

ABSTRACT

AUSTIN, CHRISTOPHER LYNN. Baptist Ministers' Habits, Attitudes, and Beliefs Concerning Alcohol Use. (Under the direction of J. Conrad Glass, Jr.)

The purpose of this study was to quantitatively explore the habits, attitudes, and beliefs concerning alcohol use among a sampling of Baptist ministers whose congregations are affiliated with the Baptist State Convention of North Carolina (BSCNC). Scant research has been done in this area, thus this study is an exploration into uncharted territory; the irony is that many do not realize how uncharted this landscape is. Given this disconnect, this study's results provide important information to those who work, study, research, minister to, and who perhaps are Baptist. Specifically, it provides important data to the BSCNC.

A survey instrument was mailed to a random sample of pastors affiliated with the BSCNC. Beyond the scope of demographic information, Likert scales were used in the composition of the research survey questionnaire instrument. A panel of experts aided in validating the questions.

Specifically, the survey sought to answer the following questions:

1. What are these Baptist clergy's biblical understandings concerning alcohol use, and is there any relationship between these ministers' beliefs and demographic factors such as age, educational background, theological background/identify, and church and family background?
2. What are the ministers' alcohol use behaviors, and do their alcohol use behaviors reflect their biblical understanding of alcohol use?

3. Have any of the ministers had any problems with their alcohol use, and is there any correlation between problem drinking and biblical understanding?
4. Does their church offer any alcohol-related education to its members, and are they aware that the BSCNC has services that can aid them in addressing substance abuse issues?
5. What are the ministers' perceptions of other Baptist ministers' beliefs concerning alcohol use, and are there any differences between their own beliefs and their perceptions of their peers' beliefs?

The findings of the research study suggested the following:

- (1) There was no single view of alcohol among the ministers;
- (2) Correlation existed between scriptural views concerning alcohol and theological identity;
- (3) Correlation existed between scriptural belief of alcohol and level of education;
- (4) Correlation existed between scriptural belief of alcohol and church and family backgrounds;
- (5) There existed a misperception between the ministers perceptions of their peers beliefs concerning alcohol use and their peers actual belief;
- (6) In general, alcohol education in the ministers' congregations target people from the sixth grade and older, as compared to such education programming for those in grades K-5th;
- (7) A majority of respondents were unaware of technical assistance available from the BSCNC.

BAPTIST MINISTERS' HABITS, ATTITUDES, AND BELIEFS
CONCERNING ALCOHOL USE

by

CHRISTOPHER LYNN AUSTIN

A dissertation submitted to the Graduate Faculty of
North Carolina State University
in partial fulfillment of the
requirements for the Degree of
Doctor of Education

DEPARTMENT OF ADULT AND
COMMUNITY COLLEGE EDUCATION

Raleigh

2005

Approved By:

Dr. Conrad Glass
Advisory Committee Chair

Dr. Duane Akroyd

Dr. Deborah Luckadoo

Dr. George Vaughan

BIOGRAPHY

Christopher Lynn Austin was born in Raleigh, North Carolina to Mr. James W. Austin and Ms. Patricia G. Austin. Chris grew up in Apex, North Carolina, along with his older brother, Phil. He graduated from Apex High School in Wake County, North Carolina.

Chris graduated from North Carolina State University in Raleigh, North Carolina with a Bachelor of Arts degree in English (Language Writing and Editing) and an Associate of Arts degree in Food Processing and Distribution. He also graduated with a Master of Divinity degree from The Southern Baptist Seminary in Louisville, Kentucky.

Chris has been in the substance abuse field since 1988 when he worked as a chaplain in a treatment facility. In 1990 he began working in substance abuse prevention and became a Certified Substance Abuse Prevention Consultant in 1994. He currently serves as a substance abuse prevention health educator for North Carolina State University.

Chris lives in Raleigh, North Carolina, with his wife, Patti, and their two children, Dylan and Sean.

ACKNOWLEDGEMENTS

My utmost thanks go to many, many persons who have greatly influenced me, particularly those who have shaped me in my education process. Following is a short list of some of those shapers. There are countless others to whom I owe a great deal of gratitude.

Thank you Patti, Dylan, and Sean for supporting me in this particular educational quest. More importantly, thanks for continually teaching me what it means to be part of a loving family that seeks the best in each other. God has given me three precious gifts!

Mom and Dad, thank you for emphasizing education in my life and specifically for making me go to school in my early (and not so early) years when I absolutely hated institutional learning; I thank you Phil, my brother, for going back and getting a second degree in a completely different field while growing a family at the same time. You modeled that such endeavors could be done successfully. John Groff, Jr., my maternal grandfather, and Herman Pinion, my father-in-law, thanks for showing me that education is a life-long process.

To Steve Sumerel, thanks for being a super friend both personally and professionally and for guiding me in my pursuit to tie research back to that body of believers we know as Baptists.

Thank you Ron Glover and Keith Vaughn for being my friends and for engaging me in theological and other meaningful discussions as well as teaching me that there are some other (but not many) life illustrations that can be used for lessons and sermons beyond the scope of the Andy Griffith Show.

Drs. Luther and Marjo Smith, thank you for all your patience, particularly with my endless statistical questions. I value your friendship immensely. I thank Kyle Huff for running the statistical procedures for my research.

I thank my committee for their perseverance in sticking with me throughout this process. Dr. Duane Akroyd, thanks for challenging me to do quantitative research. It was a scary endeavor, but I am the better for it. Dr. Deborah Luckadoo, thank you for agreeing to join the committee late in the process. I thank you, even more so, for serving on the CAMPUS Community Coalition, where intellectual theories are actually put to the test, hopefully, to make life better for the students at NC State University. Dr. George Vaughan, thanks for teaching me to be a better writer and critical thinker; I also thank you for being genuinely interested in my research topic. This gives me the desire to continue this course of study. Dr. Conrad Glass, Jr., thank you for serving as chair, for sticking with me in the midst of your retirement, and for providing superb guidance. I also thank you for your dissertation as it served as a grand model for me to follow.

TABLE OF CONTENTS

LIST OF TABLES	vii
LIST OF FIGURES.....	viii
CHAPTER I – INTRODUCTION	1
Purpose of the Study.....	8
Research Questions.....	8
Significance of the Study	9
Definition of Terms	12
Limitations of the Study	18
CHAPTER II – CONCEPTUAL FRAMEWORK AND REVIEW OF RELATED LITERATURE	19
Conceptual Framework.....	19
Perceptions	24
Alcohol Use: A History.....	25
Alcohol in the New World	28
Bourbon: A Baptist Invention?	30
Alcohol Seen as a Problem by Some	32
Alcohol Use Among Baptists.....	35
Rise of the Temperance Movement.....	38
Baptist Opposition to Temperance.....	39
A Turn Toward Abstinence	44
Religious Arguments for Abstinence	51
The Academic View.....	52
The Humanitarian View.....	53
Culture Influences Alcohol Use	59
Religious Views Affect Drinking Behavior	66
Religious Commitment Curtails Alcohol Use.....	69
Alcohol Problems Among Religious Groups	79
Solving Alcohol Problems.....	84
CHAPTER III – METHODOLOGY.....	86
Research Design	86
Study Population and Sample.....	87
Data Collection	87
Instrumentation.....	88
Data Analysis	92

CHAPTER IV – RESEARCH FINDINGS	97
Participant Profile	97
Research Question I.	101
Research Question II	108
Research Question III.....	110
Research Question IV.....	111
Research Question.V	112
CHAPTER V – CONCLUSIONS AND RECOMMENDATIONS.....	115
Summary of the Study	115
Summary of the Results.....	117
Conclusions	120
Implications	124
REFERENCES	130
APPENDICES	152
Appendix A: Cover Letter.....	153
Appendix B: Survey Instrument.....	155

LIST OF TABLES

CHAPTER 4

Table 4.1	Personal characteristics of respondents	98
Table 4.2	Church and family background.	100
Table 4.3	Biblical understanding of alcohol.	102
Table 4.4	Correlation between biblical understanding and possible explanations for that understanding	105
Table 4.5	Correlation between biblical understanding and factors of age, education, and theological identity.	107
Table 4.6	Correlation between biblical understanding and factors of church/family background.	108
Table 4.7	Personal alcohol use	109
Table 4.8	Correlation between biblical understanding and personal alcohol use.	110
Table 4.9	Alcohol-related education to members.	111
Table 4.10	Ministers' personal beliefs and perceptions about peers concerning alcohol	113

LIST OF FIGURES

CHAPTER 1

Figure 1.1 Conceptual Framework: 23

CHAPTER I

Introduction

It is a widely held belief that Baptists have a particular distaste for alcohol. If one had to categorize Baptist churches one would probably do as J. D. Preston (1969) did when he lumped Baptists into a group of churches whose official policy was opposed to any consumption of alcohol. Cochran, Beeghley, & Bock (1988) echoed this thought as they describe Baptists as having clear norms forbidding alcohol use. In particular, Southern Baptist thought and practice over the last century or so does indicate such an outward opposition. For example, in 1896 the Southern Baptist Convention (SBC) passed a resolution condemning anyone that manufactured or sold alcohol as well as drank it as a beverage (SBC, 1896; Spain, 1967). The New Hampshire Confession of Faith, one of the best known and accepted covenants of Baptist churches, encourages abstention from the “sale and use of intoxicating drinks as a beverage” (Parker, 1958, p. 283). This confession of faith can still be found mounted in the vestibules of some Southern Baptist churches.

Further evidence abounds for this abstinence stance, particularly for a group not known as being that interested in addressing social causes. It is estimated that Southern Baptists consider the production, sale, distribution, and consumption of alcoholic beverages as the greatest of all social problems, and at some level they have been thoroughly active on the issue since the SBC was formed in 1845 (Kelsey, 1973; Wood, 1982a). Two eminent Southern Baptist seminary professors, writing on the values held by Southern Baptists, stated that abstinence from alcoholic beverages is a core value for the group (McSwain & Shurden, 1981). In observing G.D. Kelsey’s (1973) belief that

Southern Baptists have been as politically active on the alcohol issue as any American denomination has on this or any other issue, McSwain & Shurden stated that Kelsey may not have overstated the fact. Southern Baptist literature concerning alcohol use also presents this abstinent viewpoint (Cunningham, 1994; Duke, 1997; Hailey, 1992; Hearn, 1943; Hearn 1957; McGuire, 1993; Sisk, 1983; Valentine, 1979; Wood, 1982b). One North Carolina Baptist historian, upon reflecting upon his state's Baptist history from 1727-1932, reported that the most disturbing problem faced by North Carolina Baptist church leaders, its associations and its state convention was the manufacture and consumption of hard liquor (Huggins, 1967).

Recent events in Southern Baptist life continue to affirm abstinence from alcohol, as well as other drugs, as a major group value -- at least among those Southern Baptists who are in positions of authority and who take the time to attend the annual SBC. When many of the nation's Southern Baptists convened at the 1999 SBC meeting, North Carolina Baptist Ted Stone distributed pledge cards and asked for commitments from Baptists to follow a lifestyle free of any substance that would have a negative impact on one's personal behavior (Cartledge, 1999). Thousands of messengers made official pledges. Richard Land, president of the SBC Ethics and Religious Liberty Commission (ERLC) and chair of the drug task force, praised their act of public commitment that embraces and models sobriety and self-control. Other recent pro-abstinence examples follow.

In May of 1999, a new translation of the Gospel of John (Reynolds, 1999) was mailed to 36,000 Baptist ministers (DeVane, 1999). This translation's premise is that scripture prohibits the use the alcohol. The main translator, Steve Reynolds, a member of

the American Presbyterian Church, had the 40,000 copies sent mostly to Southern Baptists due to their opposition to alcohol. Reynolds, age 90 at the time of distribution of his work, commented that he used to be for freedom of choice when it came to alcohol. However, the former Old Testament languages professor came to believe that the wine spoken about in the Bible that was fit for consumption was unfermented. Before becoming a Presbyterian, Reynolds was Baptist.

In November 1998, Southern Baptist pastor Ray Davis requested at the annual meeting of the Baptist State Convention of North Carolina (BSCNC) that Wake Forest University be penalized for selling beer and wine on campus (Shimron, 1998b). Wake Forest began selling alcohol at one location on campus to give those students of legal age an opportunity to drink in moderation. After 5 p.m., patrons of age are allowed to purchase one beer or glass of wine per hour (The university was founded by the BSCNC but is no longer governed by Baptists; however, it still maintains a fragile relationship with the convention). Davis stated that Baptists have biblically and historically opposed the sale, manufacture, and consumption of alcohol. Paige Patterson, then-president of the SBC, backed up Davis's argument by stating that North Carolina Baptists ought to have enough conviction about the issue that they do not want to be associated with an institution that sells alcohol (Shimron, 1998a). Davis brought the issue up again at the state's 2000 Baptist State Convention. While many messengers agreed with Davis' position, both requests for resolutions against Wake Forest were voted down.

The ERLC of the SBC promotes an abstinence message. According to its mission it exists to aid churches in understanding the moral demands of the gospel, apply Christian principles to moral and social problems and questions of public policy, and to

promote religious liberty in cooperation with the churches and other Southern Baptist entities (Ethics and Religious Liberty Commission, 1997); it lists alcohol as a major component of moral and social problems. Its Alcohol and Drug Abuse Prevention Sunday 1997 suggested sermon topic: *It is biblical to abstain from using alcohol and drugs* summed up its abstinence stance as it did not offer any biblical support for any type of alcohol use (Duke, 1997).

In the 1980s messengers to the annual Southern Baptist Convention meetings (1981, 1982, 1983, 1984, 1987, 1988) adopted resolutions opposing alcohol use as a beverage. Some other positions taken in these resolutions included that a Christian should not sell or advocate the use of a product that brings such distress upon society; children in Baptist churches should be educated to abstain from alcoholic beverages and the abuse of drugs; and the alcohol industry should accept responsibility for the hazards its product has created. In 1984, 1989, and 1991, messengers were more specific in passing resolutions as they focused on making statements in reference to drunk driving, minimum drinking age, and restricting alcoholic beverage advertisements.

Despite the above evidence, abstinence has hardly been a Baptist distinctive. A review of Baptist history in the United States (U.S.), which includes several Baptist groups, revealed that many Baptists have manufactured, sold, and consumed alcohol (Hearn, 1943; Shaw, 1974; Spain, 1967; Sweet, 1931). Up until the late 1800s Southern Baptists had no unified front in its view toward alcohol (Spain, 1967). While a portion of the churches that belong to the SBC had been (and still are) actively involved in opposing alcohol consumption since the SBC's inception in 1845, decades passed before SBC messengers came to agreement in 1896 to condemn alcohol production, sale, and use

(Southern Baptist Convention, 1896; Wood, 1982a). Spain observed that besides the conviction that drunkenness was wrong and that conversion was the best remedy, there was little agreement on anything else among Southern Baptists. But by the late 19th and early 20th centuries Southern Baptists, like many other Protestant groups, set sail on a course providing an historical alliance with the temperance movement calling for abstinence (Perkins, 1985). Total abstinence had won its way as the Christian ideal among Baptists, and preachers were almost unanimous in denouncing alcohol use as a vice and a sin (Hays & Steely, 1963).

Yet, Baptists never were, and still are not, uniformly abstinent. Gene Puckett, former editor of the *Biblical Recorder* (the official journal of the Baptist State Convention of North Carolina), recalled that in his first ministry position in a Southern Baptist church in Kentucky in the early 1950s that the pastor's wife made the communion wine, and it was not grape juice (personal communication, March 8, 2000). Ron Davis, pastor of Deep Creek Baptist Church (a church in association with the BSCNC) in Yadkinville, North Carolina, stated that Deep Creek uses wine made by a member of the congregation for communion and has been doing so for at least 50 years (personal conversation, March 1, 2005). Davis reported that about 25 years ago some members of the church noticed a deacon who never took communion; "when asked why he said that he was an alcoholic and he could not drink the wine." The church then began serving grape juice on the outside of the tray with white wine in the middle.

The Old Regular Baptists of central Appalachia, a more conservative denomination than Southern Baptists, use wine during communion (Dorgan, 1989; personal conversation, March 11, 2005). Many other Southern Appalachian Baptist

Fellowships, including Union Baptist, Missionary Baptist, and Primitive Baptist churches use wine during communion as well (Dorgan, 1987). Dorgan stated:

I had always supposed that the traditional Baptist attitude toward alcoholic beverages would preclude the use of real wine. But in this . . . service a somewhat cloudy home-fermented substance was poured from three large Log Cabin Syrup bottles into several common cups (p. 120).

Dorgan has studied Baptist sub denominations for several years, and he assessed that Appalachian “old-time Baptists” will hold doggedly to their use of real wine in their communion services as that is their scriptural view (personal conversation, March 11, 2005).

Some Primitive Baptists use fermented wine for communion and have a website (<http://www.pb.org/pbfaq.html#Communion>) that gives a scriptural rationale for such use. Elder Shannon W. Whipp, pastor of Radnor Primitive Baptist Church in Nashville, TN, stated that all the Primitive Baptist churches of which he is aware use wine and do so because it is their belief that scripture indeed sanctions its use (personal conversation, March 11, 2005). While these “drinking” Baptist churches are not affiliated with the BSCNC or the SBC, perhaps Dr. Puckett would feel right at home attending one of these services.

There is further evidence of Baptists (most notably Southern Baptists) drinking wine, although this drinking is not occurring at the communion table. Richard Land stated: “More Southern Baptists are social drinkers now than 25 years ago” (Cartledge, 1999, p. 10). Ronald Sisk, at the time a member of the SBC Christian Life Commission, cited that 48% of Southern Baptists drank and 16% of them were alcoholics (“Baptists

cite drug problem,” 1984). These results are similar to those found in the 1970s in which 47% of Baptists reportedly drank alcohol and 20% were considered problem drinkers (“Church Affiliation,” 1975). Sisk stated that many Baptists must have stopped listening to the SBC’s annual abstinence sermons.

Hays & Steely (1963), writing a chapter on Christian ethics from a Baptist perspective some 20 years before Sisk’s assessment, reported that Baptists’ attitudes in the early 1960s toward abstinence were clearly modified from the stance of absolute prohibition Baptists seemed to once agree on. According to the authors, while Baptist ministers still spoke with almost a single voice in favor of abstinence, laypersons were clearly divided. Weber (1986) summed up the Baptist position on alcohol well when he suggested that few health issues have agitated Baptists more than alcohol consumption.

Nancy Ammerman (1990) noted this agitation among Southern Baptists. Ammerman undertook a national study among Southern Baptists who were recognized as leaders in their congregations, and who could have been expected to have influence on how their churches related to the denomination. While her quantitative study was limited in the alcohol area, she asked participants whether drinking alcohol was a practice that Christians should avoid. Results were reported by theological identity, as her study focused on noting the differences among theological groups. She found that 97% who self-identified as fundamentalists thought Christians should avoid alcohol, compared to 63% of self-identified moderates. Fundamentalists were more theologically conservative than were moderates. (A more detailed description of the two groups is presented in the definition of terms section. Also in this section is a description of what is known as The Controversy among Southern Baptists. This controversy has led to the fragmentation of

the SBC). Flipping these numbers around, 3% of the fundamentalists did not think Baptists should avoid alcohol and 37% of moderates felt the same way. Another way of looking at it is that there is perhaps a sizable minority of Baptists who apparently did not hold abstinence from alcohol as strong a core Baptist value as McSwain & Shurden (1981) reported that it was.

Purpose of Study

Given that Baptists traditionally have set their own policies at the local level, and given that one Baptist cannot speak for another (for a fuller description of these Baptist traditions see “local church autonomy” under the definition of terms section) -- and despite a perceived unified stance for abstinence, the purpose of this study was to find out more about what some Baptists do believe. In particular, this study’s major purpose was to find what a section of North Carolina Baptist ministers’ biblical understandings are concerning alcohol use, what their personal drinking behaviors are, and what their perceptions are as to other Baptist ministers’ alcohol use. This study also researched for any correlation between biblical understanding and such independent variables as age, educational background, theological background and identity, family background, and personal use of alcohol.

Research Questions

The purpose of this study was to identify what selected Baptist clergy believe concerning alcohol use and what factors may support these beliefs. More specifically, this study attempted to answer the following questions:

1. What are these Baptist clergy’s biblical understandings concerning alcohol use, and is there any relationship between these ministers’ beliefs and demographic

factors such as age, educational background, theological background/identity, and church and family background?

2. What are the ministers' alcohol use behaviors, and do their behaviors reflect their biblical understanding of alcohol use?
3. Have any of the ministers had any problems with their alcohol use, and is there any correlation between problem drinking and biblical understanding?
4. Does their church offer any alcohol-related education to its members, and are they aware that the Baptist State Convention of North Carolina has services that can aid them in addressing substance abuse related issues?
5. What are the ministers' perceptions of other Baptist ministers' beliefs concerning alcohol use, and are there any differences between their own beliefs and their perceptions of their peers' beliefs?

Significance of the Study

Religion has a significant influence on drinking behavior (Daugherty & Leukefeld, 1998), and many studies (Burkett & White, 1974; Engs & Mullen, 1999; Parfrey, 1976; Preston, 1969; Straus & Bacon, 1953, etc.) over the years have reported that people who participate in religious activities tend to consume less alcohol and other drugs than people who have no religious affiliation. Research also indicates that religious groups that hold an abstinence position tend to have significantly higher abstinence rates than those groups that do not hold such a position (Cahalan, Cisin & Crossley, 1969; Cochran, Beeghley, & Bock, 1988; Lo & Globetti, 1993; Nelson & Rooney, 1982).

There is even some evidence that people who come from a proscriptive (forbids alcohol use) religious background and who still choose to drink exhibit fewer problems

than those who drink that come from a prescriptive (condones alcohol use) background (Lo & Globetti, 1993; Schlegel & Sanborn, 1979). However, there appears to be much more research that indicates that drinkers who come from a proscriptive background are more likely to experience drinking problems than those drinkers who come from a prescriptive background (Bahr & Hawks, 1995; Cahalan, Cisin & Crossley, 1969; Hanson, 1995; Howard & Nathan, 1994; Preston, 1969). One particular study (Perkins, 1985) that looked at the relationship between religious affiliation, commitment, and alcohol and other drug use among college students reported that “while students in the strongest faith categories clearly show the least negative consequences, those students with modest commitments indicate slightly higher destructive effects than the category of least faith” (p. 23).

Baptists have been labeled as a proscriptive group (Preston, 1969). However, Baptists began as a drinking people, and despite a turn toward a polity of abstinence, many Baptists (including clergy) consume alcohol (Ammerman, 1990; Hays & Steely, 1963; Hendricks, 1950; Wood, 1982b). Such evidence indicates that there is an ambivalence among Baptists concerning alcohol use. As Dr. Bill Leonard, dean of the Wake Forest Divinity School, stated (personal communication, September 27, 2001) this area of Baptist alcohol polity is one of the times in Baptist life when culture has influenced the interpretation of scripture. Hays & Steely (1963) reported that Baptist laity had loosed from some interpretation of abstinence, and Ammerman (1990) reported anecdotally that some moderate Baptist clergy have taken a more prescriptive view.

This study is significant, as it provides a quantitative study of a random sample of North Carolina Baptist clergy per their attitudes, habits, and scriptural beliefs about

alcohol, something that has not been done, at least to the knowledge of the author.

Further, this study is significant as it asked ministers to describe what they think their typical Baptist ministerial peer believes about alcohol use. It was the author's assumption that many Baptist ministers may take a moderate stance on the alcohol issue, yet perceive that the typical minister believes in an abstinence stance. Such a misperception was found, and reporting that result has the possibility of opening the lines of communication that may have previously been blocked by the misperception.

The results of this study are important to those Baptist bodies that provide alcohol education to its members, such as the BSCNC, Baptist associations, as well as individual churches. Educational programming of any kind is only beneficial if it appropriately is fitted to its target audience. Finding out more about the audience that needs alcohol education is very appropriate, and where better to start than with those people who try to educate others on a frequent, on-going basis – ministers themselves.

A major part of a pastor's job is counseling others in his or her congregation. This study may serve to aid ministers in understanding what they believe about alcohol as well as why they believe this way so as to better counsel those experiencing alcohol-related problems or who simply seek an answer concerning alcohol. If a minister is ambivalent about this issue it perhaps can produce some confusion on the part of the congregation and send mixed messages. This is not to say that a minister may not have mixed emotions about the topic, but at the very least, this study will benefit alcohol education by suggesting that the alcohol issue be discussed. This research can also aid those persons in charge of producing church alcohol-related educational curriculum. Presently, Baptist alcohol curriculum presents a one-sided approach to the issue, one of abstinence. This

study can aid others to discuss the other side of the issue, one of moderate alcohol use, as well as other points in between.

Definition of Terms

The Controversy – While Baptists traditionally have touted the concept of local church autonomy (which is defined below), in recent years there has been a turn of events that counters local church autonomy. The last 25 years have seen the formation of an hierarchical structure in the SBC that has been controlled by “fundamentalist” (defined below) Southern Baptists. Fundamentalists typically view scripture in a very literal way and expect others to follow that view as well. The label for those who do not see biblically eye-to-eye with the fundamentalists is “moderate” (defined below as well).

Beginning in 1979, fundamentalists have been able to elect a person to the presidency of the SBC who toes the fundamentalist line. The president has the power to appoint people to certain key positions, and every president since 1979 has used this privilege to fill these positions with people who are of like mind. Consequently, those who do not support their position have little to any say in the decision-making process. This controversy has caused a major split among Southern Baptists and changed many of the SBC’s institutions. For example, the SBC has six seminaries, Golden Gate, Midwestern, New Orleans, Southeastern, Southern, and Southwestern. The schools used to provide variety in terms of their theological stances. This is not the case any more.

Typically Southern (its oldest seminary, established in 1859) and Southeastern were considered the most theologically liberal of the six. However, once fundamentalist persons began being elected as SBC presidents, appointments to every seminary’s board of trustees have been people with fundamentalist positions. This has led to the dismissal

and firing of seminary presidents and faculty who did not agree to the party line. All six seminaries have become theologically very conservative. The “loss” of these seminaries has brought about the birth of several new theologically moderate Baptist seminaries and divinity schools such as the Campbell University Divinity School, the M. Christopher White School of Divinity at Gardner-Webb University, Wake Forest University Divinity School in North Carolina, Baptist Theological Seminary at Richmond in Virginia, and the Beeson Divinity School at Samford University in Alabama. The Baptist House of Studies at Duke University Divinity School (a United Methodist school) is also a product of the loss. Many theologically moderate ministers who attended one of the traditional six SBC seminaries often tell not just “where” they graduated from but “when” they graduated to indicate that the seminary they attended is no longer in existence as far as they are concerned.

This conservative transformation that took place at the national level has trickled down to state, associational, and local levels as well and has caused strain among many people and congregations. This top-down approach became even more evident in the summer of 2000 when messengers to the SBC approved a revision of the Baptist Faith and Message (2000), a confession of faith initially penned in 1925 in response to the controversy surrounding the theory of evolution. These recently approved revisions, more fundamentalist in nature than in the past, are said to be non-binding. However, people wishing to be in leadership positions in Southern Baptist denominational affairs or employed by its agencies find them to be rather binding (Allen, B., 2001; Allen, 2002; Allen, J., 2001; Knox, 2001). Several congregations have disassociated from the SBC while still maintaining ties to their state conventions (such as the BSCNC) and local

associations. Many of these dissenting churches, though not all, have found refuge through affiliation with the Cooperative Baptist Fellowship (CBF). While CBF is not a separate denomination, it is an organization that was formed in the wake of the conservative shift of the SBC, and it aids those churches that no longer find their total identity in the SBC. Its primary purpose is to serve as a missions delivery system for churches (Former SBC pastors gather in N.C., 2001). Many churches are dually affiliated with both the SBC and CBF (and perhaps a few more entities as well), however, these churches, though still aligned with the SBC, are often viewed as suspect by fundamentalists, and are thus viewed as moderate congregations.

Regardless of fundamentalist or moderate labels, what is surprising is that Baptists, in general, appear to promote an image of opposition to alcohol. Southern Baptists, and even many estranged moderate Baptists, pride themselves on having a high view of scripture. The revised Baptist Faith and Message (2000) particularly stressed this view in its affirmation that the Bible is God's revelation of Himself to man (note the absence of inclusive terminology), is true without any mixture of error, and is the true center of Christian union and the ultimate standard by which all human conduct, creeds, and religious views should be tried. For a group purporting to view the Bible being totally true, without error in all matters of knowledge, it is perplexing that a scriptural interpretation for total abstinence came to the fore. There are several passages in the Bible where alcohol is mentioned either positively or in a matter-of-fact way (Hewitt, 1980). It seems consistent that a very conservative denomination like the Old Regular Baptists would take such a literal rendering of scripture and conclude that wine should be used for the Lord's Supper. However, there are some scriptural interpretations that

Southern Baptists have taken that promote an abstinent view. One interpretation is that the Bible speaks about two kinds of wine, fermented and unfermented. Unfermented wine is permissible to drink according to scripture, thus a literal reading is still intact. Another interpretation is not a literal one. The Bible may connote that the use of wine is permissible, however, given society's abuse of alcohol, the biblical ideal is to refrain from use so as not to lead others to sin who may think alcohol use is inappropriate; another spin on this idea goes beyond role modeling to the point that alcohol abuse is so abundant that it is best not used. Both of these interpretations will be discussed more fully later on.

These types of interpretations have aided the SBC to take up abstinence rhetoric. Jerry Vines, a former Southern Baptist President, told attendants at a pastor's conference that "if our Southern Baptist people believed in the return of Jesus the way they ought to, some of them would get that Budweiser out of their refrigerators" (Ammerman, 1990, p. 108). Richard Land, director of the ERLC of the SBC, stated, "The Bible presents total abstinence from alcohol as the ideal" (Land, 1992). This view of Land's is rather new in origin and did not become a part of mainstream American culture until the late 19th and early 20th centuries; an historical look concerning alcohol presented in Chapter II is beneficial in seeing how Southern Baptists began to project an abstinence image.

For information concerning this "holy war" among Southern Baptists one can learn more from Ammerman (1990), Barnhart (1986), Bush & Nettles (1999), Kell & Camp, (1999), Leonard (1990), and Rosenberg (1989).

Fundamentalist – Baptist historian Bill Leonard (1990) provided the definition of what is meant by "fundamentalist" when he stated that it refers to:

Those persons within the Southern Baptist Convention who accept a doctrine of biblical inerrancy as the only method for defining biblical authority and who seek to participate in a concerted movement to make that doctrine normative, particularly for those employed by convention-supported agencies and institutions (p. 7).

Local church autonomy - An important point to remember about Baptists is that despite Preston's (1969) assessment, to the contrary, there is no official Baptist policy on alcohol, or anything else. A classic hallmark of Southern Baptist polity is the autonomy of each local congregation (George, 1996). Each church is independent of every other and is only subject alone to the Lord Jesus Christ (Gambrell, 1996). In short, "Baptists have insisted that believers on the local level still retain the right to come to their own conclusions" (Weber, 1986, p. 295). In Baptist circles, this is known as local church autonomy. Baptists are not bound by a creed, policy, or ordinance made by any other group, even its own larger decision-making groups that may meet at an associational, state, or national level.

Only the local church has an official mechanism for deciding issues for the whole group; a denomination, conventions and associations can only offer advice, or use unofficial coercion (Weber, 1986). It is very descriptive that people who attend such meetings are known as messengers, not delegates. When these messengers vote on an issue, they represent no one but themselves. This Baptist style of faith creates freedom, choice, and voluntarism in matters of faith and is a major reason why there is such diversity in Baptist life (Shurden, 1993). This type of church structure is markedly different from the hierarchical structure of policy setting done by other denominations

such as Methodists and Presbyterians and one of the distinctives that makes a Baptist a Baptist. Foy Valentine (1979), a Southern Baptist Christian ethicist, provided a model example of this notion in presenting his own beliefs about alcohol, which by the way, is a belief of total abstinence. “I cannot, of course, speak for the churches at large; I cannot speak for Baptists; and I cannot speak for Southern Baptists, for, in fact, no Baptist speaks for another” Valentine stated (p. 2). This issue of local church autonomy stresses the need to go beyond just assuming that Baptists collectively do not drink alcohol and condemn its use simply because SBC literature promotes such a view.

While Baptist polity has traditionally touted the concept of local church autonomy, it must be noted that the SBC has evolved into a hierarchical structure that sometimes has countered local church autonomy. The SBC provides its affiliates literature that has unified the group in some of its beliefs. Alcohol has perhaps been one of these issues.

Moderate – A theologically diverse group of Baptists from a Southern Baptist background that refuse to participate in an effort to reshape the SBC in an exclusively fundamentalist image. Many moderates even agree with fundamentalist doctrines but refuse to participate in an effort to impose their beliefs on all Southern Baptists (Leonard, 1990).

Prescriptive – Prescriptive is a term used for organizational bodies that allow the use of alcohol among its membership. Examples would include Catholics, Episcopalians, and Orthodox Jews.

Proscriptive – Proscriptive is a term used for organizational bodies that typically do not allow the use of alcohol among its membership. Examples may include Baptists, Mormons, and Muslims.

Limitations of the Study

Due to the large number of Baptist ministers associated with the BSCNC this study surveyed head pastors of congregations, thus results were limited to their perceptions which may not be true for other Baptist ministers such as ministers of education, associate ministers, ministers of music, chaplains, ministers who serve in administrative positions for regional or state associations, etc. Results were also limited in that they may not be true for Baptist laypersons.

Another study limitation was that the sample was derived from only one state Baptist convention; and a third limitation was, as there has been little prior research in this area, no survey existed which could be used for comparative purposes.

A fourth limitation was simply asking ministers their personal use of alcohol. It was hoped that since the survey was anonymous that ministers gave a truthful response. A last limitation was that approximately 55% of those ministers who were mailed the study's surveys did not respond. Thus, there is no accounting of their habits, attitudes, and beliefs about alcohol.

CHAPTER II

Conceptual Framework and Review of Related Literature

This chapter addresses the conceptual framework for the study and further places it in a context by presenting a review of related research.

Conceptual Framework

As was shown in Chapter I, there has been an assumption that Baptists are basically an abstinent people. It was also reported that Baptists perhaps are not as “abstinent minded” as they are perceived to be. There has been little research to determine whether this assumption is true, and further still, while there have been some Baptist apologetics arguing for a biblically based understanding for abstinence, there has been little to no research to indicate what Baptists believe concerning a scriptural view for or against alcohol use. Where better to begin such a study than to study the behavior, attitudes, and beliefs of those Baptists who would be thought to uphold perhaps the most Baptist ideals – Baptist ministers -- and in this case, a cross section of North Carolina Baptist ministers who are affiliated with the BSCNC.

To revisit this study’s objectives, a major purpose was to explore selected Baptist clergy’s scriptural beliefs concerning alcohol use, and to see if any relationship exists between their beliefs and factors such as age, educational background, theological background and identity, family background, and personal use of alcohol. This study included two scriptural views for abstinence that also served as independent variables. These are referred to as the academic and humanitarian views, but more practically speaking they are referred to as the two-wine theory and the Christian ideal. An assumption was that those ministers who are over the age of 60 and those who are

theologically more conservative would probably lean toward a biblically abstinent position and that their behavior will reflect this. This assumption lies in Ammerman's (1990) research that Southern Baptist ministers who were born in the 1930s are on average more conservative than other age groups. According to Ammerman this conservatism comes out of the social agenda of the U.S. of the 1950s, particularly the topic of civil rights. She explained that it appears that those Baptist ministers who were more conservative tended to stay with the SBC while more liberal Southern Baptist ministers became discouraged within the SBC fold and jumped ship to other denominations that were more socially active (One of the most notable losses was correspondent Bill Moyers). An identifier that separates fundamentalists and moderates is what Baptist bodies they support. Fundamentalist churches tend to support the SBC. Moderate churches may support the SBC, but they also are usually dually aligned with the CBF or some other type of moderate Baptist organization.

Another assumption was that those ministers identifying with a more conservative theological background would promote abstinence over moderate use of alcohol. As reported earlier in this study (Ammerman, 1990), self-identified fundamentalists were much more likely to express an abstinence position than were self-identified moderates. There was also an assumption that those ministers who have had the most education would probably take a moderate alcohol use stance than would their peers who have less education. Robert Wuthnow (1988) reported that education seems to have emerged as a fundamental basis of attitudinal differences in American culture. Those who are better educated tend to be more liberal on a wide variety of issues, and he contended that the same holds true in a religious context as well. Ammerman's study mirrors Wuthnow's

thoughts in this regard. Her findings reported that people with the most education tended to be moderates; they also were more agreeable toward a prescriptive view of alcohol. A point of interest within the educational area was an exploration of whether ministers who attended one of the six Southern Baptist seminaries were more inclined to a proscriptive position than ministers who attended another Baptist seminary as Southern Baptist seminaries are now considered more conservative than they were at least a decade ago.

Another objective was to identify ministers' alcohol use behaviors and explore whether their behaviors reflected their biblical understanding of alcohol as well as find out if any of them have experienced personal alcohol use problems. As follows in this chapter, much research indicates that a person coming from a background that condemns alcohol use, yet still chooses to use it, often has problems with it. Two other study objectives were to identify congregational participation in alcohol-related education and gauge clergy awareness of the BSCNC's substance abuse programming.

A final objective was to determine ministers' perceptions about their peers' alcohol beliefs. Ammerman (1990) reported a tension between moderates' alcohol use and practices of their more conservative brothers and sisters at the annual national SBC meetings. For example, a glass of wine with dinner was not uncommon among moderates, but they would surely take care that they were unnoticed -- room service was used quite heavily in hotels where the messengers stayed. She stated that while the moderates wanted to be liberated from puritanical standards, they did not feel they could drink in moderation due to their knowledge that most of their Southern Baptist brothers and sisters did not approve. Given this understanding, an assumption was that most ministers would think that the "typical" Baptist minister would promote abstinence rather

than moderate alcohol use. After all, most of these ministers are products of an educational system that introduced pastors to “denominational ways of doing things” (Ammerman, p. 137), and SBC literature has certainly promoted a proscriptive view of alcohol. No studies have been done in this area for ministers. However, there have been similar perception studies that can shed light on making such an assumption.

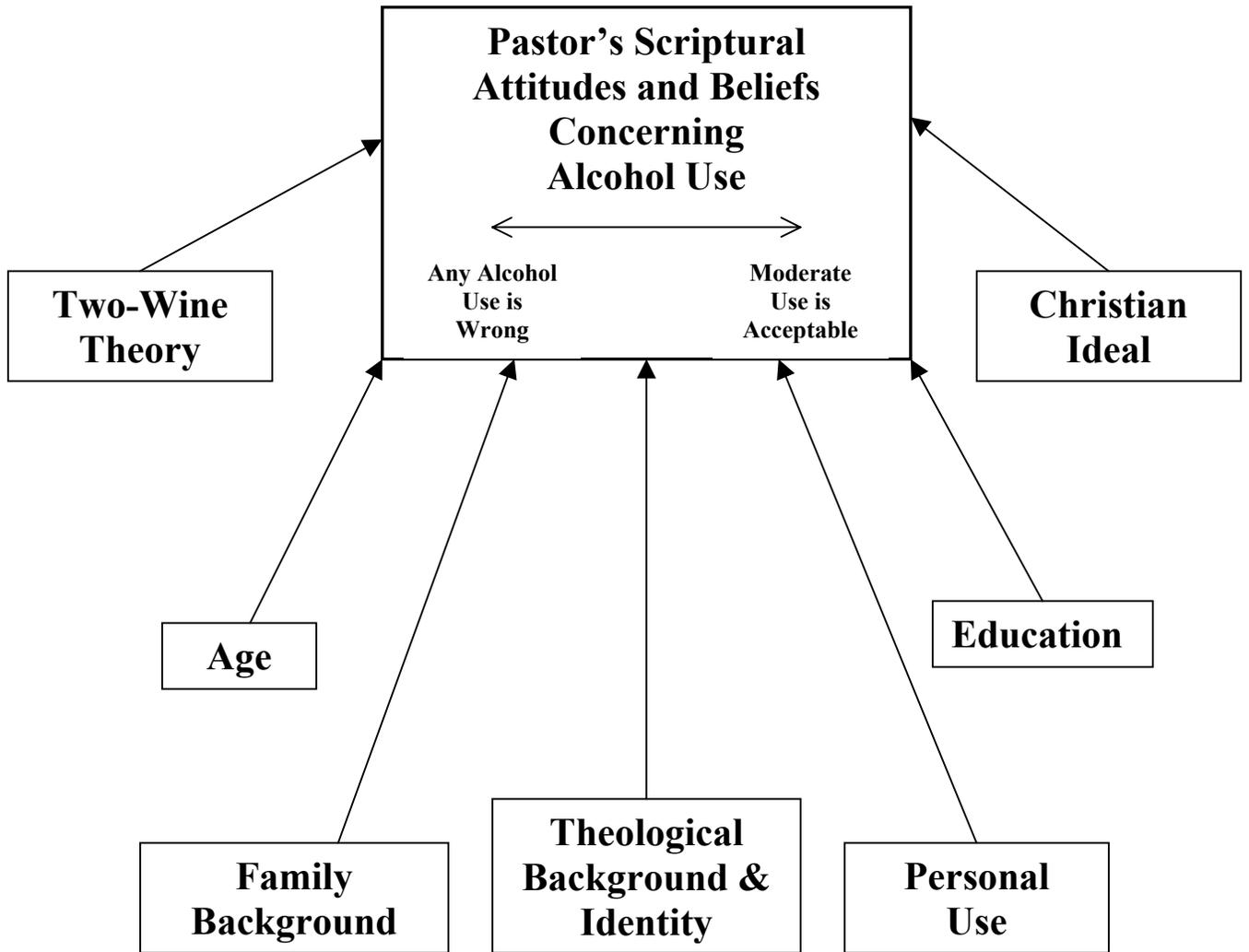


Figure 1.1 Conceptual Framework

Perceptions

In recent years studies among college students show that the typical college student drinks less alcohol than he or she thinks the “average” college student drinks (Haines, 1996; Haines & Spear, 1996; Perkins & Berkowitz, 1986; Perkins, Meilman, Leichliter, Cashin & Presley, 1999). For example, a student may report that she drinks only three drinks per average occasion yet thinks the typical student has six drinks per average occasion. This has led to a misperception -- the perceived drinking norm is higher than the actual drinking norm -- and college students who fall into a normal range of drinking think that they are abnormal. This persuades some students to try to reach the perceived norm by increasing their own use as sort of a self-fulfilling prophecy. Colleges have begun to implement what is referred to as social norms campaigns to dispel this myth. In social norms campaigns, students are asked to report their own drinking behavior as well as how much they think their typical college peer drinks. Results from such a survey are usually reported back to the students in a figure such as, “65% of State students have 0-4 drinks when they party.” Many college campuses have reported back the data to their students through media campaigns and have seen their high-risk drinking rates drop considerably (DeJong & Linkenbach, 1999).

This study surveyed ministers for their own attitudes towards alcohol use as well as their perceptions towards other clergy to determine if there was a discrepancy between actual and perceived attitudes. Evidence indicates that more ministers are more open to alcohol use than they perceive their peers to be. Such information can be fruitful in promoting dialogue in an area that many find hard to discuss. It is eye opening for students to realize that a majority of their peers do not drink as much as they think they

do. Those students who drink in a moderate range, say 0-4, can now see themselves as normal. Perhaps the revelation of this misperception among clergy in this study is as eye opening.

Alcohol Use: A History

As has already been established, alcohol use among Baptists is prevalent, and it seems fitting to review the literature with a general history of alcohol's beginning. This is important given that alcohol has been seen in a positive light by many cultures for thousands of years -- and the first Baptists had this positive vision as well. Thus, it is important to place alcohol use in a cultural context. This general history will progress to alcohol use in the New World and eventually focus on Baptist alcohol sentiment.

Alcoholic beverages have been used in nearly every part of the world since ancient times (Babor, 1986). Its consumption has been associated with festivity, and the pretexts for it are as many as the day is long: “. . . a successful hunt, victory over the enemy, various important social events such as birth, initiation, marriage, death and migration” (Sournia, 1990, p. 3). Sournia pointed out that drinking patterns allow groups the opportunity to survey the behavior of each of its members, and each group typically has its own drinking rites to ensure proper execution; when these rules are not followed, then a crime is committed.

In ancient times, some people must have become aware that the natural juices from fruits or the broth of any grain boiled in water and then left for some days in the open air gained a special power (Cardenas, 1995). Ancient populations of the Far and Middle East had many substances that were capable of producing fermented drink (Sournia, 1990). Such products included honey, dates, cereals, grapes, and many other

fruits. Cardenas stated that various alcoholic beverages were known to most of the aboriginal peoples before the Hispanic conquest. Viniculture is believed to have begun in the Middle East where wild grapevines thrive without any cultivation (Babor, 1986). The brewing of beer was known from Egypt to Mesopotamia for at least 3,000 years before Jesus Christ (Hewitt, 1980). The Roman naturalist and writer, Pliny (AD 23-79), devoted twenty-nine chapters of his *Natural History* to a discussion of wine (Hearn, 1943).

Not only has alcohol been around, but it also has been embedded in many societies. In the Old Kingdom of Egypt (3150 BC-2350 BC) beer and bread were inseparable to the degree that beer was perceived more as a food than as an alcoholic beverage (Ashour, 1995). Ashour also reported that both food and beverage were important to Egypt's centralized theocracy as both were used as offerings in the funerary temples to the dead god-king and were also consumed by the staffs of such temples. During the New Kingdom (1600 BC-330 BC) ritual use of alcohol was extended to "festival" use where much alcohol was consumed, compared to the moderate consumption typically practiced (1995). Similarly, the Canaanites and Babylonians used alcohol in cultic rites (Charles, 1966), as did the Hebrews. In pre-Hispanic times in the land now known as Mexico, legitimate drinking of alcohol was mostly ceremonial and confined to the upper classes (Rey, 1995). Rey stated that commoners were allowed to drink only in certain situations. For example, women were allowed to drink after giving birth, as were men and youth after performing exhausting work. Alcohol was considered to strengthen blood and restore strength in these instances.

As today, alcoholic beverages were seen by the societies that used them as something to be used with caution. On the tomb of an Egyptian king who lived

approximately 5,000 years ago was found what could be viewed as the first known epitaph to an alcoholic: “His earthly abode was rent and shattered by wine and beer. And the spirit escaped before it was called for” (Babor, 1986, p. 24). One does not have to read far in the Old Testament to find a similar caution about alcohol. Genesis 9:20-28 recounts the story of Noah as being the first tiller of the soil, the first grape grower, and the first drunk.

One of the most obvious things one can say concerning wine use among the Hebrews is that wine production, buying and selling, and consumption was an accepted occurrence of the biblical writers (Hewitt, 1980). The cultivation of the vine and the making of wine were an important part of Israelite life in Palestine from the earliest of times (Charles, 1966). There are over 240 references to wine in both the Old and New Testaments (Ellison, 1957). Hewitt stated that there are over 220 references to wine or strong drink in the Old Testament alone and most of these passages speak about alcohol as a part of daily life. Catholics, Episcopalians, and Lutherans would not consider their worship service valid without wine (Fuller, 1996). Renowned theologian, Paul Tillich, summed up well this sort of understanding, as cited in Brauer (1996):

Wine is divine, a gift of God. . . . Wine is both divine and human. The vines and grapes are from the gods. But only humans learn which grapes to use . . . and improve the stock; humans carefully tend the vines, learn when to pick the grapes . . . It is human experience that prepares the grapes to become wine – they stomp out the juice with their feet, they prepare the juice to ferment, but the fermenting is divine. Humans place wine in barrels that humans make of just the right wood . . . Now you see that wine is special. Only wine of all drinks continues to live and

grow in the bottle. First, it is a baby, then it is a child, then it enters puberty and becomes a teenager, then it becomes a young adult, then wine reaches its full maturity, and slowly it enters old age – some wines gracefully, some harshly, and then it dies. Of all drinks, wine alone recapitulates life. This is why wine is a sacrament (p. viii).

Alcohol in the New World

The history of alcohol in the New World begins with a view that favored alcohol use as well as Europeans brought such a view from the Old World. This favorable view of alcohol has been documented in many studies (Cahalan, 1987, Fuller, 1996; Hanson, 1995; Lender & Martin, 1987; Rorabaugh, 1979). When the Puritans came over on the Mayflower, they loaded it with more beer than they did water (Hanson, 1995). This fact may be surprising to some who think that one of the Spartan-like prohibitions adopted by the Puritans would have been a ban on drinking, but such was not the case. The Puritans, which embraced a frugal and respectable lifestyle, considered the moderate use of alcohol as beneficial and even necessary to the welfare of the community; intemperance was what was to be severely condemned as a flagrant abuse of nature's gifts (Popham, 1978). Basically all Protestant groups (including Baptists) during this time saw alcohol as a gift from God. Intemperance was viewed as a sin. During the first 150 years (1620-1775) of American life, relatively few people worried about alcohol problems (Cahalan, 1987). Toddlers drank beer, wine, and cider with their parents; and regular use was seen as healthful for everyone, and those who did not drink alcohol were seen as unhealthy – so much so, Hanson reported, that these abstainers had to pay one life insurance company rates 10% higher than that for drinkers.

Increase Mather, a minister and the father of Cotton Mather, summed up well the view of alcohol during the early days of the American colonies. He stated, “Drink is in itself a good creature of God, and to be received with thankfulness, but the abuse of drink is from Satan; the wine is from God, but the Drunkard is from the Devil” (Hanson, 1995, p. 10). Psalm 104:14-15 (Revised Standard Version) basically sums up wine to be such a good creature:

Thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth, and wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man’s heart.

The first English immigrants to the New World not only brought the same belief as Mather, but their drinking customs and tavern culture as well, which made the tavern central to the drinking culture of colonial life (Popham, 1978). Popham stated that the tavern played an integral part of community life, second only in importance to the meetinghouse, which served as the church, town hall, and courtroom. Colonial taverns were often required to be located near the meetinghouse or church. This is just the opposite of the modern day practice where many cities require alcohol outlets to be a minimum distance from schools and houses of worship. Taverns sometimes served as a courtroom and as a place of worship in towns that did not have a meetinghouse or whose meetinghouse did not provide enough warmth in winter.

Regardless of where the religious services were held, Baptists were probably not in attendance at these ecclesiastical functions as they were dissenting from any church that intertwined church and state. More often than not the established church of any town or city would have been the Anglican Church or a Congregational church (McBeth,

1987). Baptists, and other groups that disagreed theologically from a particular settlement's established church, were often persecuted for their beliefs and were not permitted to practice (or were limited in practicing) their religious beliefs (Baker, 1966; Leonard, 2005; McBeth, 1987). The banishment of Roger Williams (founder of the first Baptist church in the colonies in what is now Providence, Rhode Island) from Massachusetts to the Rhode Island wilderness is such an example (Leonard, 2005; McBeth, 1987). Despite the dissent from the Church of England, or from Puritan groups that remained in control of settlements pushing their own intertwined church and state views, Baptists did not dissent from a favorable view toward alcohol. In fact, Baptists were central in creating one of the United States famed alcoholic drinks.

Bourbon: A Baptist Invention?

It is widely believed that the inventor of bourbon whiskey was the Reverend Elijah Craig, a Baptist minister. While others may claim that Rev. Craig may not have actually been the inventor, most historians agree that the first true bourbon whiskey was produced at Craig's mill in Georgetown, Kentucky (Wilson, 1945). His great contribution is declared to have been the development of the bourbon formula (Carson, 1963). Some people also insist that Craig "discovered that whiskey aged in a charred keg would lose its sharpness and acquire that perfume which made great-grandfather smell wonderful when he entered a room" (Carson, p. 37).

Carson (1963) reported that Craig was a Virginia Baptist and brother of the even more celebrated Reverend Lewis Craig. In the days before separation of church and state, both men were often carried before a magistrate on charge of preaching contrary to law. One time Elijah was arrested and taken to the Culpeper County jail where his cell became

his pulpit as he preached to the people through the grates. Some time later he was arrested again on the same charge and taken to the dungeon of the Orange County jail. According to Carson, in 1786 he left Virginia for Kentucky where he wrote contentious pamphlets on church matters and preached emotional sermons, performed great works of grace as well as began producing bourbon whiskey. While a contemporary Baptist may frown on a Baptist minister making whiskey, the Reverend was not thought to be a hypocrite. The frontier churches had not taken a stand on temperance, and there seemed to be no objection to the use of alcohol (Shaw, 1974). An entry in an old minutes book of one Kentucky church in 1795 raised the question of whether it was consistent with true religion to carry on a distillery of spirits, and the record showed, that after some discussion, that it was voted not inconsistent (Carson, 1963).

But, not everyone agrees that Craig was the inventor of bourbon. Craig lived in Scott County. There is also a case made by some that bourbon was actually first made in Bourbon County. [As an aside, but worth noting, according to Kentucky alcohol educator, Mark Nason (personal communication, June 8, 1999), some Kentucky counties are wet counties and some are dry. Bourbon County is dry while Christian County is wet.] The trail of the case of who first made bourbon is strengthened through some knowledge obtained through another Baptist minister, James Garrard (Carson, 1963). Garrard was indicted in 1787 in Bourbon County for selling liquor without a license. That same year he helped to organize the Cooper's Run Baptist Church. Eventually the church ejected him, but not for keeping a saloon or violating the liquor laws. Rather, it was due to his unconventional views about the doctrine of the Trinity. He later rose to high position in public life, helped shape Kentucky's state constitution and served as governor

for two terms. If alcohol use was even sanctioned by Baptists, then it is not too far-fetched to say that American society in general thought alcohol use to be a common occurrence among virtually everyone during the time up until the American Revolution.

Alcohol Seen as a Problem by Some

In the latter part of the 18th century society, in general, did not see the consumption of alcohol as a problem; however, some were beginning to view the consumption of some alcoholic products as problematic. Quakers were among the first Americans to condemn the use of distilled beverages (Rorabaugh, 1979). Rorabaugh reported that some Quaker societies had advised abstinence from distilled products in certain situations, as early as 1706, and by the 1780s opposition to all drinking of distilled liquors was widespread among them. Temperance groups eventually began to form during the late 1700s. These groups, like the Quakers, did not view all alcohol as bad. The culprit was distilled spirits. The first temperance society on record was organized in 1789 in Litchfield County, Connecticut when approximately 200 of the county's farmers formed an association to discourage the use of distilled liquor (Daniels, 1877). Each agreed not to give their farmhands any distilled liquor during their workday, a common practice of that day.

According to Daniels (1877) prohibition did not mean that the farmers banned all alcohol use as they probably continued to give their laborers both hard and soft cider as well as home-brewed alcohol. This may not seem like a radical step for temperance, but for the time it was. These farmers were jeered and ridiculed in public. To many people this prohibition was seen as taking away an inalienable right. These farmers saw an exodus of their workforce to the promised land of the "wet" farmers. Any farmer across

the country who acted like these Connecticut farmers faced several trials. Some were called “stingy hypocrites, who merely wanted to cheat their help out of the cost of the liquor” (p. 52). Some had their fences broken down, their horses’ tails sheared, and their houses vandalized.

Almost a decade later a Conference of the Methodist Episcopal Church in Virginia passed a resolution stating that its membership would abstain from ardent spirits except for medicinal purposes and that they would also encourage others to do the same (Daniels, 1877). Methodists contended that the drinking of distilled liquor interrupted the process of reordering and purifying both the church and society (Rorabaugh, 1979). The Methodists had followed the path of the Quakers “long before tradition-bound Baptists and Presbyterians” (p. 38). Again beer and wine were not prohibited by this prohibition. What had happened to turn a portion of society’s feelings away from distilled liquor?

Rorabaugh (1979) argued that the change of mind condemning distilled spirits was stimulated by a number of things, including the spread of rationalist philosophy, the rise of mercantile capitalism, advances in science (particularly medicine), and an all pervasive rejection of custom and tradition. Also, economic change and urbanization were leading to an increase in poverty, unemployment, and crime (Hanson, 1996). The most potent weapon that began to turn the tide was the health argument (Rorabaugh, 1979). The person who championed this argument, and was perhaps the most successful in its delivery, was Benjamin Rush.

Rush, a Philadelphia medical doctor, signer of the Declaration of Independence, and social activist, published a pamphlet, An Inquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind With an Account of the Means of Preventing and the

Remedies for Curing Them, in 1785 that prompted a young U.S. into action (Daugherty & O'Bryan, 1987). While Rush's work may have contained "purple rhetoric, sense and nonsense, with nonsense distinctly preponderant" (Kobler, 1973, p. 43), it inspired the founding of a number of temperance groups and was reprinted many times over the following decades. To sum up his pamphlet, distilled spirits were the source of the problem, not wine and beer. According to Daugherty & O'Bryan, Rush's beliefs launched the first alcohol problems prevention effort in America; while it is no longer credible to blame only distilled spirits, the belief that alcohol problems only result from "distilled spirits" is still with us to this day -- this belief also led to a lower rate of taxation enjoyed by beer and wine as compared to liquor. Despite Rush's sentiment, still only a small portion of the U.S. population supported temperance efforts. Lack of support for temperance efforts was probably most notable in the frontier expanses of the U.S. where hardy souls had left the eastern states in hopes of a bright future.

Many of the frontier people were farmers who grew grain, and it was more economically prudent to convert the grain to whiskey than it was to transport the grain overland to seaports as well as face uncertain prices once the grain reached its terminal (Kerr, 1985). According to Kerr the prospects of profit attracted investments in thousands of small distilleries on the frontier after 1800, and by 1825 Americans everywhere were drinking about seven gallons of absolute alcohol per capita. To put this in perspective, in 2000, U.S. per capita consumption for those ages 14 and over was 2.18 gallons (National Institute on Alcohol Abuse and Alcoholism, 2003).

On the U.S. frontier people played, worked, and worshipped hard, too. In 1802 at Cane Ridge, Kentucky, some 20 miles west of Lexington, an interdenominational camp

meeting set off our country's second Great Awakening. Camp meetings; revivals became all the rage, and emotionalism ran high. At the Cane Ridge Communion (an annual 3-5 day meeting climaxed by the Lord's Supper) "sometimes 20,000 people swirled about the grounds – watching, praying, preaching, weeping, groaning, falling. Though some stood at the edges and mocked, most left marveling at the wondrous hand of God" (Galli, 1995, p. 10). Overall, these experiences were considered an outpouring of the Holy Spirit. However, alcohol played a part at this and similar camp meetings, as the use of alcohol was widespread among the frontier folk (Weber, 1986). Drinking became such a problem that some states prohibited the sale of intoxicating beverages within a certain radius of a camp meeting site. However, to many religious people on the frontier alcohol use was part of daily life.

Alcohol Use Among Baptists

The Baptists experienced their most significant growth on the frontier (Weber, 1986), and as has been mentioned earlier, being Baptist did not mean being abstinent – not yet. Weber stated that alcohol was thought to prevent disease and was a necessary accompaniment to everything from house-raising to harvests. The making, selling, and consuming of hard liquor were all acceptable practices among frontier Baptists, and they often paid their preacher's salary partly in whiskey. While there were many reported cases of church discipline for drunkenness, the Baptists, like most other frontier folk, seemed to have no objection to the use of liquor when used in moderation (Sweet, 1931). For example, Sweet cited records of the Forks of Elkhorn Baptist Church, Kentucky, which indicated that on the second Saturday in February 1814 a charge was brought against Brother William Montgomery for having been repeatedly intoxicated with

spirituous liquors. The charge was not against consumption but against over consumption. It was Sweet's assessment that practically everyone on the frontier drank liquor. They just did not all drink as much as Brother Montgomery did.

The western frontier of North Carolina experienced similar reports between its Baptist brothers and sisters. Drinking was common, and drinking to excess was frequent (Paschal, 1955). An example Paschal reported is that of Elder William Cook who was often brought before the Baptist churches of which he was a member for the charge of drunkenness. His last church, Flat Rock Church, apparently was able to restore him as a member in good standing as he was pastor there from 1805 until his death in 1812. On the whole, it appears that while these good Baptists made their members accountable to sobriety, they were very open in giving offenders opportunities to seek forgiveness as well as change their lifestyle.

The temperent circuit riding Methodist minister Peter Cartwright (1956) who served churches in Kentucky, Tennessee, Indiana, Ohio, and Illinois wrote the following, which seems to sum up well the societal attitude toward alcohol:

From my earliest recollection drinking drams, in family and social circles, was considered harmless and allowable socialities. It was almost universally the custom for preachers, in common with all others, to take drams; and if a man would not have it in his family, his harvest, his house-raising, log-rollings, wedding, and so on, he was considered parsimonious and unsociable, and many, even professors of Christianity would not help a man if he did not have spirits and treat the company. (pp. 145-146).

J.B. Finley, (as cited in Sweet, 1931) echoed Cartwright's assessment. He reported:

Ardent spirits were used as a preventive of disease. It was also regarded as a necessary beverage. A house could not be raised, a field of wheat could not be cut down, nor could there be a log-rolling, a husking, a quilting, a wedding, or a funeral without the aid of alcohol. (p. 52).

The ever-observant Cartwright (1956) noted that some Baptists clearly expressed this viewpoint as well:

I recollect, at an early day, at a court time in Springfield, Tennessee, to have seen and heard a very popular Baptist preacher, who was evidently intoxicated, drink the health of the company in what he called the health the devil drank to a dead hog—Boo! (p. 146).

Eventually the temperance movement began to take hold. The movement was a social cause that sought to get rid of society's ills. There were increased ills due to industrialization and rapid urbanization, and alcohol was often seen as the scapegoat for about all the ills that were occurring (Hanson, 1996). Sournia (1990) reported that as "Far-fetched and naïve as it was to blame alcohol for all evils, the idea seems to have caught on" (p. 30). Alcohol use had once been an activity controlled by the tightly knit family and social fabric in the colonial period (Hanson, 1995). By the early 19th century drinking had become seen by many as an individualistic activity associated with masculine aggression and anti-social behavior. Even if alcohol was not the cause of all of society's evils, it was known to be at the root of an evil or two.

Rise of the Temperance Movement

Alcohol consumption increased dramatically in the late 18th and early 19th centuries. As reported earlier, consumption levels were high. From 1810-1830 annual per capita levels were about seven gallons of pure alcohol for persons in the U.S. ages fifteen and older (Daugherty & O'Bryan, 1987). Daugherty & O'Bryan reported that during this time about 66% of all alcohol was consumed by men, there was no social welfare system, and few jobs existed for the women; many of these men spent a good deal of their time being drunk, and slowly the image of alcohol shifted from being a good creature from God to a raging demon, and those who drank it were seen as cavorting with Satan.

Thus, American society began to embrace the temperance cause. The overuse of alcohol, or the use of hard liquor, became a moral issue. More and more temperance societies formed and many forms of propaganda such as posters, street demonstration, novels, poems, and emotive autobiographies were used to report this moral temperance message (Sournia, 1990). These non-church based temperance groups seemed to have a huge impact upon the churches. Since alcohol had become a moral issue, then religion became associated with the cause by default. Sournia provided the example of the Society for the Promotion of Morals, which was founded in 1813 with the mission to combat the vices due to alcoholic excess, to fight against the neglect of religion in everyday life, and to rekindle respect for the Sabbath. He reported that most Protestant churches, out of fear of the power of these lay organizations, took up the cause and that the theme of drunkenness became increasingly popular with preachers (1990).

One of the most notable ministers to take on the temperance cause was Reverend Lymon Beecher, who in the 1820s delivered a series of Six Sermons on Intemperance

that became as influential as Rush's pamphlet when it was published as a book in 1827. On the frontier, in particular, issues such as drinking, playing cards, and dancing became moral issues as they were seen as activities that competed with religious services. Beecher felt that the frontier was an uncivilized enough place that in 1835 he published his book, A Plea for the West that calls for Christian civilization of the West (Hardman, 1995).

Baptist Opposition to Temperance

However, all religious groups did not fall directly in line to join the temperance ranks. Baptists responded in various ways (Weber, 1986). Weber stated that New England Baptists opposed temperance as often as they supported it, particularly when the movement changed its emphasis from moderate drinking to total abstinence. He also noted that Free Will Baptists, however, in 1828 advised that none of its members use ardent spirits except for medicinal purposes, and by 1832 they refused to ordain drinkers to the ministry and threatened to expel liquor dealers from membership.

One of the most prominent opponents of the temperance cause was Primitive Baptists (Rorabaugh, 1979). Primitive (sometimes referred to as Hard Shell) Baptists were very Calvinistic in theology. They believed that faith alone insured salvation, and only God alone knew who were "damned" and who were not. In any case, Rorabaugh reported that the thought was that one was either going to hell or not, and there was nothing one could do about the election process – that was all up to God; thus the demand for proof of faith, such as requiring abstinence, was seen as blasphemous. Some believed that abstinence was sinful because "God gave the spirit in the fruit of grain, and the ability to extract and decoct it, and then he gave them the inclination to drink" (p. 209).

Another belief among the Hard Shells was that temperance organizations (like missions, Sunday schools, and other societies) threatened religious purity by involving the church in social problems. Rorabaugh noted that doctrine might not have been the most important reason for Hard Shell opposition to temperance. On a practical note, it was claimed that many of their ministers made and sold whiskey.

In the antebellum time Southern Baptists in the West and South showed little interest in the movement (Weber, 1986). They saw the church's duty as preaching the gospel, not reforming society. Like the Hard Shells, they viewed outside organizations and societies with suspicion. Southern Baptists did not like to transgress the boundary of proper church activity, which was to save individual souls, not society (Eighmy, 1987). One of the reasons for this was that temperance was seen as a Northern social gospel agenda that was tied up in an abolitionist package (Spain, 1967).

North Carolina Baptists, many of which became Southern Baptists in 1845 when the Southern Baptist Convention was born, had various responses to the temperance movement as well. There is some documentation of their responses in the Biblical Recorder. In 1830 the BSCNC was formed, and many Baptist churches and associations joined its ranks. The Biblical Recorder, one of the earliest publications established by North Carolina Baptists (and still in existence), was founded in 1833 by Thomas Meredith (Carpenter, 1958), and provides a barometer of Baptist temperance sentiment in North Carolina, particularly as the paper has served North Carolina Baptists as the official news journal of the Baptist State Convention of North Carolina (General Board Report, 2000). Carpenter reported that while the first issue of the paper was published on January 4, 1834, no other issue appeared until January 7, 1835. At that time the paper's

motto read: “Righteous, Temperance, and Judgement to Come” and it did not take long for temperance to become a topic of discussion. Meredith (1835) questioned whether it was conscionable for a person in a respectable position in the temperance ranks to have a wine cellar that contained wine with ardent spirits added to it to increase its intoxicating qualities. “We would put it to the consciousness of all, whether such liquids had not better be poured on the ground than into the human system,” Meredith stated (p. 3). Wine was not seen as an issue at this point, rather liquor was the culprit. In the same issue Meredith reprinted an article from the Temperance Recorder (Delavan, 1835) that observed that strong drink (the implication appears to indicate liquor) was a source of drunkenness even among moderate drinkers. Thus, the article asked for the promotion of temperance.

A letter to the editor later in 1835 observed that not all Baptists were temperance-minded. Culpepper, Jr. (1835), a temperance-minded Baptist, reported:

. . .several Baptists are making brandy – one who was stilling for a Baptist preacher, was suddenly scalded by an unexpected explosion. The cap of the still was thrown off, and the poor man scalded to death. He was a man of respectable standing in the neighborhood and in the church (p. 3).

In this same issue, Moses Stuart (1835) of the Theological Seminary of Andover (and a strong proponent of the two-wine theory, which is highlighted later in this study) responded to the Reverend Dr. Sprague of Albany, New York concerning proper communion procedures. Stuart took issue with Dr. Sprague’s comment that Jesus and his disciples drank unadulterated fermented wine at the Last Supper. Stuart suggested that, according to his own biblical study, one cannot be sure that the wine was fermented,

unfermented, or unadulterated. His argument was that he believed the Bible spoke of two kinds of wine, fermented and unfermented (the abridged version of the two-wine theory). Dr. Sprague (1835) offered a rebuttal the next week. Sprague presented a solid scholarly argument that such distinctions are hard to render after a close study of both Greek and Hebrew references to wine.

While the official news journal may have advocated for the call of abstinence, it did retain its biblical Baptist perspective. In a query to the editor (Meredith, 1847) someone asked if it was prudent for a church to pass resolutions forbidding its members to drink “spirits” in a public place. Meredith replied that even though no Baptist should indulge in such practice, churches do not possess the constitutional right to either authorize or prohibit the use of any particular sorts of food or drink since the sin consists, not in the kind used, but in the excess committed. Meredith added that if churches make a precedent to depart from the constitutional law of the New Testament by making the use of intoxicating drinks a bar to fellowship there is no telling where it would all stop. He went on to state that many Northern churches made slave-holding a bar to fellowship. Next thing one knew, stated Meredith, it would be tobacco, tea, or coffee use! Meredith’s viewpoint was certainly in line with that of many Baptists of the day concerning local church autonomy.

One example of local church autonomy on the alcohol issue was presented by the congregation of Olive Chapel Baptist Church, located in the western section of Wake County, North Carolina. Olive Chapel was established in 1850 and held its first communion service in April 1851. Elder John C. Wilson administered the Lord’s Supper,

consisting of unleavened bread and wine (Hendricks, 1950). After Elder Wilson distributed the bread, he:

. . .then looked around to the pulpit stand, on which was a cup of grape wine.

With the silver cup in his right hand, he talked to the Lord again, a prayer broken with sobs. He took a sip of wine from the cup, then went over the auditorium inviting each qualified person to do likewise (pp. 30-31).

This did not mean that all Olive Chapel members accepted all alcohol use as normative on all accounts. Hendricks reported that in July of 1853, Olive Chapel members spent an afternoon debating whether Baptist churches should allow its members to make or deal in ardent spirits for profit. Each conceded that it was good to have ardent spirits around the house for sickness, like pneumonia and indigestion. The Bible justified such on grounds that a little is good for the stomach's sake (1 Timothy 5:23). However, the group decided by unanimous vote that a Baptist church should not allow its members to "make whiskey, wine, brandy, or even persimmon beer to sell for purposes of intoxication" (p. 37). The congregation was of like mind that it was a sin to drink to drunkenness. In that same year, Zachariah Mitchell was charged with drunkenness during a church meeting and confessed that he did get drunk and asked for forgiveness.

Several years later, the alcohol issue came up again for Olive Chapel. The nature of this issue shows how Baptists had become more abstinent minded in the late 19th century. In 1890 a motion was made to contend with members guilty of taking a drink. After debate and counter motions majority vote defeated the motion. "These Baptists were unwilling to say that a member should not take a drink, but they would not tolerate those who got drunk" (Hendricks p. 71).

Like the example presented by Olive Chapel, the debate over alcohol use would continue (and still continues) in the Biblical Recorder. In the last half of the 19th century, many articles were written against businesses that sold and distributed alcohol, but the issue still seemed to surround the issue of ardent spirits, not beer and wine. For example, a query to editor Tobey (1852) asked if a member of the Baptist church engaged in daily traffic of ardent spirits should be regarded as a member in good standing. He asked Tobey to have some Baptist professors answer his question. The answer was an unqualified “no.” The professors stated that they did not think that a Christian could be engaged in such a business as he is doing the “devil’s dirty work” (p. 2).

A Turn Toward Abstinence

Despite such admonition from some Baptist professors, it was not until the 1870s that Southern Baptists began making pronouncements on alcohol (Weber, 1986). Weber reported that during this decade all Baptist State conventions in the South, save North Carolina, passed resolutions against the users and sellers of alcohol. However, many individual North Carolina Baptists kept up the abstinence cause.

J.C. Turner (1875) echoed the cause when he reported that he thought the true Christian could not deal with ardent spirits because it created societal evil and that Christians were supposed to shun evil. Turner referenced Pauline texts to justify his position and stated that Christians should not be stumbling blocks for weaker brothers and sisters, and a person who drinks leads other souls to hell by example. In the same year in which Turner wrote, the Biblical Recorder reprinted an article (“A fountain of woes,” 1875) from the New York Observer reported that one of the reasons that the town of Vineland, New Jersey experienced little crime and fire damage was due to the absence

of alcohol. Mr. Curtis, Vineland's constable and "overseer of the poor," reported that he came to Vineland from a similar size New England town that had 40 liquor shops, and thus had many more problems (p. 1).

By the 1880s total prohibition was the Baptist position in the entire South, and many Baptists were willing to organize politically to achieve it. North Carolina Baptist J.A. Stradley (1884) voiced his opinion that a man who kills another while he is drunk certainly is guilty of the crime, but so too are the man who sold him the whiskey, the whiskey manufacturer, the legislators who made the laws to allow the manufacturing of the product, and the people who voted in the legislators.

In 1896, Biblical Recorder editor J.W. Bailey reported that the sheer existence of temperance societies that have a membership consisting of church members means one of two things: "the church to which the members belong is not doing its duty, or that the members themselves do not appreciate their church" (p. 2). Bailey's view was that a Baptist church should be temperance society enough for anybody, if it is, in fact, a worthy church. He further encouraged his readers to fight against the alcohol industry by reprinting articles from other periodicals that supported this viewpoint. It was this same year that the messengers of the SBC (1896) passed a resolution condemning anyone that manufactured or sold alcohol as well as drank it as a beverage.

North Carolina Baptists, following the lead of the nation, appeared to have become unified in its position for temperance, if not outright abstinence. This is not surprising given the tone that the U.S. took during the last half of the 19th century when the Women's Christian Temperance Union, the National Temperance Society and Publication House, the Anti-Saloon League and other abstinence groups flooded the

country with abstinence speakers, books, pamphlets, posters, and curricular materials (Hanson, 1995). Beginning in 1865, and over the next 60 years, the National Temperance Society's Publication House alone printed over a billion pages of temperance literature (Kobler, 1973). Much of the material published by the temperance groups was one-sided, though. Science in the U.S. was becoming the vehicle for all truth; temperance groups used scientific data that supported their cause, but scientific research which favored the moderate use of liquor was considered "faulty, biased, bought, or downright evil" (Sinclair, 1962, p. 38).

Sometimes the science facts reported were downright wrong. According to Kobler (1973), The Department of Scientific Temperance Instruction taught that:

The majority of beer drinkers die from dropsy.

When it [alcohol] passes down the throat it burns off the skin leaving it bare and burning.

It causes the heart to beat many unnecessary times and after the first dose the heart is in danger of giving out so that it needs something to keep it up and, therefore, the person, to whom the heart belongs has to take drink after drink to keep his heart going.

It turns the blood to water.

[Referring to invalids], A man who never drinks liquor will get well, where a drinking man would surely die (p. 143).

Flooding the country with such scary inaccuracies certainly proved to be a boon to the temperance movement, which basically by the turn of the 19th century, became a full-fledged abstinence movement.

In 1901 the BSCNC organized the Committee on Temperance that led to the organization of the Anti-Saloon League of North Carolina (Huggins, 1967). Huggins reported that in the committee's first session the committee "believed in total prohibition as the final solution of the whiskey question in our state" (p. 336). The efforts of the committee and the Anti-Saloon League in North Carolina expanded, and in 1913 the committee presented a report to the annual state convention stating that the fight for temperance was growing. The committee also expressed hope that eventually there would be national prohibition. Soon national prohibition did come into being when the U.S. Congress ratified the Eighteenth Amendment in 1919 that prohibited the sale, manufacture, importation, exportation, and transportation of alcoholic beverages in the U.S. and its territories (Schlaadt, 1992).

As much as it appeared that Southern Baptists as a whole strongly supported the science of abstinence, another scientific issue nearly split the group in two in the early 1920s. This is known as the Fundamentalist-Modernist Controversy, which arose in the wake of evolution (Shurden, 1972). Two groups were pitted against each other as the Fundamentalist group felt evolution to be scientific farce while the Modernists were open to the new science. While many denominations began to split apart and form other denominations and splinter groups, Southern Baptists, for the most part, stayed together.

One item that came out of this controversy was the first confession of faith adopted by the SBC (The Memphis Articles, 1966) at its annual meeting in 1925. This confession, commonly called, the Baptist Faith and Message, while nonbinding on SBC churches and its members, described what probably a majority of its members at that point in time believed theologically. In the confession's statement on baptism and the

Lord's Supper, it is interesting that in the midst of the time of prohibition the elements of the Lord's Supper were referred to as bread and "wine." In the midst of another SBC controversy in the early 1960s, the Baptist Faith and Message (1963) was revised, and the elements became known as bread and the "fruit of the vine". Fruit of the vine refers mainly to grape juice, not wine. It is ironic that the earlier document referred to wine while the revision took a more conservative view. Perhaps this revision was one of practicality as virtually all Southern Baptist churches used grape juice instead of wine for communion by this time.

In the 1920s and 1930s, the reinforcement of abstinence continued among Southern Baptists and North Carolina Baptists affiliated with the SBC. By this time the SBC had become a mature, seamless organization that provided theological education through its own seminaries and Christian education materials through its publishing houses. It would not be a stretch of the truth to say that while the churches affiliated with the SBC maintained local autonomy, they also became more unified in their theological beliefs and presented a more party-line approach to the convention. During the 1940s and 1950s the SBC published material that took an abstinence approach. Examples of this can be found in the writings of C. Aubrey Hearn (1943, 1957) who wrote study course materials for the Sunday School Board and the SBC press, and many North Carolina Baptists participated in this abstinence based programming through the SBC's Training Union Program. Much of Hearn's approach to abstinence had to do with how alcohol use affected humanity, not a two-wine theory that argued that there were two kinds of biblical wine, fermented and unfermented.

The 1960s continued this human approach to the alcohol issue. The battle cry of the Biblical Recorder was aimed at two issues: drinking and driving and liquor by the drink. Editor J. Marse Grant kept these two issues in front of North Carolina Baptists (Grant, 1965a, 1965b, 1965c, 1965d). During this time the General Board of the Baptist State Convention stood against proposed changes in state law that sought to allow whiskey distilleries to operate in the state as well as allow local governing bodies to approve liquor by the drink sales. Grant continued to keep the issue of drinking and driving alive in his book Whiskey at the Wheel (1970). Grant's main premise was aimed at strengthening drinking and driving laws. While Grant did not expressly advocate total abstinence, there appears to be this type of tone in the book as there is no mention of moderate drinking and some examples given in the book refer to people who are for total abstinence.

During the 1960s, messengers to BSCNC annual meetings voiced their opinion on the alcohol issue as they passed several alcohol-related resolutions. One resolution urged for total alcohol educational programming (Baptist State Convention of North Carolina, 1965). Another resolution opposed liquor by the drink and brown-bagging (Baptist State Convention of North Carolina, 1966), and still another reaffirmed the "historic" Baptist position of promoting the alcohol free way of life (Baptist State Convention of North Carolina, 1968).

In the 1970s, the Biblical Recorder printed many articles opposing liquor by the drink. In 1971 no less than fifty articles were alcohol-related with the majority speaking in regards to liquor laws in North Carolina. The BSCNC also passed several resolutions that addressed alcohol issues such as banning alcohol advertisements on television,

requiring all alcohol beverages to carry a warning label, opposing any further liberalization of liquor laws, calling upon state elected officials to enact legislation that would require at least 10% of the annual state liquor tax to be used for a program of counter-advertising concerning the negative aspects of drinking, and reaffirming the Convention's historic position of opposing any use of alcohol as a beverage (Baptist State Convention of North Carolina, 1975, 1976, 1977, 1978, 1979).

The 1980s saw the BSCNC messengers pressure state legislators to pass a bill raising the legal drinking age from 18 to 21 (Baptist State Convention of North Carolina, 1981). The legal drinking age eventually was raised in the middle of the decade; however, this probably had more to do with the passage of the National Minimum Drinking Age Act that pressured states to have a minimum drinking age of 21 or else forgo millions of federal dollars for state highway funds. In 1983 messengers passed a resolution urging church members to contact their U.S. congressmen and senators and seek their support of legislation banning alcohol advertising (Baptist State Convention of North Carolina, 1983). Messengers continued such support in the mid 1990s when it again passed a resolution urging the U.S. Congress to pass laws prohibiting any kind of alcohol beverage advertising on television and radio (Baptist State Convention of North Carolina, 1994).

In recent years one messenger to the annual state convention has requested that Wake Forest University face some type of sanction for selling alcohol on campus (Pastor wants WFU out of constitution, 2000; Shimron, 1998a; Shimron, 1998b). Each time this request has been made, messengers have rejected such a resolution. One would be hard pressed, though, to conclude that alcohol attitudes have loosened much among this group.

Many messengers attending the annual meeting attended Wake Forest and would perhaps disagree with the selling of alcohol, yet would not see this as an issue to quibble over.

Religious Arguments for Abstinence

Given this short history of alcohol use among Baptists, it is also pertinent to understand some of the theoretical and theological underpinnings that have grounded many Southern Baptists in total abstinence thinking. At this point, this chapter's scope turns from an historically chronological approach toward an approach centered around theological, theoretical, and substance abuse-related research issues.

The argument for total abstinence from alcohol is a relatively new concept within several conservative Protestant denominations. As shown earlier, the first threads of the temperance movement in the U.S. were woven by a belief that liquor, not beer and wine, was the alcoholic culprit. Many denominational groups and churches that were for temperance still used wine for communion purposes. Eventually beer and wine fell into the call for abstinence, and thus total abstinence of all alcohol became the cry of many of these churches. These churches even abandoned using wine for communion, a practice they once thought to be biblically sound. How did it now become so unbiblical or such an otherwise unsound idea?

In a history describing the use of unfermented wine for communion in Canadian Methodist churches, Miller (1990) stated that efforts to remove fermented wine centered on two main concerns. The first concern was academic. Those promoting this view argued that Jesus did not use fermented wine during the Passover meal upon which the ordinance of the Lord's Supper is based -- the Bible speaks about two kinds of wine, fermented and unfermented. This is sometimes known as the two-wine theory. The

second concern was humanitarian. This view is not inherently religious in nature. U.S. governmental agencies basically present such a view in outlining alcohol policies as well (Barr, 1999; Hanson, 1995). For example, Barr stated that the government withholds information about the beneficial health effects of alcohol use from the public as it may cause a problem among those people who should not drink under any circumstances. From a Christian viewpoint the argument takes the form that a Christian should be a positive role model for those weaker brothers and sisters with a weakness for alcohol. Miller's assessment can be applied beyond the Canadian border and Methodist boundaries as it offers a valid model for understanding religious proscriptive alcohol attitudes that go beyond the scope of the Lord's Supper. Following are fuller descriptions of the two-wine theory and the humanitarian view.

The Academic View

Proponents of the academic view argue that the Bible speaks of two kinds of wine, fermented and unfermented. Fermented wine is the kind of wine that is not to be consumed. However, new wine, that wine which is in reality grape juice, is a wine that can be consumed. Eliphalet Nott (1857, 1866) and Moses Stuart (1848) were two 19th century clergy who promoted this argument. The argument is that there are several Hebraic and Greek words that refer to wine. Some refer to an intoxicating beverage, some to an unfermented drink. Still others are interchangeable. This argument has remained strong in some religious circles (Johnson, 1955; Knight, 1955; Reynolds, 1999) over the years. A current search on the Internet will turn up several apologies for the two-wine theory. Here is one example of putting the theory into use; in referring to Jesus' miracle of turning water into wine (John 2), Johnson intimated that Christians should not be

deceived with such propaganda that the wine was intoxicating because intoxicating wine, even at a wedding feast as described in the passage, would not harmonize with other Old or New Testament statements regarding wine use.

The Humanitarian View

It is interesting to note that the two-wine theory is fairly modern in origin (19th century) and only came into existence after the use of wine as a beverage was included in the ban issued by the temperance crusade (Hailey, 1992; Miller, 1990; O'Brien, 1993). Nineteenth century biblical scholar Alvah Hovey (1887) stated that many advocates of total abstinence had taken such a position, but that such a position “can scarcely be defended by impartial scholarship” (p. 151). Hovey, an American Baptist minister and theological educator (Brackney, 1999), believed in the cause of total abstinence himself but thought that such an unsound biblical argument as the two-wine theory did not help what he thought to be a good cause. The Reverend J.R. Sikes (1886) agreed with Hovey when he wrote a year earlier that while he would “by no means” be understood as advocating the saloon system, “Heaven save us from that zeal which seeks to advance the cause of temperance at the sacrifice of faith in the Word of God!” (p. vii). A more recent biblical scholar than Hovey and Sikes reported that occasionally the King James Version and the Revised Standard Version translations of the Bible do translate one of the Hebrew words for wine as new wine, but the usual rendering is simply wine; regardless of the translation, the drink was intoxicating (Ross, 1962).

Professor John A. Broadus, a charter faculty member of the Southern Baptist Theological Seminary (the first seminary established by Southern Baptists), was an advocate for abstinence as were Hovey and Sikes. He also agreed that the two-wine

theory was unsound (Spain, 1967). He argued that given the debauchery surrounding alcohol use in the late 19th century, Jesus would have drunk tea or coffee. In addressing the issue of scriptural interpretation as to whether Jesus used wine, particularly in setting the example for communion practices, Broadus concluded that Jesus used only fermented wine. However, this did not mean that Baptists must use wine, as the Lord's Supper is symbolic in nature and that wine drinking would cause offense to many total abstainers. Grape juice, therefore, could be used and nothing biblical concerning communion would be lost in the process. Spain stated that this common sense approach to teaching abstinence, not from a biblical point of view, but from the grounds of present facts and dangers concerning alcohol use in society, was advanced by a number of people and was important in leading Baptists to condemn the use of wine. Some seventy years later, Southern Baptist C. Aubrey Hearn (1943, 1957) carried on this type of argument in his books, which were written as church textbooks to promote a total abstinence position. The humanitarian argument, though, was not exclusive to Baptists.

Several humanitarian argument examples can be found in the book The Christian Case for Abstinence (1955). The book is a collection of twenty abstinence sermons written by Baptist, Methodist, Presbyterian, Church of God, Christian, and Brethren ministers. Like Hearn, these pastors cited current scientific research literature, highlighted the costs of alcohol to American society, and drove home how alcohol use loosens moral standards. These clergy argued that the Christian should remain abstinent or else face the risk of death and moral debauchery. Little attempt was made to address any of the scriptural passages that could be interpreted to be pro-alcohol. One of the pastors summed up this approach well when he stated that his church believes in total

abstinence because its members believe that their bodies are the temples of the Holy Spirit and that one should not partake of anything which has been proved physically harmful (Knecht, 1955). He referred to 1 Corinthians 6:19 where Paul reminded the reader to respect his or her body. Knecht also referred to Paul in 1 Corinthians 8:13 where Paul told his readers that they should not be stumbling blocks to other Christians by using a product that may offend these other Christians.

These ministers, time and again, referred to Pauline scripture to prove their point. While Paul had earlier stated that in Christ there is freedom, in Romans 14:13-23 Paul urged Christ's followers to voluntarily limit this freedom so as not to offend or cause a weaker brother or sister to be led into sin. While Paul declared that there is nothing unclean concerning such foods that were once off limits to Jews according to Jewish food laws, or food that had been offered to idols, he also urged good judgment so as not to offend a fellow Christian. For Paul, while he felt free in Christ to consume such food, he was prepared to limit this freedom for the sake of another Christian (Bruce, 1983). Thus, choosing to abstain, even though there is no prohibition against using food or drink, is the Christian ideal.

A more current rendering of this type of Christian abstinent ideal based on Pauline sources is found in the work of Hickie & Hickie (1985). They stressed that Christians need to develop the personal discipline of total abstinence. To them, abstinence is seen as a discipline a person chooses for themselves in light of the alcohol problems faced by society. The argument that alcohol does create problems in the U.S. is not inaccurate. According to the U.S. Department of Transportation's National Highway Safety Administration (2004) in 2003 there were over 17,000 deaths in alcohol-related

crashes (which accounted for 40% of total traffic fatalities) and approximately 1.5 million drivers were arrested for driving under the influence of alcohol or other drugs. Each year thousands of people enter alcohol treatment or self-help programs. High-risk drinking often leads to negative consequences ranging from a small physical injury to rape.

However, does such a societal view color their interpretation of Pauline scripture? Some (Come, no date; Price, 1975) contended that these abstinence-minded writers often take Paul's writings out of context and distort them into an absolute rule against drinking. Price stated that Romans 14:21 is a favorite proof text of those who promote total abstinence on biblical grounds as they argue that Paul meant that one must never drink because one never knows when one may be setting an example for a weaker brother. Price argued that such an interpretation contradicts everything else Paul said about the freedom of the Christian person. Come agreed with Price. "The strange thing is that this is the kind of legalistic reduction of Christian faith and 'quenching of the Spirit' that Paul fought against with all his might" (Come, p. 69).

Despite the arguments by Come and Price, this approach to abstinence is argued ever stronger by some Southern Baptists. J.A. Wood (1982b), following in the lineage of such ethical theorists as Karl Barth, Dietrich Bonhoeffer, Paul Lehman, H. Richard Niehbur, and Reinhold Niehbur, argued that the decision of whether or not to use alcohol follows four principles. First, a Christian must make decisions under the lordship of Jesus Christ. In doing this, one goes beyond the question of asking, "What do I want" to instead asking, "What does God want me to do?" This leads to the second principle that when one makes a decision priority must be given to the need of others instead of to one's self. One should not use alcohol, as it will block a person's path to Christian maturity. Wood's

third principle is that the body is a temple of the Holy Spirit, and one should live a healthy lifestyle; and alcohol use does not promote health. The fourth principle is the scriptural admonition to be an example for others. In following in traditional Southern Baptist party line Wood stated that the apostle Paul's experience is helpful to us. In referencing 1 Corinthians 6:12, 10:23, Wood contended that Paul said, "he was free in Christ to do what he wanted to do, but not all things were expedient. He was personally free, but was socially obligated" (p. 37).

Wood also argued that it is more productive for abstinent Baptists to emphasize the net effect of alcohol on society as opposed to emphasizing that alcohol is a totally worthless product. Such a negative argument turns others off. Wood summed up his position by reporting that while the Bible does not absolutely forbid all uses of alcohol, the analysis of the place of alcohol in American society combined with the principles he outlined provide a strong argument for Christians to abstain from any use of alcohol. Steve Sumerel (2002), director of the Department of Family Life and Substance Abuse of the BCSNC, made a similar argument. He asked, "In light of the potential dangers of alcohol use, do the benefits of use outweigh the risk?" (p. 5). Taking a Baptist position he answered only for himself and came to the conclusion that the risk is too great.

One of the most thought provoking religious humanitarian arguments to come in the pages of a Southern Baptist periodical comes from D.J. Hailey (1992). Hailey stated that the "attempt to build a case for abstinence on the various types of wine in the Bible is an exercise in futility" (p. 53). He went on to do what no other writer for a Southern Baptist publication has done (to the writer's knowledge) and stated that the Bible often speaks favorably about wine. Hailey's assessment of what he sees as the unequivocal

biblical message concerning alcohol use was: (1) Drunkenness always brings dishonor to God; (2) The consumption of alcohol is permitted as long as it is done in a responsible, moderate way.

Hailey added that it was not until modern times that various religious groups, including Baptists, advocated for total abstinence and that the typical arguments they used such as referring to Pauline writings as well as insisting that the Bible insists on a position of total abstinence are superficial. Given his assessment and refutation of time-honored arguments for abstinence, how can one appeal, he asked, to the Bible to build a case for total abstinence? He answered that this can be done by laying the foundation of biblical ethics, love, and justice. Based on Matthew 22 Christians are to love God with their complete beings as well as love their neighbor as they would love themselves. This type of love is unconditional and selfless. It is a covenant love grounded in a relationship to God and not based merely on abstract emotion. Working in conjunction with love is the biblical mandate for justice. Micah 6:8 informs its readers that God requires one to do justice, love kindness, and walk humbly with God. This concept of justice is not based solely on formal, legal proceedings, but is relational. This kind of justice is built on fairness and kindness, and its purpose is to act in response to the needs of those who cannot help themselves (Hailey, 1992).

Hailey (1992) stated that the message is clear that disciples of Jesus Christ are responsible for the preservation of persons and society. Given the extent of alcohol's harmful effects on society, the loving and just response can be to abstain from alcohol.

Recapping, abstinence is a fairly recent construct to many denominations. However, it is so embedded in many denominations that one may assume that these

denominations have always been proscriptive. One of the noticeable items typically not mentioned in abstinence arguments is the health benefits provided by alcohol (Ford, 1993). Up to two servings (12 oz. beer, 5 oz. of unfortified wine, 1 oz. 100 proof liquor are examples of one serving size) of alcohol a day, particularly red wine, acts as a blood thinner and aiding in lowering cholesterol. Given that a majority of the U.S. population drinks and faces little adverse effects from their use (Heath, 1987), and given that many people from proscriptive denominations do choose to drink, it would be wise for proscriptive denominations to revisit their alcohol histories. That way they can assess their past alcohol practices to see how they actually have behaved and believed as well as how they currently behave and believe. Such information can better inform its members to their stances and why they have arrived at these conclusions. It may inform them that perhaps they may need to rethink their positions.

Culture Influences Alcohol Use

Culture matters when it comes to alcohol consumption (Heath, 1997). Simply stated, drinking occurs in a context. As Heath pointed out, from an anthropological view one of the most fascinating things about alcohol is the diversity of cultural variations that can be found around the world. He argued that even within a given culture alcohol usage and the meanings and consequences of such use could be very different at different moments in history. For example, a sixteen-year-old found drinking beer in a public place in North Carolina would more than likely face the wrath of a law enforcement official who happens upon the offense. However, the same officer may observe the same youth partaking of wine during mass at the local Catholic church and never even consider writing a citation for this form of underage drinking.

Various cultures have established social norms, laws, and policies concerning alcohol use and/or the prohibition of it, and many of these norms, laws, and policies have been forged for hundreds, sometimes thousands, of years. There are huge geographic differences in drinking patterns and incidences of alcohol problems throughout the world (Room, 1983). Some factors that may affect the use of alcohol include physical climate, capacity to manufacture alcoholic beverages, local geography and physical environment, zoning and planning procedures, and other environmental factors that may promote, hinder, or remain ambivalent to alcohol use.

Heath (1987) reported, from a cross cultural perspective, that alcohol-related problems are very rare, even in those societies where drinking is customary and drunkenness is commonplace. He reported that in most of the cultures where drinking occurs at all, most drinkers have few, if any, alcohol-related problems, and the phenomenon of dependence or addiction is rare on a world-wide basis. This certainly does not describe a major perspective of American society, but this does not mean that Heath's perspective is not without merit. His view is one for exploration. In looking at drinking patterns from an anthropological perspective, drinking is almost always a social act (Heath, 1997). For example, in many cultures drinking alone is unthinkable. Cultures are rarely neutral about drinking as it is usually hedged about with a varied lot of norms, and these norms are "often endowed with a strong emotional charge" (Heath, 1997, p. 104).

In the U.S., many people have a tendency to equate high rates of alcohol consumption with alcoholism and alcohol problems, but these two are not necessarily equal. In a study which examine cultural differences in rates of alcoholism, Robert Bales

(1946) reported that high rates of alcohol consumption for a particular society do not necessarily mean that individuals in that society will be more maladjusted than they would be without alcohol (or that this society would have high rates of alcoholism). Like Heath, Bales reported that cultural views toward alcohol use play a prominent role in alcohol problems, including alcoholism. Bales stated that there are three general ways in which culture and social organization can influence alcoholism rates: (1) the degree to which the culture operates to bring about acute needs for adjustments, or inner tensions, in its members; (2) the societal attitudes towards drinking a culture produces; and (3) the degree to which the culture provides suitable substitute means of satisfaction in lieu of alcohol use. These three factors work in combination to create a system that either discourages or promotes alcohol problems.

Bales also characterized four attitudinal types that are represented in various cultural groups that appear to influence alcoholism rates. The first attitude is that of complete abstinence. One example would be that of Muslim culture where sometimes a whole country may be dry due to religious sanctions. Bales noted that an abstinence attitude is sometimes not followed through, as even in abstinence groups there are often various rationalizations that are somehow acceptable to that society that allow use. Also, the breaking of the taboo (to drink), then, becomes an ideal way for an individual to express dissent from the group, especially where the original solidarity of the group is weak and aggression is strong. Total prohibition, therefore, may sometimes encourage the very thing it is designed to prevent.

The second attitude is ritual drinking. In this attitude drinking takes place mostly in a ritual manner and sometimes in a social way. An example is the Sabbath observance

among Orthodox Jews where its members drink wine as part of the weekly ritual (Snyder, 1958). Wine in this context is seen as a sacred food from God, and the “partaking of the consecrated wine indicates a union with the sacred and the solidarity of the Jewish people in their covenant with God” (p. 493). On the other hand, abstention from wine indicates a temporary estrangement from God. In this drinking context, drunkenness is profane, and very few Jews in this group ever exhibit alcoholic behaviors. Both total abstinence and ritual attitudes are usually religious in nature.

The third attitude is called convivial. Here, drinking is social rather than religious in nature, and drinking symbolizes group solidarity as well as acts as a social lubricant to foster social ease and comradery (sometimes known as social drinking). The fourth attitude is utilitarian drinking. This includes drinking patterns that promote self-interest or personal satisfaction. Many would think that such drinking would only be done alone, but Bales argued that it is possible to drink for utilitarian purposes in a group with group approval as well, and convivial drinking that is highly developed runs the danger of breaking down to a utilitarian attitude. The difference between convivial and utilitarian is that convivial is social while utilitarian is self-interested. The utilitarian attitude is the one that is most likely to lead to widespread compulsive drinking.

The U.S. has various groups that would embrace the four attitudes espoused by Bales, and it comes as no surprise to find that different pockets of the country have different drinking/non-drinking attitudes based on their ethnic and cultural identity, religious beliefs, and customs. For example, research done on religioethnic drinking patterns has pointed in the direction that English Protestant Americans are a relatively abstentious group when compared to Catholic ethnic immigrants (Cahalan, 1970; Greeley,

McCready & Theisen, 1980; Knupfer & Room, 1967). Perhaps it is, in part, due to these different, and sometimes totally opposite, views that led Ruth Engs (2000) to state that the U.S. appears to be greatly confused about alcohol consumption. Engs thought that more awareness concerning the importance of religion in shaping attitudes toward drinking may shed light on this ambivalence. She also suggested that the reason for this confusion may be based in the distant past as different religious backgrounds mixed with the different cultural attitudes brought from ancestral lands still shape thinking and assumptions concerning alcohol of Americans today.

Engs did look into this cultural religious mix in another study (Engs, Hanson, Glikzman & Smyth, 1990). She and her colleagues sought to determine if religion or culture was more important in influencing drinking behavior among college students. In comparing the drinking behaviors of religious groups in two similar but culturally distinct countries, Canada and the U.S., they surveyed college students from Ontario, Canada and the North Central area of the U.S. The authors assumed that the common cultural view of Canada is that it is a “mosaic” – different cultural groups tend to be socially intact and maintain their cultural identities. This view would be favorable to the maintenance of religious norms. The view assumed for the U.S. was the melting pot view – there is a modification of religious norms tending toward homogeneity. Students identified themselves in one of five categories: Roman Catholic, Protestant (allowed to drink), Protestant (not allowed to drink), Jewish, or other. The study found that U.S. students generally drank more than their Canadian counterparts, except for American Protestants whose denominations did not allow alcohol consumption. Both proscriptive American and Canadian students reported less drinking related problems than their Roman Catholic

and prescriptive Protestant counterparts. The authors speculated that the lack of differences among the proscriptive groups may reflect that their cohesiveness in drinking norms largely transcends cultural differences in their respective countries. It is interesting to note that American proscriptive Protestants reported more alcohol-related problems among those who chose to drink than all of the Canadian groups (1990).

As Southern Baptists are by and large Southerners it is important to look at Southern drinking behavior. One researcher's understanding of the typical view of the U.S. Southerner toward alcohol use is beyond confusion and ambivalence. He claimed that "schizoid" actually "comes closer to the mark" to describing the Southern attitude (Courtwright, 1989, p. 136). Courtwright stated that studies undertaken since World War II have consistently shown that the South, as a region, has the highest rate of abstainers and the lowest rate of alcoholism in the country. This, he maintained, is because the South remains disproportionately Protestant, rural, and dry as many areas have retained prohibition long after national repeal.

Counter to Courtwright's (1989) description, a review of several studies confirmed that drinkers in the "drier" areas of the U.S., on average, consumed almost 30% more alcohol, than did drinkers in the wetter areas (Room, 1983). Room reported that two of the driest areas reported are the South Atlantic and East South Central states. He also reported that there appears to be a correlation that "dry" areas that have tighter controls on alcohol availability seem to produce not only low alcohol consumption but also a higher degree of alcohol problems. Room concluded that one reason there may be a higher degree of alcohol problems in drier areas is that certain behaviors in the drier regions that may be perceived to be an alcoholic problem may not be perceived the same

way in wet areas. For example, groups that condemn alcohol use at all could easily conclude that any alcohol use is a problem. Another group may see alcohol abuse as use that leads to drunkenness. Still a third group may see problem drinking as that which leads to bad behavior. Thus, a “friendly” drunk who does nothing to irritate another person in any way may not be considered a problem (1989).

A study in the late 1970s reported that in the U.S. abstainers are more likely to be female, older, lower on the socioeconomic rung, Southern, and Protestant (Armor, Polich & Stambul, 1978). Armor et al. reported that these results are in line with the history of alcohol intolerance in our country, and even though there is more tolerance toward alcohol use among groups that once purported abstinence, the authors stated that abstention remains as a cultural feature specific to certain areas and social groups: “The influence of the Baptist religion among the poor and the older persons in the South” is seen as a unifying illustration of this cultural feature (p. 71). The authors also reported that alcoholics tend to be Southern and Protestant. In a more recent study, Lindquist, Cockerham & Hwang (1999) studied drinking patterns in the Deep South and found that the Southern states had a significantly higher proportion of abstainers. However, they did not find that Southerners were more likely to engage in occasions of heavy drinking, as Room (1983) reported. A recent National Household Survey on Drug Abuse (Substance Abuse and Mental Health Services Administration, 1999), while it did not address the issue of religious affiliation, bore out that older females from the South are likely to be the main abstainers in U.S. culture.

It would not be a stretch of the truth to say that one of the reasons the South has remained dry and retained a culture of abstinence is that it is disproportionately Baptist,

and Southern Baptist at that. The SBC is the largest Protestant group in the U.S., and most of its members are located in the South (Newman & Halvorson, 2000). This is not to say that alcohol does not exist in dry areas. As was mentioned by Bales (1946) earlier, dry societies have a tendency to have various rationalizations that appear to be acceptable in society. For example, this type of Southern culture has sprouted a black market of moonshine and boot-legging, which, incredibly, has spawned a whole sports industry in what is now known as National Association for Stock Car Auto Racing (NASCAR). Part of NASCAR's history is comprised of stories that many of the first stockcar racers were originally boot-leggers who delivered moonshine (Appalachian State University, 2004). These "runners" had to have fast cars to elude law enforcement, if necessary. Racing amongst them became a way to show who was the fastest.

Religious Views Affect Drinking Behavior

As is evident thus far, religion and culture inform each other and influence group behavior and attitudes. There are various elements that create fertile ground for drinking. Religious and cultural beliefs help forge drinking behavior among groups of people as well as individuals.

An elementary principle in the sociology of religion contends that religions express and rationalize the common values of a society and reinforce group activity (Rhodes & Reiss, 1970). Many people have the understanding that those persons who are religious would perhaps be more inclined to exhibit what is considered moral and ethical behavior, compared to those who do not have as strong, or any, religious ties. This does not always appear to be the case. Hirschi & Stark (1969) found in their research that youth who attend church weekly are as likely to have committed a delinquent act as

youth who attend church only rarely or not at all. They did find a negative relationship between respect for the law and for the police and the commission of delinquent acts. They argued that those researchers who found modest negative relationships between church attendance and delinquency should have explored possible causal structures that might have linked the two, rather than assuming a direct causal structure.

A partial replication study (Burkett & White, 1974) of the Hirschi & Stark research found the same results – no relationship between church attendance and delinquency. However, church attendance was negatively related to the specific delinquent behaviors of alcohol and marijuana use. Thus, they did find a causal mechanism linking church attendance and alcohol and marijuana use. Another study (Higgins & Albrecht, 1977) found a moderate negative relationship between church attendance and delinquent behavior. The purchasing and consuming of alcoholic beverages were two of the delinquent behaviors that showed the most negative relationship. Like Hirschi & Stark, they thought the data also suggested a causal structure in which respect for the juvenile court system linked church attendance with delinquency.

Lorch & Hughes (1985) found that religion is not by itself a very important predictor of youth substance use. They contended that part of the problem in the use of religion as an independent variable is separating its impact from that of other variables such as social class, education, sex, age, etc. to which it is related. However, religion is more strongly related to alcohol use than it is to any other drug use. Their findings include that proscriptive religious groups, such as Baptists and Latter Day Saints, had the lowest percentages of substance use in general. The more liberal types of religious groups, such as Episcopal and Presbyterian, reported the lowest percentages of heavy

substance use. In light of the complexity of religion as a variable they used six different dimensions of religion as independent variables to investigate their relative influence on youth alcohol and drug use. These dimensions are religious membership, degree of fundamentalism-liberalism of religious group, church attendance, the importance of religion to the subject, a combination of church attendance and importance of religion, and a combination of fundamentalism-liberalism of religious groups and the importance of religion to the subject. Of these six dimensions importance of religion to the subject was the most important predictor of alcohol and drug use.

On the other side of the coin, there is ample evidence that religion does curtail delinquent behavior and acts as an important agent of social control with regard to behavior toward alcohol (Preston, 1969; Rhodes & Reiss, 1970; Rohrbaugh & Jessor, 1975; Schwadel & Smith, 2005). A recent U.S. national study of 3290 randomly selected Protestant teenagers ages 13-17 concluded that regular church attendance appears to lead to slightly less alcohol consumption among Protestant teenagers (Schwadel & Smith, 2005). Schwadel & Smith also reported that regular church attendance appears to have little effect on Protestant teens' likelihood to smoke tobacco and marijuana (with the exception being that regular church attendance among United Methodist teens tends to decrease the likelihood of them smoking marijuana). Rohrbaugh & Jessor (1975) found, in two separate but parallel longitudinal studies of high school and college students, that religiosity does function as a personal control against deviance or problem behavior, including drug use. They made a special effort to devise and validate a more adequate measure of religiosity than church attendance. They contended that past research had been vulnerable in that religiosity was measured in inadequate ways, such as relying on

single items such as church attendance frequency, or on the nature of religious beliefs. Preston (1969) reported in his study that youth who abstain from alcohol place more importance on the role of religion in their lives than do students who do not abstain. He concluded that organized religion acts a deterrent to drinking for the religiously oriented youth.

Gary Jensen and Maynard Erickson (1979) concluded in a review of the literature, and from their own research, that while bonds to some other institutions than a religious group appear to be more relevant to understanding delinquency, religious variables appear more likely to be significantly related to drug use than to other types of vices. Furthermore, Jensen and Erickson found differences in delinquency by denomination and considerable evidence of interaction between denomination and religious participation. Those who regularly participated in religious activities had lower rates of delinquency. They also found delinquency to be more related to those people who comprised their small-town sample, and they propose that it may be that religious affiliation is more likely to be a basis for social differentiation in small towns than in large urban settings. Jensen and Erickson pointed out that most delinquency research, Hirschi & Stark (1969) for example, had been carried out in large metropolitan settings and had not taken setting into account.

Religious Commitment Curtails Alcohol Use

Regardless of whether the variable measured is frequency of church attendance or some other type of religious indicator -- there is a great deal of research indicating that religion has a negative correlation with alcohol and other drug use. As Bales (1946) pointed out, religion plays an important part in how a group may view and use, or not

use, alcohol. In general, those people who have a bond with their religious communities tend to drink less or not drink at all compared to their peers who have a looser bond or report no bond. Religious affiliation affects drinking behavior through its influence on social norms and attitudes, drinking contexts, and social networks (Herd, 1996), and religiosity is related to alcohol use mainly because religion serves as a reference group influencing behavior (Cochran, Beeghley, & Bock, 1988).

Jerome Skolnick (1958) hypothesized and concluded that “different religious ideas, even when measured only by nominal religious affiliation, are more influential in an individual’s drinking practices than other factors which might be thought equal or even stronger determinants,” such as age, father’s occupation, regional background, and amount of participation in religious activities (p. 452). Yet, Skolnick stated that this hypothesis only holds true for the religious groups compared in his study: Jewish, Episcopalian, and Methodist. He contended that for other groups such as Irish and Italian Catholics, custom arising out of nationality background might be more important than religion in determining drinking behavior.

In a similar vein, a study by Wechsler, Thum, Demone, Jr. & Kasey (1970) hypothesized that alcohol-use patterns and social systems are closely related. Previous studies relied on self-reports or on hospitalization rates rather than on direct indications of alcohol use. This study utilized the Breathalyzer to measure alcohol levels in a hospital emergency service population. Their research agreed with previous studies. Alcohol consumption was consistently lower among Jews and Catholics of Italian descent and consistently higher among Irish, Canadian, native-born Catholics, and native-born Protestants.

In one of the first studies that document collegiate alcohol use, Robert Straus and Seldon Bacon (1953) reported that, while there is no particular pattern of alcohol use among the students of the late 1940s that they studied, they found that there was an inverse relationship between a student's religious participation/affiliation and his or her alcohol consumption. Other researchers have documented this relationship as well. David Hanson's (1974) research supports the negative relationship between church attendance and alcohol use among Protestant and Mormon students. Also noteworthy in Hanson's study is that a higher percentage of Jewish students who participated at least weekly in religious observances drank more alcohol than those Jewish students who did not. It is possible that those Jewish students who did not participate in weekly religious observances drank less alcohol due to the fact that the religious observance of the Sabbath includes ritual drinking as a part of the observance. As Bales (1946) noted, in a ritual drinking context, abstinence from alcohol implies temporary separation from God.

A literature review of legal and illegal drug use by college students (Bowker, 1975) reported that all the field reports that address the issue of religiosity indicate that there is an inverse relationship between drug use and religious participation. Another study (Parfrey, 1976) examining alcohol and drug use among undergraduate college students in Cork, Ireland, found that religious belief and practice were significantly associated with pattern of alcohol use and attitude toward alcohol and other drug use. Again an inverse relationship was noted. The students involved in the study were predominantly Catholic and of one ethnicity. H. Wesley Perkins (1985) found in a study among U.S. college students that alcohol consumption and other drug use steadily

increased as the importance of a person's faith decreased. He stated that religious commitment remains a significant moderating influence on substance use.

Three studies among college students also report a negative correlation between religious commitment and drug use. Free, Jr. (1993) collected data on 916 university students at two universities, each from a different region of the U.S. One is a major church-affiliated school in the Southwest that attracts predominantly conservative Protestants, especially Southern Baptists. The other is a branch of a major state university in the Midwest which has a student base composed largely of Catholic and liberal Protestant groups. The author found that religiosity and religious conservatism appear to affect alcohol and marijuana use, however the influence of religiosity on substance use is mainly confined to the less serious drugs.

Lo & Globetti (1993) examined the drinking patterns of entering first-year students at the University of Alabama. They found that those youth who belonged to or indicated an affiliation with a church that "discourages" alcohol use were less likely to drink, to drink heavily, and to have problems with alcohol. Church participation was found to be inversely related with drinking behavior. While Lo & Globetti suggested that students who are affiliated with proscriptive churches were less likely to drink and drink abusively, they stated that what is of particular significance are the heavy drinkers who do belong to proscriptive churches. They contended that studies "have shown that those who do drink under these circumstances run a greater risk of developing more drinking problems" (p. 33). The authors also suggested that prescriptive churches do not appear to be effective in teaching about moderate and/or responsible drinking to its members, at least in this study.

Engs & Mullen (1999) investigated the patterns of licit and illicit recreational drug use among postsecondary students in terms of religious background and religiosity. They found that among all students, a higher percentage that were not religious reported heavier drug use compared to those students who were very religious. The authors concluded that, at least among this group, having a strong religious commitment is associated with less substance use. They also found that Protestants reported less substance use than did Roman Catholics.

The inverse relationship between religion and alcohol use is noted as well among adolescents. Preston (1969) reported that religion acts as an important agent of social control with regard to youth behavior toward alcohol. Youth who abstain place more importance on the role of religion in their lives than do students that drink. Thus, organized religion acts as a deterrent to drinking for the religiously oriented youth. Burkett & White (1974) studied high school seniors in three Pacific Northwest schools and reported a moderately strong, inverse relationship between religious attendance and the use of alcohol and marijuana. Turner & Willis (1979) reported an inverse relationship between self-reported religiosity and drug use, particularly alcohol and marijuana; Schlegel & Sanborn (1979) surveyed high school students randomly selected from two school systems in southern Ontario. Four categories of religious affiliation were established from the responses: liberal Protestant, proscriptive Protestant, Roman Catholic, and non-affiliation with a religious group. Proscriptive Protestants were less likely to drink than were liberal Protestants and Roman Catholics. Those considered to be non-affiliated were more likely than churchgoers to be heavy drinkers.

Burkett (1980) reported that religious adolescents were more likely than nonreligious adolescents to disapprove of, and abstain from, drinking. Protestants were more likely to disapprove and not drink than were Catholics. Also, those adolescents who regard alcohol use to be a sin were more likely to not drink than those youth who do not think it to be a sin. Burkett stated that it appears that religion is important as a potential source of influence on and control of adolescents' drinking habits. Nelson & Rooney (1982) reported that various denominations differ markedly in their positions concerning alcohol use, and as a result alcohol use varies depending on denominational identification. They found an inverse relationship for proscriptive Protestants between church attendance and alcohol use. For example, 86% of Baptists who reported low church attendance had used alcohol at least once. The same percentage held true for those who reported moderate attendance. Only 47% who reported high attendance had ever had a beer. This inverse relationship was not nearly as marked for prescriptive religious bodies.

A study among secondary school students from England and Wales (Francis & Mullen, 1997) found that denominational and sectarian identity did exert a significant influence on the youths' attitudes, however this influence is only effective among practicing members. Their study sought to address two problems that the authors saw in previous studies. First, many past studies used denominational categories that were too broad, often combining various mismatched denominations into one group. Second, some denominations retain higher nominal membership rates than others. They sought to control for both of these issues. Students were placed into one of five categories: Sects (those groups which take an exclusive view of membership like Brethren,

Christadelphians, House Churches, and Christian Fellowships), Protestant (Methodists, Baptists, and Presbyterians), Anglican, Roman Catholic, and no religious affiliation. Church attendance was measured as well. Sects and Protestant groups, both which also reported the highest percentages of those who attended religious services nearly every week, reported the highest percentages in opposing drunkenness as well as use of other drugs.

Bahr, Maughan, Marcos & Li (1998) collected data from a random sample of over 13,000 adolescents and found that those students who were religious tended not to use drugs (including alcohol). The authors also reported that, according to their sample, involvement in religious organizations appears to be an important protective factor that decreases the chance that one will choose friends whom use alcohol and other drugs. They suggested that religious involvement might decrease the likelihood of drug use in several ways. First, it may provide a network of support and friendship that may insulate one from drug-using opportunities. Second, the mission of the religious organization may give meaning to life that makes drug use less attractive. Third, many religious organizations have a system of beliefs that may strengthen personal beliefs against drug use. Last, parents may reinforce involvement, which means that religion may enhance family beliefs. The authors stated that the data suggest that encouraging youth religious involvement may be an effective and important prevention strategy. A limitation of the data that the authors reported is that the sample is from a state where religious participation is common, and it is a state (Utah) where the major religious institution (Church of Jesus Christ of Latter-Day Saints) teaches abstinence from alcohol, tobacco, and other drugs.

Other studies have produced similar results concerning an inverse relationship between religiosity and alcohol use (Bahr, 1994; Bahr & Hawks, 1995; Kendler, Gardner, & Prescott, 1997; Miller, Davies & Greenwald, 2000; Sutherland & Shepherd, 2001).

These studies found that:

- students who attend church at least once a month are less likely to use drugs, including alcohol, than those who attend church less frequently;
- personal devotion and affiliation with more fundamentalist religious denominations were inversely associated with substance use and substance dependence across a range of substances (including alcohol);
- personal devotion and conservatism were significantly and inversely associated with alcohol use as well as lifetime risk for alcoholism.

Given the above, there appears to be strong evidence that religion and substance use are inversely related. Also, there is evidence, that religious proscriptiveness, church involvement, and religiosity each have demonstrated an independent, inverse relationship with adolescent substance use (Kutter & McDermott, 1997).

There is some evidence, though, that there is perhaps not such a strong inverse link between religion and substance use. Whitehead (1970) surveyed 1606 students in grades seven, nine, eleven, and twelve in Halifax, Nova Scotia and found mixed results between religious affiliation and the use of ten types of drugs (including alcohol). Groups were separated into four religious affiliation categories: Catholic, Protestant, Jewish, and nonaffiliates (those not affiliated with any religious group). There was a higher rate of drug use for Jews and nonaffiliates for marijuana, stimulants, tranquilizers, glue, barbiturates, LSD, other hallucinogens, and opiates. Catholics, Protestants, and

nonaffiliates had similar tobacco use rates while Jews had lower rates. Catholics, Protestants, and nonaffiliates had similar alcohol use rates while Jews reported significantly higher use rates. The data concerning Jews and nonaffiliates need to be viewed cautiously as their sample sizes were vastly smaller than those of Catholics and Protestants. It is also worth noting that religious groups were not broken down into prescriptive and proscriptive groups.

Likewise, a study of junior high Hispanic students (Estrada, Rabow & Watts, 1982) reported that the highest percentage of abstainers was found among students who had not attended church in the past year. However, religiosity was still the best predictor of alcohol use among the females. Parental and sibling influences were the best predictors of alcohol use. The inverse relationship between church attendance and alcohol was significant enough among the females that when analysis of religiosity was employed on the entire Hispanic group that “parental and sibling influences and religiosity contributed significantly to the prediction of alcohol use” (p. 348).

Adults also typically exhibit the same inverse relationship. Cahalan, Cisin & Crossley (1969) studied the drinking practices of U.S. adults via a full-scale national survey and reported that among all denominations surveyed there was a negative relationship between frequency of church attendance and heavy drinking. Over 2700 people were sampled, which represented a rate of completion of more than 90% of eligible households. Those belonging to conservative Protestant denominations, such as Baptist, Methodist, United Church of Christ, Congregationalist, Disciples of Christ, Evangelical, and United Brethren, had the highest proportions of abstainers and relatively low rates of heavy drinking. However, there was a big range among these groups. For

example, while more Baptists than Methodists were abstainers, the proportion of heavy drinkers among those Baptists and Methodists who did drink was about the same in both groups. One particular item worthy of note is that even the conservative Protestants who did not attend church regularly were more likely than either group of Catholics or of liberal Protestants to be abstainers or infrequent drinkers.

In a study focusing on adults and distinguishing among specific Protestant denominations, Cochran, Beeghley, & Bock (1988) reported that religiosity is clearly related to alcohol use mainly because religion serves as a reference group influencing behavior. The study went beyond frequency of religious attendance and strong religious identification. They concluded that denominational affiliation greatly predicts the probability of alcohol use and that the correlation of religiosity with use varies across these affiliations. Proscriptive groups, like Baptists (56% of which reported using alcohol in the study), when compared with prescriptive denominations, showed the lowest probability of use. The authors suggested that people affiliated with different denominations would display different patterns of both use and perceived misuse. For example, Baptists probably have a different definition of alcohol misuse than other religious groups. They concluded that their findings indicate that religion can influence alcohol use. If this is so, they surmised, then other social controls operating in other venues, such as the family or the workplace, possibly will have an effect as well.

Another twist to religion's influence on a person can come in another direction. A Cochran & Beeghley (1992) study found that a spouse's religious beliefs toward alcohol have a significant impact on that person. For example, a Southern Baptist who is married to an Episcopalian would have a greater chance of consuming alcohol.

Conversely, the odds of the Episcopalian spouse using alcohol decrease. The authors noted that the reason for this flexibility was due to exposure to a different set of ethical norms and suggested that the idea that interfaith marriages produce secularization is too simple. The study also suggested that primary relations are more influential on individuals than are secondary ones. In accordance with reference group theory, sustained interaction affects people more than do intermittent associations. Thus, moral messages of religious groups are strengthened if the adherents are not confronted by counter-messages.

While the preceding research does not specifically address religious influences among ministers (as there appears to be little to no relevant research in this area), there can be a speculation drawn. Ministers can be thought to model religious ideals in their lives. In this case, Baptist ministers would be assumed to believe and model those very ideals thought to espouse a Baptist way of life. Naturally these ideals can vary among Baptists, however, there is thought that even if ideals vary, there would be a commitment to the ideals. Thus, it would be thought that ministers would have a high commitment/attachment to the church and thus would exhibit the similar patterns of alcohol use as those adults, college students, and adolescents reported in the above-mentioned research.

Alcohol Problems Among Religious Groups

As shown above, a great deal of evidence suggests that those who are religious tend to drink less than those who are not. Still, there exists a wide range of drinking behaviors among those religious adherents -- from abstinence to abusive drinking. Are certain groups more likely than others to have problems with alcohol use? Is it possible

that those people who are considered very religious, or who come from a strong religious background, may even be more at risk for developing alcohol problems?

Wittman's (as cited in Walters, 1957) study of male alcoholics concluded that the parents of alcoholics are sincerely religious, more so than the average set of parents, and are definitely inclined toward religious conservatism. Walters (1957) found in his study of male alcoholics that there was a slightly greater prominence of religion in the early homes of the problem drinkers when compared with a control group. Walters also indicated that studies (Bales, 1946; Straus & Bacon, 1953) have concluded that religion is believed to be an important deterrent to excessive alcohol use. If this is the case, he asked, why was it that religious influence during the development period of his subjects did not protect them against becoming problem drinkers? Religion may be a deterrent to drinking, yet how much influence does religion play in creating drinking problems?

Numerous studies have suggested that Protestants consume less alcohol but perceive great problems with its use while Roman Catholics consume more alcohol but do not perceive its consumption as problematic (Engs, 2000). While there is a negative relationship between drinking and religious participation, there is also a relationship that reports that drinkers who come from a proscriptive background are more likely to experience drinking problems than those drinkers who come from a prescriptive background (Bahr & Hawks, 1995; Cahalan, Cisin & Crossley, 1969; Hanson, 1995; Howard & Nathan, 1994). Cahalan & Room (1974) found in national surveys that, among American men, the ratio of very heavy to steady heavy drinkers is higher in dry neighborhoods than in wet neighborhoods. They reported that very heavy drinking is more common in the cities than in the rural areas of both wet and dry, but it is

“commonest in the cities and towns of the dry rather than the wet regions” (p. 175).

Perhaps it could be assumed that these dry regions are in geographic areas where religion has set the cultural tone for alcohol use/nonuse.

Joseph Kellerman (1980) reported that there are two religious groups that have excessive trouble with alcohol: those religious groups that somehow model abusive alcohol use and those religious groups that are proscriptive. Those that preach moderate use have fewer alcohol problems. Following is evidence that supports the idea that a cultural norm of proscriptiveness may create problems for those in the proscriptive group who choose to drink.

A study by J.D. Preston (1969) examined organized religion's effects as it affects the use of alcohol among a sample of teenagers from two communities within different socio-cultural regions of a Southern state. One community was largely homogenous in population, predominately Anglo-Saxon, Baptist, and more affluent than the other community, which had a more heterogeneous population and was predominately African American. The traditional view of alcohol in the more affluent community was that it was evil and people were supposed to oppose it publicly, even if they used it privately. No alcohol could be purchased legally in the town. In the less affluent community liquor played an important role in social life as all forms of alcohol could be purchased.

Students were categorized according to their preferred church's stance toward alcohol. Churches were classified in three types: those churches whose “official” policy was opposed to any consumption and made it a moral issue (Baptist, Methodist, Church of Christ, Mormon); those churches which advocated personal temperance, but moderate

alcohol use was not considered a sin (Presbyterian and Lutheran); and churches that did not oppose the temperate use of alcohol (Catholic, Episcopalian, and Jewish).

Among Preston's findings, he found that a larger percentage of students who identified with prescriptive churches were drinkers than those students who identified with proscriptive churches. However, what is most striking in this study is that those students who identified with churches that advocated personal temperance, but moderate use of alcohol was not considered a sin, reported a higher abstinence rate than the other two groups – those from proscriptive backgrounds who drank, drank more frequently than did this prescriptive-like group. Preston reported that this is consistent with literature which indicates that students who come from a prohibitionist background and drink are more likely to use alcohol frequently and to have social complications as a result than those from backgrounds which permit moderate use (Straus and Bacon, 1953). Preston also reported that a higher percentage of Baptists than of any Protestant group, except for Episcopalians, reported alcohol use.

Kutter & McDermott (1997) came to a similar conclusion. Their data support that among those adolescents who have ever used alcohol, there is a positive relationship between religious proscriptiveness and high-risk drinking “such that those affiliated with proscriptive religious groups report the highest rates of binge drinking” (p. 298). Overall, proscriptive religious groups reported less alcohol use than those non-proscriptive or moderate groups.

Following are some conclusions drawn to explain this paradoxical phenomenon. While clearly defined rules may aid adherents to resist temptation to use alcohol and drugs among proscriptive group members, once these rules are broken, rigid rules may

not protect against adolescent onset of substance dependence or abuse among substance users (Miller, Davies & Greenwald, 2000). This is what Skolnick (1958) referred to as a double-edged sword. While it may keep the regular churchgoer in check, it appears to suggest to the not-so-regular goer that the only way to drink is intemperately. Perkins (1985) found in his study of college students a similar finding: “while students in the strongest faith categories clearly show the least negative consequences, those students with modest commitments indicate slightly higher destructive effects than the category of least faith” (p. 23). Skolnick stated that in some people it “inadvertently encourages the behavior it most deplores” (p. 468). As Bales (1946) suggested, it offers a way for someone who does not wish to conform to the group to rebel against the group. Others have suggested that “those who drink heavily in defiance of presumed sanctions against such drinking are more likely than others to drink as a means of escaping (at least temporarily) from personal problems” (Cahalan, Cisin & Crossley, 1969, p. 174). Another study (Wilkinson, 1970), while not religious in context, reported that the alcoholics in the study tended to have had parents who objected to their drinking at an early age. His conclusion is that if parental objection does not prevent drinking altogether, it may do more harm than good by making alcohol an issue and presenting it as a forbidden fruit. One of the limitations of this conclusion could be that perhaps the parents objected to their drinking as it was already seen as excessive or out of control.

Preston (1969) concluded that student drinkers from proscriptive backgrounds seem to be in a precarious position, as proscription tends to intensify the situation of the belief that alcohol is evil and to be avoided which clashes with a desire to try this “forbidden fruit.” Given that in the U.S. there is no systematic preparation of youth for

their impending exposure to an adult drinking society, Preston suggested that a policy of discouraging certain types of drinking, while leaving ample room for individual choice to drink or abstain, appears to be a highly desirable future course. He also pointed out that in the U.S. no consistent norms exist to specify deviant from normal drinking practices. He stated, “One cannot say that coming from a prohibitionist background causes one to be a frequent or a problem drinker if one chooses to use alcohol. However, the transition from an abstainer to a social drinker may be exceedingly difficult for such a person” (p. 382).

Kutter & McDermott (1997) offered two explanations per this phenomenon in regards to their study on youth. One is that programs focusing on abstinence often do not offer any guidelines to help adolescents control their use since any use is too much. Since there are no guidelines, these youth are at an increased risk for heavy use. A second explanation is that proscriptive drug education programs may encourage rebellion among some youth. Their data also reported that the lowest incidence of drug use was observed among youth who were highly involved in proscriptive groups. A further finding was that youth from proscriptive groups who reported that their participation in their religious groups was very important to them showed the lowest incidence of drug use.

There is also evidence of research (Hawks & Bahr, 1992; Schlegel & Sanborn, 1979) that does not support this phenomenon as these researchers did not find support of the hypothesis that proscriptive Protestants who do drink, drink more heavily than drinkers of other religious affiliations.

Solving Alcohol Problems

While some of the results are mixed, there is strong evidence that while a majority of those people who come from proscriptive backgrounds remain abstinent, those from

the group who do choose to drink will drink in less than moderate ways. Will this be true for Baptist ministers as well?

Some religious groups have loosened their ties to such a strong proscriptive stance. Methodists, for instance, used to proclaim a strong proscriptive approach but then declared that drinking in moderation was acceptable (Price, 1985). As has been shown, some Baptists do not hold to a proscriptive view either. While some Baptists may have, in practicality, moved toward a moderate view, the view from authoritative Baptist sources (Sunday School literature, articles in Baptist literature, proceedings at meetings, etc.) maintains a proscriptive view. Anecdotal evidence suggests that many churches, simply do not address the issue at all.

One of the goals of this study is to bring into conversation the discussion of alcohol among Baptists and to do so from a research-based perspective. As has been noted, many people, including many Baptists, think that there is an “official” stance of proscription based on scriptural understanding, yet other evidence shows dissenting opinion. Hopefully, the study’s results will engage people to speak thoughtfully about alcohol-related issues. Often, it is when such conversations begin to take place that people with various viewpoints begin to address problems in a meaningful way.

CHAPTER III

Methodology

This chapter describes the research design, population, data collection, instrumentation, data analysis, and survey used to gauge the habits, attitudes, and beliefs of a subsection of Baptist ministers concerning alcohol use.

Research Design

This study used survey research design. Survey research is a very popular tool to access information because small samples can be selected from a larger population in ways that permit generalizations to that population (McMillan & Schumacher, 2000). McMillan & Schumacher reported that surveys also are a low-cost way to obtain credible information and are often the only means of being able to obtain a representative description of traits, beliefs, attitudes, and other characteristics of a population. A survey questionnaire (see Appendix B) was used as a self-reporting instrument to explore ministers' habits, attitudes, and beliefs concerning a biblical understanding of alcohol. Thirteen of the survey's twenty-three questions employed a five-item scale (strongly agree, agree, undecided, disagree, strongly disagree). However, for reporting purposes in Chapter IV the scale was collapsed to the three items of agree, undecided, and disagree. The other ten questions either used a yes/no format or were more demographic in nature, seeking age, education background, etc. The survey employed quantitative methods to explore phenomena and check to see if certain relationships exist to explain these phenomena.

Study Population and Sample

There are millions of Baptists in the United States. The Southern Baptist Convention (SBC), the nation's largest Protestant denomination, reported a membership of 16.2 million people in 2002 (Lindner, 2004). Lindner reported that the SBC had 94,231 pastors serving churches. According to the Baptist State Convention of North Carolina' latest annual report (2003), it had a total membership of 1,178,321.

Given these numbers, the project focused on a smaller number of Baptists. The study looked at the beliefs of Baptist ministers whose churches are affiliated with the BSCNC. Using the convention's most recent directory of pastors, a random sample of pastors was selected and all happened to be male. There were 3347 main, or head, pastors listed in the latest directory (Baptist State Convention of North Carolina, 2002). (These pastors serve as head pastors of their congregation, as there are separate lists for associate pastors, ministers of music, etc.). Of this number, every 11th pastor in the list was chosen, yielding a sample size of 304 (9% of the group). The BSCNC maintains a relationship to the SBC as well as to other groups, such as CBF, that are not affiliated with the SBC. Prior to 1979, churches rarely affiliated with any group beyond the SBC. Since that time many BSCNC churches have little to no affiliation with the SBC while others affiliate with both the SBC and another affiliated group. However, regardless of current church affiliation, virtually all of the churches' histories sit largely on a Southern Baptist foundation.

Data Collection

In late July 2004 the survey was mailed to 304 pastors chosen at random from the BSCNC 2002 pastor's directory list along with a cover letter (see Appendix A) outlining

the study as well as a self-addressed stamped envelope requesting that the survey be returned within a thirty-day period. A follow up postcard reminder was sent out a week after the surveys were mailed. A total of 134 surveys were returned giving a response rate of 44.1%. However, 11 of the surveys were sent back as undeliverable, thus it could be argued that 293 were possibly delivered, which increases the response rate to 45.7%.

Instrumentation

As noted earlier, to the knowledge of the author, there has been no questionnaire created to capture clergy attitudes, the thought behind these attitudes, and personal and familial use concerning alcohol. Ammerman (1990) came the closest in addressing the issue with one of her surveys that was given to clergy and laypersons at some of the annual Southern Baptist Conventions back in the mid to late 1980s. This newly created survey sought such information. Given the new field of social norms theory (Haines, 1996; Haines & Spear, 1996; Perkins, 2003; Perkins & Berkowitz, 1986; Perkins, Meilman, Leichter, Cashin & Presley, 1999), the survey also sought to see if there was a misperception between individual clergy attitudes and that of their clergy peers.

The survey was developed after scrutinizing various surveys that sought to obtain habits, attitudes, and beliefs. The initial survey was five pages. However, through the critiques of four statisticians and several clergy, the final survey was shortened to less than two pages and consisted of 23 questions.

As validity and reliability are the markers for assessing the quality of all measurement devices and procedures (Mueller, 1986), the survey went through a process to make sure it met these two criteria. Validity means that an instrument measures what it claims to measure (Cantor, 1992). In particular, content validity refers to the extent to

which inferences from an instrument's scores adequately represent the content or conceptual domain that the instrument claims to measure (Gall, Borg and Gall, 1996). Mueller stated that there is no statistical index of content validity; it must simply be documented. Walsh & Betz (1985) stated that the most usual kind of evidence presented in support of content validity is "the judgment of those who construct the test or of other experts familiar with the subject area or trait definition" (p. 57).

The following procedure was used to establish content validity. The final version of the survey was reviewed by ten Baptist ministers (jury of experts) for content, wording, and clarity – to see if modifications needed to be made. The jury of experts were administered the question stems and given a category of content domain that the questions sought to address and attempted to match a question stem to a particular domain. They were also encouraged to make recommendations to offer better content to describe a domain. No recommendations were made in this area. In order for a stem to be declared valid, it was determined that if 80% of the experts were in agreement, then the stem was considered valid. All but four of the questions met the 80% criteria on a first pass. Following are explanations to either revisions or to getting the stems to at least an 80% agreement rate.

Question two sought to determine respondents' theological background by asking from where they obtained their theological education. This was thought to be a possible valid question as theological schools are commonly viewed as being fundamentalist, conservative, moderate, or liberal. It had the least amount of solid agreement among the jury. Seventy percent agreed that it could be related to theological background, but only 50% labeled it as their only choice while 20% saw it as an option but not their initial

choice. Twenty percent thought the stem was best identified with theological identity, and another 20% listed that it addressed theological identity, but that was not their first choice. This led to combining the domains of theological background and identity. There appears to be much overlap between these two concepts. By collapsing the categories together it is noted that 70% marked either theological background/identity as their first choice. A call to one of the experts was made to discuss his position – theological identity was his secondary choice. In conversing with him he did agree that while the question does answer the question of level of education, it also simultaneously gets at theological background and identity. This brought the expert total up to 80% in agreement with theological background/identity.

Question five sought to address family/church background. Seventy percent initially agreed that this stem addresses family/church background; 10% saw this as an option, but not as their first choice. A conversation with one of the experts yielded that he thought it reasonable that this stem also can be labeled as family/church background, bringing the total up to 80%.

Question six was created as well to address family/church background. Sixty percent initially agreed that this stem addresses family/church background; 10% labeled this choice as one of their options. A conversation with two of the experts yielded that while neither initially labeled it as such, it is reasonable to label that it does address family/church background. This brought the total up to 80%.

Question 19 sought to address alcohol educational efforts, and 70% agreed that the primary domain of this stem addressed church alcohol educational efforts and 20%, while it was not their first choice, agreed that it addressed this issue. One of the experts,

who saw it as an option, but not his first choice, agreed that this question reasonably addresses the issue of church alcohol educational efforts. This put the total up to 80%.

Following are descriptions of the survey questions and what they attempted to answer.

Question one measured education level. Question two, while addressing the question of education, also addressed the issue of theological background and identity as seminaries and bible colleges typically are labeled as being conservative, moderate, liberal, etc. Question three measured age. Question four measured theological identity. Questions 5-8 measured family/church background. Questions 9-11 measured personal use of alcohol. Questions 12-13, 16-18 measured personal biblical understanding. Questions 14-15 measured respondents' perception of his peers' biblical understanding. Questions 19-21 measured church alcohol educational efforts. Question 22 measured the awareness of alcohol educational resources provided by the BSCNC, and question 23 measured the extent to which these resources had been utilized.

Mueller (1986) stated that reliability means that its measurement is consistent and accurate as opposed to being random. One procedure for calculating the reliability of survey content is to use Cronbach's alpha coefficient. This technique was used to measure the reliability of questions involving theological identity (question four), family/church background (questions five through eight), problematic alcohol use (question 11), and religious belief and the ministers' perception of their peers attitudes and beliefs concerning alcohol use (questions 12-18). The result was an alpha of .8203. Generally speaking, tests that produce results with a reliability of .80 or higher are sufficiently reliable for most research purposes (Gall, Borg & Gall, 1996).

Data Analysis

As far as is known, this study is the first of its kind. Given that, the study's purpose was exploratory. It sought to explore a typical Baptist minister's response concerning a biblical view of alcohol use as well as to see if there were any possible relationships between this belief and other factors (age, education, theological background/identity, etc.). The level of significance was set at .05. After meeting with various statisticians it was agreed upon that this survey employ descriptive statistics as well as statistical methods that analyze associations and differences between categorical variables. Most of the survey questions contain answers on ordinal scales. Social scientists frequently employ statistical methods for quantitative variables when the data are ordinal; nonparametric methods can be applied to ordinal data (Agresti & Finlay, 1997). When seeking whether any correlation existed between variables, Kendall's tau test was used. One question had responses that were nominal and compared several groups without normal distribution to see if there is any statistically significance between the groups. The Lambda asymmetric test was employed for this purpose.

The first research question posed, "What are these Baptist clergy's biblical understandings concerning alcohol use and is there any relationship between these ministers' beliefs and demographic factors such as age, educational background, theological background and identity, church/family background and personal use of alcohol?" The survey asked (in questions 12 and 13) for their biblical understanding response. These questions served as the dependent variables. The ministers' beliefs were described through descriptive statistics. Nonparametric statistical tests were used to determine if relationships existed between biblical understanding and variables of

education, theological background and identity, age, and church/family view of alcohol use. Since the questions used to explore these variables are of an ordinal nature the Kendall's tau test was implemented to see if any correlation existed.

Following are some researcher relational assumptions. It was expected that the older the pastor, the more likely he would have a scriptural view condemning alcohol use. It was expected that the higher a minister's education level was, the more likely he would have a scriptural view that condones alcohol use. The researcher also postulated that ministers having a family background condemning alcohol use would also have a scriptural understanding that condemns use as well. Also, those who have a childhood church background where alcohol use was condemned would probably have a biblical interpretation condemning alcohol use. It was also postulated that ministers who choose to consume alcohol would probably have a scriptural view that condones alcohol use.

Questions 16-18 focused on answers that attempt to explain ministers' scriptural views. Again, using Kendall's testing, correlations were explored. Question 16 reported whether a minister thinks the Bible speaks about two kinds of wine (two-wine theory). The assumption was that those ministers who do believe in the two-wine theory would have a scriptural view that condemns alcohol use. Question 17 stated that the Bible reflects fermented alcohol use as a normal activity among Jews and New Testament Christians. It was assumed that those who agree with this statement would be discordant with the idea that any alcohol use is wrong. Question 18 stated that while the Bible does not condemn alcohol use, the biblical ideal is to abstain from use. The assumption was that those who agree with this statement would be concordant with a biblical understanding that condones alcohol use.

Theological identity was also checked for differences between theologically identified groups and favorable/non-favorable responses toward alcohol use. Question four determined this identity, and was paired with questions 12-13, which gauged biblical view of alcohol use. It was assumed that those ministers who disagreed with the 2000 Baptist Faith and Message were more likely to have a view that condones alcohol use. Kendall's tau test was used to measure any statistical significance between these groups. Question two (theological school of attendance) was paired with questions 12-13 to determine if there was any indication that certain schools produce certain scriptural views of alcohol use. Some schools are thought to be more liberal/more conservative than others. Thus, there was a desire to check for association between school of attendance and scriptural view. It was assumed that those from more conservative schools would have a more condemning view of alcohol use than their more liberal counterparts. Lambda's asymmetric test was used to determine if any statistically significant association existed among these several groups.

The second research question asked, "What are the ministers' alcohol use behaviors, and do their alcohol use behaviors reflect their biblical understanding of alcohol use?" Questions 8-10 described the ministers' personal use/nonuse of alcohol, and percentages were reported to describe their behavior. These questions were paired with those questions seeking personal biblical understanding toward alcohol use, and Kendall's tau was used to see if any relationship existed between use/nonuse and belief. It was assumed that those who have never had a drink would be concordant with a biblical view that any use of alcohol is wrong. It was also assumed that those ministers

who have had at least one drink in the last year would be concordant with the biblical understanding that moderate alcohol use is acceptable, but drunkenness is not.

The third question examined, “Have any of the ministers had any problems with their alcohol use, and is there any correlation between problem drinking and biblical understanding?” Percentages were used to report any problems related to alcohol use. This question was also paired with the scriptural belief questions, using Kendall’s tau, to see if any correlation exists between self-identified problems with alcohol use and biblical views. The null hypothesis stated that there would be no differences between biblical view and alcohol use. However, some research (as noted in Chapter II) pointed out that those having a condemning view of alcohol use, and who chose to use it, often exhibit more problems than those who have a more condoning view.

The fourth question queried, “Does their church offer any alcohol-related education to its members, and are they aware that the Baptist State Convention of North Carolina has services that can aid them in addressing substance abuse related issues?” Results were reported in percentages. This information will be helpful to the BSCNC.

The fifth question asked, “What are the ministers’ perceptions of other Baptist ministers’ beliefs concerning alcohol use, and are there any differences between their own beliefs and their perceptions of their peers’ beliefs?” Answers were reported in percentages and were compared to the percentages of personal scriptural beliefs. Kendall’s tau was also employed to see if any correlation existed between self-reported belief and perception of their peers’ beliefs. It was assumed that there would be a difference between reported belief and perception of peers’ belief in that a higher

percentage of ministers would approve of a scriptural viewpoint that condones alcohol use, yet they would report that a lower percentage of their peers actually hold that belief.

CHAPTER IV

Research Findings

This chapter describes the research findings of the study and is guided by the research questions. First, a descriptive profile of the participants is presented followed by a discussion of the data collected from the research questions. As noted in Chapter III the findings from those questions answered on a five-item scale of strongly agree, agree, undecided, disagree, strongly disagree were collapsed into a three-item scale of agree, undecided, disagree.

Participant Profile

The data in Table 4.1 provide a profile of the pastors (N=134) according to level of education, seminary affiliation, age, and theological identity. As illustrated in the table a vast majority of respondents had a bachelor's degree or higher (77.6%), with 38.9% indicating their level of education at the master's degree. It is interesting to note that a higher percentage have a doctorate degree (20.9%) as compared to those who are at the bachelor's degree level (17.9%). Another point of interest is that 3.7% have earned up to the associate's degree level. This category was inadvertently left off of the survey, however five participants wrote in that this was their education level.

A majority (52.2%) indicated attendance at a SBC seminary. As noted earlier, the SBC owns and operates six seminaries (Golden Gate, Midwestern, New Orleans, Southeastern, Southern, Southwestern) and nine percent attended a SBC seminary as well as attended another type seminary or Bible college. Only three percent attended one of the newly established Baptist seminaries. In the "other" category respondents were asked

Table 4.1 Personal characteristics of respondents

	Number	Percent
Level of Education		
Less than high school	2	1.5
High school	6	4.5
Some college	17	12.7
Associate	5	3.7
Bachelor	24	17.9
Masters	52	38.8
Doctorate	28	20.9
Total	134	100.0
Seminary Attendance		
Did not attend	14	10.4
Southern Baptist	70	52.2
Other Baptist	4	3.0
Other	31	23.1
Multiple seminaries	12	9.0
Correspondence Course	1	0.7
No response	2	1.5
Total	134	99.9
Age		
20-29	4	3.0
30-39	15	11.2
40-49	44	32.8
50-59	33	24.6
60-69	26	19.4
70-79	9	6.7
No response	3	2.2
Total	134	99.9
Support 2000 Baptist Faith & Message		
Agree	93	69.4
Disagree	27	20.1
Undecided	6	4.5
No response	8	6.0
Total	134	100.0

to specify what schools they attended. Fruitland Baptist Bible Institute was listed most often with 12 responses. Other schools listed multiple times include Luther Rice Bible College and Seminary (four times), Duke Divinity School (three times), Andersonville

Theological Seminary (twice) and Carolina Bible College (twice). Several other schools were mentioned once including Baylor University, Bob Jones University, Covington Theological Seminary, Drew University, Eastern Baptist Theological Seminary, Gordon-Conwell Theological Seminary, Liberty Baptist Theological Seminary, and Trinity Evangelical Divinity School. Several attended various Bible colleges, a few attended seminaries outside of the U. S., and one respondent noted that he or she did not attend seminary; however this person did complete a Bible course through a Baptist association.

A majority of ministers reported that they were between the ages of 40-59 with 32.8% reporting that they were between the ages of 40-49 and 24.6% reporting they were ages 50-59. Only three percent reported that they were ages 20-29 while approximately seven percent were age seventy or older.

In terms of theological identity, 69.4% of ministers agreed with the 2000 Baptist Faith and Message. As previously mentioned, and for the purposes of this study, this denotes this group as having a more fundamentalist view of scripture as compared to a moderate view. Twenty percent reportedly disagreed with this document, identifying as having a moderate viewpoint, four and a half percent were undecided, and six percent gave no response.

Table 4.2 presents data concerning respondents' childhood church and family background attitudes concerning alcohol. Approximately 83% indicated that their childhood church thought that any use of alcohol was wrong. This closely mirrors data indicating that 81.3% disagreed with the statement that their childhood church taught that

Table 4.2 Church and family background

	Number	Percent
Childhood church taught any use of alcohol was wrong		
Agree	112	83.6
Disagree	6	4.5
Undecided	6	4.5
Not applicable	10	7.5
Total	134	99.9
Childhood church moderation fine but not drunkenness		
Agree	7	5.2
Disagree	109	81.3
Undecided	8	6.0
Not applicable	10	7.5
Total	134	100.0
Family taught any use of alcohol was wrong		
Agree	101	75.4
Disagree	29	21.6
Undecided	4	3.0
Total	134	100.0
Family taught moderation fine but not drunkenness		
Agree	19	14.2
Disagree	107	79.9
Undecided	8	6.0
Total	134	100.1

alcohol use was fine if it did not lead to drunkenness. Ten respondents (7.5%) indicated that they did not attend church as a child. In the realm of family background, 75.4% indicated that their family taught that any use of alcohol was wrong. Not surprisingly, 79.9% disagreed with the statement that their family taught that use of alcohol was fine if it did not lead to drunkenness. It appears on the outset that the church and family teachings concerning alcohol were consistent.

Research Question – I

The first point of interest was to find out the ministers' biblical understandings concerning alcohol use and to check for any relationship between these ministers' beliefs and demographic factors such as age, educational background, theological background/identity, and church and family background. To gauge biblical understanding five questions were asked (see Table 4.3). The first two questions (questions 12 and 13) asked about biblical understanding; does the Bible promote an overall view that any use of alcohol is wrong or does it promote a view that moderate use is acceptable if it does not lead to drunkenness? The other three questions (16-18) served to act as some type of explanation as to their biblical view. Fifty-three percent of respondents reported a biblical understanding that any use of alcohol was wrong while 44% disagreed. Some participants wrote comments explaining their belief that any use was wrong. One wrote, "99% of times alcohol is mentioned in Scripture it has an evil connotation." Another reported, "Alcohol is a drug. Proverbs 20:1. It has destroyed many homes and lives" A paraphrase of this verse states that wine is a mocker and strong drink is a brawler and that the unwise are led astray by them. Still another wrote, "Jesus said He would not drink it! That should settle the matter for a Baptist preacher." Others wrote comments concerning the "weaker brother" argument, which basically contends that it may be all right to use alcohol, but it could be a bad example to someone who may think it to be a sin or who may follow the example, yet end up abusing alcohol. Thus, it would be best not to use it at all.

Table 4.3 Biblical understanding of alcohol

	Number	Percent
Personal biblical understanding that any use of alcohol was wrong		
Agree	71	53.0
Disagree	59	44.0
Undecided	4	3.0
Total	134	100.0
Personal biblical understanding that moderate use acceptable but not drunkenness		
Agree	44	32.8
Disagree	84	62.7
Undecided	5	3.7
No response	1	0.7
Total	134	99.9
Bible speaks about two kinds of wine		
Agree	55	41.0
Disagree	64	47.8
Undecided	14	10.4
No response	1	0.7
Total	134	99.9
Bible teaches that fermented wine was normal, accepted activity among New Testament Christians		
Agree	73	54.5
Disagree	43	32.1
Undecided	16	11.9
No response	2	1.5
Total	134	100.0
Bible does not forbid use but biblical ideal is abstinence		
Agree	92	68.7
Disagree	30	22.4
Undecided	6	4.5
No response	6	4.5
Total	134	100.1

Conversely, 32.8% reported that their biblical understanding is that moderate alcohol use is acceptable but drunkenness is not, while 62.7% disagreed. A few comments were made that supported a more favorable view toward alcohol. One stated, “I feel it is between one and God, and one must look at the witness. If it hurts a brother or sister – don’t do it.” This statement is very close to the “weaker brother” argument yet leaves the door open for some type of use. Another reported, “Many Baptists in Europe and South America use wine in the Lord’s Supper.” A third stated, “My doctor has prescribed one glass of red wine two to three times per week to help lower my Triglycerides.” Perhaps the most academic response was from a minister who stated:

Thanks for including me in your study. It will be interesting to see the results. I would be particularly intrigued by the response to questions 12 and 13, which deal with the concept of “biblical understanding.” You know as well as I that this term has suffered much abuse through the history of the church. If a person takes it literally, it will be hard to deny Paul’s comment to Timothy regarding “a little wine” (1 Timothy 5:23) *unless* he attempts to delineate between οἶνος (wine) and του γεννηματος της αμπελου (the fruit of the vine). I have never been convinced by this approach to interpretation.

One respondent apparently did not know what to make of the question that any use of alcohol was wrong. He responded, “Poorly worded question. Leaves no room for contextual explanation.” However, he went on to mark that he agreed with the statement.

A point of interest is that an assumption of the researcher was that responses to these two questions would mirror each other. Given that assumption, a respondent who would hold a biblical understanding thinking that moderate use is acceptable would not

agree that any use is wrong. Yet, there is a 20% difference between those who agree with each of the statements. Thus, while many pastors (44 %) report that their biblical understanding is that all use of alcohol is not wrong, only 32.8% agreed that moderation was fine if it did not lead to drunkenness. A few respondents wrote comments that perhaps get to this gulf between alcohol use as totally wrong and alcohol use in moderation as all right. They basically stated that alcohol use for medicinal purposes is sanctioned. To quote one of the respondents: “The Bible seems to permit medicinal use of alcohol, but I don’t see where it permits alcohol as a beverage.” Another responded, “Use only if necessary.”

The three questions that served to explain some of the reasoning behind a respondent’s biblical understanding indicate that a majority (54.5%) reported that the use of fermented wine was a normal, accepted activity among the Israelites and New Testament Christians while 41% thought that the Bible speaks about two different kinds of wine: fermented and unfermented. One respondent wrote, “. . .do I think Jesus condoned fermented wine? No, I do not. If we go along with the world view and are in the things of the world then we can condone sin. That is what it is -- Sin!” Another respondent commented that he had trouble with the two questions speaking about fermented and unfermented wine as “. . .I believe the wine was fermented, but it was nothing like the fermented wine of today. The fermentation process was only used so that the wine could be mixed with the drinking water to kill pollutants.” The question concerning the concept of a biblical ideal garnered the most agreement from respondents as 68.7% reported that while the Bible does not forbid the use of alcohol, the biblical ideal is to abstain.

When these three questions (16-18) were paired with questions 12 and 13, results indicated that some correlation exists between the two sets (see Table 4.4). There is some level of significance that those ministers who do believe in the two-wine theory perhaps would report a scriptural view that any use of alcohol is wrong. Also, the table shows a level of significance in that those ministers who agreed with the concept that the Bible reflects fermented alcohol use as a normal activity among Jews and New Testament Christians were discordant with the idea that any alcohol use is wrong. There also appears to be a correlation in that ministers who think that while the Bible does not condemn alcohol use, the biblical ideal is to abstain from use were also discordant with a biblical understanding that condones alcohol use.

In looking at the relationship between a minister's biblical understanding and the factors of age, educational background, theological background/identity, and family and church background, Kendall's tau was used to check for correlations. Table 4.5 shows the

		Personal biblical understanding, any use is wrong	Personal biblical understanding that moderate use is fine
Two-wine theory	Correlation		
	Coefficient	.496**	-.562**
	Sig. (2-tailed)	.000	.002
	N	134	134
Wine drinking was an accepted activity among Israelites/Christians	Correlation		
	Coefficient	-.504**	.572**
	Sig. (2-tailed)	.000	.002
	N	134	134
Bible does not forbid, but biblical ideal is to abstain	Correlation		
	Coefficient	.434**	-.452**
	Sig. (2-tailed)	.000	.000
	N	134	134

** . Correlation is significant at the 0.01 level (2-tailed)

results concerning the factors of age, education, and theological background/identity while Table 4.6 reports results concerning family and church background.

There appears to be no correlation in regard to age. There was an assumption based on the research of Ammerman (1990) that there may possibly be such correlation. There appears to be some association in theological background/identity when it comes to the question of seminary attendance, which was measured by the type of seminary/bible school participants attended. Using the Lambda asymmetric procedure, results indicate that knowing where a subject attended seminary improves the chances of predicting his answer to the statement: "My biblical understanding toward alcohol is that any use of alcohol is wrong" by 27% (.2683). However, when seminary school attendance was paired with the statement: "My biblical understanding toward alcohol is that moderate use is acceptable, but drunkenness is not" results were negligible (.1154).

Some relationship appears to exist between biblical understanding and the factors of theological identity as espoused in whether participants agreed or disagreed with the 2000 Baptist Faith and Message (BF&M) as an article of faith. As participants agreed with the BF&M there is some correlation (.430) that they agreed that the Bible declares any use of alcohol as wrong. Conversely, as participants agreed with the BF&M, there is a negative correlation (-.410) that they agree that the Bible promotes a biblical understanding of moderate use of alcohol as long as it does not lead to drunkenness.

Table 4.5 Correlation between biblical understanding and factors of age, education, and theological identity

		Personal biblical understanding, any use is wrong	Personal biblical understanding that moderate use is fine
Age	Correlation Coefficient	-.099	.098
	Sig. (2-tailed)	.136	.002
	N	134	134
	<hr/>		
Education	Correlation Coefficient	.404**	-.303**
	Sig. (2-tailed)	.000	.002
	N	134	134
	<hr/>		
Theological identity (2000 BF&M)	Correlation Coefficient	.430**	-.410**
	Sig. (2-tailed)	.000	.000
	N	134	134
	<hr/>		

** . Correlation is significant at the 0.01 level (2-tailed)

As the correlation coefficients show, theological identity as identified by the 2000 BF&M is more strongly correlated to personal biblical understanding than is any other factor listed in Tables 4.5 or 4.6. The next strongest relationship appears to exist between biblical understanding and education. The correlation coefficients appear to show at some level that the more educated the respondent, the more likely he would disagree that the Bible gives a view that any use of alcohol is wrong (.404), and agree that the Bible purports that moderate use is fine.

As Table 4.6 shows, there is some level of significance related to the factors of church background and family background. Among these factors, the strongest level of relationship appears to be positive relationship between family background that supports moderate use and a personal biblical understanding that supports moderate use (.339).

Table 4.6 Correlation between biblical understanding and factors of church/family background

		Personal biblical understanding, any use is wrong	Personal biblical understanding that moderate use is fine
Church background Condemns use	Correlation		
	Coefficient	.294**	-.314**
	Sig. (2-tailed)	.000	.000
	N	134	134
Church background Moderate use is fine	Correlation		
	Coefficient	-.303**	.304**
	Sig. (2-tailed)	.000	.000
	N	134	134
Family background Condemns use	Correlation		
	Coefficient	.273**	-.305**
	Sig. (2-tailed)	.000	.000
	N	134	134
Family background Moderate use is fine	Correlation		
	Coefficient	-.273**	.339**
	Sig. (2-tailed)	.000	.000
	N	134	134

** . Correlation is significant at the 0.01 level (2-tailed)

The next strongest relationship appears to be a negative relationship between church background that condemns alcohol use and a personal biblical understanding that believes that moderate use is fine (-.314).

Research Question – II

A second point of interest was to find if their alcohol use behaviors reflected their biblical understanding. First, it is important to look at the respondents' personal use of alcohol (see Table 4.7). Approximately 75% have had at least one drink in their lives while 11.2% had consumed at least one drink in the last year.

Table 4.7 Personal alcohol use

	Number	Percent
Have had a drink of alcohol		
Yes	100	74.6
No	34	25.4
Total	134	100.0
Have had at least one drink in past year		
Yes	15	11.2
No	119	88.8
Total	134	100.0
Have experienced some problems due to alcohol use		
Agree	20	14.9
Disagree	113	84.3
No response	1	.7
Total	134	99.9

As is shown in Table 4.8 there is a positive relationship between alcohol use in the last year and a personal view that use of alcohol in moderation is fine. While the correlation is not very strong, there is some indication that those ministers who consumed at least one drink of alcohol in the last year would view such use as biblically sanctioned (.344). Conversely, there is some correlation, virtually a mirror image from the above results, that those ministers who had not consumed alcohol in the last year were not supportive of moderate alcohol consumption (-.343). Three of the participants offered comments that they had used alcohol at least once in their lives, but they noted that that was before they were “saved.”

Table 4.8 Correlation between biblical understanding and personal alcohol use

		Personal biblical understanding, any use is wrong	Personal biblical understanding that moderate use is fine
Have had a drink of alcohol	Correlation		
	Coefficient	-.078	.163*
	Sig. (2-tailed)	.329	.041
	N	134	134
Have had at least one drink in past year	Correlation		
	Coefficient	-.343**	.344**
	Sig. (2-tailed)	.000	.000
	N	134	134
Have had problems due to personal use	Correlation		
	Coefficient	.130	-.086
	Sig. (2-tailed)	.088	.259
	N	134	134

** . Correlation is significant at the 0.01 level (2-tailed)

* . Correlation is significant at the 0.05 level (2-tailed)

Research Question – III

This research question sought to determine if any of the ministers had any problems with their alcohol use and if there was any correlation between problem drinking and biblical understanding. As shown in Table 4.7, 20 respondents (14.9%) agreed that they had experienced a problem due to their alcohol use while 113 (84.3%) did not agree. The question concerning problematic use did not attempt to define what an alcohol problem was; rather it left it up to the discretion of the respondent to define what a problem was to him or herself. One respondent stated that it had led him to sin, and that, in itself, was an alcohol problem. As is shown in Table 4.8, there appears to be little to no correlation overall between participants' biblical view of alcohol and any personal problems. However, it is worth noting that while there is no significance at the .05 level between the variables of personal biblical understanding that any use is wrong and those ministers who reported having problems due to personal alcohol use that there is a *p*

Table 4.9 Alcohol-related education to members

	Number	Percent
I have preached a sermon on topic of alcohol		
Yes	86	64.2
No	48	35.8
Total	134	100.0
My church provides space for outside groups to offer alcohol education.		
Yes	30	22.4
No	104	77.6
Total	134	100.0
My church educates K-5 th graders concerning alcohol		
Yes	44	32.8
No	90	67.2
Total	134	100.0
My church educates 6-12 th graders concerning alcohol		
Yes	93	69.4
No	41	30.6
Total	134	100.0
My church educates 19-24 year olds concerning alcohol		
Yes	75	56.0
No	59	44.0
Total	134	100.0
My church educates 25+ year olds concerning alcohol		
Yes	75	56.0
No	59	44.0
Total	134	100.0

value of .088 (see Table 4.8); thus it may be worth taking a further look at the relationship between these two values at a future time.

Research Question – IV

The fourth research question asked, “Does their church offer any alcohol-related education to its members, and are they aware that the BSCNC has services that can aid

them in addressing substance abuse issues?” Concerning the issue of alcohol education programming, it was divided into two categories. One category concerned external types of alcohol-related programming, such as Alcoholics Anonymous, after-school programming, etc., and whether the church allowed its space to be used for such programming (See Table 4.9). Approximately 22% reported such programming in their churches. A few respondents reported that they currently did not have such programming but would provide it if they were asked to do so. The other category concerned internal alcohol education programming within the church educational structure. Most participants (69.4 %) reported that their church provided alcohol education to 6-12th graders while 64.2% reported preaching a sermon on the topic of alcohol. Conversely, only 32.8% provided alcohol education to its K-5th graders. Concerning the issue of participant awareness of technical assistance available from the BSCNC about substance abuse, 41% knew that such support was available, however only three percent had ever used the services.

Research Question – V

The last study question concerned the ministers’ perceptions of other Baptist ministers’ beliefs concerning alcohol use. What do they think their peers think about the issue? Table 4.10 shows the results. Approximately 80% thought that their peers would support a biblical understanding that any use of alcohol is wrong while approximately 16% thought that their peers would support a biblical understanding that moderate use is fine if it does not lead to drunkenness. It is interesting when these perception findings are paired with the ministers’ own view. As is shown in Table 4.10, 53% of respondents

Table 4.10 Ministers' personal beliefs and perceptions about peers concerning alcohol

	Number	Percent
Personal biblical understanding that any use of alcohol was wrong		
Agree	71	53.0
Disagree	59	44.0
Undecided	4	3.0
Total	134	100.0
Personal biblical understanding that moderate use acceptable but not drunkenness		
Agree	44	32.8
Disagree	84	62.7
Undecided	5	3.7
No response	1	0.7
Total	134	99.9
I think the typical Baptist minister's biblical understanding is that any use of alcohol is wrong		
Agree	107	79.9
Disagree	17	12.6
Undecided	10	7.5
Total	134	100.0
I think the typical Baptist minister's biblical understanding is that moderate use is acceptable		
Agree	22	16.4
Disagree	102	76.1
Undecided	10	7.5
Total	134	100.0

agreed that they thought any use of alcohol was wrong according to scripture. However, approximately 80% thought their peers would support such a position. Conversely, approximately 33% thought that the Bible promotes moderate use that does not lead to drunkenness, yet only 16% thought their ministerial peers would hold such a position.

In summary, some of the major findings of the research indicated that ministers' views of alcohol vary and that their scriptural views concerning alcohol were correlated along the lines of theological identity; those who identify as being theologically moderate are more apt to have a prescriptive view of alcohol use.

Correlation also existed between scriptural belief of alcohol and level of education as those with higher education levels tended toward a more prescriptive view. There existed a misperception between the ministers' perception of their peers beliefs concerning alcohol use and actual belief as most perceived that their peers would hold to a proscriptive view, more so than was actually the case. The next chapter will go into greater detail in discussing data results and conclusions that may be drawn based on these results.

CHAPTER V

Conclusions and Recommendations

This chapter is divided into four sections. The first section is a summary of the study followed by a summary of the results from Chapter IV. The third section is a development of the conclusions and implications, which come from the results. The fourth section consists of recommendations and suggestions for further study and research.

Summary of the Study

The focus of this study was to explore a segment of Baptist ministers for their beliefs, attitudes, and behaviors concerning alcohol use.

The research literature underscored the historical background of alcohol use in the United States, focusing among religious groups, particularly Baptists, and how attitudes for many groups changed from a favorable view of alcohol use to one of temperance. It also dealt with the religious arguments that promote abstinence, how culture influences alcohol use, and how religious views and commitment affect drinking behavior. Lastly, the review briefly explored how ambivalent and condemnation responses to alcohol many times lead to alcohol problems.

The literature found little research on Baptist beliefs about alcohol. Nancy Ammerman (1990) provided some research in this area when posing a single question concerning alcohol use to a group of messengers attending the annual SBC meeting in 1987 by asking respondents to identify whether drinking alcoholic beverages should or should not be a part of a Christian's life. However, there is virtually no research on actual habits, attitudes, and beliefs of Baptists ministers concerning alcohol, save anecdotal

reports. The literature also found no research on the perceptions of Baptists, much less Baptist ministers, concerning their peers' understanding of alcohol.

Given that little to no data existed in this area, this exploratory study was implemented. Using the most current mailing list of the BSCNC, 304 ministers (all male) were randomly selected to participate in a study that sought the answers to these research questions:

1. What are these Baptist clergy's biblical understandings concerning alcohol use and is there any relationship between these ministers' beliefs and demographic factors such as age, educational background, theological background/identity, and church and family background?
2. What are the ministers' alcohol use behaviors, and do their alcohol use behaviors reflect their biblical understanding of alcohol use?
3. Have any of the ministers had any problems with their alcohol use, and is there any correlation between problem drinking and biblical understanding?
4. Does their church offer any alcohol-related education to its members, and are they aware that the BSCNC has services that can aid them in addressing substance abuse issues?
5. What are the ministers' perceptions of other Baptist ministers' beliefs concerning alcohol use, and are there any differences between their own beliefs and their perceptions of their peers' beliefs?

One hundred and thirty-four ministers participated in the study, yielding a response rate of 44.1%. Participants responded to a 23-item survey created by the researcher and validated by a panel of experts; Cronbach's alpha coefficient technique was used to

measure an alpha of .8203 in terms of reliability. In terms of data analysis, descriptive statistics were used to describe demographic factors while a nonparametric statistical test (Kendall's tau) was used to check for any correlations that may exist between items. The Lambda asymmetric test was also employed to determine if any significant association existed among the ministers according to where they attended seminary and their biblical understanding of alcohol.

This study was needed so that light could be shed on an area where many people have a tacit, but perhaps not a full understanding of the intersection between alcohol and Baptist church praxis. The study was also needed so that Baptist ministers could understand the thoughts and perceptions of their peers. An understanding based on research can aid in providing alcohol programming on various levels within Baptist life. It can also open the lines of communication for clergy to talk openly with other clergy about alcohol issues. This study brought to light the percentage of participants that were aware of the BSCNC's substance abuse-related resources as well as identified the level of alcohol programming offered within participant congregations.

Summary of the Results

Following are results obtained from the responses of a random sample of Baptist clergy affiliated with the BSCNC.

Demographic questions asked respondents to identify education level, age, theological background/identity information, and church and family background. Approximately 78% held a bachelor's degree or higher, with 38% holding a master's degree. About 52% attended an SBC seminary and a majority (57.4%) were between the ages of 40-59. Fourteen percent were between the ages of 20-39, and 26.1% were

between ages 60-79. Approximately 69% supported the 2000 BF&M while 20.1% did not; approximately five percent were undecided, and six percent did not respond.

Approximately 84% grew up in a church that taught that any use of alcohol was wrong, and 75.4% grew up in a family that taught that any use was wrong.

Likert scale questions were employed to identify participants' attitudes, habits, beliefs, and perceptions about the use of alcohol. The results were that 53% of respondents agreed to having a biblical understanding that any use of alcohol was wrong while 44% disagreed. Three percent were undecided. However, only approximately 33% agreed to a biblical understanding that moderate use was acceptable but drunkenness was not. Forty-one percent of respondents agreed that they thought the Bible speaks about two kinds of wine while roughly 48% disagreed. Approximately 55% reported that they thought that the use of fermented wine was a normal, accepted activity among the Israelites and New Testament Christians while 32% disagreed. A vast majority (68.7%) reported that while the Bible does not forbid the use of alcohol, the biblical ideal is abstinence. The questions also identified that 74.6% of respondents have had a drink of alcohol at least once, about 11% had consumed a drink within the last year, and that 15% had experienced some problems due to their alcohol use.

The questions also identified the perceptions of the respondents about their peers. Approximately 80% thought the typical Baptist minister would agree to a biblical understanding that any use of alcohol is wrong, however 53% personally agreed to this understanding. Likewise, 16.4% thought that their peers would support a biblical view of moderate use as long as it does not lead to drunkenness; 33%, though, personally support a moderate view.

Responses to these questions also indicated that there appears to be a correlation between biblical understanding and theological identity. These correlations were significant at the .01 level (2-tailed). Those who agreed with the 2000 BF&M, indicating a conservative to fundamentalist identity, possibly lean toward a biblical understanding that any use of alcohol is wrong, with a correlation coefficient of .430. Likewise, a negative correlation coefficient (-.410) was reported between those with a conservative identity and a biblical view that moderate use is fine but drunkenness is not. A correlation appeared to exist between education and biblical understanding concerning alcohol use. The lower the level of education the more likely it appears that respondents held to a biblical understanding that any use was wrong (.404). There also appeared to be some correlation between biblical understanding and church and family background.

Those respondents coming from a church background that condemns the use of alcohol appear to disagree with a biblical understanding of moderate use (-.314) while retaining an understanding that any use is wrong. Respondents who come from a family background that promote use in moderation showed a positive correlation (.339) with a biblical understanding that moderate use is fine. There was a correlation in that those respondents who consumed alcohol within the last year appear to support a biblical view of moderation (.344). Also, there was a small correlation significant at the .05 level (2-tailed) between those who reported having had a drink of alcohol in their lives and holding to a biblical understanding that moderate use is fine. Results of a Lambda asymmetric procedure indicate that there may be some association between place of seminary attendance and a biblical view that condemns any use of alcohol. There were no

correlations of significance between biblical understanding and the factors of age, and problems due to personal use.

A set of questions, mostly yes/no with one question asking respondents to check all topics that apply, also identified intensity of alcohol programming as well as level of knowledge and utility concerning BSCNC resources. Approximately 64% of participants had preached a sermon on the subject of alcohol while 22% allowed outside groups (Alcoholics Anonymous, after-school programming, faith-based initiatives, etc.) to offer alcohol education. Most responded that they provide alcohol education to their members, but there were differences among what age groups to which they offered education. Approximately 69% educated sixth through twelfth graders about alcohol, and 56% provided such programming to 19-24 year olds as well as to members aged 25 and up. However, only 32.8% provided alcohol education to kindergarten through fifth graders. It was also identified that 41% of respondents were aware that the BSCNC provided technical assistance with substance abuse issues and that three percent had used the services of the staff member who provided these services.

Conclusions

The study's conclusions are generalizations from the data. Some of the data are supported and furthers research found in the literature.

1. There was no one view of alcohol among the Baptist ministers. In the literature review many researchers and writers (Cochran, Beeghley, & Bock, 1988; Cunningham, 1994; Duke, 1997; Hailey, 1992; Hearn, 1943; Hearn 1957; McGuire, 1993; McSwain & Shurden, 1981; Preston, 1969; Sisk, 1983; Valentine, 1979; Wood, 1982b) labeled Baptists as taking a firm stand for

abstinence or holding it as a core value. Nancy Ammerman (1990) examined this “core value” among a group of Baptist ministers and influential laypersons, and her research supported this study’s conclusion, that while a majority may agree that the biblical ideal is for abstinence, there is no agreement on one view. The research of Hays & Steely (1963) reported such differences as far back as over forty years ago.

2. The Baptist ministers’ scriptural views of alcohol were correlated with theological identity. The findings suggest a positive relationship in that respondents who identified as being theologically conservative/fundamentalist also tended to support a biblical view that any use of alcohol was wrong. Likewise, those respondents identified as moderate shared a positive correlation in that they tended to support a biblical view that moderate use was acceptable, but drunkenness was not. Ammerman (1990) examined this issue and reported similar findings. The data concluded that theological background/identity according to where respondents attended seminary yielded some association with scriptural viewpoint. The data also concluded that there was no correlation between age and biblical interpretation. In the literature review several researchers (Bahr & Hawks, 1995; Cahalan, Cisin & Crossley, 1969; Hanson, 1995; Howard & Nathan, 1994) reported that people coming from a proscriptive background were more likely to experience drinking problems than those drinkers who come from a prescriptive background. Yet, this study’s findings did not show any level of significance between respondents’ alcohol related problems and church/family childhood

background, whether prescriptive or proscriptive, or between alcohol related problems and biblical interpretation.

3. A correlation between education level and scriptural belief concerning alcohol existed. The positive correlation suggests that the more education a minister had the more likely he favored a scriptural view of alcohol supporting moderate consumption, and the negative correlation suggests the less likely he would support a scriptural view that any use of alcohol was wrong. The literature review concerning educational influence was examined by Ammerman (1990) and Wuthnow (1988). Ammerman reported in her study that among all participants (clergy and laity) that level of education was an excellent predictor of their theological identity and that those who self-identified as theological moderates were less likely (63%) to support the idea that Christians should avoid drinking alcoholic beverages while self-identified fundamentalists (97%) vastly supported the idea that Christians should avoid drinking such beverages. Wuthnow reported that people with more education tend to be more liberal on a wide variety of issues while the less educated tend to be more conservative.
4. A correlation between scriptural viewpoint and church and family backgrounds exists. There appears to be a positive movement in that the more likely a respondent agreed that his church taught that any use of alcohol was wrong, the more likely he agreed to a similar biblical viewpoint. The literature review research by Cochran, Beeghley, & Bock (1988) supported this idea that religiosity is clearly related to alcohol use mainly because religion serves as a reference group influencing behavior. Similar views are also supported in the literature

review by Bales (1946); Herd (1996); Preston (1969); Rhodes & Reiss (1970) and Rohrbaugh & Jessor (1975), which reported that religion expresses and rationalizes the common values of a society and reinforces group activity. A similar correlation appeared with family background. The correlation suggests that the more likely a respondent agreed that his family taught that any use of alcohol was wrong, the more likely he agreed to a similar biblical viewpoint.

5. There was a misperception between respondents' beliefs concerning alcohol use and actual practice. The data confirmed this as 53% of respondents reported that their biblical understanding was that any use of alcohol is wrong, yet 79.9% reported that they thought their peers would agree to the same understanding. Likewise, 33.1% reported that their biblical understanding was that moderate use of alcohol was acceptable but drunkenness was not, while 16.4% reported that they thought their peers would accept this view. No research outside of this study has examined the perceptions among Baptist ministers concerning alcohol views. However, as is noted in the literature review, this area of misperception has been researched among college students (Haines, 1996; Haines & Spear, 1996; Perkins & Berkowitz, 1986; Perkins, Meilman, Leichter, Cashin & Presley, 1999). One of the goals of perception research is to allow college students to accurately view their peers' alcohol related behavior and attitudes. A similar goal would benefit Baptist ministers to more accurately view their peers' attitudes, beliefs, and behaviors concerning alcohol.
6. More alcohol education is being offered through respondents' congregations among those from sixth grade and older than among those who are in elementary

school. Fifty-six percent of respondents reported offering alcohol related to those 19-24 years old as well as those ages 25 and older, however only 32.8% offered such education to those in grades K-5th. In the literature review Botvin & Griffin (2003) examined such a gap in their research concerning the same approximate age group; they reported that there has been a lack of attention given to younger children as compared to middle school and high school students. It is noteworthy that Berkowitz & Begun (2003) report that childhood and early adolescence are times when much drug and alcohol related behaviors begin.

7. A majority of respondents are unaware of technical assistance available from the BSCNC concerning substance abuse issues as only 41% reported that knew such support was available. Further still, only three percent of respondents had ever accessed these services.

Implications

A single research study leads to limited results, and it is often after data are analyzed that further research areas are uncovered. This study is no different. Hence there are several implications that can be drawn from it. There is need for such study to be continued on a larger segment of Baptist ministers – remember that approximately 55% did not respond to the survey -as well as Baptist laypersons of various ages (with survey modifications). It may be beneficial for the BCSNC Christian Life and Public Affairs and Education section to survey its total clergy membership. This study was limited to head pastors and excluded ministers of education, youth ministers, ministers of music, etc. Clergy and adult laypersons could be surveyed at the annual state convention, however

such sampling may be biased as those in attendance represent a highly active segment of state convention membership.

Such a survey could be modified and broadened to include surveying a youth population during youth summer programming offered at the North Carolina Baptist Assembly at Fort Caswell as well as at the Caraway Conference Center and Camp. However, again there may be issues of bias as those who attend such programming may be seen as the more active congregational participants. Better still, to reach a more diverse sample of clergy and laypersons across the life span, surveys could be sent to all member churches. All ministerial staff could be requested to complete the survey, and each church could be requested to randomly select members to complete the survey as well. Many churches are technology savvy, as is the state convention, thus it may choose to survey electronically where possible.

Any further research should produce similarities and differences between this study's small sample of ministers and a larger group of clergy as well as produce comparisons and contrasts between clergy and laypersons. Given that Baptist ministers are seen as those that would model behavior most becoming to a Baptist, it would be interesting to note similarities and differences between clergy and laypersons on the issue of alcohol.

As mentioned earlier, Hays & Steely (1963) report that laypersons were clearly divided on the issue, and Weber (1986) reported that there was perhaps no other health issue that agitated Baptists any more than the topic of alcohol consumption. Given this divide, yet also given the results of this study's data about peer perception, there is a need to bring to light the true habits, attitudes, and beliefs about alcohol among Baptists. This

study was quantitative, and future research may benefit from qualitative analysis, which can provide more depth than is often possible in quantitative research. Future study findings can signify where churches may need to plan, implement, or simply enhance alcohol programming. Many churches may need to start with theological interpretation, perhaps with an in-depth biblical study that takes seriously a critical search of scripture rather than a cursory study based on tacit understandings that may have shaped scripture to fit present as well as historical denominational culture rather than to let scripture speak for itself in its own context. Wherever a church starts its educational process, it will be more effective if there is a consensus understanding as to where it begins this educational journey (Lorch & Hughes, 1988).

Additional research would be beneficial regarding the relationship between scriptural belief toward alcohol and education and theological identity. Among all the variables tested in the survey, the correlation coefficients were the strongest among these variables; however it would be speculation at best to state reasons for this association. It would also be of benefit to collect more evidence concerning the relationship between theological background/identity as defined by theological training and scriptural belief toward alcohol. This study found that some association did exist; however, a more defined study may pinpoint nuances between schools that represent various theological positions as well as test for possible correlations between these variables. In this study only a few participants had attended one of the new theologically moderate institutions, which are fairly new to the Baptist landscape. A possible reason this study did not reach this group of clergy is that its focus was on head pastors. This may have excluded those

newer to ministerial positions that often go through the ranks of youth minister, minister of education, etc. before becoming a church's main pastor.

Another limitation in this area was that no differentiation was made among seminary attendance at SBC seminaries by year of graduation. As mentioned earlier in this study, some SBC seminaries were considered more moderate than others before a conservative theological shift took place, and this shift made them all much more theologically homogenous. Many moderate pastors will tell a person when he or she graduated from a particular SBC seminary to highlight that difference. Having a survey that specified when a person graduated from one of these seminaries could yield some relationship between seminary attendance and scriptural belief.

This study presented evidence showing that while a majority of ministers were in churches that provided alcohol programming to their membership, the group least targeted for such education was kindergarten through fifth grade. It was already mentioned that research supports early education efforts to children, thus it would be paramount for churches to provide accurate, age appropriate substance abuse prevention education to this age group. Such education can take many forms, and there are probably some programs already established at many of these churches that, at some level, already provide some type of substance abuse prevention programming, it is just not seen as such. It is noteworthy that the Sunday school literature produced by the SBC periodically offers lesson plans on substance abuse, though it is limited in its discussion of the topic from a critical standpoint. It is also worth note that the SBC, through its Ethics and Religious Liberty Commission, also has set aside the third Sunday of March as Alcohol and Drug Abuse Prevention Sunday.

Also, there exist some programs that may be integrated into church programming. The work of Hogan, Gabrielsen, Luna & Grothaus (2003) provides a solid overview of relevant substance abuse programming. In general, it would be relevant for churches to provide a variety of avenues concerning such programming, running the spectrum from prevention to treatment. Church members could be trained to not only provide accurate information, but to serve as peer mentors, or simply mentors, providing not only training but serving as role models. Congregations could also set up intervention trainings that teach how to intervene when a family member or friend has a problem with substances. Many churches do provide space for self-help groups, but many times there is little to no interaction between these groups and a church's congregation. One reason for this is anonymity. Many people would feel uncomfortable attending a self-help group at their own church if it were available because of wanting to remain anonymous. An active substance abuse ministry within the church would perhaps be more relevant to its members, particularly to family members who have suffered the second-hand effects of substance abuse. As part of this ministry churches could allow local substance abuse agencies to come in and describe their services to their congregations. Also, as part of substance abuse programming and education within congregations, churches with libraries could stock the shelves with accurate information concerning substance abuse issues.

Another implication from the study is that despite the BSCNC resources available to its member churches on substance abuse, only a minority of those surveyed knew about existing resources and few had accessed them. It would appear that the BSCNC could increase its marketing of these programs to reach a wider audience as well and

research its membership to determine its needs concerning substance abuse. Substance abuse can be a controversial topic. It may be that some may wish to simply not address it to avoid conflict. Others may think that substance abuse does not affect their church members. If this were the case, a good marketing tool would be to acknowledge such reticence, yet build a case on the importance of addressing it as churches are not insulated from substance abuse issues. There are several resources that can be very helpful in guiding churches to understand the need of creating substance abuse ministries as well as provide a beginning guide. Three of note are How Faith Institutions Can Effectively Address Chemical Dependency (Allem & Merrill, 2004), Alcohol and Other Drugs: A Planning Guide for Congregations (Svendsen & Griffin, 1991), and Preparing Your Church for Ministry to Alcoholics and Their Families (Cairns, 1986). Perhaps the most relevant implication of this study, as well as a guide for further research, is the need to discuss the issue of substance abuse out in the open. This study showed evidence that there is a disconnect between what is seen as a tacit scriptural belief about alcohol and actual belief among many of its pastors. It has been suggested that the BCSNC can aid congregations in critically taking a look at alcohol; however, other entities such as the SBC, CBF, and local Baptist associations can help take up the issue as well. Most importantly, institutions providing theological training may need to take a look at its core curriculum to see how it currently educates its future ministers in addressing substance abuse issues and then enhance or create such educational opportunities as needed. Much of what a minister does is pastoral care, and he or she statistically speaking, will probably cross paths with the effects of substance abuse in his or her congregation.

References

- Agresti, A. & Finlay, B. (1997). Statistical methods for the social sciences (3rd ed.). Upper Saddle River, NJ: Prentice Hall.
- Allem, J. & Merrill, T. (2004). How faith institutions can effectively address chemical dependency. Washington, D.C.: The Johnson Institute.
- Allen, B. (2001, February 3). IMB missionaries must work 'in accordance with and not contrary' to BF&M. Biblical Recorder, pp. 1, 9.
- Allen, B. (2002, February 9). IMB reverses field, asks missionaries to sign 2000 BF&M. Biblical Recorder, pp. 7-8.
- Allen, J. (2001, March 17). A denominational battle reaches the association. Biblical Recorder, pp. 1, 8.
- Ammerman, N. T. (1990). Baptist battles: Social change and religious conflict in the Southern Baptist Convention. New Brunswick, NJ: Rutgers University Press.
- Appalachian State University. (2004). The Appalachian State University stock car racing collection: History of the sport. [On-line]. Available: <http://www.library.appstate.edu/stockcar/image/reference/stockcar/image/history.html>.
- Armor, D.J., Polich, J.M., & Stambul, H.B. (1978). Alcoholism and treatment. New York: John Wiley & Sons.
- Ashour, A.M. (1995). Egypt. In D.B. Heath (Ed.), International Handbook on Alcohol and Culture (pp, 31-41). Westport, CN: Greenwood Press.
- Babor, T. (1986). Alcohol: Customs and rituals. New York: Chelsea House Publishers.

Bahr, S.J. (1994). Religion and adolescent drug use: A comparison of Mormons and other religions. In M. Cornwall, T.B. Heaton, & L.A. Young (Eds.), Contemporary Mormonism: Social science perspectives. Urbana and Chicago: University of Illinois Press.

Bahr, S.J. & Hawks, S.J. (1995). Religious organizations. In R.H. Coombs & D.M. Ziedonis (Eds.), Handbook on drug abuse prevention: A comprehensive strategy to prevent the abuse of alcohol and other drugs (pp, 159-179). Boston: Allyn and Bacon.

Bahr, S.J., Maughan, S.L., Marcos, A.C. & Li, B. (1998). Family religiosity, and the risk of adolescent drug use. Journal of Marriage and the Family, 60, 979-992.

Bailey, J.W. (1896, January 22). The existence of temperance societies. Biblical Recorder, p. 2.

Baker, R.A. (Ed.). (1966). A Baptist source book: With particular reference to Southern Baptists. Nashville, TN: Broadman Press.

Bales, R.F. (1946). Cultural differences in rates of alcoholism. Quarterly Journal of Studies on Alcohol, 6, 480-499.

The Baptist faith and message. (Rev. ed.). (1963). Nashville, TN: The Sunday School Board of the Baptist State Convention.

The Baptist faith and message. (Rev. ed.). (2000). [On-line]. Available: sbc.net/default.asp?url=bfam_2000.html.

Baptist State Convention of North Carolina. 2002 Directory: The 172th annual session of the Baptist State Convention of North Carolina. Cary, NC: Author.

Baptist State Convention of North Carolina. (1965). Proceedings of the one hundred and thirty-fifth annual session. 170.

Baptist State Convention of North Carolina. (1966). Proceedings of the one hundred and thirty-sixth annual session. 162.

Baptist State Convention of North Carolina. (1968). Proceedings of the one hundred and thirty-eighth annual session. 57-58.

Baptist State Convention of North Carolina. (1975). Proceedings of the one hundred and forty-fifth annual session. 71-72.

Baptist State Convention of North Carolina. (1976). Proceedings of the one hundred and forty-sixth annual session. 82-83.

Baptist State Convention of North Carolina. (1977). Proceedings of the one hundred and forty-seventh annual session. 108-109.

Baptist State Convention of North Carolina. (1978). Proceedings of the one hundred and forty-eighth annual session. 87-88.

Baptist State Convention of North Carolina. (1979). Proceedings of the one hundred and forty-ninth annual session. 87-88.

Baptist State Convention of North Carolina. (1981). Proceedings of the one hundred and fifty-first annual session. 100-101.

Baptist State Convention of North Carolina. (1983). Proceedings of the one hundred and fifty-third annual session. 110.

Baptist State Convention of North Carolina. (1994). Proceedings of the one hundred and sixty-fourth annual session. 80-81.

Baptist State Convention of North Carolina. (2003). Proceedings of the one hundred and seventy-third annual session. 85.

Baptists cite drug problem. (1984, August 3). The Denver Post, p. 6C.

Barnhart, J.E (1986). The Southern Baptist holy war: The self-destructive struggle for power within the largest Protestant denomination in America. Austin, TX: Texas Monthly Press.

Barr, A. (1999). Drink: A social history of America. New York: Carroll & Graf Publishers, Inc.

Berkowitz, M.W., & Begun, A.L. (2003). Designing prevention programs: The developmental perspective. In Z. Sloboda & W.J. Bukoski (Eds.), Handbook of drug abuse prevention: Theory, science, and practice (pp. 327-348). New York: Kluwer Academic/Plenum Publishers.

Botvin, G.J., & Griffin, K.W. (2003). Drug abuse prevention curricula in schools. In Z. Sloboda & W.J. Bukoski (Eds.), Handbook of drug abuse prevention: Theory, science, and practice (pp. 45-74). New York: Kluwer Academic/Plenum Publishers.

Bowker, L.H. (1975). College student drug use: An examination and application of the epidemiological literature. College Student Personnel, 16, 137-144.

Brackney, W.H. (1999). Hovey, Alvah. Historical dictionary of the Baptists. Lanham, MD: The Scarecrow Press, Inc.

Brauer, J.C. (1996). Forward. In R.C. Fuller, Religion and wine: A cultural history of wine drinking in the United States. Knoxville, TN: The University of Tennessee Press.

Bruce, F.F. (1983). The epistle of Paul to the Romans. The Tyndale New Testament Commentaries. Grand Rapids, MI: William B. Eerdmans Publishing Company.

Burkett, S.R. (1980). Religiosity, beliefs, normative standards and adolescent drinking. Journal of Studies on Alcohol, 41, 662-671.

Burkett, S.R., & White, M. (1974). Hellfire and delinquency: Another look. Journal for the Scientific Study of Religion, 13, 455-462.

Bush, L.R., & Nettles, T.J. (1999). Baptists and the bible (Rev. ed.). Nashville, TN: Broadman & Holman Publishers.

Cahalan, D. (1970). Problem drinkers. San Francisco: Jossey-Bass Publishers.

Cahalan, D. (1987). Understanding America's drinking problem. San Francisco: Jossey-Bass Publishers.

Cahalan, D., Cisin, I.H. & Crossley, H.M. (1969). American drinking practices: A national study of drinking behavior and attitudes. New Brunswick, NJ: Rutgers Center of Alcohol Studies.

Cahalan, D. & Room, R. (1974). Problem drinking among American men. New Brunswick, NJ: Rutgers Center of Alcohol Studies.

Cairns, T.H. (1986). Preparing your church for ministry to alcoholics and their families. Springfield, IL: Charles C Thomas Publisher Limited.

Cantor, J.A. (1992). Delivering instruction to adult learners. Middletown, OH: Wall & Emerson, Inc.

Cardenas, E.M. (1995). Chile. In D.B. Heath (Ed.), International handbook on alcohol and culture (pp, 31-41). Westport, CN: Greenwood Press.

Carpenter, L.L. (1958). Biblical Recorder. In The encyclopedia of Southern Baptists: I Ab-Ken (pp. 171-172). Nashville, TN: Broadman Press.

Carson, G. (1963). The social history of bourbon: An unhurried account of our star-spangled American drink. New York: Dodd, Mead & Company.

Cartledge, T. W. (1999, June 26). N.C. Baptist sparks call for abstinence. Biblical Recorder, pp. 1,10.

Cartwright, P. (1956). Autobiography of Peter Cartwright. In C.L. Wallis (Ed.), Autobiography of Peter Cartwright. New York: Abingdon Press. (Original work published in 1856).

Charles, H.H. (1966). Alcohol and the bible. Scottsdale, PA: Herald Press.

The Christian case for abstinence. (1955). New York: Association Press.

Church affiliation. (1975). Engage/Social Action, 3, 40.

Clark, W.B., & Hilton, M.E. (1991). Alcohol in America. Albany, NY: State University of New York Press.

Cochran, J.K., & Beeghley, L. (1992). The influence of religious stability and homogamy on the relationship between religiosity and alcohol use among Protestants. Journal for the Scientific Study of Religion, 31, 441-456.

Cochran, J.K., Beeghley, L., & Bock, E.W. (1988). Religiosity and alcohol behavior: An exploration of reference group theory. Sociological Forum, 3, 256-276.

Come, A.B. (no date). Drinking: A Christian position. In series: Christian perspectives on social problems. The Westminster Press (20-0509).

Courtwright, D.T. (1989). Alcohol and alcoholism. In C.R. Wilson & W. Ferris (Eds.). Encyclopedia of Southern Culture, Volume 4, 136-139.

Culpepper, Jr., J. (1835, October 14). For the Recorder. Biblical Recorder, p. 3.

- Cunningham, W. (1994). Fire at will: Is it wrong to drink every now and then? Challenge, 6 (3), 7.
- Daniels, W.H. (1877). The temperance reform and its great reformers. New York: Nelson & Phillips.
- Daugherty, R.P. & Leukefeld, C.G. (1998). Reducing the risks for substance abuse: A lifespan approach. New York: Plenum Press.
- Daugherty, R. & O'Bryan, T. (1987). Blueprints for change. Unpublished manuscript.
- Delavan, E.C. (1835, February 25). Temperance recorder – Extra. Biblical Recorder, p. 3.
- DeJong, W. & Linkenbach, J. (1999). Telling it like it is: Using social norms marketing campaigns to reduce student drinking. American Association for Higher Education Bulletin, 52 (4), 11-13, 16.
- DeVane, S. (1999, June 12). New, 'purified' translation of gospel sent to Baptists. Biblical Recorder, pp. 1, 11.
- Dorgan, H. (1987). Giving glory to God in Appalachia: Worship practices of six Baptist subdemoninations. Knoxville, TN: University of Tennessee Press.
- Dorgan, H. (1989). The Old Regular Baptists of central Appalachia. Knoxville, TN: The University of Tennessee Press.
- Duke, B. (1997). Abstinence: The biblical choice. Alcohol & drug abuse prevention Sunday 1997 suggested sermon [On-line]. Available: www.erlc.com/Sundays/1997/Sermons/97s-alcohol.htm.

Eighmy, J.L. (1987). Churches in cultural captivity: A history of the social attitudes of Southern Baptists (Rev. ed.). Knoxville, TN: The University of Tennessee Press.

Ellison, J.W. (1957) Nelson's complete concordance of the Revised Standard Version Bible. New York: Thomas Nelson & Sons.

Engs, R.C. (2000). Protestants and Catholics: Drunken barbarians and mellow Romans? [On-line]. Available: www.indiana.edu/~engs/articles/cathprot.htm.

Engs, R.C., Hanson, D.J., Gliksman, L. & Smyth, C. (1990). Influence of religion and culture on drinking behaviours: A test of hypotheses between Canada and the USA. British Journal of Addiction, 85, 1475-1482.

Engs, R.C. & Mullen, D. (1999). The effects of religion and religiosity on drug use among a selected sample of post secondary students in Scotland. Addiction Research, 7, 149-170.

Estrada, A., Rabow, J. & Watts, R.K. (1982). Alcohol use among Hispanic adolescents: A preliminary report. Hispanic Journal of Behavioral Sciences, 4, 339-351.

The Ethics and Religious Liberty Commission. (1997). What is the ERLC? [On-line]. Available: www.erlc.com/What ERLC.htm.

Ford, G. (1993). The French paradox and drinking for health. San Francisco: Wine Appreciation Guild.

Former SBC pastors gather in N.C. (2001, April 7). Biblical Recorder, pp. 1, 10.

A fountain of woes. (1875, May 19). Biblical Recorder, p. 1.

Francis, L.J. & Mullen, K. (1997). Denominational and sectarian influence on adolescent attitude towards drug use in England and Wales. Journal of Alcohol and Drug Education, 42 (3) 81-96.

Free, Jr., M.D. (1993). Stages of drug use: A social control perspective. Youth & Society, 25, 251-271.

Fuller, R.C. (1996). Religion and wine: A cultural history of wine drinking in the United States. Knoxville, TN: The University of Tennessee Press.

Gall, M.D., Borg, W.R., & Gall, J.P. (1996). Educational research: An introduction (6th ed.). White Plains, NY: Longman Publishers USA.

Galli, M. (1995). Revival at Cane Ridge. Christian History, 14, (1), 9-14.

Gambrell, J.B. (1996). Why conventions of Baptist churches? In T. George & D. George (Eds.), Baptist why and why not: J.M. Frost (pp. 103-109). Nashville: Broadman & Holman Publishers.

General Board Report. (2000, November 13-14). Report to the 170th annual session of the Baptist State Convention of North Carolina. Cary, NC: Baptist State Convention of North Carolina.

George, T. (1996). Introduction. In T. George & D. George (Eds.), Baptist why and why not: J.M Frost (pp. 1-12). Nashville, TN: Broadman & Holman Publishers.

Grant, M. (1965a, January 30). Board hits whiskey by the drink and distilleries. Biblical Recorder, p.6.

Grant, M. (1965b, February, 16). Group to discuss whiskey bills with Governor Moore. Biblical Recorder, p. 13.

Grant, M. (1965c, May 8). League praises governor for stand on distilleries, urges general assembly support him. Biblical Recorder, p. 5.

Grant, M (1965d, September 11). Dallas poll reveals opposition to drink, other opinions vary. Biblical Recorder, p. 8.

Grant, M. (1970). Whiskey at the wheel. Nashville: Broadman Press.

Greeley, A.M., McCready, W.C. & Theisen, G. (1980). Ethnic drinking subcultures. New York: Praeger.

Hailey, D.J. (1992). Beverage alcohol and the Christian faith. Search, 22, 53-59.

Haines, M. (1996). A social norms approach to preventing binge drinking at colleges and universities. Newton, MA: The Higher Education Center for Alcohol and Other Drug Prevention.

Haines, M. & Spear, S.F. (1996). Changing the perception of the norm: A strategy to decrease binge drinking among college students. Journal of American College Health, 45, 134-140.

Hanson, D.J. (1974). Drinking attitudes and behaviors among college students. Journal of Alcohol and Drug Education, 19 (3), 6-14.

Hanson, D.J. (1995). Preventing alcohol abuse: Alcohol, culture and control. Westport, CT: Praeger.

Hanson, D.J. (1996). Alcohol education: What we must do. Westport, CT: Praeger.

Hardman, K.J. (1995). CH timeline: Camp meeting & circuit riders. Christian History, 14, (1), 30-31.

Hawks, R.D., & Bahr, S.H. (1992). Religion and drug use. Journal of Drug Education, 22, 1-8.

Hays, B. & Steely, J.E. (1963). The Baptist way of life. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Hearn, C. A. (1943). Alcohol the destroyer. Nashville, TN: The Sunday School Board of the Southern Baptist Convention.

Hearn, C. A. (1957). Alcohol and Christian influence. Nashville, TN: Convention Press.

Heath, D.B. (1987). A decade of development in the anthropological study of alcohol use: 1970-1980. In M. Ford (Ed.), Constructive drinking: Perspectives on drink from anthropology (pp. 16-69). New York: Cambridge University Press.

Heath, D.B. (1997). Cultural variations among drinking patterns. In Grant & Litvak (Eds.), Drinking patterns and their consequences (pp. 103-125). Washington, DC : Taylor & Francis.

Hewitt, T.F. (1980). A biblical perspective on the use and abuse of alcohol and other drugs. Raleigh, NC: North Carolina Pastoral Care Council on Alcohol and Drug Abuse.

Herd, D. (1996). The influence of religious affiliation on sociocultural predictors of drinking among black and white Americans. Substance Use and Misuse, 31 (1), 35-63.

Hendricks, G.A. (1950). Biography of a country church. Nashville, TN: Broadman Press.

Hickle, B. & Hickle, E. (1985). The personal discipline of total abstinence. Engage/Social Action, 13, 16-21.

Higgins, P.C. & Albrecht, G.L. (1977). Hellfire and delinquency revisited. Social Forces, 55, 952-958.

Hirschi, T. & Stark, R. (1969). Hellfire and delinquency. Social Problems, 17, 202-213.

Hogan, J.A., Gabrielsen, K.R., Luna, N. & Grothaus, D. (2003). Substance abuse prevention: The intersection of science and practice. New York: Allyn and Bacon.

Hovey, A. (1887). Bible wine: The meaning of yayin and oinos in scripture. The Baptist Quarterly Review, 9, 151-180.

Howard, G.S. & Nathan, P.E. (Eds.). (1994). Alcohol use and misuse by young adults. Notre Dame, IN: University of Notre Dame Press.

Huggins, M.A. (1967). A history of North Carolina Baptists: 1727-1932. Raleigh, NC: The General Board, Baptist State Convention of North Carolina.

Jensen, G.F., & Erickson, M.L. (1979). The religious factor and delinquency. In R. Wuthnow (Ed.), The religious dimension: New directions in quantitative research (pp. 157-177). New York: Academic Press.

Johnson, F.A. (1955). The report of demon drink to his majesty, the arch-fiend of the bottomless pit. In The Christian case for abstinence (pp. 74-82). New York: Association Press.

Kell, C.L. & Camp, L.R. (1999). In the name of the father: The rhetoric of the new Southern Baptist Convention. Carbondale, IL: Southern Illinois University Press.

Kellerman, J.L. (1980). Alcoholism: A guide for ministers and other church leaders. Greenville, NC: North Carolina Council on Alcoholism.

- Kelsey, G.D. (1973). Social ethics among Southern Baptists, 1917-1969. Metuchen, NJ: The Scarecrow Press, Inc.
- Kendler, M.D., Gardner, C.O. & Prescott, C.A. (1997). Religion, psychopathology, and substance use and abuse: A multimeasure, genetic-epidemiological study. The American Journal of Psychiatry, 154, 322-329.
- Kerr, K.A. (1985). Organized for prohibition: A new history of the Anti-Saloon League. New Haven, CT: Yale University Press.
- Knecht, J.R. (1955). Awake or we perish. In The Christian case for abstinence (pp. 128-134). New York: Association Press.
- Knight, G.G. (1955). Heroes at drinking wine. In The Christian case for abstinence (pp. 60-73). New York: Association Press.
- Knox, M. (2001, March 31). SBC worker chooses church over job. Biblical Recorder, p. 6.
- Knupfer, G., & Room, R. (1967). Drinking patterns and attitudes of Irish, Jewish and White Protestant American men. Quarterly Journal of Studies on Alcohol, 28, 676-699.
- Kobler, J. (1973). Ardent spirits: The rise and fall of prohibition. New York: Putnam's Sons.
- Kutter, C.J. & McDermott, D.S. (1997). The role of the church in adolescent drug education. Journal of Drug Education, 27, 293-305.
- Land, R. (1992). Dealing with addiction. Church and community: Members booklet/individual study guide. Nashville, TN: The Sunday School Board of the Southern Baptist Convention.

Lender, M.E., & Martin, J.K. (1987). Drinking in America. New York: The Free Press.

Leonard, B.J. (1990). God's last and only hope: The fragmentation of the Southern Baptist Convention. Grand Rapids, MI: Eerdmans Publishing Company.

Leonard, B.J. (2005). Baptists in America. New York: Columbia University Press.

Lindner, E.W. (Ed.). (2004). Yearbook of American and Canadian churches 2004: Equipping leaders: Theological education. (72nd ed.). Nashville, TN: Abingdon Press.

Lindquist, C., Cockerham, W.C., & Hwang, S. (1999). Drinking patterns in the American Deep South. Journal of Studies on Alcohol, 60, 663-666.

Lo, C.C. & Globetti, G. (1993). The drinking patterns of entering freshmen at a southern university. The Journal of The Freshman Year Experience, 5 (1), 15-36.

Lorch, B.R. & Hughes, R.H. (1985). Religion and youth substance use. Journal of Religion and Health, 24 (3), 197-208.

Lorch, B.R. & Hughes, R.H. (1988). Church youth, alcohol and drug education programs and youth substance use. Journal of Alcohol and Drug Education, 33 (2), 14-26.

McBeth, H.L. (1987). The Baptist heritage: Four centuries of Baptist witness. Nashville, TN: Broadman Press.

McGuire, M.E. (1993). A biblical approach to drinking. The Student, 12, 33-34.

McMillan, J.H. & Schumacher, S. (2000). Research in education: A conceptual introduction. (5th ed.). New York: Longman.

McSwain, L, & Shurden, W.B. (1981). Changing values of Southern Baptists, 1900-1980. Baptist History & Heritage, 16 (1), 45-54.

The Memphis articles of 1925. (1966). In R.A. Baker (Ed.), A Baptist source book: With particular reference to Southern Baptists (pp. 200-205). Nashville, TN: Broadman Press.

Meredith, T. (1835, February 25). Question for the conscious. Biblical Recorder, p. 3.

Meredith, T. (1847, August 28). Query. Biblical Recorder, p. 2.

Miller, D.I. (1990). Unfermented wine at the Lord's Table: Origins and implementation in nineteenth century Canadian Methodism. Methodist History, 29 (1), 3-13.

Miller, L., Davies, M., & Greenwald, S. (2000). Religiosity and substance use and abuse among adolescents in the National Comorbidity Survey. Journal of the American Academy of Child & Adolescent Psychiatry, 39, 1190-1197.

Mueller, D.J. (1986). Measuring social attitudes: A handbook for researchers and practitioners. New York: Teachers College Press.

National Institute on Alcohol Abuse and Alcoholism. (2003). Apparent per capita ethanol consumption for the United States, 1850-2000 [On-line]. Available: <http://www.niaaa.nih.gov/databases/consum01.htm>.

Nelson, H.M., & Rooney, J.R. (1982). Fire and brimstone, lager and pot: Religious involvement and substance use. Sociological Analysis, 43, 247-256.

Newman, W.M., & Halvorson, P.L. (2000). Atlas of American religion: The denominational era, 1776-1990. New York: Altamira Press.

Nott, E. (1857). Lectures on temperance. New York: Sheldon, Blakeman & Company.

Nott, E. (1866). Lectures on biblical temperance. London: Trubner & Company.

O'Brien, B.A. (1993). The Lord's Supper: Fruit of the vine or cup of devils? Methodist History, 31 (4) 203-223.

Parfrey, P.S. (1976). The effect of religious factors on intoxicant use. Scandinavian Journal of Social Medicine, 4, 135-140.

Parker, R. A. (1958). Church covenant, Baptist. In The encyclopedia of Southern Baptists: I Ab-Ken (p. 283). Nashville, TN: Broadman Press.

Paschal, G. W. (1955). History of North Carolina Baptists (Vol. 2). Raleigh, NC: The General Board, North Carolina Baptist State Convention.

Pastor wants WFU out of constitution. (2000, October 28). Biblical Recorder, pp. 1, 5.

Perkins, H.W. (1985). Religious traditions, parents, and peers as determinants of alcohol and drug use among college students. Review of Religious Research, 27 (1), 15-31.

Perkins, H.W. (2003). The emergence and evolution of the social norms approach to substance abuse prevention. In H.W. Perkins (Ed.), The social norms approach to preventing school and college age substance abuse: A handbook for educators, counselors, and clinicians (pp. 3-17). San Francisco: Jossey-Bass.

Perkins, H.W. & Berkowitz, A.D. (1986). Perceiving the community norms of alcohol use among students: Some research implications for campus alcohol education programming. International Journal of Addiction, 21, 961-976.

Perkins, H.W., Meilman, P.W., Leichliter, J.S., Cashin, J.R., & Presley, C.A. (1999). Misperceptions of the norms for the frequency of alcohol and other drug use on college campuses. Journal of American College Health, 47, 253-258.

Popham, R.E. (1978). The social history of the tavern. In Y. Israel, F.B. Glaser, H. Kalant, R.E. Popham, W. Schmidt & R.G. Smart (Eds.), Research advances in alcohol and drug problems: Volume 4 (pp, 225-302). New York: Plenum Press.

Preston, J. D. (1969). Religiosity and adolescent drinking behavior. The Sociological Quarterly, 10, 372-383.

Price, T.E. (1975). The Bible speaks on alcohol. Engage/Social Action, 3, 39-42.

Price, T.E. (1985). It's time for the church to begin to teach its constituency how to drink. Engage/Social Action, 13, 22-27.

Rey, G.N. (1995). Mexico. In D.B. Heath (Ed.), International handbook on alcohol and culture (pp, 31-41). Westport, CN: Greenwood Press.

Reynolds, S.M. (1999). The holy bible: A purified translation: The gospel according to John. Glenside, PA: Lorine Reynolds Foundation.

Rhodes, A.L., & Reiss, A.J. (1970). Religious factor and delinquent behavior. Journal of Research in Crime and Delinquency, 7, 83-98.

Rohrbaugh, J. & Jessor, R. (1975). Religiosity in youth: A personal control against deviant behavior. Journal of Personality, 43, 136-155.

Room, R. (1983). Region and urbanization as factors in drinking practices and problems. In B. Kissin & H. Begleiter (Eds.), The pathogenesis of alcoholism: Psychosocial factors (pp. 555-604). New York: Plenum Press.

Rorabaugh, W.J. (1979). The alcoholic republic: An American tradition. New York: Oxford University Press.

Rosenberg, E. M. (1989). The Southern Baptists: A subculture in transition. Knoxville: University of Tennessee Press.

Ross, J.F. (1962). Wine. In The interpreter's dictionary of the Bible: IV R-Z (pp. 849-852). New York: Abingdon Press.

Schlaadt, R.G. (1992). Alcohol use and abuse. Guilford, CT: Dushkin Publishing Group, Inc./Sluice Dock.

Schlegel, R.P., & Sanborn, M.D. (1979) Religious affiliation and adolescent drinking. Journal of Studies on Alcohol, 40, 693-703.

Schwadel, P. & Smith, C. (2005). Portraits of Protestant teens: A report on teenagers in major U.S. denominations. Chapel Hill, NC: National Study of Youth and Religion.

Shaw, B. (1974). Divided we stand: The Baptists in American life. Durham, NC: Moore Publishing Company.

Shimron, Y. (1998a, October 13). Beer, wine sales at WFU upset some Baptists. News & Observer, p. A1.

Shimron, Y. (1998b, November 11). Censure avoided on alcohol at university. News & Observer, p. A3.

Shurden, W.B. (1972). Not a silent people: Controversies that have shaped Southern Baptists. Nashville, TN: Broadman Press.

Shurden, W.B. (1993). The Baptist identity: Four fragile freedoms. Macon, GA: Smyth & Helwys Publishing, Inc.

Sikes, J.R. (1886). The biblical reason why prohibition is wrong. Loudonville, OH: P.H. Stauffer.

Sinclair, A. (1962). Prohibition: The era of excess. Boston: Little, Brown and Company.

Sisk, R. (1983). Why drinking is not for you. Home Life, 37 (11) 10-11.

Skolnick, J.H. (1958). Religious affiliation and drinking behavior. Quarterly Journal of Studies on Alcohol, 19, 452-470.

Snyder, C.R. (1958). Alcohol and the Jews: A cultural study of drinking and sobriety. (2nd ed.). Carbondale, IL: Southern Illinois University Press.

Sournia, J. -C. (1990). A history of alcoholism (N. Hindley & G. Stanton, Trans.). Cambridge, MA: Basil Blackwell.

Southern Baptist Convention. (1896). 110. Proceedings, 1896. 44-45.

Southern Baptist Convention. (1981). Resolution no. 4: On alcohol awareness. Proceedings, 1981. 47-48.

Southern Baptist Convention. (1982). Resolution no. 22: On alcohol. Proceedings, 1982. 63-64.

Southern Baptist Convention. (1983). Resolution no. 6: On alcohol. Proceedings, 1983. 64-65.

Southern Baptist Convention. (1984). Resolution no. 7: On alcohol, drunk driving, and the minimum drinking age. Proceedings, 1984. 62-63.

Southern Baptist Convention. (1987). Resolution no. 14: On alcohol awareness. Proceedings, 1987. 68.

Southern Baptist Convention. (1988). Resolution no. 9: On alcohol. Proceedings, 1988. 73.

Southern Baptist Convention. (1989). Resolution no. 8: On drunk driving. Proceedings, 1989. 56-57.

Southern Baptist Convention. (1991). Resolution no. 5: On restricting alcoholic beverage advertisements. Proceedings, 1991. 76.

Spain, R. B. (1967). At ease in Zion: A social history of Southern Baptists 1865-1900. Nashville, TN: Vanderbilt University Press.

Sprague, (1835, October, 21). Dr. Sprague's letter: To the Rev. Prof. Stuart, of Andover, Mass. Biblical Recorder, pp. 1-2.

Stradley, J.A. (1884, January 9). Who killed him? Biblical Recorder, p. 1.

Straus, R., & Bacon, S.D. (1953). Drinking in college. New Haven, CT: Yale University Press.

Stuart, M (1835, October 14). Prof. Stuart's letter: To the Rev. Dr. Sprague, of Albany, N.Y. Biblical Recorder, p. 2.

Stuart, M. (1848). Scriptural view of the wine-question, in a letter to the Rev. Dr. Nott, president of Union College. New York: Leavitt, Trow & Company.

Substance Abuse and Mental Health Services Administration. (1999). Summary of findings from the 1998 National Household Survey on Drug Abuse. Rockville, MD: Author.

Sumerel, S. (2002). Alcohol through the eyes of a child. Biblical Recorder, p. 5.

Sutherland, I. & Shepherd, J.P. (2001). Social dimensions of adolescent substance use. Addiction, 96, 445-458.

Svendsen, R. & Griffin, T. (1991). Alcohol and other drugs: A planning guide for congregations. St. Paul, MN: Health Promotion Resources.

Sweet, W. W. (1931). Religion on the American frontier: The Baptists, 1783-1830, a collection of source material. Chicago: University of Chicago Press.

Tobey, T. (1852, May 14). Query. Biblical Recorder, p. 2

Turner, C.J., & Willis, R.J. (1979). The relationship between self-reported religiosity and drug use by college students. Journal of Drug Education, 9 (1), 67-78.

Turner, J.C. (1875, July 21). Should church members use as a beverage, or in any way deal in ardent spirits? Biblical Recorder, p. 1.

United States Department of Transportation, National Highway Traffic Safety Administration. (2004). Traffic safety facts 2003: overview (DOT HS Publication No. 809 767) Washington, DC: National Center for Statistics & Analysis.

Valentine, F. (1979). Critical issues: A case for abstinence. Nashville, TN: The Christian Life Commission of the Southern Baptist Convention.

Walsh, W.B. & Betz, N.E. (1985). Tests and assessment. Englewood Cliffs, NJ: Prentice-Hall, Inc.

Walters, O.S. (1957). The religious background of fifty alcoholics. Quarterly Journal of Studies on Alcohol, 18, 405-413

Weber, T. P. (1986). The Baptist tradition. In R. L. Numbers & D. W. Amundsen (Eds.), Caring and curing: Health and medicine in the Western religious traditions (pp. 288-316). New York: MacMillian Publishing Company.

Wechsler, H., Thum, D., Demone, H.W., Jr. & Kasey, E.H. (1970). Religious-ethnic differences in alcohol consumption. Journal of Health and Social Behavior, 11, (1) 21-29.

Whitehead, P.C. (1970). Religious affiliation and use of drugs among adolescent students. Journal for the Scientific Study of Religion, 9, 152-154.

Wilkinson, R. (1970) The prevention of drinking problems: Alcohol control and cultural influences. New York: Oxford Press.

Wilson, J.B. (1945). The spirit of old Kentucky. Louisville, KY: Glenmore Distilleries Company, Inc.

Wood, J.A. (1982a). Alcohol and other drugs. In the Encyclopedia of Southern Baptists (Vol. IV, pp, 2078-2079). Nashville, TN: Broadman Press.

Wood, J.A. (1982b). Southern Baptists and alcohol: An ethical basis for abstinence. Search, 12, 35-40.

Wuthnow, R. (1988). The restructuring of American religion: Society and faith since World War II. Princeton, NJ: Princeton University Press.

APPENDICES

APPENDIX A

Cover Letter

Chris Austin
3620 Blue Ridge Road
Raleigh, NC 27612

Dear Pastor:

I am asking you to participate in the research study *Baptist Ministers Habits, Attitudes, and Beliefs Concerning Alcohol Use*. This study will fulfill one of the requirements I need for the Doctorate of Education degree in Adult and Community College Education at North Carolina State University.

The study's purpose is to better understand Baptist beliefs, attitudes, and practices about alcohol among Baptist clergy and how they relate to scriptural interpretation. Little research has been done in this area, and my desire is that it will benefit Baptist bodies that provide alcohol education to its members, such as the Baptist State Convention of North Carolina, local Baptist associations, and individual churches. Educational programming of any kind is only beneficial if it appropriately is fitted to its target audience. Finding out more about the audience that needs alcohol education is very appropriate. Where better to start than with those people who educate their congregations on a frequent, on-going basis – ministers!

It will take about 5-10 minutes to complete the survey. Once completed, please place it in the self-addressed stamped envelope provided in this letter. Dialogue about the issue of alcohol can be discomfiting as alcohol is often tagged as a controversial topic; sharing personal information may pose a risk for some. I have taken the precaution to secure participant confidentiality and anonymity by requesting that you not put your name on the survey so I will not be able to determine who answered what to any specific question. All data will be reported in aggregate form and survey records will be kept in a locked cabinet, only accessible to study investigators. ***Please return the completed survey by August 20.***

While there is no monetary compensation for participating in the study, please know that you are helping a fellow Christian pursue a topic of study to which I have devoted over a decade of work and that I think can greatly benefit Baptist bodies that provide alcohol education. If you have any questions about this research you may contact me at Student Health Services, Box 7304, NCSU campus (919/513-3295). If you have any questions as to your rights as a participant in this study that I have been unable to answer or think that your rights have been violated during the course of this project, you may contact Dr. Matthew Zingraff, Chair of the NCSU IRB for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus (919/513-1834) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus (919/513-2148). Your completion of the enclosed survey will signify your consent to participate in this study after having read and understood the information presented above.

Thank you for your time, and God bless!

Shalom,

Chris Austin, M.Div., SBTS '89
Substance Abuse Prevention Health Educator
North Carolina State University

APPENDIX B
Survey Instrument

Baptist Ministers' Survey

1. What is the highest level of education you have completed?
 less than 12 years some college Masters degree
 high school diploma bachelors degree Doctoral degree
2. Which seminary/divinity school did/do you attend?
 did not attend seminary/divinity school
 a Southern Baptist seminary (Golden Gate, Midwestern, New Orleans, Southeastern, Southern, Southwestern)
 another Baptist divinity school (Campbell, Gardner-Webb, Richmond, Wake Forest, etc.)
 Other (specify) _____
3. What is your age? _____

Please complete the following by checking the one answer that best describes your views.

4. I support the 2000 Baptist Faith & Message.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
5. The church I grew up attending taught that any use of alcohol was wrong.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
 Didn't Attend Church As a Child
6. The church I grew up attending taught that use of alcohol was fine if it didn't lead to drunkenness.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
 Didn't Attend Church As a Child
7. Growing up my family taught me that any use of alcohol was wrong.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
8. Growing up my family taught me that use of alcohol was fine if it didn't lead to drunkenness.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
9. I have had a drink of alcohol.
 Yes No
10. I have had at least one drink of alcohol in the last year.
 Yes No
11. I have experienced some problems due to my use of alcohol.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
12. **My biblical understanding** toward alcohol is that any use of alcohol is wrong.
 Strongly Agree Agree Undecided Disagree Strongly Disagree

CONTINUED ON BACK



13. **My biblical understanding** toward alcohol is that moderate use is acceptable, but drunkenness is not.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
14. I think the **typical Baptist minister's biblical understanding** toward alcohol is that any use of alcohol is wrong.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
15. I think the **typical Baptist minister's biblical understanding** toward alcohol is that moderate use is acceptable, but drunkenness is not.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
16. I believe the Bible speaks about two kinds of wine: fermented and unfermented. For example, when Jesus turned water into wine in John 2 it was grape juice (fruit of the vine), not fermented wine.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
17. The Bible clearly reflects that the use of fermented wine was a normal, accepted activity among the Israelites and New Testament Christians.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
18. While the Bible does not forbid the use of alcohol, the biblical ideal is to abstain from its use.
 Strongly Agree Agree Undecided Disagree Strongly Disagree
19. I have preached a sermon on the topic of alcohol.
 Yes No
20. My church provides space for outside groups to offer alcohol education (Alcoholics Anonymous, Al-Anon, after school programming, faith-based alcohol and other drug programming, etc.)
 Yes No
21. My church educates the following groups concerning alcohol use (check all that apply):
 Children (K-5th grades) Youth (6th-12 grades)
 College age (ages 19-24) Adults (ages 25+)
22. Did you know that the Baptist State Convention of North Carolina employs a staff member that can aid churches in addressing substance abuse issues?
 Yes No
23. Have you ever used the services of this staff member to address substance abuse issues?
 Yes No