

MISSIONS

JANUARY 1970

In Search Of a Past

125th ANNIVERSARY 1845-1970





Baptists from Maine in 1684 started the first Baptist church in the South at Charleston, S. C.

photos in this issue by DON RUTLEDGE
January, 1970

In Search Of a Past

by LEONARD HILL

In a land of comparative liberals, Baptists were considered by their neighbors to be dangerously radical. Their views threatened the very foundations of seventeenth century state and ecclesiastical organization.

This article is excerpted from Hill's book, Mission: The Northeast, the adult-young people's book for the 1970 Home Mission graded series. Hill is a staff member of the Executive Committee of the SBC.

"My dear," said the Boston matron, arching her eyebrows, "what is a southern Baptist church doing here?"

Her new neighbor, a diminutive, young housewife from South Carolina, answered: "Why, this is ouah home. We came from up heah!"

To which the Bostonian replied with properly clipped diction: "But you don't

sound like you came from here."

A great many New Englanders, and in fact a high percentage of Southern Baptists, would be startled to discover they have a great deal in common in their religious heritage. This is not to say that years ago the forerunners of Baptists in the South were completely accepted in the New England area. Far from it! But accepted or not, it is back to the land of the Pilgrims, the site of the rock, the birthplace of Thanksgiving, the hardy spiritual pioneers of the Northeast that Southern Baptists of today trace their roots.

The founders of colonial churches in New England were considered to be radicals by their counterparts in England—liberal in both their religious and political views. In the new country the status quo was under attack from every quarter. In the political arena the divine right of kings was being

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contested, in the area of the religious the divine right of bishops was seriously questioned. The restraining influences which might have kept New World leaders in line were absent. High church officials and government authority were thousands of miles away across a treacherous sea. Old traditions held less meaning in a new land.

But in a land of comparative liberals, Baptists were considered by their neighbors to be dangerously radical. Their views threatened the very foundations of seventeenth century state and ecclesiastical organization. And the most radical Baptist of them all was the now-famous—then infamous—Roger Williams.

Williams, a restive spirit, antagonized established forces from the minute he and his young wife landed in Boston in 1631. He attacked the Boston authorities for cheating the Indians out of their land. He reprimanded the ministers of the colony for holding meetings "which might grow in time to be a presbytery . . . to the prejudice of the churches' liberties." And he censored the civil government for interfering with religious affairs.

Williams so riled up the establishment that even the church he pastored at Salem, Massachusetts, was unable to protect him. He fled from the colony to a wilderness south of Massachusetts, to relative safety with the Indians to escape deportation to England. Here he established a new colony called Rhode Island.

In 1636, Williams bought land from the Indians and founded Providence, the present capital of Rhode Island. Two years later a strange ceremony took place there. As a small band of believers gathered round, a Mr. Holliman, formerly a member of the Salem church, solemnly immersed Roger Williams. Then Williams in turn baptized Mr. Holliman and ten other people. A Baptist church with twelve members was in business—the first Baptist church in the new land!

Credit for beginning this first Baptist church in America goes to this free thinker, this radical among radicals, this man who was continually the center of controversy. Yet the church he organized had no "children," no off shoots, no missions. And Williams himself remained a member only a few months.

Having doubts about the authority of his baptism, he resigned to become a Seeker. His principal contribution to religion was not the founding of the first Baptist church in America, but his battle for religious liberty. The colony Rhode Island which he founded on the principle of separation of church

and state, was the first civil government in the world to achieve complete religious liberty.

A more substantial Baptist root in New England history can be traced up the rocky coastline from Boston to the seaport village of Kittery, Maine. There William Screven, an Englishman, found a wife—the daughter of a prominent shipbuilding family—and land to purchase. He also found trouble! For records show that he was tried in court in 1675 for not "frequenting the publike meeting according to Law." Later, Screven and others called for Maine to have a separate government because of the suppression of religious liberty by Massachusetts authorities.

Screven and his wife, Bridget, left the established church and were baptized into First Baptist Church of Boston in 1681. He helped to organize a Baptist church at Kittery. After he was ordained, he became this church's first pastor.

His preaching drew a crowd—of disapproving authorities. He was jailed and fined for opposing infant baptism and was released only after he promised to leave Maine. In 1684 (or 1683) Screven and other Baptists settled in the Charleston, South Carolina, area and established the first Baptist church in the South. The Screven family, eventually with eleven children, no doubt helped the meetings numerically.

Meanwhile other Baptists were being ill-received in the New World. John Clarke who emigrated to New England to find freedom of conscience did more to establish early Baptist strength here than did the short-term Baptist, Roger Williams. By 1644 Clarke and the church he founded near Newport, Rhode Island, were Baptist.

The surrounding community was hardly impressed. Nine years later Clarke was holding services in the home of an aged, blind member of the Newport church near Lynn, Massachusetts. He and friends John Crandall and Obadiah Holmes were arrested, charged with unauthorized preaching, denying the lawfulness of infant baptism, and other offences. Clarke got off with a fine—paid, unknowing to him, by a friend. But Holmes was made a public example and was brutally beaten in the streets of Boston.

Other Baptists fared little better. The first Baptist church in Boston was founded in 1665. Three of its members were tried for heresy, convicted, and banished and the church forbidden ever to assemble again. Thirteen years later Baptists in Boston tried again, only to have the doors of their meeting house nailed up within a week.

Meanwhile, Baptists from England and

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Sandy Creek Baptist Church, started in 1755, produced 125 ministers and 42 other churches in 17 years.

But in later years Sandy Creek divided—and today two churches exist near the grave of founder Shubael Stearns.



HOME MISSIONS



In this house at Northboro, Mass. Luther Rice was born. He returned from India to rally Baptists in support of the Judsons, their first foreign missionaries.

Wales continued to migrate to the New World to escape the persecution of the kings, James I and Charles I. But persecution took a faster ship and was waiting their arrival on American shores.

Only in Pennsylvania was the situation different. William Penn's colony afforded welcomed peace for all suffering Christians, and Baptists took advantage of it. One group settled along a running stream at Pennepek and soon formed a church. Not having a preacher, they were delighted to discover that a young man in their midst was Elias Keach, son of the famous London minister, Benjamin Keach.

"Won't you preach for us next Lord's day," they inquired.

The young man quickly agreed, not revealing that he was not a Christian for he was in desperate need of food and clothing which he hoped some of the flock would provide. But he hardly had launched into his message before he was overwhelmed with his fraudulent actions. He fell on his knees and confessed his hoax to the people. Under the influence of the concerned congregation, Keach soon became a Christian and was named the first pastor of the church.

The impact of his ministry was felt in surrounding communities. Soon other Baptist churches were formed and began coming together quarterly at such places as Burlington, Cohasset, Chester, and Philadelphia for fellowship, inspiration, and advice on doctrinal matters. Out of these meetings came the Philadelphia Association in 1707, the first Baptist association in the new land.

Baptist growth received a boost from an unexpected source—the Congregational churches of New England and a Methodist evangelist from England. The Established Church became so staid, stale and sterile that it created a spiritual vacuum which Baptists helped to fill.

By the end of the 1600's church polity was the chief concern of the Congregational churches. Preaching was matter-of-fact, unemotional; religious vitality exceedingly low. While the early Puritans had believed conversion was accomplished only by God, second and third generation Puritans strayed from the faith of their fathers, relying less and less upon God and more and more upon human means for salvation.

This spirit culminated in the Half-Way

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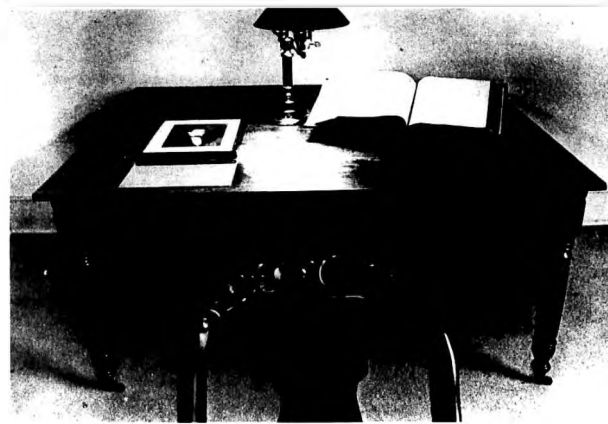
Baptists in the South, upset over neglect of missions in their area and the refusal by the mission societies to appoint slaveholders, formed the SBC in 1845.





The new Board of Domestic Missions located in the Siloam Baptist Church at Marion, Ala. in 1845 and started its work in Texas, New Orleans, Virginia, Florida and Alabama.

Around this table, preserved by the Siloam Church, the Board of Managers for domestic missions first met.



Covenant, approved by the Massachusetts Synod of Congregational Churches in 1662. In earlier days the churches had required church members baptized as infants to make a profession of regeneration after reaching maturity. But more and more members failed to do this.

The Half-Way covenant allowed children of parents who'd been baptized as infants but who had never followed up with a mature profession to also be baptized into the church. However, since these children could not vote, hold office, or have the Lord's Supper they were half-way members.

The result was an influx of unsaved members and a growing coldness in the churches. Out of this dead spiritual wood flamed fires of evangelism. Prolonged revivals swept the country. And the Great Awakening (1725-50) had begun.

Striking the first flame was the preaching of Jonathan Edwards with such sermons as his famous "Sinners in the Hands of an Angry God." The Great Awakening emphasized individual conversion and the new birth. Hundreds were converted; epidemics of emotion broke out. For a brief time the moral tone of the whole country was raised. Out of a population of three hundred thousand some estimate twenty-five to fifty thousand people were added to New England churches.

George Whitefield, noted English evangelist of the time, received a warm reception on his first trip to the new country, especially in Connecticut. Tremendous crowds gathered to listen. Benjamin Franklin, an admirer of Whitefield, calculated as many as thirty-five thousand people could gather within range of the evangelist's powerful voice.

Congregationalism was shaken to its foundation and divided in sympathies. The New Lights favored revivals, the Old Lights were against them. And it was the New Lights who formed strict Congregational churches and were named Separatists.

Harsh restrictions forced many Separatists who believed in personal regeneration and believer's baptism in the direction of the Baptists. The Separatist liked the democracy of the Baptists which contrasted with the regular Congregational churches where families sat according to social position. And if a family lost its wealth it could expect a quick move to a back pew!

When revival fires flickered out about 1740, groups and churches of Separatists found their way into Baptist communions. Baptist churches which numbered only six in 1740 had grown to 325 by 1800. These separate Baptists were highly emotional and evangelistic. They appealed particularly to the poor and less educated. Rugged individualists, they looked with suspicion

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on associations having authority over churches.

When Whitefield returned for a second visit in 1744 he found the welcome mat rolled up tightly and hidden by most churches. His blasts against an unconverted ministry and his uninvited visits to parishes had created enemies among the established ministers. He also discovered many of his converts becoming Baptists. Upon which the Methodist evangelist is reported to have said: "My chickens have turned to ducks!"

One of Whitefield's "ducks" was Shubael Stearns. Stearns and his brother-in-law, Daniel Marshall, were both Whitefield converts who became Separates and eventually Baptists. Marshall was a deacon at the First Congregational Church, Windsor, Connecticut, when he developed dissenting views. When his first wife died, the minister refused to perform the usual service and the people left the saddened husband to bury his wife alone. Marshall's second wife was Stearn's sister.

The two men moved to Virginia after becoming Baptists, but opposition from Regular Baptists (those who had emigrated from England and Wales) and trouble with the Indians caused them to trek further south to Guilford County, North Carolina.

On the banks of Sandy Creek a church was organized in 1755, and the influence of revivalism had spread south! Sandy Creek Baptist Church grew rapidly from an original sixteen members to more than six hundred. It reached out into surrounding communities to establish other churches. And the branches often sent out other branches before they could get a minister ordained themselves!

In 1760 Sandy Creek Association was formed. Churches in North and South Carolina and Virginia were included until it was divided into a separate association for each state in 1770. Separate Baptists moved into South Carolina and soon overtook the Regular Baptists who had come a century earlier with Screven from Kittery, Maine.

Great revivals and much emotionalism characterized the efforts of Separate Baptists. Stearns' emotional, in-the-language-of-the-people preaching aimed for a definite verdict on the part of his hearers. Such preaching was well received.

From North Carolina Daniel Marshall moved further south into Georgia where he met with great success. Even jail could not stop him. Arrested on one occasion, it was not long before the arresting constable had been converted and baptized along with the magistrate who tried the case. Kiokee Creek Baptist Church was begun in Georgia in 1772

and the Georgia Baptist Association was formed in 1784.

Regular Baptists were first suspicious of the unmethodical and highly emotional Separate Baptists, but after the Revolution the Separate and Regular Baptists gradually merged. It is doubtful if the Regular Baptists could ever have won the South alone. A comparison of the Jersey Regular churches and the Sandy Creek Separate churches shows why: the first had no off-spring; the second had forty-two. Evangelism and missions, lifeblood of the Separates, still course through Southern Baptist veins.

Pre-Revolutionary War persecution pressured Baptists in two directions—both ultimately good. Persecution scattered the Baptist witness into the newly opening areas of the New World at a faster rate than might have occurred normally. It also pushed Baptist churches into closer cooperation in the fight for religious liberty. Warren Association, the first association of Baptists in New

What happened on the frontier was vital. History was to prove that the churches who best met the problems of the New West were those destined to become the great denominations of America.

England, was formed in 1767 during the struggle for religious freedom. Isaac Backus, the apostle of liberty, was the association's forceful witness for this cause before the Continental Congress.

Religious liberty was slow in coming to the Baptists, but they gained increasing respect for their obvious patriotic views. Baptists were hawks in those days, marching in step to the fife and drums. Could fellow countrymen who echoed their cry for political freedom long deny the Baptists religious freedom?

The severe depression in the new country following the Revolutionary War opened the tides of westward migration. And Baptists, generally poor and among the first to feel the economic pinch, moved in great numbers. They found the democracy of the frontier more to their liking than the class consciousness of the East. From North Carolina and Virginia, Baptists pushed into Kentucky, they moved into Missouri Territory. South Carolina and Georgia Baptists moved into Mississippi and Louisiana, and from Tennessee and Georgia they traveled to Alabama. North, south, east, and west

streams were stirred as Baptists immersed their converts.

What happened on the frontier was vital. History was to prove that the churches who best met the problems of the New West were those destined to become the great denominations of America.

Baptists found it easy to take their churches with them from frontier point to frontier point, for they were not weighted by ecclesiastical trappings or encumbered by hierarchical government. All that was necessary was a Bible, a man called to witness, and people.

While Presbyterian ministers moved west ministering to pockets of Presbyterians, the Methodists and Baptists moved west ministering to all communities. And they soon outstripped all others in growth. It was said: "The Presbyterian preacher was called, the Methodist preacher was sent, but the Baptist preacher simply came out with the people."

A Congregationalist's missionary concern, coupled with open-minded Bible study, lead to the first general organization of Baptists in the United States.

The church which lives today and will be alive tomorrow is the church which is able to meet the problems of new frontiers today. Only, today it takes more than a map maker or surveyor to plot where the frontiers lie as geography is having less and less to do with it.

Fearless, self-reliant, Baptist farmer-preachers planted churches even as they planted crops in the New West. Working his land six days a week, the Baptist preacher held forth at the meeting house on the seventh. He had little formal education and was prejudiced against those who did. He was also prejudiced against salaried ministers.

The churches were usually established by a licensed or ordained preacher living in a new community; the first meeting houses were crude cabins of settlers. The frontiers supplied the challenge to the heroic without which Christianity seems never to have been able to perform its best work. Baptists were a part of the frontier, and as that frontier grew, so did the Baptists.

Meanwhile, back East all was not well—not well at all. In typical postwar reaction, religion had reached a new low. Churches

were spiritually dead. Christianity was ridiculed in the colleges. Immorality was rampant.

Princeton, founded with evangelical fervor during the Great Awakening, had only two students who professed to be Christians in 1782. There were more unchurched in America in proportion to population than in any country in Christendom.

Ezra Stiles had predicted that on the basis of Congregational strength in America in 1760 there should be, a century later, some seven million Congregationalists. He only overestimated the amount by 6,750,000—and he had correctly figured that the population would double every twenty-five years.

What happened? Several things.

One was the fact the Congregational church never left its port of origin. Fifty years after the Revolution nine tenths of the Congregational churches were still in New England.

Schisms and dissensions drained off members to other groups. Many became Baptists. A large percentage of people of wealth and position around Boston went into Unitarian churches. The Methodists moved in about 1789 with great success. Another factor was the educational standard set for ministers which led to ministerial shortages. No preachers were available to go South or West.

Out of this low spiritual note came a familiar song—second verse. Revival! And out of the revivals came a growing desire to spread the gospel to all classes of people—particularly to those in the West and to the American Indians.

Missionary societies sprang up among various church groups to "carry the gospel to the heathen." The Massachusetts Baptist Missionary Society was founded in Boston in 1802. The Philadelphia Association sent out itinerant missionaries for a brief period. But credit for the first national foreign missionary society in America must go to the Congregationalists who formed the American Board of Commissioners for Foreign Missions in 1810. Thanks from the Baptists must also go to the Congregationalists who provided them with an "instant" foreign mission program a few months later.

Spiritual fervor was not entirely dead among the Congregationalists; it was just hiding in haystacks at Williams College in Massachusetts. There a small band of intense young men met together secretly to pray for foreign missions.

When this group moved to Andover Theological Seminary near Boston, their mission interest continued. In 1810 they petitioned

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the Congregational General Association of Massachusetts to begin a foreign missionary society and to send them as missionaries. It was then that the American Board of Commissioners for Foreign Missions was formed. More than \$40,000 was raised, and in February, 1812, five young men were ordained in Salem, Massachusetts, prior to going to India as missionaries. Among the five were Adoniram Judson and Luther Rice. Rice was appointed on the provision that he raise the necessary money for his own expenses.

After intense Bible study as they sailed to India on separate ships, both Judson and Rice arrived to become Baptists. Judson wrote to Dr. Thomas Baldwin, pastor of First Baptist Church in Boston, to tell him the news. To help support these new Baptist missionaries, in Baldwin's home was formed the Baptist Society for Propagating the Gospel in India and Other Foreign Parts, with a title almost long enough to reach from Boston to Calcutta.

Judson and his wife were forced by restrictions in India to move on to Burma, and Rice returned to the States to seek Baptist support of their work. Due to his intense efforts, missionary societies were established in all important Baptist centers. In 1813, the thirty-year old bachelor toured Baptist churches in the South, visiting churches in Baltimore, Washington, Richmond, Charleston, and Georgia before returning to Philadelphia. It was while riding from Richmond to Petersburg, that he conceived the plan of a general missionary society made up of representatives of smaller bodies that was later to form the basis for the Southern Baptist Convention.

In 1814 thirty-three delegates from eleven states formed the General Missionary Convention of the Baptist Denomination of the United States of America for Foreign Missions. Understandably, it was more popularly referred to as the Triennial Convention due to the fact it met every three years. Richard Furman of Charleston, South Carolina, was elected president. Baldwin was named secretary.

Thus did a Congregationalist's missionary concern, coupled with open-minded Bible study, lead to the first general organization of Baptists in the United States. It was Rice who changed the scattered Baptist churches into a Baptist denomination.

A true unity developed among Baptists immediately following the Revolutionary War. The two Baptist groups who emigrated from England and Wales—General Baptists who believed Christ died for all men, and Particular Baptists who held a more Calvinistic belief that Christ died for the elect only—

gradually combined and were known as Regular Baptists.

Regular Baptists' suspicions of the Separate Baptists who came out of the Congregational churches were overcome. By the 1800's Regular and Separate Baptists were almost completely merged. Brought together by persecution, interest in missions, and a common belief, all were covered by the one name—Baptist. But then—between Baptists in the North and Baptists in the South—differences arose.

In the North the society pattern of organization prevailed. In the South the trend was to a denominational body with separate organizations of state conventions and associations. The society organization fitted well with the pattern of independent town meetings of New England. In the South, tight knit state political organizations, plus semi-presbyterial influences brought by Stearns and Marshall from Congregationalism in the early Baptist associational life influenced the leaning toward denominational organization.

Another serious and more direct factor leading to a division among the Baptists was the controversy over slavery. This controversy affected all denominations, but particularly the Baptists. In the 1700's New England and Rhode Island were centers of slave trade as ships sailed into port with their holds full of hopeless humanity. The New England Calvinist considered he was God's elect and that God had given him the heathen for an inheritance.

Early Baptists were usually not in the slave holding class—being too poor. But as southern agriculture boomed after the 1830's the Negro became much more valuable property. At the same time antislavery sentiments crystallized in New England. Economic interests and antislavery forces clashed in the churches. Where the revivals had been most successful, the antislavery movement found its largest support. It was strongest in New England in rural towns and in the country. More than two thirds of this group were Methodists and Baptists.

The slavery controversy, like a knife, sliced Baptist forces into two major groups, separating South from North, and cutting one of the great spiritual ties that had bound the union together. Differences became too great. In 1845 Baptists in the South pulled out of the Triennial Convention and formed the Southern Baptist Convention in a meeting in Augusta, Georgia.

The new Convention's constitution avowed that its purpose was to promote foreign missions and also home missions among the Baptist churches "in the United States." ■

by LEON McBETH

McBeth is professor of church history at Southwestern Baptist Theological Seminary in Fort Worth, Texas

DO BAPTISTS DESERVE A HISTORY?

"What have Baptists ever done that they should deserve a history?"

That question was put to me rather bluntly last year at a dinner in New York, attended by representatives of Jewish, Protestant, and Catholic faiths. As usual at such gatherings the period before dinner was given to introductions and conversation, and upon being introduced to a stranger many naturally asked, "And what do you do?" One venerable religious leader, upon being informed that I was a professor of Baptist history, responded with the rather pointed question above.

Though it seemed somewhat ill-humored at the time, it is really an extremely good question and deserves an answer. It may be that many Baptists, especially the young, are asking this same question, consciously or unconsciously. Has our denomination made any significant contributions to society, and if so, what are they?

Baptists' all too plentiful shortcomings have been well publicized. Our sins are ever before us, kept there by friend and foe alike. This paper is certainly no effort to deny or disown our many faults as a denomination. But for balance, if for no other reason, it might be profitable to look at the other side of the coin. Baptists have done some good things. They have notched some worthy achievements, most of them against formidable odds, and they have left their mark permanently upon American society.

What are some of the things that entitle Baptists to a place in American religious history?

Baptists Helped Make Dissent Possible

One answer to the man's question might be, "Baptists helped make it possible for you to teach and practice

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your convictions openly without fear or threat of reprisal." It is true that Baptists, long a dissenting minority in America, helped make dissent possible in this country.

The sheer amount of disagreement in America is amazing. The country contains a baffling variety of views, practices, convictions on politics, social issues, and religion. Each person or group is perfectly free, within limits set by the equal rights of others, to pursue, preach, and practice his own vision.

America has not always been that free. One of the most widely held errors of our history is that "our forefathers came to this country to provide complete religious and political freedom for all." They came for no such purpose! They came for freedom, it is true, but for themselves and nobody else. Roger Williams was exiled from Boston in 1635 for holding unacceptable political and religious views. Quakers were hanged in New England because they did not fit well in the strict Puritan establishment. Nor was the Episcopal establishment in the Southern colonies any more inclined to allow personal freedoms.

Baptists helped bring the popular freedoms to fruition in America. No one acquainted with the record would deny that Baptists contributed to religious liberty and separation of church and state far out of proportion to their numbers. Led by Issac Backus in New England and John Leland in Virginia, Baptists helped achieve for every American those basic liberties which are so important in our heritage.

The fact that Baptists struggled for religious liberty is well known, but some of their methods are not. Some Baptists are amazed, and others even scandalized, to learn how our Baptist ancestors expressed their dissent against the establishment of that time.

Political pressure was a versatile tool in Baptist hands in colonial times. When the Warren Baptist Association, in Rhode Island, formed a "Grievance Committee" in 1769, they created what was probably the earliest religious lobby in American history.¹ The function of this Grievance Committee was to collect and document cases of injustice against Baptists by the New England establishment, and to lay these before courts and legislatures seeking redress. They also sought to

Baptists were deeply involved in the frontier college movement, and fully shared both its weaknesses and strengths. They played an important part in the democratizing of American education.

raise money to relieve Baptists imprisoned or financially ruined by the church taxes, and to channel public opinion among Baptists against all forms of religious restriction. It was a political pressure group, pure and simple, and it was imminently successful.

Nor were Baptists hesitant to wield their political lever. They were keenly aware that not all the American colonies were equally enthusiastic about supporting the Revolution, and that efforts of the Continental Congress at Philadelphia to merge New England and Southern grievances against England were not automatically assured of success. The Continental leaders, aware of their desperate need for unity and also aware of Baptist numerical strength especially in certain colonies, heard Baptists demand their own liberties before they agreed to participate in a war for the freedom of others. A few Baptists suggested that before they commit themselves to the Revolution, they at least investigate "beyond the Atlantic" to see what promises of liberty would be gained for supporting the other side.

Baptists used this agitation to gain greater liberty for themselves, but actually there was little doubt they would support the patriot side, and the fact they did so almost to a man is a matter of historical record.

When local courts and assemblies failed to hear their pleas for liberty, Baptists played one of their strongest trump cards. At first they hinted they would "lay our complaints before another quarter," and then openly raised money to send "to the British Court for help if it cannot be obtained in America."² Acutely aware of the

weakness of their position, the New England authorities feared any confrontation that could bring English intervention, and so grudgingly made some concessions to Baptists.

Another method Baptists used to make a place for dissent was selective disobedience to established laws. Baptists in New England were legally required to pay taxes to support the Congregational Church, which was the government established religion. From time to time there was an "exemption law," by which Baptists might qualify for permission to sue to recover the money thus confiscated by a church in which they did not believe.

However, Baptists found the exemption certificates quite difficult to obtain for they required endless red tape and their cost was almost as much as the church taxes would have been. Local officials, usually unsympathetic to Baptists, could find endless means to deny the certificates and frustrate Baptists' efforts to work within the legal structures to obtain liberty.

When the Warren Association met on September 7, 1773, they voted to refrain from applying for any such certificates in the future.³ Baptists set out a lengthy defense of this refusal, which in effect was that since the government had no right to tax for the support of religion, therefore the law was immoral and wrong, and the Baptists would therefore ignore it. Baptists disregarded the law, and laid their case before the court of public opinion. Whatever present day Baptists may think of their methods, the record is clear that this selective disobedience advanced the cause of liberty far more than their efforts to obtain the certificates had done.

One reason such an approach seems so radical today is that the position of Baptists in society is so radically different now. We were once the oppressed minority, struggling for freedom against a powerful establishment which was determined to sequelch us to maintain the status quo. Now, to a large extent in the South at least, Baptists are the establishment, and it is we who are sometimes unwilling to extend the rights of dissent to others—or even to all of our own if they disagree with us. Such refusal is a denial of our heritage. For Baptists helped make dissent possible.

Baptists Helped Democratize Education

Until well past the colonial period, college education in America was largely restricted to the wealthy aristocracy. Very few Baptist young people could expect to attend college, because they were neither wealthy nor aristocracy, they lacked adequate preparation for college, and besides most colleges in America had restrictions against "dissenters." The educational handicaps faced by Baptists were shared by many other groups in early America.

Today the college picture is in radically different focus. No longer is higher education the exclusive preserve of the wealthy upper classes. College doors are open to sons and daughters of socialites and day laborers alike, depending only upon their brains and ambition. And more than that, our nation has seen a vast network of secondary schools which can and do give adequate college preparation. Higher education has been transformed in America, and Baptists have had a hand in that transformation.

When Absalom Peters said in 1851 that "our country is to be a land of colleges,"⁴ he was facing the future, not the past. One could hardly have made the statement a century earlier, for the trend was not yet obvious. As population growth, land hunger, and social pressures pushed the young nation westward, powerful social forces were unleashed. Westerners felt themselves estranged from the Atlantic settlements, and no longer wanted to send their children East for education. Religious animosities played their part in creating sentiment for local colleges. The result was a dotting of the western settlements with newly formed colleges, with impressive names often in inverse ratio to their academic strength. One observer of this trend said, "One cannot camp on the prairie but that a college will spring up beside his wagon."

Most of these colleges were academically weak, but they did express a powerful idea—that higher education could be available to every young person. Baptists were deeply involved in this frontier college movement, and fully shared both its weaknesses and strengths. In this way they played an important part in the democratizing

of American education.

Much has been made of Baptist opposition to education. It is true that in the past many Baptists have cared little for the schools or their products, and even today some observers note that not all Baptists are deeply committed to higher education. Baptists complained that colleges turned out "third-rate dunces," and some pastors even boasted they had "never rubbed their backs against college walls." Part of this opposition was class conflict, since education was the privilege of the wealthy. Because persecution against Baptists was often led by educated clergymen, Baptists identified schooling with oppressive establishments. Also there was an image of the educated person as an elegant, idle dandy, to whom any labor, much less manual labor, would be anathema. When one remembers the social and economic level of most Baptists at the time, opposition to that kind of education seems understandable. Many people do not make this distinction, however, to see that Baptists were not so much opposed to education, as opposed to that kind of education.

Long before the state sponsored education, Baptists were doing so. There is some evidence that one of the first free public schools in America was sponsored by Baptists in Providence, Rhode Island, before 1650. Many frontier Baptist churches had school in their crude buildings during the week. Their goals were neither broadly educational nor humanitarian; they proposed only to enable their pupils to read the Bible. They even debated at times if Christians ought to read the "prophane authors," (i.e., secular literature). Baptists also participated in the Latin Grammar School move-

Some Baptists are amazed, and others even scandalized, to learn how our Baptist ancestors expressed their dissent against the establishment of that time.

ment, which prepared the ground for the later rapid development of the free public school system.

But it was in the college movement that Baptists made their greatest educational contribution to America. By the early 1700's some Baptists were agitating for their own college, partly because Baptists were either not admitted to such schools as Harvard and Yale, or once admitted, were subjected to various degrees of discrimination, both real and imagined. As early as 1760 the influential Philadelphia Baptist Association began to lead efforts to establish a Baptist college, which efforts bore fruit in the 1764 founding of Rhode Island College (now Brown University) in Providence. This was to be the first of many Baptist colleges in America.

After 1830 several factors encouraged founding of Baptist colleges, especially in the south. A desire for better ministerial training, a fear of contamination from the antislavery views taught in Northern schools, and a spirit of localism made many states want their own college. At its 1825 meeting the South Carolina Baptist Convention authorized "the establishment and maintenance of a respectable Institution," for their state.⁵ This eventually evolved into Furman University. In 1834 North Carolina Baptists voted to establish "a good cheap school,"⁶ a rather modest description of what is now the highly respected Wake Forest College.

One reason for establishing these Baptist colleges was to plug the glaring educational gap in America. For most of their students, it was either attend these colleges or none. Today private colleges, and especially church colleges, exist to give a choice, an option in higher education. They propose to add a certain dimension or quality to education. No such options were available earlier, for state schools came later, and at first they were relatively few. The Baptist schools thus met a real and vital need, when no other agency was doing so.

Baptists also proposed to bring the cost of higher education within the reach of common people. Their colleges were not just for the elite, but for ordinary young people. In describing their North Carolina school as "a good cheap" school, they meant to

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emphasize both words. Later when trustees found it necessary to raise tuition, their Baptist constituency regarded it as a breach of trust. At that time church colleges were much less expensive than state colleges, a situation that is reversed today. But that is just the point: by making their schools inexpensive, and by making arrangements for many students to work their way through college, Baptists helped to democratize education and place it within the reach of any student with brains, regardless of his funds. These efforts to keep costs down undoubtedly weakened the colleges, causing them to live a hand to mouth existence.

The highly vaunted "manual labor plan," whereby students could work their way through college, enjoyed almost frenzied popularity among Baptists for a generation, after which it was largely abandoned. The idea of a school where students spent part of their time in labor was popularized in Europe. Imported to this country, it took the South by storm in the 1830's. The plan had more to commend it in theory than in actual practice. Most church colleges, including Baptist, had large farms on which students were, theoretically, to earn their way in "happy, healthful labors." The plan did pull the sting from some Baptist opposition to colleges on the ground they made people unfit for labor. But the students found the farm labor distracting to their studies. Not all college heads were capable of managing large farms.

The manual labor plan lasted hardly more than a decade. A January, 1854, notice in the *Christian Index* of Georgia reads: "OBITUARY—The Manual Labor Department became defunct some months since, and was interred with due honor by the Board of Trustees at its last session. Not a student shed a tear over its grave, and if the Faculty wept, their tears were unobserved by us."⁷ However, the idea that education should be both open and useful to common people took deep root, and outlived this particular plan.

Public education has grown mightily in the present century, especially since World War I. There were some pieces of landmark legislation in the previous century, such as the Morrill Act of 1862 and the Hatch Act of 1887, which firmly established the government in

both collegiate and secondary education. In the first quarter of the present century Baptists experienced a tremendous surge of interest and activity in higher education and in many ways church colleges paced and led the educational advance of the times. Baptists also helped popularize the notion, widely held in state as well as church schools, that World War I had been caused by a faulty educational structure in Europe, especially in Germany.

Even before the depression years it was obvious that the future belonged, numerically, to state schools. The rapidly growing county high schools soon preempted secondary education from the church academies. Because of their vast tax resources state colleges and universities mushroomed rapidly, while many church colleges either expanded less rapidly or declined.

This does not mean that church sponsored education failed. On the other hand, it succeeded beyond its wildest dreams. A case could be made for the view that the church emphasis upon education helped draw the government into the endeavor. The churches, including Baptists, were sponsoring schools of every level, preaching the importance of education, and demonstrating the advantages of schooling in the lives of its products long before civil government at any level showed any real interest in public education. The church did its job so well that the American public became convinced of the value of education.

Does this mean that church colleges are finished, or is there still a place for private education in America? That question is being widely debated in Baptist circles. The point of this paper, however, is that Baptists have already made permanent educational contributions which in no way depend upon the outcome of that debate. Baptists believed in education, founded schools, and opened the classroom door to common people as well as to the elite. They helped democratize education in America. That is a fact worth remembering.

Baptists Helped Tame the Frontier

No segment of our national history is more exciting than the story of the frontier. The first English settlers

Baptists were of the economic group that had most incentive to migrate, sometimes taking entire churches with them. They were common people, adapted readily to the individualism

clung to the narrow ribbon of real estate along the Atlantic, but gradually social and economic forces pried them loose and they began to move inland. The Louisiana Purchase of 1803, the opening of the Ohio and Missouri valleys, and completion of the railroad to the West combined to scatter settlers from the Appalachians to the Rockies, and on to Oregon.

This westward migration was of a vast historical importance to the newly formed nation, a conclusion one may hold without necessarily embracing the entire Turner Thesis. After 1828 political power began to shift westward, as evidenced by the election of Andrew Jackson. The west was to be important in the intellectual, economic, and political balance of the nation.

Sweet says it was in this vast "experimental laboratory" between the Alleghenies and the western plains that a distinctively American life pattern emerged, unfettered by Old World patterns. He says "the middle west was the first region in the new nation to develop its own character, and the American character produced there furnished the model for the whole nation west of the Alleghenies."⁸

This meant that moral and religious conditions of the West were of far more than sectarian interest. This was recognized, for example, by Horace Bushnell in his widely read sermon, "Barbarism The First Danger," in which he made a plea for saving "the wilder portions of our country."⁹ Bushnell believed the future of America depended on bringing the frontier within the framework of American culture and religion.

This view was shared by Lyman Beecher in his "Plea for the West." "The religious and political destiny of the nation, he believed, was to be

of the frontier, formed their democratic churches and raised up preachers from among themselves without benefit of formal university training. They helped take a wilderness.

decided in the west, because "There is the territory, and there soon will be the population, the wealth, and the political power."¹⁰

Two groups, Baptists and Methodists, were largely responsible for bringing religion to the frontier. They brought a semblance of civilization, and a rudimentary adherence to law and order when the usual social forces of the East were powerless to do so. Such major Eastern churches as the Congregational and Episcopal were neither inclined nor equipped to adapt to the frontier. It was the task of the "churches of the common people" to bring this swarming and boisterous population within the framework of American civilization.

Baptists were probably the most successful of all on the frontier. They were of the economic group that had most incentive to migrate, sometimes taking entire churches with them. They were common people, and they adapted readily to the individualism of the frontier, formed their democratic churches and raised up preachers from among themselves without benefit of formal university training.

Their experience introduced certain frontier values and concepts into Baptist life which have later been mistaken for New Testament emphases. Frontiersmen were extremely individualistic, each man standing or falling by his own abilities. They prided themselves in their fierce independence. While having its values, such a social environment no doubt influenced Baptists. It is partly responsible for occasional tendencies toward an overly individualistic religion in which one can see only the individual before God, but cannot see the corporate group of community also responsible before God. This frontier independence may also help explain some Baptist over-

emphasis upon local autonomy which has at times made it difficult for Baptists to work effectively together.

But at least they helped tame a wilderness and plant the gospel and its attendant civilization in a new and primitive land. This fact has untold significance for the later development of the American nation.

From early colonial times Baptists have a tradition of adapting to the frontier and winning it to Christian allegiance. Roger Williams, who established the earliest church in America in 1639, preached to the Indians both before and after that date. Pastors of the Newport church, second oldest in America, often made preaching tours to unevangelized areas. Baptist pastors, supported only by their own commission, to preach the gospel, early formed the practice of taking extended absences from their churches to "itinerate in the wilderness." Packing saddlebags with such Bibles and religious tracts as were available, they simply struck out to the newer settlements, swimming rivers, outrunning hostile Indians, and preaching the gospel to all who would listen. When enough converts were made they would be banded into a church.

Early Baptist associations also took a lively interest in home missions. Philadelphia led the way, and by the 1750's was commissioning traveling preachers to frontier areas. Later the same association employed an "evangelist at large," part of whose task was to itinerate in the new settlements and plant churches wherever possible. In like manner, the Warren Association sent home missionaries as early as 1778. The Charleston Association, itself to some extent a result of home mission effort from the Philadelphia center, encouraged itinerant preaching in the Tidewater area.

Probably the most notable example of a Baptist home missionary was John Mason Peck. "Ever since I have thought upon the subject of missions, I have had my eye upon the people west of the Mississippi . . . and have often wondered why no attempts were made to send the Gospel to them."¹¹ So wrote Peck in 1818, and his growing interest in western missions opened a new era of Baptist expansion on the frontiers. Peck, more than any other one person, opened the West to Baptist witness and laid the sturdy foundations which

still endure in the Baptist strength across mid-America. Through such frontier-minded pioneers as Peck and others like him Baptists contributed to Christianizing the sprawling new continent from New England to Oregon Territory. They not only planted churches and won converts, but carried the rudiments of civilization, planted Anglo-Saxon Protestant social values, and erected effective social restraints which helped preserve order long before law came to the frontier. Not every reader will see this as an unmixed good: every thoughtful reader must admit that it is historically important.

Conclusion

Do Baptists deserve a history? The record shows that they have made authentic contributions to the growth of America, both in religious and social realms. To the extent the story is told honestly, the Baptists must appear in its pages.

But there is another question, perhaps more important. Do we deserve a future? We cannot hope to survive as a vital spiritual force in America solely on the strength of our history, notable as it has been. What are we doing now, and what are we planning to do, that will earn us a place in the future? It is a sobering question. ■

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ON AMPUTATING THE PAST

by WAYNE E. OATES

The real problem for Southern Baptists is in the deification of a pattern of church life by some who are slaves of the past on one hand, and in the amputation of the past by persons who consider their own pasts as unworthy of any remembrance.

Some people live in the past as if there were no present or future. Others live in the heat of the moment as if there were no past or future, memory or hope. But the person I want to talk with most in this article is the person who, by reason of education and experience, tries to amputate himself from his heritage. He is a sort of psychological Melchizedek who lives and acts as if he did not have a heritage.

The Power of Education

An education is aimed at delivering one from the bondage of ignorance. The college graduate has this sense of deliverance if he is genuinely educated. At the same time, the college student may feel as Thomas Wolfe did, that he could not go home again. His education has made him an alien to his own culture. The mark of a genuinely educated person is that he is able to look with appreciation on his heritage without becoming enslaved by it.

Soren Keirkegaard, the Danish poet-theologian, points out in his book, *The Sickness Unto Death*, that the great tension in us as human beings is between our sense of the discontinuous alongside the continuous. His point is that no matter what new,

discontinuous event takes place, there are historical elements of continuity with which we must reckon. For example, the Jewish Christians had to come to grips with their Jewish heritage when they partook of the great refreshing newness of the Christian Gospel. They came to terms with this and abhorred that which was evil in their heritage at the same time that they cleaved to that which was good. They did not, in becoming Christians, disavow their heritage as Jews. Some of them, the Judaizers, let their Jewish heritage become determinative. They insisted on making all Gentiles become Jews before they could enter the Christian fellowship. This was what the conflict between Paul and the Judaizers was about. Paul, in his apology for his ministry to the Gentiles, leaned heavily upon the heritage of the Jewish faith without at the same time returning to the yoke of bondage of the Jewish Law. He brought things both new and old out of his good treasure.

Today, the Southern Baptist who takes seriously his education in Southern Baptist institutions will find that he cannot accept uncritically all that he learned as a child even if it is still the prevailing attitude and practice of his home church. He is tempted to throw the whole of his heritage overboard. Yet, he must face the fact that it was out of the rock of these things he wishes to discard that he himself was hewn. He cannot disavow his heritage without denying a good portion of his own self. Yet, in his new found identity as independent of his home and home church, he may act as if he were unrelated to them. My point is that there is a vast difference between being independent of one's

heritage and acting as if it were not so. This is to build one's life on the quicksand of unreality.

Balanced Maturity And One's Past

One of the most mature teachers I ever had was Olin T. Binkley. When, in 1936, I first began learning from him, he had just recently graduated from Yale University with the Ph. D. degree. Yet it was remarkable to me how he, in his classroom, paid honor and appreciation to his mother and his rural preacher father. He drew examples for his teaching from the things he had learned from his parents. In turn, he taught us how to express gratitude for our heritage, however humble and untutored our heritage might have been.

As I have studied further, I have become indebted to Erik Erikson, the psychoanalyst of Harvard, for saying that maturity really means that one has come to terms with his past, especially his parents, and accepts them as historical realities which cannot be renegotiated. In other words, we cannot send our Southern heritage back and get another one. We must come to terms with the one we have. This heritage does not permit substitution. The serenity of inner calm and a steadied hand of maturity become ours when we have made this commitment. We are not constantly kept off balance by the incursion of the past upon our present function.

Amputation of the Past and Spiritual Maimedness

The core of my thoughts here, however, is that the person who amputates

his past from his consciousness thereby maims himself, cutting off the oldest source of his spiritual strength and usefulness. In plainer terms, the man who has forgotten his raising is a handicapped man. The very thing he denies may well be his greatest asset. For example, I grew up under the kind but strong hand of my maternal grandmother. She cared for me while my mother worked in the mills of the textile South. My grandmother never had much of any schooling. She spoke a picturesque, quaint, and very clear language. She did not speak the kind of language that I was taught in school. She never learned to "speak proper" as she called it.

Yet, it is this same quaint, Anglo-Saxon speech that enables me to communicate in ways I would be handicapped without. As I started to school, I learned correct or "proper" speech at school and continued to talk in my mountain dialect at home. When I chose to make them angry, I would speak in my "proper" speech. For many years I was uncomfortable in not being able to accept this part of my heritage. Yet, as I communicate with my students at the Southern Baptist Theological Seminary, I find that this speech puts me at home with students with whom I could not otherwise communicate very well, if at all.

What I have said here of speech could be said of our appreciation of church music. Many of us were born and bred on gospel songs, revival choruses, and near folk music. Only recently has "soul music" become an "in" kind of music. The use of instruments other than the piano was frowned upon as little as ten years ago. But now, it seems that with all our denial of the past that is ours, we

are being put back into touch with the kind of musical heritage that birthed and matured us. This is not to say that the educated and progressive person today falls down and wallows in his past to the neglect of music like the hymn, "Joyful, Joyful, We Adore Thee," and "Jerusalem the Golden." To the contrary, the mature person is one who can appreciate both, the reason being that God has not made anything common or unclean. Our past and our present are as one to him. We are strong in him when we can affirm both the past and the present without becoming an idolator of either.

Disavowal of the Past And Social Progress

The point at which the emotions of Southern Baptists run deepest about the past are those events that center around and permeate the attempt of the South to establish a separate nation. This culminated in the War of the Confederacy and its humiliating defeat. The emotions of the past are such as to cause some of us to go back there and stay in the past. They cause others of us to deny and disavow any kinship with the people that fought such a war. Much social action of a right wing and left wing variety springs from either the deification of, or the denial of the past. Both are forms of unreality. We are who we are. We do not live in the antebellum situation of life. We do have a Civil War past. Our institutions represent an amalgam of both. We are both continuous with this past

and are called to break with the past in behalf of the present and future. Yet, without historical perspective, we enter into life maimed.

This is the psychological factor in the emergence of black nationalism. In our efforts to integrate the Negro race, we overlooked the need of the Negro race for a separate, though not segregated, identity of its own. We are now seeing, in its constructive forms at least, an emergence of the black people's sense of their own history. Yet, we must go through another era with them when, having established afresh their own identity, they can have effective working relationships with us as white men and women who simply want to get the job done and do not deny or defer to the black because he is black. This will take some hard thinking and praying on the part of us all.

Much of what passes for theological argument among us as Southern Baptists is only remotely theological. The real problem is in the deification of a 19th century pattern of church life by some persons who are slaves of the past, on the one hand, and in the amputation of the past by persons who consider their own pasts as unworthy of any remembrance. In the imbalance between continuity and discontinuity we experience despair and the Kingdom of God operates in spite of us. We can thank God that he in Jesus Christ is the same yesterday, today and forever, and we can ask for that kind of maturity that enables us to lay hold of the past with affection and live in the present with courage. ■

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125 YEARS: WHO, WHAT, WHEN

1845: Southern Baptists sensed an acute need for mission work in the South and Southwest. The Southern Baptist Convention, at its organizational meeting, created two boards: the Foreign Mission Board and the Board of Domestic Missions. The Board of Domestic Missions was located at Marion, Ala. Daniel Perrin Bestor was its first corresponding secretary.

1846: The first missionaries included: two to Texas, James Hutchins and William M. Tyron; one to Florida, John Tucker; one to Virginia, A. B. Smith; one to Alabama, A. Van Hoose, and one to New Orleans, Isaac T. Hinton. Russell Holman had been elected secretary after Bestor's resignation. The first missionaries to Negro Americans were appointed.

1851: The Board had established itself as a valid agency for missionary outreach. Holman's resignation brought about the selection of Thomas F. Curtis, an Englishman and professor at Howard College, as secretary.

1853: John Lewis Shuck, once missionary to China, was appointed to California to work with Chinese people. Joseph Walker, a Pennsylvania native, had pastored several churches and was serving in St. Louis, Mo., at the time of his selection as corresponding secretary.

1855: The work of the American Indian Mission Association was transferred to the Domestic Board by the Convention. The name was changed to The Domestic and Indian Mission Board.

1857: Under Walker's leadership the Board moved to its greatest strength. He resigned after three years in office; Holman was persuaded to re-assume the position. In the next four years, funds increased and mission activities expanded to include the cities.

1862: Work declined with the outbreak of the Civil War. Many of the ministries had to be terminated. California was the first, followed by ministries in the cities. Within three years the number of missionaries dropped from 159 to 32. Martin T. Sumner, assistant to Russell Holman was elected secretary after Holman resigned. (see page 32)

1865: The advance of Federal troops to the Mississippi River hampered communication. The Trans-Mississippi Department, with J. B. Link as head, was formed to meet this problem.

1867: The Civil War drained the Board financially, but its 1867 report showed missionaries in 14 states from Virginia to Texas, a total of 124 workers.

1873: The Sunday School Board consolidated its work with the Board. However, it brought with it a \$6,000 debt, increasing the Board's indebtedness to \$20,000.

1874: The Board's name was shortened to the Home Mission Board of the SBC.

1875: Under pressure, Sumner declined the nomination for re-election at the 1875 Convention. William H. McIntosh, pastor of Siloam Church in Marion, Ala., became corresponding secretary. His first job was to relieve the Board of its debt.

1878: The Board joined with the American Baptist Home Mission Society to step up work among the Negro Americans, helping to conduct institutes for ministers.

1882: Finances improved and the number of missionaries increased. But enthusiasm for the Board's work was low. The 1882 Convention decided to relocate the Board in Atlanta, a more prominent city. It unseated McIntosh, elected a new slate of directors, and a new corresponding secretary, Isaac T. Tichenor.

1884: Tichenor unified Southern Baptists in their support of the Home Board. He traveled extensively, meeting with every state leader. The Church Building Loan Fund was begun.

1886: Work began in western Cuba, when the Foreign Board was financially unable to start the work.

1891: "Kind Words," which had been published by the Board since 1873, had grown in popularity. The Board broadened the series to include materials for Sunday Schools. By 1891, the Sunday School Board was reestablished to publish its own materials.

1899: Tichenor, who had led the Board during the post-war period, resigned after 17 years. He was replaced by Franklin H. Kerfoot, a Virginian. Kerfoot served only 22 months and died in office. During his tenure a new program of work with Negro Baptists was begun.

1901: Fernando C. McConnell succeeded Kerfoot. He had pastored churches in Virginia and Georgia.

1903: The Board experienced a period of dramatic growth under the leadership of Baron DeKalb Gray, who succeeded McConnell. The former president of Kentucky's Georgetown College was instrumental in reviving efforts to establish a loan fund and in increasing funds and the cooperation of state conventions.

1904: The Board's first secretary of work with Negro Americans was appointed.

1905: A mountain mission school system was established and Panama was added as a mission field.

1906: The year saw the beginning of the department of evangelism and initiation of work with deaf people.

1909: The first publicity department was formed.

1911: Work was begun in New Mexico.

1919: A sanatorium at El Paso was opened.

1921: The first staff worker with Jewish people was employed.

1927: The Department of Direct Missions began and a rescue mission in New Orleans was begun.

1928: Clinton S. Carnes, treasurer, embezzled over \$900,000 from Board funds, pushing the debt to over \$2 million. He had been given authority to make loans without a cosigner and had been misusing Board money for over nine years. The Executive Committee of the Convention relieved secretary Gray of his duties and called on Archibald Cree, then serving with the Georgia Baptist Convention, to act as secretary.

1929: A new Board of Directors was elected at the Convention's 1929 meeting, who in turn elected John B. Lawrence, a Mississippi native, former pastor and state leader, to the position of executive secretary.

1930: With the crushing financial debt, the Board was forced to close some of its existing programs, such as the El Paso Sanatorium. However, provision was made to begin publication of HOME MISSIONS magazine.

1931: Operation of the mountain mission school system was terminated and turned over to local groups.

1932: A Convention-wide promotion of Schools of Missions began.

1936: During the crisis period the Department of Evangelism had to be closed, a severe blow to the Board. As the agency regained its footing, however, this department was one of the first to reopen.

1937: A ministry which later became the Sellers Home and Adoption Center began. Sellers is a home for unwed mothers which provides adoption services.

1941: The Convention gave the Board responsibility for the Chaplaincy program and for leadership of city missions and schools of missions.

1943: As the Board struggled out of the red, financially, the theme "Debt Free in '43" became the rallying cry for Southern Baptists. On May 12, 1943, the Board became debt free for the first time in over 25 years.

1944: A western missions program to California, Alaska, the Great Lakes states and other midwestern and western states was begun. The Board entered the new areas of mountain missions and student summer missions. A Church Extension Loan fund was established to aid churches in pioneer areas.

1945: Growing responsibilities and a growing staff made the purchase of an office building necessary. The Board used its first building only a short while, later moving to more adequate facilities, at 161 Spring Street. The second building was enlarged two years later.

1947: The Correspondence Bible Course was begun, and work with migrants started. The Board also organized the Department of Cooperative Missions.

1949: The First Roman Catholic Information service worker was employed.

1951: The Convention gave the Board authority to carry its ministries to any part of the United States. This year also saw the initiation of the tentmaker program.

1953: Samuel Courts Redford, former college president and assistant executive secretary-treasurer under Lawrence, became secretary of the Board. The juvenile rehabilitation ministry was begun this year.

1959: A professional organization surveyed the Board and recommended that it be reorganized. Five divisions were established: Missions, Evangelism, Chaplaincy, Church Loans and Education and Promotion (now the Division of Communication.) The department of Missionary Personnel was added, relieving other departments of recruiting and processing missionary candidates. Also added was Survey and Special Studies.

1960: The In-Service Guidance ministry and Literacy Missions were begun.

1962: The first secretary of hospital chaplaincy was employed.

1963: Work was begun in Puerto Rico.

1965: The Christian Service Corps, an expansion of "tentmakers," was begun, giving adults the opportunity to volunteer for short or long term missionary service. The Board joined with the Christian Life Commission in sponsorship of Race Relations Sunday. Arthur B. Rutledge became secretary.

1966: The first US-2 missionaries were appointed. US-2 provides college graduates two years of missionary service. A disaster relief program was instituted which aided Alaska in 1967. Also begun was the department of work related to non-evangelicals.

1968: The year saw the addition of a liaison worker with child care executives. The Board moved into its present location at 1350 Spring Street. At the Houston Convention a crisis statement was adopted, recognizing crisis now existing in the nation and confessing Southern Baptists' failure to respond to the crisis. The Board was assigned the leadership in the implementation of this statement. A crisis committee was formed, set directions and goals, and each department was instructed to give emphasis to crisis areas in its work.

THE EXECUTIVE'S WORD

By Arthur B. Rutledge
Executive Secretary-Treasurer, HMB

AN ARM OF THE CHURCHES

From the beginning the Home Mission Board has understood its task to be that of crossing barriers in the homeland to spread the gospel. The Board is thus an arm of the churches, reaching out to persons who cannot otherwise or cannot effectively be reached by the normal ministry of the churches.

The Board belongs to the churches, looks to the churches for support, and serves the churches in their effort to obey the missionary imperative of the gospel. And in extending the Christian faith in the nation, it helps strengthen the Baptist base for the spread of the gospel around the world.

In 1845 our spiritual forefathers were aware of barriers of race and culture, of religion and morality, and of vast distances. They were sensitive to urgent spiritual needs among the "colored population," in the city of New Orleans, and on the advancing frontier. They were concerned also about the Indians, and urged the churches to support the highly respected American Indian Mission Association, led by Baptist Isaac McCoy. Ten years later, in 1855, the Convention was offered the work of this association, accepted the responsibility, and assigned it to the Domestic Mission Board.

Those four areas of interest have continued until the present, modified and enlarged from time to time in keeping with contemporary conditions.

Through its program of work with National Baptists, the Board works today with Negroes in cooperative missionary ventures, in leadership training and church development, and in the promotion of Christian fellowship and understanding. This program relates directly to some of the most difficult problems in our nation at this time, and seeks to com-

municate the spirit of Christ in such a climate.

The rapid rise of large cities during the 20th century has presented Christianity with one of its most demanding challenges. Through its program of metropolitan missions, the Board focuses attention upon the cities, and promotes the establishment of new churches and the provision of a variety of dynamic ministries to meet human needs.

Through its program of pioneer missions the Board assists in the establishment of new churches and Christian ministries in the western, northern, and northeastern states. This expansion has put Southern Baptists in touch with the largest cities and most populous regions of the nation. Pioneer missions seeks to meet pressing needs in the spirit of the early frontier effort.

Through its program of language missions the Board continues to serve among Indians, but also those of Spanish language, Chinese and Japanese, Polish and Italian ancestry, and among 17 distinct ethnic groups. Some 30 million language people in this country present a missionary field which closely resembles foreign missions.

These four historic areas of involvement continue to open avenues of exciting and demanding Christian service in contemporary U.S.A.

Changing conditions and new opportunities have led to the initiation of other programs and ministries across the past century. One thinks of Christian social ministries, the military chaplaincy, the church loans program, mountain missions, work in western Cuba and Panama, work among the deaf, in-service guidance ministry, student summer missions, and US-2 missions.

In the early days almost exclusive

attention was given to the work of missionaries. Churches were so few and scattered that the gospel had to be carried by men commissioned to this task. In the main they went to people who had little or no knowledge of the Bible. They won converts and organized churches where there were previously no churches.

Today the need for missionaries continues, and is greater than ever before. Though the isolated frontier no longer exists, many Americans, some of them affluent and sophisticated, have a totally inadequate understanding of the gospel. Some may be classified as spiritual illiterates. Others have rejected the Christian faith.

The missionary spirit which impelled our forefathers to send the gospel to the Negro and the Indian, to the city man and the frontier man, calls for this generation of Christians to share Christ with space age man. The gospel is still "the power of God unto salvation," but the ear of the 20th century unbeliever is harder to gain.

Today's missionaries must cross some of the century old barriers—of race and culture, language and religion, and even of distance—but they face still other and more subtle barriers: barriers of isolation, mobility, poverty, alienation, secularism. At present more than 2,100 of our finest men and women are engaged in this effort in the homeland, serving in all of the 50 states.

In the mission field of a century ago and a quarter ago there were few churches even in the deep south, travel was difficult, and new territories were virtually unchurched. Today Christian churches of various kinds are to be found in all part of our nation. Travel is easy. Many church members have time available for volunteer Christian service. The mission field is no longer so distant, and somewhat romantic.

spot; desperate needs lie at the door of every church.

The Home Mission Board has come to recognize during the past decade, in clearer ways than previously, that its task is catalytic as well as commissioning. It must help churches do mission work in their own localities, while at the same time sending out missionaries to meet other needs that require a fulltime, trained, divinely called worker. Resources will never allow the appointment of enough missionaries to meet all the needs. If this were possible it would rob the churches of the blessing of direct involvement in missions at home.

Accordingly, within recent years the Board has added to its staff specialists who major on helping state conventions, associations and churches develop mission programs without an employed missionary. This is done in close cooperation with Woman's Missionary Union and the Brotherhood Commission, consistent with their commendable fresh emphasis upon church mission action.

In earliest days the Board served in only one region of the nation, and its vision was largely regional. To be sure the Board had its sights on the west, and had missionaries in Kansas and the Indian territory, and as far away as California prior to the Civil War. Primarily, however, it was concerned about people in the southern states.

It was in the 1950's and the 1960's, when the convention became truly nationwide, that the old provincial viewpoint was no longer adequate. Southern Baptists are concerned as never before about the spiritual and moral vitality of the entire nation.

Today the Board is involved in developing a national strategy for helping meaningfully to claim "our land for Christ." It consults with missions leaders of each of the 31 cooperating

state conventions, sharing in the development of objectives and plans state by state, and blending them into a national effort that centers in three basic areas. These are the areas of (1) establishing new churches and church-type missions; (2) ministering to the disadvantaged; and (3) Christian witnessing.

Today as throughout its 125 years of service, the dominant objective of the Home Mission Board is evangelism. Every program and ministry points toward helping individuals to know and follow Christ as Lord and Saviour, and helping build Christian moral and spiritual foundations in the nation.

As we look back across 125 years of Southern Baptist home missions, we lift our hearts in gratitude to God. We thank him for heroic missionaries who carried the gospel across formidable barriers. We thank God for missionary statesmen who developed an inspiring home missions effort, often in the face of great difficulties.

We are living in the most dynamic and most confusing period in the history of our young nation. The population has reached 10 times the total national population in 1845. The number of unchurched people alone is 10 times as great as the total population in the southern states which were represented in the organization of the convention in 1845. Spiritual, moral, and social needs abound in our dramatically changed and ever changing society.

We face the 70's grateful for the progress of the gospel in America, and thankful for the part God has granted Southern Baptists to have in this advance. Let us face the challenge of the future with a fresh commitment to follow Christ and share our knowledge of him, to the end that our land indeed shall become "a nation whose God is the Lord." ■



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Mission to America

A SOUTHERN BAPTIST REVIEW

by DAVID C. WOOLLE

MISSION TO AMERICA by Arthur B. Rutledge is a history of the Southern Baptist Home Mission Board, published by Broadman Press, 1969. xi, 271 pp. \$5.95.

Southern Baptists especially, and all others interested in their work, will be greatly indebted to Arthur Rutledge for his excellent history of the Home Mission Board. Though produced as a part of the Board's 125th anniversary observance, it is not a souvenir-type publication, but a thoughtful analysis of the Southern Baptist Convention's home mission task.

About the time agencies were making plans to observe the anniversary, Rutledge was invited to lecture on home missions for a semester at the Southern Baptist Theological Seminary. He was immediately faced with the dearth of up-to-date historical material about the Board and its ministries. The preparation of lectures for the course became the basis for the anniversary volume.

The book has four main sections.

First, the historical milieu out of which the Convention and its program of home missions arose; next an overview of the Board's century and a quarter of work. The third section is a presentation of the variety of ministries, with excellent delineation of the Convention's involvement in city missions, racial ministries, educational ministries and evangelism, etc. But the author does not leave the story with a recounting of the past. The final section presents a challenge for the future. All that has been done will be related to the possibilities of future ministries.

Though one cannot give here in detail the contents of the book and the value of its story, it seems appropriate in the light of the emphasis on the race question to point out that Rutledge's chapter on "Crossing Racial Barriers" indicates that Southern Baptists have not been a "Johnny-come-lately" in ministry to the Negro-American. As one sees the plight of today's average Negro-American, one is inclined to

think nothing of significance has been done in a hundred years to improve the situation. The information presented here erases that idea for the Board has had a continuous ministry to this group.

For many years the Board and the American Baptist Home Mission Society cooperated in promoting educational institutions and supporting missionary-teachers for black Americans in the South. But for the economic conditions in the South until after World War I, much more would have been done.

Anyone who sees the racial conditions in the nation today and is inclined to generalize on Baptists' failure should have this material in hand before making his pronouncement. Though Southern Baptists cannot be exonerated for failure in this area of ministry, this presentation helps one to see that Southern Baptists have at least been at work, and today's situation would be much worse had not this been the case.

Another especially commendable section is the treatment of the Southern Baptist program of expansion into all the nation during and after World War II. The record shows that there has been no designed "invasion," only an acceptance of the challenge to minister wherever there was need. However, there have been instances in which over-zealous Southern Baptists have rushed into "new" territory when it would have been better to have sought-out more needy fields. The leaders of the Convention have "stepped over backwards" to prevent the acceptance of any program that smacked of invasion into territory where Southern Baptists were not needed.

In addition to the body of materials making up the book, the appendices are most valuable and provide a veritable handbook of information including principal Home Mission Board dates, elected officers with their terms of service; a list of the executive secretaries with their terms of service;

a table giving the number of missionaries and the financial receipts by years; and a listing of the staff personnel at selected times. The index is a valuable tool for the student or pastor needing quick references to the contents. Another table which would have increased the value of the book, at least to some groups, is a composite listing of all who had served as missionaries during the 125 years.

Unless one keeps in mind the plan of the presentation of this material in sections two and three, he may think the author has not done a thorough job in the second part, but when he comes to the third part the more complete picture is given with the story of the development of the particular type of ministry is thoroughly delineated.

A possible weakness is the failure to show more completely the concomitant social and intellectual history of the nation, as well as parallel denominational history. Such a survey would have explained more accurately certain successes or failures of the Board.

But one must be sympathetic with the author, who was limited in space, and who was not attempting to give a 125-year account of the life and times of Southern Baptists in the nation. He has given a readable, factual and accurate account of Southern Baptists as they have endeavored to carry out their "mission to America" adopted in the first session of the Convention in 1845 and as assigned to the Board of Domestic Missions.

No agency of the Convention has made more significant attempts across the years to keep abreast of the challenges of the times than the Home Mission Board. The successful enlargement of its ministries during the last decade attests to the commitment of the present administration to meet the missionary opportunities of these days.

Every Baptist pastor needs this book. Every church library should have this book in circulation. It doubtless will be required reading in every seminary course in Southern Baptist history. ■

AN AMERICAN BAPTIST REVIEW

by ROBERT G. TORBERT

The story of Southern Baptist home missions is of interest to all Baptists, and especially to American Baptists, for the work of our own American Baptist Home Mission Society has been interwoven with it at various points in its history.

This book consists of two sections, plus an introductory chapter that capsules the religious situation in which the Home Mission Board developed and a closing chapter that "sets forth some facets of the philosophy of the agency as it views the future" (p. ix). Appendices provide helpful lists of names, dates, and statistics. The author is the current executive secretary-treasurer of the Home Mission Board, a post which he has occupied since January 1, 1965. He writes with a style that invites enthusiastic reading by a wide audience.

It will be of interest to American Baptists to know that the second cor-

responding secretary of the Board was Russell Holman, a missionary of the American Baptist Home Mission Society. He served two terms, 1845-50 and 1857-62, giving stability to the new agency. The problems which emerged during the period following the Civil War were most serious—debt, an unwillingness of state mission boards to cooperate, and competition from the aggressive work of the American Baptist Home Mission Society in the South. For a time the survival of the Home Mission Board was in doubt. But with the election of Isaac T. Tichenor to its head in 1882, the support of the state mission boards was won, the financial burden lightened by the newly organized support of women in the 1870's, and tensions with the American Baptist Home Mission Society were resolved by mutual agreements arrived at following 1890.

In the years after the First World

War, the Southern Baptist Convention adopted an overly optimistic view of its possibilities for mission and pressed upon the Home Mission Board new tasks which proved to be very costly. A resulting burden of debt in the 1920's was aggravated by the unfortunate absconding of funds by a dishonest treasurer. This crisis led to a reorganization of the board and election of John B. Lawrence as executive secretary-treasurer in 1929. By 1943, the Board was debt free thanks to his outstanding leadership and to the sacrificial backing of the Convention. The period from 1943 to 1968 was one of enlargement and expansion. The total church membership of the Convention doubled, total contributions increased more than tenfold, and the Convention became nation-wide rather than regional. New types of service were developed which included a rural church program, but

development of western missions, mountain missions, a juvenile delinquency program, a ministry to military personnel, a church extension loan fund, and a migrant ministry. In 1954, Samuel C. Redford succeeded Lawrence as executive; he served until January 1, 1965 when he was followed by Rutledge. By the close of this period, the Home Mission Board had 2,000 missionaries; its staff supervised work throughout the nation; and it was updating its efforts to meet the urban financial crisis of the 1960's.

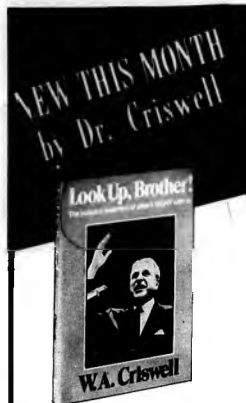
The author provides helpful insights into the changing character of the Southern Baptist Convention. For example, he notes that by 1965 40 percent of Southern Baptists were living in metropolitan areas, gathered into 23 percent of the churches (p. 105). He explains that the transformation of the Convention from a regional to a national organization within a

quarter of a century following the second world war was "triggered by a large scale shift of population that caused an estimated 1.3 million Baptists to leave the southern states between 1940 and 1950" (p. 115). He admits that some Baptists in the North charged Southern Baptists with "invasion," while "some Southern Baptists felt that their denomination was embarking on a course of 'religious imperialism'" (p. 124). Relations between the two groups, he feels, have since improved "as the result of constructive consultation and fellowship on local levels and in official denominational circles" (p. 125).

In his closing chapter which outlines strategy for the future, Rutledge stresses the importance of both conservation and expansion, of "a genuine concern for persons of every race and circumstance," and of an awareness of the current ecumenical spirit.

The author's familiarity with primary sources of the Home Mission Board and the Southern Baptist Convention is balanced by a careful interpretation of trends. The story of Southern Baptist home mission efforts is told against the background of the stirring events of a nation in growth and change. What one lacks is any comparison of the methods, failures and successes of Southern Baptists with those of other denominations. This is left to the reader to make for himself. Perhaps this is the inevitable limitation of a denominational history; there is only so much time and space for the larger context. Consequently, Rutledge's able account is a contribution to historians and sociologists who would place the Southern Baptist enterprise in that larger setting. For this we are grateful. ■

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Chafin to Head Evangelism Social Ministries, Chaplaincy Add Staff



Chafin McCullin Rawles Clark

Verifying a rumor which began over six months ago, the Southern Baptist Home Mission Board confirmed the appointment of Evangelism Professor Kenneth Chafin to lead the Division of Evangelism. He replaced C. E. Autrey, who now teaches at New Orleans Baptist Seminary.

Chafin, head of the Billy Graham Chair of Evangelism at Southern Baptist Theological Seminary, was acting dean for the Billy Graham Schools of Evangelism during the New York and Anaheim Crusades last year.

Other new staff members are: Charles L. McCullin and Warren A. Rawles, assistant secretaries in the department of Christian Social Ministries, and Brig. Gen. William L. Clark, associate director in the Division of Chaplaincy.

Chafin comes to his new position with long experience, having been head of the Department of Evangelism at Southwestern Baptist Theological Seminary before he went to Southern. He has written several Training Union quarterlies on evangelism and is the author of Southern's extension course on evangelism. He also wrote the book, "Help! I'm a Layman."

A popular speaker at local, state and national Baptist meetings, he has definite ideas about effective evangelism for the future.

"Evangelism must realize the context

in which it is existing and working and what it's word is from God," he said. "Then it must give its best energies bringing together the secular world and God's word."

Speaking of Chafin, Arthur Rutledge, executive secretary of the Board, said he, "will bring to the position genuine commitment and sensitivity to the contemporary situation which will enable him to provide dynamic leadership."

Both Rawles and McCullin formerly served as missionaries under the Department of Christian Social Ministries. Rawles, a registered social worker directed youth and family services for the Baptists of New Orleans. McCullin directed Baptist Centers in New Orleans.

Rawles assumes a new position in the department, as specialist to the ministry to alcoholics, drug users and ex-prisoners. He is also leading the department's new training program for missionaries, missionary candidates, laymen and pastors.

McCullin is specialist on Baptist centers and church community week-day ministries. His responsibility is to lead and assist churches in morning programs of Christian social ministry.

Clark has been in the military chaplaincy since 1941. Now serving as staff chaplain with the Southern Command Headquarters in Panama, he was Deputy Chief of Chaplains for the

United States Air Force in Washington, D.C.

After assuming the position on March 1, Clark will be responsible for encouraging churches to maintain contact with their military obligated youths and enlisting churches near military centers to minister to military personnel and their dependents.

A native of Oklahoma, Chafin graduated from the University of New Mexico and received his seminary training at Southwestern Baptist Theological Seminary. He was pastor of the Bel Air Baptist Church in Albuquerque and James Avenue Baptist Church in Fort Worth.

Rawles, Clark and McCullin are graduates of New Orleans Baptist Theological Seminary.

Rawles, who is from Portsmouth, La., received his undergraduate degree at Virginia Commonwealth University. He has been pastor of three Virginia churches.

McCullin, former pastor of Brookstown Baptist Church of Baton Rouge, is a Louisiana native, and attended Louisiana College.

Clark is from Mississippi and graduated from Mississippi College. He was awarded an honorary doctor of divinity degree by his alma mater in 1968. He was also awarded an honorary doctor of laws from the Atlanta Law School. He was pastor of three Mississippi churches and taught Old Testament at Jones County Junior College.

Crisis Committee Calls for Prayer on Vietnam

A member of the Home Mission Board's Crisis Committee climaxed his group's report to a Board meeting with a moving call to prayer on the Vietnam War.

Edwin Perry, pastor of the Broadway Baptist Church in Louisville, Ky., stated: "There are many of us as Christians

who believe we have not related ourselves as we could and as we should, to be obedient children of God, to be peacemakers with all that implies in the gospel."

The call to prayer, Perry said to the 60-member Board of Directors in annual session, "is a cry of anguish over an unusual war, undeclared, unwanted, seemingly unwinnable."

Vietnam is more urgent than the race issue, he said, because so much of the resources and energies of the national government are channeled into the war.

"The nation is divided, our wealth is dissipated, our youth are alienated, our moral leadership is undermined," he said.

"I call us to confront the sheer human pathos of this involvement."

Perry asked prayer for the President, for those in other leadership posts, for the citizens of the U.S. and both Vietnams.

"We've lost face, we've lost lives, we've lost heart, we've lost wealth, we've all but lost a sense of moral direction, and we are troubled about losing our very souls," he said.

"These and other circumstances are beating us to our knees, but we pray best from that position. Unless the Lord helps us, some human conditions will not yield to our clever designs."

In other action, the Crisis Committee, which was named a year and a half ago in response to the SBC Statement on The Crisis In The Nation, recommended:

—That the Home Mission Board's Business Services Committee consider investing a portion of its funds in Negro financial institutions;

—That representatives of the National Baptist Conventions be given invitations to attend SBC annual meetings, expenses paid;

—That Home Mission Board staff and directors establish a plan for visiting each of some 160 retirees of the agency in the next few months;

That the agency's Department of Survey and Special Studies take a survey of 3,000 SBC churches to determine their response to the Crisis Statement;

—That a filmstrip dealing with the response to the crisis "and the meeting of the spiritual needs" be produced for wide distribution by the Audio-Visual Aids Department.

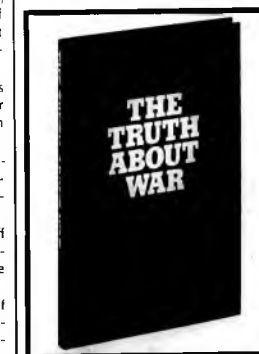
"If Christianity is to survive as a force that shapes culture and nations, it will be a battle won in the cities."



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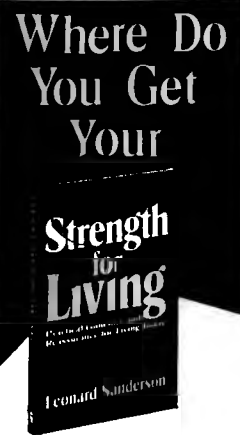
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Suggests a Christian Witness for the Nuclear Age

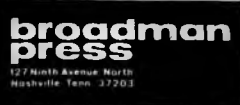


by J. T. Ford deals with a reasoned Christian approach to the problem of war. It discusses patriotism, protest, individual responsibility, and gives a brief review of the biblical teaching on the subject of war. (26b) \$1.50

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Everyone is interested in strength for living, says Dr. Leonard Sanderson, director of evangelism for the Louisiana Baptist Convention. Today much emphasis is placed on better living. It's only the nature of life to desire to live long and well. Where do you find your strength for living? The author believes real life comes through believing Christ's promises to man. Man need only believe what the Bible says. This book of well illustrated essays provides personal reading for pastors and laymen, as well as resource material for sermons and devotional talks. The book and its title are also related to the Home Mission Board's 1970 "Strength for Living" crusade emphasis. (26b) **\$1.95**
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LET THE 70's CORRECT THE 50's AND 60's

by CHEVIS F. HORNE

Southern Baptists are giving a lot of thought to facing the 70's. It is well that we should since the 70's will be one of the crucial decades of history. As we face that decade more is demanded of us than giving new names to old programs, reshuffling organizations, and giving a face-lifting to outdated concepts.

How shall our churches shape the 70's toward Christian ends rather than being blown, like reeds, by the winds of that decade? I think part of the answer is to be found in correcting the weaknesses of the 50's and 60's.

THE TIDE OF THE 50's

We can speak of the tide of religious interest in the 50's. In terms of popular interest, a new high water mark was set. The tide began soon after World War II and reached its crest in the late 50's.

Will Herberg wrote a book in 1955 entitled: *Protestant, Catholic and Jew*. He told how pervasive religion was in the United States. Religion was popular and churches were growing at an accelerated rate. The percentage of Americans belonging to churches and other organized religious groups steadily climbed. It was popular to believe. The atheist and agnostic, like the country doctor, were vanishing figures from the American scene.

At the close of World War II, many fine and idealistic young men came to believe that man's basic problem is spiritual in nature. They felt called into church vocations. This seemed to be the best place from which to speak to man's basic need. In substantial numbers, young scientists, engineers, teachers and businessmen turned from their professions, entered seminaries,

and prepared to become ministers. The 50's saw our seminaries and divinity schools with bulging enrollments.

Even non-religious groups often took upon themselves religious functions. I remember how well a Thanksgiving sermon was received by a Service Club to which I belonged. The men said that we should have the kind of program more often. The Jaycees of our community sponsored a Bible class that met in the basement of a hotel.

Never had religion been so popular and the churches so widely accepted in American life. There was a tide of religious interest, cresting at a high level.

THE EBB TIDE OF THE 60's

If we speak of the tide of religious interest during the 50's, we must speak of the ebb tide of the 60's. There has been an ebbing of religious interest during the 60's, and it happened so quickly. It was as if the tide turned while we slept.

Why this ebb tide of the 60's? We can't be sure of all the reasons, but three seem fairly obvious.

First, the religious revival of the 50's was shallow and superficial.

Church going was popular often without striking any great depth. It was the thing to do. The best and most influential names of the community appeared on the church rolls. Church membership became a kind of status symbol.

A revival of religion can be tested by its moral and social fruits. The revival of religion in the 50's was not morally purging, ethically refining and socially redemptive.

The faith of that decade was often

shallow. It was what Will Herberg called "faith in faith." There was something magical about faith itself. It didn't matter so much what you believed as that you believed.

A leading Protestant clergyman, recalling his early years, wrote: "I formed a habit that I have never broken. I began saying in the morning two words, 'I believe'. These words with nothing added . . . give me a running start for my day, and for every day."

Religious devotion was often more cultural than Christian. Faith was more in the American way of life than in the living God who had revealed himself in Jesus Christ. Religion became a handmaid to democracy. General Eisenhower, later President Eisenhower, said: "I am the most intensely religious man I know. Nobody goes through six years of war without faith. A democracy cannot exist without a religious base. I believe in democracy."

The peace-of-mind cult flourished in the 50's. Worship was not so much what you offered God as what you received from God. For many, his best gift was peace of mind. I remember an active churchman saying that the only time he could relax was at the 11 o'clock worship service at his church on Sunday.

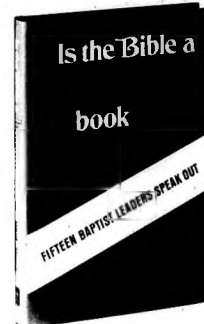
Second, a loss of faith occurred within the church.

During the 60's the church became less certain of its faith and its voice less sure.

Bishop James Pike, who died from exhaustion near where Jesus at the point of exhaustion was tempted, is a dramatic symbol of the loss of faith within the church. He was a brilliant and gifted man. Few men have skyrocketed so fast within the church. Having been ordained a priest in the Episcopal Church in 1946, he, just 12

CONTINUED

Baptist Leaders Speak Their Minds About the Bible



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Chevis Horne is pastor of the First Baptist Church of Martinville, Va.

HOME MISSIONS

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LET THE 70's CORRECT THE 50's AND 60's

CONTINUED FROM PAGE 29

years later, in 1958, was appointed bishop of the diocese of California. During the 50's his voice was firm and clear. Many sophisticated people said: "If a man, so brilliant and versatile as Bishop Pike can believe, there must be something to this Christian Faith." But in the 60's the Bishop's voice lost much of its clarity and doubt clouded his brilliant mind. In 1960, he published an article in the Christian Century in which he questioned the virgin birth of Jesus, the Trinity, and salvation only through Jesus Christ. He plead for "fewer beliefs, more belief!"

The 60's produced the God-is-dead movement. Doubt outside the church was common, but to have such radical doubt within the church was shocking. People were stunned, confused, and made angry.

Third, there was a division within the ranks of the church. Polarization took place.

On one side were the conservatives, sometimes called evangelicals. They believe the function of the church is spiritual. Salvation is personal, and the purpose of the church is to get the souls of men saved. Set a man's heart right and everything else will right itself.

On the other side have been the liberals and social activists. They have said, "The church has been preaching personal salvation. It has been concerned chiefly with saving souls. Yet, see our world skirting disaster. Let us be concerned with the injustices of society that divide and degrade men. Let us get up from our knees of prayer, stand upon our feet, roll up our sleeves, and go where the action is."

CORRECTING THE 50's AND 60's

The church should learn much from the weaknesses of the 50's and 60's. Unless it is willing to correct these weaknesses, it cannot march into the 70's with strength and power. How will the church correct its weaknesses of the past two decades?

First, it must strike a new depth of life. It must overcome the shallowness of the 50's.

The church must call men to faith,

not because democracy needs a religious base, but because God is the living God who loves man and would redeem him. Faith is man's response to such a God.

The church must call men into a life, not because church membership is a status symbol, but because the church is the people of God. The church is to do God's work in God's world. He whom God forgives and redeems is asked to join the people of God.

The church must call men to worship, not because it is the popular thing, but because God is God. Man is creature, God is creator. The creature should offer praise and adoration to the creator who has made him a love.

The church must call men to a radical and costly discipleship. Jesus did not promise his followers that he would relax all their tensions. He called men to self-denial and cross-bearing. The church must call men to that kind of discipleship during the 70's.

Second, the church must be sure of its faith and speak with a clear voice. It must move through the confusion of thinking of the 60's and recover its lost faith.

Paul wrote: "If the bugle gives an indistinct sound, who will get ready for battle?" (1 Cor. 14:8 RSV)

A bugle must give a distinct call. A listener cannot tell whether it means retreat or advance, of what use is it?

Just so with the church. Like a bugle it must give a clear and distinct sound. This does not mean that the church must return to a rigid dogmatism. That will not work any better in the 70's than it did in the 60's. But the church must speak with an authority born of trust and commitment. It must be the fellowship which has trusted the living God and found that he is there. The church must be sure that God has acted decisively and spoken decisively in Jesus Christ. Because God has acted and spoken, forgiveness, reconciliation with God and man, and new life are possible. In the light of God's mighty action in Jesus Christ, he

church must affirm the possibilities of faith and hold out hope to a world which is often caught in the grip of despair.

Third, the church must close ranks. With the conservatives and liberals we lay claim to Christian truth. They must merge the truth they have so that the church can live and preach the full gospel of Jesus Christ.

The conservative is right when he insists that salvation is personal, that man needs forgiveness of sin above all else, and that a new Christian order is impossible without new hearts. They remember the day four men carried a palsied man to Jesus for healing. Before Jesus healed him he said: "Son, thy sins be forgiven thee" (Mark 2:5).

The liberal is right when he says that Christ is concerned about the total life of a man, that we must give ourselves to creating a just society which guarantees dignity to all men and makes possible the achieving of the good life by all. He reminds us that the same Jesus who said to the palsied man, "Son, thy sins be forgiven thee",

also answered John the Baptist's question of doubt like this: "Go and show them again those things which ye do hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Matt. 11: 2-5). The strong social impact of that answer can be felt.

The conservative must understand the social dimension of the gospel while the social activist must ground his social dedication in a strong Christian faith. There are signs that indicate this is happening. For example, the S. Congress of Evangelism stressed not only personal salvation but social reform as well (see the November issue).

As we face the 70's we may be sure of one thing: no decade of history has needed more the full gospel of Jesus Christ, preached and lived by a church that keeps its integrity and seeks to fulfill its mission. Let us not fail man and God at this crucial juncture of history. ■

Budget Emphasizes Missionaries, Programs

The Home Mission Board, coming off a year that majored on projects, voted a \$14.5 million 1970 budget aimed at strengthening the ongoing work of its 12 programs.

The agency's funds support the work of 2,185 homeland missionaries and an Atlanta-based staff of 87 consultants and program leaders.

Budgeted items for 1970 reveal a growing emphasis on the missionary and on-field programs, such as work with language groups and efforts at creative urban ministry.

"Smaller total allocations are being made for mission property in order to release more funds for the employment of missionaries and the support of field programs," said Executive Secretary Arthur B. Rutledge in his report to the 69-member Board.

Largest chunk of the 1970 budget—\$8.6 million—goes to the Division of Missions, which includes nine of the mission agency's 12 programs of work: Establishing new churches and church-type missions, Associational Administration Service, Pioneer Missions, Rural-Urban Missions, Metropolitan Missions, Language Missions, Work With National Baptists, Christian Social Ministries, and Work Related to Non-evangelicals.

Nearly \$3 million of that figure is designated for Language Missions, the program that is aiming in 1970 to start 85 new missions and churches among some 10 language-culture groups.

Christian Social Ministries, which includes work with alcoholics and drug addicts, ministries to prisoners and ex-prisoners, youth and family services, literacy missions, work with migrants, disaster relief, and mission centers, accounts for another \$1.2 million.

Pioneer Missions, the major thrust of Southern Baptists in the northern and western area of the nation, will spend nearly \$1.2 million.

Comparisons with last year's budget reports are misleading, since the 1969 budget included estimates of receipts from mission property and Project 500-designated gifts for the last two months of the year.

This year, to avoid confusion, the budget did not include funds from these two sources that came in during December. ■

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First of a Series

Martin T. Sumner: Faithful Leader in Hard Times

by A. RONALD TONKS
Bloomington, Ind.

In observing the 125th anniversary of the Home Mission Board, the magazine will publish a year-long series of personality sketches by A. Ronald Tonks, who wrote his doctoral thesis on the history of the Board. Tonks is presently assistant professor of history, Indiana Central College, Indianapolis, Ind.

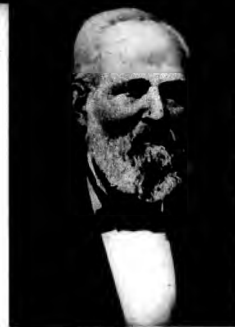
Tonks picked Sumner as the personality with which to start because he is "one of the forgotten heroes of home mission work and perhaps as much as any held the denomination together after the Civil War."

Perhaps one of the greatest, but often forgotten of the early pioneers of the Home Mission Board was Martin T. Sumner. Sumner, a native of Mas-

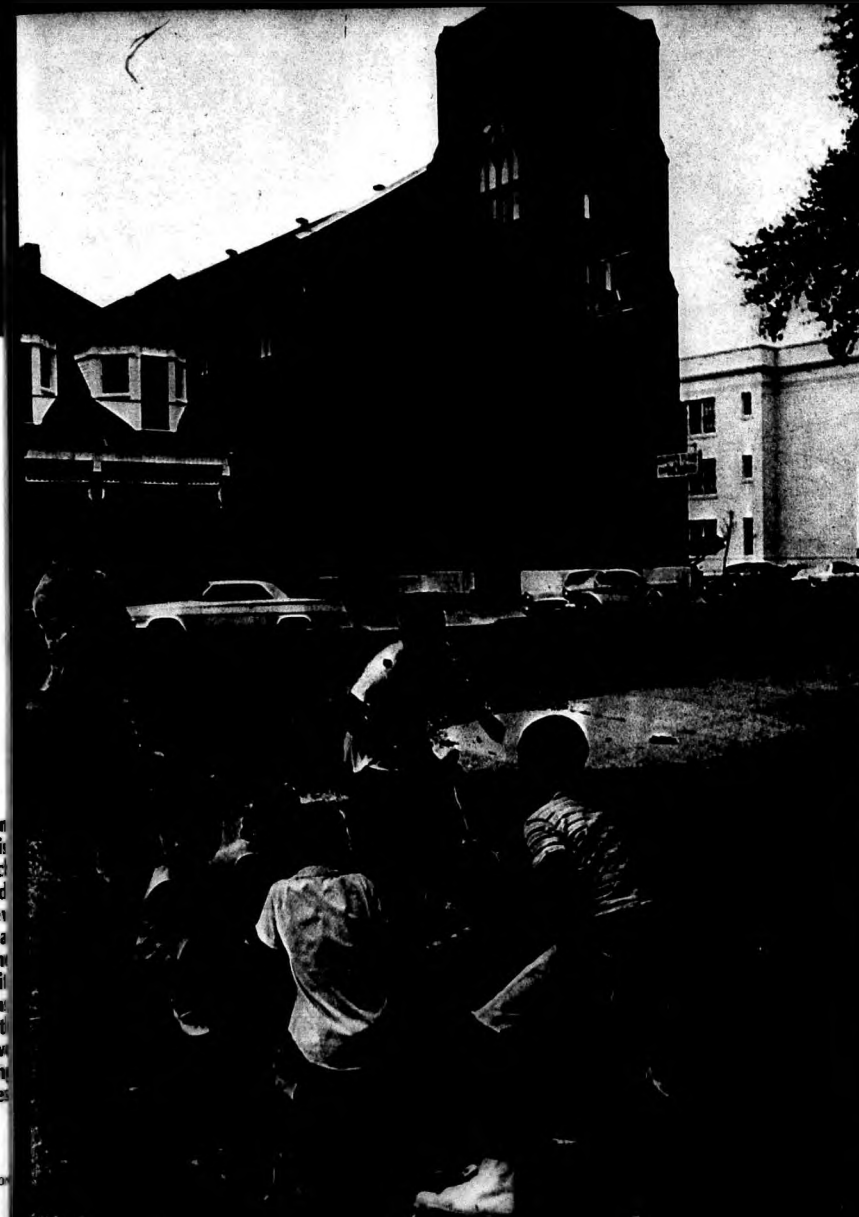
sachusetts, had served as the recording secretary of the Foreign Mission Board in Richmond from 1850 to 1857. Late in 1857, he was called to be financial secretary of the Home Mission Board in Marion, Ala.¹ Sumner's responsibilities were to travel in the South to select suitable collecting agents and to awaken the churches to the needs of the Board. He was also expected to select missionaries and fill in for the corresponding (executive) secretary when he was absent from the offices in Marion. Sumner was highly respected and was recognized as an "active and efficient . . . agent."²

The appointment of Sumner was a matter of good fortune, for shortly after his selection Russell Holman, the corresponding secretary, became ill and was indisposed with a painful eye disorder for several months. Sumner

CONTINUED



The Coliseum Baptist Church (background at New Orleans was one of the first fruits of home mission along with extensive work among Negroes



HOME MISSION BOARD



First missionaries of the Domestic Board were sent to Texas. One of the oldest of Baptist churches was at Independence where Sam Houston was converted.

assumed Holman's responsibilities, and despite fears of a decline in receipts or vitality of the Board, no such problem arose. In fact in a few months it was reported that efficiency was increased. During 1858, while Holman was incapacitated, Sumner travelled about the South and led the Board on a cautious but widening path. Many States transferred their home mission work to the Home Mission Board because of his efforts.

In March, 1860, Russell Holman attempted to resign because of his continuing poor health, but the Board refused to accept his resignation and left to Sumner most of the responsibility. Sumner struggled to expand the work, but he faced the War between the States. An uncomfortable choice confronted Sumner and the Board after the war had begun. While they were not at all anxious to curtail the work,

they lacked the funds to continue. Sumner urged that every attempt be made to prevent total collapse and realistically planned to avoid oppressive debt. The Southern Baptist Convention in 1861 called for the Board to increase its work, apparently unaware that the war had rendered the church people less able to support their own pastors, not to mention any other outreach. Sumner confronted the situation with vigor. He encouraged support for the Indian work, and even though communications with the West were cut off by the Union army he, with the help of Missionary E. L. Compere, was able in 1863, to supply money, New Testaments and tracts.

Sumner also led the Board in the Civil War years to provide chaplains and evangelists for the confederate army. The objective of not less than one missionary to each division was set.

Convinced that the Baptist people would heartily respond Sumner proceeded to secure financial support for the missionaries among the soldiers. Within six months the work was well advanced and 81 missionaries had been appointed to this task by the end of 1863.

Sumner encouraged these army missionaries to distribute Christian literature and Bibles and to act as preachers and evangelists. The Mission work in the Army was not easy. As Sumner expressed it, "Truly this is a mission of love and claims the sympathy and prayers of God's children."²³ The spiritual interest continued to grow and Sumner reported, "Scores of our brave soldiers are seeking the prayers of God's people and many have received baptism and united with the church."²⁴ This effort, led by Sumner, proved to be the most successful



Southern Baptists sought to station a missionary with every division of the Confederate Army.

mission work undertaken by the Board up to that time.

One of the most difficult periods Sumner faced while corresponding secretary was in the last days of the Confederacy and the first days of Reconstruction. Inflation eroded the assets of the Board and the end of the War rendered its monetary holdings completely worthless. Despite all the difficulties Sumner, showing his indomitable faith, determined to do all that he could to sustain the work. Late in March, 1865, Sumner wrote, "though the times are hard and threatening, the Board has not diminished their liabilities, but made the appointment of 12 additional missionaries."²⁵

When the war ended the work of missions, the South was in shambles. Sumner was dejected but not defeated. In August, 1865, he travelled to Kentucky.

CONTINUED



One of first churches for Oklahoma Indians came from the preaching of John McIntosh. The original building of Rock Springs Baptist Church [1874] stands near present building close to nadarko. The Standing, other of pastor Free-ont Standing, shown.

lucky to visit the Baptist associations to raise money. This visit proved abundantly successful, as Sumner, beginning with the Elkhorn Association, raised \$10,000 in six weeks. With this renewal others were stimulated to offer support. The Baptists of Missouri and Maryland rallied to assist, and the Board under Sumner's leadership began to rebuild on the ashes of chaos.

The Convention in 1866 through a special committee asserted; "The Home Mission Work must not languish."⁶ Confidence that the gospel would be spread everywhere in the South was articulated by many writers. "The war has left us in a deplorable state, but we may revive and flourish again, if we but one and all determine by the help of God, to do our best."⁷

Sumner, taking this directive launched "an aggressive program of evangelism and within a year there were approximately 130 missionaries working throughout the South. While the Baptists of the South were anxious to see home mission work expand, the

Civil War had rendered the churches barely able to meet their local church obligations. The receipts never reached the expectations nor equaled the zeal of Sumner. Sumner had tried vigorously to help the Board expand, but as the cord was lengthened it became weaker and almost broke.

These post-Civil War years were especially trying times for Sumner. For anxious and willing as he was to do what he could, his ambitions were limited by the resources of the Board which was physically unable to respond to every call. As a result local workers took up the cause to the best of their ability, although this often led to resentment that the Board was not doing its work. On the other hand, the Board was hindered from doing more because Baptist people were convinced it was inadequate and refused to support it.

Sumner struggled to rally the Baptists so that the mission work could continue. If the income was reduced it was the missionaries who were the first

to suffer; and it became, in 1861, Sumner's difficult responsibility encourage the missionaries to go on without any real assurance that salary could be paid. To E. L. Compas, a missionary in Arkansas, Sumner wrote, "Be patient, well you have been—We will do all we can for you this year (1869). We want you to hold on and keep at work."⁸ Sumner, bearing much of the burden personally, tried to prevent financial disaster, but at the Convention in 1869 came under unfair attack for incompetent management of the Board's funds. Although the motion was tabled, Sumner's last years with the Board were under a cloud.

By 1870 Sumner had led the Board out of debt and all the salary obligations had been met, but no sooner had this occurred than speakers at the Convention urged that greater work be undertaken. Sumner was well aware of the limitations of the Board. He saw the tremendous need for expansion, but he realized nothing could

be done without considerable support from the churches. Gradually Sumner led the Board to increase the missionaries and to continue its vision of responsibility to the Southern states and Indian Territory. Again even limited expansion of the mission work proved greater than the support the churches were willing to give. Within a year the Board was again in serious debt and Sumner issued a desperate appeal. "The Board must have more funds, or dismiss one-half of its present force in the field."⁹ Sumner found himself in this continuing precarious dilemma. On the one hand missionaries were calling for the payment of their salaries, while on the other hand the churches did not give.

Throughout the post-Civil War era of alternative prosperity and recession, Sumner and leaders of the Board tried to place home missions on a sure and permanent foundation. Sumner himself accepted a reduction in his own salary as corresponding secretary, and those who knew him reported that he was a tireless worker.

He tried every means conceivable to increase the support received from churches and individuals. The hardship stories in the Baptist press were coupled with challenges and goads to encourage regular systematic support. A vigorous effort was made to cancel the debt in late 1874, and Sumner outlined the policy that the Board would approve no new obligations until the debt was paid and that the Board would then operate only on a cash basis. The only hope for the alleviation of the financial burden was dedicated support from the churches.

The debt of the Home Mission Board of the Southern Baptist Convention, created in good faith, for the maintenance of the gospel (ministry) among our people, must be provided for, or the honor of the denomination sacrificed, and the noble band of missionaries made to suffer.¹⁰

Despite the efforts of Sumner the failure of mission work to prosper or advance brought direct criticism upon him. In 1873, during the financial panic of that year, the debt-ridden Sunday School Board was consolidated with the equally financially pressed Home Mission Board. This enlarged Board, saddled with these extra responsibilities, was subjected to increasing criticism from within the denomination. Sumner, with the Board since January

1, 1858, had served during the period of disruption of the work during the war, the struggle to rebuild, and the tension of the early 1870's. He had successfully weathered many storms of dissatisfaction, but between 1873 and 1875 the criticism reached intolerable proportions.

At the Convention of 1874 considerable dissatisfaction was expressed regarding the Home Mission Board and Sumner as its secretary. One speaker asserted rather caustically,

"There is lack of activity, too, and it may be that those brethren in Marion are not equal to the times. It may be that a change in administration and a little fresh, young blood, would help a little."¹¹

An attempt was even made to reduce the salary of Sumner but it failed. It was clear that the Convention was unhappy with the Board's and particularly Sumner's apparent lack of effort, but it did not provide any concrete methods or means by which the Board could improve itself.

The next year was especially trying for Sumner for the calls for mission work increased but the funds needed to support the missionaries were still lacking. He said with concern,

"Our Indian missionaries are in distress and suffering for clothing and food. . . . We have no money to send them as none of consequence is received at the Mission room."¹²

While Sumner was anxious to see the mission work grow he realistically was aware that there was little he could do.

If he led the Board to appoint missionaries, it could not support them and to incur additional debt would only have led to spiritual and physical bankruptcy within the Convention. A number of prominent leaders conferred with Sumner during the year, and accepted the conclusion that the secretaryship of the Board should be changed. He had had many who encouraged him to continue and he could not understand all the "dissatisfaction. . . . it is cruel, my heart bleeds under it, but God help us to do his will and make us submissive."¹³ At the Convention in 1875 he asked that his name not be presented for re-election to the secretaryship. After 17 years of dedicated service he accepted the pastorate of an Alabama church. He served as a pastor until shortly before his death in 1883 in Athens, Ala.



Sater's Church in Maryland, oldest in that state, was the family church of Annie Armstrong, founder of WMU and strong supporter of national missions.

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There were many who praised the work Sumner had done. Perhaps one of the more eloquent was "Amidst unfavorable surroundings, in the face of flinty oppositions, with limited means—(necessitous results because of the perilous times) the faithful Board of the Home Mission work have not despaired; but with a God-breathed spirit of hopeful earnestness, have done a blessed work."¹⁴

Sumner could be described as a tireless but often unappreciated worker

for the cause of home missions. He had travelled an average of 25,000 miles a year and during his tenure of service 200 churches were formed which in turn reported 20,000 baptisms. He had worked unstintingly with dedicated faith in Christ to meet the challenge after the Civil War and surely without his effort in the post-war years the Board would have been absorbed into other organizations. Without his zeal and effective eloquence even the Southern Baptist Convention itself might not have survived.¹⁵

1. During its history the Home Mission Board has been known by the following names: Domestic Mission Board, 1845-1855; Domestic and Indian Mission Board, 1855-1872; Domestic and Indian Mission at Sunday School Board, 1872; at Home Mission Board is since 1872.
2. *South Western Baptist*, December 24, 1857, p. (2).
3. *Confederate Baptist*, February 3, 1863, p. (1).
4. *Ibid.*, September 21, 1864, p. (1).
5. *South Western Baptist*, April 13, 1865, p. (1).
6. Southern Baptist Convention, Annual Report, 1866, p. 82.
7. *Christian Index and South Western Baptist*, September 20, 1866, p. 9.

Letter from M. T. Sumner to E. I. Compere, January 25, 1869. (Archives, Dargan-Carver Library, Nashville, Tenn.).

9. *Christian Index and South Western Baptist*, January 4, 1872, p. 2.

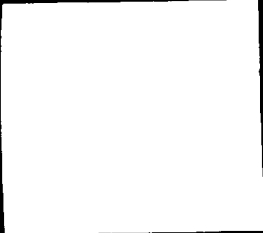
10. *Alabama Baptist*, September 15, 1874, p. (3).

11. *Religious Herald*, May 21, 1874, p. (3).

12. *Home and Foreign Journal*, VI, N.S. (February, 1874), 31.

13. Letter from Martin T. Sumner to James H. DeVotie, March 26, 1875, James H. DeVotie, Personal Papers, Archives, Samford University, Birmingham, Alabama.

14. Minutes, Alabama Baptist Convention, 1874, p. 24.



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