resources, 1994), 88.

⁷⁸ As of November 1, 1997, the *Willow Creek Association* listing of member churches, includes 14 Ontario Baptist churches on its membership role: twelve Fellowship Baptist churches, and two *BCOQ* churches (*Priory Park Baptist Church, Guelph*; and *Bethany Baptist Church, Toronto*). See www.willowcreek.org.

⁷⁹ B.U.I.L.D. was established in 1985 as a one year training program for prospective missionaries and those ministering within the Canadian urban context. It closed in 1992 due to lack of funding.

⁸⁰ Alan Roxburgh is currently serving as senior minister at *West Vancouver Baptist Church*, in British Columbia. He is also the author of *Reaching a New Generation: Strategies for Tomorrow's Church* (1993). Worthy of note is the fact that his current church, *West Vancouver Baptist Church*, is also listed as a member of the *Willow Creek Association*. Listed at www.willowcreek.org dated November 1, 1997.

had happened to their church. . . . Eventually Danforth grew to about 240 people in several congregations, committed to a vision of mission through church planting. A large percentage of Danforth's members came to live in the immediate neighborhood. Half the members were now under thirty-five, and 70 percent were under forty-five. We became a young congregation in age and history, having discovered that God can bring life to an old downtown church.

Growth came through such things as dynamic worship, contemporary music and praise, nurture and mission groups, outreach ministries, team leadership and an openness to all that the Spirit wanted to give and say to us through one another.⁸¹

Webber's Convergence Worship

Probably the most recent innovation to influence congregational worship within the *BCOQ* has been Robert Webber's⁸² Convergence worship style, which one finds described in his 1992 book entitled, *Signs of Wonder: The Phenomenon of Convergence in Modern Liturgical and Charismatic Churches*.⁸³ Webber's recent appointment as Adjunct Assistant Professor of Worship at *Ontario Theological Seminary*, his many books on worship,⁸⁴ and his highly publicized *Renew Your Worship!*⁸⁵ workshops conducted throughout Ontario in 1997, have done much to educate Baptists in his approach to worship. In fact, the January 1998 issue of *The Canadian Baptist* includes an article by a layleader who attended one of his workshops. Carol

⁸¹ Roxburgh, *Reaching a New Generation*, 18.

⁸² Robert Webber (b. 1933) has been Professor of Theology at *Wheaton College*, Illinois since 1968.

⁸³ Robert Webber, *Signs of Wonder: The Phenomenon of Convergence in Modern Liturgical and Charismatic Churches* (Nashville:Abbott Martyn, 1992). This book was later retitled, *The Worship Phenomenon* (Nashville: Abbott Martyn, 1994). See also Robert E. Webber, *Worship is a Verb* (Nashville: Star Song Publishing, 1992).

⁸⁴ Among them: *Liturgical Evangelism: Worship as Outreach and Nurture* (Harrisburg, PA: Morehouse Publishing, 1986); *Signs of Wonder* (1992); *Worship is a Verb* (Nashville: Abbott Martyn, 1992); and *Worship Old & New* (Grand Rapids: Zondervan, 1994). He is also editor of the 7 volume series, *The Complete Library of Christian Worship* (Nashville:Abbott Martyn, 1993-1994).

⁸⁵ Sponsored by the *Institute for Worship Studies (Wheaton Theological Seminary)*.

Gouveia, Worship Coordinator at *Glen Erin Baptist Church* in Mississauga, Ontario comments:

Recently I've been paying attention to the order of our worship, in the light of Webber's suggested structure. . . . In future planning, I will endeavour to lead my worship team to be more intentional about the order of service -- the selection and placement of music, announcements, when and how the children are dismissed for children's worship. We can all be stuck in a rut. With a little thought, we can experience renewal in our worship services.⁸⁶

According to Webber, Convergence worship seeks to converge both charismatic and liturgical expressions. Drawing upon the best of both worship traditions, Convergence worship seeks an interactive encounter with God as worshippers offer themselves to God in response to his edifying revelation. Webber, in his *Worship is a Verb*, writes: "As God speaks and acts among his people, the people are to respond through word and deed. Consequently the structure of worship is dialogic, based on proclamation and response."⁸⁷

What sets Webber's Convergence style apart from other attempts to blend worship traditions is his commitment to the following fourfold liturgical pattern of worship:

- 1) Act of Entrance,
- 2) Service of the Word,
- 3) Service of Thanksgiving (or Service of the Table)
- 4) Act of Dismissal⁸⁸

Thus, under the guidance of the Holy Spirit, various charismatic and liturgical elements are selected and ordered so as to flow freely through this foundational fourfold structure. As a result, the "Act of Entrance" may include an organ prelude, announcements, quiet meditation, a processional hymn, a unison prayer of confession with an assurance of pardon, followed by several praise choruses led by a worship band. "The Service of the Word" might include two

⁸⁶ Carol Gouveia, "A passion for worship", *The Canadian Baptist*, January 1998, 13.

⁸⁷ Webber, *Worship is a Verb*, 17.

⁸⁸ Webber, *Signs of Wonder*, 149.

traditional readings, a sung psalm, a dramatic reading, a sermon, and a response to the Word (e.g. passing of the peace, prayers of intercession, the offering). Likewise, "The Service of Thanksgiving" may take various forms. It may consist of the celebration of the Lord's Supper in response to the proclamation of God's Word, or on Sundays where the Eucharist is not celebrated, Webber suggests a liturgy revolving around a response of thanksgiving, be it through baptisms, ministry time, the offering of gifts, songs, extemporaneous prayers offered by various worshippers, or the sharing of personal testimonies.⁸⁹ This is then followed by an "Act of Dismissal" which might consist of a hymn/chorus, a commission and/or benediction.

With respect to the oversight of worship, the Convergence style demands that careful attention be given both to the technical details of music and sound equipment, as well as to the liturgical content. As a result, the pastor, choir director and/or worship leader must work closely together, in a spirit of mutual partnership, to ensure that the liturgy flows worshipfully, as music, spoken words, and actions are blended together. Unlike the liturgical style where the pastor serves as chief liturgist, convergence worship demands the expertise of an entire worship team.

Historical Summary

Having surveyed some two hundred years of Baptist worship in Ontario and Quebec, one may now venture to make a few brief remarks by way of summary. A review of the first half of the nineteenth century suggests a period in Canadian Baptist church history characterized by a passion for evangelism and church planting. Following in the example of George Whitefield,

⁸⁹ Suggestions are taken from Robert Webber's workbook, "Renew Your Worship! Workshop", 12, distributed during his workshop on worship sponsored by the Institute for Worship Studies; held on April 12, 1997, at Guelph, Ontario.

both Regular and British Baptists sought to evangelize the rural frontiers of Upper and Lower Canada through field preaching, revival meetings, and the establishment of new churches. However, as newly established Baptist churches made their way into the second half of nineteenth century, their passion for evangelism was gradually overshadowed by a growing concern for educating both their members and pastors in the faith. Baptists, as a collective body, began to focus their energy on establishing seminaries, and Sunday schools. This inevitably led to a more instructional emphasis in worship as well, as the weekly congregational worship service became a setting for edifying and educating the laity. By the end of the nineteenth century Baptist worship was dominated by two variant forms of post-revivalist worship; the first maintained a focus on Christian education and edification, while the second sought to relive the glory days of past revivals through evening services and periodic revival meetings. In both cases, the focus of the worship service tended to centre upon those in attendance rather than on God. In fact, the worship of God was often overshadowed by an emphasis on teaching, edifying, inspiring, converting, and even entertaining the worshipper. In other words, Baptist congregational worship had become predominately anthropocentric. However, as Baptist worship entered into the first half of the twentieth century, a series of progressive steps towards a more formal, reverent, and theocentric expression of Baptist worship emerged in response to this anthropocentric emphasis.

Formal Evangelical worship marked the beginning of this move towards a more ordered and God-centred expression of worship. The momentum continued into the 1930s through ecumenical cooperation with the *United Church of Canada*, and in the years following the formation of the *Baptist Federation of Canada* in 1944, and finally culminated in the emergence

of various Baptist expressions of Liturgical Renewal during the 1960s and 70s. Yet, as Baptists entered the latter part the twentieth century, new inter-confessional styles of worship began to surface, each with their own distinctive features. There was the Charismatic movement and the Praise-and-Worship style that grew out of it, which emphasized a celebrative, free flowing, highly participatory, music-driven expression of worship. There was the Church Growth Movement which viewed worship services as a powerful means of evangelism and church growth through seeker-sensitive, and at times seeker-driven, approaches to worship. Finally, there was Webber's Convergence style which sought to blend, rather than a polarize the liturgical and charismatic worship styles.

It would seem that, over time, each of these styles of worship has managed to find a following among various Canadian Baptist churches. The remaining chapters will attempt to discover the extent to which these varying styles of worship have found their place among the present-day worship services of churches within the *BCOQ*. Furthermore, they will attempt to discover whether other distinctive worship styles can also be found.

IV

EXPLORING THE PRESENT

While an understanding of historical influences that have helped to shape Baptist worship in Ontario and Quebec goes a long way towards explaining where Canadian Baptists have been, what remains to be answered is where they are now. What is the current state of Baptist worship in Canada, and more specifically, within *The Baptist Convention of Ontario and Quebec (BCOQ)*? What influences have the past historical traditions and the more recent contemporary worship movements had upon current Baptist worship within the *BCOQ*? To answer these questions one must first briefly explore what is already known about the present state of Baptist worship in North America, and more specifically, in Canada.

Baptist Worship in the United States

In his 1993 book, *The Renewal of Sunday Worship*,¹ Robert Webber highlights the worship styles of seven different Baptist denominations within the United States.² In each case, there is a recognition on the part of the contributing writers that the current state of Baptist worship within their respective denominations has undergone great change and renewal as a result of various contemporary worship influences. In his treatment of *The Baptist General Conference*,

¹ Volume 3 of *The Complete Library of Christian Worship*; edited by Robert Webber.

² *American Baptist Churches in the USA; Baptist (Evangelical Denominations & Independents Baptist Churches); Baptist General Conference Churches; National Baptist Convention of America; National Baptist Convention of the USA, Incorporated; Progressive National Baptist Convention; and Southern Baptist Convention.*

Timothy Mayfield identifies the praise-and-worship style, and the introduction of seekers' services as its main contemporary worship renewal influences,³ while Robert E. Davis sees the charismatic movement as having the greatest influence upon African-American worship within *The National Baptist Convention of the USA, Incorporated*. Davis writes: "The traditional black Baptist style of fervent preaching and singing predominates, and recently a charismatic influence has been manifest in increased use of dance, raising of hands, and chanting."⁴ Meanwhile, Jeanette F. Scholer suggests that liturgical worship has made its come-back among *American Baptist Churches*, stating that: "Reclaiming the heritage of liturgical worship that is part of Baptist history is a priority, along with the development of a holistic approach to worship renewal with a recognition of the need for varieties of structures and style in the expression of the Christian story."⁵

With respect to *The Southern Baptist Convention*, as recently as 1996, Thom Rainer⁶ asked 576 "effective evangelistic"⁷ Southern Baptist churches to describe their style of worship by choosing from among six worship style options,⁸ which he defined in his survey as follows:

Liturgical - Mood: formal, solemn, majestic. Music: pipe organ, traditional

³ Timothy Mayfield, "Baptist General Conference Churches", in Webber, *Renewal of Sunday Worship*, 15.

⁴ Robert E. Davis, "National Baptist Convention of the USA, Incorporated", in Webber, *Renewal of Sunday Worship*, 137.

⁵ Jeannette F. Scholer, "American Baptist Churches in the USA", in Webber, *Renewal of Sunday Worship*, 10.

⁶ Thom Rainer, *Effective Evangelistic Churches* (Nashville: Broadman & Holman Publishers, 1996). Thom Rainer is founding dean of the *Billy Graham School of Missions, Evangelism and Church Growth* at the *Southern Baptist Theological Seminary*.

⁷ For the purpose of his study, Rainer only surveyed *Southern Baptist* churches with more than 25 recorded baptisms for the one year period ending September 30, 1993; and with a baptismal ratio (resident members/baptism) of less than 20:1 (i.e. one baptism for every twenty church members); Rainer, *Effective Evangelistic Churches*, 6. See also Shoemaker, "Southern Baptist Convention Churches", in Webber, *Renewal of Sunday Worship*, 76.

⁸ Rainer also provided "other" as a seventh option.

hymns, classical anthems. Purpose: "To lead the church to give corporate recognition to the transcendent glory of God." Favours reverence over relevance. It runs counter to the cultural obsession with contemporary entertainment. Biblical model: Isaiah 6.

Traditional - Mood: orderly, majestic, contemplative. Music: organ and piano, traditional and gospel hymns, traditional and contemporary anthems. Purpose: "To lead the congregation to praise and thank God for His goodness and to hear Him speak through His word." Geared for people from a religious culture and background. Biblical model: Col. 3:16-17.

Revivalist - Mood: exuberant, celebrative, informal. Music: organ, piano, and taped music, gospel hymns, contemporary Christian songs and anthems. Purpose: "To save the lost and encourage believers to witness." Biblical model: Acts 2-3.

Contemporary - Mood: expressive, celebrative, contemporary, informal. Music: keyboard, piano and taped music, praise choruses and contemporary Christian songs. Purpose: "To offer a sacrifice of praise to the Lord in a spirit of joyful adoration." This is contemporary worship for believers, but does attract some non-Christian and unchurched. Biblical model: Psalm 150.

Seeker - Mood: celebrative, contemporary, informal. Music: piano, taped music, synthesizer and band, scriptural music and contemporary Christian music, little congregational singing in the traditional sense. Purpose: "Present the gospel in clear non-God talk terms and modern forms." An upbeat, non-threatening evangelistic service for non-Christians seeking God. Biblical model: Acts 17:16-34.

Blended - Combination of elements in both traditional and contemporary.⁹

Rainer's survey results revealed that 44.5% of

respondents described their church's worship as

"Traditionalist or Revivalist", 21.3% as

"Contemporary or Seeker", 31.2% as

"Blended", and 1.5% as "Liturgical"

(Table 4.1).¹⁰ Rainer also noted that survey

| | |
|-------------------------------|------|
| Traditional/Revivalist | 44.5 |
| Contemporary/Seeker | 21.3 |
| Blended | 31.2 |
| Liturgical | 1.5 |
| Other | 1.5 |

Source: Rainer (1996), 103, 104.

respondents found it difficult to distinguish the difference between Traditional and Revivalist,

Contemporary and Seeker. As a result, in reporting the data, Rainer combined these four

⁹ Rainer, *Effective Evangelistic Churches*, 101.

¹⁰ *Ibid.*, 100-116. The remaining 1.5% either chose "other", or else did not respond to the question.

categories into two: Traditional/Revivalist and Contemporary/Seeker.¹¹ On the basis of his research, Rainer drew the following conclusions concerning the current state of worship within Southern Baptist "evangelistic" churches:

- 1) Southern Baptist worship styles are not monolithic.
- 2) Traditional worship is still the most common.
- 3) Liturgical worship is rare.
- 4) Seeker services are rare.
- 4) Blended worship is the fastest growing style.
- 5) Contemporary/Seeker worship styles are most common in larger churches.
- 6) Less than 4% of churches have multiple services with different styles.
- 7) 92% of churches continue to offer an evening service.¹²

Conservative Evangelical Worship in Canada

Within the Canadian context, Posterski and Barker's 1993 book, *Where's a Good Church?*,¹³ offers us a view of what Canadian clergy and laity currently prefer in worship. Of the 394 conservative (non-pentecostal)¹⁴ church attenders surveyed, 44% favoured "contemporary worship", 14% favoured "traditional worship", while 42% selected the "In between" (or balanced) option.¹⁵ Likewise, 42% of conservative respondents indicated a preference for "Expressive

¹¹ Rainer, *Effective Evangelistic Churches*, 100-101.

¹² *Ibid.*, 102, 110f., 114f.

¹³ Donald C. Posterski and Irwin Barker. *Where's a Good Church? Canadians Respond from the Pulpit, Podium, and Pew* (Winfield, B.C.: Wood Lake Books, 1993). This national study surveyed 761 active church members: 452 lay members, 214 clergy, and 95 Christian Academics; representing 15 denominations and 14 non-denominational churches across Canada.

¹⁴ Posterski and Barker, 222f., use the term "conservative (non-pentecostal)" to describe respondents representing the following Protestant denominations: Evangelical Free, Christian and Missionary Alliance, Mennonite Brethren, Evangelical Mennonite, Church of the Nazarene, Associated Gospel Churches, Salvation Army, Christian Reformed, Baptist (Fellowship), Baptist (Convention), and Independent (non-denominational). The term "mainline churches" is used to classify the Anglicans, Presbyterians, Lutherans, and the United Church of Canada.

¹⁵ In their survey, Posterski and Barker use the phrase "Contemporary worship (choruses, experiment venues)" to describe contemporary worship, and "Traditional worship/hymns, liturgy" to describe traditional worship. See Posterski and Barker, Appendix B, 229. Furthermore, while the heading "In between" is used in their survey

worship", 19% favoured "Quiet, Contemplative worship", while 39% selected "In between". Also noted was a tendency among conservatives to prefer worship with extensive lay involvement (43%), over clergy-led worship (26%).¹⁶ Furthermore, in comparing the worship preferences of clergy and laity -- both mainline and conservative -- the clergy indicated a strong preference for

| Worship Preferences | Conservatives (N=394) | Clergy (N=214) | Laity (N=452) |
|----------------------------|------------------------------|-----------------------|----------------------|
| Traditional | 14 | 12 | 20 |
| In between | 42 | 45 | 41 |
| Contemporary | 44 | 43 | 93 |
| Expressive | 42 | 52 | 37 |
| In between | 39 | 41 | 45 |
| Quiet | 19 | 7 | 18 |
| Clergy-led | 26 | 21 | 36 |
| In between | 31 | 36 | 36 |
| Extensive lay involvement | 43 | 43 | 28 |

Source: Posterski & Barker (1993), 246

contemporary, expressive worship with extensive lay involvement (*Table 4.2*).

Designing a Survey of Congregational Worship

While this data may be sufficient to suggest that Canadian Baptist churches may, in fact, be experiencing a shift in contemporary worship styles, one is nevertheless left grasping for data specific to the current state of congregational worship within the churches of the *BCOQ*. In efforts to address this lack of data, a questionnaire survey was developed and sent out to the senior pastors of each of the 387 churches of the *BCOQ*. As a survey it sought to accomplish three objectives.

The first was to describe Baptist congregational worship as it is currently being practised

question (pp. 229, 245), they go on to interpret this response as a preference for "balanced" worship (pp. 27-29).

¹⁶ Posterski and Barker, *Where's a Good Church?*, 246.

within the churches of the *BCOQ*. To accomplish this, a series of survey questions were developed to explore the following five worship components: 1) the worship setting, 2) the pattern of worship, 3) congregational participation, 4) music/preaching, and 5) leadership in worship.¹⁷

The second objective of the survey was to identify the various styles of worship currently being practised within local Baptist churches, as well as determine their distribution within the *BCOQ*. With this objective in mind, three approaches were used to determine each church's dominant styles of worship. The first was to ask respondents for a self-description of their worship using the open-ended question: "What descriptive name best describes the worship style of the service?" The second approach was to provide a definition of Rainer's six worship styles (liturgical, traditional, revivalist, contemporary, seeker, blended) and then ask respondents to choose the one that best described their style of worship. The third approach was to collect enough empirical data to classify effectively each church's worship services according to their distinctive features.

The third and final objective of the survey was to explore current Baptist clergy views regarding worship through a series of questions probing the personal worship preferences, beliefs, and major worship influences of *BCOQ* pastors.

Once an initial survey was developed it was pretested on seven Baptist clergy, not currently serving as pastors or interim pastors within the *BCOQ*, and then amended on the basis of their recommendations. The final eight-page survey is included as *Appendix III*.

¹⁷ Benedict and Miller, *Contemporary Worship for the 21st Century*, 75f., used a similar set of components to describe the relevant features of the styles of worship they were exploring. However, in their case, the five worship components were labelled as follows: 1) Setting and Environment, 2) Flow of Worship, 3) Participants, 4) Style of Music and Proclamation, and 5) Leadership.

Administering the Survey

On November 1, 1997, worship surveys (*Appendix III*) were mailed out to the 387 churches listed in the *BCOQ Directory of Churches*, dated September, 1997.¹⁸ Included with each survey was a covering letter addressed to the senior pastor (or interim pastor) of each church, by Dr. Andrew Irvine, Director of the Doctor of Ministry Programme at McMaster Divinity College (*Appendix II*), and a stamped pre-addressed return envelope. Every church within the *BCOQ* was surveyed, on the ground that 387 churches subdivided into 19 different geographic associations would not have provided a large enough pool from which to draw a random sample of churches. Furthermore, both English and non-English-speaking churches were included in the survey, for there seemed to be no effective way of determining the language used by church congregations during their various worship services. The question, "In which language do you conduct your worship service?"¹⁹ was added to the survey as a means of identifying those non-English-speaking congregations which responded to the survey.²⁰

Survey Response Rates

A total of 211 completed responses were received, out of a possible 387,²¹ for a response rate of 54.5%. While this survey sample does not constitute a random sample, it nevertheless

¹⁸ 388 churches were listed in the directory, though one of them, *Tynside Baptist Church*, was closed shortly after the directory was printed. As a result, no survey was sent to *Tynside*.

¹⁹ Appendix III, question 13.

²⁰ Where required, the primary language used by a church which did not respond to the survey was determined on the basis of the church's name, as listed in the September 1997 *BCOQ Directory*.

²¹ In addition to the 211 responses received, 3 blank surveys were returned and one other was returned unopened due to a wrong address. For the purpose of this study these uncompleted surveys were treated as non-responses.

**TABLE 4.3
RESPONSES BY AGE OF CHURCH**

| Age of Church | Churches | | Responses | |
|---------------|----------|----|-----------|----|
| | N | % | N | % |
| 1796-1850 | 71 | 18 | 50 | 24 |
| 1851-1900 | 138 | 37 | 75 | 36 |
| 1901-1950 | 71 | 18 | 36 | 17 |
| 1951-1975 | 55 | 14 | 28 | 13 |
| 1976-1997 | 52 | 13 | 22 | 10 |
| | 387 | | 211 | |

**TABLE 4.4
RESPONSES BY ACTIVE MEMBERSHIP**

| *1996 Membership | Churches | | Responses | |
|------------------|----------|----|-----------|----|
| | N | % | N | % |
| 0-49 | 157 | 42 | 70 | 33 |
| 50-99 | 108 | 29 | 66 | 32 |
| 100-149 | 47 | 12 | 31 | 15 |
| 150-199 | 32 | 8 | 18 | 10 |
| 200-299 | 18 | 5 | 14 | 7 |
| 300-499 | 10 | 3 | 6 | 3 |
| 500+ | 5 | 1 | 4 | 2 |
| TOTAL | 377 | | 209 | |

data missing for 10 churches

* where 1996 statistics were unavailable, the most recent available statistics were used

serves as a statistically significant,

representative sample of *BCOQ*

churches, for it is fairly distributed

across the spectrum of church ages

(*Table 4.3*), the various active

church membership sizes

(*Table 4.4*), and each of the *BCOQ*

associations (*Table 4.5*). However,

it should be noted that these

responses are not representative of

the Afri-Canadian churches within

the Amherstburg Association; nor

are they representative of the ethnic

diversity that exists within the

**TABLE 4.5
RESPONSES BY ASSOCIATION**

| Association | Churches | | Responses | |
|------------------------|----------|----|-----------|----|
| | N | % | N | % |
| Amherstburg | 10 | 3 | 1 | 0 |
| Canada Central | 14 | 4 | 11 | 5 |
| Elgin | 12 | 3 | 7 | 3 |
| Georgian Bay | 15 | 4 | 10 | 5 |
| Guelph | 20 | 5 | 12 | 6 |
| Middlesex-Lambton | 24 | 6 | 10 | 5 |
| Northern | 13 | 3 | 9 | 4 |
| Niagara-Hamilton | 41 | 11 | 24 | 11 |
| Norfolk | 15 | 4 | 9 | 4 |
| Northwestern | 7 | 2 | 3 | 1 |
| Oxford Brant | 20 | 5 | 13 | 6 |
| Owen Sound | 21 | 5 | 9 | 4 |
| Ottawa | 22 | 6 | 12 | 6 |
| Quebec | 18 | 5 | 12 | 6 |
| Toronto, East | 24 | 6 | 14 | 7 |
| Toronto, North-Central | 26 | 7 | 8 | 4 |
| Toronto, West | 32 | 8 | 21 | 10 |
| Trent Valley | 31 | 8 | 13 | 6 |
| Western | 22 | 6 | 13 | 6 |
| TOTAL | 387 | | 211 | |

denomination. While 342 English (88.4%) and 45 ethnic (11.6%) churches were identified based

on the 1997 BCOQ Church Directory²², only 15 of the survey responses received came from these ethnic churches (10 Chinese, 5 other). As a result, the response rate among English churches was actually 57.3% (52.6% for Chinese, and 19.2% for the remaining ethnic churches). Furthermore, the churches which responded to the survey were well distributed across communities of various sizes ranging from small rural settlements with a population under 2,500 to large urban centres such as Toronto (Table 4.6).

TABLE 4.6
RESPONSES BY POPULATION
(N=211)

| Population Around Church | Responses | |
|-----------------------------|-----------|----|
| | N | % |
| under 2,500 | 56 | 24 |
| 2,500 - 9,999 | 37 | 19 |
| 10,000 - 99,999 | 42 | 21 |
| 100,000 - 999,999 | 43 | 21 |
| over 1,000,000 | 32 | 15 |
| <i>data missing</i> | 1 | 1 |

TABLE 4.7
AGE OF RESPONDENTS
(N=211)

| Age | N | % |
|---------------------|----|----|
| 25-34 | 27 | 13 |
| 35-44 | 59 | 28 |
| 45-54 | 47 | 23 |
| 55-64 | 48 | 23 |
| 65+ | 18 | 8 |
| <i>data missing</i> | 12 | 6 |

Finally, with regard to the respondents themselves:

- 85% were serving as senior pastors (180); 8% as interim pastors (16); and 7% were lay leaders (11) or members of the pastoral staff (4).
- 93% were men (196); 5% women (11); and 2% left the question blank (4).
- 95% of senior pastors were men (171) while 4% were women (7);²³ 1% left the question blank (2).
- Average age of respondents was 48 years (Table 4.7).
- Average age for senior pastors was 47; and 60 for interim pastors.
- Average length of time in pastorate for senior pastors was 6.02 years (Table 4.8).

TABLE 4.8
YEARS IN PASTORATE
(N=180)

| Years | N | % |
|---------------------|----|----|
| under 3 | 57 | 32 |
| 3 to under 6 | 47 | 26 |
| 6 to under 9 | 24 | 13 |
| 9 to under 12 | 27 | 15 |
| over 12 | 24 | 13 |
| <i>data missing</i> | 1 | 1 |

²² See Appendix I.

²³ This is representative of the BCOQ at large where women serve as senior pastor or co-pastor in approximately 4% of the churches. These results are based on the September 1997 Directory of Ministers contained in *The BCOQ Directory*.

- With respect to the highest seminary degree earned: 7.5% of pastors surveyed had doctorates (12 D.Min., 2 Ph.D., 1 Th.D.); 52.5% had an M.Div. (105) or B.D. (18); 9% had an M.A. (5), M.R.E.(3), M.T.S. (7) or equivalent degree (3); 14% had a B.Th. (16), B.R.E. (10) or equivalent degree (2); 7.5% had a Certificate/Diploma (15); while 7% left the question blank (14).
- 34% of pastors were graduates of *McMaster Divinity College* (68); 6.5% *Acadia Divinity College* (13); 15.5% *Ontario Theological Seminary* (31); 6% *Ontario Bible College* (12); while 38% graduated from various other seminaries and bible colleges.

V

DESCRIBING THE DATA

The purpose of this chapter, is to describe the data gathered from the survey of current congregational worship practices within the *BCOQ*. What follows is a general description of Baptist congregational worship, organized -- for the sake of clarity -- around the following five worship components: 1) Setting, 2) Pattern, 3) Congregational Participation, 4) Music and Preaching, and 5) Leadership. Then, the next chapter will look more closely at the various styles of worship that emerge from the survey data.

Worship Setting

As a literary term, the "setting" is understood to be the *time* and *space* in which an event occurs.¹ Thus, in describing the current setting of Baptist worship, one must examine the time and space in which congregational worship occurs within *BCOQ* churches.

With respect to the time of the typical Baptist worship service, the survey data indicates that while the 11 a.m., Sunday service continues to be the dominant time for worship among *BCOQ* churches, it is by no means the only time set aside for congregational worship. The time of Sunday morning worship currently varies from 8:30 a.m. to 11:30 a.m., with 42% of churches identifying the 11 o'clock service as their "primary" or main service. Furthermore, 35% of the

¹ M. H. Abrams, *A Glossary of Literary Terms*, 4th ed. (New York: Rinehart and Winston, 1981), 175.

churches surveyed conduct at least two weekly worship services (9% conduct two Sunday morning services, 20% continue to hold Sunday evening services, while 6% mentioned a weekday evening service). As to the length of

the typical worship service, it varies from 45 minutes to over 3 hours, with the average length of service being 72 minutes -- 70 minutes for Sunday morning services, 74 minutes for Sunday evening services, and 93 minutes for weekday evening services (*Table 5.1*).

| Minutes | Sunday Morning (N=228) | Sunday Evening (N= 41) | Weekday Evening (N=12) |
|------------------------|----------------------------------|-----------------------------------|----------------------------------|
| 45-60 | 37.7 | 48.8 | 8.3 |
| 61-75 | 41.2 | 24.4 | 8.3 |
| 76-90 | 18.9 | 17.1 | 50.0 |
| 91+ | 2.2 | 9.7 | 33.3 |
| <i>Average (min.):</i> | <i>70.1</i> | <i>74.2</i> | <i>93.3</i> |

As to the worship space -- that is, the physical setting of worship -- 86% of all Baptist worship services occur within church sanctuaries, 12% in church auditoriums and multi-purpose halls, and 2% in residential homes or rented facilities. However, if one focuses on the morning worship service, one discovers that over 94% of these services occur in church sanctuaries set aside for worship.

A series of survey questions were also created to explore the use of various visual symbols generally associated with the liturgical worship tradition. More specifically, these questions focused on the use of liturgical colours and vestments in worship. With respect to the use of liturgical colours, 76% of churches indicated that they "rarely" or "never" incorporate the seasonal colours² of the liturgical year into their worship space. Furthermore, with regard to the wearing of religious vestments, 72% of pastors responded that they "never" wear religious

² e.g. royal blue or purple for Advent; white and gold for Christmas and Easter; purple during Lent, red on Pentecost Sunday; and green during the seasons after Epiphany and Pentecost.

vestments during their "primary"³ service of worship. Similarly, 93% of pastors "never" wear a clergy collar while leading the primary worship service. Among the pastors who do wear religious vestments at least "rarely" (28%), most prefer to wear a preaching gown as opposed to an alb.⁴ For the most part,

| | |
|--|------|
| Business attire (<i>dress, suit, jacket/tie</i>) | 85.5 |
| Preaching gown (<i>with/without hood/stole</i>) | 10.3 |
| Casual attire (<i>no jacket and/or no tie</i>) | 5.5 |
| Clergy collar | 1.5 |
| Informal attire (<i>jeans, t-shirt, etc.</i>) | 1.0 |
| White alb (<i>with stole</i>) | 0.7 |

business attire (dress, suit, jacket/tie) continues to be the most common type of worship attire worn by Baptist clergy (*Table 5.2*). Interestingly, while only 11% of clergy wear preaching gowns or albs during the primary worship service, 40% of the churches surveyed have choirs that wear gowns (often or always) during their primary worship service.⁵

Also relevant to an overall understanding of the current setting of *BCOQ* worship is the size, or average attendance, of the various congregational worship services. Of the 211 churches surveyed, 90% report an average attendance of

| Average Attendance | Sunday Morning (N=213) | Sunday Evening (N=39) | Weekday Evening (N=10) |
|---------------------------|----------------------------------|---------------------------------|----------------------------------|
| 0-49 | 27.7 | 64.1 | 90.0 |
| 50-99 | 36.6 | 30.8 | 0 |
| 100-149 | 15.5 | 2.6 | 10.0 |
| 150-199 | 9.9 | 0 | 0 |
| 200-299 | 5.2 | 0 | 0 |
| 300-499 | 4.7 | 0 | 0 |
| 500+ | 0.5 | 2.6 | 0 |
| <i>Average:</i> | <i>100</i> | <i>53</i> | <i>25</i> |

³ 99% of "primary" services were morning services; 1% were afternoon or evening services.

⁴ 58% wear a gown at least sometimes, 27% wear a gown with stole, and 9% wear a gown with hood. Only 6% of pastors surveyed indicated that they wore an alb in worship at least "sometimes".

⁵ Of the 211 churches surveyed, 63% have choirs; and 64% of these choirs wear gowns (often or always).

under 200 at their primary worship service, while 64% of *BCOQ* churches average fewer than 100 in morning worship attendance (*Table 5.3 above*).

Pattern of Worship

An analysis of the 273 orders of worship provided by survey respondents revealed four general patterns of worship: Post-Revivalist, Semi-Liturgical, Praise-and-Worship, and Informal (*Table 5.4*).

TABLE 5.4
GENERAL WORSHIP PATTERNS BASED ON SURVEY RESPONSES (1997)

| <u>Post-Revivalist</u> | <u>Semi-Liturgical</u> | <u>Praise-and-Worship</u> | <u>Informal</u> |
|------------------------|------------------------|---------------------------|-----------------|
| Approach | Entrance | Praise | Singing |
| Sermon | Word | Teaching | Bible Study |
| Dismissal | Response | Response | Prayer |
| | Dismissal | | |

The Post-Revivalist pattern is the most common and accounts for close to 68% of the orders of worship. In these orders of worship, the sermon is placed near the end of the service and is generally followed by a brief dismissal consisting of a closing hymn and benediction. In some cases a commission, closing prayer, and a choral amen or blessing is also included. While some of these orders of worship identify their closing hymn as a hymn of invitation or response, in point of fact, there is no opportunity provided to respond actively to the Word during the service of worship. Rather worshippers are dismissed into the world to respond to God's Word outside the context of the worship service. All other elements of the worship service are included within the Approach (e.g. call to worship, congregational singing, the offering, pastoral prayer, children's story, choir anthem, announcements, responsive reading).

The second most common pattern of worship is the Semi-Liturgical pattern, which accounts for 17% of the orders of service. These orders of worship generally consist of an act of entrance, a liturgy of the Word, an act of response to the Word, and then the dismissal. What distinguishes this Semi-Liturgical pattern from more traditional Liturgical patterns of worship is the replacement of the weekly liturgy of the table with an act of response or thanksgiving. This act of response may include the gathering of the offering, prayers of thanksgiving and intercession, hymns/choruses of response, or the celebration of the Lord's Supper. A closing hymn and benediction usually serves as the dismissal.

The third pattern of worship -- the Praise-and-Worship pattern -- accounts for 8% of all responses and consists of praise, teaching and response. This pattern is characterized by an extended period of congregational singing, followed by a didactic sermon, and then a time of response. This time of response may consist of more congregational singing in response to the Word, an altar call for those seeking to receive Christ or else rededicate themselves to him, a time of "sharing and prayer" during which the congregation is invited to speak and pray aloud, or a ministry time during which worshippers are invited to come forward for prayer and healing.

The fourth pattern, which accounts for the remaining 7% of the orders of worship, is best described as "Informal", for it is characterized more by informality than by any particular pattern of worship. Nevertheless most of these orders of worship include a time of singing, teaching, and prayer. In some cases, these services occur within small groups, or "prayer and Bible study" settings. In other cases they serve as informal evening services, during which favourite hymns and choruses are chosen and sung by the congregation. This is usually followed by an interactive Bible study during which the congregation is encouraged to ask questions and participate in the

discussion. The order of worship may also provide for a time of prayer, during which worshippers are invited to pray extemporaneously.

Looking beyond these four general patterns of worship, the survey also sought to discover the frequency with which various worship elements were present within each of these patterns (Table 5.5). As can be seen from the table, the children's story, responsive reading, and choir anthem continue to endure as recurring elements within Baptist worship, across the Post-Revivalist and Semi-Liturgical patterns. Also evident across all patterns of worship is the increased presence of chorus-dominated praise-and-worship segments. As well, there are other worship elements which appear frequently within the orders of worship provided by survey

TABLE 5.5
FREQUENCY OF WORSHIP ELEMENTS BY WORSHIP PATTERN
% of respondents who indicated that the following worship elements were either "often" or "always" present in the worship service.

| Worship Element | Total (N=273) | Post- Revivalist (N=183) | Semi- Liturgical (N=47) | Praise & Worship (N=22) | Informal (N=21) |
|------------------------|-------------------------|--|---------------------------------------|---|---------------------------|
| Responsive Readings | 54.4 | 57.6 | 68.1 | 31.8 | 9.5 |
| Children's Time | 54.1 | 64.1 | 59.5 | 22.7 | 4.8 |
| P&W time | 45.2 | 41.3 | 42.5 | 86.3 | 47.6 |
| Choir Anthems | 42.5 | 45.1 | 63.8 | 18.1 | 0 |
| Lord's Prayer | 26.3 | 29.3 | 31.9 | 18.2 | 0 |
| Assurance of Pardon | 22.4 | 20.7 | 31.9 | 13.6 | 23.8 |
| Testimonies | 19.7 | 17.4 | 10.6 | 45.5 | 23.8 |
| Altar Calls | 9.9 | 8.7 | 6.4 | 27.3 | 0 |
| Drama | 7.1 | 3.3 | 12.8 | 24.7 | 9.5 |
| Laying on of hands | 4.6 | 2.2 | 6.4 | 22.7 | 0 |
| Anointing with oil | 1.4 | 0.5 | 0 | 9.1 | 0 |
| Apostles' Creed | 0.8 | 1.0 | 0 | 0 | 0 |
| Liturgical dance | 0.4 | 0 | 2.1 | 0 | 0 |

respondents. The doxology,⁶ for example, continues to enjoy wide acceptance among Baptist congregations, usually as an offertory response. However, among Chinese Baptist churches, the doxology is almost always placed at the end of the service just prior to the benediction.⁷ The inclusion of a moment of silence within the worship service is also widespread. In some cases, a time for silent preparation is provided following the welcome and announcements, yet before the call to worship. In other instances, a time of silent reflection or prayer follows immediately after the sermon, as a silent act of response to God. The inclusion of a time of congregational "sharing and prayer" was also present in 14% of the orders of worship; in most instances it replaces the pastoral prayer.

Also worthy of mention is the placement of the offering and announcements within the various orders of worship. While most worship services (73%) continue to place the offering prior to the sermon, as an act of approach, several services (11%) place it following the sermon as an act of response to God's Word.⁸ As to the placement of the announcements within the worship service, 29% of services make their announcements prior to the start of worship, 37% place the announcements somewhere after the opening hymn and prior to the sermon, while 9% put their announcements either after the sermon or following the benediction.⁹ The latter is especially common among Chinese Baptist churches where over 80% of Chinese respondents

⁶ The most commonly used doxology is: "Praise God, from whom all blessings flow; Praise Him, all creatures here below; Praise Him above, ye heav'nly host; Praise Father, Son and Holy Ghost." By Thomas Ken (1637-1710), and sung to the tune, *Old Hundredth LM*.

⁷ Of the ten Chinese (Cantonese) churches who responded to the survey (representing 52.6% of all Chinese BCOQ churches), nine of them end their worship services with the doxology followed by the benediction, while the tenth did not include an order of worship in its survey response.

⁸ In 16% of cases, no offering was listed in the order of worship.

⁹ In 25% of cases, no announcements were mentioned in the order of worship.

place the announcements either immediately prior to the doxology and benediction, or else immediately after the benediction.

Almost without exception, *BCOQ* churches continue to celebrate the Lord's Supper on a monthly basis within the primary service -- 98.1% of churches surveyed celebrate Communion monthly.¹⁰ Usually celebrated on the first Sunday of each month, the Lord's Supper generally follows after the sermon as an act of response or thanksgiving to God. However, when we look at secondary services, one notes that only 32.4% of churches celebrate the Lord's Supper at least monthly, while 64.9% celebrate it rarely, if ever. Finally, we end this section on patterns of worship by highlighting what Baptist churches

consider to be the main focus, or climax of each of their worship services. Without doubt, the sermon continues to be the dominant event in Baptist worship, with more than 54% of respondents identifying the sermon as the climactic point of their worship services, while an

TABLE 5.6
CLIMACTIC POINT OF THE SERVICE
% of total responses (N=284)

| Climactic Point | only point chosen | one of several points chosen |
|------------------------|--------------------------|-------------------------------------|
| Sermon | 54.4 | 64.4 |
| P&W Time | 8.4 | 15.8 |
| Lord's Supper | 3.9 | 7.0 |
| Altar Call | 2.5 | 5.3 |
| Ministry time | 0.4 | 1.4 |

additional 10% identify it as one of the focal points in the service, along side either the Lord's Supper or the Praise-and-Worship time (*Table 5.6*).

Congregational Participation in Worship

While congregational participation can express itself in many forms, among Baptist churches it continues to find its primary expression through the singing of hymns and choruses

¹⁰ 0.5% celebrate Communion weekly, 0.5% biweekly, and 0.5% quarterly.

(Table 5.7). Among services following either a Semi-Liturgical or Post-Revivalist pattern, the singing of hymns dominates, followed by the singing of choruses and the use of responsive readings; services with a Praise-and-Worship pattern tend to emphasize the singing of choruses accompanied by the raising and clapping of hands. Meanwhile, congregational participation among Informal patterned services tends to focus on singing, the sharing of prayer requests, and the offering of extemporaneous prayers by the congregation.

TABLE 5.7
FREQUENCY OF VARIOUS FORMS OF CONGREGATIONAL PARTICIPATION
BY WORSHIP PATTERN

% of respondents who indicated that the following forms of congregational participation were either "often" or "always" present in the worship service.

| Worship Element | Total (N=273) | Post-Revivalist (N=183) | Semi-Liturgical (N=47) | Praise & Worship (N=22) | Informal (N=21) |
|---------------------------|-------------------------|-----------------------------------|----------------------------------|---------------------------------------|---------------------------|
| Singing hymns | 91.6 | 96.7 | 91.5 | 72.7 | 66.6 |
| Singing choruses | 81.4 | 83.2 | 74.4 | 95.5 | 71.5 |
| Responsive readings | 54.4 | 57.6 | 68.1 | 31.8 | 9.5 |
| Prayer requests (pews) | 39.0 | 40.8 | 23.4 | 45.5 | 52.3 |
| Clapping to music | 30.2 | 27.2 | 32.0 | 68.2 | 19.1 |
| Lord's Prayer | 26.3 | 29.3 | 31.9 | 18.2 | 0 |
| Applause | 23.1 | 24.5 | 10.7 | 40.9 | 14.3 |
| Raised hands | 17.5 | 10.9 | 23.4 | 59.1 | 19.1 |
| Unison/Responsive prayers | 16.9 | 14.1 | 38.3 | 40.9 | 4.8 |
| Extemporaneous prayers | 16.5 | 11.5 | 10.6 | 36.3 | 47.6 |
| Passing the Peace | 10.2 | 8.2 | 17.1 | 18.2 | 9.6 |
| Altar Calls | 9.9 | 8.7 | 6.4 | 27.3 | 0 |
| Body motion in pews | 5.0 | 2.7 | 6.4 | 22.7 | 4.8 |
| Coming forward | | | | | |
| for Communion | 4.6 | 7.1 | 8.5 | 13.6 | 4.8 |
| Kneeling for prayer | 2.8 | 1.1 | 0 | 0 | 9.6 |
| Speaking in tongues | 1.4 | 0.5 | 0 | 9.0 | 0 |
| Prophetic speech | 0.7 | 0.5 | 0 | 4.5 | 0 |

Music and Preaching in Worship

As to the type of music being sung in worship, it would seem that both hymns and

choruses, choirs and worship bands, have found their way into most Baptist worship services. According to the survey results, 91.9% of all Baptist services "often" or else "always" sing hymns as part of their worship services; 81.7% of Baptist services also include the singing of choruses as a regular¹¹ part of their worship. Similarly, choir anthems are a regular occurrence in 42.6% of all services, while a time of chorus-dominated praise-and-worship music is often if not always included in 45.4% of services. When singing hymns, 42% of respondents continue to use the now out-of-print 1973 Canadian Baptist hymnal,¹² while 18% use *The Hymnal for Worship and Celebration*,¹³ and 5% use the hymnbook entitled *Sing Joyfully*.¹⁴ Beyond these three hymnals, there appears to be little consensus, with no fewer than 17 different hymnbooks being mentioned in the survey results.¹⁵ In many cases, churches are using a combination of two or more hymnals/songsbooks, while 51.8% of the services surveyed use an overhead projector (OHP) at least sometimes to project the words of various choruses.¹⁶ In fact, 9% of the worship services use no hymnbook whatsoever.

As to the various musical instruments being used in worship, the piano continues to be the dominant instrument with 77% using it in worship "often" or "always". The organ comes in second at 59%, followed by the acoustic guitar at 18%, the keyboard at 15%, the drums at 11%,

¹¹ "often" or "always"

¹² *The Hymnal* (Canada: The Baptist Federation of Canada, 1973).

¹³ *The Hymnal for Worship and Celebration* (Waco, Texas: Word Music, 1986).

¹⁴ *Sing Joyfully* (Carol Stream: Tabernacle Publishing, 1989).

¹⁵ Among other hymnbooks listed: *Hymns for the Living Church* (Carol Stream: Hope Publishing, 1974) and *Great Hymns of the Faith* (Grand Rapids: Singspiration, 1968), are each used in 2% of Baptist worship services, while *Hymns for the Family of God* (Nashville: Paragon Associates, 1976) is used in 1% of services.

¹⁶ 35% of worship services surveyed indicated that they use the OHP "often" or "always" during worship, while an additional 16% use an OHP sometimes.

and the electric and bass guitars at 10% and 8% respectively (Table 5.8). Furthermore, 11% of worship services make frequent use of taped back-up music to accompany their singers.

While music in worship continues to serve as the dominant form of congregational participation, the sermon nevertheless remains the culminating event in most Baptist worship services, averaging 26 minutes in length, with 72% of sermons lasting between 20 and 34 minutes (Table 5.9).

As to the general content of sermons, only 15.5% follow the common lectionary "often" or "always", while 53.7% have "never" used it. Nevertheless, 44.1% of respondents do acknowledge that they seek to follow the liturgical year (often or always) when setting the theme for their worship services.

On a final note, the Bible translation used most frequently in worship among Baptists is the *New International Version* (NIV), used in 67% of the worship services, followed by the *New Revised Standard Version* in distant second at 12%. A mere 8% of *BCOQ* worship services continue to use the

TABLE 5.8
INSTRUMENTS USED IN WORSHIP

% services (N=285) which use the following musical instruments "often/always" or "sometimes".

| Instrument | often/ always | some- times |
|-------------------|--------------------------|------------------------|
| Piano | 76.9 | 15.1 |
| Organ | 59.3 | 7.7 |
| Acoustic guitar | 17.9 | 26.3 |
| Keyboard | 14.7 | 15.8 |
| Drums | 10.9 | 11.9 |
| Electric guitar | 9.8 | 16.1 |
| Bass guitar | 7.8 | 15.1 |
| Taped back-up | 11.2 | 31.6 |

TABLE 5.9
SERMON LENGTH IN MINUTES

% of total services (N=275)

| Minutes | % |
|----------------|----------|
| 1-19 | 13 |
| 20-24 | 29 |
| 25-29 | 23 |
| 30-34 | 20 |
| 35+ | 15 |

TABLE 5.10
BIBLE TRANSLATIONS USED

% of services (N=285) using the following Bible translations in worship

| | |
|--|------|
| <i>New International Version (NIV)</i> | 67.0 |
| <i>New Revised Standard (NRSV)</i> | 12.3 |
| <i>King James Version (KJV)</i> | 8.4 |
| <i>New King James (NKJV)</i> | 4.6 |
| <i>Revised Standard Version (RSV)</i> | 2.8 |
| <i>Today's English Version (TEV)</i> | 1.7 |
| <i>New American Standard (NASB)</i> | 1.4 |
| <i>Contemporary English (CEV)</i> | 1.0 |
| <i>New English Bible (NEB)</i> | 0.7 |

King James Version in their worship (Table 5.10 above).

Leadership in Worship

For the most part, when it comes to the planning and preparation of the worship service, the pastor remains the church's chief liturgist. In 47.3% of the cases, the pastor is the sole worship planner; while in 46.3% of cases the pastor works cooperatively with others (such as the organist, choir director, music director, worship team leader, or a worship committee) to give shape to the worship service. In only 6.4% of cases is the task of planning the worship service delegated to someone other than the pastor. However, when it comes to the selection of the music for worship, things are slightly different. In only 39.4% of cases does the pastor bear sole responsibility for choosing the music; 41.2% of the time, the pastor works in cooperation with various music leaders; while in 19.4% of cases, the task is delegated to someone other than the pastor -- usually the music director, accompanist, or worship leader.

With respect to the actual conduct of worship, the pastor continues to serve as the primary, if not sole, worship leader. While there is an acknowledgement that lay-leaders have an active role to play in reading the Scriptures and leading the congregation in song and prayer, pastors nevertheless continue to be viewed as the ones who lead the worship service, preach the sermon, and preside over Communion (Table 5.11). In other words,

| | Often/ Always | Rarely/ Never |
|----------------------|--------------------------|--------------------------|
| Read Scriptures | 62.0 | 9.9 |
| Lead the singing | 56.0 | 25.3 |
| Lead in prayer | 51.4 | 15.2 |
| Lead entire service | 24.3 | 42.6 |
| Preach the sermon | 8.4 | 53.9 |
| Preside at Communion | 8.5 | 76.4 |

when it comes to leadership in Baptist worship, the pastor continues to be viewed as the congregation's minister of "Word and Sacrament" -- though Baptists might prefer to speak of "Word and Ordinance".

VI

CURRENT BAPTIST WORSHIP STYLES WITHIN THE BCOQ

Having examined the survey data within the general context of Baptist congregational worship, this chapter will explore the different styles of worship which emerge from the survey. As stated previously (*p. 77f.*), three approaches were used in efforts to identify the various styles of congregational worship being practised by *BCOQ* churches. The first approach was to ask survey respondents to provide their own descriptive term for their style of worship. The second was to ask them to describe their worship by choosing one of Thom Rainer's six pre-defined worship styles.¹ The third approach was to classify each worship service on the basis of the empirical data provided by survey respondents.

This chapter begins by briefly highlighting the various terms used by survey respondents to describe the style of each of their worship services. This will be followed by a presentation of the results obtained using Rainer's definition-based classification system, along with a comparison of these results with those obtained by Rainer in his study of Southern Baptist "evangelistic" churches. Then, the results of a thorough analysis of the empirical data provided by survey respondents will be used to classify the various styles of worship. Finally, this chapter will end with a brief description of each of the worship styles identified using this empirical classification approach.

¹ Rainer, *Effective Evangelistic Churches*, 101. This question, related to Rainer's pre-defined styles, was placed at the very end of the survey in order to distance it from the earlier open-ended question asking respondents for a self-description of their worship style. See Appendix III, questions 12 and 38.

Self-Description of Worship Styles

When asked to respond in their own words to the question, "What descriptive name best describes the worship style of the service?" no fewer than 48 different responses were provided. The most common words used to describe their style of worship were "traditional" (34%) followed by "blended" (14%), and then "contemporary" (12%). An additional 15% of respondents used a variety of terms to describe their services as a blending of both traditional and contemporary worship styles; they used terms such as "mixed", "contemporary/traditional", "balanced", "traditional (blended)", "relaxed traditional", "semi-traditional", and "semi-formal". Others (3%) described their worship as "formal", "ordered", "liturgical", or "reverent". Still others (8%) described their worship as "informal", "casual", "free", or "relaxed"; other responses included "baptist", "evangelical", "celebrative", "revivalist", "inclusive", "gen x", and "prayer & Bible study". Looking more specifically at each church's "primary" or main service, one notices the dominant presence of traditional and blended/mixed worship styles during the primary Sunday morning service,² while Bible studies, contemporary, and informal services tend to serve as secondary evening or midweek services (*Table 6.1*).

TABLE 6.1
DISTRIBUTION (%) OF
WORSHIP STYLES
BY SELF-DESCRIPTION

| | All Services (N=241) | Primary Services (N=182) |
|----------------------------|----------------------------|--------------------------------|
| "Traditional" | 33.6 | 40.1 |
| "Blended" | 14.1 | 15.4 |
| "Contemporary" | 11.6 | 5.5 |
| "Mixed", <i>etc.</i> | 15.3 | 18.1 |
| "Informal", <i>etc.</i> | 8.3 | 6.0 |
| "Bible Study", <i>etc.</i> | 4.6 | 0 |
| "Formal", <i>etc.</i> | 3.3 | 4.9 |
| "Revivalist" | 0.8 | 1.1 |
| <i>Other</i> | 8.4 | 8.9 |

² 99% of all "primary" services are Sunday morning services; 1% are afternoon or evening services.

Rainer's Definition-Based Classification of Worship Styles

The second classification approach consisted of asking respondents to describe the style of their worship services using one of Rainer's six pre-defined terms: liturgical, traditional, revivalist, contemporary, seeker, and blended.³

On the basis of this definition-based classification system, Blended worship emerges as the dominate style of worship (39%) followed by Traditional (33%), and then Contemporary (12%). In addition to these responses, over 5% of respondents chose a combination of two or more styles, while almost 3% chose to describe their worship service as a "prayer meeting", "Bible study" or "small group", using the "other" option provided in the survey. A closer examination of primary services further confirmed the tendency to identify the Traditional or Blended service as the primary "Sunday morning" service, while placing the Contemporary services in the evening (*Table 6.2*).

TABLE 6.2
DISTRIBUTION (%)
OF BCOQ WORSHIP STYLES
USING RAINER'S CLASSIFICATIONS

| | All Services (N=278) | Primary Services (N=207) |
|---------------------------|----------------------------|--------------------------------|
| Blended | 39.2 | 41.1 |
| Traditional | 33.5 | 40.1 |
| Contemporary | 11.9 | 5.8 |
| Revivalist | 4.7 | 4.8 |
| Liturgical | 0.7 | 1.0 |
| Seeker | 0.4 | 0 |
| <i>Prayer & Study</i> | 2.9 | 0 |
| <i>Multiple Response</i> | 5.4 | 5.3 |
| <i>Other</i> | 1.3 | 1.9 |

Furthermore, a comparison of the distribution of worship styles within the *BCOQ* with Rainer's findings for the *Southern Baptist Convention* reveals a much stronger preference for Blended worship among *BCOQ* churches. (*Table 6.3 below*). With respect to the reduced presence of the Contemporary worship style among *BCOQ* churches, Rainer's research would

³ In Rainer, *Effective Evangelistic Churches*, 101, the option "other" was also provided. These definitions were included in the survey as question 38. See Appendix III, question 38 for a definition of each of these styles.

suggest that this may be related to the low levels of worship attendance among *BCOQ* churches: 94.8% of all morning worship services within the *BCOQ* average fewer than 300 in attendance. Rainer comments

TABLE 6.3
COMPARISON OF BCOQ AND RAINER'S
SOUTHERN BAPTIST CONVENTION (SBC) RESULTS
% of churches surveyed (N)

| | BCOQ | | SBC |
|------------------------|----------------|--------------------|----------------|
| | All (N=278) | Primary (N=207) | All (N=576) |
| Traditional/Revivalist | 39.2 | 46.4 | 44.5 |
| Contemporary/Seeker | 14.0 | 6.8 | 21.3 |
| Blended | 42.4 | 44.4 | 31.2 |
| Liturgical | 1.4 | 1.9 | 1.5 |
| Other | 3.0 | 0.5 | 1.5 |

in his study of Southern Baptist churches that "Contemporary/seeker worship styles are more common in larger churches."⁴ According to Rainer, only 15% of churches with an average attendance between 100-299 have Contemporary/Seeker services, while they are present in 20% of churches with an attendance between 300-499, 28% in churches with an attendance between 500-699, and 36% in churches with an attendance over 1,500.⁵

Empirical Classification of Worship Style

Finally, through a detailed analysis of the empirical worship data provided by survey respondents, the following eight distinctive styles of worship were identified:

- 1) Post-Revivalist
- 2) Formal Evangelical
- 3) Semi-Liturgical
- 4) Chinese Baptist
- 5) Praise-and-Worship
- 6) Composite (Blended)
- 7) Convergence (Blended)
- 8) Informal Interactive

⁴ Rainer, *Effective Evangelistic Churches*, 102

⁵ Rainer, *Effective Evangelistic Churches*, 103-109.

One will immediately note the absence of descriptive terms such as "traditional", "blended", and "contemporary". Rainer himself noted in his research the difficulty his survey respondents had in trying to distinguish between terms such as Traditional and Revivalist, Contemporary and Seeker. In the end, he was forced to combine these four styles into two categories -- Traditional/Revivalist and Contemporary/Seeker. Furthermore, when it came to the Blended style, Rainer could only venture to define it as a "combination of elements in both traditional and contemporary" styles.⁶ Rather than use these rather vague terms, this empirical classification system opted to use terms such as Post-Revivalist and Formal Evangelical to describe two particular expressions of what has generally been described as "traditional" worship, while using the terms, Composite (Blended) and Convergence (Blended), to distinguish between the two distinct approaches to "blended" worship observed in the survey data. Furthermore, the term "contemporary" was replaced by "Praise-and-Worship" in an effort to describe more accurately the setting out of which this style of worship emerged. Likewise, the term "Semi-Liturgical" serves to describe a style of liturgical worship which seeks to embrace at least some of the insights of the Liturgical Renewal Movement. Finally, one notes the introduction of two other styles of worship which grew out of the survey results: a Chinese Baptist and an Informal Interactive style (*Table 6.4*).

TABLE 6.4
DISTRIBUTION (%)
OF BCOQ WORSHIP STYLES
USING EMPIRICAL CLASSIFICATIONS

| | All Services (N=285) | Primary Services (N=221) |
|--|----------------------------|--------------------------------|
| Post-Revivalist | 22.1 | 25.1 |
| Formal Evangelical | 16.5 | 22.3 |
| Semi-Liturgical | 5.3 | 6.6 |
| Chinese Baptist | 3.5 | 4.3 |
| Praise-and-Worship | 10.2 | 6.6 |
| Composite | 24.9 | 25.6 |
| Convergence | 8.1 | 7.6 |
| Informal Interactive | 7.4 | 0 |
| <i>Other (Seeker & Revivalist)</i> | 2.2 | 1.9 |

⁶ Rainer, *Effective Evangelistic Churches*, 101.

What follows is a general description of each of these eight empirically-based styles of worship. A more detailed comparison of the survey results for the various styles is included as *Appendix IV*.

Post-Revivalist Style

The Post-Revivalist style of the early 1900s continues to claim a significant presence within the churches of the *BCOQ*, representing 22.1% of all services and 25.1% of all primary services. Furthermore, it tends to be the most common form of worship among small and rural congregations.⁷ Following a simple threefold pattern consisting of an approach, the sermon, and dismissal, the Post-Revivalist style continues to use the singing of hymns (and in some cases popular choruses)⁸ as the primary means of congregational participation; other common worship elements include the responsive reading, children's story, and a time of "sharing and prayer" during which worshippers are invited to voice their prayer requests prior to the pastoral prayer (*Table 6.5*). The length of these services generally averages 66 minutes with the sermon averaging 25 minutes. One also notes that the *King James Version (KJV)* is used more frequently in these services than in any other style, though even here it is only used in 17% of all Post-Revivalist services. In terms of

**TABLE 6.5
SAMPLE BCOQ
POST-REVIVALIST
PATTERN (1997)**

Call to Worship
Opening Prayer
Hymn
Welcome/Announcements
Tithe and Offering
Hymn
Sharing and Prayer
Hymn
Children's Story
Scripture Reading
Sermon
Hymn
Benediction

⁷ 52% of all Post-Revivalist services report an average attendance below 50; 80% report an average attendance under 100. In addition 43% of all Post-Revivalist services occur in churches within small rural communities with a population below 2,500.

⁸ 76% of services report singing choruses often/always, though only 17% of these services use an overhead projector (OHP). In many of these cases, popular gospel song books or chorus books are used instead.

musical instruments, the piano tends to be the main instrument used in worship followed by the organ. Furthermore, only 54% of these services include a regular choir, though in many cases, the absence of a choir may be the result of a lack of human resources within the small church context. As for the presence of the altar call within this Post-Revivalist style, only 11% report including an altar call as a regular recurring element within their worship service. When it comes to leadership, the pastor serves as chief liturgist, either planning the service alone (55% of cases) or else working cooperatively with others such as the organist or music director (37% of the time).

Formal Evangelical Style

The Formal Evangelical worship style accounts for 16.5% of all services and 22.3% of all primary services. While retaining the general threefold pattern of the Post-Revivalist style, Formal Evangelical worship strives for a more liturgical expression of worship. It is a pattern of worship which regularly includes within its liturgy a choir anthem (or ministry of music), multiple scripture readings,⁹ a children's story, the Lord's Prayer, the congregational reading of unison and responsive prayers, and the offering of an assurance of pardon following the prayer of confession (*Table 6.6*). In 66% of cases, these services include

TABLE 6.6
SAMPLE BCOQ
FORMAL EVANGELICAL
PATTERN (1997)

Organ Prelude
 Invitation to Worship
 Prayer of Approach
 Lord's Prayer
 Hymn of Praise
 Prayer of Confession
 Assurance of Pardon
 Offering and Dedication
 Celebrations[Announcements]
 First Lesson
 Ministry of Music
 Moment with the Young
 Pastoral Prayer
 Gospel Lesson
 Sermon
 Parting Hymn
 Benediction
 Organ Postlude

⁹ 72% of these Formal Evangelical services include multiple Scripture readings. In some cases, this consists of a responsive reading followed later by a Scripture reading. In other cases, it takes the form of an Old Testament lesson, a New Testament lesson, and possibly a reading from the Psalms. In 51% of these services, the Scriptures are almost always read by a lay-reader.

a gowned choir, and 21% of the time, the pastor also wears a preaching gown. Furthermore, the organ serves as the primary instrument of worship, followed by the piano. As in the case of Post-Revivalist worship, the Formal Evangelical service averages 66 minutes in length, though the sermon tends to be slightly shorter, lasting about 22 minutes. When it comes to leadership in the planning of worship, once again, the pastor serves as chief liturgist, planning the service alone in 53% of cases while working cooperatively with others such as the organist or music director 47% of the time.

Semi-Liturgical Style

The Semi-Liturgical style accounts for 5.3% of all services and 6.6% of all primary services. As a distinctive style of worship, it represents the most thorough attempt within the *BCOQ* to integrate the insights of the Liturgical Renewal Movement into its congregational worship. Following a fourfold pattern of Entrance, Word, Response, and Dismissal, the Semi-Liturgical style seeks to provide within its liturgy an opportunity for responding collectively to the preached Word. In most cases, this is accomplished by placing the gathering of the offering and/or the prayers of the people¹⁰ after the sermon, as corporate responses of thanksgiving to God's preached Word (*Table 6.7*). Common

TABLE 6.7
SAMPLE BCOQ
SEMI-LITURGICAL
PATTERN (1997)

Organ Prelude
Introit
Call to Worship
Prayer of Approach & Confession
Sung Response
Words of Assurance
Old Testament Reading
Anthem
Epistle Reading
Children's Hymn
Word with the Children & Prayer
Gospel Reading
Sermon
Gathering of Offerings
Prayers of the People
Parting Hymn
Commission & Benediction
Choral Amen
Organ Postlude

¹⁰ Also called the Pastoral Prayer, Congregational Prayer, or Prayers of Thanksgiving and Intercession.

forms of congregational participation include the singing of hymns, responsive readings, unison/responsive prayers of confession followed by an assurance of pardon, and the Lord's Prayer. The use of multiple Scripture readings and lay-readers is also commonplace in these services.¹¹ The organ is clearly the most prominent musical instrument used in worship, while the choir plays an essential role in 94% of these services, through their introits, anthems and choral responses. As to the wearing of vestments, 56% of Semi-Liturgical services have gowned choirs, and 50% of them are also led by gowned clergy. Semi-Liturgical services are also most likely to use the Canadian Baptist hymnal¹² and the *New Revised Standard Version (NRSV)* of the Bible.¹³ Furthermore in 67% of cases, Semi-Liturgical preachers draw their weekly sermon texts from the common lectionary, and 80% of them allow the seasons of the liturgically year to influence the theme of their worship services. As to the length of the typical Semi-Liturgical service, it averages 63 minutes, with the sermon lasting about 20 minutes.

Chinese Baptist Style

As a distinctive ethnic style of worship within the wider semi-liturgical pattern, the Chinese Baptist worship expression accounts for 3.5% of all services and 4.3% of all primary services; it also accounts for all of the Chinese (Cantonese) churches surveyed.¹⁴ Like the

¹¹ 87% of all Semi-Liturgical services include multiple Scripture readings. Likewise, in 87% of these services, the Scriptures are often, if not always, read by a lay-reader.

¹² *The Hymnal* (The Baptist Federation of Canada, 1973).

¹³ 87% of all Semi-Liturgical services continue to use the 1973 Baptist hymnal, and 47% use the NRSV. The use of the NRSV may reflect a preference among Semi-Liturgical churches for using inclusive language in their worship.

¹⁴ These churches report an average attendance of 250 at their weekly Cantonese services.

Semi-Liturgical style, it seeks to create an opportunity for a corporate response to the preached Word by placing the offering following the sermon. However, unique to this pattern of worship is the placement of the doxology just prior to the closing benediction (*Table 6.8*). The two dominant forms of congregational participation in this style of worship are the singing of hymns and the use of responsive readings. Furthermore, no children's time is provided since the children generally attend a separate service. Gowned choirs are almost always an integral part of the worship, though religious vestments are never worn by their clergy. Typically, Chinese

TABLE 6.8
SAMPLE BCOQ
CHINESE BAPTIST
PATTERN (1997)

Prelude
Call to Worship
Silent Meditation
Opening Prayer
Hymns (2)
Responsive Reading
Pastoral Prayer
Songs of Praise
Scripture Lesson
Sermon
Hymn
Offering and Offertory Prayer
Announcements & Greetings
Doxology
Benediction
Silent Meditation
Postlude

Baptist services average 84 minutes in length with the sermon averaging 40 minutes. With respect to leadership in worship, the pastor is always involved in the planning of the worship service, though in 40% of cases, the task of selecting hymns for the service is delegated to a layleader responsible for music. Furthermore, layleaders play a central role in leading the congregation in song, prayer, and the reading of Scripture.¹⁵

Praise-and-Worship Style

The influence of the Praise-and-Worship Movement upon Baptist congregational worship can be seen in no less than 10.2% of all *BCOQ* services and 6.6% of all primary worship

¹⁵ 90% of Chinese Baptist services use lay-readers often/always. 80% have their layleaders lead the congregation in prayer (often/always); and 100% have layleaders who lead the congregational singing often/always.

services. Popular as a style of Sunday evening worship, the Praise-and-Worship style serves as an alternative to the more formal worship which dominates Sunday morning services. These services typically begin with a half hour of praise-and-worship music, led by a lay worship leader and band (*Table 6.9*). Musical instruments used in worship include piano, keyboard, drums, as well as bass, electric, and acoustic guitars. In fact, the organ is used "often" or "always" in only 27% of the cases surveyed. Also common to these services is the use of an OHP to project the words of the choruses upon a screen, as worshippers either clap their hands to the music or else raise them up to God as an expression of worship.¹⁶ In only 34% of cases is a printed order of service provided to the worshippers. The traditional children's time is only present in 24% of services. Services generally last between one and two hours, averaging out to 79 minutes. Sermons likewise tend to be longer, averaging 28 minutes. During these services, an opportunity to respond to God is often provided to worshippers through an invitation to participate through the offering of prayer requests, personal testimonies, or extemporaneous prayers. This usually occurs prior to the teaching time (sermon), though it may also take place afterwards, through a ministry time or altar call during which the laying on of hands for healing is common in 17% of cases surveyed. However, unlike the more conventional forms of the Praise-and-Worship, *BCOQ* churches tend to minimize the importance of the ministry time following the sermon, often omitting it altogether. Thus in almost half of the Praise-and-Worship services surveyed, the

TABLE 6.9
SAMPLE BCOQ
PRAISE-AND-WORSHIP
PATTERN (1997)

| |
|--------------------------------|
| <u>Praise and Worship Time</u> |
| Praise & Worship Songs |
| Sharing |
| Season of Prayer |
| Special Music |
| Praise Music |
| <u>Teaching Time</u> |
| Message |
| <u>Ministry Time</u> |
| Response |
| Closing Prayer |

¹⁶ 72% of Praise-and-Worship services use an OHP often/always, 73% clap to the music, and 52% raise their hands up to God often/always.

pattern consists of a praise-and-worship time, the sermon, a closing song and benediction.¹⁷ With respect to leadership of worship, pastors using a Praise-and-Worship style are most likely to delegate the planning of worship and the selection of music to a layleader.¹⁸ Furthermore, in 97% of cases a lay worship leader leads the congregational singing during the praise-and-worship time. Finally, as to the presence of charismatic manifestations within *BCOQ* churches, there seems to be little evidence to suggest a move towards a more charismatic expression of worship.¹⁹

Composite (Blended) Style

At present, Composite worship represents the most common style of worship among churches of the *BCOQ*, accounting for 24.9% of all services and 25.6% of primary services. As a style of blended worship, it usually seeks to incorporate various "contemporary" worship elements into its more "traditional" Post-Revivalist style. The result is a style of worship which represents a composite, or potpourri, of worship elements drawn from various other worship styles. In its most basic expression, it consist of Post-Revivalist style which has

TABLE 6.10
SAMPLE BCOQ
COMPOSITE (BLENDED)
PATTERN (1997)

| |
|------------------------|
| Call to Worship |
| Hymn of Praise |
| Prayer of Approach |
| Praise & Worship Songs |
| Welcome/Announcements |
| Pastoral Prayer |
| Offering |
| Hymn |
| Prayer |
| Children's Hymn |
| Time with the Children |
| Scripture Reading |
| Sermon |
| Prayer |
| Hymn of Response |
| Benediction |

¹⁷ 48% of services which fall into this Praise-and-Worship style provide no opportunity for congregational response after the teaching time. Instead, they follow the typical Post-Revivalist pattern of following the sermon with a closing hymn/chorus and benediction.

¹⁸ 24% of cases, the task of planning the worship service is delegated to a lay-leader. Likewise, in 41% of cases the selection of music is also a lay responsibility.

¹⁹ 7% of Praise-and-Worship services reported that speaking in tongues occurs often/always in worship; 83% reported that it was never present. Likewise 3% reported the regular presence of prophetic speech, while 76% reported that it was never present.

incorporated praise-and-worship choruses into its order of worship. Clapping during the singing of choruses is encouraged, although the raising of hands in worship is less common than in the Praise-and-Worship style.²⁰ When singing choruses, 55% of these services use an OHP to project the words of the choruses, while the remainder either use chorus books or else include the words of the songs in a printed order of worship. In some cases, these services also include a time of chorus singing prior to the "official" start of worship. On average, these Composite services last 73 minutes, with the sermon or teaching time lasting about 28 minutes.

Convergence (Blended) Style

The Convergence approach to blended worship accounts for 8.1% of all services and 7.6% of primary services. Unlike the Composite style which seeks the blending of various worship styles into its already familiar Post-Revivalist worship tradition, the Convergence approach to blended worship seeks to replace existing worship styles through a more deliberate convergence, or merging, of both liturgical and charismatic traditions (*Table 6.11*). Often drawing upon Robert Webber's model of blended worship, these services seek to merge a variety of worship elements into a liturgical fourfold pattern consisting of the Entrance,

**TABLE 6.11
SAMPLE BCOQ
CONVERGENCE (BLENDED)
PATTERN (1997)**

We Gather in God's Presence

Welcome
Call to Worship
Hymn of Praise
Prayer of Approach
Gathering Choruses

We Listen to God Speak

Hymn
Children's Story and Prayer
Old Testament Reading
Psalm Reading (Responsive)
New Testament Reading
Message

We Respond with Thanksgiving

Chorus
Prayers of the People
Offering
Chorus

We are Dismissed to Love and Serve

Announcements
Parting Hymn
Benediction

²⁰ 52% of Praise-and-Worship styled services raise their hands in worship often/always, compared to 24% for Composite styled services.

the Service of the Word, the Service of Thanksgiving, and the Dismissal.²¹ The result is a style of worship which is rich both in liturgical content and in musical variety. Hymns, choruses, responsive readings, children's stories, unison prayers, and testimonies all have a role to play in shaping the liturgy of worship, as well as the passing of the peace and the laying on of hands for healing. Likewise, the piano, organ, keyboard, drums, guitars, and choirs²² all contribute to the musical content of the service. The clapping and raising of hands in worship is also commonplace in close to half of these services.²³ Like the Composite style, these services generally last about 72 minutes, with the sermons being about 25 minutes in length.

Informal Interactive Style

Also noted was the presence of an Informal Interactive style characterized by an emphasis on congregational participation. As a distinctive style of worship, this Informal style accounts for 7.4% of all services though it is never identified as a primary service of worship. In most cases, these services take the form of an informal Sunday evening service or else a midweek small group gathering. The offering of prayer requests, extemporaneous prayers, and personal testimonies dominate the service along with informal Bible teaching during which questions from the congregation and a time of discussion is encouraged. Common to most of these services is a time of sharing, a time of extemporaneous prayer, a time of singing during which the

²¹ Robert Webber, *Signs of Wonder: The Phenomenon of Convergence in Modern Liturgical and Charismatic Churches* (1992). In response to the open-ended survey question 36 (Appendix III), 61% of respondents who practice a Convergence style of worship identified Webber as the author who has "most influenced" their current understanding of worship.

²² 48% of Convergence services include a choir anthem often/always. Likewise, 30% of all Convergence services include a gowned choir.

²³ Appendix III, question 36.

congregation is often invited to choose the hymns or choruses,²⁴ and an informal Bible study (*Table 6.12*). Finally, in 75% of these services, the planning of the service is the sole responsibility of the pastor.

**TABLE 6.12
SAMPLE BCOQ
INFORMAL PATTERN
(1997)**

Sharing Time
Songs of Praise
Bible Study
Prayer Time

While such informal small groups, prayer meetings, and Bible studies are common in many *BCOQ* churches, what is significant is that fact that 7.4% of churches surveyed chose to include this style of service as their secondary service, thus identifying it to be a form of congregational worship.

Seeker and Revivalist Styles

Finally, two other styles of worship were noted, though their presence was not significant enough to draw any conclusions. The first was a Seeker style of worship not unlike that of the *Willow Creek Church*. Characterized by the use of drama as a recurring element in their worship services, these Seeker services represented 1% of total services. Likewise, the presence of what can best be described as revivalist, or quasi-revivalist, services was noted in 1% of cases. What set these revivalist services apart from the rest was the presence of a weekly altar call following the worship service. However, once again, there were not enough data available to draw any meaningful conclusions.

Churches with Multiple Services

Also worth highlighting is the fact that 35% of the 211 *BCOQ* churches surveyed conduct

²⁴ 16% of services allow the congregation to choose the music often or always.

two or more weekly worship services. However, if one set aside those Informal Interactive services which are best described as "Prayer and Bible Study" gatherings, one is left with 25% of churches which conduct at least two weekly congregational worship services. This remaining 25% breaks down as follows:

- 6.1% of all churches surveyed conduct multiple services in different languages.
- 6.6% of all churches surveyed conduct multiple services with the same worship style.
- 12.3% of all churches surveyed conduct multiple services with different worship styles.

Furthermore, 4.3% of the churches surveyed conduct both a "traditional"²⁵ and "contemporary"²⁶ service, 4.3% of the churches conduct both a "traditional" and "blended"²⁷ service, and 2.4% conduct both a "blended" and a "contemporary" service. In 0.9% of cases, churches conduct multiple services using two different styles of "traditional" worship.

Comparing the Three Classification Approaches

Finally, comparing the three classification approaches employed -- self-description, Rainer's definition-based classification, and this thesis' empirical classification -- one notes the extent to which terms like "traditional", "contemporary", and "blended" provide little help in describing what is actually occurring in worship at an empirical level. For example, of the 81 respondents who described their worship as "traditional", only 74% chose to identify their services as "traditional" using Rainer's pre-defined option (*Table 6.13 below*). Furthermore,

²⁵ Post-Revivalist, Formal Evangelical, or Semi-Liturgical

²⁶ Praise-and-Worship or Seeker

²⁷ Composite or Convergence

applying the empirical classifications to these 81 "traditional" self-descriptions resulted in 25% being classified as Formal Evangelical, 35% as Post-Revivalist, 18% as Composite, and 10% as Semi-Liturgical (Table 6.14). A comparison of Rainer's classifications with those based on the empirical data collected further revealed a wide variety of empirically-based styles within each of Rainer's Traditional, Contemporary/Seeker, and Blended pre-defined options (Table 6.15).

TABLE 6.13
MATRIX OF SELF-DESCRIPTIONS VERSUS
RAINER'S CLASSIFICATIONS OF BCOQ STYLES
number of services (N=143)

| Self-Description | Rainer's Definition-Based Classifications | | | |
|-------------------------|--|---------------------|----------------|------------------|
| | Traditional | Contemporary | Blended | remainder |
| "Traditional" | 60 | 1 | 13 | 7 |
| "Contemporary" | 0 | 15 | 7 | 5 |
| "Blended" | 3 | 0 | 28 | 3 |

TABLE 6.14
MATRIX OF SELF-DESCRIPTIONS VERSUS
EMPIRICAL CLASSIFICATIONS OF BCOQ STYLES
number of services (N=241)

| Empirical Class. | Self-Description Classifications | | | |
|-------------------------|---|-----------------------|------------------|------------------|
| | "Traditional" | "Contemporary" | "Blended" | remainder |
| Semi-Liturgical | 8 | 0 | 1 | 3 |
| Formal Evangelical | 20 | 1 | 7 | 11 |
| Post-Revivalist | 28 | 0 | 4 | 18 |
| Praise-and-Worship | 0 | 14 | 0 | 4 |
| Convergence | 2 | 4 | 8 | 3 |
| Composite | 15 | 5 | 14 | 21 |
| <i>remainder</i> | 8 | 4 | 0 | 38 |
| Totals | 81 | 28 | 34 | 98 |

TABLE 6.15
MATRIX OF RAINER'S CLASSIFICATIONS VERSUS
EMPIRICAL CLASSIFICATIONS OF BCOQ STYLES
number of services (N=278)

| Empirical Class. | Rainer's Definition-Based Classifications | | | |
|-------------------------|--|---------------------------------|----------------|------------------|
| | Traditional | Contemporary/ Seeker | Blended | remainder |
| Semi-Liturgical | 12 | 0 | 1 | 2 |
| Formal Evangelical | 29 | 0 | 13 | 4 |
| Post-Revivalist | 34 | 1 | 22 | 6 |
| Praise-and-Worship | 0 | 15 | 10 | 3 |
| Convergence | 2 | 3 | 16 | 1 |
| Composite | 6 | 8 | 50 | 6 |
| <i>remainder</i> | 10 | 11 | 6 | 7 |
| Totals | 93 | 38 | 118 | 29 |

VII

HOW CANADIAN BAPTIST CLERGY VIEW WORSHIP

In addition to exploring the current state of congregational worship within the *BCOQ*, the worship survey also sought to gain insights into the current views of Canadian Baptist clergy with respect to worship. Three sets of questions were developed to explore these various clergy views. The first set of questions focused on the worship preferences of *BCOQ* pastors; the second set examined current beliefs of clergy regarding various aspects of worship; the third examined major influences which have helped to shape the current views of Baptist clergy, as they apply to congregational worship. What follows is a brief summary of these survey results. A more detailed presentation of the data is included as *Appendix V*.

Worship Preferences

In efforts to understand the current worship preferences of *BCOQ* pastors, a series of ten questions were developed, modeled on three questions originally included in Posterski and Barker's 1993 "Survey of Church Effectiveness in Canada"¹ In fact, these three questions were also incorporated into our *BCOQ* survey and served as a point of comparison with other Canadian clergy. In each question, respondents were asked to indicate their personal preference on how they would like their church's worship to be. For example, survey questions 33a, 33b, and 33c

¹ See Posterski and Barker, *Where's a Good Church?*, Appendix B, pp. 229-230, question 3.

read as follows:²

33. Circle the number that most closely represents your personal preference on how you would like your church's worship to be: (example: if very much traditional then '1'; if somewhat contemporary then '4')

| | Very Much | Some- what | In Between | Some- what | Very Much | |
|---|--------------|---------------|---------------|---------------|--------------|---|
| a. Traditional worship (hymns, liturgy) | 1 | 2 | 3 | 4 | 5 | Contemporary Worship (choruses, experimental venues) |
| b. Expressive worship | 1 | 2 | 3 | 4 | 5 | Quiet, Contemplative worship |
| c. Services conducted by professional clergy | 1 | 2 | 3 | 4 | 5 | Services with extensive lay member involvement |

Consistent with Posterski and Barker's findings, *BCOQ* pastors demonstrate the same preference for a blending of both traditional and contemporary,³ expressive and contemplative, worship styles as do other Canadian clergy (Table 7.1). However, when it comes to choosing between traditional and contemporary styles of worship, *BCOQ* pastors tend to favour a more traditional style of worship than those surveyed by Posterski and

**TABLE 7.1
COMPARISON OF BCOQ RESULTS
WITH THOSE OF POSTERSKI & BARKER**

| | BCOQ Clergy N=189 | Conser- vatives N=394 | All Clergy N=214 | All Laity N=452 |
|-----------------|-------------------------|-----------------------------|------------------------|-----------------------|
| Traditional | 30 | 14 | 12 | 20 |
| In between | 43 | 42 | 45 | 41 |
| Contemporary | 27 | 44 | 43 | 39 |
| Expressive | 33 | 42 | 52 | 37 |
| In between | 51 | 39 | 41 | 45 |
| Contemplative | 16 | 19 | 7 | 18 |
| Clergy-led | 23 | 26 | 21 | 36 |
| In between | 45 | 31 | 36 | 36 |
| Lay involvement | 32 | 43 | 43 | 28 |

Source: Posterski & Barker (1993), 25-30, 246.

² Appendix III, survey questions 33a, 33b, and 33c follow the same format and wording as Posterski and Barker's, *Where's a Good Church?*, Appendix B, pp. 229-330, questions 3A, 3B, 3E. However, Posterski and Barker introduced their questions as follows: "Each of the questions below describe a continuum. For each one, please circle one number that most closely represents your personal preference on how you would like your church to be:"

³ 29.6% preferred traditional worship, 27.0% preferred contemporary worship, and 43.4% preferred a blend of both. Similar results were obtained when respondents were asked to choose between "liturgical" and "charismatic" worship: 31.5% preferred liturgical worship, 27.7% preferred charismatic worship, and 40.8% preferred a blending of both.

Barker. Furthermore, when comparisons are made on the basis of the age of *BCOQ* respondents, one notes a strong preference for traditional worship among pastors over 65 years of age (67%), while the largest percentage of *BCOQ* pastors affirming a preference for contemporary worship falls within the 35-44 age bracket (38%). As to the relationship between clergy-led worship and services with extensive lay involvement, *BCOQ* pastors tend to prefer a balance of clergy-led worship with active lay involvement, with a slight leaning towards services with extensive lay participation. Once again, those over 65 years of age are most likely to prefer a clergy-led service (50%), while 50% of pastors between the ages of 25 and 34 prefer a service with extensive lay involvement (*Table 7.2 below*).

Similar questions also asked clergy respondents to indicate their level of preference for: worship that appeals to the emotions versus worship that appeals to the mind; worship aimed at unbelievers versus worship aimed at believers; Scripture-driven worship versus Spirit-driven worship; structured/ordered worship versus unstructured/free worship; worship which seeks an individual encounter versus a collective encounter with God; and worship which is rooted in past historical traditions versus new and innovative worship. Based on the results obtained from these questions, it would seem that Baptist pastors prefer a style of worship which appeals to both the heart (emotions) and the mind,⁴ as it seeks both an individual and collective encounter with God.⁵ As well, *BCOQ* pastors affirm a preference for a structured, Scripture-driven worship which seeks to address both believers and unbelievers alike.⁶ With regard to the importance of historical

⁴ 65.8% of clergy respondents.

⁵ 49.7% of clergy respondents.

⁶ 56.3% of pastors indicated a preference for structured/order worship, 44.6% affirmed the need for worship to be Scripture-driven, and 44.9% felt that worship should be aimed at believers and unbelievers alike.

worship traditions, only 19% of clergy respondents affirm their importance, while 36% prefer new and innovative worship; 45% acknowledge the importance of both. In fact, younger pastors are far more likely to prefer new and

| | 25-34 | 35-44 | 45-54 | 55-64 | 65+ |
|-------------------------------|--------------|--------------|--------------|--------------|------------|
| Extensive lay involvement | 50.0 | 30.2 | 33.3 | 28.6 | 22.2 |
| Structured/ordered worship | 43.5 | 47.2 | 58.7 | 60.5 | 88.2 |
| Collective encounter with God | 33.3 | 20.4 | 20.0 | 12.2 | 11.8 |
| New & innovative worship | 45.8 | 41.2 | 38.6 | 26.8 | 16.7 |

innovative worship than older ones (*Table 7.2*). A further analysis of the survey data on the basis of age also reveals an increased preference for structured/ordered worship among older pastors. As well, younger pastors are more likely to emphasize the importance of a collective encounter with God (*Table 7.2*).

Beliefs about Worship

Using a five-point Likert scale, pastors were also asked to indicate the extent to which they either agreed or disagreed with a series of statements related to worship.⁷ For example, 93.5% of clergy respondents either agree or strongly agree with the statement, "Worship should be understood in terms of both giving to and receiving from God." So also, 69.7% of pastors agree that "worship services should be founded upon biblical models of worship."

A series of statements also explored the importance of preaching, music, the Lord's

⁷ See Appendix III, question 34. The five-points of the Likert scale were: strongly agree, agree, neither agree nor disagree, disagree, and strongly disagree.

Supper, and congregational participation in worship. Of the pastors surveyed, 73.5% disagree⁸ with the statement, "Too much attention is given to preaching in worship."⁹ Similarly, 75.5% disagree with the statement, "Too much attention is given to music in worship." As to the role of the Lord's Supper in worship, 46.7% of pastors agree that "the Lord's Supper should have a more prominent place in Baptist worship services." Interestingly, pastors aged 65 and over are least likely to agree with this statement.¹⁰ With respect to congregational participation in worship, 84.4% agree that "worship should seek to maximize congregational participation."

Four more statements sought to explore the relationship between order and spontaneity in worship. Some 53% of respondents disagree with the statement, "The Holy Spirit speaks most powerfully in worship through spontaneous acts of worship". Similarly, 50% of pastors disagree with the statement that "ordered worship liturgies tend to stifle rather than facilitate worship." However, when asked about extemporaneous prayer, only 26% of pastors disagree with the statement, "Extemporaneous prayers are to be preferred over written prayers." Thus it would seem that while embracing the value of ordered worship, Baptist pastors nevertheless continue to affirm a preference for extemporaneous prayer. Yet, when it comes to preaching without notes, only 21.4% agree with the assertion that "preaching without notes is to be preferred over preaching with a full manuscript."¹¹

⁸ In reporting the data, the "strongly agree" and "agree" responses were combined, as were the "strongly disagree" and "disagree" responses.

⁹ The negative bias in the wording of questions 34a and 34b was included in efforts to counterbalance the inherent positive bias among Baptist pastors to affirm the value of preaching and music in worship.

¹⁰ Only 22.2% of pastors aged 65+ agreed with this statement.

¹¹ Pastors aged 65+ were most likely to agree that "preaching without notes is to be preferred over preaching with a full manuscript;" 44.4% of pastors aged 65+ agreed with the statement as compared to 21.4% for all respondents.

Two further statements explored the relationship between worship as an individual act and worship as a collective act. Here it would seem that pastors continue to remain undecided. While 34.7% of pastors agree that "worship ultimately seeks an individual (rather than a collective) encounter with God, " an equal percentage (34.7%) disagree. Likewise, while some 28% of pastors agree that "worship is a corporate act during which individual expression, preference, need, and benefit must occupy a subordinate place,"¹² almost 40% disagree.

An additional three statements focused on the role of evangelism in worship. Some 60% of pastors disagree with the statement, "Worship must always be evangelistic in its emphasis." So also, 45% disagree with the assertion that "the biblical mandate of worship is to lead the unbeliever to faith in Jesus." As well, just over 43% of pastors disagree with the statement that "the aim of preaching

is to lead the unbeliever to accept Christ." Furthermore, younger pastors are far more likely to disagree with each of these three

| | 25-34 | 35-44 | 45-54 | 55-64 | 65+ |
|---|--------------|--------------|--------------|--------------|------------|
| Worship must always be evangelistic in its emphasis | 69.2 | 66.7 | 52.2 | 58.1 | 50.0 |
| The biblical mandate of worship is to lead the nonbeliever to faith | 50.0 | 53.7 | 54.3 | 35.6 | 16.7 |
| The aim of preaching is to lead the unbeliever to accept Christ | 53.8 | 52.7 | 47.8 | 33.3 | 11.1 |

statements than older respondents (*Table 7.3*). It would seem that Baptist pastors -- especially younger pastors -- view worship and preaching as having a purpose that extends beyond evangelism.

¹² Clark, *Call to Worship*, 41 wrote: "The worshipping congregation is the People of God, gathered together to be engrafted anew into its Lord, and to be re-equipped for the prophetic, priestly, and kingly ministry. Its Liturgy is an offering and a receiving within which individual expression, preference, need, and benefit must occupy a subsidiary place."

A final set of three statements focused on what Baptist pastors understand to be the purpose of worship. On this point, some 94.4% of pastors agree that "the purpose of worship is to draw the worshipper into a personal experience of the manifest presence of God." So also, 59.6% agree that "the purpose of worship is to equip the believer for ministry," and 45.2% agree with the statement that "the purpose of worship is to preach the word of God." In addition to these three statements, respondents were also asked, by means of an open-ended question, to identify what they considered to be the first, second, and third most important objectives of worship. On the basis of these open-ended responses, glorifying/worshipping God emerged as the main objective of Baptist worship followed by preaching/proclaiming God's Word, and encountering/experiencing God (*Table 7.4*).¹³

TABLE 7.4
TOP SEVEN WORSHIP OBJECTIVES

| | (%) | (N) |
|------------------------|-------|-------|
| 1. Glorify God | 62.5% | (125) |
| 2. Preach the Word | 50.5% | (101) |
| 3. Encounter God | 35.5% | (71) |
| 4. Fellowship | 18.5% | (37) |
| 5. Edify Believers | 18.5% | (37) |
| 6. Send Forth to Serve | 11.0% | (22) |
| 7. Evangelism | 9.0% | (18) |

Worship Influences

In efforts to uncover some of the major influences upon *BCOQ* pastors and their current understanding of worship, clergy respondents were asked two open-ended questions. The first asked respondents to identify the author or book which had "most influenced" their current understanding of worship.¹⁴ Similarly, the second question asked them to identify the worship

¹³ See Appendix V, section C, for a more detailed explanation of results.

¹⁴ Appendix III, Survey question 36.

tradition or movement that had "most influenced" them.¹⁵ Without question, Robert Webber emerges as the most influential author for Baptist pastors within the *BCOQ* (Table 7.5). Of the 200 Baptist pastors surveyed, 26.5% identified Webber as having "most influenced" their current understanding of worship.¹⁶ The second most influential author/book, mentioned by a mere 6% of pastors, was Rick Warren of the Saddleback Valley Community Church, and his book, *The Purpose Driven Church*.

TABLE 7.5
MAJOR WORSHIP
INFLUENCES
UPON BCOQ PASTORS
(N=200)

| Author | N | % |
|---------------------|----|------|
| Robert Webber | 53 | 26.5 |
| Rick Warren | 12 | 6.0 |
| Eugene Peterson | 7 | 3.5 |
| William H. Willimon | 4 | 2.0 |
| A. W. Tozer | 4 | 2.0 |

However, with respect to the second open-ended question concerning the influence of various worship traditions, no meaningful information could be gleaned from the data. More than 50 different combinations of worship traditions/movements were mentioned, among which the most frequent responses were "blended" (7%), "traditional" (6%), "Baptist" (6%), "traditional Baptist" (5%), "liturgical" (4%), "charismatic" (3%), and "contemporary" (3%).

¹⁵ Appendix III, Survey question 37.

¹⁶ This is particularly significant taking into consideration that only 111 respondents even provided an answer for this open-ended question. Thus, of the 111 pastors who answered the question, 47.7% identified Webber as a major influence.

VIII

CONCLUSIONS

In *This We Believe*¹ -- the closest thing the *Baptist Convention of Ontario and Quebec* has to a common confession of faith -- we read these words concerning the convention's shared understanding of worship:

The Church lives to praise God.
We have no higher calling
than to offer the worship that belongs to God
day by day, Sunday by Sunday.

Through the preaching of the Word
and the celebration of the Ordinances
in praise, prayer, teaching and fellowship,
God sustains the life of the Church.
We worship God
offering ourselves in the service of Christ,
rejoicing that we have been brought from darkness to light.²

Yet despite this shared confessional statement on worship, Canadian Baptists have made no effort to describe the rich and diverse worship tradition that serves to bear testimony to their common faith. Canadian Baptists, while defending a "traditional Baptist" expression of worship, have all too often found themselves without a tradition upon which to build. Hopefully, this thesis has

¹ *This We Believe: Resources For Faith - A Baptist Study Guide* (Rev. ed.; Toronto: Baptist Convention of Ontario and Quebec, 1990). Commissioned by the BCOQ at its annual assembly in Windsor in 1985, this document is, in fact, a reworking of the Presbyterian Church of Canada's *Living Faith: A Statement of Christian Beliefs* (Winfield, B.C.: Wood Lake Books, 1984). The introduction reads: "We offer *This We Believe: Resources For Faith* as a study document 'which reflects *in substance*, the doctrines, practices and stance of member churches of the Baptist Convention of Ontario and Quebec'" (p. 5).

² *This We Believe*, articles 7.3.1-7.3.3, pp. 27-28. This excerpt is identical to the Presbyterian statement, *Living Faith*, with two minor exceptions: 1) the word "Sacraments" in the Presbyterian statement is replaced by "Ordinances"; and 2) the phrase "We worship God as Lord" is replaced by "We worship God".

begun the process of unveiling the rich and varied worship tradition which Canadian Baptists within the *BCOQ* share in common, and which serves as the foundation upon which to build and renew current worship practices. By way of conclusion, this chapter seeks to briefly review the past, celebrate the present, and look with anticipation to the future.

Reviewing the Past

From their earliest beginnings in the late 1700's, Canadian Baptists in Ontario and Quebec were influenced by both British Particular Baptists and American Regular Baptists. However, unlike the Baptists of Atlantic Canada and those of the Southern States, the influence of Free Baptists and Frontier Revivalists was rather marginal. Instead, these early Baptists of Upper and Lower Canada sought out more subdued Calvinist expressions of worship and revival which were more akin to the eighteenth century British Particular Baptists and Whitefield's field preaching. By the end of the 1800's what little influence the Frontier Revival tradition had had upon Baptists in Ontario and Quebec was transformed into what can best be called a Post-Revivalist worship tradition that emerged to emphasize a style of worship dominated by instructional preaching and congregational praise through the singing of hymns and gospel songs. Then as Baptists progressed through the 1900's, their worship became increasingly "formal" or "liturgical" as they sought to promote a more ordered, reverent, and theocentric expression of worship. This eventually culminated in at least a partial embracing of the Liturgical Renewal Movement during the 1970s. Following this renewed liturgical emphasis, the 1980's saw the emergence of several counter-movements promoting less formal, inter-confessional approaches to worship and the shaping of contemporary liturgies. There was the Praise-and-Worship movement that promoted

a less structured, more celebrative, music-driven expression of worship, emphasizing a highly participatory and theocentric expression of worship. There was the Church Growth movement, that saw the worship service as a powerful evangelistic resource within a church's wider church growth strategy. And most recently, there has been Robert Webber's Convergence style, which promotes a blending of both liturgical and charismatic worship traditions.

Celebrating the Present

Looking more closely at the current state of congregational worship within the *BCOQ*, one discovers a wealth of Baptist worship styles which naturally flow out of their earlier worship experiences. Evidence of what one might call "traditional" Baptist worship can be found in the current Post-Revivalist and Formal Evangelical styles, which account for almost 39% of all Baptist worship services. So also one notes the presence of a Liturgical (or Semi-Liturgical) style which accounts for 5% of all services, and a Praise-and-Worship style which claims 10% of all services. However, most significant is the growing presence of blended worship styles -- Convergence and Composite -- which now accounts for 33% of all Baptist services. Robert Webber's Convergence approach to worship presently accounts for 8% of all services as it seeks a blending of both liturgical and charismatic traditions. Meanwhile, the Composite style of blended worship has become the most widely practised style of worship within the *BCOQ*, accounting for 25% of all services. Rather than promote any particular style of worship, congregations with a Composite style seek to incorporate into their service a potpourri of various worship elements from other traditions. These congregations seek to enhance, or improve, their congregational worship rather than transform it. While this piecemeal approach to worship

planning usually lacks consistency and theological integrity, it seems to serve as a means of enhancing a congregation's worship experience without causing the conflict that so often accompanies local changes in worship liturgies. Thus Composite worship seeks a blending of what *is* with what *is possible* while preserving the spirit of congregational unity.

In addition to the six styles mentioned above -- Post-Revivalist, Formal Evangelical, Semi-Liturgical, Praise-and-Worship, Convergence, and Composite -- two other unanticipated styles emerged from the research. The first was a distinctive Chinese Baptist style which accounted for 3.5% of all services, while the second was a more Informal Interactive style of worship usually consisting of an evening "prayer and Bible study" service; it accounted for 7.4% of all services.

With respect to the research results themselves, probably the greatest disappointment arose from the lack of responses obtained from both the Afri-Canadian churches of the Amherstburg Association and the ethnic churches in general. As a result, while they undoubtedly have their own distinctive expressions of Baptist congregational worship, these expressions could not be identified, much less examined.

Anticipating the Future

Having briefly reviewed the past and celebrated the present, one may now venture to anticipate the future of congregational worship within the *BCOQ*. However, in order to do this one needs to draw upon several insights gained from the survey data related to the current preferences, beliefs, and worship influences identified by *BCOQ* pastors. While recognizing that worship is the work of the people, and affirming the significant role played by the laity in

worship, one must nevertheless acknowledge that within the *BCOQ*, pastors continue to serve as chief liturgists and thus the primary shapers of present and future Baptist liturgies. Thus their current views on worship serve as a valuable indicator of what style of worship will be promoted by Baptist clergy in the years ahead.

On the basis of this rationale, several noteworthy trends emerge as one attempts to anticipate the future of Canadian Baptist worship within the *BCOQ*. First among these is a trend towards an understanding of worship as something separate and distinct from evangelism. As older pastors retire in the years ahead, one can expect to see a growing theocentric emphasis on the worship of God replace the once common anthropocentric focus on the sinner. However, this does not imply that the unbeliever or seeker is being forgotten, for there also seems to be a growing desire to make worship accessible and understandable to believers and unbelievers alike. It would seem that the trend towards seeker-sensitive services -- as opposed to seeker-driven or seeker-focused services -- is being well received among most churches within the *BCOQ*. Thus, rather than viewing worship as the context for evangelism, increasingly *BCOQ* pastors are seeing evangelism as a serendipitous outcome of a theocentric, seeker-sensitive worship experience that can be shared by believers and seekers alike.

A second noticeable trend arises from a growing preference among younger pastors for less structured worship services that seek to maximize lay involvement. Coupled with this is the recognition among younger pastors that worship must seek to facilitate not merely an individual or private encounter with God, but also a collective experience of God.

A third point worth noting relates to the future of preaching within Baptist worship. While some may feel uncomfortable with the dominant role that preaching plays in Baptist

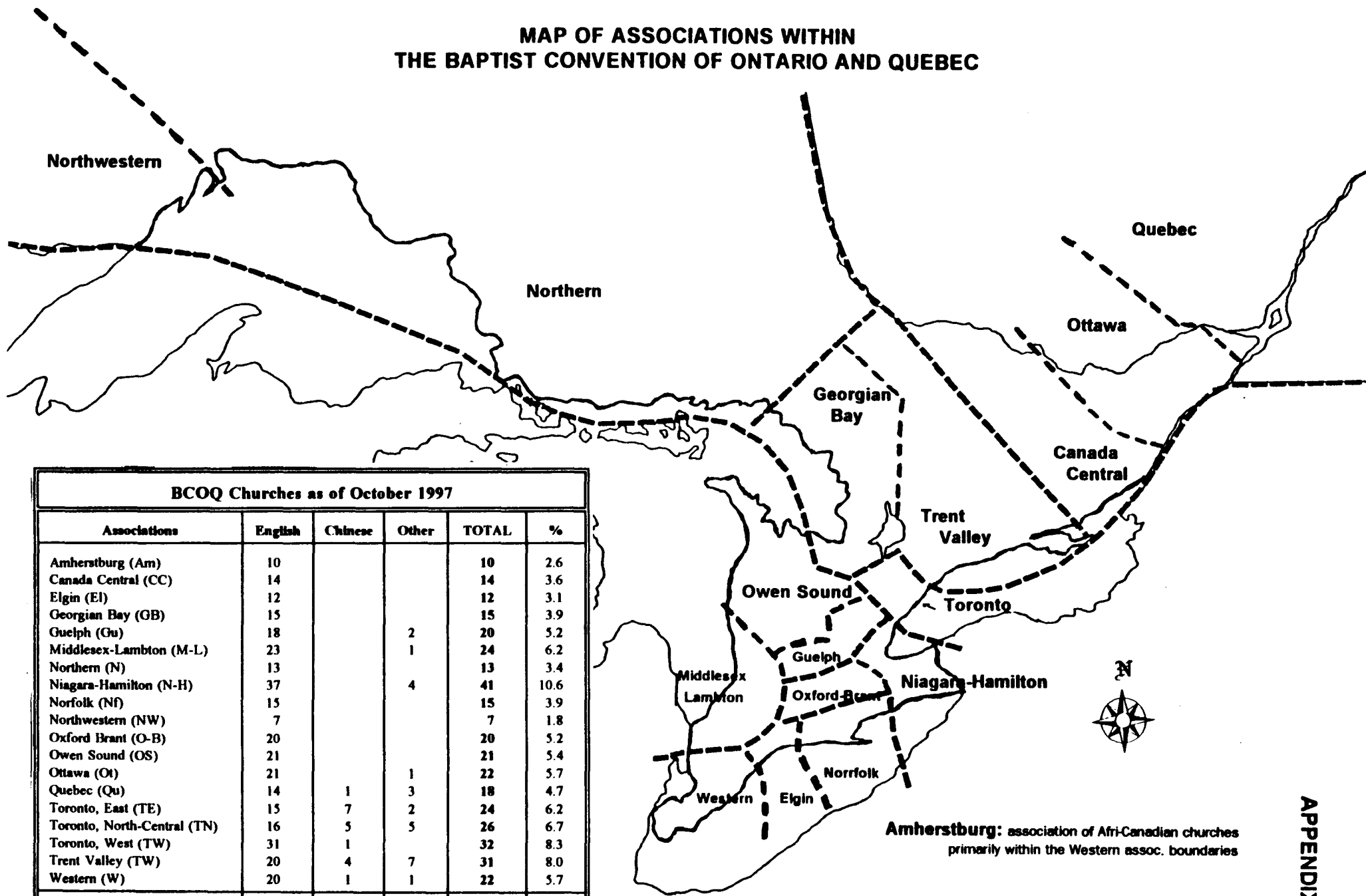
worship, there is little evidence to suggest that this is about to change. In fact, 20-30 minute sermons continue to play a central role in every style of Baptist worship, including the Praise-and-Worship style. Furthermore, survey results suggest that rather than shorten the sermon in order to incorporate new worship elements into the weekly liturgy, congregations are opting to lengthen the service itself. As a result the average length for Sunday morning worship is currently 70 minutes. Most likely, this trend will continue in the years ahead.

Finally, one cannot help but take note of the phenomenal influence Robert Webber and his Convergence style of worship is having on pastors within the *BCOQ*. It has only been six years since Webber published his first book on Convergence worship, *Signs of Wonder* (1992), and already he has become the dominant worship influence among *BCOQ* pastors. In the years ahead, one can expect to find growing support among *BCOQ* churches for Webber's Convergence worship style as they come to embrace innovative and new forms of worship while rediscovering the rich heritage of past liturgical traditions. Hopefully, in the process these churches will also seek to rediscover and incorporate some of their own historical Canadian Baptist worship traditions.

*O God, Author of eternal light, lead us in our worshipping; that our lips may praise you, our lives may bless you and our meditations may glorify you; though Christ our Lord. Amen.*³

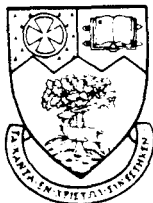
³ Ronald Watts, *Starting Fresh: A Newcomer's Guide to Christian Living* ([Toronto]: Canadian Baptist Federation, 1990), 38. The Rev. Dr. Ronald Watts served as Principal of *Baptist Leadership Training School*, Calgary (1949-1971), and as General Secretary of the *Baptist Convention of Ontario and Quebec* (1971-1984).

MAP OF ASSOCIATIONS WITHIN THE BAPTIST CONVENTION OF ONTARIO AND QUEBEC



| BCOQ Churches as of October 1997 | | | | | |
|----------------------------------|-------------|------------|------------|------------|--------------|
| Associations | English | Chinese | Other | TOTAL | % |
| Amherstburg (Am) | 10 | | | 10 | 2.6 |
| Canada Central (CC) | 14 | | | 14 | 3.6 |
| Elgin (El) | 12 | | | 12 | 3.1 |
| Georgian Bay (GB) | 15 | | | 15 | 3.9 |
| Queph (Gu) | 18 | | 2 | 20 | 5.2 |
| Middlesex-Lambton (M-L) | 23 | | 1 | 24 | 6.2 |
| Northern (N) | 13 | | | 13 | 3.4 |
| Niagara-Hamilton (N-H) | 37 | | 4 | 41 | 10.6 |
| Norfolk (Nf) | 15 | | | 15 | 3.9 |
| Northwestern (NW) | 7 | | | 7 | 1.8 |
| Oxford Brant (O-B) | 20 | | | 20 | 5.2 |
| Owen Sound (OS) | 21 | | | 21 | 5.4 |
| Ottawa (Ot) | 21 | | 1 | 22 | 5.7 |
| Quebec (Qu) | 14 | 1 | 3 | 18 | 4.7 |
| Toronto, East (TE) | 15 | 7 | 2 | 24 | 6.2 |
| Toronto, North-Central (TN) | 16 | 5 | 5 | 26 | 6.7 |
| Toronto, West (TW) | 31 | 1 | | 32 | 8.3 |
| Trent Valley (TW) | 20 | 4 | 7 | 31 | 8.0 |
| Western (W) | 20 | 1 | 1 | 22 | 5.7 |
| TOTAL | 342 | 19 | 26 | 387 | --- |
| % | 88.4 | 4.9 | 6.7 | --- | 100.0 |

Amherstburg: association of Afri-Canadian churches primarily within the Western assoc. boundaries



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APPENDIX II

November 1, 1997

Senior Pastor /or Interim Pastor

Dear Pastor,

How do we, as Canadian Baptists, worship our God? What do our churches share in common, and what makes them unique? With your help, we can find out!

As Director of the Doctor of Ministry Programme at McMaster Divinity College, it is my privilege to recommend to you the enclosed *Survey of Congregational Worship*, developed by the Rev. Michel R. Belzile, as part of his doctoral work on Baptist worship. This survey aims to uncover both the richness and diversity of Baptist worship styles represented within our churches of *The Baptist Convention of Ontario and Quebec*. However to accomplish this he will need your help and insights.

The enclosed survey consists of a series of questions exploring various aspects of your church's weekly congregational worship services, as well as some of your own views and preferences with respect to worship. It is to be completed by either the Senior Pastor or Interim Pastor. In the absence of both, the survey should be completed by the church member who is currently responsible for the weekly worship services. In the case of pastors serving multiple churches, a separate survey will need to be completed for each church.

Thank you for your assistance. Your participation is much appreciated. If you have any questions, please feel free to contact Michel either collect by phone or by e-mail.

Dr. Andrew Irvine
Director, Doctor of Ministry Programme
McMaster Divinity College

Rev. Michel R. Belzile
Phone:
E-mail:

*Once you have completed the survey, please return it in the enclosed envelope
by Friday, November 21, 1997
In the case of a postal strike, please return as soon as postal services resume.*

**SURVEY OF CONGREGATIONAL WORSHIP
 WITHIN THE B.C.O.Q.**

Survey No. (for administrative use): _____

THANK YOU FOR YOUR WILLINGNESS TO COMPLETE THIS SURVEY

INSTRUCTIONS

This survey should be completed by either the church's SENIOR PASTOR or INTERIM PASTOR. If the church is presently without a pastor, the survey should be completed by a church member responsible for coordinating the weekly worship service(s). In the case of pastors serving multiple churches, a separate survey will need to be completed for each church.

Please take a moment to complete the survey and return it in the self-addressed stamped envelope provided. Your prompt response to this survey is essential to the success of this ground-breaking study of Canadian Baptist worship. Please feel free to add any additional comments in the margins. Rest assured that your responses will be kept confidential. Furthermore, in reporting the results of the survey, the anonymity of both the respondent and the church will be preserved.

1. You are currently serving as the church's: (check appropriate box)

Senior Pastor Interim Pastor Other [please specify]: _____

2. How long have you served as the church's Senior or Interim Pastor? (example: 3 years 4 months)

_____ years _____ months not serving as Senior/Interim Pastor

3. Year of Birth (example: 1962): 19 __ __

4. Gender: Male Female

5. Seminary Education

| Seminary Degree earned (example: B.Th., B.D., M.Div., D.Min., Ph.D.) | Name of Seminary (example: McMaster, OTS, Acadia) | Year of Graduation (example: 1972) |
|---|--|---------------------------------------|
| | | |
| | | |
| | | |

6. Is your church located within a: (check appropriate box)

- Rural setting with a population under 2,500
- Small town setting with a population over 2,500 & under 10,000
- Small urban setting with a population over 10,000 & under 100,000
- Medium urban setting with a pop. over 100,000 & under 1,000,000
- Large urban setting with a population over 1,000,000

7. How many worship services does your church conduct each week? _____

Focusing on your two main worship services, please respond to the following questions concerning both your primary and (if applicable) your secondary worship service.

| Provide the requested information or check the appropriate box <input checked="" type="checkbox"/> | PRIMARY SERVICE | SECONDARY SERVICE |
|--|---|---|
| 8. Day and Time of Service <i>(example: Sunday, 11 a.m.)</i> | | |
| 9. Length of Service <i>(in minutes)</i> | <i>minutes</i> | <i>minutes</i> |
| 10. Average attendance <i>(including children)</i> | | |
| 11. Where do you gather for the worship service? <i>[specify if "rented space"]</i> | <input type="checkbox"/> church sanctuary <input type="checkbox"/> church auditorium <input type="checkbox"/> church multi-purpose hall <input type="checkbox"/> residential home <input type="checkbox"/> rented space: _____ | <input type="checkbox"/> church sanctuary <input type="checkbox"/> church auditorium <input type="checkbox"/> church multi-purpose hall <input type="checkbox"/> residential home <input type="checkbox"/> rented space: _____ |
| 12. What descriptive name best describes the worship style of the service? | | |
| 13. In which language do you conduct your worship service? <i>[specify if "other"]</i> | <input type="checkbox"/> English <input type="checkbox"/> Other: _____ | <input type="checkbox"/> English <input type="checkbox"/> Other: _____ |
| 14. Which translation of the Bible do you use most often in the service? <i>[specify if "other"]</i> | <input type="checkbox"/> King James (KJV) <input type="checkbox"/> Revised Standard (RSV) <input type="checkbox"/> New International (NIV) <input type="checkbox"/> New Revised (NRSV) <input type="checkbox"/> Other: _____ | <input type="checkbox"/> King James (KJV) <input type="checkbox"/> Revised Standard (RSV) <input type="checkbox"/> New International (NIV) <input type="checkbox"/> New Revised (NRSV) <input type="checkbox"/> Other: _____ |
| 15. Which Hymnbook (if any) do you use most often in the service? <i>[specify if "other"]</i> | <input type="checkbox"/> no hymnbook used <input type="checkbox"/> Baptist Hymnal (1973) <input type="checkbox"/> The Hymnal (Word) <input type="checkbox"/> Sing Joyfully <input type="checkbox"/> Other: _____ | <input type="checkbox"/> no hymnbook used <input type="checkbox"/> Baptist Hymnal (1973) <input type="checkbox"/> The Hymnal (Word) <input type="checkbox"/> Sing Joyfully <input type="checkbox"/> Other: _____ |
| 16. How often is the Lord's Supper celebrated? | <input type="checkbox"/> weekly <input type="checkbox"/> rarely <input type="checkbox"/> monthly <input type="checkbox"/> never <input type="checkbox"/> quarterly | <input type="checkbox"/> weekly <input type="checkbox"/> rarely <input type="checkbox"/> monthly <input type="checkbox"/> never <input type="checkbox"/> quarterly |
| 17. How many minutes are allotted for preaching during the typical worship service? | <i>minutes</i> | <i>minutes</i> |
| 18. In your opinion, what is the climactic point of the worship service? <i>[choose one; specify if "other"]</i> | <input type="checkbox"/> Sermon <input type="checkbox"/> Lord's Supper <input type="checkbox"/> Altar Call <input type="checkbox"/> Praise-and-Worship time <input type="checkbox"/> Ministry Time (healing & spiritual anointing) <input type="checkbox"/> Other: _____ | <input type="checkbox"/> Sermon <input type="checkbox"/> Lord's Supper <input type="checkbox"/> Altar Call <input type="checkbox"/> Praise-and-Worship time <input type="checkbox"/> Ministry Time (healing & spiritual anointing) <input type="checkbox"/> Other: _____ |

| CIRCLE the appropriate letter <i>A-Always, O-Often, S-Sometimes, R-Rarely, N-Never</i> | PRIMARY SERVICE <i>Always Often Sometimes Rarely Never</i> | SECONDARY SERVICE <i>Always Often Sometimes Rarely Never</i> |
|---|---|---|
| 19. How often do you follow the common lectionary readings in your preaching? | A O S R N | A O S R N |
| 20. How often do the seasons of the liturgical year influence the theme of the service? | A O S R N | A O S R N |
| 21. How often do you incorporate the prescribed colours of the liturgical seasons into the worship space? (e.g.: purple for Lent) | A O S R N | A O S R N |
| 22. How often do you provide a printed order of worship? | A O S R N | A O S R N |
| 23. If you have a choir, how often do they wear choir gowns in the worship service? | A O S R N <i>or</i> <input type="checkbox"/> There is no choir | A O S R N <i>or</i> <input type="checkbox"/> There is no choir |
| 24. How often do you wear each of the following when leading the worship service? a. religious vestments b. business attire (<i>dress, suit, jacket/tie</i>) c. casual attire (<i>no jacket and/or no tie</i>) d. informal attire (<i>jeans, t-shirt, etc.</i>) e. clergy collar | A O S R N A O S R N A O S R N A O S R N A O S R N | A O S R N A O S R N A O S R N A O S R N A O S R N |
| 25. If you do wear religious vestments in the service, then check the vestments you wear most often? (<i>choose as many as are applicable</i>) | <input type="checkbox"/> preaching gown <input type="checkbox"/> white alb <input type="checkbox"/> hood <input type="checkbox"/> stole <input type="checkbox"/> other: _____ | <input type="checkbox"/> preaching gown <input type="checkbox"/> white alb <input type="checkbox"/> hood <input type="checkbox"/> stole <input type="checkbox"/> other: _____ |
| 26. How often are each of the following instruments used in the worship service? a. pipe organ b. organ (<i>other than pipe organ</i>) c. piano d. keyboard e. bass guitar f. electric guitar g. acoustic guitar h. drums i. taped back-up music | A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N | A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N A O S R N |

| <i>Please, provide the requested information</i> | PRIMARY SERVICE | SECONDARY SERVICE |
|--|------------------------|--------------------------|
| 29. Who plans the weekly worship service? <i>(examples: pastor, organist, band leader, pastor & choir director, lay-worship leader, etc.)</i> | | |
| 30. Who selects the congregational music for each service? | | |

31. How often are the following forms of congregational participation present in each service?

| CIRCLE the appropriate letter <i>A-Always, O-Often, S-Sometimes, R-Rarely, N-Never</i> | PRIMARY SERVICE | SECONDARY SERVICE |
|--|--|--|
| | <i>Always Often Sometimes Rarely Never</i> | <i>Always Often Sometimes Rarely Never</i> |
| a. Raising one's hands | A O S R N | A O S R N |
| b. Dancing or body motion in the pews | A O S R N | A O S R N |
| c. Congregational singing of hymns | A O S R N | A O S R N |
| d. Congregational singing of choruses | A O S R N | A O S R N |
| e. Clapping during congregational singing | A O S R N | A O S R N |
| f. Clapping following special music/message | A O S R N | A O S R N |
| g. Unscripted verbal responses during singing <i>(examples: Amen, Hallelujah, Yes Lord)</i> | A O S R N | A O S R N |
| h. Unscripted verbal responses during prayer | A O S R N | A O S R N |
| i. Unscripted verbal responses during sermon | A O S R N | A O S R N |
| j. Prayer requests made verbally from the pews, during the service | A O S R N | A O S R N |
| k. Responsive Scripture readings | A O S R N | A O S R N |
| l. Reading of unison/responsive prayers | A O S R N | A O S R N |
| m. Coming forward to receive Communion | A O S R N | A O S R N |
| n. Passing of the Peace | A O S R N | A O S R N |
| o. Extemporaneous prayers from the pews | A O S R N | A O S R N |
| p. Speaking in tongues | A O S R N | A O S R N |
| q. Prophetic utterances | A O S R N | A O S R N |
| r. Kneeling for prayer | A O S R N | A O S R N |

32. How often do laypeople perform the following acts of worship in each of the services?

| CIRCLE the appropriate letter: <i>A-Always, O-Ofien, S-Sometimes, R-Rarely, N-Never</i> | PRIMARY SERVICE | | | | | SECONDARY SERVICE | | | | |
|--|-----------------|-------|-----------|--------|-------|-------------------|-------|-----------|--------|-------|
| | Always | Often | Sometimes | Rarely | Never | Always | Often | Sometimes | Rarely | Never |
| a. Preach the Sermon | A | O | S | R | N | A | O | S | R | N |
| b. Lead in Public Prayer | A | O | S | R | N | A | O | S | R | N |
| c. Read the Scriptures | A | O | S | R | N | A | O | S | R | N |
| d. Give the Children's Story | A | O | S | R | N | A | O | S | R | N |
| e. Lead the Congregational Singing | A | O | S | R | N | A | O | S | R | N |
| f. Give a Personal Testimony | A | O | S | R | N | A | O | S | R | N |
| g. Preside at the Lord's Supper <i>(without the pastor or other clergy)</i> | A | O | S | R | N | A | O | S | R | N |
| h. Lead the entire Worship Service | A | O | S | R | N | A | O | S | R | N |
| i. Give the announcements | A | O | S | R | N | A | O | S | R | N |
| j. Offers words of welcome | A | O | S | R | N | A | O | S | R | N |

33. Circle the number that most closely represents your personal preference on how you would like your church's worship to be: (example: if very much traditional then '1'; if somewhat contemporary then '4')

| | Very Much | Some- what | In Between | Some- what | Very Much | |
|--|--------------|---------------|---------------|---------------|--------------|--|
| a. Traditional worship <i>(hymns, liturgy)</i> | 1 | 2 | 3 | 4 | 5 | Contemporary worship <i>(choruses, experimental venues)</i> |
| b. Expressive worship | 1 | 2 | 3 | 4 | 5 | Quiet, contemplative worship |
| c. Services conducted by professional clergy | 1 | 2 | 3 | 4 | 5 | Services with extensive lay member involvement |
| d. Worship that appeals to the emotions | 1 | 2 | 3 | 4 | 5 | Worship that appeals to the mind |
| e. Liturgical worship | 1 | 2 | 3 | 4 | 5 | Charismatic worship |
| f. Aimed at unbelievers/seekers | 1 | 2 | 3 | 4 | 5 | Aimed at believers |
| g. Scripture-driven worship | 1 | 2 | 3 | 4 | 5 | Spirit-driven worship |
| h. Structured, ordered worship | 1 | 2 | 3 | 4 | 5 | Unstructured, free worship |
| i. Seeks an individual encounter with God | 1 | 2 | 3 | 4 | 5 | Seeks a collective encounter with God |
| j. Worship that is rooted in past historical worship traditions | 1 | 2 | 3 | 4 | 5 | Worship that is new and innovative |

34. Indicate the extent to which you agree or disagree with each of the following statements:

| CIRCLE the appropriate response: SA-Strongly Agree, A-Agree, N-Neither agree or disagree, D-Disagree, SD-Strongly Disagree | Strongly Agree | Agree | Neither Agree or Disagree | Disagree | Strongly Disagree |
|---|----------------|-------|---------------------------|----------|-------------------|
| a. Too much attention is given to preaching in worship. | SA | A | N | D | SD |
| b. Too much attention is given to music in worship. | SA | A | N | D | SD |
| c. Worship ultimately seeks an individual (rather than a collective) encounter with God. | SA | A | N | D | SD |
| d. The purpose of worship is to preach the Word of God. | SA | A | N | D | SD |
| e. The purpose of worship is to equip the believer for ministry. | SA | A | N | D | SD |
| f. The purpose of worship is to draw the worshipper into a personal experience of the manifest presence of God. | SA | A | N | D | SD |
| g. Worship should be understood in terms of both giving to and receiving from God. | SA | A | N | D | SD |
| h. Worship is a sacrificial act of service to God which expects nothing in return. | SA | A | N | D | SD |
| i. The Holy Spirit speaks most powerfully in worship through spontaneous acts of worship. | SA | A | N | D | SD |
| j. Ordered worship liturgies tend to stifle rather than facilitate worship. | SA | A | N | D | SD |
| k. The Lord's Supper should have a more prominent place in Baptist Worship services. | SA | A | N | D | SD |
| l. Baptist churches should strive to remain faithful to their historic Baptist worship traditions. | SA | A | N | D | SD |
| m. Worship services should be founded upon biblical models of worship. | SA | A | N | D | SD |
| n. The biblical mandate of worship is to lead the nonbeliever to faith in Jesus Christ. | SA | A | N | D | SD |
| o. Worship is a corporate act during which individual expression, preference, need, and benefit must occupy a subordinate place. | SA | A | N | D | SD |
| p. Worship must always be evangelistic in its emphasis. | SA | A | N | D | SD |
| q. The aim of preaching is to lead the unbeliever to accept Christ. | SA | A | N | D | SD |
| r. Worship should seek to maximize congregational participation. | SA | A | N | D | SD |
| s. Extemporaneous prayers are to be preferred over written prayers. | SA | A | N | D | SD |
| t. Preaching without notes is to be preferred over preaching with a full manuscript. | SA | A | N | D | SD |

35. In your opinion, what are the three most important objectives of a worship service?

a. MOST IMPORTANT: _____

b. 2ND MOST IMPORTANT: _____

c. 3RD MOST IMPORTANT: _____

36. Which author or book has most influenced your current understanding of worship?

37. Which worship tradition or movement has most influenced your current understanding of worship?

38. Thom Rainer describes the following six styles of worship:

| | |
|---------------------|---|
| Liturgical | Mood: formal, solemn, majestic. Music: pipe organ, traditional hymns, classical anthems. Purpose: "To lead the church to give corporate recognition to the transcendent glory of God." Favours reverence over relevance. It runs counter to the cultural obsession with contemporary entertainment. Biblical model: Isaiah 6. |
| Traditional | Mood: orderly, majestic, contemplative. Music: organ and piano, traditional and gospel hymns, traditional and contemporary anthems. Purpose: "To lead the congregation to praise and thank God for His goodness and to hear Him speak through His word." Geared for people from a religious culture and background. Biblical model: Col. 3:16-17. |
| Revivalist | Mood: exuberant, celebrative, informal. Music: organ, piano, and taped music, gospel hymns, contemporary Christian songs and anthems. Purpose: "To save the lost and encourage believers to witness." Biblical model: Acts 2-3. |
| Contemporary | Mood: expressive, celebrative, contemporary, informal. Music: keyboard, piano and taped music, praise choruses and contemporary Christian songs. Purpose: "To offer a sacrifice of praise to the Lord in a spirit of joyful adoration." This is contemporary worship for believers, but does attract some non-Christian and unchurched. Biblical model: Psalm 150. |
| Seeker | Mood: celebrative, contemporary, informal. Music: piano, taped music, synthesizer and band, scriptural music and contemporary Christian music, little congregational singing in the traditional sense. Purpose: "Present the gospel in clear non-God talk terms and modern forms." An upbeat, non-threatening evangelistic service for non-Christians seeking God. Biblical model: Acts 17:16-34. |
| Blended | Combination of elements in both traditional and contemporary. |

Which of the above definitions best captures the design (or style) of your services?

(check the appropriate box)

a. PRIMARY SERVICE: Liturgical Traditional Revivalist Contemporary
 Seeker Blended Other: _____

b. SECONDARY SERVICE: Liturgical Traditional Revivalist Contemporary
 Seeker Blended Other: _____

Thank you for your time and input!
All that remains now is to put the survey in the mail

APPENDIX IV

BCOQ SURVEY RESULTS BY WORSHIP STYLE

| | Post-Revivalist (N=63) | Formal Evangelical (N=47) | Semi-Liturgical (N=15) | Chinese (N=10) | Convergence (N=23) | Composite (N=71) | P&W (N=29) | Informal (N=21) |
|--|---------------------------|------------------------------|---------------------------|-------------------|-----------------------|---------------------|---------------|--------------------|
| Average length of service (minutes) | 66 | 66 | 63 | 84 | 72 | 73 | 79 | 84 |
| Average length of sermon (minutes) | 25 | 22 | 20 | 40 | 25 | 28 | 28 | 30 |
| ATTENDANCE (% of services in each category) | | | | | | | | |
| 1-49 | 52 | 23 | 13 | 0 | 27 | 31 | 28 | 83 |
| 50-99 | 28 | 40 | 26 | 20 | 32 | 41 | 48 | 11 |
| 100-149 | 10 | 20 | 27 | 20 | 14 | 15 | 8 | 6 |
| 150-199 | 5 | 5 | 27 | 0 | 14 | 10 | 8 | 0 |
| 200-299 | 3 | 5 | 7 | 30 | 9 | 0 | 4 | 0 |
| 300+ | 2 | 7 | 0 | 30 | 4 | 3 | 4 | 0 |
| Average attendance | 69 | 102 | 112 | 250 | 108 | 82 | 87 | 28 |
| CLERGY ATTIRE (% often/always) | | | | | | | | |
| Vestments | 5 | 21 | 50 | 0 | 4 | 1 | 0 | 0 |
| Business | 92 | 81 | 56 | 100 | 74 | 80 | 72 | 53 |
| Casual | 6 | 0 | 0 | 0 | 17 | 13 | 14 | 43 |
| PLACE OF WORSHIP (% of total services) | | | | | | | | |
| Sanctuary | 95 | 100 | 100 | 90 | 100 | 84 | 77 | 25 |
| Hall | 5 | 0 | 0 | 10 | 0 | 11 | 23 | 65 |
| Rented/other | 0 | 0 | 0 | 0 | 0 | 5 | 0 | 10 |
| TIME OF SERVICE (% of total services) | | | | | | | | |
| Sun. Morning | 85 | 100 | 100 | 100 | 96 | 83 | 66 | 5 |
| Sun. Evening | 13 | 0 | 0 | 0 | 4 | 16 | 31 | 52 |
| Weekday Eve. | 2 | 0 | 0 | 0 | 0 | 1 | 3 | 43 |
| CHOIRS (% of total services) | | | | | | | | |
| No Choir | 46 | 21 | 6 | 0 | 43 | 51 | 59 | 81 |
| Gowned Choirs | 28 | 66 | 56 | 90 | 30 | 21 | 3 | 0 |
| INSTRUMENTS (% of services using them often/always) | | | | | | | | |
| Organ | 74 | 81 | 99 | 60 | 56 | 60 | 27 | 5 |
| Piano | 84 | 70 | 81 | 100 | 83 | 79 | 76 | 48 |
| Keyboard | 2 | 6 | 25 | 20 | 30 | 11 | 52 | 10 |
| Bass guitar | 2 | 2 | 6 | 0 | 17 | 6 | 28 | 0 |
| Electric guitar | 3 | 0 | 0 | 10 | 13 | 11 | 38 | 5 |
| Acoustic guitar | 3 | 13 | 12 | 0 | 26 | 21 | 48 | 24 |
| Drums | 0 | 0 | 0 | 0 | 17 | 13 | 52 | 5 |
| Taped music | 1 | 11 | 6 | 10 | 17 | 11 | 21 | 0 |

| | Formal Evangelical | | Chinese | | Composite | | Informal | |
|--|--------------------|-----------------|---------|-------------|-----------|--------|----------|--------|
| | Post-Revivalist | Semi-Liturgical | | Convergence | | P&W | | |
| | (N=63) | (N=47) | (N=15) | (N=10) | (N=23) | (N=71) | (N=29) | (N=21) |
| PLANNING WORSHIP (% of total services) | | | | | | | | |
| Pastor alone | 55 | 53 | 31 | 50 | 22 | 45 | 34 | 75 |
| Pastor & Laity | 37 | 47 | 69 | 50 | 78 | 48 | 42 | 15 |
| Laity alone | 8 | 0 | 0 | 0 | 0 | 7 | 24 | 10 |
| CHOOSING MUSIC (% of total services) | | | | | | | | |
| Pastor alone | 51 | 60 | 37 | 30 | 17 | 32 | 17 | 53 |
| Pastor & Laity | 26 | 34 | 57 | 30 | 57 | 46 | 42 | 5 |
| Laity alone | 15 | 6 | 6 | 40 | 26 | 22 | 41 | 26 |
| Congregation | 8 | 0 | 0 | 0 | 0 | 0 | 0 | 16 |
| WORSHIP ELEMENTS (% of services indicating that they include the various elements often/always) | | | | | | | | |
| Altar Calls | 11 | 2 | 0 | 10 | 4 | 0 | 24 | 0 |
| Applause | 27 | 15 | 12 | 0 | 13 | 31 | 31 | 10 |
| Anointing with oil | 2 | 0 | 0 | 0 | 0 | 1 | 7 | 0 |
| Apostles' Creed | 0 | 4 | 0 | 0 | 0 | 0 | 0 | 0 |
| Assur. of Pardon | 14 | 37 | 44 | 0 | 35 | 20 | 10 | 0 |
| Choir Anthems | 41 | 70 | 81 | 80 | 48 | 37 | 10 | 0 |
| Clapping to music | 11 | 11 | 5 | 10 | 56 | 44 | 72 | 19 |
| Children's Time | 50 | 91 | 81 | 0 | 61 | 62 | 24 | 0 |
| Dancing/body | | | | | | | | |
| motion in pews | 0 | 0 | 0 | 0 | 13 | 4 | 21 | 0 |
| Drama | 2 | 4 | 19 | 0 | 13 | 4 | 14 | 5 |
| Extemporaneous | | | | | | | | |
| prayers | 9 | 2 | 0 | 0 | 13 | 17 | 38 | 53 |
| Kneeling for | | | | | | | | |
| prayer | 2 | 20 | 0 | 0 | 0 | 3 | 7 | 9 |
| Laying on | | | | | | | | |
| of hands | 0 | 2 | 0 | 0 | 13 | 6 | 17 | 0 |
| Liturgical dance | 0 | 0 | 0 | 0 | 4 | 0 | 0 | 0 |
| Lord's Prayer | 24 | 56 | 69 | 0 | 13 | 21 | 14 | 0 |
| OHP for choruses | 17 | 4 | 6 | 30 | 70 | 55 | 72 | 19 |
| OHP for sermon | 2 | 0 | 0 | 0 | 9 | 8 | 7 | 5 |
| Passing the Peace | 5 | 13 | 6 | 20 | 17 | 8 | 10 | 0 |
| Prophetic speech | 0 | 2 | 0 | 0 | 0 | 0 | 3 | 0 |
| Prayer requests | | | | | | | | |
| during service | 43 | 26 | 19 | 0 | 35 | 45 | 48 | 57 |
| Praise & Worship | | | | | | | | |
| time of singing | 14 | 20 | 31 | 0 | 70 | 72 | 90 | 39 |
| Raised hands | 0 | 0 | 0 | 0 | 48 | 24 | 52 | 20 |
| Responsive | | | | | | | | |
| readings | 57 | 83 | 94 | 50 | 52 | 51 | 31 | 10 |
| Singing hymns | 98 | 100 | 94 | 100 | 91 | 94 | 80 | 67 |
| Singing choruses | 76 | 63 | 69 | 60 | 96 | 96 | 100 | 62 |
| Speak in tongues | 0 | 2 | 0 | 0 | 0 | 1 | 7 | 0 |
| Testimonies | 13 | 20 | 0 | 0 | 22 | 24 | 48 | 29 |
| Unison/responsive | | | | | | | | |
| prayers | 11 | 28 | 75 | 0 | 22 | 10 | 10 | 0 |

| | Formal Evangelical | | Chinese | | Composite | | Informal |
|---|--------------------|-----------------|---------|-------------|-----------|--------|----------|
| | Post-Revivalist | Semi-Liturgical | (N=10) | Convergence | (N=71) | P&W | (N=21) |
| | (N=63) | (N=47) | (N=15) | (N=23) | | (N=29) | |
| <u>BIBLE</u> (% of services using each translation) | | | | | | | |
| NIV | 75 | 51 | 27 | n/a | 78 | 69 | 67 |
| NRSV | 3 | 32 | 47 | n/a | 13 | 7 | 5 |
| KJV | 17 | 2 | 0 | n/a | 4 | 3 | 19 |
| <u>HYMNAL</u> (% of services using each hymnal) | | | | | | | |
| Baptist (1973) | 43 | 68 | 87 | n/a | 27 | 41 | 9 |
| Word | 24 | 15 | 0 | n/a | 35 | 10 | 28 |
| <u>COMMON LECTIONARY</u> (% using common lectionary often/always) | | | | | | | |
| | 17 | 34 | 67 | 10 | 9 | 6 | 0 |
| <u>BULLETINS</u> (% of services that provide a printed order of worship often/always) | | | | | | | |
| | 73 | 100 | 100 | 80 | 96 | 76 | 34 |
| <u>LITURGICAL YEAR</u> (% that allow the liturgical year to influence the theme of the service always/often) | | | | | | | |
| | 43 | 79 | 80 | 10 | 52 | 34 | 28 |
| <u>LITURGICAL COLOURS</u> (% that incorporate liturgical colours into the worship space often/always) | | | | | | | |
| | 3 | 28 | 33 | 0 | 17 | 3 | 7 |
| <u>LAY-LEADERSHIP</u> (% of services where lay-leaders perform the following functions often/always) | | | | | | | |
| Read Scriptures | 41 | 51 | 87 | 90 | 78 | 66 | 72 |
| Lead in Prayer | 36 | 23 | 53 | 80 | 70 | 54 | 79 |
| Lead the Singing | 41 | 26 | 33 | 100 | 83 | 64 | 97 |
| Preach sermon | 9 | 2 | 7 | 0 | 0 | 7 | 17 |
| Preside at the Lord's Supper | 5 | 9 | 0 | 0 | 17 | 10 | 10 |

BCOQ SURVEY RESULTS (CLERGY VIEWS)

A. WORSHIP PREFERENCES

| Survey Question | Worship Preferences | All Clergy % (N=189) | AGE | | | | |
|-----------------|---|-------------------------|-------------------|-------------------|-------------------|-------------------|-----------------|
| | | | 25-34 % (N=25) | 35-44 % (N=50) | 45-54 % (N=44) | 55-64 % (N=42) | 65+ % (N=18) |
| 33a | Traditional worship | 29.6 | 20.0 | 20.0 | 31.8 | 28.6 | 66.7 |
| | In between | 43.4 | 48.0 | 42.0 | 38.6 | 54.8 | 22.2 |
| | Contemporary worship | 27.0 | 32.0 | 38.0 | 29.6 | 16.6 | 11.1 |
| 33b | Expressive worship | 33.3 | 33.3 | 29.4 | 32.6 | 34.1 | 35.3 |
| | In between | 50.8 | 54.2 | 54.9 | 48.8 | 50.0 | 41.2 |
| | Quiet, Contemplative worship | 15.9 | 12.5 | 15.7 | 18.6 | 15.9 | 23.5 |
| 33c | Services conducted by professional clergy | 23.4 | 20.8 | 17.0 | 22.3 | 26.2 | 50.0 |
| | In between | 44.8 | 29.2 | 52.8 | 44.4 | 45.2 | 27.8 |
| | Services with extensive lay involvement | 31.8 | 50.0 | 30.2 | 33.3 | 28.6 | 22.2 |
| 33d | Worship that appeals to emotions | 11.8 | 16.7 | 5.9 | 15.6 | 5.1 | 16.7 |
| | In between | 65.8 | 66.6 | 62.7 | 64.4 | 71.8 | 72.2 |
| | Worship that appeals to mind | 22.4 | 16.7 | 31.4 | 20.0 | 23.1 | 11.1 |
| 33e | Liturgical worship | 31.5 | 29.2 | 21.6 | 42.9 | 24.4 | 62.5 |
| | In between | 40.8 | 45.8 | 49.0 | 19.0 | 58.5 | 12.5 |
| | Charismatic worship | 27.7 | 25.0 | 29.4 | 38.1 | 17.1 | 25.0 |
| 33f | Worship aimed at unbeliever | 22.5 | 41.7 | 8.2 | 21.7 | 26.8 | 11.8 |
| | In between | 44.9 | 20.8 | 55.1 | 45.7 | 41.5 | 64.7 |
| | Worship aimed at believer | 32.6 | 37.5 | 36.7 | 32.6 | 31.7 | 23.5 |
| 33g | Scripture-driven worship | 44.6 | 43.5 | 28.6 | 51.2 | 56.1 | 60.0 |
| | In between | 46.9 | 47.8 | 59.2 | 41.5 | 39.0 | 40.0 |
| | Spirit-driven worship | 8.5 | 8.7 | 12.2 | 7.3 | 4.9 | 0.0 |
| 33h | Structured, ordered worship | 56.3 | 43.5 | 47.2 | 58.7 | 60.5 | 88.2 |
| | In between | 30.2 | 39.1 | 32.0 | 32.6 | 32.5 | 5.9 |
| | Unstructured, free worship | 13.5 | 17.4 | 20.8 | 8.7 | 7.0 | 5.9 |
| 33i | Seeks individual encounter with God | 29.6 | 12.5 | 28.6 | 30.0 | 41.5 | 35.3 |
| | In between | 49.7 | 54.2 | 51.0 | 50.0 | 46.3 | 52.9 |
| | Seeks collective encounter with God | 20.7 | 33.3 | 20.4 | 20.0 | 12.2 | 11.8 |
| 33j | Worship rooted in historical tradition | 19.1 | 16.7 | 11.8 | 18.2 | 14.6 | 44.4 |
| | In between | 44.7 | 37.5 | 47.0 | 43.2 | 58.6 | 38.9 |
| | Worship that is new & innovative | 36.2 | 45.8 | 41.2 | 38.6 | 26.8 | 16.7 |

B. WORSHIP BELIEFS (*N*≈190)

| Survey Questions | % Agree | % Neither | % Disagree |
|--|--------------------|----------------------|-----------------------|
| 34a. Too much attention is given to preaching in worship. | 15.0 | 11.5 | 73.5 |
| 34b. Too much attention is given to music in worship. | 8.5 | 16.0 | 75.5 |
| 34c. Worship ultimately seeks an individual (rather than a collective) encounter with God. | 34.7 | 30.6 | 34.7 |
| 34d. The purpose of worship is to preach the word of God. | 45.2 | 20.3 | 34.5 |
| 34e. The purpose of worship is to equip the believer for ministry. | 59.6 | 17.7 | 22.7 |
| 34f. The purpose of worship is to draw the worshipper into a personal experience of the manifest presence of God. | 94.4 | 3.6 | 2.0 |
| 34g. Worship should be understood in terms of both giving to and receiving from God. | 93.5 | 4.0 | 2.5 |
| 34h. Worship is a sacrificial act of service to God which expects nothing in return. | 41.6 | 11.2 | 47.2 |
| 34i. The Holy Spirit speaks most powerfully in worship through spontaneous acts of worship. | 12.2 | 34.5 | 53.3 |
| 34j. Ordered worship liturgies tend to stifle rather than facilitate worship. | 25.5 | 24.0 | 50.5 |
| 34k. The Lord's Supper should have a more prominent place in Baptist worship services. | 46.7 | 31.7 | 21.6 |
| 34l. Baptist churches should strive to remain faithful to their historic Baptist worship traditions. | 22.8 | 43.2 | 34.0 |
| 34m. Worship services should be founded upon biblical models of worship. | 69.7 | 24.2 | 6.1 |
| 34n. The biblical mandate of worship is to lead the nonbeliever to faith in Jesus. | 30.7 | 24.1 | 45.2 |
| 34o. Worship is a corporate act during which individual expression, preference, need, and benefit must occupy a subordinate place. | 28.3 | 32.0 | 39.7 |
| 34p. Worship must always be evangelistic in its emphasis. | 22.8 | 16.8 | 60.4 |
| 34q. The aim of preaching is to lead the unbeliever to accept Christ. | 25.0 | 31.5 | 43.5 |
| 34r. Worship should seek to maximize congregational participation. | 84.4 | 11.6 | 4.0 |
| 34s. Extemporaneous prayers are to be preferred over written prayers. | 36.5 | 37.5 | 26.0 |
| 34t. Preaching without notes is to be preferred over preaching with a full manuscript. | 21.4 | 35.2 | 43.4 |

C. WORSHIP OBJECTIVES (N=200)**Legend:** (groupings of similar responses)

| | |
|-----------------|---|
| Draw to God | = Draw people into God's presence. |
| Edify Believers | = Edify, Equip, Encourage Believers in the faith. |
| Encounter God | = Encounter God, Experience God, Communion with God, Interact with God. |
| Evangelism | = Evangelism, Evangelize, Invite/lead others to receive Christ, Introduce seeker to Christ. |
| Fellowship | = Fellowship, Build community of faith, Express corporate life, unite fellowship. |
| Glorify God | = Glorify God, Worship God, Praise God, Glorify Christ, Worship Christ, Praise Christ. |
| Preach the Word | = Preach, Proclaim, Hear, Teach, and Learn God's Word. Hear God Speak. |
| Send Forth | = Send forth to serve, Commission/challenge/empower worshippers to serve. |
| Serve God | = Serve God, Give ourselves to God, Attend to God. |

| <u>First Objective</u> | | | <u>Second Objective</u> | | | <u>Third Objective</u> | | |
|------------------------|-------|-----------------|-------------------------|-------|-----------------|------------------------|-------|-----------------|
| (N) | (%) | | (N) | (%) | | (N) | (%) | |
| 100 | 50.0% | Glorify God | 63 | 31.5% | Preach the Word | 29 | 14.5% | Preach the Word |
| 48 | 24.0% | Encounter God | 22 | 11.0% | Encounter God | 26 | 13.0% | Fellowship |
| 15 | 7.5% | Draw to God | 17 | 8.5% | Glorify God | 21 | 10.5% | Edify Believers |
| 9 | 4.5% | Preach the Word | 14 | 7.0% | Edify Believers | 20 | 10.0% | Send Forth |
| 5 | 2.5% | Serve God | 11 | 5.5% | Fellowship | 15 | 7.5% | Evangelism |

Top Seven Worship Objectives

| | (%) | (N) |
|------------------------|-------|-------|
| 1. Glorify God | 62.5% | (125) |
| 2. Preach the Word | 50.5% | (101) |
| 3. Encounter God | 35.5% | (71) |
| 4. Fellowship | 18.5% | (37) |
| 5. Edify Believers | 18.5% | (37) |
| 6. Send Forth to Serve | 11.0% | (22) |
| 7. Evangelism | 9.0% | (18) |

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| <i>www.bcoq.ca</i> | Baptist Convention of Ontario and Quebec |
| <i>www.tacf.org</i> | Toronto Airport Christian Fellowship |
| <i>www.willowcreek.org</i> | Willow Creek Association |

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