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SOUTHERN BAPTIST

# HOME M

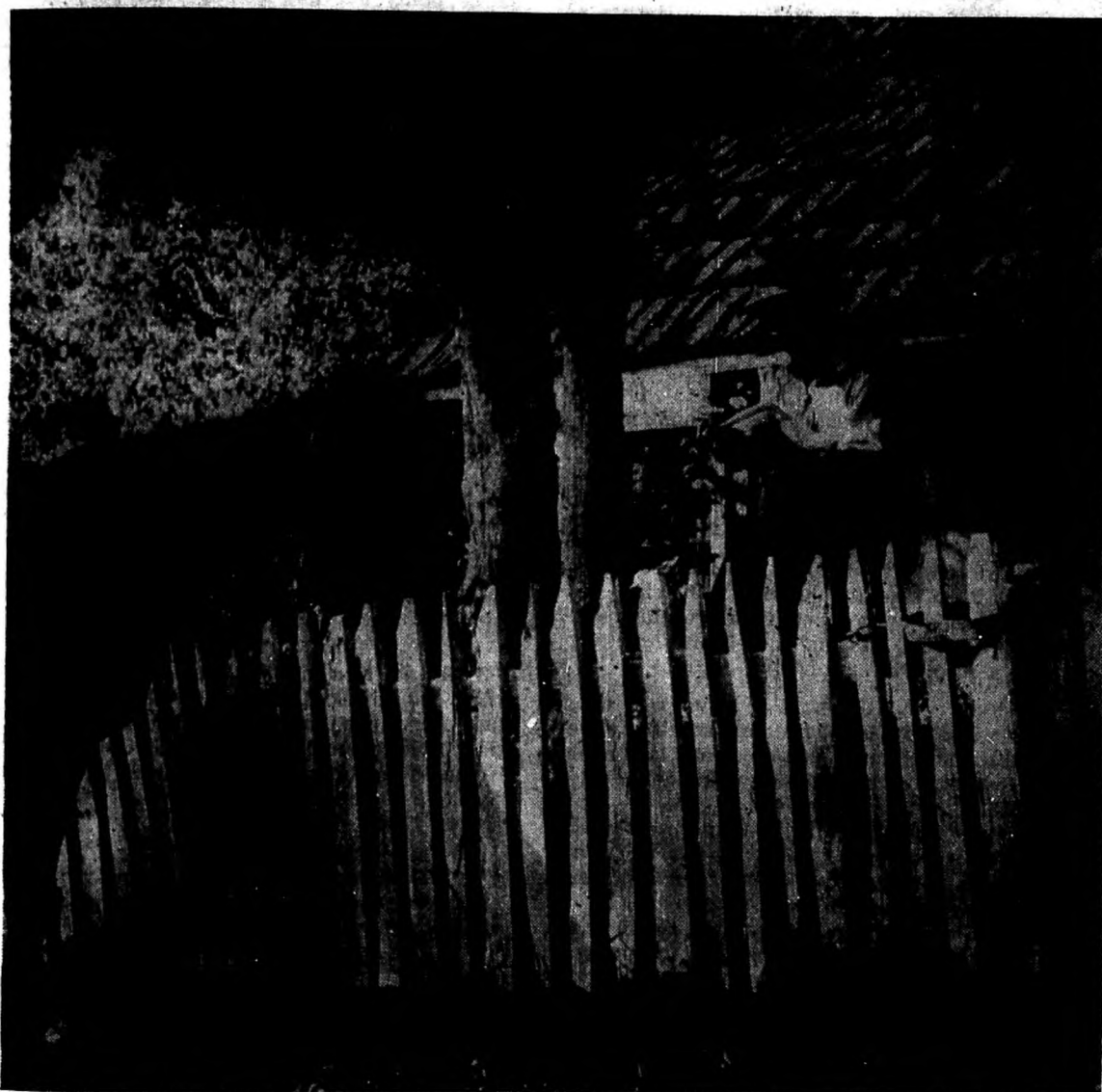
Miss Allan Forbes  
161 8th Ave., No.  
Nashville, Tenn.

Motto: Trust the Lord and He will provide

VOL. XVI.

SEPTEMBER, 1945

NO. 9.



FSA Photo

## "They Were Not Afraid to Die"

By CHAPLAIN DONALD E. CAVENDER

Page 7

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## Connectional Co-operation

By J. B. LAWRENCE

IN his book, *Epochs of Home Missions*, Joe W. Burton calls attention to the fact that back in the eighties there was discussion of the advisability of sending money from the states to the Home Mission Board to be sent back to the states in mission work.

This question was raised prior to this by the associations in their co-operation with the state conventions. The Mississippi Association, the first denominational organization in Mississippi, protested the sending of money to the state convention to be sent back to the association for mission work.

This attitude grew out of a failure to recognize the value of the service rendered by the larger organization.

### I

The missionary undertaking, at home and abroad, is a co-operative enterprise in which all the churches of Christ are to engage and all the disciples of Christ are to have a part.

This necessarily requires the organization of agencies for co-operation. Churches to work together successfully must have denominational organizations to elicit, combine and direct the activities in common tasks.

This is what a denomination is for. It is the churches of like faith and order uniting in a common life for common purposes. A denomination is therefore the inevitable result of the growth of a faith. It is an absolute necessity if the churches of Christ would work together in preaching the Gospel of Christ to all men. A co-operating effort requires a co-operating medium.

### II

If we will study Southern Baptist history we will find that the Home Mission Board has made a very essential contribution to the denominational life of Southern Baptists.

In bringing the states in the Southern Baptist Convention territory together in the work of evangelizing the homeland, it saved the Southern Baptist Convention from disintegration.

A careful study of the work of the Home Mission Board today will reveal that in its co-operative work with the states it is rendering a very important denominational service, a service which in value to the denominational life far exceeds the amount of money spent.

### III

The function of the Home Mission Board as an agency of the Convention is unique in many respects. It is a missionary board, a board of survey, a unifying agency for Southern Baptists, and a connectional board through which the impact of the entire denomination can be brought to bear upon the missionary tasks which are southwide in their nature.

In its co-operation with the state mission boards it can give, and does give, Southern Baptists a unity in effort in those undertakings which are common to all the states.

The state conventions and state mission boards are not integral parts of the Southern Baptist Convention and never can be if we maintain our Baptist polity, but they are important parts of our denominational life and should have some means by which and through which they could as organizations co-operate in those mission tasks which are southwide in their nature.

The Home Mission Board as an agency of all the churches can, in co-operation with the state mission boards, furnish the means by which they have a part in the southwide mission tasks.

Thus the Home Mission Board furnishes the nexus between the state mission boards, which our Baptist polity cannot provide, and gives to Southern Baptists a solidarity in our mission work on a co-operative basis which other denominations secure by ecclesiastical overhead direction.

The benefits of this co-operation are evident. Our state conventions are not of equal strength or of equal missionary needs. New Mexico, Arizona and southern California are rich fields for missionary work, but the Baptists in these states are weak. The stronger states of the Convention must come to their relief.

The Home Mission Board furnishes the medium through which this help can be given.

### IV

There are also mission tasks in the homeland which are similar in all the states, and because of their magnitude, their difficulty and their southwide nature, should have the impact of the entire denomination brought to bear upon them. The state boards cannot give that impact; the Home Mission Board can.

Some of these tasks are:

1. The Negro and his missionary needs including racial relations, economic injustice, social rights and moral and spiritual training;
2. The great and growing cities in the territory of our Convention including the problems of the foreigners, alums, underprivileged groups in those cities and the task of reaching the great unreached masses with the Gospel;
3. The rural field with its needs including

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the tenant farmer, the migrant worker and the problems of the struggling country church;

4. Evangelism looking to the development of a distinctive Southern Baptist type of evangelism which will be safe, sane, sensible, sound and spiritual.

Each one of these mission tasks is common to all of our states but in varying degrees. In some states there are more Negroes than in others. Some states have more and larger cities than others. Some states have a larger and more complicated rural problem than others, and some states have a more insistent evangelistic problem than others.

All the states have these mission tasks. Here is a field for co-operation.

The Home Mission Board can give a southwide, unified program on these mission tasks to all the states. It can also bring the impact of the entire denomination to bear upon these problems, and distribute to every state according to its needs the work and the workers.

### V

In order to give to every state not only the help it needs to meet its obligation to the lost but also a unified southwide program of work—a program worked out from the experience and thought of all the workers and backed up and implemented by the whole denomination—it is necessary for the state mission boards to co-operate with the Home Mission Board.

This is evident in our city and rural mission programs. The workers in these fields come together for conference and for planning. If there is anything particularly useful developed anywhere by any worker, it becomes available to all the workers. In these conferences the type and tasks of work are worked out on a unified basis for all the states.

This is of tremendous value. It keeps the work unified. It holds our churches together in a program that is southwide, and brings the impact of the entire denomination to bear in a unified way in every section of our territory.

### VI

The Home Mission Board has as its purpose the evangelization of the homeland. It shall endeavor to reach every section of the Convention territory with the Gospel. It does not want any section to suffer for lack of help. It wants every needy field occupied. It wants every part of our territory to have the advantage of the best plans and methods that the denomination working and thinking together can produce. With this purpose and for this purpose it is co-operating with the states in certain types of work.

### VII

It has been suggested that it is a waste of time and money for the states to send money to the Home Mission Board and then for the Board to

send it back to the states for co-operative mission work.

This, however, overlooks the service rendered by the Home Mission Board in bringing the impact of the whole denomination to bear upon these co-operative mission tasks.

It fails also to recognize the value of a unified mission program that is southwide to which the best thought of the workers in all the states has contributed.

There are certain mission tasks that are southwide in their very nature. They are common to all the states. These tasks demand a southwide approach. The impact of the whole denomination should be brought to bear on them. The Home Mission Board alone can make that approach.

The value of the services of a southwide connectional board in unifying and holding together the denominational life around great common missionary tasks cannot be estimated.

The Home Mission Board is performing this task. In the past, history reveals that the Board, by its co-operative work with the states, saved the Southern Baptist Convention from disintegration. Its services in this respect are still needed.

Furthermore, it might be well to remember that the churches are the source of support for the denominational work, both state and southwide. They are kingdom institutions and belong to the Southern Baptist Convention as well as to the state conventions.

They are supporting all the work. They are interested in what is being done in every section of the Southern Baptist Convention and the world. All the states is the field of all the churches.

No method of denominational procedure should tie them up to, or fence them into, any territory less than all the homeland and all the world when missionary work is involved.

The Home Mission Board, by co-operating with the states, enables every church to have a part in all the southwide mission tasks.

### VIII

If the Home Mission Board were to cease the co-operative work with the states and the work were taken over by the states themselves, that would not decrease the cost of the work. The states would simply take the money out of the funds received, so nothing would be saved.

But much would be lost. The states would lose the impact of the whole denomination behind the work. They would lose the value of a unified southwide mission program. They would lose the council, helpful suggestions and effective methods of work developed by all the workers all over the territory of the Southern Baptist Convention.

And the churches in every state throughout the Convention would lose the privilege of giving through a southwide connectional board to a mission program that was southwide as well as state-wide.

## Picture Preaching And Table Talking

By GEORGE RAGLAND

Pastor First Baptist Church, Lexington, Ky.



Dr. Ragland

But foot-washing does not stand the test of these two ordinances. It does not point to Christ's death and burial and resurrection. It does not preach the Gospel of His grace.

So with other man-made ordinances. But not so with baptism and the Lord's Supper.

The Lord gave only these two ordinances to His church and gave them in such a way as to make their meaning manifest and His remembrance real. He gave them as Picture Preaching and Table Talking.

The Picture Preaching of baptism is presented in Romans 6:4: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

### Alive in Pictures

The preacher conducted the funeral of a Christian boy who was an only son. After the sad trip to the cemetery the sorrowing group returned to the lonely home. The father took the mother and the preacher and a few friends to the living room and put on the screen moving pictures which he had taken of his boy—skating on roller skates, waving to parents, playing with friends, riding his bicycle, and living the life of a real boy. Instead of increasing distress the picture scenes brought comfort in sad but blessed memories. Though dead, the lad was still alive in treasured moving picture scenes.

Baptism is a picture ordinance symbolizing Gospel truth. It is Picture Preaching of Gospel truth.

Baptism is a moving picture of action. A striking example is the Christ-accepted, Spirit-attended, God-approved baptism of Christ. It is a picture of interesting action: Christ came to be baptized. He desired baptism. Christ was baptized. He was put under the water. He was buried out of sight. Christ came up out of the water. He went down into the water

to be baptized and He came up out of the water after He was baptized. Christ the Son accepted baptism.

At His baptism Christ saw the Spirit of God descending upon Him from the opened heavens. The Holy Spirit attended baptism.

At His baptism Christ heard the voice of His Father when there came "a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." God the Father approved baptism.

### Gospel Preached in Pictures

Baptism pictures the Gospel: "Like as Christ." What is the Gospel pictured in baptism? An answer is given in 1 Corinthians 15:3-4, "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

Baptism pictures Christ's death and burial and resurrection, the glorious Gospel. Christ was buried in baptism. This pictures His death and burial. Christ was raised from the water. This pictures His resurrection.

Baptism pictures the believer's death and life: "Even so we also." Baptism pictures the believer's death to the old life and his resurrection to the new life.

Baptism pictures the believer's faith: "Therefore we"—who have believed, who have been baptized in Jesus Christ.

### "We Have A Mission"

This is the fifth in a series of articles on the distinctive beliefs, contribution, and mission of Southern Baptists.

The tenth in the series by Dr. W. O. Carver will be on the subject, "The Responsibility of a Free Soul in Self and Substance."

Baptists do not consider baptism saving. To them it is a symbol and not a sacrament. It gives in Picture Preaching the glorious truth of a glorious Gospel.

### Scriptural Table Talking

The Table Talking of the Lord's Supper is presented in 1 Corinthians 11:26: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."

Spiritualism has a table talking invoked by a medium but Scripture has a better table talking instituted by the Lord, the table talking of the Lord's Supper.

Whose table is this that does the talking? On the answer much depends. It is the Lord's Table. He instituted and entrusted the ordinance of the Lord's Supper as a memorial of Himself. "This do in remembrance of me." Christ did not say, "This do because you remember me" but "This do that you may remember me." He instituted the Supper as His own memorial in order that His disciples may remember Him.

The Lord only can invite the guests. He only can invite to His table. He invites only baptized believers. The Scripture says that the cup is the "cup of the Lord," the Lord's cup. He only can say who shall drink of it.

The Lord's Table talks. Its talk is (Continued on page 6)

### Nine Now Ready

THE message on the opposite page is one of a series prepared especially for publication in the secular press.

Nine of the series of twelve are now ready. Many churches have sponsored their publication in newspapers throughout the South.

Other churches or associations which will co-operate with the Home Mission Board in this effort may have the nine mats now ready without charge and the remaining three as soon as they are prepared. Each message comes in mat form, ready for use by the local newspaper.

Inquiries should be addressed to Rev. Joe W. Burton, 315 Rad Rock Building, Atlanta 3, Georgia.

## The Gospel in Symbols

### A Picture of His Death

*We are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Romans 6:4.*

BAPTISM of a believer illustrates every truth of the Gospel. When properly administered by burial in water it symbolizes the facts of Christianity in the past, present, and future. Baptism pictures Christ's death and resurrection—historical Christianity. It illustrates the believer's death to sin and new life in Christ—present Christianity. And it foretells the final resurrection of the body—prophetic Christianity. Only baptism by immersion, as taught in the New Testament, can present these truths. Scriptural baptism makes one eligible to participate in the second Christian ordinance, the Lord's Supper.



### Emblems of His Broken Body

*As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.—1 Corinthians 11:26.*

THE LORD'S SUPPER symbolizes the death of Christ. Broken bread suggests His broken body. The contents of the cup typify His spilled blood. The Supper focuses attention upon His death for sinners on the Cross. It teaches three great lessons: (1) Christ died for our sins—historical Christianity; (2) the Christian receives his spiritual food from Him—present Christianity; and (3) Christ will come again—future Christianity. A person is baptized only once; the Supper is taken often. Neither is necessary to salvation, but both bring blessings because of their sacred meaning. Through these two ordinances the believer witnesses to the Christian message.



*We Have a Mission*

**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.

## Picture Preaching and Table Talking

(Continued from page 4)

symbolic, not saving. Its bread and cups are symbols, not sacraments. When the Lord's Table talks what does it say? An answer is given in 1 Corinthians 11:28.

The Lord's Table talks of Christ's death: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death." The Lord's Supper sets forth Christ's sacrificial and atoning death. Its bread speaks of His broken body: "This is my body, which is broken for you: this do in remembrance of me." Its cup speaks of His shed blood: "This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." In both bread and cup the Lord's Table talks of the Lord's death.

The Lord's Table talks of Christ's coming: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

The Lord's Table talks of Christ's death. It also promises Christ's coming again. The Lord's Table tells us that Christ is the Lamb of Sacrifice. It tells us too that He is the Lord of Life. The Lord's Supper points us back to Christ's death for our sins. It also points us forward to Christ's coming for our glorification with Him.

The Lord's Table talks of Christ's Gospel: "Ye do shew."

### No Substitutes Allowed

What is the Gospel? Paul, in 1 Corinthians 15:3, 4, makes answer: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures."

The Lord's Table talks of His death and resurrection and promise to come again—the glorious Gospel.

The Lord's Supper does not offer a sacrament nor a communion but a memorial symbol that talks of the Gospel by which we are saved.

No man nor church has the right to substitute for scriptural preaching in the pulpit a gospel of works. No man nor church has the right to substitute for the picture preaching of the baptism the gospel of baptismal regeneration. No man nor church has the right to substitute for the memorial celebration of the Supper a gospel of human fellowship.

Gospel truth is intensely individual. The Gospel preached in the pulpit must be individually accepted and not by proxy. The baptism administered in the baptism must be that of individual believers. The supper served at the Lord's Table must be a memo-

rial remembrance of Him and not a feast of friends.

"Whoever," says Dr. B. H. Carroll, in *An Interpretation of the English Bible*, "partakes of the Lord's supper in order to show his fellowship with his wife, or his mother, or his sister, or his son, or with any denomination, or any human being, perverts the Lord's supper."

### A Memorial of Death

The Lord's Supper was intended as a memorial of Him: "This do in remembrance of me." It was never intended as a holy communion of human fellowship. . . . bridge the world's political, national, racial, and creedal differences. It does not look to the lower level of human fellowship but to the higher level of heavenly memorial of a crucified and coming Lord. It does not look to a world Christian brotherhood of sentimental sort but to the broken body and shed blood of a Saviour and forward in Christian confidence to the coming of a returning Lord. So important is its memorial meaning that Scripture warns against perversion: "Wherefore whoever shall eat this bread, and drink this cup of the Lord, unworthily (an adverb and not an adjective, pointing not to human character and conduct but to proper participation) shall be guilty of the body and blood of the Lord." A second time it adds its caution against perversion: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself" and again explains its meaning by adding "not discerning the Lord's body."

The scriptural truth of baptism and the Lord's Supper can never be divorced from the scriptural truth preached in the pulpit. "The two ordinances," says Dr. J. F. Love, in *The Gospel in Two Acts*, "hold the two essential elements of a saving gospel. Immersion is not a badge of sectarianism and the Lord's Supper is not a mark of neighborliness, but they are an apologetic of the evangelical gospel. The ordinances hold such truths as must at all hazards be preserved in their simplicity. . . . The ordinances are not to be observed as a means of life, but as a memorial of death. They do not purify the candidates, but preach the gospel to the beholder. They do not procure, they proclaim."

Denominational Co-operation Individual responsibility to and church guardianship of scriptural truth can be helped by denominational co-operation of individuals and churches united in a scriptural promotion of this truth. Such co-operation at its largest calls for agencies authorized by and responsible to the co-operating churches.

Baptists in their history have evidenced such co-operation and have made large strides in the century of their life as a Southern Baptist Convention. In such co-operation the Home Mission Board as an institution of the Convention has had the responsible task in its work in the homeland of promoting Baptist truth preached in church pulpit and witnessed in church-authorized baptism and church-celebrated supper. Its missionaries and workers have sought to help church and individual believers in the responsible task of preserving and promoting scriptural truth given as a trust to Southern Baptist churches.

Baptists Protecting Three Preachers Every New Testament church has three preachers of the Gospel—the preacher in the pulpit, the believer in the baptism, and the bread and cup on the table. Baptists can protect scriptural truth by protecting these three preachers of the truth. This is the glorious privilege of individuals united in church capacity and churches co-operating in denominational service.

The task is a big one and the privilege a great one. It calls for the co-operation of churches with the denomination and of the denomination with the churches. It calls for church support of denominational institutions and agencies and for response of denominational institutions and agencies to church responsibility for the truth.

Baptists have an individual responsibility and a church identity. Baptists have a denominational interest in the glorious Gospel preached in pulpit, witnessed in baptism, and celebrated at table. It is a task that presents the privilege of humble service of a gracious and glorious Lord.

The beginning of a new century is a good time for Southern Baptists to devote themselves afresh to this glorious privilege.

The same night a young man came to me and caught me by the hand, asking what denomination I belonged to. Before I could answer, he said: "You preach just like my Daddy and he is a Baptist minister in a rural church back in Texas. Dad is too old to be pastor of a church now, but he still preaches now and then."

When we were in a quiet place, young Dobson unburdened his heart to me about his spiritual condition, telling me that he was, or at least thought he was converted when he was a boy and had joined the Baptist

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944 East 31st St., Brooklyn 10, N. Y.

September, 1945

## Because Christ Was Found On a One-Way Sea Voyage

### "They Were Not Afraid to Die"

By CHAPLAIN DONALD E. CAVENDER

**A**FTER leaving harbor, I made arrangements with the ship's chaplain\* and the captain of the ship to have a general song and praise service every night. From the first night at eight o'clock, we had the enlisted men's mess hall full of people and a few more came each night until there was no standing room left.

The room was large enough to accommodate about three hundred men if they were willing to stand.

For the first two nights we had a number of Gospel hymns suggested from the audience, and we were never able to sing everyone's favorite, as they were too numerous. This song service was followed by a Scripture lesson that lasted about ten minutes and then a closing prayer. I usually called on some enlisted man to close the service in prayer.

It was so hot in that room with all the doors and windows closed that everyone left there wringing wet with perspiration, but they came back for more the next night and brought a buddy or two along.

### Soldiers Request Sermons

At the close of the second night's service about fifty men came up and shook my hand and said they really were enjoying the services. They asked me to preach, as they were hungry for the plain Gospel message of the Bible.

Many of them said they had heard enough sermonettes; they wanted to hear some old-time Gospel messages and did not care how long the chaplain preached as long as he really had a message in his heart.

One night a young man came to me and caught me by the hand, asking what denomination I belonged to. Before I could answer, he said: "You preach just like my Daddy and he is a Baptist minister in a rural church back in Texas. Dad is too old to be pastor of a church now, but he still preaches now and then."

The same night a young man from the ship's crew, who was also from Texas, came to me and asked for prayer and a conference.

When we were in a quiet place, young Dobson unburdened his heart to me about his spiritual condition, telling me that he was, or at least thought he was converted when he was a boy and had joined the Baptist

\*Chaplain Cavender was not a transport chaplain but was traveling with a hospital unit and a construction battalion. Destination, Saipan.

DARGAN MEMORIAL L. DARGAN  
BAPTIST SUNDAY SCHOOL BOARD,  
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and he said he did not know how.

I explained as best I could what prayer was and how to pray, quoting several Scriptures about prayer and salvation.

Soon Konowala was praying for himself.

"God has saved me," he said, "and I feel Him inside, because I asked Him to save me. I am going to write my wife all about what God has done for me and win her to Christ, too."

### Hitting Saipan's Beaches

These services continued on board the ship with increasing interest until we reached Saipan. Many of our friends went ashore on the morning of the fifteenth of June, the day the American troops hit the beaches on Saipan.

Konowala was one of the men who hit the beaches on that day, but I saw him several times after most of the fighting had ceased. He was still reading his New Testament and praising the Lord for what He had done for him.

Several of the men who had attended our services on board that transport were never seen alive after the first few days of fighting. Many of them had told me that they were reconnoitering their lives to the Lord before leaving that ship. Many more told me that God had saved their souls during the journey and that they were not afraid to die for God and country.

As I visited the three cemeteries on Saipan before leaving, I said a silent prayer of thanks to God for giving me the privilege of being with some of them on their last ship's journey.

I recognized several of the names as I walked through the silent city of the dead.

I could not help but wonder why a world of people, created in the image of God, had to resort to this dreadful way of settling their differences; and I could only say, Come Lord Jesus, and come quickly, and put an end to all this bloodshed and strife.

**WHAT BECAME OF NOAH'S ARK?**  
It has been said that Noah's Ark was built in the mountains of Armenia and that it was discovered by Professor A. J. Smith, Ph.D., and G. J. F. Smith, M.A., in 1928. An amazing story of the discovery of the Ark, with a full description of the interior, is given in this book. Price, 50c. Postpaid, 60c. 2 for \$1.00. College Book Room, Intercession City, Pa.

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Working Together in the South

## In the Country

By COURTS REDFORD

**T**HE development and growth of rural churches is vital to our denominational life. If present trends continue, one-half of the children under twelve years of age now in the country will be in the city within twenty years. The average young person moving to the city is nineteen years of age when he moves. If he goes to the city, it is imperative that we win him in the country before he moves. If he stays in the country, it is equally imperative that we win him. Not only must we win him to Christ, but we must start an effective Christian training process while he is yet in the country.

Thus, the welfare of our whole denominational program, as well as the country churches themselves, is conditioned on what we do for our country churches and what they in turn do for us.

The increasing interest in the welfare and progress of the country church is very encouraging. Almost every state has some definite program to help the rural church and the rural pastor.

The seminaries are giving a new emphasis to the opportunities that young people have of planting their lives in service in some country church.

Best of all, there are country churches here and there in every state that are doing an unusual job in winning the lost and caring for kingdom interests in general. There are about three times as many rural churches with full-time preaching as there were twenty years ago.

### Working a Rural Program

The Home Mission Board has joined forces with the state mission boards in helping to create a wholesome interest in the country churches and in assisting all rural forces in growing a practical, well-understood, and well-co-ordinated country church program.

Thirteen states have asked the Home Mission Board to co-operate in their respective states in this co-operative rural mission program. The Home Mission Board is helping to support fifty-five rural workers in these states. Other states have already expressed an interest in this co-operative effort.

In most cases the state mission board selects the workers. They are approved for appointment by the Home Mission Board. The program of work is agreed upon in conference between representatives of the two boards, and the salaries of the workers are paid jointly, the portion paid by the Home Mission Board being channeled through the state mission boards. The workers are recognized as state workers, but

make duplicate reports of activities to both boards.

The plan is working very satisfactorily. The Home Mission Board serves as a clearing house through which the best methods of workers in the various states can be made available to all.

Surveys are made to reveal relative needs and to try to make possible special missionary activities in neglected areas. The support of the Home Mis-

sion Board helps to equalize the task of looking after the rural fields throughout the South.

Institutes for rural pastors are being conducted, and we hope to make available to conference leaders and speakers information concerning plans that have been found effective elsewhere, as well as findings of survey and special studies. Literature is being produced. Conferences are being held.

Just as the Sunday School Board and the state mission boards working together have grown a great Sunday school movement that is somewhat uniform throughout the South and is well-understood, so the Home Mission Board serving with the state mission boards can grow a great country church program that will revitalize the country churches and undergird the whole denominational program for the critical years ahead.

The Home Mission Board stands ready to help any state which calls for such service.

## In the City

By S. F. DOWIS

**T**HE city mission program seeks to enlist all the organized units of Southern Baptist forces, the local church, the city group, the state convention and the Southern Convention, in the promotion of a uniform, co-operative southwide mission program for the city areas.

It is a co-operative work promoted jointly by the Home Mission Board and the state mission boards. The program calls for one employed worker in each city, a superintendent of city missions, who is paid in full by the two boards, usually on a fifty-fifty basis. Special agreements are worked out with the state mission boards in those states where the fifty-fifty basis of co-operation is not practical.

The Home Mission Board and the state mission boards agree upon the definite program of work and the personnel to lead in the work. The superintendents are elected by the state mission boards and approved by the Home Mission Board.

All matters relating to program and personnel of the work are agreed upon by the two co-operating boards. Local, state, and southwide conferences are held with pastors, leaders, committees and superintendents in the interest of the program.

### Co-operation All the Way

The city mission program is also a co-operative program on the part of the two promoting mission boards with the local city council or association. The local group names a mission committee that directs the work and sees that the program adopted by the two

boards is carried out on the local field. This committee is responsible to the group naming it and to the boards who provide the program and salary of superintendent.

This co-operation goes on to the local church, which sponsors the mission program as its individual mission work. The superintendent and mission committee work to keep the program co-ordinated and find work for each church to do. Assistance is given the local church by the superintendent in getting its work started and seeing that it goes well.

The program also co-operates fully with all the auxiliary organizations of local church, association, state and Southern Convention, by using each auxiliary to the fullest possible extent, and by giving due credit to each organization for work done.

For example, the suggested mission committees for the local church consists of a chairman and one representative from each of the following auxiliaries: Sunday School, Training Union, Woman's Missionary Union, and Brotherhood.

This same principle of co-operation is followed in the association, state and southwide fields. We all work together for the whole program of the local church in the entire community.

War Workers Soon Outgrow Oklahoma City First Church's

## Mission In A Tent

By GUY BELLAMY

Oklahoma City Missions Superintendent

Shown at the left are Superintendent Bellamy, left, and Pastor Buchanan.

At the right, above, is a congregation which waded mud and braved the rain to come out to services when Midwest Mission was meeting under a tent. On the same spot is now a beautiful Lord's house, below, built by the First Baptist Church.

**S**EVERAL months ago the Federal Government located

one of the largest air depots in the nation some ten miles southeast of downtown Oklahoma City. Later the Douglas Aircraft established a large assembly plant nearby.

Both of these plants were located in what was then pasture ground. They employed some 35,000 workers. A city of 5,000 people sprang up almost overnight just across the street from these two plants. It was named Midwest City addition to Oklahoma City and had no churches of any kind.

The First Baptist Church of Oklahoma City, Dr. J. Howard Williams, pastor, and Luther Harrison, educational and mission director, was asked to look into the establishing of a mission church in this new city. The church was led in this mission project by R. A. Young, chairman of the mission committee of the First Baptist Church.

A tent was purchased and set up on two lots that were given to the church by the Midwest City builder and promoter. The church bought one additional lot so as to have adequate ground for buildings in the future. Rev. C. E. Buchanan of Amarillo was employed by the church as the mission pastor.

On the second Sunday in May, 1943, the Midwest City Baptist Mission was organized and started its program with a Sunday School, full-time preaching service, and a regular Training Union. In June, 1943, they held a Vacation Bible School.

The mission continued to grow in spite of the difficulties and many problems encountered in having regular church services in the tent. On two occasions the tent was blown down and had to be repaired. The people showed the real spirit of pioneers. For some six months, from hot August to

cold December, in the mud when it rained, as there were no paved streets, the people continued.

In the early fall the First Baptist Church obtained from the government a priority to build a \$10,000 church building of stone building blocks. By January 1 a \$13,000 plant had been completed, into which the mission moved with a membership of 123.

### Membership Doubles

In March of that year the Midwest City Mission joined the other churches of Oklahoma City and county in the simultaneous revival, during which they had fifty-six additions, most of them by baptism. The next Sunday after the revival closed they had eleven additions and the Sunday following, nine more. The next Sunday there were two other additions, and on May 14 they observed their first anniversary. At this time they had a membership of more than two hundred, some fifty of whom they had baptized in their own baptism.

Under the leadership of Rev. C. E. Buchanan, with the help of the First Baptist Church, led by Mr. R. A. Young, mission chairman, this work has had a marvellous growth. Their Sunday School averages about 160 and their offerings are more than \$175 per week. During April their total offerings were almost \$1,000. They have recently purchased five pre-fabricated huts, bringing the total in-



The Beginners had their own tent for six months.

vestments to more than \$15,000. These huts have been set up on the back of the lots to take care of their growing Sunday School.

They are maintaining a full and regular church program with a graded Sunday School and Training Union, a regular week night service and a general educational program. No doubt in the near future this will be organized into a full-time co-operative Baptist church.

In addition to Midwest City, the First Baptist Church has five other missions, also a work for the hard-of-hearing. We are grateful for this mission-minded church which gave last year more than \$65,000 to missions and benevolences.

### Has Your Family Gone Into War Work?

**A**LL over the nation defense communities have sprung up, like Midwest City in Oklahoma.

These communities in the South see the spiritual responsibility of Southern Baptists. They have enlarged the Home Mission task from Baltimore to San Diego.

The Board is seeking to meet this problem with its city and rural programs. The need and possibilities are illustrated by what Guy Bellamy and Oklahoma City's First Church have done in Midwest City.

Is some member of your family now working in a plane factory in Dallas? or a shipyard in Savannah? or a powder plant near Knoxville? or a bomber plant in California?

You can help in the Christian ministry that needs to be done by sending the names and addresses of people you know in war work to the Board's city and rural workers. See page 14 and 15 for a complete list of the Board's workers. Send names and addresses to the missionary nearest your family and friends.



## New Day Dawns in Jewish Evangelism

By JACOB GARTENHAUS

**E**POCH-MAKING, indeed, was the Jewish Christian conference held at the Calvary Baptist Church in Kansas City under the auspices of the Kansas City Baptist Association and directed by the field secretary of the department of Jewish evangelization of the Home Mission Board.

In preparation for this undertaking some five thousand personal letters and programs were sent out to Jewish friends, most of whom are on The Mediator mailing list.

The most significant feature was the fact that the leading rabbi of the city, Dr. Samuel Mayerberg, a man whose reputation extends far beyond his community, agreed to have a part on the program.

### Understanding Each Other

Monday evening was set aside for a special meeting of good will. This service was arranged by the genial pastor of the church, Dr. Ross E. Dillon, and the rabbi.

It was clearly understood that at this particular service no effort would be made on the part of anyone officially connected with the conference to capitalize on the presence of this Jewish leader to seek to proselyte any of his people.

Nor was it to be considered a compromise on the part of anyone. The religious convictions of all were to be respected.

The prime purpose of this service was to bring together in conference and fellowship Christians and Jews and to effect a better understanding between them.

Both the rabbi and Dr. Dillon were keenly aware of the fact that there is a widespread anti-Semitic movement

### Beall Assumes Teaching Post in Florida

**D**R. NOBLE Y. BEALL, field secretary of the Board for ten years, who resigned to become head of the Bible department of Stetson University, DeLand, Florida, assumed his new position September 1.

The retiring field secretary came to the Board in 1934 from the pastorate of the Twelfth Street Baptist Church, Gadsden, Alabama.

September, 1945

In this land and that unless it is checked we will witness in this country a repetition of the hatred and then, God forbid, the atrocities so prevalent in Europe today. They realize the responsibility of both Jew and Christian to seek to stamp out this menace before it takes deep root. And in no better way can this be done than for each group to familiarize himself with the viewpoint of the other.

It was thus agreed that the rabbi would speak on the subject, "If I Were a Christian," and that Dr. H. E. Dana, the late president of Central Baptist Seminary, would speak on the subject, "If I Were a Jew."

Unfortunately, the rabbi was called out of the city on account of the death of his sister, but he expressed his deep regret that he was unable to appear on the program and submitted his manuscript to be read.

The addresses were both thought-provoking and challenging. It was to be expected, of course, that neither side could fully agree with the other's views; nevertheless, both views were respected. This unique service drew a large representation of both Jews and Christians.

To one acquainted with the traditional Jewish attitude toward a Jewish missionary, this was most remarkable. Only a few years ago a rabbi would have considered it a disgrace to be seen in public with a Christian Jew, let alone consent to appear on a conference program with him!

Does not this point to the dawning of a new day in Jewish-Christian relationships?

### Britisher Gives Impressions

The following are the impressions of Dr. Jacob Peltz, general secretary of the International Hebrew Christian Alliance, London, England, who was one of the speakers.

"The most striking and perhaps even sensational feature of the conference was the representation of Rabbi Samuel Mayerberg on the program. This fact alone was highly significant. The presence of a large number of his congregation was most gratifying.

"If it had not been such a miserably cold and rainy day," said one of Rabbi Mayerberg's flock, "our entire congregation would have been present tonight, and the church would have been filled to overflowing."

"Every Jewish person present was not only reverent throughout that distinctively Christian service, but expressed great appreciation and delight over it. One of the leading Jews was heard to remark that 'Jacob Garten-

## Finishing The Task

By M. E. DODD

**O**H, foolish Southern Baptists, who hath bewitched you that you should not obey the commission to proclaim the Gospel of Christ crucified, that you might by all means win one million lost souls to salvation? Are you so foolish? Having begun in the Spirit, to think that we can now finish the task in the energy of the flesh.

Know ye not that it is now high time, nay, the day is far spent that ye should gird your loins in solemn resolution and dedication to perform the doing of the task which ye have begun so well.

Let us not be overwhelmed or borne down by the immensity of the undertaking to win one million souls. Let us rather be concerned over the fact that when we win one million, there will be from fifteen to twenty million others who live around us remaining unawakened. Furthermore, and therefore, if we win a million our task is not really finished; we must go on winning souls until Jesus comes.

But we are committed, by solemn resolutions, to the task of winning one million. Let us now redouble our energies and rededicate our resources to the realization of that objective lest we should be ashamed before God and angels and men.

We have abundant resources with which to perform this task. God is on our side in this work because "The Lord is . . . not willing that any should perish, but that all should come to repentance." Christ is on our side because He died on the cross and rose again to save men from their sins. The Holy Spirit is on our side because He came into the world to convince men of sin, of righteousness and judgment. The Bible is on our side because "These are written, that ye might believe that Jesus is the Christ . . . and that believing ye might have life through his name." Many good people who are not members of our churches are praying for our success in this undertaking.

We have abundant resources in ministers, members, and money to accomplish any task to which we set our hearts and hands.

The completion of this task waits upon our own will to work, our energy to make the effort, and our love for our Lord and lost souls.

LET US PRESS ON TO THE PERFORMING OF IT.

haus has helped the cause of the Jews in Kansas City more than a hundred rabbis.

"Another impression of the Kansas City conference which lingers with me concerns itself with the Hebrew Christians of Kansas City in a city-wide meeting. I do not recall meeting a single Hebrew Christian then. But this time, at the very first meeting I addressed in the Tabernacle Baptist Church, the first members to greet me after the service were none other than Hebrew Christians, Mrs. Meryl Cohen and her two lovely daughters.

"It was also a joy to speak to and to be greeted by Hebrew Christians after each of the services at the conference church. I shall not soon forget the lovely fellowship we had with these Hebrew Christians nor will I cease praying for those who are being persecuted by their relatives and suffering reproach because of their open and unwavering faith in our Lord Jesus Christ.

"I should like to pay my tribute of

admiration and gratitude to the Christian ministers and laymen who have such an earnest interest in the salvation of Israel and bear such a sincere love for our people.

"I do not know of a more devoted friend of Israel than the Rev. R. E. Jaudon, the pastor of the Tabernacle Baptist Church, who welcomed me so warmly to his church. And I shall not soon forget the beautiful and loving manner in which Dr. Ross E. Dillon, the pastor of the Calvary Baptist Church, introduced the Jewish Christian conference at the opening mass meeting and who spoke so touchingly of the inestimable debt Christians owe to Jews. Dr. Dillon was a tower of strength throughout the conference.

"I can see now why Brother Gartenhaus has been able to make so much progress in Kansas City, why there are so many Hebrew Christians there. Is it not because he has such devoted friends of Israel, Christian ministers, and laymen who support him in his effort to win the Jews for Christ?"



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## The Upper Room

Medical Arts Building

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## House to House Evangelism in Cuba



Missionaries Naranjo, left, and Caudill, right, witnessing to an old couple at their farm home.

**E**VANGELIZING from house to house was a feature of special services held recently on the mission field in Colon, Cuba, according to the missionary, Rev. Enrique Pina.

The mission church itself sponsors a number of missions in the city of Colon and nearby rural communities. In the recent evangelistic services, in which Rev. Herbert Caudill, missionary at Regla, was the preacher, the first few days the workers went by bicycle to a rural mission known as Guaremas.

Transferring their special services to the city, the evangelists were joined by another missionary couple, Rev. and Mrs. Juan Naranjo.

Two nights they held services in one part of the town in the home of a deacon, the people meeting on the long porch of the deacon's home. Services were then held in a mission chapel in another part of the city. Finally for the last two nights of the campaign, services were held in the church. In addition, two missionary wives went out to a rural mission and the entire group held services at another country chapel.

Altogether, the group had special services in five missions and the church in the heart of the city. In at least two of the missions, services were held in the homes of the members, as in much of the mission work in Cuba services are in the homes or in poorly-suited rented quarters.

A significant development on the Colon field, according to Brother Pina, is the starting of a library by one of the Sunday school classes. The library has been named *Biblioteca Ambulante Philathea* (Philathea Circulating Library).

The missionary states that there is no library in Colon. He feels that carefully selected religious books, most of them evangelical, some being translated from the English, will be the means of influencing many people.

*The Place of the Sunday School in Evangelism.* By J. N. Barnette, Sunday School Board. Paper, 40 cents; cloth, 60 cents.

Out of rich experience in all phases of Sunday school work, the author, who is secretary of the Sunday School Department of the Sunday School Board, challenges church workers, and Sunday school workers in particular, to a new realization of the place of evangelism in the Sunday school.

This timely volume fills a need during the Centennial Evangelistic Crusade of Southern Baptists.

*Blind Spots.* By Henry Smith Lelper. Friendship Press. 146 pages. Cloth, \$1; paper, 60 cents.

Dr. Lelper was born of missionary parents in Indian Territory, was a missionary himself to the Chinese in China, and since his return to the United States in 1922 has made special study and kept close touch with Negro and Oriental groups in America.

The author has ably presented mental color blindness as being analogous to physical color blindness, stating in strong terms that the long look is the fair look in regard to what he calls the "non-white" race.

## Home Mission Book Shelf

*Christianity Where You Live.* By Kenneth Underwood. Friendship Press. 182 pages. 50 cents.

From his 18,000 miles of travel to places where Christianity was at its best and to places where it was at its worst, the author brings forth into seventeen thrilling chapters not a survey of need in regard to races, but rather concrete examples of opportunities for spreading Christianity where it is needed. He has spoken briefly of the few places where this type of Christianity has already been demonstrated.

His conviction seeps into the hearts of the readers as he convinces them that Christianity should develop on a large scale many of the isolated experiments which have been reported.

*The American Jewish Year Book.* Edited by Harry Schneidman. Jewish Publication Society, \$3.00.

This volume contains more than six hundred pages of facts and figures of Jewish life around the world, particularly here in America. It will be noted that the Jewish population in the United States has increased to 5,193,000. Here one will find compact Jewish calendars, reviews and statistics, a directory of organizations and a list of the many Jewish periodicals, special articles, and other valuable information.

To the Jewish Publication Society and the committee headed by Harry Schneidman we are greatly indebted for this information so succinctly provided.

*China's First Lady.* By Helen Nicolay. D. Appleton-Century Company. 224 pages. \$2.00.

This popular writer of biographies for young people has given an inspiring story of China's First Lady. It depicts vividly Madame Chiang Kai-shek's colorful and eventful life, including human sketches, fully told, of her early days as a student in American schools. The work also traces her return to China and her quick advent as a leader in the political, intellectual, and spiritual movements of the new China.



## The Logic of a Century

By JOE W. BURTON

**T**HE continuing will to survival and service of the Home Mission Board is a pronounced note in its history, evident to the most casual reader. Indeed, the Board's first secretary resigned before he had served half a year because, said he, there was a feeling among the brethren that their domestic missions could best be done by the state boards and he could not persuade them otherwise.

That he misinterpreted the spirit of Southern Baptists is evidenced by their continuation of the Home Board for a hundred years. Their leadership knew then, as it has known for a century, that these Baptist Christian hosts should be led by one great organizing agency in their attack upon the great areas of spiritual need throughout the South.

This will to survival, however, was not that of an unnecessary agency seeking to perpetuate itself, but was rather reflective of the basic logic back of the Home Board enterprise and of the inherent strength of the Board in adjusting itself to new situations.

The evangelization and development of the South was and is the task of churches, associations, state conventions and other agencies, true—and

the curse of Mexico is upon all who come not to the help of the Lord against the mighty in this endeavor—but Southern Baptists faced, and now face the task of winning to New Testament Christianity all of the people of their territory. For such a work they have always been obliged to express themselves through one unifying agency which could give concert of action to their mission activities throughout the South.

## Divided We Fall

Had it been otherwise, had the malcontents who provoked the resignation of the Board's first secretary had their way, there would have been as many Baptist denominations in the South as there are state Baptist conventions.

Baptists must work together in missions if they are to build the kingdom. This they have done in the homeland with magnificent spiritual results in the past century. In spite of those counselors of disunity who have clamored for reassignment of domestic missions and cessation of the Home Board's ministry. Indeed, it may be asserted that the effectiveness of state organizations has in large measure been due to the homogeneity gained through Southwide missions.

The logic of a century gives weight to the proposition that Southern Baptists can work best at the common tasks of missions in the South as Southern Baptists and not as state Baptists, or associational Baptists. They have worked gloriously in these smaller areas, yes, but their effectiveness has been given force through in-

tegration with the larger group. The record of the past indicates the path of wisdom for the future.

Note should be taken of times of crisis in Home Missions as indicative of the continuing need for the services of the Board. These crises are not to be regarded as opportunities, real or imagined, of value to the Board chiefly as means by which it saved itself.

Indeed, if the Board should ever be concerned primarily with the saving of itself, that very attitude would divert it of the necessary stamina for survival and make it unworthy to survive. An agency bent principally on survival is not capable of mission service.

## Changes Reveal Strength

These crises indicate rather the continuing need for the Board and the changing nature of its task. They also reveal the strength of the Board in its flexibility in operation to meet the recurring changes.

One thinks of the heroic exploits of pioneer missionaries in planting the Gospel on the frontier of a rapidly expanding nation, in the wake of which expansion the Home Board sent missionaries as far as California by 1853.

of the gigantic work of rehabilitation following the War Between the States. of the aggressive city mission program, not at all a modern innovation, but projected prominently before and after the civil strife; the vigorous promotion of evangelism which abetted the genial spirit of soul-winning; the Board's department being both the result of and resulting in that spirit; the continuing ministry to Negroes, in spite of strong limitations posed by social attitudes of both groups; an effective Gospel work to the armed forces in three destructive wars; the aid given in direct donations to over 800 white churches in periods of distress, amounting over a score of years to above \$900,000; missions among the Indians, immigrants, Cubans, and in the mountains; the Board's strong unifying influence in saving the Con-

vention in its period of greatest crisis; and of the integrity demonstrated by Southern Baptists through the Home Board in meeting fully their staggering financial responsibilities.

In a century of service 9,345 churches were originated by Home Board missionaries. This is above one-third of the number of churches now existing in the territory of the Convention.

A century of Baptist missions in the South proves the wisdom of the Convention's spiritual leadership in setting up and retaining for a hundred years one unifying agency charged with organizing Southern Baptists to occupy the great mission fields of the homeland. The Board's reason for being lies not within itself, but in the tremendous task still to be done, and in the demonstrated logic back of its service during the past century.

*Have you read?...*

## THE MARCH OF FOREIGN MISSIONS

Isabelle Graves Coleman

This survey of Southern Baptists' first century of foreign missions is a book of dramatic sweep and power—a book of vivid meaning for the present and the future. While interest by the Japanese during the occupation of China, Miss Coleman, a Baptist missionary, destroys the manuscript of *The March of Foreign Missions*, and later rewrites the entire book. (226) Cloth, 60 cents; paper, 46 cents.

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## SECRETARY

## Tichenor's Masterful Leadership Saved Convention From Dissolution

**T**HE ministry of Isaac Taylor Tichenor, seventh corresponding secretary of the Home Mission Board, dates from the beginning of the Southern Baptist Convention.

At twenty, in 1845, he was in preparation for the ministry, but ill health—which was a recurrent obstacle throughout his life—forced him to give up his plans to obtain a college education, leave his native Kentucky, and seek physical rehabilitation in the warmer climate of Mississippi.

Here he soon became pastor of one of the leading churches of the state at Columbus. Returning to Kentucky he served two brief pastorates in that state, when poor health again brought an enforced residence in the South.

Called in 1852 to the important First Church in Montgomery, Alabama, he served in that capital through two pastorates for a total of some thirteen years, his tenure there being interrupted by ill health for some three years, 1860-1863.

During the war, his health having been regained by some months of outdoor life on the plantation home near Columbus, Georgia, of his wife, Emily Roykin Tichenor, he volunteered to preach to the boys in gray under appointment by the Board of Domestic Missions.

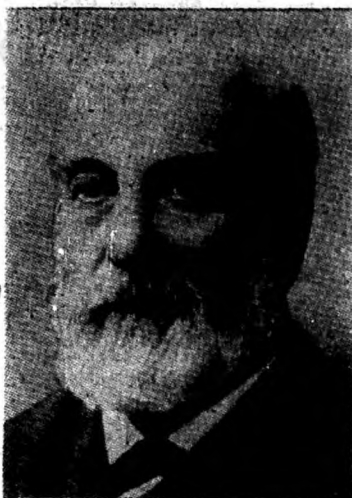
Again he was called to Montgomery, where he served until 1868 when poor health again forced his retirement. Regaining his strength, he now accepted another pastorate, in Memphis, Tennessee, where he remained for one year.

### Trained for the Task

The regents of the newly established Polytechnic Institute of Auburn, Alabama, in seeking this state school's first president, turned to the well-matured man whose preaching even as a youth in their capital city had profoundly influenced the state's leading citizenry.

He accepted their invitation, and his administration not only firmly established a flourishing state school but the scope of his curriculum provided the incentive for the intensive study of the physical, technical, economic and social backgrounds of Southern life by which, through correct spiritual relation thereto and interpretation, he was further fitted superbly for the forthcoming distinctive accomplishment of his life.

A man finely trained for the task in hand was Dr. Tichenor when he became secretary of the Home Mission



Isaac Taylor Tichenor

*He knew what Israel ought to do.*

Board in 1882. He came from the presidency of the one type of institution which would have afforded practical training for the new task, and yet he was not himself a classroom scholar, for he had been denied a college education, but he was a keen student of life and reality.

His years in the pastorate had sharpened his compassion for people of all classes, the rich and the poor, legislators and slaves, and both in Montgomery and in Memphis he had enlisted his churches to support the Board's city mission program. Plantation days had given practical experience in business management and social relations. Withal he was constantly at grips with a pernicious physical ailment by which he became robust in determination and self-control, and thus was not one to become discouraged easily.

Overall, he was endowed with the keen mind of an analyst and the understanding vision of a prophet. His voice was the voice of knowledge enlightened by inspiration.

### Chaos Gives Way to Order

Dr. Tichenor saved the Southern Baptist Convention. He came into the secretaryship in 1882 at a time when the Convention was threatened inexorably with disintegration and dissolu-

tion. Dr. Tichenor recognized the scope of his task. He knew that the integrity of the Convention depended on recovering the fortunes of the Board.

That others shared this conception of his task in the beginning, and that they with others who later came to that viewpoint joined hands with him in the heroic endeavor is quickly granted, but he was the leader of an agency whose inherent and peculiar mission it was as an organizing force to bring unity into the scattered and disorganized ranks of Southern Baptists.

The thoroughness with which he did that work is attested by the homogeneity and organic unity which still mark their life over a half century later. That Southern Baptists exist at all as a convention is due largely to the labors of Isaac Taylor Tichenor.

### He Understood His Times

Dr. Tichenor had a vision of the future at least fifty years beyond his times, for later events prove that Southern Baptists were a half century catching up with his ideas.

But he was no visionary. He knew the South of his days—its mountains, its valleys, its economic potentialities, its social trends—knew it as perhaps no man of his day comprehended the realities of the Southland. He knew also the spiritual implications of these physical factors, and he knew what Southern Baptists ought to do to take advantage of the times.

With persuasive eloquence he led them to do many of the things which his spiritual apprehension and intellectual acumen taught him should be done, and by the doing of which a half century later Southern Baptists are still reaping large dividends.

It is not surprising that when Dr. Tichenor died in 1902 this inscription was carved on the shaft which marks his grave in West View Cemetery in Atlanta:

"He had understanding of his times to know what Israel ought to do."

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