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VOL. XVI.

MAY, 1945

NO. 5.

## Daily Chronicle & Sentinel.

J. W. & W. S. JONES.

AUGUSTA, GA., FRIDAY MORNING, MAY 9, 1945.

VOL. IX.—No. 108.

### Chronicle and Sentinel.

AUGUSTA.

FRIDAY MORNING, MAY 9

Agency.—Mr. V. B. PALMER is authorized to act as agent for all business connected with his office in the cities of New York, Philadelphia, Boston and Baltimore. His office is New York, 160 Nassau street, Philadelphia, 99 Pine street, Baltimore, 4 E. corner of Baltimore and Calvert streets; Boston, 16 State st.

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#### Southern Baptist Convention.

This body met in this city yesterday, and was called to order by the Rev. W. T. BAILEY, pastor of the church in which the Convention is held.

On motion of Rev. J. B. Taylor, of Va., seconded by the Hon. Thos. Stocks, of Geo., Hon. Wilson Lumpkin, of Geo., was called to the Chair.

After religious services, a Committee was appointed to ascertain the number of delegates present, and the religious bodies represented. The Committee reported about 300 delegates from the States of Maryland, Virginia, North-Carolina, South-Carolina, Georgia, Alabama, Louisiana and Kentucky, and the District of Columbia.

Owing to the short notice of the meeting of the Convention, the States of Mississippi, Tennessee, Arkansas and Florida, were represented only by letters.

The delegates having been ascertained, the Committee proceeded to appoint officers, as follows:

Rev. W. B. JOHNSON, D. D. of S. C. Pres't.  
Hon. Wilson Lumpkin, of Geo., } Vice Pres't.  
Rev. J. B. Taylor, of Va., }  
Rev. J. Hartwell, of Ala., } Secretaries.  
Mr. J. C. Crann, of Va., }

On motion of Rev. Dr. Fuller, of S. C., a committee of sixteen was appointed to prepare and report a preamble and resolutions for the action of the body, to wit: Rev. Dr. Fuller and Dr. M. T. Mendenhall, of S. C.; Rev. J. A. McKean and W. Crann, Esq., of Md.; Rev. T. W. Sydnor, of D. C.; Rev. J. B. Jeter and Rev. T. Hume, of Va.; Rev. R. McNabb, of N. C.; Rev. B. M. Sanders and Rev. C. D. Mallory, of Ga.; Rev. A. Travis and Gen. E. D. King, of Ala.; Rev. Isaac T. Hinton and Rev. R. Holman, of La.; Rev. Isaac McCoy, of Ky.

#### An act

To Incorporate the Executive Committee of the Central Baptist Association of the State of Georgia and the Southern Baptist Convention

Be it enacted by the Senate and House of Representatives of the State of Georgia in General Assembly Met

And he it further enacted that William B. Johnson, Milton Lumpkin, James B. Taylor and Quincy R. B. Norris and others their associates and successors be and they are hereby incorporated and made a body politic by the name and style of the Southern Baptist

Convention (which according to secure legal process retain and dispose of property either real or personal, to sue and be sued, and to make all by laws rules and regulations necessary to the transaction of their business not inconsistent with the laws of this State or of the United States said corporations being created for the purpose of extending Christianity and civilization the evangel of the Gospel, disseminating of Christian for the propagation of the Gospel, and for the usage a custom to the contrary notwithstanding

Charles J. Jenkins

Speaker of the House of Representatives

Abraham H. Chappell

President of the Senate

Approved (Seal) 27 1945

Walter Brantford

Governor

Above is a photostatic copy of the charter of the Southern Baptist Convention. Note that the Central Association was chartered by the same act. At the left is the first news story of the Convention's first session. Additional Chronicle & Sentinel accounts appear on pages 6 and 7.



### Rockefeller and the Church

WE have received a copy of an address delivered by John D. Rockefeller, Jr., entitled, "The Christian Church—What Of Its Future?"

The church which Mr. Rockefeller says is to be "the church reborn," would have no ritual, no creed and no terms of admission except "love of God." It would be purely a human organization, organized to meet the human needs of the present social order, with reference to God, Christ and the Bible in only a general way.

Just anybody living a good life and claiming that he loved God and his brother man and was willing to enter into a social service program would be eligible for church membership.

The great doctrines of the Bible are ignored. What Jesus had to say to Nicodemus is ruled out. Regeneration is not necessary. Christ is not recognized as the atoning Saviour.

The Bible is not recognized as the authoritative, inspired Word of God. The ordinances as given in the New Testament and practiced by the New Testament church are not considered as essential or necessary.

Such a church would be a great big nothing. There are those of us who believe that someone in authority said, "If ye continue in My Word, then are ye My disciples indeed." As for ourselves, we prefer the church of the New Testament.

### Men Must Have Integrity

NO man can be truly great who is not absolutely honest and sincere. He may be brilliant, but brilliancy will not of itself bring greatness. Men may admire him, but they will not trust him. Whatever endowments or qualifications a man may have, he must also possess the crowning one of integrity if he becomes actually great.

### A Serious Situation

WE speak of the United States as being a Christian nation, but the facts will hardly justify this conception. Two-thirds of American citizens are not affiliated in any fashion with any kind of a church. One-half of those who are members rarely ever attend and never contribute anything to the advancement of the Kingdom.

Twenty-seven million youth under twenty-one years of age are growing up in America with no religious training of any kind—growing up to join the already large army of adult pagans.

These facts are rather disconcerting, but there are other facts which are more disconcerting. We are told that by the time the youth who are enrolled in our Sunday schools reach the age of sixteen, the churches have lost permanently three out of every four boys and two out of every three girls.

It would seem from these facts that we have here in our homeland a tremendous missionary task. One of our greatest mission fields is here in America.

### What About Our Young People?

EDGAR HOOVER is authority for the following statistics. In 1944, there were seventeen per cent more boys under twenty-one arrested for assault than the year before; twenty-six per cent more for disorderly conduct, thirty per cent more for drunkenness, ten per cent more for robbing.

Among girls of the same age for the same year there were thirty-nine per cent more arrests for drunkenness, sixty-four per cent more for prostitution, sixty-nine per cent more for disorderly conduct, and 124% more for vagrancy. If these statistics are true, and we suppose they are since they come from Mr. Hoover, then the outlook is not very bright for the future.

If the present generation goes to the bad, what will the country of tomorrow be? Our Centennial Evangelistic Crusade should put specific and special emphasis upon the reaching of the young people in our land. Let us win the boys and girls to Christ and the church, and the land of the future will be safe.

### A Preacher's Union

WE are told by *The Lutheran Standard* and that "the National Citizens Political Action Committee, an organization of the C.I.O.," has "begun to organize preachers in groups, called 'religious associates.'" Dr. Dwight J. Bradley, a former minister, is an organizer. They have groups of these

associates in several of the northern cities, and others are being formed.

Southern Baptists have their ministerial organizations. Every city has its pastors' conference and the Southern Baptist Convention has a pastors' conference meeting every year at which preacher and church problems are discussed.

We sincerely hope that the ministry will never become so professional that it can be organized into unions as an affiliate of the C.I.O. We are a brotherhood in Christ, and that is enough.

### Religious Radio Programs

WE are informed that three large Protestant denominations—the Methodist, Northern Presbyterian and Congregational Christian churches—have formed a joint radio committee to promote religious programs over the radio.

Their director, Rev. Everett C. Parker, does not think that sermons preached over the radio have the effect that a religious program would have. Therefore, he proposes to make a new approach to the problem of presenting religion by radio. He plans "to employ professional script writers, actors, musicians and directors to bring into the American homes the religious message with all the forcefulness and appeal contained in leading sponsored programs." He thinks that by making the dramatic appeal that he will increase the impact of the religious message and enlarge the audience.

Such a program, true to the faith as revealed in the New Testament and put on by trained actors and musicians would evidently have the advantage over a sermon so far as getting a congregation is concerned, but, after all the Scriptures say that it is by the faithfulness of preaching that the world is to be won to Christ.

We must never get away from preaching. The Home Mission Board is now preaching the Gospel every Sunday over two strong radio stations.

### A Privilege and Not a Right

A REVENUE commissioner in a certain state has affirmed that the "liquor business is a privilege and not a right," according to a news dispatch. (Continued on page 10)

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J. B. LAWRENCE

Editor

JOE W. BURTON

Managing Editor

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# HOME MISSIONS

*My God Shall Supply All Your Need According To His Riches In Glory By Christ Jesus.—Phil. 4:19.*

VOL. XVI.

MAY, 1945

NO. 5.

WE have been making in the past few months a careful survey of Home Mission fields and Home Mission work and we find that if Southern Baptists are to do their part in giving the Gospel to the people with-

### More Money Needed For Home Missions

out a chance in the homeland that more money for Home Missions will be needed. We find that there are 25,000,000 unchurched people in the territory of the Southern Baptist Convention and at least 12,000,000 people in Home Mission fields in Cuba, Panama and Central America. Of this number in the homeland, 50,000,000 are ten years of age and older. If these poor, stranded souls were placed in states the size of Mississippi, they would fill ten states. Ten states without a church! Ten states without a Christian!

We find also that there are 1,500,000 Mexicans and Spanish-speaking people and only 15,000 Baptists; that is, one to every one hundred. There are 700,000 French, 400,000 in southern Louisiana, with only 4,000 Baptists, one to about seven hundred; 600,000 Italians, with less than 2,000 Baptists; 250,000 Indians, with about 12,000 Baptists, with practically whole tribes in New Mexico and Arizona as pagan as they were when our fathers settled this country.

We find that sixty per cent of the population of our cities are unchurched. In the South as a whole one out of every 8.6 people is a Baptist, but in our cities only one out of every 34 people is a Baptist. In the sixty largest cities in the Southern Baptist Convention there are 13,000,000 people, but 7,800,000 of these are unchurched.

We find a serious situation existing in the rural sections. Five thousand Baptist churches in the country have fewer members than they had ten years ago, 6,300 had no conversions last year, 3,900 are without pastors, 1,848 have no buildings, 10,000 have only one-room frame buildings, 1,300 made no report to the associations last year, 4,000 gave nothing to missions, and two-thirds of these churches have no Baptist Training Union or W.M.U. organizations.

In Cuba, Panama and Central America where we are at work, there is a population of something like 12,000,000, with only 6,000 Baptists, one to every two thousand. We have one missionary, including the wives of workers, to every 92,000 people, and one church for every 160,000 people.

It is the purpose of the Home Mission Board to reach all the people who do not have a chance in the homeland. We have 550 missionaries working

in 1,800 mission stations, but this is not enough. In the whole field of Home Missions we have approximately one missionary to every 35,000 people.

In our present fields of work many mission stations are under-manned and hundreds of missions are in rented quarters. In Cuba there are thirty-nine churches worshipping in rented property. These churches are in towns and cities in population from 2,500 to 50,000. Anyone who is acquainted with mission work in Catholic countries knows how difficult it is to make any progress in a rented dwelling. Among the Mexicans and Spanish-speaking people along the Border there are 141 mission stations with either no building or else an inadequate building.

The Home Mission Board needs today \$1,500,000 to build adequate chapels for its present mission fields and to bring the mission work it is now engaged in up to anything like adequate equipment and personnel.

But this would only take care of our present work. If the Board is to carry the Gospel to the people who do not have a chance in the homeland unless we send missionaries to them, it will be necessary to double its mission force.

Take the migrant, for instance. Here will be a great mission task when the war is over. Thousands of people will be giving themselves to migrant work. We will need at least a dozen trailer missionaries to give the Gospel to these people.

Our mission work among the Negroes needs to be doubled and tripled. We are now working with the ministers, furnishing Bible teachers in colleges and holding institutes for the preachers who are not attending college. But we are not doing all that ought to be done. We need a mission center in every large city of our territory. These mission centers will be headquarters from which we can operate in our efforts to help the Negroes in our cities. These Negro centers will cost from \$12,000 to \$25,000 each to equip, and about \$5,000 a year to maintain. Southern Baptists will not meet their full obligation to the Negro until they spend annually at least \$250,000 or \$300,000.

This is only a part of what ought to be done. The facts mentioned only indicate but do not tell the whole story. In our survey we have the names of the places, the amount necessary to equip each mission, the fields we ought to enter, the number of people to be served, and, taking it all together, the Home Mission Board will need annually a budget of \$1,500,800, if it is to evangelize the unevangelized in the homeland, Cuba and Panama.

## The Genius Of the Baptist Denomination

By P. I. LIPSEY  
Editor Emeritus *The Baptist Record*



Dr. Lipsey

A CATHOLIC priest and a Baptist preacher found themselves sitting together in a railway coach. They had to make conversation and naturally it turned to religion and the religious beliefs which each held.

Soon the priest asked the preacher, "Who is the head of your church?"

"Jesus Christ," the preacher answered.

"But you don't understand me," said the priest, "I mean what man is the head of your church in the United States?"

"No man."

"Do you mean to tell me," the surprised priest asked, "that you have no man who controls and directs your work?"

"Certainly not," said the preacher.

Drawing a deep breath the priest exclaimed, "Then may the Lord help you!"

"That is exactly what He does," the preacher replied. It is doubtful if the priest ever understood. It is impossible for a Catholic and for many Protestants who have a centralized organization to understand how people like Baptists can hang together, believe together, and work together. But to Baptists the principle of individual liberty and collective co-operation are as closely joined together as the Siamese twins, and cannot live apart.

If you sprinkle a handful of sand on a drumhead and then hold over it a violin, and across the strings of the violin you draw the bow, you will see every grain of sand begin to move as if it were suddenly possessed of life. Continue to use the violin and these grains of sand will form themselves into groups and figures and go through as graceful motions as a company of soldiers on the drill ground. The spirit of the violin takes possession of them.

### God's Moving Spirit

In the beginning of the Genesis story we are told that the universe newly created was "without form, and void," but that "the Spirit of God brooded upon the face of the waters." This would seem to indicate that this inert and shapeless mass was quickened into life, that the material of which the worlds were made became alive, active, reacting every particle to another,

aligning itself, taking shape, and performing its function in an orderly universe.

From then on there is no dead matter, and physicists tell us that every atom is now an active agent, never still, but filled with potentialities which cannot be measured, combining and working with others to form an orderly and systematic universe, with God over all and in all.

No wonder the seraphim sang, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."

But we must begin at the beginning in our study of the method of God's work, whether in nature or in grace, in what we call the animate creation, the principle of life inheres in the cell. In merely material things we must begin with the atom.

### A Study of Words

That word atom is well worth studying. It is a Greek word. We divide and separate and analyze all material things until we get down to where we cannot go any further, and we call this the atom, which means simply that we have gotten down to where we cannot divide any further. For the word "atom" means that which cannot be divided. We have borrowed the Greek word.

The Latins have a word, too, which means the same thing. That word

we have also appropriated, the word individual. We divide the human race into all sorts of groups until we get down to one man, or one person, and we call him an individual; we cannot divide any further.

Just as scientists never were able to make much progress until they discovered the atomic theory, getting down to first principles, so religion never gets anywhere until it gets down to the individual. There is the only starting point.

God could have made a world full of people at one breath, but He did not. He began with the individual, Adam, and that is the way he has been making men ever since, one at a time. He deals with men today as always, individually, personally.

People are not saved in the mass. We are saved one at a time, and God's

(Continued on page 12)

### Newspaper Displays Influence Unsaved

THE unsaved in his community are being influenced by the publication of Christian principles in his local newspaper, according to Rev. W. M. Jones, pastor of the First Baptist Church in Danla, Florida.

The Florida church is co-operating with the Home Mission Board in the publication of a series of displays of which the one on the opposite page is the fifth.

In writing about the publication of the third message, "What Is A Church?", Brother Jones said:

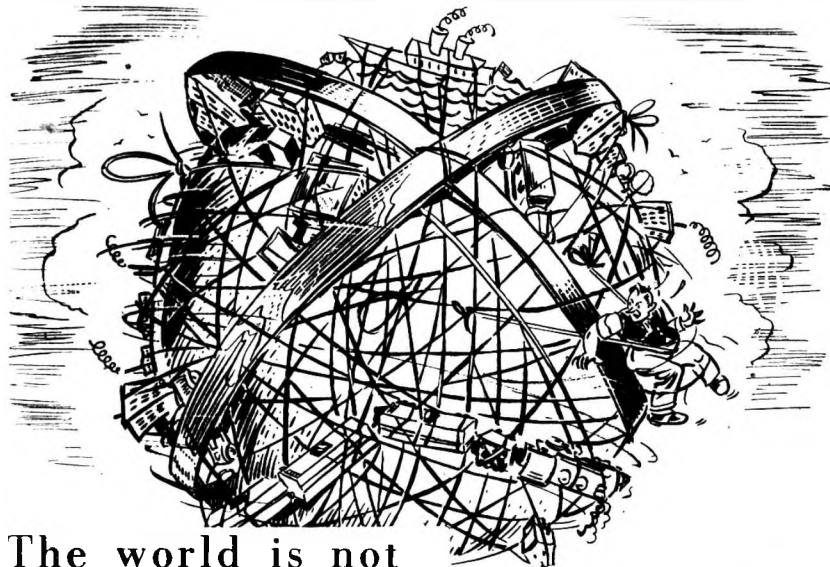
"I wish I could tell you in words just how much good this series has done for our people and for the unsaved in and around our community. It has started people to thinking and talking, and as a result they have been coming to church and they keep coming, too."

"God's richest blessings upon you in this wonderful work of winning the lost and educating our people."

A mat of the message on the opposite page, suitable for use in a newspaper, will be provided free of charge by the Home Mission Board to any church or group of churches that will sponsor its publication. The local sponsors will arrange for the necessary space, either by purchase or donation.

The entire series of twelve messages, planned for publication in the Centennial year to set forth the distinctive beliefs, contribution, and mission of Southern Baptists, is available in the same arrangement.

Inquiries from responsible persons should be addressed to Joe W. Linton, 315 Red Rock Building, Atlanta 2, Georgia.



## The world is not tied together by ropes!

A crazy sort of world it would be if everything had to be fastened to it.

Nor are Baptists held together by artificial devices.

It would indeed be a crazy sort of Christian denomination that had to be tied in place—here a church held in check by the decree of some council; there a preacher lashed in place by the order of some diet; yonder a layman whipped in line by the threat of ecclesiastical authority.

What is it then that gives unity to Baptists? They have no organization of authority to compel loyalty. What is the secret of their strength?

The law of gravity to Baptists is the love of

Christ. This is the magnet which pulls them together. Or, to state it another way, it is the recognition of the supreme authority of God and common obedience to Him.

Baptists for expediency's sake are not willing at any point to substitute man's authority for God's Word.

### For Instance

• They will not make the Lord's Supper a communion for fellowship, but insist that it must be, as taught in the Bible, a memorial of the sacrifice of Christ engaged in by baptized believers.

• Nor will they change the form of baptism for the sake of convenience, but rather accept the plain Scripture teaching

as to its mode and meaning.

• And certainly they will not depart from God's Word as to the terms of salvation—which they know can never be earned either by good works or by ceremonies, nor by a combination of both. Salvation is received individually by each believer as a free gift of God's love.

The sense of oneness which holds Baptists together is within.

It comes from an acceptance of God's authority, belief of the truth, a common affinity for the great drawing power of the crucified Christ, in whom they have individually and personally trusted for eternal salvation and whose will they seek to do.

### We Have A Mission

The love of Christ constraineth us—2 Cor. 5:14.



The TRUTH Shall Make Men FREE

Home Mission Board  
Southern Baptist Convention

This is one of a series. An enlarged copy of this message can be had for 10c from the Home Mission Board.

## 1845 News Reports of Augusta Meetings

Secular Press Relates Action  
Which Gave Birth to Convention

THE Southern Baptist Convention came into being on Friday, May 9, 1845, around noon, through the unanimous adoption of a resolution offered by a committee of which Dr. Richard Fuller was chairman. Below is reprinted from the *Augusta Daily Chronicle & Sentinel* the newspaper account of the session at which the Convention was born.

On the cover is reproduced a photostatic copy of the first session in Augusta, on Thursday, May 8. On these pages are other interesting excerpts from the *Chronicle & Sentinel's* daily coverage of the significant meetings, which began on Thursday, May 8, and continued through Monday, May 12, 1845, with adjournment on Sunday for public worship.

DAILY CHRONICLE & SENTINEL  
Augusta, Ga., Saturday Morning,  
May 10, 1845

### THE BAPTIST CONVENTION

Second Day

Our report in yesterday's paper of the first day's proceedings of this body, (which for intelligence and respectability of numbers and appearance, numbering as it does among its delegates, some of the first men in the connexion in the South, reflects the highest credit upon the denomination,) was confined to the morning session, during which, the body was organized. It was therefore incomplete, as no allusion was made to the proceedings of the afternoon session, when Dr. Fuller, Chairman of the Committee, submitted the Report of the Committee.

The Report was taken up, and was the subject matter of consideration during the afternoon, when many verbal amendments were proposed; some of which were acted upon and adopted. The Convention adjourned without coming to any final action.

Yesterday, (Friday,) the Convention met, and resumed the unfinished business of the previous day, which was the Report of the Committee, and after expending some time in the consideration of amendments, the Report as amended, which will be found below, was taken up.

#### The Report

The Committee to whom it has been referred to report a preamble and resolutions, cannot but express their profound sense of the responsibility resting upon your body, at the present eventful crisis, as the integrity of the nation, the interests of truth, the sacred enterprise of converting the Heathen, are all involved in your deliberations. That this convention was imperiously demanded must be apparent to all. The Boston Board have in

Your Committee therefore submit the following resolution, as embodying all that they are now prepared to suggest to your body; therefore,

Resolved unanimously, That for the peace and harmony, and in order to accomplish the greatest amount of good, and the maintenance of the Scriptural principles on which the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the Gospel.

Adoption of the above resolution called into being the Convention. This is a photostat from the *Chronicle*.

Their answer to the Alabama resolutions most clearly and unnecessarily exceeded their power and violated their trust. It is a question admitting no debate that the Triennial Convention was formed on the principle of perfect equality of members from the South and North.

And what is all important, the very qualifications of Missionaries are prescribed by the original Constitution of that Convention. The 5th Article, providing that such persons as are in full communion with some regular church of our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer's cause, are to be employed as Missionaries.

Besides this, too, the declaration of the Board, that if any one should offer himself as a Missionary, having slaves, and should insist on retaining them, as his property we could not appoint him, is an innovation and a departure from the course hitherto pursued by the Triennial Convention, such persons having been appointed; and lastly the decision of the Board is an infraction of the resolution passed the last spring in Philadelphia, and the General Board at Philadelphia, and the General Board at their late meeting in Providence has failed to reverse the decision.

Amidst such circumstances your committee esteem it absolutely necessary that the friends of the Triennial Convention and the lovers of the Bible

shall at once take their stand, and assert the great catholic principles of that constitution and of the Word of God.

Your Committee therefore submit the following resolution, as embodying all that they are now prepared to suggest to your body; therefore,

Resolved unanimously, That for the peace and harmony, and in order to accomplish the greatest amount of good, and the maintenance of the Scriptural principles on which the General Missionary Convention of the Baptist denomination in the United States was originally formed, it is proper that this Convention at once proceed to organize a society for the propagation of the Gospel.

On the question of agreeing to the Preamble the vote was taken and it was UNANIMOUSLY adopted.

#### The Debate

The Convention then proceeded to the consideration of the Resolution, and.

The Revd Mr. Jeter of Va., being entitled to the floor, commenced by saying he had never addressed a deliberative assembly under a deeper sense of his responsibility, and without consuming the time of the house he would at once proceed to the discussion of the question.

There were, he said, but three courses to be adopted by the Convention. The first was to submit in the action of the Triennial Board at Henton and co-operate. The second was to await the action of the Triennial convention at its regular meeting two years hence, and the third to withdraw and form a separate organization.

The speaker enforced his own views of the propriety of a separation in a few brief remarks, in which he referred to his present and former position on this question. He had been a conservative, so much so, indeed, as to be considered by some of his friends as leaning to the North. He was now in favor of a separate organization, and the more he reflected upon the subject, the difficulties which at first presented themselves to his mind vanished, and he believed the cause of God would be promoted thereby.

In the course of his remarks, Mr. Jeter read the following extract from a letter of Dr. Wayland\* to himself: "Mr. Wayland says

\*The reference is evidently to Dr. Francis Wayland, president of Brown University. Such a letter, coming from a prominent Southern Baptist and expressing agreement with the strong Southern sentiment for separation, no doubt had great weight in the deliberations at Augusta.

May, 1945

You will separate of course. I could not ask otherwise. Your rights have been infringed. I will take the liberty of offering one or two suggestions. We have shown how Christians ought not to act, it remains for you to show us how they ought to act. Put away all violence, act with dignity and firmness and the world will approve your course."

Mr. Haynes, of South-Carolina, was desirous to define his position. He was the delegate of two bodies; one has instructed and the other has not; he however, felt perfectly at liberty to act upon this question, and he most heartily concurred in the spirit of the resolution, and should vote for it from a conviction that it would result in good. He therefore went hand, heart and soul for the resolution.

Mr. Marshall of South-Carolina followed, and urged the Convention to act promptly, for that while we were deliberating, the heathen were suffering, and concluded after a short address, in the same spirit.

Mr. Duncan of Va., had a difficulty on his mind; he desired some of the Committee to state why it should be called a society? which, if removed, he would vote for the resolution. What relation would we sustain to the Triennial Convention?

Mr. Fuller explained, he preferred the term society, because the Baptist Church could not, in this way be divided. It was separate, independent, republican. The Churches of the Union were not under any general head, they were only associated for a distinct purpose. It was an error to call it a church, which he should be glad to have corrected, besides, the word society was more general.

In reply to the other question, as to the relation we would sustain to the Triennial Convention, he remarked: We should occupy the old ground, the North had gone off in departing from the original Constitution, to which the South were willing to adhere.

He believed the North would sever their connection because of its heterogeneous character—many were more opposed to Abolition than to Separation. Such was the opinion expressed to him at Philadelphia by brethren from all quarters of the North.

Mr. Nichols here rose and moved that prayer be made by the Rev. Mr. Mallory, which was adopted, and Mr. M. most fervently and eloquently invoked the Supreme Ruler to so guide their steps as to justify them to the world and redound to his own glory and the salvation of mankind.

This was a most imposing and solemn scene, to witness so large a delib-

erative body, in which the young, the middle aged, and the gray-headed patriarchs of the Church, bowed in humble submission before their Lord and Master, solemnly invoking his counsels to direct their footsteps in the path of rectitude.

Here followed a short conversational discussion, when a general call was made for the question, and on being put, the Resolution was UNANIMOUSLY adopted.

It was then moved that the following names be added to the committee of sixteen, who should prepare and report a Constitution for a Southern Association: Messrs. W. B. Johnson, J. C. Crane, Dr. Curtis, of Charleston, Dr. Dagg, Samuel Furman, Baker, Stringfellow, and Hartwell.

After prayer by the Rev. Mr. Fuller, the Convention adjourned to 4 o'clock, P.M. At 4 P.M. the Convention again met, but adjourned without transacting any business.

### THE BAPTIST CONVENTION.

Proceedings of Saturday.

The Convention met at 8 o'clock, A. M., when the Committee, through their Chairman, submitted a Preamble and Constitution, which was finally adopted in the following form:

#### PREAMBLE.

We, the Delegates from Missionary Societies, Churches, and other Religious bodies of the Baptist denomination in various parts of the United States met in Convention, in the city of Augusta, Georgia, for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for evangelizing, sustaining and directing the energies of the whole denomination in one sacred effort for the propagation of the Gospel, agree to the following rules or fundamental principles.

#### CONSTITUTION.

Art. 1. This Body shall be styled the Southern Baptist Convention.

2. It shall be the duty of this Convention to promote Foreign and Domestic Missions and other important objects connected with the Redeemer's Kingdom, and to determine the proper mode of accomplishing the same, and to organize such portions of the Baptist Denomination in the United States as may desire a general organization for Christian benevolence, that shall fully respect the independence and equal rights of the Churches.

Missions—"one sacred effort for the propagation of the Gospel"—was the one purpose for which the Southern Baptist Convention was organized as shown by this photostat from the *Chronicle* of May 12, 1845.

DAILY CHRONICLE & SENTINEL  
Augusta, Ga., Tuesday Morning,  
May 13, 1845

### THE BAPTIST CONVENTION

Third Day — Saturday, P.M.

Our report in yesterday's paper, of the proceedings of this body were brought down to the adoption of Mr. Jeter's resolution, on Saturday, which proposed the election of officers, &c., for the provisional government of the

church, until the Triennial Board should meet in May next.

The Convention elected the following officers:

WM. B. JOHNSON, President.  
WILSON LUMPKIN, Vice-President.  
J. B. TAYLOR, 2nd do.  
A. DOCKERY, 3rd do.  
R. B. C. HOWELL, 4th do.  
J. HARTWELL, ) Secretaries  
J. C. CRANE, )  
M. T. MENDENHALL, Treasurer.

On motion,  
Resolved, That this Convention now proceed to appoint a Board for Foreign Missions, and also one for Domestic Missions, and that a committee be appointed to nominate such boards.

The Committee appointed, are  
Messrs. B. E. Hall, H. Keeling, W. Sands, R. McNabb, A. J. Battle, S. Furman, J. L. Reynolds, S. Blanding, J. H. Campbell, B. M. Sanders, C. D. Mallory, H. Talbird, A. Travis, T. Curtis, J. I. Hinton, R. Holman, W. Crane, J. A. McKean, J. W. Sydnor and J. McCoy.

The Committee requested that the Board of Foreign Missions be located at Richmond, Virginia, and that for Domestic Missions at Marion, Alabama.

The Secretaries were appointed to superintend the printing and distributing of 5,000 copies of the minutes of this Convention.

The Convention then adjourned till 8 o'clock P.M.

Fourth Day — Monday, May 12

The Convention met according to adjournment.

Resolved, That in accordance with the provisions of the 2d article of the Constitution, this Convention will cordially embrace and affiliate auxiliary societies upon its principles, and recommend to the brethren the formation of such societies.

Resolved, That the several State Conventions, and other bodies who may be in possession of funds, for Foreign or Domestic Missions, be requested to forward such funds to the Treasurer of the respective Boards, as promptly as convenient.

Resolved, That the aborigines of America have strong claims on American Christians for the Gospel, and as the Indian Mission association has been organized with special reference to their spiritual benefit, we recommend the Churches to sustain that body, with zeal and liberality.

Resolved, That the board of Domestic Missions be instructed to take all prudent measures for the religious instruction of our colored population.

Resolved, That the Foreign Mission board of this Convention be instructed

(Continued on page 8)

## Russell Holman, Early Secretary, Piloted Board Through Trying Years

**D**URING the first two periods of the Domestic (Home) Mission Board's career—from 1845 to 1875—there was one person associated with it almost continuously in a half-dozen capacities. He and the Board seemed to be one; there was an affinity of the one for the other. This man's tenacity to the purposes of Home Missions for a generation is a parable of the Board's own determination to live.

This man, Russell Holman, first became associated with the new Board in December, 1845, as corresponding secretary. Two others had been elected to the position before him—Professor J. L. Reynolds, of Charleston, named at the organization meeting in Augusta in May, who soon after his election resigned, never having served; and D. P. Bester of Alabama, who at length was induced to engage in the work but resigned in November, 1845, after serving only a few months.

It is not now strange that each turned from the task. It was Holman's job. Already he had engaged for three years in mission work in New Orleans, where two years before he had organized the First Baptist Church. He was the man for the secretaryship.

### Pioneering in Missions

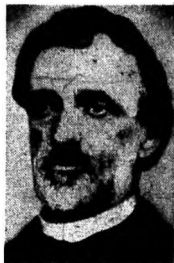
For six years he labored and then retired because of ill health. Two seasons afforded R. Holman a temporary retirement, but he was recalled to the secretaryship in 1856. Eye-strain prompted a request for a second retirement, but the Board rather asked him to continue and do only such work as his condition permitted.

At length, however, in 1862, he did leave the secretaryship, but still he could not leave Domestic Missions finally. His name appears in succeeding years as a missionary in the Army, as a worker in the mission rooms in Marion, as an agent in the states, as a general evangelist, as a member of various Convention committees dealing with Home Missions.

Finally, having been practically blinded for many years by a painful disease of the eyes, he suffered a severe stroke of paralysis which ended his active labors, and three years later, in 1879, his rugged spirit was summoned up higher.

Russell Holman was born in Warwick, Massachusetts, August 14, 1812. He removed to Kentucky in 1839 and became pastor of two churches in Green County. Weak in body, he served there until 1842 when he removed to New Orleans.

His full tenure as corresponding secretary was from December 1, 1845, to September 1, 1851, and from January



R. Holman

1, 1857, to January 1, 1862—a total of ten years.

Following the war, in 1867, he went to Illinois where he labored there and later in Kentucky and Missouri until 1876. Death came on December 2, 1879, after a few hours of illness.

It was men like Holman who laid the foundation of the Domestic Mission Board. It was a will like his to continue on in a sublime endeavor in spite of insuperable odds—a spirit that would not die—which continued the work through famine, through war, through reconstruction.

That will and that spirit were of God. The Board, itself, being born of the holy purpose to give the Gospel to those who do not have it, was evidently sustained by the power of God.

### 1845 NEWS REPORTS (Continued from page 7)

to communicate with the acting board of the Baptist Triennial Convention in reference to any claim we may have upon the Convention, or any claim which that body may have, or think they have, upon us, and that the said Board report fully to this Convention at its next meeting.

Resolved, That our Foreign Mission board be authorized to enter into any equitable and prudent arrangement, with the acting board of the Baptist general Convention, to take a portion of its missions under the patronage of this Convention.

Resolved, That applications be made to the proper authorities of the State of Georgia for a charter of incorporation, and that Judge J. Hillier, Hon. W. Lumpkin, Judge T. Stocks, M. A. Cooper, Esq., and Rev. C. D. Mallory, be a Committee to present a petition for this object.

Resolved, That this Convention recommend the Domestic Mission Board to direct their effective attention to aid the present effort to establish the Baptist cause in New Orleans.

Resolved, That with profoundest gratitude to the Great Head of the Church, this Convention do recognize the harmonious action to which it has arrived and that we do regard the exhibition of the Christian Spirit which has governed its deliberations as a proof of the divine presence in the origin and prosecution of this organization.

And the Convention adjourned sine die.

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YOUR  
hearts...*

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## A Missionary's Home on the Frontier

**S**OMETHING of the atmosphere of a missionary's home on the frontier nearly a century ago is reflected in the following reprint from *Home and Foreign Journal*. Paths and drama and a hard life were in the daily experiences of the missionaries, but they received compensations far surpassing any material values—the sincere love of a simple but appreciative people.

From *Home and Foreign Journal*,  
March, 1861

### INDIAN DEPARTMENT

#### Death of Slater Buckner

We have received the sad intelligence of the death of sister Buckner. After a short illness of twelve days, she departed this life in the hope of a bright immortality. The last 13 years of her life have been spent among the Indians, and faithfully did she labor for their spiritual improvement. The testimony of Bro. McIntosh is but the voice of the Nation, could it be heard. She was universally beloved for her many virtues. Well worthy is her name to be ranked with those of Newell, Judson, Shack, and others who have sacrificed all for the welfare of the heathen. We offer our sympathy to the bereaved husband, and commend him and the mission to the gracious consolations of the blessed Jesus, who careth for us. Below will be found an obituary from the pen of her affectionate husband.

#### To the Memory of Mrs. L. A. Buckner

I could never fully realize the poverty and imperfection of all human language, until I attempted to express my grief by words, or to portray the virtues of my *Departed Wife*.

I do not forward the present communication on account of its merits, but because it may be supposed to even approximate a description of my sensations, but because the memory

Henry Friedland Buckner and Mrs. Slater were appointed missionaries to the Indians in 1847 by the Indian Missionary Association of Louisville. They were transferred to the Domestic (Home) Mission Board in 1855 when the Board took over the work of the Indian Association.

See "The Testimony of a Missionary" on page 10. McIntosh was an Indian. The McIntosh family has long been prominent in the Creek Republic and remains so this day. Several have been missionaries of the Home Mission Board.

### BOOKS By Great Soul Winners

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H. F. BUCKNER  
He was a man as well as  
a missionary

of my *Departed One* demands some humble tribute at my hands.

LUCY ANN BUCKNER was the earthly pillar of my existence. It might not be deemed indelicate for me to say, that when I first beheld her, she was beautiful as the morning rose besprinkled with the early dew; sweet as the honey of the illustrious bee. I loved my charming wife. I was beloved by her. I once was happy! Just sixteen years ago, at the beginning of our missionary life in North Eastern Kentucky, we travelled happily together; and oft along the beechy groves, or else beneath the shady elms, while the birds sang in the thick foliage, and the brooks sweetly murmured, we often said to each other,

"Shall we always be thus happy?"

Ah! we were happy once in the mountains of Kentucky.

Just thirteen years ago, on the steamer that brought us from "our Kentucky home," with tearful eyes but happy hearts we sang,

"Yes my native land, I love thee."

And we arrived among the Indians, though we had no money, no provisions, and as yet no new-made friends, and though our house was a deserted Indian cabin, our furniture made of goods boxes, and our first supper a spitted hare, yet we were happy, young, and full of hope. Oft have we travelled together across these western prairies, and listened to the warbling notes of the sweet-singing birds, or gathered wild flowers to each other from Nature's own gardens. Oft have we sung and rejoiced together with sons and daughters of the forest, converted to God. Ah! we were happy once on the wild western plains.

But how solitary are the prairies now! The wild flowers do not bloom, the morning songsters of the grove have ceased to warble their cheerful notes; the brooks no longer murmur, and the voice of my beloved is still

LUCY ANN BUCKNER is no more. And I—*I am a stranger and a sojourner, as all my fathers were.*

Sickness clouded the eyes of my *Dear One*, and the crimson faded from her cheek, she bowed her head like a blossom in the rain, and she sunk on her pillow like the ripened sheaf before the sickle of the reaper. Not a murmur escaped from her lips, and no

signs of impatience were seen. She was fully prepared to die. At the very first of her sickness, with her hand clasped in mine, she remarked:

"I know you do not think I will die, but I will; I feel that my mission here is ended, and I am going home."

Yes, Dearest Lucy Ann, thou art "gone home."

Thy "mission here did end" too soon for me;

Alas! too soon for me, but not for thee.

For where thou art no sorrow now can come.

And though on earth I never—never more

Can see thy graceful form or lovely face;

Yet I will try to run the Heavenly race,

And meet thee on fair Canaan's blissful shore.

The Lord enabling me, I'll toil on

And on, in this great work we came to do;

That when the messenger shall come, I too

May hear our Blessed Saviour say, "Well done."

But now, (ah, me!) when 'neath these Western skies,

And 'cross these prairie plains I lonely roam,

Hark to thy tomb and our forsaken home,

My memory turns her weary, weeping eyes.

(Continued on page 10)



### A MISSIONARY'S HOME

(Continued from page 9)

Ah! say, My Dear, when now from home I stray,  
The "Everlasting Gospel" to proclaim,  
And tell the Indians of a Saviour's name;  
What star of hope shall gild my weary way?

My faithful fancy's pencil paints the charms,  
That used to grace thy angel form when, sure  
As e'er I came from lonely mission-tour,  
You ran to meet me, with extended arms.

Henceforth, alas! I'll ever look in vain,  
To see thee coming from our cottage door;  
For thy glad welcome I'll receive no more,  
Till in our Heavenly home we meet again.

Then cease, my mournful Muse; and cease to flow  
My tearful eyes, too much to weep—  
I have a home and sainted wife in Heaven,  
And should not, therefore, brood o'er griefs below.

H.F.B.

Mico, Creek Nation,  
Jan 4th, 1861.

The Testimony of a Missionary  
Mrs. L. A. D. Buckner  
Salem, Creek Nation, Dec. 23, '60  
Dear Brother Holman  
It has become my painful duty to make known that sister Buckner is no more in this world. She departed this life on the 17th instant, after a short illness of eleven days. How true, death directs his arrows at the brightest objects! You have not nor never will have again in this field a missionary so unanimously beloved and admired as was this sister. But she is gone to wear the promised reward—the crown of life that never fades away. Let us be warned, dear brother, to wait for our call, watching and praying.

D. N. McINTOSH.

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### A Privilege and Not a Right

(Continued from page 2)

A privilege to do what? Primarily, of course, to sell liquor, but that is only the beginning, for in the sale of liquor there go all the evil effects of liquor drinking.

The liquor business is the privilege to create a generation of drunkards, to kill and maim on the highways by drunken drivers, to take the food out of children's mouths and the clothes off of their backs, to send into homes of poverty and neglect a drunken father, to break down the moral reserve of teen-age girls and in drunken stupors to rob them of their virtue, to undermine the vital function of the bodies of our youth and make them easy prey to fatal diseases, to blot the lives of men in drunken spree, and to every way to bring disaster and poverty and woe.

Yes, to grant the privilege to sell liquor is to grant the privilege to drain off from the channels of legitimate trade millions of dollars and to decrease the efficiency of workers, not to mention labor lost from week-end spree.

In the name of high heaven, what did a state ever have the right to grant such a privilege?

## THE TRAIL OF BLOOD

OR A HISTORY OF BAPTIST CHURCHES FROM THE TIME OF CHRIST  
THEIR FOUNDER, TO THE PRESENT DAY

PRICES: One Copy 25c—Five Copies \$1.00  
25 or more copies in one order: 15 cents each

ORDER FROM: Pastor Clarence Walker, 808 Aurora Ave., Lexington 21, Ky.

Our printers have completed the second edition of that great book, *THE TRAIL OF BLOOD*—by Dr. J. M. Carroll, which tells the history of Baptist Churches from the time of Christ to the present day. Of course, I am happy—and happier still to be able to announce that the book and chart can be sold at the following prices: One copy, 25c; five copies for \$1.00.

Dr. J. M. Carroll, the author of this book, was born in the state of Arkansas, January 8, 1858, and died in Texas, January 10, 1931. His father, a Baptist preacher, moved to Texas when Dr. Carroll was six years old. There he was converted, baptized, and ordained to the gospel ministry. Dr. Carroll not only became a leader among Texas Baptists but an outstanding figure of Southern Baptists and of the world.

Years ago he came to our church and brought the messages found in this book. It was then I became greatly interested in his studies. I, too, had made a special research in church history, as to which is the oldest church and most like the churches of the New Testament.

Dr. J. W. Porter attended the lectures. He was so impressed he told Dr. Carroll if he would write the messages he would publish them. Dr. Carroll wrote the lectures and Dr. Porter published them along with the chart which illustrates the history so vividly.

However, Dr. Carroll died before the book came off the press but Dr. Porter placed them before the public and the whole edition was soon sold out. Now, in the second edition, I am able to present this second edition of 25,000. I want to ask all of our friends who love the truth of the Lord Jesus to help me get this book distributed to the ends of the earth. Dr. Porter sold the first edition at \$1.00 a copy.

I explained to our printer that I was not interested in making money in the publishing of this book but that I did want the truth concerning the truth of the churches of the Lord Jesus made known. It was this way I was raised in a Catholic community and in my childhood days I got the impression that the Catholic Church was the oldest denomination.

After I was converted and began to study the scriptures I saw that Jesus had promised that His Church would stay here until He comes again. He has said: "That the gates of hell would not prevail against it." Dr. Carroll shows from history and scripture that the Church that the Lord Jesus established is in the world today, just as He and teaching exactly the truth as He preached and taught it.

He shows how and where departures from the truth took place. I hope you and others will help me to distribute this wonderful book.

1. Order a copy—25 cents.

2. Get up a class in your church to study this real history of Baptists. Send a letter for your B.T.U. or W.M.S. 25 or more—15 cents a copy.

3. Order at least five copies and give to your friends—\$1.00.

THE AUTHOR



## A Century of Home Missions

Here are some of the accomplishments of the first hundred years of Baptist Home Missions in the South:

Missionaries	44,885
Churches and Mission Stations	124,866
Baptisms	830,637
Churches organized	9,245
Total receipts	\$28,850,000

## Home Missions Tomorrow

By JOE W. BURTON

A MIGHTY army has been at work on Home Mission fields! Many victories have been won. It has been a notable century, replete with blessings, filled full with triumphs in the Lord. The heritage of the past gives confidence in the present as Southern Baptists face a second century.

What of Home Missions in the new century now dawning? What shall be the nature of its work? What the means for its prosecution? What the spirit of its constituency?

Home Missions in the new century, as in the one now past, will be both general and specific, both indirect and direct, both a leader and a follower, both "the agent to proclaim and the power to accomplish."

In any correct appraisal of the work of the Home Mission Board in the past hundred years, its general service to the denomination looms large. The Board has been an integrated force. It has charted the course. It has been a voice of leadership with understanding of the times to know what Israel ought to do.

### An Integrating Force

Such a function the Board must continue to render if it fulfill its larger mission. It must be, as Dr. Lawrence has said, an agency of survey, giving itself to the study of the trends of the times so that it may interpret to the people their spiritual significance. Southern Baptists must know the South, her people—their desires, their thinking, their backgrounds, their religion, their needs, her physical features—geography, agricultural and mineral resources, commercial advantages, her great movements—social, political, educational, and religious.

It is the task of the Board to inform the people of these conditions.

Insofar as the Board grasps the significance of the great currents affecting the South, and manifests spiritual wisdom in the application of the Gospel to them, will she be able to perform her general ministry. Her leadership will depend upon her demonstrated capabilities. Southern Baptists, though bound by no ecclesiastical overlordship, are always ready to follow where manifested wisdom leads. Ability alone will determine the limits of this general service of an agency designed to

be both a watchman and a prophet to the people.

None of this is by way of minimizing the Board's direct work. For primarily and fundamentally its activities must always be person-centered, and the person of interest is ever the one who needs the Gospel—the Mexican who has never heard the good news of salvation, the simple French Indian who, being neither able to read nor write, has never been told of Jesus, the neglected or negligent in the cities who never darken the entrance to any church, the tradition-retarded foreigner who has been misguided, the Oriental worshipping his idols and his ancestors, the Indian who neither knows nor cares for any thing better than his heathen customs, the Negro who needs training for Christian responsibility, the priest-ridden Cuban, the law-bound Jew, and the jungle dweller of Central America.

### Task Defined

The Board's task ever must be to win to Christ those groups whose spiritual needs peculiarly constitute Home Mission fields. These are the groups of whom no doubt there will always be many until Jesus comes again—to whom missionaries must be sent if they are ever to know the Gospel.

These are the fields which are Southwide in their scope, thus necessitating an approach through a Southwide agency so that the energies of the entire denomination may be directed thereto. Such fields need to be

studied as Southwide problems, and a comprehensive program designed to each case based on experience in the whole field.

The object of interest is ever the lost. The major concern of every worker of the Board is to bring the unsaved to the Saviour. Through the Home Mission organization Southern Baptists direct their full resources to evangelize and Christianize America.

### Singleness of Purpose

Moreover, through Southern Baptists the Home Mission Board works to the same end. The task is collective and personal, being engaged in corporately through the denominational agency and individually by each dedicated Christian, missionary and layman alike.

Thus the Home Mission Board through its personnel devotes itself to the task assigned of winning our land to Christ, but at the same time turns to marshal its own creating parent constituency for the same task.

Of necessity, therefore, the Board's work is both by precept and example, by promotion and performance, by enlistment and individual activity of the missionaries. The Home Mission work was never, and never can be, accomplished by employed personnel alone, no matter how large the force of missionaries. It was never so intended.

It is to be devoutly hoped that the delusion that such should be the case never besets Southern Baptists in their Home Missionary enterprise. The Board through all of its personnel, without excepting one employee, must with singleness of purpose give itself to direct mission work, yes, but it also must be an organizing force to lead all of Southern Baptists into that same intensive endeavor.

Science does not back God out of the universe. The only thing that backs God out of the horizon of our lives is sin. True science, i.e., knowledge, puts God on the horizon of our lives, and here embraces Him.

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## The Genius of the Baptist Denomination

(Continued from page 4)

dealing with us always is by approach to the individual, and the individual's approach to Him.

"God so loved the world"; but love by its very nature is between person and person, one by one, until all are included. And then He says "whoever believeth," an individual response. Again He says, "Every one that is of the truth heareth my voice," always the individual. So it was in the Old Testament, "Ho, every one that thirsteth," singular number.

Jesus spoke to the multitudes, but He knew the response would be, and must be, by the individual. The parable of the sower was spoken to all, but concluded with, "He that hath an ear, let him hear."

The apostles depended on and used the same method of approach, for Peter said on the day of Pentecost, when he spoke to thousands, "Repent, and be baptized every one of you." There is no other way people can respond to God except one by one.

Paul uses the same method when he writes to the Colossians (1:28), "admonishing every man, and teaching every man, that we may present every man perfect in Christ."

### God Deals With Man

We may deal with the crowd; God deals directly with the individual. It matters not who may be the minister who brings the message, no soul is ever saved until he makes his own individual approach to God. If any man responds to the preacher or minister of religion and does not deal personally with the Lord Jesus Christ, he can never be saved. Christ offers salvation to many, but it is accepted only by the one who makes a personal response.

It is necessary for one coming to God to forget even the messenger of the Lord Jesus Christ and, passing by him, makes his own approach to God. "They shall all be taught of God." It is with Him we are dealing and not with man.

It is only when there is definite, direct, and personal contact with God that religion is genuine and Christian. "There is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all." This individualism goes from the beginning to the end of the Christian life, and at last "every one of us shall give account of himself to God."

It is the individual who gives character to the group and not the group that determines the character of the

individual. Returning to the atom, every chemist knows that it is the atom which determines the character of the body of which it is a part. This tiny particle has its own essential character and it must be reckoned with in any combination of materials.

### Powerful Atom

And do not think because it is small that the atom is inconsequential or weak. Chemists tell us that in a single tiny atom are potentialities which may destroy a world. And when God is dealing with the individual person, He is dealing with an agency which can transform a world into a heaven or a hell.

Paul turned the world upside down in his day. He changed the thinking of the whole Roman world. Moses brought a nation into being and gave us laws which have governed many nations.

Individual militarists of the past and of the present have leveled civilizations and razed empires. One man in our generation has wrecked a world.

When God deals with a person, He is dealing with the mightiest force in our world, whether for destruction or construction. "What is man, that thou art mindful of him? . . . Out of the mouth of babes and sucklings hast thou ordained strength. . . thou hast made him a little lower than the angels. . . thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet."

But let no one suppose that this rugged individualism of Baptists is antagonistic to fellowship and co-operation. This sense of individual responsibility which is of the essence of the New Testament religion seeks fellowship and compels sharing with one another. The centrifugal and the centripetal forces are perfectly balanced among New Testament Christians. This sense of oneness is not from outward constraint but by inward compulsion.

The earth does not need to be bound together by a strong cable on the outside. The natural force of attraction holds it together. You need not be uneasy about its flying apart.

The union of Christians is not forced from without. It is an inward yearning. It is not mechanical but spiritual. It is not made by decree nor preserved by outward authority. It is the gravitation of souls possessed of one life. It is vital, automatic, inevitable, voluntary, and eternal.

Like seeks like and finds fellowship

and produces co-operation. No man had to dig channels for all the streams in the Mississippi Valley. They found their own way to get together and flow into the sea in the mighty Father of Waters.

Dr. John A. Broadus used to liken Baptists to a drove of wild horses on the plains of Texas. With heads up and tails erect they chase across the wide areas, each one going the way he wishes, but all going together. They do not herd with buffaloes or with wild goats, but the horses keep together. Somehow, gold is found in veins, often in other veins, oil in its own domain, and it is better so. Like substances will somehow foregather.

### Oneness of Baptists

This sense of oneness finds expression and becomes articulate and efficient in institutions which embody ideals and preserve and propagate principles. Associations are formed, conventions come into being, not simply for fellowship in the truth and experiences which we have in common, but to proclaim those truths to the world and to share these experiences with others. Something within us compels the proclamation of the good tidings which have come to us.

The divine impetus that sets our souls aflutter with a new sense of life must find an outlet and expression. And it must find expression in more than individual effort. There must be the largest and most effective channels through which this common life expresses itself and is made the heritage of others.

The forming of conventions necessitates agencies for carrying on this common task. Result: The Home Mission Board and similar agencies through which our larger desires for service find an outlet.

Mission agencies are an expression of the pioneer spirit which is of the essence of our religion. Faith is the prime factor in the Christian religion and faith is the pioneering spirit. From Abraham, the "Hebrew" or "emigrant," to Paul the apostle, religion is a venture in new fields. It has always been so, and will always be so.

Baptists have been greatly blessed of God in the exercise of this pioneer spirit. The Home Mission Board is the embodiment of it and the agency through which it finds its highest, widest, and finest expression. The results are seen in the establishment of the kingdom of God in all the South and Southwest. And the home is yet to come.

Wisdom is justified of all her children.

May, 1945

## Home Fellowship Hour

A Suggested Program For Pressing Christian Message Into Home Life

By S. F. DOWIS



"Home Fellowship Hour" is just what the title indicates, an hour of fellowship on the part of the church with the people in the church community in their homes. It must be taken as a long range program and not with the motive or desire for immediate results, even though some results will be immediate.

The opportunities for this kind of Christian service are unlimited. There are certain groups of people in church communities who will not be reached until the church builds a fellowship

between its members and these groups. They will not be won to our Lord and the church until we have won them to ourselves as individual Christians.

These groups constitute ever growing problems in church and community life. The church needs some definite program for the solution of these problems. We believe the "Home Fellowship Hour" is a step in the right direction.

### Reaching Needy Groups

There are at least five groups who may, and should, be reached for the Lord through such a program of the local church: (1) careless, indifferent, non-attendant church members; (2) non-resident church members; (3) the unchurched; (4) other nationalities; and (5) juvenile delinquents and potential delinquents, who constitute actually a parental delinquent problem, a home problem.

We believe that the "Home Fellowship Hour" is a needed service in every church. All the above mentioned groups constitute problems of more or less importance in each church community. This method of approach to these problems has been tried by some churches and has proved its value in each case. The results may not be immediate, but if we are ever to solve these problems we must start some time with some definite program to meet these needs.

Christian fellowship in the homes of these people is the only hope to reach them for the Lord, and thus

build better homes for children and society.

We regret that these groups do not attend church more than they do, but we might profitably take a look at the other side of the matter. How many hours does the church spend in the homes of these people in an effort to build a fellowship through which we can hope to win them to the Lord and the church? If the church spent an hour each week in their homes for some months would we not have more of them in our church services?

### Training the Workers

The "Home Fellowship Hour" program will not work itself and cannot prove its value unless it is well organized and persistently promoted by the church. Special preparation will need to be made and the workers trained for the work.

There are groups in the Sunday School, Training Union, Woman's Missionary Union and Brotherhood who would like to render this kind of service for the Lord in their church community. Let us enlist and train them for the work and thus promote a definite program of contacts and of building fellowship between the church and the unchurched people of our communities.

We refrain from detailed suggestions about how to do this work in your church community. We make these suggestions with the hope that the Holy Spirit will direct the pastor, city mission committees and church mission committees to work out programs of "Home Fellowship Hour" that will best serve the church community and reach the people for the Lord.



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## I VISITED MISSIONARIES

By MARJORIE E. MOORE

**EDITOR'S NOTE**—This article is from a fuller account printed in *The Window* of Y. W. A. for April, 1945. It is reprinted by permission.

**F**OR a vacation that is positively exotic, visit a mission field.

The idea came to me as pure escapism when I realized in midsummer that I couldn't take two weeks off. Pounding away at a typewriter, I imagined myself on a trip around the world, seeing the places and the people and the missionary work I had read about. Well, what am I waiting for, I thought insanely. I have fourteen days and a hundred dollars to spend as I please (when I get time). Why wait?

Western Mexico is the nearest foreign mission field I knew of, and two weeks and \$100 wouldn't get me there and back. What about Cuba? Missionaries in Havana draw salaries from the Home Mission Board, but Cuba is overseas (well, over a sea!), the people speak something besides English (I wasn't absolutely sure what), and the country is not our United States.

"Sure, that would be 'foreign' missions!" I concluded.

With round-trip railroad ticket and round-trip airplane ticket bought and paid for, and secreted away with my passport in the zipper pocket of my biggest purse, I boarded the streamliner. Fog and steady rain was Miami when the big plane taxied across the ground to the head of the runway. My fellow passengers were mostly Cubans. We took off blind, but the ninety-minute cruise was made with scarcely a bump. Less than halfway, we left winter behind and entered summer.

### City in the Sun

Havana was literally dazzling in the noonday sun when we came in for a landing. In customs at the Rancho Boyeros airport, I was shocked to discover I was a foreigner. I had left the place where those who can't speak English are "foreigners" and I felt a little scared for the first time. They had to assign the bilingual customs official to me.

The passenger on the aerobus into the city started a conversation in my language, and he gave me an informal invitation. The manager of the local Sears-Robinson, he knew the missionaries who were to meet me, and when through some misunderstanding they were not at the airlines' downtown



Cuban breakfast being enjoyed by a few of the Baptist Temple residents, Havana, left to right: Alicia Torres, a pharmacist and school teacher; Mrs. McCall, Dr. McCall, Mildred Matthews, and Silvia Silva, Puerto Rican trained missionary. Photo by the author.

office when we arrived, he telephoned the Baptist Temple for me.

I recognized Dr. M. N. McCall and loved him on sight. We drove down city streets past impressive buildings and the capitol of Cuba, and when I spotted a big neon sign on a corner, "Bautista Colegio," I did not have to be told what that said. The ex-theater building which is now the Baptist Temple is the home of the Havana missionaries. We entered a doorway on Calle Zulueta, took the "Bottoms elevator" up and stepped out on the veranda of the fourth floor, the living quarters of the missionary and Training School students as well as missionaries.

### "Always a Mission"

At supper one evening, Miss Mildred Matthews asked what I wanted to do that night.

"See a Hollywood film with the Spanish titles dubbed in," I said after a minute. I invited the McCalls to go with us.

"Thank you," Mrs. McCall replied slowly and rather thoughtfully. "I think I need to go out for awhile. We got bad news today, and I wonder if it would help to forget it for just two hours. Mose," she turned to her husband, "We both need to get away."

"What was the news?" I asked bluntly, forgetting my manners.

Dr. McCall looked hard at the water glass he was fingering and at last spoke. "He isn't coming. The young man who was to be appointed for Cuba has decided to go to another field." His voice was that of a tired man. He had celebrated his seventeenth birthday the week before and he and Mrs. McCall had counted on a chance to rest after forty years in Cuba, but

there was no one to relieve them. With only seven American missionaries for the Baptist work in half the island, they could not think of leaving until someone came to take over.

"Mose, you've done all you can do about this. You need a little diversion tonight. Let's go with the girls."

"You go, Mabel," he said affectionately. "I promised one of the missions I would attend their fiesta tonight."

"But there is always a mission to go to," she reminded him.

"I know . . ." and he rose from the supper table. Mrs. McCall knew that he could not be persuaded to disappoint the mission.

### Why They Are "Called"

I can understand now why a missionary has to be "called." Nothing but a sure certainty of the need, a compelling desire to help meet it, and a conviction of the ability partially to meet it can keep an American in a strange country for a lifetime—and even then it requires a liberal amount of the grace of God.

For missions, I discovered, is simply love in action. Every day and practically every hour in Havana I saw it. The missionaries are called upon much more often than pastors and religious workers in the States, to help alleviate human suffering. I watched them answer an appeal, when I would have felt disposed to be impatient or careless or indignant; they took time to investigate the need and do what they could to relieve it. This to me was fascinating and wonderful to behold. I was seeing what missions is like overseas.

I came home to pray more intelligently and give more than a tithe.

## ANOTHER PENTECOST

By M. E. DODD

General Director Centennial Evangelistic Crusade

**C**AN Pentecost be repeated? Yes, it not only can be repeated, but it will be repeated. James speaks of "the former and the latter rain." Many understand this to refer to the first Pentecost and the Pentecost yet to come. Or the first Pentecost, it was said, "When it was fully come." We cannot know when the second Pentecost will fully come. We may not be able to do much to hasten the full coming of the next Pentecost. But we can and should do all things possible to secure and to enjoy the pentecostal privileges and blessings.

A casual reading of the second chapter of Acts will reveal very definitely what the conditions of the first Pentecost were:

1. God's people were of one accord.
2. They were all in one place.
3. They were engaged in earnest prayer.
4. They were all filled with the Holy Ghost.
5. They all testified for Christ as the Spirit gave them utterance.

I believe, most firmly, that the fulfillment of these conditions by any group of God's people in any place at any time will secure the same blessings. On the other hand, those who fail to meet these conditions need not expect anything of the Lord.

Think them over carefully and ponder them prayerfully. There must be a oneness of mind and spirit. God cannot work amid discord.

### Unity in Spirit

Not only must there be unity in spirit, but there must be union, or a togetherness, in person. God cannot pour out pentecostal power upon a church whose members are scattered from Dias to Beersheba at the time of prayer or public worship. A church member in a picture show, or out fishing, or on a golf course, or anywhere else where he should not be during the hour of worship in his church is a hindrance to the cause of Christ and is a prevention to Pentecost.

It is obvious without argument that prayer and personal testimony are essential to Christian achievement.

Perhaps the most essential item in this list is that of being filled with the Holy Ghost. To be filled with the Holy Ghost means that every power and possibility of one's personality has been captured and is controlled completely by the Holy Spirit. It means that every appetite and ambition; that every choice and decision is made under the guidance of the Holy Spirit. People like this are bound to have power with God and influence with men.

Hence, we read that "when this was done abroad, the multitude came to-

gether." It will not be difficult to get crowds of unsaved people when God's people meet the conditions of Pentecost. A church with every member Spirit-filled and Spirit-guided will be better publicity than all the posters and display advertisements that the genius of man can devise.

### Question Answered

We hear it on every hand that unsaved people are not attending our churches. It is estimated that if we Southern Baptists should win every unsaved person who attends our church services during this Centennial year, we would not have a million.

Why do they not come? It is not because we do not have great houses of worship, eloquent preachers, great choirs, and superb organization. We were never better equipped in this regard.

There can be but one answer to the question. The unsaved do not come because they find so little difference between most professed Christians and themselves. They find little difference between the announced religious service and a Chamber of Commerce or civic club meeting. In other words, they do not find God.

Pentecost, it seems to me, means, supremely, a new release of God to the world. Our churches must become willing to fulfill the conditions which will permit God to break through them onto the world.

### Pentecostal Power

We read again that when God's people were filled with the Holy Spirit that the people of the world "were confused . . . were all amazed and marvelled." Pentecostal power has gone out of much of present-day

### EVANGELISTIC SERVICES NOW ON AIR

Two evangelistic services are now being broadcast each Sunday in connection with the Centennial Evangelistic Crusade.

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**KWFT** of Wichita Falls, heard in the Southwest—11 to 12 each Sunday morning, 620 on the dial.

In charge of these weekly programs is Dr. Fred C. Eastham, secretary of evangelism.

Christianity. People are no longer startled, or amazed, at what they see in Christians, or in Christian churches. They are not impressed that there is anything superhuman or divine about us. In some cases, some evangelists have sought to make up for this lack by adopting sensational and startling stunts, such as the magician or the man of the world would adopt for the purpose of exciting his audience. But there is no God or spiritual power in these things.

### "What Meaneth This?"

Again, the people of the world were led by what they saw of these Spirit-filled Christians to ask, "What meaneth this?" We can have a great many more people coming around voluntarily to inquire the meaning of our holy religion, and the way of salvation, if we will only meet the conditions and manifest the experience of Pentecost.

Oh, that the people who call themselves Baptists would meet the Pentecostal conditions during these days of supreme challenge and opportunity, and would manifest Pentecostal powers which would bring not only one million but many millions to our Lord and Saviour, Jesus Christ, for His saving mercy and grace!

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## Cuban Baptists Honor Leader; Government, Board Pay Tribute

**G**IVING recognition to Dr. M. N. McCall upon the completion of forty years of mission service in Cuba, Baptists of the island, in their recent annual session, hailed the veteran missionary statesman as a leader whose ministry spanning a generation has in a large measure built the Baptist denomination in Cuba.

Dr. McCall, who arrived in Cuba for the first time on February 15, 1905, has been the only president of the West Cuban Baptist Convention, which

held its first session the year after his arrival, and has been superintendent of the Home Board's work there since 1908.

When Dr. McCall arrived in Cuba there were only eight preaching points where work was done regularly. Today there are 62 churches, 129 additional preaching stations, and a total membership of over 5,000.

The Cuban government, taking note of Dr. McCall's distinctive service as an educator, made him a member of the Order of Carlos Manuel de Cespedes, said to be the highest honor which the government ever bestows on a civilian in Cuba.

### Distinctive Tributes

His fellow Baptists, through their *Federacion de Uniones Bautistas de Preparacion*, prepared a 400-page illustrated biography of Dr. McCall. The author was Dr. A. Lopez Munoz, a missionary.

The entire March issue of *La Voz Bautista*, 18-page monthly publication, is devoted to tributes from Baptists of the island to their great leader—a distinctive tribute to a man who, by the character of his Christian personality has completely won the confidence and loyalty of Cuban Christians, and in the span of a lifetime has led them steadily forward in spiritual conquests.

The Board sent as a special representative to the meeting Rev. Joe W. Burton, secretary of education, to present special resolutions of appreciation to Dr. McCall.

The resolutions, beautifully hand-lettered on sheepskin and bound in leather, were as follows:

WHEREAS, Dr. M. N. McCall on February 15, 1905, completed forty years as a missionary and superintendent of the work of the Home Mission Board of the Southern Baptist Convention in Cuba; and

WHEREAS, the Lord has signally blessed his ministry in all of these years, as evidenced by the growth of Sunday schools, Training Unions, and Missionary Societies; the publication of suitable literature for these organizations; formation of a seminary and training school for Christian workers; and the acquisition of many houses of worship throughout the island; and

WHEREAS, the wisdom of his leadership and the esteem in which he is held by the Cuban brethren is attested by the steady growth of their churches and institutions; and

WHEREAS, Dr. McCall's genuine



Beloved by Cuban Baptists for their many years of devoted service are Dr. and Mrs. M. N. McCall. Dr. McCall saw the shores of Cuba the first time on February 15, 1905; Mrs. McCall, then unmarried, followed two years later as a missionary appointee.

Christian spirit and consecration to the Master's service have been an uplifting influence in the many lives he has touched in these forty years.

THEREFORE, BE IT RESOLVED by the Executive Committee of the Home Mission Board of the Southern Baptist Convention, in session in Atlanta, Georgia, on March 1, 1945, that we express to Dr. McCall our appreciation for his splendid achievements in missionary service through all of the years, that we beseech the Lord a continued blessings on him in his further ripened ministry in Cuba, and that we assure him, both for the Board and for Southern Baptists, that our hearts are bound with his in bonds of Christian love; and

BE IT FURTHER RESOLVED, that these resolutions be spread on the minutes of the Home Mission Board in permanent attestation to our appreciation of Dr. McCall's monumental work in Cuba; and that a copy be read at the meeting of the West Cuban Baptist Convention in Havana on March 27 to 30, this same year to be delivered in person to Dr. McCall by the Home Mission Board's representative in attendance upon the meeting.

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