

BAPTIST BIOGRAPHIES AND HAPPENINGS IN AMERICAN HISTORY

A Book Manuscript

Presented for Review and Possible Publication

by

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FIRST BAPTIST CHURCH
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Baptist Biographies and Happenings in American History

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Introduction: Early American Baptist History 1638-1800



Early American History reveals the Baptists as a fledgling group who got off to a staggered start in the New World. The basic reason was the struggle they had for religious freedom primarily in New England with the Puritans but also in other colonies like Virginia where religious liberty was suppressed in a dramatic way.

One wonders, with the preponderance of Baptist churches everywhere today, how they grew to such a number with such small beginnings. Truly we can say the hand of the Lord was upon Baptists despite efforts to suppress them. The obstacles to growth in the Baptist movement may seem strange to some who have not studied the lay of the provincial land held by certain religious groups in the early days of this nation's colonial American history.

Because of this oppression, we do not have a sustained thread that leads to a continuity of a movement. Rather, you have certain brave leaders here and there throughout the colonies who were pioneers in planting Baptist churches and standing up for their convictions that are similar to what we believe today.

Everything started in New England, and Baptists owe a great debt to Roger Williams and his founding of Rhode Island as the freest colony in the granting of religious liberty. Although Williams established Rhode Island when he was going through the phase of being a Baptist, it was a welcome respite from all they had struggled with in the Massachusetts Bay Colony. It opened the door for permanent Baptist congregations continued by John Clarke in Newport, Rhode Island, and others who would step forward such as John Myles and the first Baptist Church in the Plymouth Bay Colony at Swansea.

Baptists coming together as their oldest continuous association of churches in 1707 was a historical beachhead. The first churches began in the area under the leadership of Thomas Dungan and Elias Keach as founding pastors. Now Baptist churches, though small in number, had enough freedom to peek their heads out in a slightly changing religious environment. The

first continuous Baptist Association later adopted the Philadelphia Baptist Confession in 1742, which became the First Baptist Confession of Faith in the New World. At the peak of the Great Awakening in 1740, Baptist churches were beginning to take off in growth throughout the colonies.

Baptist work in the South started due to the efforts of men like William Screven in establishing the First Baptist Church of Charleston. This church is the oldest Baptist church in the South. The Calvinist stream of the Baptist movement was put in motion with this solid work due to pastors Oliver Hart and Richard Furman leading the congregation, as the pastors who followed Screven.

The work at Sandy Creek, North Carolina under Shubal Stearns and Daniel Marshall became a movement of church starting and new missionary efforts in the Separatist Baptist group of churches. Evangelistic outreach and meetings were a keynote of these churches. It was a tremendous movement of God with various congregations beginning in a relatively short time. Many of these works formed the foundation for numerous Baptist churches in the South today.

Baptists still struggled in Virginia where Baptist pastors were jailed for preaching without a license, they could not attain from the colony. They were not ministers in the Church of England and the only official denomination recognized there. The preachers' release from jail through the efforts of Patrick Henry is a thrilling story.

Isaac Backus continued to lead efforts for religious liberty in New England. State-sponsored religion had left Baptists supporting other denominational ministers and their churches property, which he spoke against.

The establishment of the Baptist College in Rhode Island, later known as Brown University, gave some measure of respectability to Baptists. The stalwart writing of Morgan Edwards recording the history of Baptist Churches in America at that time served as an invaluable resource for later generations.

With the Revolutionary War, Baptists were in the military as chaplains and soldiers. The influence of John Gano and his serving with the Continental army stands out here.

Still, Baptists were needing assurance our new nation would grant religious freedom to everyone equally. John Leland did yeoman's work in this area, as a primary leader in the freedom of religion clause of the First amendment to our new constitution as a nation. Baptists like no other group had learned the value of religious freedom being guaranteed. It should never be an

assumption, and Leland worked tirelessly to make sure it was not. Leland had been a pastor in Virginia who struggled to establish churches he served and overcome barriers to their freedom to practice their faith in a very oppressive colony.

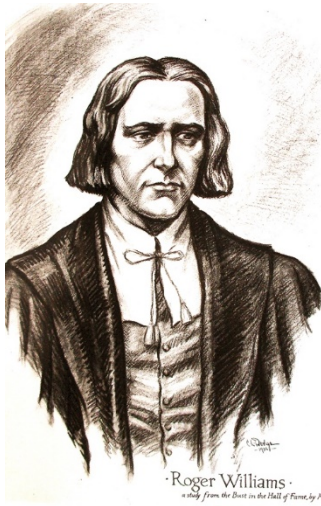
This roving story of early Baptist work in America doesn't tell the entire story but hits some of the high points. I have discovered this is a relatively unknown history in Baptist circles because it took place before the Southern Baptist Convention began in 1845. A common thread of thought and work was known but only initiated under the Sandy Creek and Charleston movements. Nonetheless, early Baptist work in America is a story that needs to be amplified and studied more in-depth. My recent study of our history in this area yielded a wealth of inspiration and courage, as I looked at the ministry and lives of these early Baptist leaders.

What do they have to teach us? They teach us we are to go forth with vision even when we are the first to do so in an area. Their story also tells us that contentment with the status quo would have inhibited the movement even more than it did with persecution and oppression. Their lives show us that unchained from prejudice and restriction, the work God has called us to can thrive. The early Baptists did more with much less than we have. What will follow in this series of biographies are pictures of what these brave leaders and movements accomplished so that we can enjoy the relative freedom we know to practice our faith. There is much to learn from their early efforts, which will hopefully help you to see these lessons in a way you may have never experienced before.

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1-Roger Williams (1603-1683)

The First Leader to Introduce Baptist Ideas to America



Baptists are indebted to Roger Williams for his leadership in religious liberty and his establishment of a congregation and colony that offered the only alternative to the provincial church/state set up in America. These restricted arrangements existed in most colonies during the establishment of their governments.

Williams was an English theologian who was an early proponent of religious freedom and the separation of church and state. In 1636, he began the colony of Providence Plantations which provided a refuge for religious minorities.¹ Williams started the first Baptist church in America at Providence before leaving it to be unattached to any religious body. He was a student of Native American languages and an

advocate for fair dealings with Native Americans.²

Williams was born in London and was converted at an early age.³ As a teenager, he studied law and apprenticed under the famous jurist Sir Edward Coke at the time. He was educated at Charterhouse and Pembroke College in Cambridge.⁴

As a young man, he took Holy Orders in the Church of England but soon became disillusioned with the measures of Archbishop Laud to enforce conformity of worship and practice in the church.⁵ With his opposition to this regulation of religion by the state, Williams and his new wife Mary migrated with the Puritans to the New World arriving in Boston on February 5, 1631.⁶

The young preacher was asked to officiate at the First Church in Boston while the regular minister John Williams went back to England for his wife. To everyone's surprise, Williams expressed his first opposition to the church/state alliance that characterized the early Massachusetts Bay Colony.⁷ He turned down the offer because he believed the church had not separated from the Church of England which he deemed to be corrupt. He believed a new church should be established that would promote pure religion without the control of civil government.⁸

Williams based his belief of a free church in a free society on "three guiding principles: Separatism, freedom of religion and separation of church and state." Williams called for a high wall of separation between the "Garden of Christ and the Wilderness of the World."⁹ Thomas Jefferson used this phrase later to describe the interpretation of the establishment clause of the Constitution, regarding freedom of religion as expressed in the First Amendment.¹⁰

Williams had a brief stay in Salem but moved to Plymouth where he assisted the minister there. According to Governor William Bradford, at first his teachings were well approved, when he preached.¹¹ However, he soon fell out of favor with the church and community questioning the King's charter to the colony and the right of the Native Americans to the land the Pilgrims had claimed. His views were divisive and controversial to the leaders in Plymouth.¹²

Williams continued to stir up controversy for his views and was tried and convicted by the Massachusetts General Court for Sedition and Heresy. He was told to be quiet and sent back to his home in Salem.¹³ After being told he would be shipped out, the religious liberty advocate slipped away finding refuge after a journey through the deep snow to the head of Narragansett Bay. He was rescued by the Wampanoags and taken to the winter camp of Chief Massasoit.¹⁴

Williams was threatened with extradition back to Salem, but he instead went from what became East Providence to what is today the central part of the city and established a town with twelve like-minded companions called Providence. He felt God's Providence had led him to modern day Rhode Island.¹⁵ The colony became a haven for dissenters and those like-minded with Williams. The great leader of religious liberty drew up an agreement in 1638 signed by thirty-nine freemen known as the Portsmouth Compact that declared liberty of conscience for the colony and amounting to the first document in America highlighting religious liberty in the New World.¹⁶

Up until this time, Williams had evolved from a priest in the Church of England to a Puritan to a Separatist not satisfied with the church/state relationship in Boston, Plymouth, and Salem. Now he continued his study of the Bible and became convinced of believer's baptism by immersion and the Baptist opposition to state controlled religion.¹⁷¹⁸ He also read the English Baptist writings of John Symth, Thomas Helewys, and John Murton. These influences and personal study led him to become one with Baptist views at this stage of his life. The church which began in Providence was technically a Baptist church with religious liberty and believer's baptism as their main emphasis. Williams himself was baptized by Ezekiel Holliman, who was one of the 12 persons who were in the initial party that founded the Rhode Island colony.¹⁹ A majority of scholars believe the church Williams founded was the first Baptist church in America. Others credit John Clarke who established a Baptist church in Newport as the first pure, permanent Baptist church in the New World. Williams founded the first church based on Baptist principles, although he did not remain a Baptist.²⁰ He became convinced that the ordinances were lost in the apostasy of the Roman Empire joining the church and state. He remained interested in present-day Baptist beliefs, agreeing with their rejection of infant baptism.²¹

Williams most famous contribution was in religious liberty. He saw no warrant in the New Testament for the sword to promote religious belief. He called Constantine a greater enemy of

Christianity than Nero because Constantine's support had corrupted Christianity and led to the state enforcing religion against the conscience of the people.²²

Williams had many critics who regarded his views as dangerous. They felt the necessity of a national church that dissenters should be made to conform to and support. Rhode Island initially was viewed as a haven for dissenters by the Massachusetts Bay Colony and they tried to delegitimize it.²³ Many continued to oppose its existence for the next hundred years although it survived as the freest colony of all those in America.²⁴

Williams made two trips back to England during his lifetime. In July 1643, he went back to obtain a charter for his colony, seeking to stop the attempt of neighboring colonies to take over Providence. He returned with a patent for "The Providence Plantations in Narragansett Bay" The patent incorporated Providence, Newport, and Portsmouth.²⁵

While he was in England Williams witnessed the outbreak of hostilities between the King and Parliament. In 1644, he published his most famous work: *The Bloody Tenent of Persecution, for the Cause of Conscience, Discussed in a Conference Between Truth and Peace*. Addressed to the "patriots" in Parliament, The Bloody Tenent is a fierce attack on religious and political intolerance in both Old England and New. It is also a complex and rhetorically sophisticated work, in which Williams makes full use of the debating skills he had absorbed at Cambridge.²⁶ He also wrote his most popular literary work on his voyage back to the New World: *Key into the Languages of America*, which was published in London in 1643.²⁷ The work made him an authority on the Native Americans.

Williams traded with the Native Americans and was known for his peacemaking efforts between the neighboring colonists and their tribes.²⁸ Colony affairs kept him busy, however, so in 1651 he sold his trading post and returned to England with John Clarke (the Newport pastor), to have the charter confirmed. John Clarke obtained the Royal Charter from Charles II on July 8, 1663, stopping further trouble with William Coddington and some colonists at Newport, who had previously obtained a patent for a separate colony.²⁹

Williams was Governor of the Colony from 1654 through 1658.³⁰ In the latter years of his life, he saw almost all of Providence burned during King Philip's War (1675-1676). Providence was rebuilt, and he continued preaching as the Colony grew through its acceptance of settlers of all religious persuasions.³¹

All Williams' ideas cannot be accepted by everyone. The idea of separation of church and state has been perverted by secularists in our day and age. However, his view did pave the way for religious freedom for all groups and made America a haven for religious liberty. We learn from Williams that state religion cannot be regulated by a civil government without abuse. When

people are free to choose and voluntarily affiliate with a church, it makes freedom of conscience a tremendous truth that leads to genuine and sincere religious practice. For this reason, freedom of religion without any state control has been a cherished belief of Baptists because of men like Roger Williams who was willing to take a stand for that conviction and pursue it.

2-John Clarke: Early Baptist Leader in the Colony of Rhode Island (1609 –1676)



A controversy exists as to which was the first Baptist Church in America. It has ensued because Roger Williams, the founder of Rhode Island did not stay a Baptist after the colony was settled. The fact that a Baptist church still exists in Providence, which attributes its origins to Williams, leads most historians to believe he was the Baptist founder in the New World. Although Williams did not remain a Baptist, he did begin the Providence church when he was a Baptist and the church remained Baptist that he helped establish.

Some have believed John Clarke deserves to be called the first real Baptist leader in Rhode Island even though Williams founded it. While Williams was a Baptist for a relatively short time, Clarke remained faithful to Baptists for nearly forty years. Williams concluded that no visible church was valid until Christ sent a new apostle to restore it; therefore, he never affiliated with any other church.³² Many also believed the church Clarke founded at Newport deserves to be called the first pure and permanent Baptist Church in America, although history proves otherwise since Roger Williams resigned the church in Providence before Clarke even started the church at Newport.³³

The simple fact is that Clarke and Williams were good friends in their joint venture to start a colony that granted complete religious freedom to all and safeguarded any type of civil intrusion by the government in the church's affairs.³⁴ The colony worked and served as a beacon for the rest of the new colonies resulting in the freedom of religion clause of the First Amendment to our Constitution. Clarke just continued where Williams took off in the matter of church leadership.

Clarke was a physician, Baptist minister, and looked upon as a co-founder of the colony of Rhode Island /Providence Plantations, author of its influential charter, and a leading advocate of religious freedom in America.³⁵ Clarke was born at Westhorpe in the county of Suffolk, England on October 8, 1609. He was one of eight children, six of whom moved to America and settled in New England.³⁶ The source of Clarke's education remains unknown, although some say he studied at the University of Leiden.³⁷ Before arriving in America, he had studied theology, languages, and medicine. He was a well-rounded man in multiple fields.

Clarke and seven others left to found Newport, Rhode Island where he first served as pastor of the church, which was a Puritan/Separatist congregation. He had a religious and political falling

out with William Coddington (another leader of the colony). The church split with Clarke taking part of the congregation and eventually, (about 1644) emerging as another Baptist church.³⁸

Clarke first immigrated to the Massachusetts Bay Colony in 1637 and sided with Anne Hutchinson and her views.³⁹ He was one of those forced into exile by the Massachusetts Bay Colony. Clarke learned from Roger Williams that Aquidneck Island, in present day Rhode Island was available. William Coddington and other settlers purchased it from the Narragansetts. They left Massachusetts and established Portsmouth in 1638. Clarke was one of the signers of The Portsmouth Compact which was the first document of the New World to sever all political and religious ties with England. This document paved the way for Rhode Island to be a pure democracy.⁴⁰

Clarke became a leader in religious freedom for the colonies. He stated, "It is not the will of the Lord than anyone should have dominion over another man's conscience."⁴¹ The capable leader is described as the Baptist drum-beater for religious freedom in seventeenth-century America.⁴²

Clarke's most valuable contribution was securing a permanent charter for the Rhode Island colony. He traveled with Williams to London in 1651 to secure a new charter. Williams returned to Rhode Island in 1654 and Clarke stayed in England representing the colony. When the monarchy was restored in 1660, the colony's charter was voided. This setback did not deter Clarke, for he stayed and was persistent against great odds in obtaining a new charter on July 8, 1663, issued by Charles II.⁴³ The charter affirmed religious freedom stating, "No person within the said colony, at any time hereafter, shall be any wise molested, harassed, punished, disquieted, or called in question, for any differences of opinion in matters of religion."⁴⁴

The charter's words are carved on Rhode Island's State House: ... "to hold forth a lively experiment, that a most flourishing civil state may stand and best be maintained ... with full liberty in religious concerns."⁴⁵ The charter remained the foundation of Rhode Island's government until 1843.⁴⁶

Clarke labored side by side with Williams for the cause of religious freedom. He served as pastor of the Newport church for many years until his death. His practice of medicine and farming became his means of financial support. He also served in the General Assembly of Rhode Island for five years after returning from England with the charter in 1664 and served three terms as deputy governor, which was the governor's representative in an area. He represented Newport and his expertise was heavily relied on by the government before dying at Newport in 1676.⁴⁷

The disagreement over the first Baptist church and leader are inconsequential compared to the cause that Roger Williams and John Clarke advanced. Despite great odds, Clarke persevered taking setbacks and challenges in the advancement of this unique colony in American history. Clarke's persistence in securing a permanent charter for the colony was an important factor in the colony's survival.

Clarke's tenure as Pastor of the Newport church is to be commended also. He advanced the Baptist cause through his long years of service at the church in Newport. He continued to serve, despite the extended time he spent in England, seeking to secure the charter of the colony.

The state of our country's government relations to religion was codified in the First Amendment of our Constitution. The evolution of freedom for churches to not be discriminated against has several sources. One of those sources was the Rhode Island Colony and the way its government was established. Other sources were our growing religious diversity, the failure of state-established churches, the government becoming more secular and the American revolution changing many traditions of the old colonial days.⁴⁸ Rhode Island is a model of religious freedom serving as an example of how religion and government can coexist. John Clarke played a major role in this advancement and guarantee of freedom from our national government.

3-The First Baptist Church of Plymouth in Swansea



While Roger Williams and John Clarke were seeking to establish the colony of Rhode Island, with its Baptist influence on religious liberty, the First Baptist Church in Plymouth was formed. The church was established in 1663, 25 years after the Providence church was established in 1638 and 19 years after the church at Newport was founded by John Clarke in 1644. The congregation was not a group of refugees from the Massachusetts Bay Colony as were Williams and his group of dissenters.

Instead, the Baptist Church at Swansea was partially a church migration from Wales, under the leadership of John Myles, the pastor in Swansea, Wales. Myles and his group were never members of the Plymouth group which allowed them much more freedom to establish a Baptist church in the New World, free from the harassment of Plymouth.⁴⁹ The fact that the newly founded community of Swansea was far enough away from Plymouth, also insured their complete freedom of religion in the Baptist expression.

Myles was born in Wales around 1621 and was educated at Brasenose College at Oxford University. Myles then returned to Ilston in Wales after his education, where he served as a minister from 1649 to 1662 and served as a "tryer" for ministers under Oliver Cromwell's government.⁵⁰ A tryer was a tester, appointed under the "Act for the Better Propagation of the Gospel in Wales," signed February 22, 1649, which had for its purpose the sifting out of corrupt and worthless ministers, and the furnishing of a better class for the Principality.⁵¹ During the restoration of the monarchy, a requirement that all ministers adhere to *The Book of Common Prayer* was enforced. This action resulted in Myles and some of his church leaving Wales for the Plymouth Colony in the 1660s. The final reason for Myles leaving England was the passing of the Act of Uniformity, by Charles II in 1662 expelling 2,000 ministers and university leaders. Myles and others would not conform to the Church of England's strict code of conduct in worship, which was detailed in *The Book of Common Prayer*, disturbing many Puritans and reached even to the small town of Swansea, Wales.⁵² During this time, Pastor Myles went into exile with some of his flock following him to the New World.

The section of Plymouth where the group from Wales settled was the Rehoboth section. Eventually, the name of the community was changed to Swansea, befitting of the community the group had left in Wales.⁵³ The area where they settled was where a lot of Baptistic activity had already taken place. Obadiah Holmes, one who was persecuted in Boston in 1651 was living here and a large part of the settlers drifted to this section teaming up with Myles and only a few of his members who came with him.⁵⁴

Initially, in America, Myles worked with the Congregationalist state church in Rehoboth, before his group was told to leave the town for their Baptist views. Myles and some of his congregation along with many other dissenters there founded the town of Swansea and First Baptist Church in Swansea.⁵⁵ Myles served as pastor there for 20 years. During King Philip's War, he served as pastor briefly, of the First Baptist Church in Boston in his flight from the Native American attacks.⁵⁶

Myles had a deep interest in others experiencing religious persecution. When he established the Swansea church he did not confine his labors to the new community only. He worked with dissenters in Boston and some wanted him to form a church there. Myles even preached in Boston and was brought before a magistrate there.⁵⁷ Because Myles was an established Baptist minister in Wales, he was not persecuted as those given an ultimatum to conform to the Congregational church in the Massachusetts Bay Colony and were discriminated against for their Baptist viewpoint. These were viewed as upstarts from the colony, disturbing the order of the colony.

Myles was a willing instrument in standing for the right of those religiously oppressed even in the New World. He was described by David Benedict as "possessing an excellent character and being very useful,"⁵⁸ to what one would suppose was the cause of religious liberty.

Myles and his congregation's history demonstrate that he and those who came with him to the New World was more than an isolated incident as in the case of just the Pilgrims and Puritans. The primary, if not exclusive reason, for those who initially settled New England was the cause of religious liberty. It is a shame that those in Plymouth, Boston, and Rehoboth could not grant the same freedom of religion they desired to the Baptists. Courageously, Myles and others who came to Swansea were faithful through their willingness to relocate in the Rehoboth area.

John Myles was impressive as a man of conviction who left his beloved homeland for a new country, granting religious liberty to practice his faith as he saw fit. These sacrifices considered, pale in comparison to our small ones today. Nevertheless, they ought to inspire us to greater sacrifice so that the cause of Christ may always be advanced.

4-Obadiah Holmes (1606–1682) Early Baptist Victim of Persecution in Boston



It may come as a shock to some, that Baptists were not only jailed but also beaten and oppressed for their faith in the early days of the English colonization of America. The Puritans were brutal in their failure to allow anyone else to preach or worship contrary to their beliefs in the Massachusetts Bay Colony.⁵⁹ Obadiah Holmes was one of the first to suffer under their oppressive hand. His persecution proves it met much more to be a Baptist back then. They did not change their

name because it might attract more people. Instead, they wore it proudly and suffered for it. Read the shocking small biography of Obadiah Holmes if you do not believe the fact of their persecution. It is an amazing story and helps us understand it could happen again if we don't support the cause of religious liberty in this country that Baptists have so nobly espoused.

Obadiah Holmes was born in 1610, near Manchester, England, and grew up in a family where several of his brothers were sent to college at Oxford.⁶⁰ He married at age 20, and several years later emigrated from England about 1639, settling at Salem in the Massachusetts Bay Colony.⁶¹ He and two others began a glass-making business there in approximately 1645.⁶² Perhaps, due to religious disagreement, he and his family moved to Rehoboth from the Plymouth Colony. It was a more tolerable environment for his opposition to some of the practices he disagreed with in Salem.

Holmes diary records that he did not become a Baptist until 1650, probably under the influence of Dr. John Clarke. For the next three decades, Holmes was active in the affairs of the Newport Church. He was no stranger to controversy, particularly with Quakers, Six Principle Advocates, and Sabbatarians.⁶³

Holmes was arrested in Lynn after going into Massachusetts when he, John Clarke and John Crandall visited a friend in 1651; engaging in an evangelistic ministry there. They were convicted and imprisoned with his two companions being released after a payment of fines. Holmes was detained for several months and publicly whipped with thirty-nine lashes in the Boston Common.⁶⁴ The authorities looked on him as the leader of the group and were determined to make an example out of him. He turned the spectacle into a testimony of faith and how far one was willing to go for the cause of religious liberty.

This brave soldier of the Lord remained in jail from July to September 1651.⁶⁵ He was separated from his wife Catherine (whom he was married to for over 50 years), and nine children: Joseph, John, Hope, Obadiah, Samuel, Martha, Mary, Jonathan, and Lydia.⁶⁶ A lesser man would have begged for leniency or would pay the fine and go free with all of his dependents.

The account of Holmes punishment for preaching the gospel in Boston was a tragic event. On September 5, 1651, he was brought before the old statehouse to be whipped. He could have accepted deliverance, but he denied it with a readiness to suffer for his faith.⁶⁷ Edwin Gaustad wrote, "As the strokes began to fall, Holmes prayed once more and in truth, he later wrote, 'I never had such a spiritual manifestation of God's presence.' And though the executioner spat upon his hands and laid the three-corded whip with all his strength thirty times across the prisoner's bare back, yet in a manner, he felt it not. When the whipping was finished, and Holmes was untied from the post, he turned to the magistrates and said, 'You have struck me as with roses.'"⁶⁸

Despite this spectacle of courage for his belief, Holmes was beaten, paying a dear price for it as a Baptist and his desire for freedom of expression to share his faith in the place where the Pilgrims and Puritans had fled for their religious liberty. The whole incident was a shame and demonstrated the blindness of those carrying out the sentence. He was beaten in such an unmerciful manner that Governor Jenckes of Rhode Island later in writing of the incident said, "Mr. Holmes was whipt thirty stripes, and in such an unmerciful manner, that in many days, if not some weeks, he could take no rest but as he lay on his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."⁶⁹

The beating of Holmes was not without repercussions. John Clarke wrote in a book titled *III Newes from New England*, "That while old England is becoming new, New England has become old."⁷⁰ He further wrote, "This tragedy being thus acted in the face of the country, must needs awaken and rouse up the minds, and spirits of many, cause sad thoughts to arise in their hearts, and to flow forth at their mouths as men offended..."⁷¹ Clarke was infuriated and called for justice and freedom to practice and proclaim a faith that those inflicting punishment may not have agreed with.

Obadiah Holmes whipping did lead to two positive results. First, it encouraged John Clarke to continue his long struggle in a charter for Rhode Island. Being a victim of such oppression of religious liberty, he was greatly motivated to do something about it. Although it took over a decade, he was able to obtain the Royal Charter in 1663.⁷² The beating of Holmes was probably much in Clarke's mind as an illustration of one of the reasons why he besought the King for the

charter. He longed for the colony to grant complete religious liberty so that something even resembling this nature would never happen again. Second, the First Baptist Church of Boston was established because of the sermons of Henry Dunster, (the first president of Harvard University). Dunster was motivated to oppose infant baptism publicly because of the beating of Holmes. Holmes's beating was a witness to him demonstrating how far one was willing to go to suffer for their faith. Dunster "came out of the closet" so to speak and cast his lot with the Baptists.⁷³ This spectacle opened the door for abuses of such a manner in the case of Obadiah Holmes, to stop, and gradually religious freedom came to Massachusetts.

The beating did not deter Holmes, for in 1652, he succeeded Clarke as pastor of the Newport Baptist Church when Clarke went to England for his extended time there in securing the charter for Rhode Island. He had served as an elder in the church for many years and was only the second pastor of that congregation, which began under Clarke's leadership. Holmes led the congregation for almost thirty years, until his death in 1682.⁷⁴

The injuries inflicted on Holmes give new meaning to how important the guarantee of religious liberty was and why it was so needful to give Baptists the right to practice and administer believer's baptism by immersion. Here was a brave warrior for Christ who was willing to endure such brutality and injustice so that the cause of Christ and what He really commanded us to do in the Great Commission, could be advanced. We see our freedom to practice believer's baptism by immersion in a new light with this story of suffering for the cause of Christ and the Baptist faith. May we be willing to go public about our faith also and not be ashamed about what we believe.

5-Thomas Dungan (1634-1688) First Baptist Pastor of a Church in Pennsylvania.



From early beginnings in Massachusetts, the Baptist movement spread to Pennsylvania. The colony of Pennsylvania had been settled by William Penn, a Quaker, who guaranteed religious liberty to dissenters who came there. It was logical that Baptist churches pop up here since they had such a struggle in Massachusetts with their right to even exist and disagree with the church/state relationship there.

One of the earliest Baptist churches in Pennsylvania was started by Thomas Dungan who came there from Rhode Island, having been influenced by the ministry of Roger Williams and John Clarke.⁷⁵ Dungan came to Rhode Island from England in 1638 with his mother, and step-mother, after his father had died in England. They were some of the first settlers in Newport, Rhode Island. These were the days that featured the banishment of Roger Williams and John Clarke from the Plymouth Colony. The Dungan family were some of the first settlers to be under the teaching of Williams and Clarke. As a young man, Thomas developed his faith under their instruction. Dungan was married to Elizabeth Weaver in 1663, with the couple having nine children.⁷⁶

In 1684, Dungan moved to Cold Spring, Pennsylvania and established a Baptist church where he served as pastor. Morgan Edwards records how Cold Spring was in Buck County between Bristol and Trenton. Dungan had the distinction of being the first Baptist Pastor in the province. He only served as pastor for four years before dying there.⁷⁷

Dungan built a meeting house in Cold Spring for the church there despite his short tenure of four years. He was buried in the graveyard, of the church where he had ministered. Within the span of four years, Dungan was able to lead Elias Keach the son of the famous English pastor Benjamin Keach, to Christ. He was baptized and ordained into the gospel ministry at the Cold Spring Church. From that church in Cold Spring, Keach led a few others to start the Lower Dublin church, which became known as the Pennepack Baptist Church.⁷⁸ The Pennepack church still exists as the Leigh Valley Baptist Church and is the oldest surviving Baptist Church in Pennsylvania.⁷⁹

The church that Dungan started had a small beginning, but it was a vital one. Baptist churches were now able to move outside of the place of their original birth in America. Despite early oppression at the hands of the Puritans in Massachusetts, the Rhode Island colony survived and

later thrived in the next century, especially with the establishment of what became Brown University.

The planting of the church in Cold Spring under Dungan represented a beginning missionary enterprise for Baptists, outside of Rhode Island and Massachusetts. Although we do not know much about Dungan, we do know he was a man of vision to move his large family to this area which was remote at that period of history. The expansion of the work under Keach and continued growth of Baptists in Pennsylvania resulted in the forming of the largest Baptist Association in America for many years. We should never despise “the day of small things” for we never know what God can do through them.

6-Thomas Gould (1619-1675) Pastor of the First Baptist Church in Boston



The battle for religious liberty did not come easy in Boston and the Massachusetts Bay Colony. Baptists were already persecuted for their beliefs for the two most offensive beliefs to the Puritans, which were believer's baptism by immersion and the freedom of the conscience to worship as they pleased. The civil government had worked hand in hand with the Puritan/Congregational church to ensure that everyone stayed within their confines and belief system. Any opposition to that idea was viewed as a threat and a danger to the civility of the colony.

They thus denied freedom of worship to any group besides themselves because of their dominant influence.

There were some who persevered for truth as they believed, however. When Obadiah Holmes was beaten for propagating his faith, it made an impact on the first president of Harvard College: Henry Dunster, who sided with the anti-pedobaptist as they were called.⁸⁰ So the Baptists had a strong ally in their cause.

Another pioneer of the early Baptists in Boston was Thomas Gould, who became the pastor of the first Baptist church formed in Boston. He made a statement initially by refusing to have his children baptized in the Congregational Church at Charlestown, Massachusetts.⁸¹ Gould was a farmer and wagon maker, but his strong disagreement with the church launched him into action. He also absented himself from the meetings at the Charlestown church in 1655.⁸² A disagreement in the Cambridge Church had taken place and those who were disillusioned with the church's actions and doctrine began meeting with Gould in his home.⁸³ Gould drafted a statement of faith declaring their association with the Baptist faith and began meeting in secret on Noodles Island. The congregation borrowed from early Baptist confessions of faith which were primarily the London Baptist Confession of 1642 and others which had a distinct Calvinist flavor. For these actions, Gould was arrested and imprisoned by the authorities. However, he was released, and the congregation was allowed to meet as a Baptist church in Boston.⁸⁴

Gould was not a fly by night fellow. He was one of the dozen wealthiest men in all of Boston and was friends with the Winthrop family.⁸⁵ All of these factors may have persuaded the civil

government to allow the Baptist church a relatively new-found freedom. For whatever reason, the freedom was granted, and the providence of God was in the issuance of it.

The Baptists did not have much of a reputation as scholars. Cotton Mather famous early pastor and soon to be president of Harvard accused Baptists of being like Jeroboam, “making the lowest of people their priests.”⁸⁶ Gould was definitely a contradiction to Mather's misguided observation.

The early Baptists worshipped on the first day of the week and though they were permitted to worship publicly, they continued to meet in homes as well. They seemed to partake of the Lord's Supper every Sunday.⁸⁷

The Baptists were still looked on as outcasts and railed against for forming their own church and rebelling against the legitimate authority of the church and state. Baptists believed they were just following what they felt the Lord wanted them to do, “worshipping according to their own appointments.”⁸⁸ They wished to worship the Lord without enforced opposition and with the spirit of freedom. Their courage was commendable, and their willingness to suffer reproach for the cause of Christ through the dictates of their own conscience was what drove them. They wanted to worship the Lord in purity and practice for what they believed to be the correct form of baptism that had been handed down to them by the Lord Jesus Christ.⁸⁹

It is interesting the First Baptist Church of Boston still exists today, while the mother church of the Puritans: First Church of Boston is a Unitarian church, so far removed from the early Puritans belief it is unrecognizable.⁹⁰ Maybe there is something to Christ's promise of the gates of Hell not prevailing against His church girded with the truth of doctrine and practice. Forced conformity to church and freedom denied to those worshipping God in the church aligned with the truth, will never work. It especially did not work in a place where people came to worship God without the governmental suppression they had experienced in England. May God give us the same type of tenacity in standing for religious freedom and not compromising our convictions. Gould's plight is a wonderful story of courage and conviction.

Thomas Gould stepped forward risking his reputation, good name, and risked a danger involved in opposing those whose beliefs were not like his. God honored his faith and the growth of the Baptist Movement in America. His recognized achievements in his leadership are a tribute to such a pioneer of faith in the New World and the churches who followed him in this noble venture.

7-Elias Keach (1666-1701)

Famous Baptist Pastor's Son and Church Starter in Pennsylvania



Thomas Dungan started what seemed to be a small insignificant work in Cold Spring, Pennsylvania but proved to be very valuable. One important landmark was the church representing the first missionary work outside of their place of origin in Rhode Island and Massachusetts. The Cold Spring area was a veritable wilderness, but it granted religious freedom to the Baptists they had not known in Massachusetts. For this reason, Dungan's faith in planting a church in Pennsylvania was a significant milestone.⁹¹ It appeared insignificant given the fact that Dungan only lived four years after the church

began.

Dungan did have an influence however especially in the life of an interesting young man by the name of Elias Keach. Keach had come to the New World as the rebellious son of his famous father Benjamin, a Baptist pastor in England who was very influential in the Baptist Movement there. Despite this influence, Elias escaped from the discipline of his parents and their tutelage. Instead of staying in England, Elias came to America landing in Philadelphia.⁹² Clergymen were held in such regard in that day, that Keach sought to gain acceptance and respectability by dressing like a clergyman. It did not hurt to evoke the name of his famous father in gaining a social standing in the community.⁹³ When people found out who he was, naturally they wanted him to speak in their churches. So Keach having, enough knowledge of preaching from his father, actually preached in a church.⁹⁴ He was unregenerate but knew enough to preach, as it seemed a decent sermon. The following is an account of what took place:

"Keach was elegantly dressed in his ministerial coat and white bands and probably using one of his father's sermons he began his discourse, but about halfway through he suddenly stopped short being seized with the enormity of his hypocrisy and sin. The people assumed he had been seized with a sudden illness. When they gathered around him and asked the cause of his fear, he burst into tears, confessed his fraud and threw himself upon the mercy of God and pleaded for the pardon of all his sins."⁹⁵

Keach holds a unique distinction as one of the few men in history to be converted by his own preaching. This was an interesting and unusual story, but God was just beginning to work in Elias Keach. Keach traveled to Cold Spring and sought out Thomas Dungan there probably because of his father's association with Baptists. He explained his situation to Dungan who led him to an assurance of salvation in Christ as well as baptizing him on his testimony of genuine conversion.⁹⁶ It was not long until the church recognized his oratorical skills and ordained him

into the gospel ministry. He was commissioned to go forth and preach the gospel and preach the gospel he did.

Keach went to Pennepack, Pennsylvania, where he preached with great anointing in the truest sense of the word. He began to baptize several converts and they helped form the Lower Dublin Church.⁹⁷ All Baptists in New Jersey and Pennsylvania were connected thusly to the two mother churches of the area: The Cold Spring Church and the Lower Dublin Church. The church in Lower Dublin was just the beginning of Keach's ministry. He traveled throughout the Philadelphia area preaching in Trenton, Philadelphia, Middletown, Cohansey, and Salem, baptizing new believers into the fellowship of the church in Pennepak. The church still exists today as the oldest surviving Baptist church in Pennsylvania; established in 1688.⁹⁸

There was a controversy over the laying on of hands and amazingly Keach resigned his pastoral duties and went back to London, being reunited with his family. The younger Keach organized a new church in London at Ayles street named Goodman Fields. He preached to great crowds of over 1,500 or more, although he died young in 1701, at the age of 34.⁹⁹

Keach, only stayed a short time in Pennsylvania, but it was long enough to establish a strong Baptist presence there through churches that formed the nucleus for the oldest sustained Baptist Association in America and later leading to the first Baptist Confession in America in 1742.¹⁰⁰ It is amazing the fruit produced by Keach in the short time he was in America and Pennsylvania. His influence still lives on and the missionary spirit he had in preaching everywhere, which led to Baptist churches multiplying is almost unbelievable. Truly the scripture of “He that being dead yet speaketh” can apply to Keach in a tremendous way.

The present building of the Pennepack Baptist Church was built in 1805. It was built on top of the original building dating back to 1707, the same year the Philadelphia Baptist Association was formed.¹⁰¹ What a tribute it was to the influence of Elias Keach and the way God used him after coming to Christ in such a dramatic fashion.

8-William Screven (1629-1713)

Founder of the First Baptist Church of Charleston



The Baptist Movement was bound in the 1600's to New England and its area because of the first English settlers who went there. Expansion efforts featured the churches started in the close vicinity to Boston or the Plymouth area. The Pennsylvania area was a little further south, but the churches were still restricted to the New England area. That was about to change with William Screven and the church he founded in Maine, fleeing to South

Carolina and their becoming the First Baptist Church of Charleston, which owns the distinction of being the first Baptist church in the South. It was a long distance from the start of the Baptist movement in the New England area. Their pastor William Screven was a visionary leader who led the congregation on a long trek down south.

In taking this action, the Baptist Movement established a beachhead in the area in which it has really thrived. The First Baptist Church of Charleston and the Separate Baptist Movement led by Shubal Stearns and Daniel Marshall was used by God to populate the South with Baptist churches everywhere in the succeeding centuries.¹⁰² Screven's move and the Sandy Creek awakening under Stearns cannot be minimized for the success of Baptist work in the South.

William Screven was born at Somerton, England in 1629 and came to America as an 11-year-old boy.¹⁰³ Screven was baptized by John Myles at the First Baptist Church of Swansea which was the first Baptist church in the Plymouth colony.¹⁰⁴ Myles also came to Boston to speak there and influenced Screven through his boldness. Screven gave evidence of God calling him to preach the gospel while he was at the First Baptist Church of Boston in 1682 and was 53 years old when he entered the pastoral ministry.¹⁰⁵

Screven's standing with the church in Boston is represented by the statement the church gave about his abilities: "To all whom it may concern: --These are to certify, that our beloved brother, William Screven, is a member in communion with us, and having had trial of his gifts amongst us, and finding him to be a man whom God hath qualified and furnished with the gift of his Holy Spirit, and grace, enabling him to open and apply the word of God, which may be through the blessing of the Lord Jesus useful in his hand, for the begetting and building up souls in the knowledge of God, do therefore appoint, approve and also encourage him, to exercise his gift in the place where he lives, or elsewhere, as the providence of God may cast him; and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name."¹⁰⁶

Screven's stay in Maine was mixed with popularity and disfavor. He had been residing in Kittery, Maine but now had designs on starting a church. Screven did advance in the government and was appointed a constable for the lower part of the river there in 1676 and the Grand Jury and General Assembly held at York in 1681. However, when he sought to begin a Baptist church there he faced opposition by the civil government and the Puritan/Congregationalist church¹⁰⁷. They were opposed to a Baptist church meeting there and sought his support of the established church. The town record of ruling against Screven and the church he was seeking to start declared:

William Screven, upon rumors and reports from a common fame of some presumptuous, if not blasphemous speeches about the holy ordinance of baptism which should pass from him. Whereof being informed we sent for said Screven by a special warrant to York, where, upon examination, he did not absolutely deny his charge, but after it was proved he seemed to own and justify the matter of his speeches. "denied the first about his child, for infant baptism he said was an ordinance of the devil, as the testimonies declare, he replied that he conceived it no ordinance of God, but an invention of man. What was it? -- and put us to prove by any positive command in the Gospel, or Scriptures, that there was infant baptism, and according to our understandings he endeavored to make good the matter of his words, and to put the manner of them into a smoother dress, mincing the matter as Edw. Rishworth told him; whose reply was, that mincing was to put it in better terms than it deserved, charging Mr. Hooke with prejudice, who brought him thither, and desired not to be judged by him. After some further discourse we required said Screven to give security sufficient to the treasurer of the Province of a bond of one hundred pounds to answer his charge at the next Court of Pleas holden for this Province, or we must make him his mittimus, and send him to the jail: which said Screven refusing, accordingly was done.¹⁰⁸

Conditions got worse for Sreven and his small congregation. Family tradition relates how Screven and his small church of about ten people were literally escorted out of town and told not to return. They were even threatened with hanging if they did not leave.¹⁰⁹ Baptists again encountered outright hostility toward their right to exist in the country where people came seeking religious freedom. It is a continual ironic twist that they were denied this freedom when you look at Baptist in their early New England days.

Despite the hostility directed toward Screven and the Kittery congregation, they never looked back. They relocated their church to Charleston, South Carolina in 1696. One other source says they relocated the church in 1693. Screven served as pastor for 17 or 20 years (depending on the actual exact date of the church's beginning), before dying in 1713.¹¹⁰ Screven was described as

orthodox in the faith, and of a blameless life. He and his congregation subscribed to the London Baptist Confession of 1689, which was a Calvinistic leaning statement of faith.

In 1700 First Baptist Church of Charleston moved into a building erected by the congregation. The church survived and grew but was the only Baptist church in the area for over half a century.¹¹¹ Their influence, however, became tangible to the Baptist witness in the South.

Little is written of Screven's sermons or ministry style. The fact that a strong foundation was laid in the South for Baptist work there is undeniable. Thomas Curtis offered this positive sketch of Screven's life:

William Screven, an ancestor of the respectable family of that name connected with the Baptist church in Liberty County, Georgia, driven from England by persecution, became the first pastor of the Charleston Church. Before the year 1700, he laid the foundation of the Old Church, on the site which the place of worship of the First Baptist Church now occupies. At this period, there was but one clergyman of the Church of England, and one of the established Church of Scotland officiating in the city. To secure the purity of doctrine, the Church subscribed to what was called the Century Confession of the English Baptists—an outline of faith and practice which has expressed the principles of our body to the present day.¹¹²

The church at Charlestown, if anything has been a surviving church going through the English monarchy, the war of the American Revolution, the war of church and state and several other modern church buildings since its inception. The greatest prize it attained, has been the freedom to worship in this pioneer place for Baptist work at its origin. These freedoms were something Baptists were sorely lacking during Screven's time.

Screven's vision was admirable, in moving a handful of people to a place they had never been before. They didn't just move to a neighboring county or nearby state. They moved out of a region familiar to them, to another region of the country completely unfamiliar to them. It was a long distance between Maine and South Carolina but God blessed their endeavor. The church's survival as the oldest Baptist Church in the South established under Screven's leadership was a testimony of its endurance.

9-The Philadelphia Baptist Association: The Oldest Sustained Baptist Association in America



Baptists formed an association of churches in 1707 to give support and encouragement in New England. Freedom of religion had not been realized by Baptists the way they desired. Persecution in America at the hands of the Puritans has been noted and continued in New England as well as by the Church of England in Virginia. Baptists came together for their survival and they wanted to clearly state what they believed, which came a few

decades later with the Philadelphia Confession. They would also act against any church which had aberrant doctrine.¹¹³

The Association was not the first one in America. The Six Principle Baptists came together in 1670 after existing for some time because of a split with the first Baptist church in America at Providence, Rhode Island.¹¹⁴ Churches were planted, and conferences rose up in Rhode Island, Massachusetts, New York, and Pennsylvania. The Rhode Island Yearly Meeting was formed in 1670, which eventually became an association in 1690. This group, in essence, became the first Baptist association in America. It was incorporated in 1895 as the General Six-Principle Baptist Conference of Rhode Island. The first Association was formed in America several decades before the Philadelphia Association. These churches predated America, existing in England and emphasizing laying on of hands, unlike the other Baptist churches in England and Wales. Their churches were based on the six ministries out of Hebrews 6: Repentance, faith in God, baptism, laying on of Hands, the resurrection of the Dead, and eternal judgment. Only a few of these churches still exist today. This Association was Arminian in their theology while the Philadelphia Association was Calvinistic in nature and still exists today.¹¹⁵

The Philadelphia Association was historic in its support and strength it gave to Baptist churches in the Pennsylvania area. Through the Association, they gained strength that they were not alone. A movement began without any government support and oppression. It spread to the South where it gained support like a prairie fire in the establishment of new churches and the forward advance of the gospel. The formation of the association was seminal in the establishment of the Baptist Movement in America.¹¹⁶

After almost a century of existence in America, some of the colonies were still very provincial in allowing other groups to practice their faith openly. Baptists were among the emerging groups who faced the brunt of suppression to their beliefs primarily in New England but also in Virginia.¹¹⁷ The Baptist Movement was moving forward in Pennsylvania. due to the work of

Thomas Dungan and Elias Keach in establishing the Cold Spring and the Lower Dublin Church.¹¹⁸ Through these churches, other churches spread throughout the area, so Baptist churches arose at multiple locations. Suddenly, instead of isolated locations, Baptist churches were near one another. The forming of an association offered protection as well as fellowship with one another.

Churches had been meeting jointly since 1688 and featured preaching, the ordination of ministers and common fellowship in Philadelphia and the surrounding areas. These joint meetings were held yearly.¹¹⁹ The formation of an association was a logical evolution into this new avenue of cooperation between like-minded churches.

On July 27, 1707, five churches from Pennsylvania, New Jersey, and Delaware organized the Philadelphia Association, which was patterned after the British associations. It was loosely organized still respecting the cherished Baptist belief of local church autonomy.¹²⁰ The churches were small and struggling, but the Association gave a measure of stability to the churches that they were not alone. In 50 years after the formation of the Association, 29 churches had over 100 members and 19 churches had less than 50 members.¹²¹ These churches were also limited in the education of the clergy, religious writings, and organization.

The Association sent missionaries to the Southern colonies and Canada.¹²² Although the Association was concerned with survival, they also began with a missionary spirit. The education of clergy and missions developed later in the second half of the 18th Century.¹²³

The Philadelphia Association became the model of cooperation and structure for other early associations in Charleston and Sandy Creek, North Carolina. Their model was known as the "Philadelphia Tradition."¹²⁴

The churches agreed to meet yearly, at a certain time. A preacher from among them would be selected to preach an annual sermon, according to the minutes of the Pennepack Baptist Church.¹²⁵

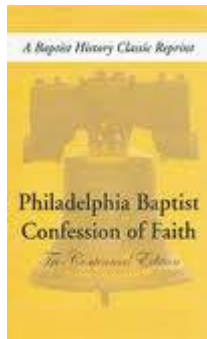
The first meeting of the churches met generally in Salem, New Jersey in 1688 later meeting in the Lower Dublin church and the church in Philadelphia.¹²⁶ These meetings were spread out for shared fellowship even before the Association was formed.

The churches that comprised the first Association came from Lower Dublin (Pennepack), Cold Spring, Middletown, Piscataqua, Cohansey, and Welsh Tract. The Philadelphia Congregation, though giving its name to the association, was not represented as a constituent member, because it was regarded as a branch of the Lower Dublin church.¹²⁷ Morgan Edwards, the great Baptist

historian of the 18th Century, records how the Association increased to 34 churches by 1770.¹²⁸ Most of the Baptist churches which began in the New England in the 18th Century owe their sponsorship to the churches in this Association.

I am sure the first Association did not envision a large bureaucracy that many denominations have today. The fact that churches have increased, of course, have necessitated larger organizations to handle missions through working in a more efficient way. The simple roots of the Philadelphia Association must be remembered by all, however, to see how far God has brought Baptists and what it was that made our churches strong and stable in the beginning of the movement here in America.

10-The Philadelphia Baptist Confession 1742 Explained



The Philadelphia Baptist Confession is the first written expression of the Baptist Faith in America, coming on the heels of their early struggle for religious liberty. Baptists were now able to declare their faith with a certain measure of freedom. The confession was formulated by the Philadelphia Association which was organized in 1707. It is identical to the London Baptist Confession in 1689.¹²⁹ It has a reformed influence regarding the use of the term elect and the doctrines of grace clarified. Free will is not denied but is minimized over God's work in salvation.¹³⁰

Two articles are added to the confession on singing hymns and the laying on of hands. More attention and information are given to the Lord's Supper than Baptism. Baptism is affirmed for believers only through the church by immersion.¹³¹

An expression of faith was nothing new to the churches and pastors. They were familiar with the London Baptist Confession of 1642 and its revision in 1689. The need to distinguish a particular American Baptist confession of faith was probably what drove this confession with the minor additions.

The confession had similar understandings of salvation being a work of God in which He calls and provides grace to be saved. It is orthodox in its Christology and Eschatology. It differentiates between pedobaptism and New Testament baptism by believers.¹³²

Some have felt the confession teaches a universal church on earth. However, closer examination shows that it is referring to the believers of all ages that have been redeemed and will be together in heaven. The church as Baptists have primarily interpreted it throughout the ages is a local, gathered assembly of visible believers in Christ who have identified with Him through believer's baptism by immersion for their public profession of faith and fellowship with that body of believers.

Further review on the meaning of the church as the redeemed of all ages indicates a strictly agreeable declaration with most Baptists. The feeling that the universal church is declared as an actual active institution in the world is not taught in this confession. The confession refers to the church as the redeemed of all ages which is included in subsequent Baptist confessions of the Southern Baptist Convention, first appearing in 1963.

T. T. Eaton in explaining the difference between the church being the redeemed of all ages and a local body of believers explains an important point that most Baptists would agree with. He says, "It takes all the elect of all ages to make "the catholic or universal church." Of course, then, the little fraction of them alive at any given time cannot be called the church. Of course, then, this

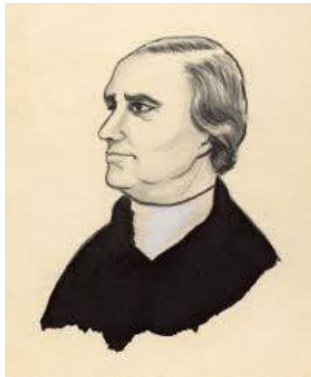
church cannot exist in every age, because it's material, except a part of it, and perhaps a very small part, had not come into existence when our Baptist fathers adopted that language. If the world shall continue ten thousand years longer, the last man saved will be part of the "universal church," which this document declares to be composed of "the whole number of the elect that have been, are, and shall be gathered into one."¹³³

This definition denotes an important distinction since it is really hard to call the church universal if all the believers of all ages have not been realized yet and are still to come. Baptists have never wrested the authority of the local church from the grip of the local congregation, who they believe to be the functioning body of Christ on earth.

The more modern Baptist confessions of faith have similarly been more accommodating to the traditional Baptist view of free will, general atonement and personal response to Christ. The early confessions were more Calvinistic because of the predominance of the Reformed writers and pastors influencing the early Baptist Movement. Although Baptists were oppressed by some of those of the Reformed Movement such as the Puritans, they were influenced greatly by their theology. Remember that people like Roger Williams, Elias Keach and others came out of the Puritan Movement and retained their heavily influenced theology of Calvinism. So, it is only natural that since the English Baptists were heavily influenced by the Reformed Movement, that the American Baptist would initially be influenced in this way.¹³⁴

Later as the Separate Baptist took root through the Sandy Creek Movement, the emphasis changed some as a result of the efforts of Shubal Stearns and Daniel Marshall.¹³⁵ They were more concerned and involved in preaching the gospel, winning people to Christ and starting new churches so that they would forego enunciating theology as accurately as the early Baptist confessions.¹³⁶ Whatever the emphasis, it was good that associations, churches, and pastors cared enough to declare their faith and use it as a guide for their ministry and purpose for existence.

11-Oliver Hart (1723-1795): One of the First influential Baptist Leaders in the South



Oliver Hart's influence on Baptist work in the South was enormous. Through his labors, at First Baptist Church of Charleston, the church was solidified and set forth as a dominant presence for Baptist work in the South for centuries. Though not the first pastor of the church, he was probably one of the most influential. His willingness to leave his native Pennsylvania and go into uncharted territory for the gospel ministry places him right beside Shubal Stearns as two of the most famous pioneers of Baptist work in the South. From Sandy Creek,

North Carolina, and Charleston. South Carolina, Baptist churches were planted, expanded and a dominant presence was forever etched in colonial history there.

Hart was able to pastor in this area when America became a free nation, winning the Revolutionary War, in which he supported entirely. His sermons and presence supported America's cause against Britain.

The most notable mark of Hart aside from the building of First Baptist Church of Charleston, was the formation of the Charleston Baptist Association to parallel the formation of the Philadelphia Baptist Association in the North four decades earlier.¹³⁷ Hart was also influential in Baptist theology having been influenced by the First Great Awakening and the preaching of George Whitefield. The time he heard Whitefield as a young man was in the middle of The Great Awakening.¹³⁸

God had raised many voices influential in Hart's calling. He heard the Tennents, Jonathan Edwards and others within the Presbyterian, Congregational, and Baptist churches.¹³⁹ The religious intensity of the time greatly motivated Hart and was especially instrumental in his going to Charleston. The Association not only supported new work and fellow churches but also set forth biblical theology and confessions in line with the evangelical theology of the day and Baptist doctrine in particular. Probably one of the most unsung heroes of early Baptist work, he was a man of vision and faith.

Hart was from Southampton, Pennsylvania. His father was a deacon in the Southampton Baptist Church. His mother Eleanor Crispin was a cousin of William Penn, the founder of Pennsylvania. He was born in Warminster Township in Buck County.¹⁴⁰ Hart learned carpentry and loved the Bible. He was baptized in the church at Southampton and began studying afterward for the pastoral ministry.¹⁴¹

Hart preached his first sermon on February 21, 1748. The church licensed him to preach everywhere.¹⁴² About this time, First Baptist Church of Charleston had a great need for a pastor. Their late pastor was ill and died only a month after Hart arrived in Charleston. The church had been searching for a pastor and was rather destitute without a shepherd. They had applied to Europe and the Northern colonies for a new pastor.¹⁴³ The church regarded Hart's coming as providential. In February of 1750, Hart was installed as the pastor. Only a year later Hart founded the Charleston Baptist Association which was patterned after the Philadelphia Baptist Association almost half a century from its inception. Hart served for 30 years as pastor of First Baptist Church of Charleston and led in building up the Charleston Baptist Association with other churches in the area started through the influence of his mother church.

David Benedict describes the tenure of his ministry in the church, "In his life he was exemplary, and his usefulness conspicuous."¹⁴⁴

Hart covered many doctrinal themes through the years in his preaching. Francis Pelot, who was ordained shortly after Hart came described Hart's preaching, "He did not content himself with delivering a little dry morality, Hart would assume with emphatic approval, but unfolded and applied, the glorious doctrine of the gospel. He knew how to rightly divide the word of truth in giving saint and sinner their proper portion."¹⁴⁵

William Rogers described him as "...sound in the faith and a uniform advocate both in public and private for the doctrines of free and sovereign grace."¹⁴⁶ These were trademarks of Hart's preaching and teaching.

When the war started in 1775, Hart supported the cause of the colonies. He was utilized by the Provincial Congress throughout the state to help citizens prepare for the growing conflict. In 1780, the British were poised to take Charleston and he was urged to flee the city.¹⁴⁷

Hart ended up leaving and returned home to Warminster, Pennsylvania, where he preached for several years. In 1783 Hart was asked to return to Charleston after the war. He declined to come back to the Charleston church and instead was called to a church in Hopewell, New Jersey. The church at Charleston then called Richard Furman as pastor and Hart remained in Hopewell for the rest of his life.¹⁴⁸

Hart was an encourager, who started the Charleston Baptist Association and led the Baptists in South Carolina toward the cause of education of ministers. His well-known leadership earned him an honorary Master of Arts from what is now present-day Brown University in 1769.¹⁴⁹

12-The History of the Formation for the Charleston Baptist

Association



The first Baptist Association in the South was formed in Charleston, South Carolina. just before the Sandy Creek Movement began growing in North Carolina. The Association was like the Philadelphia Association with Oliver Hart the Pastor of First Baptist Church of Charleston becoming instrumental in the formation of their organization.¹⁵⁰

The Association became a bulwark in bringing Baptists together. Though not as missionary as the Sandy Creek Association, it offered a place of fellowship to further the work of Southern Baptist churches before there was a Southern Baptist Convention. Visionary men like Hart played an important part in establishing Baptist work and resulting in the heavy number of Southern Baptist Churches throughout the South.¹⁵¹

The year was 1751 and Oliver Hart had just come to Charleston to take the reins of the church at Charleston. He could have concentrated solely on building up the church, which had been down. But he sought to reach out to other congregations that had just started or needed encouragement. He worked to extend the influence of the churches and their work in the Charleston area.¹⁵²

Hart was impressed with the way the Philadelphia Association had functioned to the point of sending out missionaries. He wished something could be done in a similar fashion in the Charleston area. Again, as in Pennsylvania, the struggling churches needed fellowship with one another for survival and encouragement. Hart invited representatives from Charleston, Welsh Neck, Ashley River, and Euhaw Baptist churches to meet and organize the first Association in the South.¹⁵³

Hart felt a strong cooperation between churches would strengthen Baptist work in South Carolina. First Baptist Church of Charleston had struggled in the early days of its inception. It had been born through the Baptist Church in Kittery, Maine under the leadership of their Pastor William Screven. They had left the Northeast after persecution from the state church there.¹⁵⁴

The Charleston church was all alone for years. The only other churches started were a Baptist church in Virginia under the leadership of Robert Norden in 1715 and one in North Carolina under Paul Palmer.¹⁵⁵¹⁵⁶ In 1740 there were only eight Baptist churches in the three southern colonies with about 300 or 400 members. When the church in Charleston began to grow, Hart wished to see the work prosper through the whole area, given the scarcity of Baptists in the area during the early days. It was essential that a strong Baptist presence be established in the early days of the South Carolina colony.

Later the Charleston Association would be instrumental in starting Baptist work westward of the Carolinas and into the Mississippi and the Louisiana territory.¹⁵⁷ As the Philadelphia Association had begotten other churches, so did the Charleston Association in Baptist work expand into previously uncharted territory.

With the work expanding through the establishment of the Charleston Association the primary function of the association was examined. Robert Baker in his *History of Baptists* shared, "... associations were to provide a larger fellowship and to allow counsel concerning common problems facing the churches. Baker goes on to reveal, "By common understanding, associations had no authority over the churches which affiliated with them."¹⁵⁸ There was still a resistance to the association for fear that the churches would lose some of their freedom. In some way, they viewed it as a threat to the cherished Baptist belief of local church autonomy.¹⁵⁹ Even the sending of missionaries by the Philadelphia Association was viewed by some as a threat to church autonomy. This practice though became a good mindset for churches to begin viewing what they could do to start other new churches. The Sandy Creek Association was centered in this philosophy which led to new congregations all over the South.

The Charleston Association survived and led to other congregations being strengthened and formed in South Carolina. Harts' steady work as pastor of the Charleston church and leadership in the Charleston Association led to the work expanding and thriving in the South Carolina area.

13-Isaac Backus (1724 – 1806) Forerunner of Baptist Religious Liberty in Massachusetts



Isaac Backus was one of the early voices for religious liberty among Baptists in America. Although Baptists were given the most open colony for religious liberty in Rhode Island, religious liberty was still a struggle. The provincial nature of each colony in favoring one denomination was the issue that restricted Baptists. One of the leading practices Backus spoke out against was the forcible taxation of Baptists to support Congregational ministers' salaries and meetinghouses in Massachusetts.

Backus shared how it was unjust to ask a member of one religious body to support another group through government coercion.¹⁶⁰ So, the struggle continued through all of Backus' life and ministry that would be the ultimate work of his life: Religious liberty for Baptist churches.

Backus was a gospel preacher who was influenced by George Whitefield and Jonathan Edwards, having heard them as a young man.¹⁶¹ He stood for the right of Baptists to practice their faith freely and openly, which was a battle before the American Revolution.¹⁶² Even after the Revolution, support of a state-sponsored religious body died hard.

Backus was born in what is the present-day town of Norwich, Connecticut. He was a member of a Separatist/Congregational church for five years after his conversion and became a preacher in this same congregation in 1746, being ordained in 1748.¹⁶³ In 1751, Backus became a Baptist and experienced some of the prejudice against them first-hand. While pastor of the Middleborough Baptist Church in Middleborough Massachusetts, he began his ministry as a Baptist primarily because of their belief in believer's baptism by immersion.¹⁶⁴

For the next few decades leading to the American Revolution, Backus became a leading voice for Baptists in America. He was one of the original trustees of the Baptist College in Rhode Island, which later became Brown University.¹⁶⁵ This was the first Baptist school of higher learning and truly was a milestone in the Baptist Movement in America.

Backus became a leading orator in the American Revolution. He saw America's fight for independence not just as the freedom from an oppressive government. He saw it also as a chance to move forward with religious liberty. He published a sermon highlighting this great desire and cause in 1773 just before the Revolution entitled, "An Appeal to the Public for Religious Liberty, Against the Oppressions of the Present Day." Backus stated in that sermon, "Now, who can hear Christ declare, that his kingdom is, not of this world, and yet believe that this blending of church and state together can be pleasing to Him"?¹⁶⁶

In the middle of the war, Backus authored a work that continued this theme entitled: *Government and Liberty Described and Ecclesiastical Tyranny Exposed*. Backus postulated that a religious tyranny of others against Baptists had existed provincially in the colonies since their inception. Baptists had borne the brunt of this restriction of religious liberty to practice their faith.¹⁶⁷ The tyranny as he referred to, must be replaced by states and a government guaranteeing freedom of religion for all.

As Backus continued his quest for religious liberty, he was elected as a delegate to the Constitutional Convention for the Massachusetts ratification of the new United States Constitution. He knew freedom of religion must be codified in the constitution.¹⁶⁸ He also knew how Baptists had been persecuted, taxed to support the state church, and forced to pay the penalty for those refusing to support this fee. A lack of payment could result in the confiscation of houses and possessions. Several people were jailed for refusing to pay this tax.¹⁶⁹

Despite asking for consideration of the Constitutional Convention, his pleas were misrepresented. He was accused of presenting false charges of oppression. The government asked for more clarification on this issue and ultimately the matter was dismissed in favor of the freedom of the colonies against the British government.¹⁷⁰

A new Constitution was adopted in Massachusetts, which allowed Baptists to sue those who their tax money had gone to support. They were given certificates to do so, but Backus believed this process was too complicated. The measure was viewed as a compromise, but Backus continued to press for complete separation from the support of a state church. He expressed a grievance to a congressional committee, but the committee would not listen to his objections.¹⁷¹

Backus died before seeing his vision come true, for complete religious freedom. There was some liberty granted, but he did not live to see the fruit of his labor. In 1833, complete religious liberty was granted to Baptists and other groups in Massachusetts, almost three decades after his death.¹⁷² Backus' tireless efforts had much to do with this accomplishment for religious liberty. He did not give up and passed on a legacy to those who later nobly advanced his cause.

The pendulum has swung the other way today, with a secular government mandating support of abortion and other practices in healthcare and society contrary to Scripture. Churches and Christians ought to be free to oppose violations of religious liberty. To this end, Backus was a great leader in the early days of this country's history for this freedom.

14-Shubal Stearns (1706-1771) Baptist Pioneer for Establishing Churches in North Carolina



Great indeed is the influence of Shubal Stearns on the early Baptist work in America. Our heritage as an evangelistic people, concerned for the establishment of new churches, the conversion, and baptism of new converts is clearly seen through Stearn's influence.

The expansion of Baptist churches in the South can be directly linked to the witness and testimony of the great Sandy Creek Church which sent preachers to start new work, lead evangelistic campaigns and was a force to be reckoned with that continues to this present day.¹⁷³ Stearns may be one of the most underappreciated leaders of Baptist work in America. God accomplished great things through this aggressive Baptist leader.

Stearns was noted as an evangelist and preacher through his leadership in a movement of evangelistic meetings, church planting and establishing new churches. The preacher would have an impact in the area and in the Baptist Movement. The Separatist Baptist Movement rose, because of his influence.¹⁷⁴ He played a major role in Baptist work becoming the predominant religious group in the South today.

Stearns was born in Boston and was raised as a member of the Congregational church in Tolland, Connecticut. He heard George Whitefield preach in 1745 and came to Christ.¹⁷⁵ Through this experience, he began to see doctrinal issues he disagreed with in the Congregational church and became a "New Light" identifying with the followers of those who supported the Awakening Movement in churches. The excitement he experienced in his life led him to believe the only course of action for him was to separate from the "Old Lights" in the Congregational church, who opposed revival and the Awakening Movement.¹⁷⁶

The next direction for Stearns was the issue of the proper subjects for baptism. Stearns rejected infant baptism and sought baptism in 1751 from Walt Palmer, a Baptist pastor in Stonnington, Connecticut.¹⁷⁷ He was afterward ordained into the Baptist ministry by Palmer and Joshua Morse, the pastor of New London, Connecticut Church. Stearns' church of Separates, in becoming Baptist were now identified as "Separate Baptists."¹⁷⁸

Stearns next moved with several followers to Opequon, Virginia. Daniel Marshall, his brother-in-law joined him in this venture along with his family. Stearns and Marshall preached in Virginia with great intensity. However, the civil authorities, influenced by local clergy accused them of

being “disorderly ministers.” They complained to the Philadelphia Association, but the charges were ignored.¹⁷⁹

Finally, on November 22, 1755, Stearns and his party moved to Sandy Creek in Guilford County North Carolina.¹⁸⁰ From here, Stearns found the proper environment he needed to expand the gospel and multiply his ministry. The refuge for religious freedom became a launching pad for a great movement of God and the Separate Baptist Movement scattered throughout the South. The church in Sandy Creek grew from 16 to 606 members. Church members also spread through the area starting other churches. The strength of the movement was found not only in their evangelistic efforts but also in their church planting wherever they went.¹⁸¹

In 1758, three years after the beginning of Stearns efforts, the Sandy Creek Association was formed giving further impetus to a movement that had spread far beyond the initial church at Sandy Creek. The impact of the association was recorded by Baptist historian Morgan Edwards when he disclosed, "In 17 years Sandy Creek has spread its branches westward as far as the great river Mississippi southward as far as Georgia ; Eastward to The Sea And Chesapeake Bay; and Northward to the waters of the Pottowmack [Sic]; It, in 17 Years, became Mother, Grandmother, and Great Grandmother to 42 Churches, from which sprang 125 Ministers."¹⁸² The expansion of the Sandy Creek work was phenomenal.

Stearns was by all accounts an inspirational preacher, capable of captivating his audience. The response of his congregations wherever he preached was seen in expressive emotions.¹⁸³ None of Stearns sermons are available and have disappeared. He was very much an impromptu preacher which may account for some of the failure to uncover any sermons in printed form. His style of preaching was copied by many even down to his gestures.¹⁸⁴ Stearns also provided personalized instruction to new converts and preached everywhere throughout the North Carolina area, launching ministers who established churches in other areas and followed his methodology. He had a certain freedom to preach more than others may have had in his family life since he and his wife Sarah had no children.¹⁸⁵

The movement that Stearns launched was noted for its multiplication of a ministry starting small churches but full of great energy and evangelistic fervor. The key to its success was the reproducing effect it had on churches and converts everywhere it spread. Whatever happens in Baptist life, Baptists will always be indebted to Shubal Stearns and his visionary leadership through God facilitating the Awakening Movement by him and his followers. His leadership and role for Baptist work in the South are immeasurable.

15-Daniel Marshall (1706-1784) Early Baptist Pastor in North Carolina and Georgia



Daniel Marshall was the brother-in-law of Shubal Stearns as well as his partner in starting churches, encouraging men to go into the pastoral ministry and aiding existing churches. His lack of formal learning, limited skills, and a notable weak physical frame, were not limitations concerning all that God accomplished through him.¹⁸⁶ The many Baptist Churches in North Carolina and Georgia owe their origin to God using men like Stearns and Marshall to birth new churches out of a virtual wilderness at that time. Marshall's productivity shows how God can use people despite their limitations. He used Marshall and will get the glory when we see His power displayed through our weakness.

An estimation of Marshall's natural abilities is based on Baptist historian Morgan Edwards's evaluation and his first-hand knowledge of him. Edwards honestly said that he was, "a weak man, one who stammered, and had no scholarship," and admitted that Marshall's success was "surprising when we consider that he is a man of no bright parts, nor eloquence nor learning. Piety, earnestness and honesty are all he can boast of."¹⁸⁷ One may ask how God can use someone who lacked certain skills. Yet, what Marshall lacked in natural abilities, God more than supplied in His power and supernatural strength to be a stalwart church planter and evangelist. His association with his brother-in-law Shubal Stearns was very influential to his ministry. One is left to conjecture as to his usability. Taken for granted Marshall's dependence on the Lord though, surely his association with Stearns must have accounted for a contagious example to allow God to use him in such a way as He did his brother-in-law.

Marshall is regarded as the first great Baptist leader in Georgia. He also founded the Kiokee Baptist Church which is the oldest continuing Baptist church in Georgia.¹⁸⁸ His steadfastness and pioneering spirit in the state served him well as a respected leader and allowed him to accomplish in Georgia what Stearns had done in North Carolina.

Marshall was born in Windsor Connecticut in 1706. He was not formally educated but started his ministry as a farmer and was a deacon in the First Church in Windsor which was one of the oldest Congregational churches in the state.¹⁸⁹ He was married to his first wife Hannah in 1742 and they had one child.¹⁹⁰ Marshall heard George Whitefield preach in 1745 and was strongly influenced by his ministry, becoming a Separate Congregationalist and preaching as a layman in New York and Pennsylvania for three years.¹⁹¹ This Itinerant ministry marked a radically

different approach from his previous experience in the Baptist church. He was preaching the gospel everywhere and had a strong vision for evangelistic work.

Marshall's wife died, so in 1747 he married Martha Stearns the sister of Shubal Stearns. They had ten children and Martha greatly assisted Daniel in his ministry.¹⁹² Marshall began his trek south ministering in Virginia, North Carolina and South Carolina with his brother-in-law Shubal Stearns. During this time Marshall returned to his Baptist roots and joined Stearns in the Separate Baptist Movement. He served as a revivalist and influenced others as did his brother-in-law. It is estimated that he influenced fourteen men to enter the ministry and founded at least eighteen Separate Baptist churches while beginning two associations of Baptist churches.¹⁹³

The movement of the Separate Baptists began to expand all throughout the coastal southern colonies. This led Marshall to Georgia and the founding of the Kiokee Baptist Church near Appling, Georgia. As a Baptist patriarch in the area, he mentored another group of young men of about sixteen preachers.¹⁹⁴ This instruction is quite remarkable, considering Marshall's lack of formal education. His zeal in inspiring others was truly amazing, due to the number of those he mentored and went on to have successful ministries.

Marshall was a great patriot and supporter of the American cause in the Revolutionary War. He was influential in supporting religious liberty during the outcome of the war and favoring legislation to this end.¹⁹⁵ Marshall served as moderator of the Georgia Baptist Association which began in 1784, just before his death. The work continued with at least 104 churches that were organized in Georgia. The churches traced much of their beginnings to either Marshall or one of his successors.¹⁹⁶

Marshall was succeeded as pastor of Kiokee Baptist Church by his son Abraham, who was succeeded by Marshall's grandson Jabez. This successive pastorate represented a 61-year ministry, unbroken by the Marshall family. Marshall owned 400 acres of land but did not own slaves.¹⁹⁷ The simple preacher was a man of incredible zeal, meekness, and patience despite limitations that most pastors did not possess.

The double-barreled energy of Stearns and Marshall was one of the secrets of their successful ministry in the Carolinas and Georgia. Marshall's life and ministry left a lasting influence among Georgia Baptists. His life is an inspiration despite the limitations he had in ministry and it serves as an example of how God can use anyone in a powerful way. They, as Marshall need to be committed to going anywhere and doing God's will despite all obstacles. Daniel Marshall is an

example of what God can do in an amazing way through His direction and leadership being followed completely.

16-The Sandy Creek Baptist Association in North Carolina



The Sandy Creek Baptist Association in North Carolina began because of the work of Shubal Stearns and Daniel Marshall. It represented a missionary spirit dedicated to the preaching of the gospel and the establishment of new churches in the new area to which they had moved from New England. The churches in the association were noted for their evangelistic fervor.

This movement was a powerhouse in establishing Baptist work in the South. Its influence is felt tremendously through the missionary spirit of the Southern Baptist Convention. Whereas the Philadelphia Association generally dealt with doctrinal beliefs and co-operation for survival, the Sandy Creek Association was visionary in its desire to spread the gospel into their entire known world.¹⁹⁸ They were definitely on the offensive and had fellowship in the gospel. Their influence is still felt in what is called the *Sandy Creek Tradition*.¹⁹⁹ This influence is contrasted to the *Charleston Tradition* which had a more Calvinistic emphasis as a result of the influence of First Baptist Church of Charleston, South Carolina.

The Association was started shortly after Shubal Stearns and Daniel Marshall came to North Carolina in 1756. There were only three churches but that was soon to change. The doctrinal element of the Association was not as evident as in the Charleston and Philadelphia Association.²⁰⁰ Benedict indicates the reason for this statement: "These people were so much engaged in their evangelical pursuits, that they had no time to spend in theological debates, nor were they very scrupulous about their mode of conducting their meetings."²⁰¹ The indication of their total ministry does not realize a deficiency in doctrine, but the preaching of the gospel superseded everything else.

Tom Nettles indicates after the Association multiplied into three associations, they built on these doctrinal truths: "Holding believer's baptism, laying on of hands, particular election of grace by predestination of God in Christ, effectual calling by the Holy Ghost, free justification through the imputed righteousness of Christ, progressive sanctification through God's grace and truth, and the final perseverance or continuance of the saints."²⁰² These truths are not conclusive proof that Stearns and his followers were doctrinal Calvinist as Nettles believes. They are solid truths though that the evangelistic fervor of the association was built upon.²⁰³

Part of the difficulty in discerning any extended theology of Stearns is that we do not have any surviving sermons of his in existence. His preaching also was probably extemporaneous for the most part.²⁰⁴ So, there are no basic doctrinal confessions set in stone for the Association and the churches they established and helped reproduce. It appears they were more focused on preaching the gospel rather than being in-depth theologians.

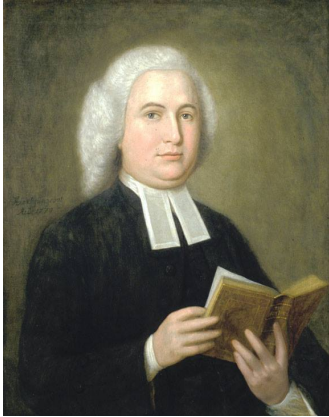
The Anglican influence was evident in the Carolinas before Stearns and his followers came to the region and stood for "heart religion." Through the constant preaching on the new birth and biblical preaching, the reliance on external signs for salvation through formalism diminished. At first hearing, their religion was more than outward signs. Instead, the intensity of the meetings and churches under the Sandy Creek influence established spiritual religion as the norm in the region.

There were common elements in the style of the Separates, as they were called before their adoption of Baptist principles. Morgan Edwards claimed that all the ministers copied Stearns in tones of voice and action of the body.²⁰⁵ The group had "acquired a very warm and pathetic address, accompanied by strong gestures and a singular tone of voice" described by some as a "holy whine." Stearns' message was always the simple gospel, which was "easily understood even by rude frontiersmen"²⁰⁶ Their preaching was full of intensity and power. The energy of the preachers was something to behold in their tireless efforts of birthing churches and reaching people for Christ. There were some who mocked, but most trembled at the message as if the Spirit had subdued them and they found salvation in the atoning work of Christ.²⁰⁷

Stearns ministered until his death in 1771, living long enough to see the work expand in a relatively short period of time in little over a decade and a half.²⁰⁸ The secret of the Sandy Creek Movement, though was not found in Stearns or his dynamic preaching, but rather lay in the ability he had to motivate others to do great exploits for Christ.

With Sandy Creek as the beachhead, churches were started in Virginia. Dutton Lane became a great leader in the movement there after his conversion.²⁰⁹ Daniel Marshall carried on the influence of the many churches birthed in Georgia due to his ministry.²¹⁰ Eventually, the movement spread westward into the Appalachians and into Kentucky heavily influencing the Daniel Boone party.²¹¹ The association's purpose of generating growth throughout the South was successful because it was founded on committed followers who went everywhere sharing the gospel and is followed by *the Sandy Creek Tradition* which is still alive today in many of these churches.

17-The Formation of Brown University in 1764



The College of Rhode Island, founded in 1764, was the first Baptist College in America.²¹² The college was formed a century later after the colonies founding to give Baptists a school for formal education with an openness to all who wanted to attend. It was a milestone for they had struggled for religious liberty and now were able to establish a school in the place this freedom was secured.

The school was started at the urging of the Philadelphia Baptist Association. Morgan Edwards who came to America from Wales was a leading promoter of the school. Edwards became one of the notable Baptist historians of the 18th century. Much of the early history of Baptists in America was researched by him. He spoke often of the need for a school and was instrumental in pushing for it as a reality..²¹³

A Baptist minister: James Manning was sent from the Philadelphia Baptist association to Rhode Island to begin a college there. Manning was an alumnus of the College of New Jersey which eventually became Princeton University.²¹⁴ An inaugural meeting was held in Newport to discuss the establishment of a school. Principle players were the former and present officials then of Rhode Island under King George III. These men were instrumental to Brown's inception. Many of these later became American revolutionaries. Stephen Hopkins and Samuel Ward, as well as leading Baptists Isaac Backus and Samuel Stillman, were initial trustees of the school in 1765.²¹⁵ The charter for the school was filed on March 3, 1764 and was the work of Ezra Stiles with it executed under King George III.²¹⁶

There were 60 men whose names were listed as incorporators, but they did not all sign the charter. At least two, Ezra Stiles and William Ellery refused to accept any part of the charter. Stiles wanted more Congregationalists' representation on the board. When he saw there were more Anglicans than Congregationalists (his affiliation), he refused to have any part of the charter, although he had written most of it.

The school was initially named Rhode Island College. The brothers John "Nicholas" Brown and Moses Brown were among its early benefactors and began their family's life-long support of the school. Nicholas Jr. inspired the name of the school being changed in 1804, after he gave a generous gift to the school.²¹⁷ Moses was one of those most important in organizing the campaign in Providence to bring the college to Providence from Warren. He and John bought and donated the land on which the college was located. After the purchase had moved to its

present location, Moses had little more to do with the College, but the Brown family continued its support.²¹⁸

Like Harvard and Yale, but unique to other Ivy League schools at their inception; the school was started not only to train ministers but for others interested in higher learning. The school was not secular but reflected a transition in opening schools up to others who wanted to pursue a higher education. The school's purpose in the charter reads, "To prepare students for discharging the offices of life with usefulness and reputation by providing instruction in the Vernacular and Learned Languages and the Liberal Arts and Sciences."²¹⁹

Of the 36 trustees, 22 of them were Baptists, 5 were Quakers, 4 were Congregationalists, 5 were members of the Church of England.²²⁰ The charter also called for no religious tests to be required to a member of the board. Instead, members were to enjoy full, free, absolute and uninterrupted liberty of conscience.²²¹ John Gano, the founding pastor of First Baptist Church of New York said, "At the time it was framed, the charter was considered extraordinarily liberal and its government considered extraordinarily liberal since the school has always been largely non-sectarian in spirit."²²²

The makeup of the college was in keeping with Rhode Island being a Baptist colony founded as a haven for the liberty of conscience, not beholdng to any state church, and in particular the Congregationalist church of Massachusetts. One wonders if their openness and efforts to be united, despite being linked to the Baptist faith and message, hindered the school from having a specific identity as a Baptist school. Present day leaders would claim their identity was tied to its openness to all faiths. However, the fact that Brown University does not even mention the Baptist beginnings of the school on their web page is puzzling.²²³ Some Baptist identity could have been established, declaring belief and practice of the churches besides just religious liberty. There are many other Baptist principles, that could be espoused that would not compromise its openness to other groups.

The lack of a strong confessional statement made it much easier for the school to go the way of a secular institution, as all the other Ivy League schools which started as a religious institution have evolved in this manner. Other Baptist churches and schools in the region initially affiliated with the Northern Baptists have gone the same route.

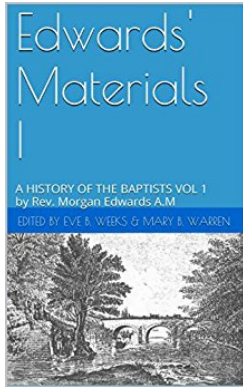
James Manning was the College's first president, continuing in his tenure till his death in 1791. The college which began in Warren, Rhode Island moved to Providence, Rhode Island in 1770. Stephen Hopkins, Chief Justice and a Governor of Rhode Island was a founder of the school and

a delegate to the Continental Congress as well as an original signer of the Declaration of Independence. Manning also served as a delegate to the Confederation Congress in 1786.²²⁴ This service indicated Brown's close affiliation with the new state's initial history.

Brown University does not have a strong affinity with Baptists today. The formation of the school as an institution advocating religious liberty is distinctively Baptist. Despite the fading identity with Baptists, it is still noted in its inception as the first Baptist institution of higher learning on the college level in America.

18- Morgan Edwards (1722-1795)

Renown Baptist Pastor and Historian in the 18th Century



Morgan Edwards was a notable Baptist leader in the 18th century who was one of the founders of present-day Brown University in Rhode Island. He compiled a lot of the early Baptist History of this country and helped lay a foundation for Baptist historians in the future to build on. Edwards was a notable spokesman for Baptist beliefs as evidenced by his purpose for recording history, as well as his helping to bring Baptists together through common beliefs and practice. Baptists owe a great deal of debt to him for compiling such an extensive Baptist History. We need to remember where we came from, lest we forget who we are.

Much of what we learn about early Baptists in America came from Edwards' meticulous writing and journaling of the Baptist work in America. It is interesting since Edwards was not born in this country that he had such an interest of recording Baptist History in America. Walter Shurden said, "Edwards enthusiasm for his work of collecting and writing Baptist History could not be concealed. He wished desperately that all the Baptist churches from Nova Scotia to Georgia be made sufficiently known toward one another."²²⁵ Baptists were a loose group springing up in remote areas. Edwards longed to see a unity among them that seemed to indicate he was ahead of his time in pushing for a denominational organization.²²⁶ Given the Baptist independence in their local churches, this collecting of Baptist History was not an easy ambition or simple task. He made his dream a reality in his recording the history of Baptist work in this country.

Edwards was born in Wales in 1722 and attended Bristol College. He was ordained in June 1757, while serving a congregation in Cork, Ireland. Edwards served as pastor of a church there for nine years and served for a year in Rye, at Sussex.²²⁷ John Gill, the famous Baptist pastor in England recommended Edwards to the empty pastorate at First Baptist Church of Philadelphia. He came to the city and church entering the pastorate, on May 23, 1761. This was the last church he served as pastor, occupying this position for 11 years and he immediately began to exert influence among Baptists in America.²²⁸

Edwards presented the idea of a Baptist College first to the Philadelphia Baptist Association. He later became one of the first leaders in obtaining and signing a charter for the establishment of what was first called the College of Rhode Island and later Brown University in 1764.²²⁹ He was instrumental in securing funds for the college's inception and was all-inclusive in his desire to have other trustees initially, who were not Baptist.²³⁰ The openness to other groups is a

commendable feat since Baptists had been treated rather roughly in the colonies for over a century, at this time, by these other denominational groups.

Edwards took the side of his mother country as war rumblings started and war became more certain, leading him to resign the pastorate of First Baptist Church of Philadelphia before the war began.²³¹ His continual allegiance to Great Britain have been attributed to his newness to America and not living in the colonies for enough time to speak of when the time of resentment began toward his mother country's treatment of the colonies. Edwards nevertheless, became one of the few Baptist ministers supporting the British cause as a Tory, during the pre-war period and inception of the war.

After resigning the pastorate of First Baptist Church of Philadelphia in 1772, Edwards moved to Delaware and supplied for vacant churches during the American Revolution.²³² After the war, he did a lot of writing and gave lectures on Divinity all over New England. This exposure through his speaking, increased his notoriety, despite his support of the British cause. During this period, Edwards also began to compile his massive history of the Baptists in America; a task which may not have been possible without his freedom from the demands of being pastor of a church. He continued his speaking and collection ministry along with accumulating and writing Baptist History in America until he died in 1795.²³³

Edwards was described as "a man of refined manners and a master of scholarly attainments." He was very proficient with the biblical languages and loved to articulate Baptist principles.²³⁴ He also was a very generous man and would give anything to a friend or a cause in which he supported. Edwards was a man of uncommon genius and after his last pastorate in Philadelphia, he possibly felt he could best use his talents and abilities in writing history and giving lectures.²³⁵

Edwards also traveled all over the colonies and later the country finding historical sites and recording the history of the Baptists everywhere.²³⁶ He traveled as far north as New Hampshire and as far south as Georgia. He published *Materials towards a History of the Baptists* which many have described as the most valuable Baptist record in the country for that time. The work was a twelve-volume History of Baptists in America.²³⁷

Edwards longed for more unity among Baptists and moved to have more associations linked to the Philadelphia Association. His association idea had more of a Semi-Presbyterian structure and not a Congregational structure, causing many Baptists to reject it.²³⁸ The sheer size of the country also worked against having such an organization in place in Edwards's lifetime, although he remained true to Baptist principles in doctrine.

Articulating why he was a Baptist in his preface to the volume of history on Pennsylvania, Edwards describes how an Episcopalian minister of Philadelphia arrogantly invited Baptists to return to the Church of England.²³⁹ In his response to the sarcastic minister, Edwards lists various distinctions of Baptists at the time. They were:

(1) Christ, not bishops or ecclesiastical courts, is the only Head and Lawgiver of the church; (2) a church should be composed of believers only and not a "mixed multitude"; (3). local congregations, with their ministers or elders, have power and authority to receive persons into membership, to censure, and excommunicate; (4) the Bible says nothing about saying "the confession, Lord's prayer, and creed," nor do people have to respond in worship according to *The Book of Common Prayer*; (5) the New Testament does not authorize use of musical instruments in public worship; (6) infant baptism is wrong; and (7) sprinkling or pouring are wrong as forms of baptism.²⁴⁰

Edwards was a brilliant historian and theologian who served Baptists well during their early days in America. Much of what we know about their beginnings and growth is due to his extensive research.

19-John Weatherford and other Baptist Preachers Jailed in Virginia for Preaching the Gospel



John Weatherford was an early Baptist preacher in Chesterfield County Virginia, imprisoned for preaching the gospel in the colony of Virginia during 1773. One of his descendants was a long-time deacon in our church at First Baptist Church of Camarillo, California. He showed me the information on his ancestor which detailed his stand for the Lord against his right to freely preach the gospel in this country. It might seem strange that this happened in America, especially since the first colonists came here seeking religious freedom. We owe a tremendous debt to Baptists for their early stand for this freedom. It must be guarded even today against all the encroachments toward it in our day and age. Patrick Henry defended Weatherford and other preachers, getting them out of prison, but while in prison Weatherford preached to those incarcerated and others who gathered outside his cell to hear him preach.²⁴¹

Several accounts of Baptist preachers being imprisoned in Virginia were reported during the years leading up to the Revolutionary War. These events in themselves are amazing given the mood of the colonies desperately seeking liberty from oppression. In Virginia, religious liberty was suppressed, at a level, unlike any other colony. The Church of England was the state church and any other group had to attain a license to conduct religious services.²⁴² Preaching in the open air was forbidden because it was not done in a state-church building.

Earlier, George Whitefield had come to the aid of his friend Samuel Davies, who was Presbyterian, two decades before the incidents leading to the Revolutionary War. Whitefield had been moderately successful for Davies being allowed to start new congregations and meet in the open air.²⁴³ Whitefield's notoriety and his position as a priest in the Church of England helped influence the magistrates to ease some of their restrictions. Who then would defend the Baptists?

Baptists were particularly vulnerable in Virginia because of their lack of sufficient houses of worship and their aggressive preaching of the gospel in the open air. In researching the subject deeper there was not only one incident of several Baptist preachers being imprisoned, but multiple incidents. There is an indication that as many as 44 Baptist preachers were imprisoned on separate occasions for preaching the gospel in the open air. Some of these undoubtedly were imprisoned for conducting services in the colony without a license.²⁴⁴ Confirmed reports revealed their services were regularly interrupted by snakes or hornet nests being thrown into their meetings. Baptismal services were also interrupted and on one occasion both the pastors

and those being baptized there were held down under water until they nearly drowned.²⁴⁵ Two famous stories are particularly prominent in the imprisonment of Baptist preachers in Virginia.

The first was the imprisonment of three preachers (Lewis and Joseph Craig and Aaron Bledsoe), who were arrested in Fredericksburg, Virginia, where they were holding a meeting. The royal prosecutor then arraigned the preachers with all gravity, "*For preaching the Gospel of the Son of God in the colony of Virginia.*" Upon hearing of these charges, the famous statesmen and then lawyer Patrick Henry was shocked by this atrocity occurring in America and in his own colony. It is disclosed how he got on his horse and rode 50 miles to the courthouse where the prisoners were held and defended their case with the local magistrate.²⁴⁶ In his speech before the magistrate, he demanded to know if the final charge against them was correct, not really believing what it said.

Henry began by stating,

If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning, and punishing by imprisonment, three inoffensive persons before the bar of this Court, for a crime of great magnitude-as disturbers of the peace. May it please the Court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with what?" Then with great expression, he took the indictment from the prosecutor and read, "FOR PREACHING THE GOSPEL OF THE SON OF GOD!"²⁴⁷

He continued,

Great GOD, "May it please your worships: There are periods in the history of man when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand, and becomes his servile, his abject slave; From that period, when our fathers left the land of their nativity for settlement in these American wilds, for LIBERTY, for civil and religious liberty, for liberty of conscience, to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny, from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this New World, if we, their offspring, must still be oppressed and persecuted. But, may it

please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, 'For preaching the Gospel of the Son of God.' Great God! For preaching the Gospel of the Savior to Adam's fallen race. WHAT LAW HAVE THEY VIOLATED!"²⁴⁸

This defense by Henry left the audience in stunned silence. The judge gave an authoritative declaration: "Sheriff, discharge these men." They were threatened not to preach again, which charge they refused to comply with, and were delayed in their release, but were soon released. While in prison, the Baptist preachers preached to people from their jail cells. These injustices caused Henry to take major actions in support of the Baptists and their rights to preach the gospel freely in Virginia. In another case with Jeremiah Moore in the late 1760's, Henry uttered almost the same defense challenging, "Great God gentlemen, a man in prison for preaching the gospel of the Son of God?"²⁴⁹

This impassioned plea for religious liberty by Henry gets lost considering Henry's other accomplishments, and particularly his speech crying for liberty or death at the dawn of the American Revolution. These oppressions need to be studied closely though because some of the same encroachments are being placed on Bible-believing Christians by the government today, which results in discrimination because of our convictions. The government is saying give up your free exercise of religion in the name of political correctness, to accept immorality instead of what God says is truth in His Word. The need is great for more politicians like Patrick Henry, who would contest these restrictions.

The second notable story about Baptist imprisonment is that of John Weatherford who was imprisoned in the Chesterfield County jail for preaching the gospel in 1773. He was abused before he was imprisoned.²⁵⁰ Henry Mitchell shares, "Weatherford had suffered more persecution than most for his preaching, carrying scars to the grave. He was arrested by a Colonel Cary and thrown into prison where he remained for five months. God had not forsaken him though while imprisoned for preaching in the county. The courageous pastor continued to preach to large crowds through the jail window, his hands extended through the bars. His extended hands proved a tempting target for knife-wielding ruffians who slashed his hands."²⁵¹ Some have felt there was much of the divine presence like that which was with the early apostles from his jail cell since the imprisonment did not stop Weatherford from preaching habitually.²⁵²

Word went out throughout the county that Weatherford was imprisoned. He preached at the door of the prison and then when forbidden he preached through the bars of the jail. The authorities put up an outer wall to prevent him from preaching the gospel. This tactic did not stop

Weatherford either, for he devised a plan that those gathered outside raise a handkerchief on a pole when they were outside ready to hear his preaching. Although he could not see them, he preached to those who gathered outside his prison window. Weatherford's voice was strong and could be heard by people outside the prison. Some confessed to being converted through going to the prison to hear Weatherford preach. Nine people eventually followed Christ in baptism by immersion after their conversion, all because of Weatherford's preaching from jail. So much good was accomplished out of a bad situation and injustice.²⁵³

Patrick Henry again worked behind the scenes to secure Weatherford's release from prison also. When Weatherford found out Henry had defended him and his efforts which led to his release, he tried to repay him. The money was immediately returned to Weatherford and years later the two men became neighbors.²⁵⁴

Weatherford continued to minister in Virginia and the Southern counties. He was a beneficiary of the efforts of John Leland to secure total religious liberty to everyone especially through the First Amendment to the Constitution.

A state historical marker tells the story on VA 640 just south of the VA 57 intersection at the entrance of the Shockoe Baptist Church where a monument was erected by the Roanoke Baptist Association in 1906. The simple inscription on it states, "A sufferer for Conscience Sake, An Earnest and Faithful Minister of the Gospel." His grave is close to this church where his memory and influence are still revered.²⁵⁵

Weatherford died in 1833, outliving most of his opponents by living to see the full freedom to worship and was able to preach the gospel freely as a Baptist. At his funeral, at Chatham, physician, Dr. William White, attended it as a little boy. Writing and reflecting in 1872, he revealed, "I was barely tall enough to look into the coffin. The hands of the veteran minister lay ungloved upon his breast with palms downward. I saw white and rigid seams extending across the back of each hand... These were an old token of what his oppressors had done to him many years ago that he wore for the rest of his life."²⁵⁶ Much like Paul, he could state, "I bear in my body the marks of Christ" (Gal. 6:17).²⁵⁷ Such was the price of religious liberty in Virginia and everywhere people have suffered for it.

20-John Gano (1727-1804) Influential Chaplain and Pastor in The Revolutionary War



John Gano was a famous Baptist pastor, evangelist, and chaplain who was the Pastor of the First Baptist Church of New York. He was also an evangelist in the pioneer areas of early America and served as a chaplain in the Revolutionary War. One of the big claims to fame by his family is that he is alleged to have baptized George Washington during the war. A painting at William Jewell College shows him baptizing Washington in a river by immersion.²⁵⁸ Some say there were witnesses who are definite that this event actually occurred. He was one of the most famous evangelists of the 18th

Century and he ministered to another generation after the Great Awakening under Whitefield and Edwards' leadership. Through all these varied experiences, God used him to minister during the turbulent times of the Revolutionary War and he is notable as a famous early Baptist leader.

John Gano was born in Hopewell Township, in Mercer County, New Jersey on July 22, 1727. He was raised a Presbyterian. His father was a descendant of the Huguenots and his mother had a background going back to the English Baptists. Gano became a Baptist, having studied the different principles of the Baptist faith.²⁵⁹

After becoming a Baptist, Gano enrolled in what eventually became Princeton University. Gano did not graduate from the school, however, leaving to pastor the Scotch Plains Baptist Church in Scotch Plains, New Jersey.²⁶⁰ He was ordained and became pastor of the church on May 29, 1754. He left the church in 1760 to serve as pastor for two years in North Carolina.²⁶¹ The busy pastor returned to New England becoming the founding pastor of the First Baptist Church of New York. Although he remained pastor of the church for 26 years till 1788, he made trips all over the colonies doing itinerant work.²⁶²

Gano had a great vision to reach people for Christ throughout the colonies and had a patient church, who patiently endured his absences for up to two years in one instance. At one point the church was closed during the war and the congregation was scattered. His ministry took him to most of the colonies due to this activity in so many ministries. He was an original trustee signing the charter of the College of Rhode Island, which later became Brown University.²⁶³

Gano served as a soldier and chaplain in the Continental Army when the American Revolution began. He was noted for his bravery in battle at the conflict on Chatterton Hill. Being continually under fire, he displayed a calmness and courage.²⁶⁴ Gaining popularity, he earned the admiration of officers and men in this one battle. He served throughout the war saying a prayer at the end of

the war, which General Washington designated to be the official end of the Revolutionary War in 1783.²⁶⁵ Gano returned to his congregation after the war in New York to find his church reduced and scattered. Serving now on a regular basis, the church began to grow once more with Gano's leadership.

In 1788, Gano moved to Kentucky, becoming the pastor of the Town Pork Church, near Lexington. He remained in Kentucky, where he also died in 1804 and is buried in a cemetery close to the grave of Daniel Boone.²⁶⁶

Gano was married twice. His first wife was the sister of Dr. James Manning's wife, who was the first president of Rhode Island College, (Brown University).²⁶⁷ His son Stephen served in the Revolutionary War, being trained as a surgeon. After the war, Stephen felt led to go into the pastoral ministry and initially preached near New York. In 1792, he was called to the historic pastorate of First Baptist Church in Providence, Rhode Island and spent his entire pastoral ministry with great effectiveness in serving the oldest Baptist Church in the United States. Gano's son also followed his father as an overseer of Brown University for a long period of time until his death.²⁶⁸

Gano's ancestors were notable in the history of this country: Billionaire Howard Hughes was an ancestor of Gano; his mother was Allene (Gano), Hughes. Rev. Stephen Gano; Admiral Roy Alexander Gano; Confederate States of America General Richard Montgomery Gano, and Union General Stephen Gano Burbridge were just some of his notable relatives.²⁶⁹

The story of George Washington's baptism through immersion by Gano was claimed in an affidavit by Gano's oldest daughter, stating her father baptized Washington at Valley Forge, Pennsylvania, when he served the general as one of his chaplains. However, the story of his baptism is rejected by some secular as well as Baptist historians.²⁷⁰

William Grady in his book, *What God Hath Wrought: A Biblical Interpretation of American History*, believes the story of Washington's baptism by Gano to be true. Others believe the story not to be true because it is in none of Gano's writings. Neither does his biography suggest that the event took place. There has been a discussion and debate as to Washington's alleged baptism taken place at Valley Forge, which would have been very frigid or in the warmer climate of the Potomac River. Some say Gano was with Clinton's army and that none of the 42 alleged witnesses ever documented the event.²⁷¹

There is a Gano Chapel at William Jewell College in Missouri, named after the pastor, evangelist, and chaplain. The chapel displays a painting of Gano baptizing Washington and contains a sword owned by the Marquis de Lafayette, which Washington purportedly gave to Gano.²⁷²

John Gano's versatility was amazing, considering the different roles that he played. His travels and experience made him a party to much of American history. Gano's energy and tireless work are remembered, and he is considered one of the most famous pastors and chaplains in the 18th Century. God blessed his ministry with longevity and historical distinction.

21-Lewis Lunsford Baptist Pastor and Evangelist in Colonial Virginia 1736-1793



Lewis Lunsford was an unsung Baptist preacher, who went everywhere in Colonial Virginia preaching the gospel. His circumstances, danger, and persistence he preached under in early Virginia were perilous. It is interesting that we do not remember people like this, who gave their all for the preaching of the gospel. Not much is known about him, except for his willingness to go everywhere preaching the gospel and the churches he served as pastor. His biography gives you an idea of what an early Colonial Baptist preacher

must have looked like as he ministered in the early frontier days.

The fearlessness of Lunsford and his tenacity was deeply impressive. Life was less complicated then, and although simpler, it was challenging that required a type of commitment Lunsford provided. He displayed a commitment that is essential for God to use anyone in any age. James Taylor, said, "He was destined with his powers consecrated to the cause of Christ, to be the instrument of extensive good to his fellow-men."²⁷³ This picture of Lunsford's life indicates how that commitment helped establish and led to the growth of Baptist churches in Virginia that Lunsford began and served as pastor.

Lunsford was born in Stafford County, Virginia. Little is known about his upbringing, but he grew up on the frontier and was well acquainted with it when he began serving as pastor to several congregations. He was raised in an impoverished area and lived in rural places for all his life as a youth. James Taylor also observed that Lunsford's "God-given gifts and abilities led him to rise above his circumstances, to become perhaps the greatest preacher, (in his opinion), Virginia has ever produced."²⁷⁴

Lunsford began preaching at age 17. The young age he started in the ministry, excluded any formal education he may have received. Despite this limitation, J.B. Jeter said, "His conceptions were clear, quick and sublime; his style though negligent and unpolished, was plain, copious, and strong, and his gestures were natural and impassioned. He was unquestionably endowed with superior genius, and he rose by native vigor of intellect and dint of application to real distinction."²⁷⁵

Lunsford left the place he grew up to go to the counties in the Northern Neck of Virginia. He spent time in Westmoreland, Northumberland, and Lancaster, and was blessed in his efforts with

believers being added to the churches there. Churches began and continued to grow in Nomini, Moratico, and Wicomico.²⁷⁶ The Moratico church, which was constituted in 1778, called Lunsford unanimously as their pastor. He served as pastor there till he died while doing itinerant work throughout the region.²⁷⁷

Lunsford was continually sympathetic to the downtrodden and outcasts, possibly reflected in some of his upbringing. He would forgo his own comfort to minister to people in a more effective way.²⁷⁸ He would cross watercourses in the lower county with no bridges, paddling across in a small canoe and at times wading across.²⁷⁹ Such was the lay of the land in the early frontier days of Virginia. The frontier preacher was always diligent to fulfill appointments, even if they were in the backwoods and far away from much civilization.

Lunsford preached in different climatic conditions and strange places like barns and in the rain. Preaching once in the Valley of Virginia, he had a preaching appointment, but he got caught up in a driving rainstorm. He finally made it to his location soaking wet, and only partially dry because of the fire he had made in a cave somewhere.²⁸⁰ His itinerant ministry carried him into Delaware. He made three preaching tours to Kentucky and once traveled 120 miles in 50 successive hours to reach his meetings. Often, he would rise from his sick bed to preach.²⁸¹

Crowds grew where he preached, and people were excited about spiritual things. They marveled at his preaching and were deeply moved by it. In one such tour of preaching after much hardship, several were baptized, and a church began, which later flourished.²⁸²

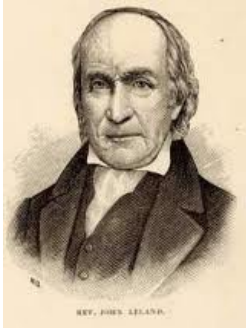
At another meeting, he held a service in a barn and the people were unwilling to close the service. They stayed a little longer and he finally concluded they must depart. They kept singing in the yard of the home where Lunsford was staying when the preacher got to the steps and turned around, he discovered the congregation was still in the yard refusing to leave. Lunsford preached one more time by the light of a candle and afterwards, rain began to fall, as the service seemed to conclude with the refreshing dew of heaven.²⁸³

Not all of Lunsford's hearers were supportive. Once bandits attended a meeting armed and ready to attack the preacher. There was a big commotion and Lunsford went to the house where he was staying. The disrupters followed him, and one wanted to talk with him. So, Lunsford let the man in and talked with him. When he came out the man's countenance had a new look of joy and he continued urging others to talk with him so that their destructive path was spoiled.²⁸⁴

Although Lunsford lived a short life and had a short ministry, he was committed to preaching the gospel and devoted to the care of the churches he had started and maintained. He also preached everywhere in rustic early Virginia, in all types of settings. James Taylor said, “Perhaps no man in the colony of Virginia preached more frequently or gave himself more entirely to the care of the churches. He preached as if he would never preach again as a dying man to dying men.”²⁸⁵

Lunsford is an inspiring example of early frontier preachers in Virginia. He may not have been well-known, but he was faithful to his call, doing all for the sake of the gospel. For this mission, he was used greatly in such a short time to bring many to Christ and start many churches. He is buried in the church cemetery of the Moratico Baptist Church. The final resting place of this great warrior of the faith was in a graveyard, of the church God used him to start.

22-John Leland (1761-1841) Forerunner of Religious Liberty for Churches Nationally



John Leland probably did more for the cause of religious liberty than any pastor in the history of the United States. He lived in a time of decision on what the role of religious belief would be in government and the need for an assurance concerning the freedom of conscience for all individuals in relating to religious expression. Leland was personally acquainted with discrimination against religious belief and oppression of Baptists in Virginia.

He had fought for the freedom finally guaranteed in the First Amendment of the Constitution. He was very proactive in his preaching, writings, meeting with government leaders, and a steady influence till the goal of freedom of religious expression was guaranteed in the new Constitution of the United States.

For the first time, Baptists had a real opportunity to secure religious freedom for their cause and everyone in the formation of our country. Previously, Baptists had been hounded, prevented from meeting, jailed, and even whipped for their right to just exist. This seems strange in America, but the colonies were very provincial in support of a specific religious group to an even greater degree in Virginia.²⁸⁶

Roger Williams and John Clarke had established a colony in Rhode Island devoted to complete religious freedom. Isaac Backus had been steady in speaking out against discrimination in Massachusetts toward those who were not a part of the Congregational/Puritan church.²⁸⁷

Now, Leland coming from another colony (notorious for its discrimination toward Baptists to the point of imprisonment), not only championed the cause of religious liberty but was instrumental in it being codified into law.

John Leland was born in Grafton, Massachusetts in 1754 and was converted and baptized in 1774 by Elder Noah Alden of Bellingham, Massachusetts, joining the church there. Only one month after his conversion he began preaching in Grafton. In October 1775, he journeyed to Virginia and then returned to Massachusetts the following year, and there he was married to Sally Davine in September 1776. He and his wife then made their way to Virginia late in 1776, and he was ordained by the Mt. Poney Church in August of 1777. He preached all over Virginia and hundreds came to Christ through the convicting power of the gospel which accompanied his preaching.²⁸⁸²⁸⁹

In the first fifteen years of Leland's ministry, over 3,000 sermons were preached, 700 persons were baptized, and two large churches were formed under his ministry. Leland was no theorist in

the matter of religious liberty. He was a full participant in the furtherance of the gospel through Baptist churches in Virginia.²⁹⁰

Baptists had known oppression in Virginia and Leland had felt the brunt of that discrimination. Leland began to befriend James Madison who remained a friend for years. At one point he was going to run against Madison as a representative to the Constitutional Convention which he opposed without a Bill of Rights and a Freedom of Religion amendment.²⁹¹

The two men had a roadside meeting together concerning Leland's candidacy against Madison and the need for a Bill of Rights. A monument was erected about seven miles east of Orange, Virginia where the meeting is said to have taken place. On it is the embossed head of John Leland. It is believed that the monument marks the location where James Madison and John Leland conversed. At that meeting, Leland pressed Madison concerning his stand on religious freedom and individual rights. Madison promised Leland if he was elected, he would do all in his power to see that religious and individual freedom would be incorporated into the Constitution by amendment.²⁹² Leland agreed to withdraw his candidacy as a delegate to the Virginia Constitutional Convention with this assurance from Madison.²⁹³

Leland and the Orange Baptists threw their support behind James Madison and he was elected. Madison did seek to enact legislation for that which would assure religious liberty throughout the newly formed country. This liberty included a Bill of Rights guaranteeing complete religious freedom to everyone to worship as they please without coercion to any specific religion. He felt A Bill of Rights was essential to the upcoming new Constitution.²⁹⁴

Leland's lobbying for Madison's support of a Bill of Rights to the Constitution is revealing. In a letter to Madison before the Constitutional convention in 1788, he gave ten reasons why he objected to the Constitution without a Bill of Rights. In the letter, he called for no religious test to be required to qualify for any office in government. He also called for no favoritism toward any specific religious group and illustrated how it would lead to support of that one religious group. Madison invited Leland to crusade with him for an amendment to the Constitution guaranteeing religious liberty, free speech, and a free press. Leland gladly accepted his offer, standing for what he referred to time and time again as "liberty of conscience."²⁹⁵

Madison drafted and introduced 12 amendments to the Constitution. His first proposal stated, "Congress shall make no laws establishing articles of faith, or mode of worship, or prohibiting the free exercise of religion, or abridging freedom of speech, or of the press, or of the right of the people peaceably to assemble and to petition to the government for redress of grievances."²⁹⁶

These guarantees were reworded and incorporated into the First Amendment of the ratified constitution.

Many have attributed the influence of Leland and Baptists in prompting Thomas Jefferson to write, "The Act for Establishing Religious Freedom," there in Virginia. Jefferson was not against religion influencing government but rather stood against the government regulating religion or favoring one denomination over the other; which is what the Establishment Clause in the Constitution is all about.²⁹⁷ When Leland moved back to New England, he helped found several Baptist congregations in Connecticut and worked for religious liberty there. President Jefferson later wrote his famous letter to the Baptists of Danbury, Connecticut upon their inquiry with Leland's leadership in 1802 regarding religious freedom and separation of church and state.²⁹⁸

Leland also led in the fight for religious liberty in New England. His influence was responsible for the disestablishment of the Congregational church in both Massachusetts and Connecticut being granted a favored status.²⁹⁹

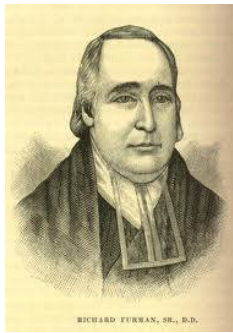
After the constitution was established and religious liberty guaranteed, Leland returned to his home state of Massachusetts and continued a ministry there into the 1800s. He enjoyed some of the same successes in his ministry that accompanied him in Virginia. In 1821, he recorded that he had baptized 1,352 persons since returning to Massachusetts and twelve men went into the ministry due to Leland's influence.³⁰⁰

Leland continued missionary tours into Massachusetts during his senior years. He was warmly welcomed in his trips to Washington, by President Jefferson and his successors. Notoriety accompanied him, due to his influence for religious liberty in the new government. Leland continued preaching all over, accepting many invitations in his 70's and 80's. Living well into the 19th Century, he died having seen religious freedom given to all American religious groups in 1841. His tombstone reads, "Here lies the body of John Leland, of Cheshire, who labored 67 years to promote piety and vindicate the civil and religious rights of all men."³⁰¹

Religious liberty was secured in a meaningful manner due to Leland's influence on the two Virginia statesmen, who he befriended in Virginia and eventually became successive presidents of our country. All religious groups need to be thankful for John Leland's role in the drafting of our Constitution and Bill of Rights. Without that influence, we would have lacked the guarantee of basic rights which is so clearly enumerated in the Constitution.

23-Richard Furman (1755-1825)

Early Spokesman for Religious Education among Baptists



Richard Furman played an important role in the transition of Baptists after the American Revolution. Baptists before the Revolution had struggled for religious liberty in America. Afterward, the First Amendment to the new Constitution guaranteed religious liberty to all groups. The work of John Leland was highly appreciated in this regard. His influence on Thomas Jefferson and James Madison brought a new day for Baptists as they moved into the 19th Century and became more established primarily in the South but also in New England.

With this new-found freedom, Baptists now enjoyed a new liberty in having some of the privileges previously denied to them. One of those privileges was higher education. Now, Baptist clergy could pursue an education in colleges and later seminaries. Schools of learning were to be established to train ministers and Richard Furman played an integral role in seeing that higher learning became a natural and not an unusual experience among pastors and churches. The school bearing Furman's name is evidence of his work in this area.³⁰²

First Baptist Church of Charleston, South Carolina had long been a leader in Baptist work through the South with educated clergy, sound theologians, and pastors such as Oliver Hart. Furman naturally intensified this tendency with his writings and tireless energies in this area. While enunciating Baptist beliefs, he became a strong influence in providing education for ministers to pursue.³⁰³ For this reason of being a proponent for theological education, he became one of the strong Baptist leaders in the latter part of the 18th century and into the new century of the 1800's, signaling a new day for Baptists.

Richard Furman was born at Esopus, New York to Wood and Rachel Furman in 1755. His family moved from New York to Charleston, South Carolina the following year.³⁰⁴ Furman was home educated but proficient in Latin and Greek. He was later recognized with an honorary Master's and Doctor's degrees from the College of Rhode Island. His own upbringing made him a champion of formal education for the clergy.³⁰⁵

Furman's family moved to Santee, South Carolina, where he was converted through the influence of Joseph Reese in Congaree Baptist Church who was a Separate Baptist Minister, from the Sandy Creek movement in 1771. Soon after his conversion, Richard left his Anglican background and became a Separate Baptist, who were thriving at the time.³⁰⁶ He was later ordained on becoming pastor of the High Hills Baptist Church in present day Stateburg South

Carolina, where he served from 1774-1787.³⁰⁷ He became pastor of First Baptist Church of Charleston in 1787, serving faithfully and enjoying many years of ministry there. He was influenced in the early days of his ministry through Oliver Hart's leadership at First Baptist Church of Charleston and a tradition of pastors with longevity, who had an important influence in their era. This influence continued with Furman succeeding Hart as pastor.³⁰⁸

Furman was supportive of the American cause in the Revolutionary War. John Rutledge, the governor persuaded him to influence loyalists in Western South Carolina, instead of serving in the military. He was commissioned as an unofficial diplomat in the war and must have been successful in his work because Lord Cornwallis, after capturing Charleston, offered a £1,000 reward for Furman's capture.³⁰⁹

After the war, Furman served as a delegate to the South Carolina Constitutional Convention in 1790.³¹⁰ He was strong in church and state interaction, preaching a sermon before Congress in 1814 on this subject.³¹¹

Furman was noted denominationally for pushing for a more centralized church governance which became the forerunner of the Southern Baptist Convention. He was elected president of the Triennial Baptist Convention twice in 1814 and 1817, established in Philadelphia and noted mostly for its joint mission efforts.³¹² The Triennial Convention was an example to the Southern Baptist Convention in its formation. Furman was also founder and president of the South Carolina Baptist Convention from 1821-1825.³¹³ This state convention was the first statewide Baptist organization of its kind in America among Baptists.

Furman was unlike many of his contemporaries in stressing the importance of an educated clergy. He led in establishing a fund for Baptist ministers, which called for a theological institution leading to the birth of Columbian College in Washington City. He also influenced Furman University, The Southern Baptist Theological Seminary, and Mercer University.³¹⁴ Furman played a major role in furthering the cause of religious education and clergy in a variety of venues.

The long pastorate Furman served was due to his faithfulness in his preaching ministry for years, stressing doctrinal truths and keystones of Baptist beliefs. The formation of most of what we have today in the Southern Baptist denominational life was established through Furman's work.³¹⁵ Dying in 1825, he is buried in the First Baptist Church of Charleston's cemetery. His influence lives on through many of the efforts in the Southern Baptist Convention even to this present day.³¹⁶

Section 2 The 19th Century to the Present Time of Baptist in American History



What began as a little group of wanderers wishing to free themselves from the oppression of state religion, was now a movement. The Baptists had grown in their association, doctrine and stand for the liberty to practice their faith. They particularly thrived in the South due to the evangelistic and mission efforts of Shubal Stearns in North Carolina and the beachhead of First Baptist Church of Charleston and their capable pastors.

Now they were established with liberty and began to pray, dream, and carry the gospel message to the ends of the earth. Adoniram Judson became a Baptist and had an overcoming ministry in Burma. Luther Rice supported the cause of missions all through America, laying the groundwork for collective mission work. It came about partially because of a division in the country at the time. but also, through mission efforts of Baptists. Those who organized to extend missions did not see the result of their efforts but would stagger at their expansion today.

William Johnson was instrumental in leading churches to organize and form the Southern Baptist Convention in 1845. The mission efforts were popularized by the steadfast devotion of a missionary like Lottie Moon who literally gave her life for the cause of missions in China.

On the home front, efforts to establish a school for training ministers in the South were successful in the founding of Southern Baptist Theological Seminary under James Boyce and such capable teachers as John Broadus. They materialized a dream that leaders such as James Mercer had in Georgia when he began a college there. Several colleges were established as the young denomination knew they needed to train future leaders to advance the cause of Christ to all nations.

Baptists began to form their own identity. Although J.R. Graves was a controversial figure, he did get Baptists to examine their history and affirm the local church as the only functional church on earth. J.M. Pendleton followed as an associate articulating this view in his writing.

The Landmark movement highlighted the uniqueness of Baptist churches, instead of their being just another Protestant denominational church. The points raised were beneficial in many respects.

The New Hampshire Baptist Confession of 1833 is representative of some type of Landmark thinking in articulating the church. It also represented a more open influence toward free will in coming to Christ, differing from the Philadelphia Baptist Confession, a century earlier with its heavily Calvinistic influence taken from the London Baptist Confession.

The Darwinian revolution affected some of the initial schools of learning in New England. B.H. Carroll desired to rescue young men from going to these schools and coming back to Texas with doubts and skepticism about the Bible while proving ineffective in ministry. Southwestern Baptist Theological Seminary was formed out of Baylor University at the turn of the 20th Century and established at Fort Worth. Carroll's capable leadership was followed by a famous pastor/evangelist L.R. Scarborough. Texas Baptist grew in massive proportions due to these colorful leaders and happenings. Capable leaders like J. B. Gambrell and George Truett as pastor of First Baptist Church of Dallas aided in their development.

Southern Baptist Theological Seminary continued to develop and be a voice of doctrinal expression for Southern Baptists in the 20th century. The school grew under the capable leadership of renown Greek scholar A.T. Robertson and President E.Y. Mullins through their famous writings. Leaders like Roland Q. Leavell helped establish the third seminary with the New Orleans Baptist Theological Seminary after many years as a successful pastor and leader.

Prolific pastors arose that left a definite mark in the convention such as R.G. Lee in Memphis and W.A. Criswell in Dallas during the 20th century. They possessed God-given oratorical talents and used biblical preciseness in their preaching. Heroic stories of sacrificial missionaries were discovered like Bill Wallace, who was martyred for Christ in Communist China. He was a worthy model to all, as one who gave his life for the cause of Christ in the modern era.

Confessions were written to establish the convention biblically under the leadership of E.Y. Mullins in 1925 and Herschel Hobbs in 1963. Evangelist with the prophetic insight of Vance Havner and a worldwide ministry of Billy Graham moved Baptists to tremendous growth and spiritual development.

The recent era has featured a concern for the moral situation in America under successful pastors such as Jerry Falwell and Adrián Rogers, who continued to hold and defend orthodox doctrine

including encouragement in political activism.

The pulse of neo-orthodox theological development was countered by biblical authority resulting in confident evangelism. When the schools and agencies were affected by a theological drift from conservative foundations, Southern Baptists reacted with a Conservative resurgence against liberalism that had affected the mainline denominations. Under the steady leadership of Paige Patterson working with a network of conservative pastors and churches, they rescued the convention from the plight of these denominations. Adrian Rogers was the pastoral voice of the movement and his election three times as President of the Southern Baptist Convention represented a major turning point and firewall against the neo-orthodoxy creeping into the convention.

The future was represented by pastors like Rick Warren. He was raised as a Southern Baptist and found innovative ways to reach out to the unchurched culture in one of the most unchurched states in America.

Baptists in the last two centuries were representative of marrying missions and evangelism with a strong biblical stance on the authority of Scripture in all that we say and believe. They effectively built a barrier against false-teaching infecting many other denominations which have turned liberal and away from the gospel. The biographies presented show how many were instrumental in making this defense and confirmation of the faith.

There are more biographies in this section because there are more Baptist leaders in these most recent centuries. Also, many of these biographies represent leaders in movements and events, so instead of giving an article on a movement, you will discover the movements within the biography of the leader who was involved in its history.

These biographies represent struggles and developments of Baptists in America. They illustrate how truths they held helped develop Baptists into one of the largest groups of Christians in America and the world. It is a thrilling story and one we must learn from as we are catapulted into a new millennium with generational challenges to the gospel and God's work. The future is bright for Baptists if we will stay true to the principles and practices that have made Baptists great. This very motive of biblical fidelity and promise because of it is why this work was written.



1-Adoniram Judson (1788-1850)

Pivotal Leader of Baptist Missions in the 19th Century

Adoniram, Judson was a pivotal figure in the Baptist History of America. He represents the leader of the modern mission's movement in America complimenting that of William Carey's work from England to India.³¹⁷ Their association with India and Burma was not by coincidence. Judson did not start out a Baptist and even a certain Christian, although he did his undergraduate work at Brown University, (the first Baptist School in America).³¹⁸

Judson was raised in the Congregationalist church but had severe doubts about religion and the supernatural possibly fostered by the rise of Unitarianism in New England at that specific time. Although his father was a Congregational minister, his friend Jacob Eames had more influence on him. Eames was a devout deist and classmate who turned his heart away from Judson's roots by association with him.³¹⁹

After college, Judson, (a native of Malden Middlesex County Massachusetts) opened a school for English grammar and mathematics for girls.³²⁰ He had tried his hand at acting in New York previously but returned to his native state.³²¹ His world was shattered when his friend Eames died suddenly. The young man was stunned and he who led Judson away from the Christian faith was now gone. The experience led Judson back to the faith of his youth. He made a solemn dedication of his life to God and either came to true faith in Christ or returned to what he had taken for granted.³²² Judson also enrolled in Andover Theological Seminary, which was in close proximity to Williams College. ³²³

The "Brethren" at Andover influenced Judson and he felt called to the mission field. The Haystack Prayer Meeting at Williams College had done much to spread the cause of World Missions through the School of Theology and prayer groups.³²⁴

Judson and other students organized a mission society and began to study and prepare to go to the mission field. Astute in language, the idea of learning, translating, and communicating the gospel in a foreign language fascinated Judson. He and three other students appealed to the

Congregational General Association for support when they formed the American Board of Commissioners for Foreign Missions.³²⁵

Judson met and married Ann Hasseltine on February 8, 1812, and after graduating from Andover, they were appointed missionaries and commissioned by the Congregational denomination. In only a few short days after their marriage, Judson and Ann left with other missionaries, including Luther Rice, as a notable companion and set sail for India to explore missionary opportunities in the East.³²⁶

The trip to India resulted in a Bible Study about baptism so that by the time the Judson's and Rice made it there they were convinced they needed New Testament baptism. After consultation with William Carey, they arranged to be baptized by one of his associates: William Ward on September 12, 1812.³²⁷ Now, they had a dilemma between Baptists and Congregationalist concerning sponsorship. The Baptists accepted their sponsorship and they became Baptist missionaries, taking the message of the gospel to a foreign land almost overnight.³²⁸

Tensions were building in India and other surrounding countries through their attitudes toward foreigners. The British East India Company ordered those who were not natives out of India.³²⁹ The Judson's eyed missionary work in Burma, which was one of the worst countries for mission work being ruled by a brutal dictator.³³⁰ They were warned not to go to Burma but felt the Lord's leadership going there and met with sorrow as their first child died in childbirth while sailing from India to Burma. It took Judson six years before there was a single convert who was baptized and there was great indifference in Buddhist Burma to the Christian message.³³¹

Judson translated *The Grammatical Notices of the Burmese Language* followed by the *Gospel of Matthew* in 1817.³³² He had a passion for translating the Bible into the Burmese language. A printing press was sent from Serampore, India and it made their works more available to the population. The new missionary had a firm belief in biblical authority and conviction of truth as he worked in Burma.³³³

Things were about to turn around when the Anglo-Burmese War broke out, lasting two years. The war was over trade and territory with foreigners urged to leave the country, but Judson stayed, and it landed him in jail as a prisoner of the state.³³⁴ He was imprisoned for 17 months during the war for simply being a foreign missionary in Burma and was accused of being a spy. The committed missionary was half-starved and fettered in irons suspended by his mangled feet, with his head and shoulders touching the ground. His wife visited him there in a weakened condition herself. She was pregnant and walked two miles daily to the palace to beg for her

husband's release, seeking to convince the ruler that he was not a spy and had no intention of working against the government. Ann was allowed to see him some and was aghast at his appearance and diminishing condition.³³⁵

The couple had already lost a child in childbirth and suddenly lost their second child Roger Williams Judson who lived only 17 months.³³⁶ Ann died on October 24, 1826, having been weakened by a third child, Maria Elizabeth Butterworth Judson, who died April 24, 1827, only six months after her Mother's death. The Judson's lost all three of their children on the mission field and the first two deaths of the children and hardships she endured physically and emotionally may have been more than Ann could bear.³³⁷

Judson was released before his wife and child's death to be used as a translator, which probably saved his life.³³⁸ He went through much soul-searching with the loss of Ann and the children, emerging in a year and going with another couple (the Boardman's), in 1827 to work with the Karen people who were a primitive group with Tibetan-Burmese ancestry.³³⁹ He saw a bandit converted who influenced others and translated the whole Bible into Burmese. George Boardman died, and Judson remarried his widow Sarah on April 10, 1834, eight years after Ann's death.³⁴⁰ They worked tirelessly for years with primitive people giving them God's word in their language. Sarah became ill and they went back to the states, which would be Judson's one and only furlough to America after 33 years on the field. Sarah didn't make it and died on the Isle of St. Helena.³⁴¹ A pulmonary disease Judson acquired left him dependent on an assistant to speak for him as he struggled to talk.³⁴²

Judson married his third wife Emily Chubbuck on June 2, 1846, while he was on furlough and they had a daughter in 1847. Emily was a famous writer who left her career to be with Judson on the mission field.³⁴³ God gave them a few years of happiness and they made it back to Burma continuing the work of translating and training new missionaries. Again, Judson's illness flared up and he went on a sea voyage as a cure but died and was buried at sea April 12, 1850. A monument was dedicated to him at the Plymouth Cemetery for the Pilgrims and their descendants.³⁴⁴

Judson's contributions were vast, which made a tremendous impact on foreign missions in the 19th century. He compiled a Burmese-English Dictionary. His original goal was to translate the Bible into Burmese and found a church of 100 people, but he did much more than this. The Burmese people were greatly influenced by him and all who came after him. Today there are 3,700 congregations of Baptists in modern-day Myanmar. Even today there is a distinct Christian influence in the country.³⁴⁵³⁴⁶ Judson's greatest contribution was his leadership in the World

Missions Movement for the 19th century. This influence is evident by the way other missionaries followed Judson. Baptists sent others to follow in his footsteps and world missions became the main impetus for the Southern Baptist Convention established in 1845.³⁴⁷ Adoniram Judson cast a wonderful light for others to follow, which led to new horizons for the gospel confronting pagan cultures, world religions and people in darkness with the glorious light of the gospel.



2-Luther Rice (1783-1836)

Effective Supporter and Organizer of Missions among Baptists

Luther Rice worked tirelessly to create a mission organization to send and support missionaries. Many feel this mission support was the precursor and roots for the Southern Baptist Convention.³⁴⁸ The Triennial Convention was formed during his ministry, which evolved into an entire denomination being built on the premise of mission support.³⁴⁹

Rice was a native of Northborough, Massachusetts and as a student was influenced by the Haystack Prayer Meeting at Williams College. He and his close friend Adoniram Judson felt the call of God to the mission field. The prayer meeting and the continual emphasis on missions excited them, causing them to anticipate the glorious work of sharing the gospel in foreign lands.³⁵⁰

The aspiring missionaries were appointed missionaries to the East by the Congregational denomination. However, further study of the Scripture led them to understand believer's baptism by immersion was the New Testament pattern. When they got to India, they were introduced to William Carey and his Baptist theology.³⁵¹ They promptly requested baptism and were immersed, leading to the missionary tandem having a dilemma of accepting support from a denomination they disagreed with on baptism. The dilemma was quickly solved, with the Baptists picking up the support of the visionary missionaries.³⁵²

As Judson looked toward the country of Burma, many people warned him not to go there but the couple still went seeing the Lord's leadership in the matter. Rice's physical condition with various ailments, necessitated him not going with the Judson's.³⁵³ A decision was made and although Rice had a tremendous vision for missions and lands which had not heard the gospel, he would go back to America and champion Judson's cause. He knew that Judson needed an Andrew Fuller to hold the ropes in America for Judson, as the British preacher had done for the pioneering English missionary: William Carey.³⁵⁴ As Judson ventured out into the foreign land of Burma where the gospel had never been heard, Rice would go back to the mainland to promote the cause of world missions like it had never been done before. Rice undertook such tasks for the rest of his life, with such vitality that his name became synonymous with missions. Francis

Wayland of Brown University said, "Baptists in all communities of America were saying that without the Judson's, the work of Luther Rice would not have found its inspiration, and without Rice, the Judson's could not have accomplished their work in Burma nor blazed the trail for Baptist missions around the world."³⁵⁵

Rice was a natural at bringing the common people the message of missions. He was not regionalized either for he went all over America at that time seeking to raise mission's support. Richard Furman and William Johnson, who led in the formation of the Southern Baptist Convention supported Rice and the burden he had for missions in convening conferences to laud Judson's cause and all who would follow him in his missionary endeavors. The first meeting was held at First Baptist Church of Philadelphia, May 18, 1814. The group decided to meet every three years to discuss sending missionaries and how they could get the mission's message out to the churches. Because of their cycle of meetings, they decided to call their group the Triennial Convention.³⁵⁶

A second resolution at the convention appointed Rice as a missionary under the new board. The resolution read, " We hereby appoint Brother Luther Rice, with a view to excite the public mind more generally, to engage in missionary exertions, and to assist in organizing societies or institutions, for carrying the missionary design into execution."³⁵⁷ O.K. Armstrong said, "He was at home everywhere he went throughout America. With a ready smile and lighthearted manner, he made himself at home from Boston to Savannah. His hosts offered to the traveling missionary a stall for his horse, hot food and a comfortable bed for himself and the warmth of family fellowship. In exchange, he told them of India and the Judson's and his own travels in America. Always before he went to bed, he would join the family for worship."³⁵⁸ The destination for him though was not the mission field but to the hearts of churches and even homes of Baptists who would carry the cause of missions to foreign lands. Probably no one ever worked as hard to support missions in the history of Baptists than Rice. The new convention emphasis was a turning point for Baptists because they went from just having religious liberty to a missionary-sending people who took the call of God to support missions seriously. Baptist churches thrive in devoting themselves to such a noble cause.

Rice went all over the country making the need known for the support of missions and encouraged many to heed God's call and see the need for worldwide missions. He also led in the formation of Columbian College in Washington City at a centralized location in the nation.³⁵⁹ The beginning of the school marked an era where many other Baptist schools were started and it seemed the cause of missions led to an impetus for higher learning.³⁶⁰

Rice also began to publish the *Columbian Star* in 1822 which was the first news magazine to be published by Baptists. He was influential in founding ten other schools during this time.³⁶¹

Many were involved in mission efforts. Luther Rice gave a definite impetus to the education of leaders in the South and stimulated the organization of "African Missionary Societies." From his efforts there emerged in this organization, one of the great Afro-American leaders and eventual missionaries of that period. Lott Carey, of Richmond Virginia was raised as a slave and bought his freedom. Eloquent and dedicated, he became known and respected as pastor of an Afro-American church in his city. On Rice's recommendation, the former slave was sent by the General Convention as a missionary to Monrovia, the capital of Liberia, where he founded a colony of Christians.³⁶²

Rice's efforts led to a far-reaching vision for Baptists. Luther Rice did not live to see his hero Adoniram Judson, when the missionary returned from Burma after he made his only trip home to the states in 1845. Rice did, however, prepare the way for the unprecedented reception of any visiting missionary by the American people in that day.³⁶³ Although he died in 1836, he was on the cusp of something wonderful that would fulfill his vision for worldwide missions. A denomination would evolve that would go beyond the initial meetings of the Triennial Convention.³⁶⁴ The emphasis was in the making for a group that would lead others to go forth with a mission endeavor and became the largest Baptist denomination in the world as the Southern Baptist Convention. Luther Rice's vision led to its formation and the involvement of churches in missions throughout the world.



3-Jesse Mercer (1769-1841)

Pioneer of Baptist Work in Georgia

Jesse Mercer was the main leader of early Baptist work in Georgia. Daniel Marshall (Shubal Stearn's brother-in-law), had gone to Georgia and helped start many Baptist congregations while serving as pastor there. The new generation was led by Mercer who had a burden for new work, an evangelistic outreach to Native Americans and the desire to start a school among Baptists for training ministers of churches.³⁶⁵

Mercer was born in Halifax County, North Carolina, and was the elder son of Silas Mercer, a pioneer minister himself. Silas started as an elder in the Anglican church and was also a graduate of Princeton but became a Baptist out of conviction.³⁶⁶ Jesse was converted as a child growing up in the Mercer home and was baptized by his father at the age of 17, in the Phillips Mill Church.³⁶⁷ Following in his father's footsteps, he sensed the call to the gospel ministry and accepted the call of the Hutton's Fork Church as their pastor in 1789. This church had been started by his father. His father died in 1796 and Mercer moved back home to Wilkes County, where he began to serve as principal of Salem Academy while continuing to serve at Hutton Fork which later became Sardis Church.³⁶⁸

Mercer married Sabrina Chivers when he was 19 and they were married for almost 40 years.³⁶⁹ He had three long pastorates at Phillips Mill, Wheatley Mill, and Powelton which was a center for Baptists to organize under Mercer's leadership.³⁷⁰

In 1801, Mercer began to explore missionary work to the Creek Indians and in 1803, a general committee for itinerant preaching and work was formed.³⁷¹ In 1822, the General Association of Georgia Baptists was formed whose name was changed to the Georgia Baptist Convention in 1827.³⁷² The group first convened in 1823 at Powelton and met for eleven consecutive years while meeting at the church for seven of those years.³⁷³

The Primitive Baptists opposed Mercer's emphasis on missions with their Hyper-Calvinistic anti-mission sentiment. With fields for missions "white to the harvest" in Georgia, he said how Baptist ministers back then, "had too much the Spirit of the Apostles in them to be afraid of missions."³⁷⁴

Mercer's answer to the Primitive Baptists claim that they did not support anything, not in Scripture, was simple. They, of course, used this statement to oppose mission organizations. However, he was content to adopt practices not expressly forbidden in Scripture.³⁷⁵

Mercer preached in many churches and groups throughout his ministry in Georgia. The early Baptist leader in Georgia worked for the American Tract Society, to get the gospel in as many places he could by whatever means of sharing Christ.³⁷⁶ He tried to raise support for missions and sponsored missionary work to Texas with William Melton who went there as a missionary.³⁷⁷ Mercer also worked with the temperance movement, supporting *The Temperance Banner* which was a publication of this group opposing alcohol.³⁷⁸

Mercer was the leader of Georgia Baptist work through their convention. He served as moderator of their association for 21 years and was president for 19 of those years.³⁷⁹ Due to the lack of hymnals in many Baptist Churches, Mercer compiled and published a volume in 1810 entitled *The Cluster of Spiritual Songs, Divine Hymns, and Sacred Poems*. Seven editions of this hymnal were eventually published, and 33,000 copies were distributed in Philadelphia, Pennsylvania, alone by 1829.³⁸⁰

Mercer had a deep desire to educate many future leaders for ministry and served as a trustee to the Columbian College in Washington City.³⁸¹ His service undoubtedly made him long for a school of a similar nature in Georgia.

Strongly influenced by Luther Rice, Mercer shared Rice's passion for World Missions and attended four meetings of the Triennial Convention, preaching the convention sermon in 1826. Mercer's wife became sick on the trip back from the convention and passed away shortly afterward.³⁸²

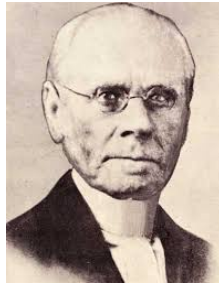
The resilient preacher remarried again to Nancey Simons in 1827. She was a woman of means, who helped support many of his mission causes.³⁸³ Anthony Chute said, "Mercer's interest in missions permeated his life and as a pastor, he personally taught his congregations on the duty to spread the gospel; as editor, he published the latest news from missionaries; as a philanthropist, he contributed to mission causes; and as a hymnologist, he included hymns in the *Cluster* with mission themes. In addition to his dual presidencies in the local association and state convention, he served as president of the Baptist Board of Foreign Missions from 1830 to 1841. His closest

friend outside of Georgia was Luther Rice, the primary organizer of the Triennial Convention and the most visible of all missionary Baptists' on the national scene."³⁸⁴

Mercer's crowning joy was to lead in the organization of what would eventually become Mercer College and University. It fulfilled his dream of education in Georgia primarily for pastors, with the school beginning as the Southern Baptist College.³⁸⁵ The school became successful opening in 1833 with 39 students and doubling their enrollment the following year. The veteran Georgia Baptist leader helped raise \$100,000 for Mercer in the school's infancy ³⁸⁶

The Christian Index was also founded before the Georgia Baptist Convention under Mercer's leadership.³⁸⁷ Another one of the veteran's accomplishments was to publish the *Cluster of Spiritual Songs* and *A History of the Georgia Baptist Association*.³⁸⁸

The Doctor of Divinity degree was conferred on Mercer in 1836. He supported Mercer University while alive and with his estate after his death.³⁸⁹ The great contribution Mercer made to the Georgia Baptists was to bring everyone together and support missions and evangelism in a way many pastors had never done. Mercer University is his legacy and was a tremendous influence in the Georgia Baptist work.



4-William Bullein Johnson (1782-1863)

Primary Founder of the Southern Baptist Convention

William Johnson is the main person given credit for Southern Baptists organizing and becoming a denomination. He was a leader of the General Missionary Convention of the Baptist Denomination in the Southern Division, when the split occurred with Northern Baptists.³⁹⁰ Johnson was a native of South Carolina and his mother was a Particular Baptist, schooled in the Doctrines of Grace. He met George Washington as a child and was influenced by Richard Furman when he was pastor of First Baptist Church of Charleston, South Carolina.³⁹¹

Johnson received his degree from Brown University in 1804 and studied to be a lawyer. However, God had other plans for his life as he was soon to find out. He was converted in a Baptist revival in the same year of his graduation and later felt called into pastoral ministry.³⁹² He married Henrietta Hornby in 1805, and they had eight children. One of their children: Francis B. Johnson was one of the first Southern Baptist missionaries appointed shortly after the new convention's inception.³⁹³

Johnson served in his first pastorate only a couple of years after his conversion at Euhaw near Beaufort, South Carolina. There he baptized five new converts who joined with three other people and became the nucleus for the First Baptist Church of Columbia, South Carolina.³⁹⁴ Johnathan Maxey followed him as their pastor who later became the first president of the University of South Carolina there in Columbia.³⁹⁵

In 1811, Johnson left his native state to become pastor of First Baptist Church of Savannah, Georgia. In Savannah, Johnson met Luther Rice, whom he helped organize the General Missionary Convention of the Baptist Denomination called the Triennial Convention because of their meeting every three years beginning in 1814. Johnson returned to South Carolina as pastor of First Baptist Church of Columbia. From there he moved to Greenville, South Carolina where

he founded and served as pastor of several Baptist churches. He also served as president of the Greenville Female Academy there.³⁹⁶

While at Greenville, Johnson was instrumental in the formation of the South Carolina State Baptist Convention. He succeeded Richard Furman as President of the convention and served as president of the South Carolina Baptist Convention from 1825-1852.³⁹⁷ He moved to Edgefield and again served as pastor and president of a female academy there, moving to his final position afterward at the Johnson Female Academy in Anderson, named after him.³⁹⁸ The school later became known as Johnson University but did not survive the Civil War. However, Anderson University exists today as a Southern Baptist school continuing the tradition of education that Johnson began and fostered.³⁹⁹

Johnson was the last Southern President of the General Missionary Convention of the Baptist denomination for Foreign Missions from 1841-1845.⁴⁰⁰ He initially sought to avoid a split among Baptists in the North and South. The seasoned Baptist pastor became the first president of the Southern Baptist Convention, after the final division from Northern Baptists.⁴⁰¹ A notable achievement later in his ministry was to help found Furman University, out of which evolved the Southern Baptist Theological Seminary at Greenville, South Carolina in 1859 just before the Civil War.⁴⁰²

Johnson delayed the disruption of the Baptist Convention and was opposed to it till the separation happened in 1845. He served as the first president of the new convention from 1845 until 1851.⁴⁰³ The emphasis of the old Triennial Convention continued on through the Southern Baptist Convention to the present day, with a heart for missions as their main emphasis.

Johnson was probably the most famous and experienced pastor, of his time in the South Carolina Convention because of his many years in various ministries there. His voice of experience was heard, and he was not a firebrand who made slavery the key issue in the new convention at its inception.⁴⁰⁴ The Convention started and continued the emphasis of preaching the gospel to all the world.

Johnson gave this description of the differences in Northern and Southern Baptists which necessitated the beginning of the Southern Baptist Convention.

Let not the extent of this disunion be exaggerated. At the present time, it involves only the Foreign and Domestic Missions of the denomination. Northern and Southern Baptists are still brethren. They differ in no article of the faith. They are guided by the same principles of

gospel order. Fanatical attempts have indeed been made, in some quarters, to exclude us of the South from Christian fellowship. We do not retort these attempts and believe their extent to be comparatively limited. Our Christian fellowship is not, as we feel, a matter to be obtruded on anyone. We abide by that of our God, his dear Son, and all his baptized followers. The few ultra-Northern brethren to whom we allude must take what course they please. Their conduct has not influenced us in this movement. We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Disunion has proceeded, however, deplorably far. The first part of our duty is to show that its entire origin is with others. This is its history.

His intention for the Southern Baptist Convention is seen in this statement:

The Principles of the Southern Baptist Convention, it remains then to be stated, are conservative; while they are also, as we trust, equitable and liberal. They propose to do the Lord's work in the way our fathers did it. Its title designates at once its origin, and the simple, firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but enquired for "the old paths" of missionary operations; "asked" for and attempted to restore the practically "good way." The Constitution we adopt is precisely that of the original union; that in connection with which, throughout his missionary life, Adoniram Judson has lived, and under which Ann Judson and Boardman have died. We recede from it no single step. We have constructed for our basis no new creed; acting in this matter upon a Baptist aversion for all creeds but the Bible. We use the very terms, as we uphold the true spirit and great object of the late "General Convention of the Baptist denomination of the United States." It is they who wrong us that have receded. We have receded neither from the Constitution nor from any part of the original ground on which we met them in this work, and if, we ask in parting, the original and broad Bible ground of confederation were not equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

(William B. Johnson's Address on the Origin of the Southern Baptist Convention, Augusta, Georgia 1845).⁴⁰⁵

These intentions and statement for the organization of the convention may have been caused by slavery but was not the stated purpose of the convention. Johnson is clear here that the convention was to be a missionary organization that he helped steer to the original moorings, for which Baptists begin to organize around and continues to be organized as the Southern Baptist Convention until this very day.



5-James Robinson Graves (1820-1893) **Founder of the Landmark Movement**

J.R. Graves was one of the most controversial figures of the 19th Century among Baptists in the South. Although he stirred up quite a controversy, because of his unique Baptist views, he also has been misunderstood by many who would like to "throw the baby out with the bath-water." When in truth, he and his followers were responsible for leading Baptists to assert the local church as the only fully functional church on earth and according to his beliefs, "the only fully New Testament churches were Baptist churches."⁴⁰⁶

He is a controversial figure because of his conclusions about Baptist perpetuity, local church independence, and authority when Southern Baptists were trying to seek structure for their fledgling new denomination.⁴⁰⁷

Graves' views led to a distinctive view of the church that only Baptists fully assert. Yet, in our day, they still have the largest organization for cooperation and mission support within the Southern Baptist Convention.

Graves was born at Chester, Vermont in 1820, and was known as an agitator, controversialist and as some say continued a bitter controversy for over 30 years.⁴⁰⁸ However, for over four decades, he traveled from Maryland to Texas astounding the crowds who heard him speak. Many eyewitnesses to his preaching say he was one of the most dramatic spell-binding and interesting preachers they had ever heard. Thomas Eaton said in an editorial on his death, "We have seen him hold a congregation packed uncomfortably, for three hours and a half without any sign of weariness on their part. This response was experienced not once or twice, but scores of times."⁴⁰⁹

Graves was the youngest of a large family who attended a Congregational church and at age 15 he gave his life to Christ at the Springfield Baptist Church in Vermont.⁴¹⁰ Shortly afterward, his

family moved to Northern Ohio and he began his educational pursuits. He was more of a self-educated man but had the modern equivalent of a High School Diploma.⁴¹¹ He was a rather young principal of a school in Ashtabula, Ohio and after only a few years there he left home moving to Nicholasville, Kentucky, serving in the same capacity of a school there. Such was his retention, that he learned a new language each new year of the four years he taught there.⁴¹²

Graves was influenced by the Mount Freedom Baptist Church, there in the Nicholasville area, in a tremendous way. He generally rose from the ranks to be a masterful Sunday School teacher, deacon, and he filled the pulpit in the frequent absences of the pastor, eventually being licensed and ordained by the church.⁴¹³

During this time, debates ranged between Alexander Campbell and his followers throughout the area. Profoundly influenced by T.T. Dillard, a famous pastor who led the charge against Campbellism, Graves used this initial conflict as preparation for his life and work.^{414 415}

Shortly after his ordination, Graves moved to Nashville, Tennessee in 1845 to teach and preach. He joined the First Baptist Church of Nashville and soon became pastor of the Second Baptist Church of Nashville.⁴¹⁶ He assumed the role of Associate Editor of the denominational paper for the General Association of Tennessee and Northern Alabama of which Robert Boyle Crawford Howell was editor in 1846.⁴¹⁷ Howell resigned from his position shortly after Graves came on board and the young upstart was named editor of the paper and became very influential.⁴¹⁸

In the paper, Graves began a campaign to rescue Baptists from what he perceived to be a Methodist influence since they had a stronghold in the city. Graves was against pulpit exchange and co-operation with other denominational ministers which were particularly noticeable in Nashville. He asserted the church as a local, independent, autonomous body of baptized believers.⁴¹⁹ He studied and supported works such as *Orchards History of the Baptists*. He believed there was a direct link from the first church in Jerusalem to modern-day Baptists of that time, in what some called "chain-link ecclesiology."⁴²⁰ Graves' efforts also resulted in attacks on boards and agencies of the newly established Southern Baptist Convention. He wished they would be disbanded and replaced with missionaries appointed by local churches.⁴²¹

Graves also advocated baptism by Baptist churches as the only legitimate baptism, hereby calling for the baptism of any other candidate for membership not baptized by a Baptist church. He believed the Lord's Supper should only be observed in the church where one is a member. This practice is commonly called, "Closed Communion." He saw the New Testament as teaching the New Testament Baptist church as the only administrator of the Supper, because of its disciplinary

authority over members. The practice of church discipline was interlinked with admission to the Lord's table of members only.⁴²²

These were some of the main tenants of Landmarkism as Graves' theology was termed. It was so named for its view of restoring the old Landmark teaching he felt Baptists have believed through the ages. While many will deny most of his conclusions, there should be agreement about the local churches authority to administer the ordinances.⁴²³ There were also some instances of groups having their formation like Baptists before the Reformation, however, there is not a direct link to the first church through these bodies.

Graves' produced prolific productions in his writing ministry including the following works: *The Desire of All Nations*, *The Watchman's Reply*, *The Trilemma*, *The First Baptist Church in America*, *The Great Iron Wheel*, *The Little Iron Wheel*, *The Bible Doctrine of the Middle Life*, *Exposition of Modern Spiritism*, *The Little Seraph*, *Old Landmarkism*, *What Is It?* and *The Work of Christ in Seven Dispensations*.⁴²⁴ He also published *the Southern Psalmist* with J.M. Pendleton in 1858 and *the New Southern Psalmist for Baptist churches* in 1873.⁴²⁵

Graves held numerous denominational offices and organized three tract societies in 1847, 1869, and 1883. He organized the Nashville Indian and Missionary Association in 1846 and manifested a life-long interest in reaching Native Americans with the gospel. He was one of the leaders in organizing Mary Sharp College (for women) at Winchester, Tennessee, in 1850. He raised the money with which to endow the chair of theology at Union University. Graves also established and was the main editor of a quarterly, *The Christian Review* (1855-60), published for six years by his printing company, Graves, Marks, and Company.⁴²⁶

Graves continued to preach all over the Southland and remained a popular influence on churches after the Civil War. The highpoint of the Landmark movement was the Pre-Civil war days but the dominant influence of Graves lived on. Although it continued in the Southern Baptist Convention, groups did break off from Southern Baptists in Arkansas and East Texas. They made Graves' theology the centerpiece of their church's belief and practice, known as Missionary Baptists.⁴²⁷

Graves had a stroke while preaching at the First Baptist Church of Memphis in 1884 and recovered somewhat but began to use a cane, though he was severely weakened. The last ten years of his life were spent as an invalid and he later died in 1893.⁴²⁸

Possibly the best way to access Graves influence would not be what we disagree with him about. Instead, it is best to see Graves' emphasis still proclaimed in most Baptist churches today. The local church, baptism for membership, independence of congregations and the belief of some that the Baptist Movement in doctrine if not other practices, pre-dates the Protestant Reformation are keynotes of many church beliefs. For these emphases, we can be grateful because they are New Testament truths.



6-James Madison Pendleton (1811-1891)

The Theologian of the Landmark Movement

James Pendleton was a leader in what was commonly called the Landmark Movement. He was born in Spotsylvania County, Virginia and was named after the fourth president of the United States: James Madison.⁴²⁹ His family moved from Virginia to Kentucky when he was a child and he experienced conversion at age 17. He became a member of Bethel Church in Christian County Kentucky, being baptized there by the church.⁴³⁰ He grew tremendously and was ordained by the church at Hopkinsville, Kentucky in 1833, beginning his illustrious pastoral career.

Pendleton served as pastor of Baptist churches in Bethel, Hopkinsville, Bowling Green and Murfreesboro, Tennessee.⁴³¹ He married Catherine Stockton Garnett in 1838 while serving at the church in Bowling Green and they had five children. After several successful pastorates, he became a professor of Theology at Union University in Murfreesboro, Tennessee.⁴³²

Pendleton was raised as a Southerner but opposed slavery. He moved North in 1862 while the war was in full conflict. While living in Pennsylvania, he helped start the Crozer Theological Seminary with the help of Baptist Industrialist John P. Crozer.⁴³³

Pendleton is best known for his association with J.R. Graves and Dayton Cooper. They supported one another and worked as a team in getting Landmark teachings out to Baptist churches. They were called "The Great Triumvirate" through their writings and influence in Baptist life.⁴³⁴

Pendleton's primary work for the movement and association with Graves and Cooper came while he taught at Union University. He published articles in the Tennessee Baptist and Southern Baptist Review.⁴³⁵

The classic work by Pendleton was *An Old Landmark Reset*. Through this work, the Landmark Movement got its name. It was a document that defined Landmarkism, asserting Baptist perpetuity and limits of co-operation as to our affinity with other evangelical groups.

The work set forth principles defined that challenged the wavering tendency in Baptist churches to minimize Baptist beliefs and practice, while calling them to distinctives of a New Testament church.⁴³⁶

The Triumvirate suffered a setback when Pendleton went North in the Civil War. However, Pendleton continued to write and speak for these New Testament principles, even though he had stepped out of the arena of controversy in the South.⁴³⁷

Pendleton's Church Manual is probably his second most famous work and was used by many churches during that time to define the practice of Baptist churches.⁴³⁸ In his Church Manual Pendleton asserts the autonomy of the local church stating, "Every Baptist church is an independent and a pure democracy. The idea of independence should be earnestly cherished, while that of consolidation should be as earnestly deprecated."⁴³⁹ Since the church is described in this manner, he was very strong on congregational polity.

In the 1870's and 80's, Pendleton's influence was not as strong as Graves' because of his absence from the primary area of controversy, though his writings were continually relied on and consulted, however. The Baptist spokesman was awarded a Doctor of Divinity degree by Denison University in 1865, with his commitment as a life-long spokesman for Baptist belief and practice continuing through much of the Post-Civil War era.⁴⁴⁰

In accessing Pendleton's works and influence, Timothy George and David Dockery said:

J. M. Pendleton was the most logical mind in the "Triumvirate" of Landmark Baptist leadership. He was not an "Old Landmarker," according to the definition given by Graves. Pendleton's desire to restrict Landmark ideology to the central issue of the authority and function of the local church, his atypical Southern opinions regarding slavery, and his desire to preserve the union of the United States led to a serious relational breach between Pendleton and the other two leaders, Graves and Dayton. The Southern Baptist Convention owes much of its own self-understanding to the Landmark emphasis on the local church, and consequently, to Pendleton for forming a biblical definition of a local New Testament church and its legitimate functions. Through Pendleton's indirect influence, therefore, the Southern Baptist Convention gained a sense of identity which issued forth in a strong denominational loyalty.⁴⁴¹

Through this assessment, we see the weight of Pendleton's influence on Baptists. It is not something to be taken lightly but that which can usher forth in a clear understanding of why we are Baptists, which is a significant contribution



7-James Boyce (1827-1888)

Early Leader of Southern Baptist Education

As Baptists separated before the Civil War, direct consideration was given to missions and training leaders. The North had all the educational facilities while the South was slow in getting started with clergy education. The Civil War not only interrupted progress in this area but halted any progress that had been made. James Boyce was an early leader in Baptist education who had a definite calling to the training of future leaders in churches.⁴⁴²

Boyce was born in 1827 and went to Brown University where he studied under Francis Wayland, who had enormous influence on him. Reading Wayland's sermons while growing up in Charleston, South Carolina was a leading factor in Boyce's conversion.⁴⁴³ Boyce taught in theological education from 1859 to 1888 and wrote his greatest work: *Abstract of Systematic Theology*, a straightforward teaching of biblical truths.⁴⁴⁴ Boyce was raised in South Carolina and was the son of Kerr Boyce who was a merchant and banker in Charleston. Young James was also influenced by other famous individuals. He was named after the famous South Carolina lawyer: James L. Petigru. His pastor at First Baptist Charleston was Basil Manley, a lifelong proponent of theological education in the South.⁴⁴⁵

Wayland had a strong influence on Boyce at Brown despite the teacher's opposition to slavery. Boyce's first pastor as a boy was Richard Furman, who supported the institution. He was converted at his home church of First Baptist Church of Charleston, when he was home from Brown in 1830 under Furman's preaching, having been influenced by Wayland.⁴⁴⁶ Boyce almost immediately began studying for the ministry. The young preacher married Lizzie Liewellyn Ficklen, who was the daughter of a Georgia doctor.⁴⁴⁷

Boyce served in his first pastorate at Columbia, South Carolina. He exercised his writing skills early when he published one of the first Baptist newspapers called *The Southern Baptist*.⁴⁴⁸ This

editorship of the paper was short-lived, as he soon entered the Princeton Theological Seminary to study under Archibald Alexander and Charles Hodge, who was a famous Reformed theologian and helped him articulate theology.⁴⁴⁹

Although Hodge helped shape much of Boyce's theology for only a brief time he was at Princeton, his studies under the distinguished teacher had a great influence on him. Boyce left in May 1851 to become the pastor of the First Baptist Church of Columbia, South Carolina. He served as pastor till 1855, when he left there to become a teacher at Furman University. The young theologian was influential in the formation of the Southern Baptist Theological Seminary which developed from this school.⁴⁵⁰

Boyce began to promote the institution and famous teachers came to be the initial faculty of the school. Basil Manley and John Broadus were part of the original faculty when the school opened its doors in 1859. Boyce was given the title: "Chairman of the Faculty", but the new institution's progress came to a sudden halt with the advent of the Civil War.⁴⁵¹

Boyce served as a chaplain to the Confederate regiment in Greenville, South Carolina during the war. He was also a representative to the legislature and *aide-de-camp* to the governor of South Carolina. Boyce later proposed an article to the constitution of South Carolina officially abolishing slavery, although this had already happened with the South's loss in the Civil War.⁴⁵²

The South was devastated after the war, with all the destruction that had taken place and South Carolina had particularly suffered much damage. This condition made it exceedingly difficult to raise support for the seminary after the war.⁴⁵³

In 1870, the seminary gave serious consideration to moving the school to a more stable area of the country. Louisville, Kentucky was selected, and the school moved there in 1877.⁴⁵⁴ Boyce continued to teach there and produced his only publication: *Abstract of Systematic Theology* and in 1888, Boyce was given the title of "Chairman of the Faculty" again.⁴⁵⁵

Boyce also served as president of the Southern Baptist Convention from 1871-1879 and one more year in 1888.⁴⁵⁶ Southern Baptists appreciated his administrative skills and leadership in the education field and they trusted him to lead them through the turbulent decade following the war. In 1888, the wearied educator went to Europe for his health and died in Pau, France.⁴⁵⁷

Boyce's contributions to theological education among Southern Baptist were enormous. He set the pace for theological education to follow in the 20th Century through his leadership. The

Southern Baptist Convention is in the top tier with their seminaries, in terms of student enrollment and education. Boyce was a major influence in the results the convention is reaping today because of his early efforts to provide this type of training in its inception.



8-John Broadus (1827-1895)

Notable Preaching Professor and Seminary President

John Broadus was an influential pastor, teacher, and writer among Southern Baptists. He was elected as the Second President of the Southern Baptist Theological Seminary, serving in this position for the last six years of his life.⁴⁵⁸ His classic work on *Preparation and Delivery of Sermons* has been used in many classrooms on preaching.⁴⁵⁹

Broadus was born in 1827, at Culpepper County Virginia and was initially educated at home and in private school, but later he attended the University of Virginia at Charlottesville. He was raised in a home of intelligence, culture, and piety with his father Major Edmund Broadus and his mother Nancy (Sims) Broadus.⁴⁶⁰ Broadus was converted at age 16 and was such a diligent student, that when he graduated from college, he was asked to join the faculty at the University of Virginia.⁴⁶¹

Broadus sensed God's leadership to preach the gospel and became pastor of the Charlottesville Baptist Church. It seemed he was quickly moving to be used of the Lord at an early age and in even greater ways as he grew older.

The next event in his life was his marriage to Marcia Harrison, the daughter of classics professor Gessner Harrison, at the University of Virginia. They had three daughters, but Broadus was grief struck, as Marcia died abruptly in 1857. He later married Charlotte Sinclair.⁴⁶²

Broadus' reputation as an educator expanded and he was contacted by the Education Commission of Southern Baptists regarding a teaching position at the Southern Baptist Theological Seminary in Greenville, South Carolina. He initially declined the offer because of his close relationships with Charlottesville and family in the area, but eventually accepted the position, sensing a strong call toward education.⁴⁶³

At the beginning of his teaching career in theological education, Broadus demonstrated a remarkable ability for instruction and the mentoring of students. He had only one student in his preaching class, but he instructed him one on one. The new educator began the development of his book: *Preparation and Delivery of Sermons*, during his classroom time with the one student.⁴⁶⁴

The Civil War soon disrupted the operation of the seminary after the first year of its existence. Broadus preached in many churches during the war and served as Chaplain to Robert E. Lee's Army of Northern Virginia.⁴⁶⁵

The seminary opened again in 1865, at the close of the war but struggled for its existence. The school remained open due to Boyce and Broadus' leadership. During the reconstruction era, Broadus' leadership became widespread and his book: *Preparation and Delivery of Sermons* was published. He was becoming known throughout the nation as an influential and experienced educator, despite being from the South.⁴⁶⁶

Broadus was offered influential pastorates and positions (even the presidency) of certain schools at The University of Chicago, Vassar, Brown, Georgetown and Crozer Theological Seminary, but chose to remain at Southern. He published a commentary on Matthew which represented twenty years of work before its publication.⁴⁶⁷

Broadus was given a standing invitation by Robert E. Lee to preach for him at Washington College.⁴⁶⁸ J.D. Rockefeller offered him the pastorate of his church in New York City. The maturing educator preached and instructed in other venues besides Southern Baptist Seminary.⁴⁶⁹ Broadus also received various honors as he continued to teach at Southern. He was awarded an honorary doctorate from Harvard on the 250th anniversary of its inception and gave The Lyman Beecher Lectures on preaching at Yale University. This distinction represented him as the only Southern Baptist to give a series of addresses at an Ivy League School.⁴⁷⁰

Broadus stayed at Southern Seminary and was installed as the second president of the institution after the death of James Boyce. He was the logical choice for president since he was a lifelong friend and colleague of the first president. Broadus served for six years as president until his death in 1895.⁴⁷¹

Broadus' influence was enormous, and he was known as an authority in preaching and writing. His notoriety made him one of the most recognizable Southern Baptist in the 19th Century.

Charles Spurgeon said in his day, "He is one of the greatest of living preachers."⁴⁷² Albert Henry Newman said, "He was perhaps the greatest man Baptists have ever produced."⁴⁷³

Broadus was also Lottie Moon's pastor for a short time and baptized her.⁴⁷⁴ W.C. Wilkson described Broadus as "...having every natural endowment and every acquired accomplishment to have become; had he been only a preacher, second to no one in the world."⁴⁷⁵

It was through the plain exposition and conventional delivery of Broadus in his sermons, that the character of Southern Baptist preaching has been influenced by him and is still prevalent until today. May we learn from his life-long commitment to learning, instruction, and preaching, for he was a wonderful example in all these fields.



9-Lottie Moon (1841-1910)

Courageous Southern Baptist Missionary and Promoter to China

It was a small beginning when Lottie Moon was appointed as one of the first single female missionaries in the history of the Southern Baptist Convention. She had a small start but her lasting impact on our mission's effort was monumental.

The scripture in Zechariah 4:5 comes to mind in under-estimating, the impact Lottie Moon would have on the world mission's effort. We are not to "despise the day of small things." Lottie Moon was pictured as small in beginnings but great in her impact for the Lord on the world mission's movement. We see these portions of her life that highlight her influence:

I. SMALL THINGS

Lottie Moon was a small person at her 4'3" statue. She grew up in Viewmont, Virginia. Her father Edwin died in 1853 when Lottie was only 12. The burden of the household fell to Ana Marie Moon who died shortly after the Civil War when the home-front had suffered tremendously from the ravages of war.⁴⁷⁶

Miss Moon did not come to Christ as a child. She thought churches fought too much over doctrines. Her conversion experience came later at age 18, when she went to a special meeting with the famed preacher, John Broadus, preaching. She went on a dare, possibly to make fun of him, but became convicted of her need for Christ and at a prayer meeting the next day, she trusted Him as Saviour.⁴⁷⁷

Before the war, Ana saw to it that all her children received the best education possible. They had private teachers and became versed in several languages. Lottie attended the Virginia Female Seminary (now Hollins University) in Botetourt Springs.⁴⁷⁸ This school claimed to be equal if not superior to any female school in America. Ana made a deliberate attempt to train her in the ways of Baptists. Her father had become a Baptist as an adult after being raised a Presbyterian. Lottie continued her education at Albemarle Female Institute and graduated from there with the

University of Virginia awarding her and four other girls the Master of Arts degree on December 21, 1857.⁴⁷⁹

Lottie went from there to teach at the Danville Female Academy in Danville, Kentucky, from 1866-1870. She joined the First Baptist Church of Danville and became interested in Foreign Missions. while she attended church there. There was a problem since the Board was not appointing single women missionaries and felt it too big of a risk. But while she excelled as a teacher the world was on her heart. She wrote during the close of her time in Danville, "Our Lord does not call on women to preach or to pray in public, but no less does he say to them than to men, "Go work today in my vineyard."⁴⁸⁰

The aspiring missionary was interested in China although there had never been a single female appointed by the board. These were small beginnings, yet her pursuit of the appointment was continual.

II. FIRST THINGS

Lottie had been courted by a young man before the war who instead became a military chaplain and was not heard from again. She later was to befriend C.H. Toy a teacher at Southern Baptist Theological Seminary who she maintained correspondence with on the Foreign Mission field. Yet, she was comfortable with her singleness and awaited earnestly the board's decision to appoint single women.⁴⁸¹

The aspiring missionary moved to Cartersville, Georgia to teach in a girls' school there. At this time, the Board reversed its decision allowing single women missionaries.⁴⁸²

Miss Moon and her sister were the first single female missionaries to be appointed in 1873 to Tenchow, China.⁴⁸³ She wrote in an appeal for young people to join her, "Young brethren can you knowing the loud call for laborers in the foreign field, settle down with your home pastorates? So many could be found to fill your places at home; so, few volunteer for the foreign work. For women too, foreign missions open a new and enlarged sphere of labor and furnish for good which angels almost envy."⁴⁸⁴

Lottie was appointed to China on July 7, 1873, and she left shortly after this joyful occasion. She departed from Alabama, for San Francisco and sailed to China to begin her well-known missionary career.⁴⁸⁵

Lottie's ministry was assisting the ministry of the career missionaries, but she also started a school which was devoted to teaching English and educating Chinese women to be more than just property of men. This teaching position was her first assignment in her long missionary career in China.⁴⁸⁶

The faith of Lottie Moon during her early years in China enabled her to gain a good report, in what was to be her life-long work and all that God had prepared her for. She assisted the Crawford's's; veteran missionaries in Tengchow, which was to be her home for the next 40 years. Crawford informed the board that she would prove a true missionary, or he was a poor judge of character.⁴⁸⁷

The only women Southern Baptist missionaries in China were burdened for the women of China with the cruel practice of foot-binding and concubines that crippled them physically and morally. Lottie expected to reach the minds of the people with the Christian education of future wives and mothers.⁴⁸⁸ She and her sister Edmonia formed a boarding school for girls in Tengchow. The work was slow at first with only about 15 girls attending in the first few years, but she was not discouraged. However, Edmonia suffered from physical problems and had to go back to the states in a few years, but Lottie stayed.⁴⁸⁹

Lottie went on mission endeavors, speaking to women and living where the people lived in rural villages. She longed for pastors to come and young people to hear the call of God to this populous nation that was backward in tradition. After several years, the call came from the interior of China, where women told Lottie of places where multitudes had never heard the name of Christ.⁴⁹⁰ Now fluent in the language, she ventured to some of these villages meeting people. She would go house to house visiting people and would recite a catechism prepared by T.P. Crawford while teaching the children 'Jesus Loves Me.' Lottie saw possibilities all around for teaching English, culture and presenting the gospel.⁴⁹¹

At times Lottie even spoke to crowds when no man was available, as opposed to having no speaker at all. Other times she assisted missionaries like the Hartwells, in holding unofficial crusades in villages. She talked of her burden for the lost in describing one of these times. Crowds overflowed buildings where meetings were held, and she was enlisted to translate the gospel to the villagers.⁴⁹² The daring missionary said, "I hope you won't think me desperately unfeminine, but I spoke to them all men, women, and children to turn from their idolatry to the living God".⁴⁹³

The seasoned missionary was now one of them. She began to dress like the Chinese first out of necessity to keep her warm. Later her drive to reach the Chinese people with the gospel was seen as she went from village to village meeting people. Lottie would bake cookies, offer English lessons, taking in those who were oppressed and in need of help.⁴⁹⁴ She had a deep awareness of the Saviour's presence as the courageous missionary shared, "I could hear as if it were His voice, I am with you always even unto the end of the world."⁴⁹⁵ Many times, months would go by without her hearing anyone speak English; such was the life of the committed missionary.⁴⁹⁶

Miss Moon dared to remain she said, "... with so many souls before me sunk into darkness." She later wrote to the Foreign Mission Board, when a large crowd overflowed the hall, she journeyed far and wide and pled with the Chinese "to turn from idolatry to the true and living God."⁴⁹⁷ This journey took place while with a group accompanying a native lay preacher Mr. Dzong. She taught them about Jesus and was able to share with their mothers about Christ.⁴⁹⁸

The proof that the need was great was seen after a mass baptism once when many new converts were immersed. One young woman hugged Lottie and whispered, "How can I thank you aright for having come to me with the good news of salvation."⁴⁹⁹ In Pingtu, she had earned quite a reputation as she ministered to beggars, the sick and visited from house to house teaching and leaving a trail of believers who said, of her—"How she loved us."⁵⁰⁰

Lottie became known as the "Cookie Lady" since she used that as an opening to share the gospel.⁵⁰¹ She always bore a deep burden for the Chinese- people. She wrote to Mr. Tupper at the board, "We are so weak in numbers-none of us are strong. If we are not reinforced heavily disaster will follow. Some of us may break down and die."⁵⁰² To make matters worse, there was continued hostility toward foreigners by the government. Some of the most beloved people on earth were her friends and some of the most hostile people on earth were her enemies.

III. LASTING THINGS

The Church in Pingtu began to baptize over 500 new believers a year on a regular basis and the harvest was used to start a mission station there.⁵⁰³ When a missionary who came to China as a student from Southern Baptist Seminary, he testified to being inspired by the example of Miss Moon. He later married and served in China for many years.⁵⁰⁴ The one school in Tengchow had grown to four schools offering the superior education Miss Moon had dreamed of. Her work in Pingtu and Tengchow was influential in establishing strong beachheads for the gospel and paving the way for the Great Shantung Revival.⁵⁰⁵

The people of China have suffered much in their history and Lottie suffered with them. Never married, she endured much as a single missionary. Correspondence with Crawford Toy had revealed a matrimonial interest until he began to believe in higher criticism of the Bible and resigned his teaching post at Southern Baptist Seminary to take a teaching post at Harvard. She had possibly planned to furlough and marry him but when she learned of his liberal tendencies to the Scripture, she broke off the engagement, seeing it as a sign that God wanted her to stay in China.⁵⁰⁶ Lottie later confided to a young relative who asked her if she had ever been in love. She said, "Yes, but God had first claim on my life, and since the two conflicted, there could be no question about the result."⁵⁰⁷

Miss Moon was the first real missions' promoter, corresponding with women back home to promote missions by prayer and financial support. Her furloughs back home, consisted of meeting with churches and women's groups, garnering support for missions through the newly formed Women's Missionary Union.⁵⁰⁸

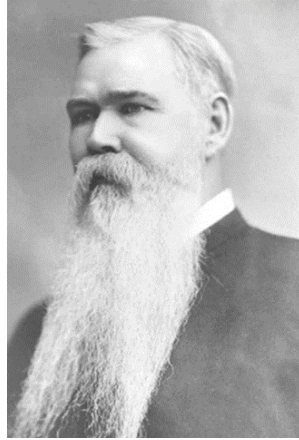
Hardship also mingled with joy marked Moon's last decade on earth. During the Boer War, foreigners were unsafe in China, so she along with others were forced to leave the country. She spent a year and a half in Japan tutoring and teaching English, leading several to Christ during this time. When she returned to China she found it ravaged by famine.⁵⁰⁹ She gave away everything she had and slowly began to starve to death. The veteran missionary was sent on a ship back to the states in 1912 but died in Japan aboard the ship.⁵¹⁰

In the year of Lottie Moon's death, 2,358 persons had been baptized almost doubling the Baptist population in the area where she had ministered. New missionaries came, and more native pastors were leading churches. Mission support was strong from the states setting the stage for the great revival in the Shantung province in the next decade.⁵¹¹

Lottie Moon furloughed about every 10 to 12 years. During furloughs, she tried to raise mission support in the states, and enlist more laborers for the harvest. Some of the great awareness of missions among Southern Baptists is because of her influence. A Christmas offering was proposed a week before Christmas for foreign missions.⁵¹²

The lasting legacy of Lottie Moon is seen in the offering itself which bears her name. It has grown rapidly in almost a century from \$3,315 to over \$200,000 in 2016 and there have been over 3 billion dollars raised for Foreign Missions during this time.⁵¹³

Lottie Moon overcame great obstacles and went to a distant country with a difficult language to learn but lived among the people and ministered there for almost 40 years. Today she is renowned as one of the most well-known missionaries ever. She let God use her despite all she had to overcome and said, "I am immortal until my work is done."⁵¹⁴ Her work continues onward today.



10-Benajah Harvey Carroll (1843-1914)

Early Texas Baptist Leader and Educator

B.H. Carroll was a pioneer in theological education for Texas Baptists. He had a colorful life featuring many junctures and eventually winding up in the founding of Southwestern Baptist Theological Seminary in Fort Worth, Texas under his leadership. His emphasis through his writing and general influence among Texas Baptists were crucial in the formation and building of its convention of churches in that state.⁵¹⁵

Carroll was born in Carrollton County, Mississippi. He was one of 12 children born to Benajah Carroll Senior and Mary Mallard. His father was a Baptist preacher who moved the family to Burleson County Texas in 1858.⁵¹⁶ Carroll had a short tenure as a Texas Ranger and served in the Confederate Army through the Civil War. At the end of the war, he had a conversion experience in a Methodist camp meeting he described in his book: *My Infidelity and What Became of It*.⁵¹⁷ Carroll united with a church in Caldwell, Texas and was ordained the next year as a gospel minister.⁵¹⁸ In 1866, he married Ellen Virginia Bell with whom he had nine children. In 1899 after Ellen's death, he married Hallie Harrison and had one child.⁵¹⁹

Carroll began his ministry preaching at smaller churches in Burleson County, Texas. He also taught school the first few years of his ministry to pay debts and served two churches in the area. In 1870, he became pastor of the First Baptist Church of Waco to which he served for almost 30 years.⁵²⁰

Carroll also taught theology at Baylor University from 1872 to 1905. During this time, he organized Baylor Theological Seminary in 1906, which led to the founding of the Southwestern Baptist Theological Seminary.

During his time as pastor in Waco and as a teacher in Baylor, he was involved in helping build the Baptist work in Texas. He also became a strong defender of conservative theology and debated Texas politicians while opposing the president of Southern Baptist Theological Seminary: W.H. Whitsitt, during what was called "the Whitsitt Controversy". President Whitsitt disavowed Baptist groups and origins predating the Reformation and the English Baptists.⁵²¹ Carroll boldly spoke against this claim, having adopted some Landmark tendencies in relation to the independence and nature of the local church and its Baptist distinctives.⁵²²

Carroll also participated in debate again with the Church of Christ or Restoration Movement. He opposed Roman Catholicism and what he felt was the pessimism of Dispensational Pre-Millennialism. The reason for opposing Dispensationalism was because of his Post-Millennial theology. He felt the world would get better as people found Christ and he was against all the hindrances to preaching the gospel such as Catholicism with its ritualism, state control of religion and persecution of true Christian churches which they had perpetuated through history.⁵²³

Carroll's burden for a major seminary in Texas arose from seeing theological seminaries back east becoming more liberal and young men going there to study while returning with a skepticism of the Bible and its truths. He had been teaching at Baylor University and in the 1890's he was charged with the responsibility of creating and directing a theological department from Baylor's rapidly growing theological contingency.⁵²⁴ From this involvement came a certain calling to establish theological training at a Graduate School level for ministers of the gospel. Carroll related this burden and how God gave him a vision for the seminary to train ministers of the gospel in Texas:

I cannot refrain from reference to an incident in my own life in the summer of 1905. I was on a train in the Panhandle and greatly distressed in mind as I thought of the imperfections of the churches and of the preachers. The despondency increased when I saw in all the Southwest, a territory larger than all the rest of the South, no provision made for training preachers to be great and efficient in their ministry. When I saw representatives of some ministerial training schools coming into Texas and other states of the Southwest with their minds poisoned on the vital doctrines of the inspiration of the Bible, the deity of Christ, the vicarious expiation, the transcendent power of the Holy

Spirit, my despondency increased the more. How can we have in the Southwest a school for the adequate training of our preachers? How can we safeguard it from heresy when it is established? How can we make it a barrier against the inflowing tide of semi-infidelity in the pulpit?

It was at this very juncture that I recalled to mind this vision which John had on the isle of Patmos, and so vivid was the recollection that it was to me as if I heard Jesus speak audibly: 'Fear not, I am the Living One. I was dead but am alive to die no more.' Instantly my heart leaped with joy and I half rose from my seat saying to myself: "Jesus is alive, and if Jesus be alive he can manifest that life now as well as he manifested his life on earth an even with greater power. If when alive in the flesh he could still the storm, heal the sick, raise the dead, reconcile us to God by his vicarious death, then surely his resurrection, ascension, and exaltation, with all authority in heaven and on earth in his hands, can make it possible to do anything desirable for the efficiency of his churches and his preachers. It would not, then, be necessary to rely upon historic monumental evidences, but each of us now could have sensible demonstration that Jesus is alive and king forever. It made an epoch in my life. It gave me the faith and courage with which to undertake the establishment of the seminary of which I am now president.⁵²⁵

During this same time, Carroll had a conflict with the Baptist Herald (the Texas Baptist Newspaper), over issues they published he interpreted as endorsing heresy. His works set forth a conservative theology that was biblically oriented.⁵²⁶ Some of his statements on this issue demonstrate his strong views:

He decried liberalism and attacks on biblical authority. He said, "These modern devotees of higher criticism must wait each week for the mail from Germany to know what to believe or preach, to find out how much, if any of their Bibles remains." —*Theological Seminaries and Wild Gourds*⁵²⁷

"The modern cry 'less creed and more liberty' is the degeneration from the vertebrate to the jellyfish, and means less unity and less morality, and it means more heresy." —*An Interpretation of the English Bible*⁵²⁸

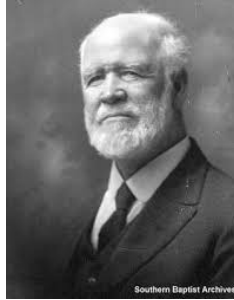
"It is a positive and hurtful sin to magnify liberty at the expense of doctrine." —*An Interpretation of the English Bible* ⁵²⁹

The published works of Carroll total 33 volumes, comprising special addresses, doctrinal discussions, sermons, and expositions. His best-known work is *An Interpretation of the English Bible*, a commentary of 13 volumes. Outstanding books of sermons are *Jesus the Christ, Baptists and Their Doctrines*, and *Christ and His Church*. There are yet 15 volumes of unpublished materials.⁵³⁰

On his death-bed, Carroll handpicked L.R. Scarborough, as his successor to the presidency of Southwestern Baptist Theological Seminary and encouraged him to lash the seminary to the cross and biblical theology.⁵³¹

Carroll was monumental in theological training and the building of churches in Texas. A towering figure, he had intellectual ability, a pleasant speaking voice and the last few decades a flowing white beard.⁵³²

Much of what Southwestern Baptist Theological Seminary is today can be attributed to Carroll's influence. His legacy lives on with a practical emphasis on ministry, fortified by theological training. The founding giant proved this was an unbeatable combination and left a distinctive emphasis at the school which still lives on till this very day.



11-James Bruton Gambrell (1841-1921)

Baptist Populist and Spokesman

J. B. Gambrell was a pastor, editor, seminary professor and Texas Baptist leader. Born in South Carolina, his family moved to Northeast Mississippi when he was four. His father was a farmer and young James grew up on a southern plantation. Family religion was very important to this young man who read about everything he could get his hands on. He loved his parents and longed to honor them and uphold the family name. As a youth, he became a Christian at age 15 trusting Christ as Saviour in a revival meeting of the Pleasant Ridge Baptist Church.⁵³³

Gambrell served in the Civil War and was a scout for Robert E. Lee's Army of Northern Virginia. He saw some of the initial fighting in the battle of Gettysburg, having served as the Captain of the scouting team and probably fired one of the first shots of the battle.⁵³⁴ On July 13, 1864, he married Mary Corbell of Nansemond County, Virginia. They were married in Beartown, Virginia, after he snuck through enemy lines for his wedding. Their marriage continued for 47 years and she served as a faithful helpmate to her husband. All through the war, Gambrell trusted in the Lord to see him make it out alive and was ordered to Memphis, serving as a Captain there until the end of the war.⁵³⁵

Gambrell did a lot of soul-searching after seeing so much tremendous suffering during the war. He felt called into the ministry and began preaching in small country churches in Northern Mississippi eventually being called to First Baptist Church of Oxford where he served as pastor for five years.⁵³⁶

Gambrell was elected editor of the Baptist Record, the state newspaper for Mississippi Baptists, in 1877. He moved the paper to Clinton, Mississippi, where Mississippi College was located and where he was also called as pastor of the Clinton Baptist Church.⁵³⁷ This pastorate began a long career of dual roles as pastor and paper editor. It was an arduous task, but he found a way to serve in this capacity.

Gambrell also got involved in Mississippi politics, speaking on behalf of the temperance movement. He fought the saloon industry and liquor sale in Mississippi. His son was assassinated by someone working in the liquor industry in nearby Jackson and Gambrell suffered extreme heartache but prevented a crowd from killing the assassin of his own son in the heat of the moment.⁵³⁸

Gambrell was involved in the early organizational structure of Southern Baptist. He approved the Sunday School Board after coming to an agreement with J.M. Frost, another Baptist leader who pushed for this early organization.⁵³⁹

Having been involved in Baptist work, Gambrell was eventually elected president of Mercer University at Macon, Georgia in 1893. He was only there for three years but proved himself as an able administrator of the school.⁵⁴⁰

Gambrell's brief stay in Georgia was followed by his going to the General Baptist Convention of Texas and serving as the Superintendent of Missions in 1896.⁵⁴¹ There was a lot of controversy in the Convention then, but the experienced Baptist leader was a steady influence in the first few decades of the Convention's expansion. During this time, he extensively traveled throughout Texas, preaching and organizing the work in Texas. He was a steady asset because of his experience and understanding of Baptists. He served in this position till 1910 when he took the position as editor of the Baptist Standard.⁵⁴² Gambrell again served in dual positions, when he was elected as professor of Christian Ethics of the Southwestern Baptist Theological Seminary at Fort Worth, Texas in 1912. In 1914, he was elected as Executive Secretary of the General Baptist Convention of Texas, with his work in this position so vast that he resigned both positions as editor of the paper and seminary professor.⁵⁴³

Gambrell served the convention in this leadership capacity for the next six years and was a natural because of his many years of service among Texas Baptists. In 1917, he was elected and re-elected for four consecutive terms as President of the Southern Baptist Convention.⁵⁴⁴ In his initial election year, the convention decided to establish a Baptist Seminary in New Orleans. He was concerned about his presiding over the convention but did a superb job in his rulings and leadership as a capable president. Under his presidency, Gambrell opened communication with Baptists in Europe and worldwide. He went with a delegation of four other Baptist leaders, visiting Baptists in Europe after attending the London Baptist Conference as delegates. A network partnership was forged between the two continents through his interaction there.⁵⁴⁵

On his return to Texas, Gambrell was active as ever, but after speaking in Wichita Falls, Texas he took sick, went home to Dallas and was bed-ridden for two months, dying there.⁵⁴⁶

Gambrell is probably best remembered for his remarks about Baptists which were revealing and profound.

On the practicality of Baptist Conventions, he said:

*The practical use of conventions is demonstrated in the conservation of forces. By a wise organization of forces, more people are reached, more money elicited, and in an intelligent direction, it accomplishes more good. A single great organization, as the Southern Baptist Convention, pursuing several lines of work, will not only conserve the forces that are to cooperate to the accomplishment of one line of work but by a sympathetic correlation of forces, help every line of work. "*⁵⁴⁷

*"Baptists are many but sometimes not much (in our influence)." Vance Havner Quotation in a message.*⁵⁴⁸

*God honors the preaching that honors him. There is entirely too much milk-sop preaching nowadays trying to cajole sinners to enter upon a truce with their Maker, quit sinning and join the church. The situation does not call for a truce, but for a surrender. Let us bring out the heavy artillery of heaven, and thunder away at this stuck-up age as Whitefield, Edwards, Spurgeon, and Paul did then there will be many slain in the Lord raised up to walk in newness of life.*⁵⁴⁹

Gambrell had a keen wit but a profound insight into Baptists. His influence still lives on and reveals the strength of Texas Baptists, through his leadership in the early days of their organization.



12-Edgar Young Mullins (1860-1928)

Important Baptist Theologian and Seminary President

E.Y. Mullins was a seminary professor and president of Southern Baptist Theological Seminary who made a significant contribution to Southern Baptist theological understanding. Mullins is credited with enunciating a strictly Baptist Theology in his *The Axioms of Religion*.⁵⁵⁰ He followed previous presidents as a superb apologist for Baptists.

Mullins was born in Franklin County, Mississippi, with his family moving to Corsicana, Texas when he was eight years old. His father was a minister who earned a Masters Degree from Mississippi College.⁵⁵¹ His father encouraged his nine children to further their education. Mullins was the fourth child after three daughters and was dedicated to God, as the family prayed for him to be a pastor. Instead of entering pastoral ministry, he went to Texas A&M and worked at the telegraph office earning money for law school.⁵⁵²

Mullins then heard William Evander Penn, a noted evangelist in a meeting at Dallas, Texas, which was a turning point in his life. Through the evangelist's ministry, Mullins felt called into the gospel ministry. He came to Christ and was baptized at the Corsicana church in 1880.⁵⁵³

Mullins entered Southern Baptist Theological Seminary in the fall of 1881 and graduated in 1885, feeling called to Brazil as a Foreign Missionary. Health reasons prevented him from going to the foreign mission field.⁵⁵⁴ He was instead called to Haroldsburg Baptist Church in Haroldsburg, Kentucky. On June 2, 1886, he married Isla May Hawley from Louisville, Kentucky. They had two sons; both died at an early age.⁵⁵⁵

From Haroldsburg, Mullins moved to Lee Street Baptist Church in Baltimore Maryland. He served there for seven years and got close to the mission field again by taking a position with the Foreign Mission Board in Richmond, Virginia as an associational secretary.⁵⁵⁶ He didn't stay there very long though, leaving almost as quickly as he came and feeling unsuited for the position. He served as pastor of the Baptist Church at Newton Center, Massachusetts, which was

also the home of the Newton Theological Seminary near Harvard, Wellsey, and Brown. The three years serving there prepared him for the presidency of Southern Baptist Theological Seminary.⁵⁵⁷

When Mullins came to Southern, he followed William Whitsitt, who resigned from the school over a controversy about Baptist origins, after he had taken a hardline stand against B.H. Carroll. Whitsitt resigned under pressure and Mullins was called as the new president without his knowing about it. He was suddenly approached with the announcement he had been elected. The surprised pastor accepted the President's position, as well as a position as a theology professor and Mullins, moved to a more conciliatory attitude with fellow Baptists.⁵⁵⁸ His brilliance as a teacher helped him become a trusted leader in the Southern Baptist Convention. He was elected as president of the Southern Baptist Convention from 1921-1924 and also served as President of the Baptist World Alliance in 1928.⁵⁵⁹

Southern Baptist Theological Seminary advanced under Mullins leadership and increased in every department. The school doubled its number of professors and greatly increased its endowment. The capable president also led the seminary's relocation from downtown Louisville to a larger campus known as "The Breeches."⁵⁶⁰

During Mullins' tenure, he wrote several works which included his most famous work: *The Axioms of Religion*.⁵⁶¹ He was also a chief architect of the *Baptist Faith and Message* in 1925, a new confessional statement of the Southern Baptist Convention. Some have credited the initial statement, (which has gone through several revisions) with averting a split in the Southern Baptist Convention.⁵⁶²

Mullins' *Axioms* clarified the reason for Baptist's existence, asserting the belief that Baptists are the best expression of the Christian Religion. The work featured six axioms with the most famous being the religious axiom which states, "All souls have equal right to direct access to God,"⁵⁶³ commonly called: "Soul Competency". It asserts that no one should be sponsored by others for church membership or salvation. They are free personally and individually to decide in matters of faith and practice.

Mullins argued that Baptists provide the right atmosphere for the free exercise of religion, without outside coercion, because Baptists protect the rights of the individual.⁵⁶⁴ Stanley Norman reveals, "E. Y. Mullins argues that the historical significance of Baptists, or that which is distinctively true of Baptists and not of other religious groups, is the competency of the soul. The doctrine of soul competency is a New Testament principle that carries "at its heart the very essence of that conception of man's relations to God."⁵⁶⁵ Mullins' *Axioms* gave a concise

understanding of this central doctrine to Baptists. This enunciation of Christian beliefs served to counter the modernistic teaching afflicting major denominations at the time. Soul Competency lays the groundwork for believer's baptism by immersion, which is one of the central teachings of Baptists.⁵⁶⁶

Mullins contributed to *The Fundamentals*; a statement describing conservative orthodox Christian belief in his article on "The Testimony of Christian Experience."⁵⁶⁷ He was a moderate Calvinist redefining total depravity and discarding limited atonement.⁵⁶⁸ His last work, *Christianity at the Crossroads*, decried the drift toward liberalism in major Protestant denominations. He describes how doctrinal perimeters were necessary for the doctrine of Soul Competency.⁵⁶⁹

In 1928 Mullins died after a paralyzing stroke. He left a great heritage of writing and defining Baptist beliefs so that his legacy is probably one of the most noteworthy toward a proper explanation of our faith in the history of Southern Baptists.⁵⁷⁰



13-Archibald T. Robertson (1863-1934) **Prolific Greek Scholar and Teacher**

A.T. Robertson was one of the longest, established Seminary professors in Southern Baptist History. His career spanned two centuries, several generations and amazing transitions in seminary education. His 45 books are a tribute to his lifetime of scholarship in the Greek New Testament and his love of translating its meaning to the world.⁵⁷¹ A lifetime of work in his teaching and writing illustrated a life devoted to the in-depth study and hard work in translating the Greek New Testament almost every hour he spent in study. None really can compare to the works he achieved through his faithfulness in translation work.

Those who had him as a teacher remember his tenacity in teaching and his desire to make them lifetime scholars through translation work, eventually striving to give them the tools to be better preachers of the Word. Many can testify to his influence in their life and ministry.⁵⁷²

Robertson was born in Pittsylvania County, Virginia, in the middle of the Civil War. The Robertson family home was at Cherbury, near Chatham, Virginia.⁵⁷³ His family moved to North Carolina to escape the ravages of the Civil War. A.T. finished with a degree from Wake Forest College, North Carolina in 1885 and showed great promise as a student. He then enrolled in Southern Baptist Theological Seminary at Louisville, Kentucky, finishing his studies in 1888.⁵⁷⁴

Robertson was invited to join the faculty of Southern in 1890 and became an associate professor at the school.⁵⁷⁵ He also married the school president's, (John Broadus) daughter: Ella Broadus on November 27, 1894; they eventually had five children.⁵⁷⁶ In 1895, he became the seminary's professor of New Testament Interpretation, a position he held until his death in 1934. He was a professor at Southern for 44 years. During this time, he was meticulous in his translation work and writing skills and became the premier Greek scholar of his generation. This classification was proven by the publication of his 45 books and the wide usage of some of those such as *Word Pictures in the New Testament*. His ultimate work was his 1,454-page book entitled: *A Grammar*

of the Greek New Testament in Light of Historical Research. He slaved over the text through the years producing a masterpiece. One writer jokingly said, "He was sincerely happy in anticipation of heaven ... where there is no night, so he may work all the time."⁵⁷⁷ This work is still consulted today a century later after its initial publication.⁵⁷⁸

Robertson's translation was delivered however out of many difficulties. It was three feet tall in its finished product, which represented years of toil and labor in the original text. The publisher also required him to pay for typesetting fees because of inability to read his writing. The price of getting the work printed soared and Robertson borrowed on his insurance policy, taking out a second mortgage on his home to get his greatest work published. An endowment fund was established under the leadership of President E.Y. Mullins to take care of the cost. Robertson was encouraged by other professors and the work was eventually published. W.O. Carver, a fellow teacher reminded him, "You are our window to the world."⁵⁷⁹

"The Big Grammar", as it was also called, went through several editions and was used by many worldwide. It went through its 4th revision in 1923, which completed the 26-year project Robertson had devoted his life toward. Even Pope John XXIII used it, sharing with others how it was the best translation available.⁵⁸⁰

Robertson's *Word Pictures of the New Testament* has also been used greatly. Through his research, rich meaning of the scripture is discovered by anyone wanting to know the true meaning of the original text and its illustration to portions of scripture.⁵⁸¹

Despite his laborious study of the Greek New Testament, Robertson believed in making better preachers through studies of the Greek New Testament. In describing his teaching, Everett Gill said, "The eager listeners, with imaginations quickened, minds illumined, and sympathies aroused, caught a new and realistic view of the story and gospel of Christ. The New Testament became a new and glowing book."⁵⁸² Robertson believed seminary education was time well spent, to sharpen the skills of a pastor in proclaiming the truths of the Bible to people. He joked, "The greatest proof that the Bible is inspired is that it has stood so much bad preaching."⁵⁸³ However, he intended to do all he could in helping his students know what the text really said so that they might proclaim its truths with power.

Certainly, Robertson had much to do with advancing seminary education among Baptists. Not only was he a faithful teacher who remained at his post till he died, but he produced students who faithfully proclaimed the true meaning of God's Word. The astute teacher was much in demand through the summer months teaching in assemblies and Bible conferences. He was a

favorite in Northfield, (D.L. Moody's home base) and Winona Lake to name a few popular places. He traveled abroad to lecture and spoke in many churches. Robertson was an initial leader in the Baptist World Alliance through its establishment in 1900. He also spoke in schools and pulpits throughout the land.

One would feel the lifetime scholar would be above many of his listeners as he preached, but many marveled at his sermons and their inspiration. W.L. Poteat said his sermons were "sprightly."⁵⁸⁴ He spoke at First Baptist Church of Oklahoma City and walked the aisles calling many youth to Christ. On that particular Sunday, a massive number of conversions were recorded.⁵⁸⁵ Even his lectures in the classroom were inspiring. Former students recall being seriously moved in his description of the crucifixion at the end of his lecture course on the Life of Christ which lingered, over them for days." A student came by his office later in tears. ⁵⁸⁶

On September 24, 1934, Robertson was taken ill from the class he was instructing to his home. He had a stroke that day and died at age 70.⁵⁸⁷ He left a rich legacy of scholarship and service for Baptists everywhere, and specifically at Southern. The acclaimed teacher is buried in the shadow of his father-in-law, John Broadus, who was one of the founders of the school there in Louisville. Robertson married into a family tradition of service and ministry and joined his father-in-law in heaven.⁵⁸⁸ This great scholar probably died just the way he would have wanted it, in Greek class translating a verse out of the Greek New Testament when he passed away.

Robertson's legacy is amazing in perspective considering the years he spent teaching and the monumental works he produced. He is such a worthy example of scholarship that every pastor and leader in Baptist work should strive to represent.

A.T Robertson's choice quotes:

Give a man an open Bible, an open mind, a conscience in good working order, and he will have a hard time to keep from being a Baptist. ⁵⁸⁹

*We don't need theology in heaven, but we need it here for home consumption.*⁵⁹⁰

*Are there some preachers who God can't use? There are some God has a hard time using.*⁵⁹¹



14-George Truett (1870-1945)

Long-Time Pastor and Influential Convention Leader

George Truett was the pastor of First Baptist Church of Dallas Texas for the first half of the 20th century. He was one of the most famous preachers of his age. Truett was a native of Hayesville, North Carolina and the seventh child of Charles Truett and Mary (Kimsey) Truett. He professed faith in Christ and was baptized in the church where he started teaching Sunday School there at a young age, making rapid progress as a youth in Bible knowledge and ministry.⁵⁹² He was employed as a teacher in Towns County Georgia, after graduation, in 1885, starting the Hiawassee Academy and seeking to make enough money from his teaching to enter law school.

⁵⁹³

In 1889, Truett's family moved to Whitewright, Texas and began attending the Baptist church in Grayson, Texas. Again, Truett involved himself with the local church and the church wanted him to be their pastor. Although he was not sure God had called him, the church was confident. He followed the Lord's leadership in his life and surrendered to the gospel ministry, being ordained by the Whitewright Baptist Church. He did not pastor the church but was ordained by the church, preaching his first sermon at First Baptist Church of Sherman, Texas.^{594 595}

Instead of serving as pastor of a church, Truett was hired by Baylor University in Waco, Texas as financial secretary. While in Baylor, he met and married Josephine Jenkins, another student there. They had a long happy marriage and were blessed with three daughters.⁵⁹⁶ Truett had immediate success, leading Baylor to pay off their indebtedness while attending as a student in 1893 and graduating in 1897. At Baylor, he began to pastor his first church at East Waco Baptist Church with his salary helping pay his college debts.⁵⁹⁷

After graduation, Truett was called to First Baptist Church of Dallas at 30 years of age. He continued to pastor the church for the rest of his life and ministry. The effect of his ministry at First Baptist Church of Dallas was monumental. It became one of the largest and most famous

churches in the world. Membership grew from 715 to 7,804 with almost 20,000 received into its fellowship as members in Truett's ministry there.⁵⁹⁸

Truett also served in denominational positions as President of the Southern Baptist Convention from 1927-1929. He was president of the Baptist World Alliance from 1934-1939.⁵⁹⁹

Truett's value as a tremendous orator was realized in 1920 when he preached a sermon about Baptists on the steps of the Capitol in Washington D.C. The title of his message was "Baptists and Religious Liberty." He espoused principles of religious freedom as believed by the Baptists who were trailblazers for religious liberty. He shared about the principles our country was founded upon that gave everyone the freedom to practice their faith.⁶⁰⁰

The veteran Baptist pastor published ten volumes of sermons, addresses and Christmas messages.⁶⁰¹ For 37 years Truett worked with cowboys on a cattle drive to the Davis mountains in West Texas, ministering to them in a unique type of ministry.⁶⁰²

Truett was an eloquent preacher who used vivid word pictures and dramatic phrases. He became an influential community leader in Dallas and helped lay the foundation for the great church to continue to expand its ministry through the latter half of the 20th Century, under their future Pastor W.A. Criswell.⁶⁰³

Truett endured a lot during his pastorate at Dallas. He accidentally shot a fellow member on a hunting trip, killing him and locked himself in his bedroom with his crying, "I can never preach again." He seemed to see a vision of Christ saying, "You must preach again." After several days of time in prayer, he began saying, "I must preach again". He resumed his ministry despite being shaken greatly.^{604 605}

Truett was a great leader for Baptist work in Texas. He served on the Board of Trustees at Southwestern Baptist Theological Seminary for many years with the convention and institution prospering under his leadership and long pastorate.⁶⁰⁶

Before Truett died, the doctor warned his wife he would become incoherent with his mental and physical condition and not to be surprised if he used curse words when his mind was gone, because he would not be himself. The day before he died, he arose and preached calling for his "...dear people of Dallas to come to Christ." He preached to an imaginary audience with love in his heart, eventually dying. His homecoming to heaven was an example of a faithful life of service to the Lord.⁶⁰⁷ Southern Baptists can be grateful for Truett's leadership in the convention, that led to much of what they became in the 20th century.



15-Lee Rutland Scarborough (1870-1945) **Evangelistic Pastor and Seminary President**

L.R. Scarborough left his mark on the Southern Baptist Convention in evangelism as a pastor who became a teacher and eventual president of the Southwestern Baptist Theological Seminary in Fort Worth, Texas. His succession to the presidency was after B.H. Carroll's presidency. Scarborough helped maintain the evangelistic spirit of the school Carroll established, that continues to this present day.⁶⁰⁸

Scarborough was a native of Colfax, Louisiana as one of the nine children born to George and Mary Elizabeth Scarborough. His father was a faithful Baptist and moved his family to Texas outside of Waco. They settled on a farm in Jones County with Lee growing up as a cowboy and being introduced to hard labor in his home with his family.⁶⁰⁹

Scarborough's mother prayed that God would call him to preach the gospel, with great expectations for his life. The young man grew up with a strong Christian influence through his father and mother, coming to the full assurance of his salvation at age 17.⁶¹⁰

Lee went to Baylor University to study law, but he was also encouraged by his father to attend First Baptist Church of Waco where B.H. Carroll was the pastor. The young student had to give a report back to his father every week about the last Sunday sermon. Carroll was a friend of the elder Scarborough, who wanted his son to be under the renown preacher's teaching. The younger Scarborough's association with Carroll would continue for the rest of his life as God began to lead him into the ministry.⁶¹¹ He changed his major to theological education and Scarborough received his A.B. degree from Baylor in 1892.⁶¹² He enrolled afterward in Yale, receiving an A.B. degree from this prestigious school in 1896 and later received an honorary D.D. degree from Baylor in 1910. As a Seminary president, he later received a D.D. degree from Union University in 1927.⁶¹³

After returning home from Yale, Scarborough was called to First Baptist Church of Cameron, Texas where he served as pastor until 1901.⁶¹⁴ He married Neppie Warren in 1900 and the Scarborough's eventually had six children.⁶¹⁵

For a short time, Scarborough attended Southern Baptist Theological Seminary but came back to Texas and was called to serve as pastor of the First Baptist Church of Abilene, Texas. He ministered there with a strong evangelistic ministry, preaching in many evangelistic meetings while serving as pastor.⁶¹⁶

In 1910, B.H. Carroll approached Scarborough about occupying what came to be known as "The Chair of Fire," as Evangelism professor of the newly formed Southwestern Baptist Theological Seminary in Fort Worth. The successful pastor had a dilemma because he loved being a pastor and preaching in revival meetings, but he was given an opportunity of serving as a teacher in the school. He finally decided the Lord was leading him to take the position with the school reasoning, "It looks like if I stay here and preach in this great church, I can do so for the rest of my life. but if I go to the seminary, I can preach to a thousand pulpits, after I'm dead and gone."⁶¹⁷

Scarborough became a prolific writer, encouraging others to do the work of evangelism. Possibly his most famous work was *With Christ after the Lost* which is still in print and has been used in evangelism classes at various seminaries.⁶¹⁸

In four years, B.H. Carroll (who was viewed as Scarborough's spiritual father), passed away. Before he died, Carroll entrusted the presidency to Scarborough and instructed him to lash the school to Christ's redemptive work on the cross.⁶¹⁹ The school suffered hardship brought on by the depression, but Scarborough continued for a long tenure as its president. During his time as president, he preached all over Texas, representing the school and seeking to lead churches in evangelistic endeavors.⁶²⁰

Scarborough was also an influential denominational leader. He led the 75 million campaign in 1919 and served as president of the convention in 1939-1940. The notable pastor also served as president of the Baptist General Convention of Texas. He was a strong sponsor of the Baptist World Alliance, working with it to preach the gospel all through South America.⁶²¹

Scarborough relinquished his long-standing presidency of Southwestern Baptist Seminary in 1945, but "The Chair of Fire" at the school, (representing the professor who occupies it for their evangelistic fervor) still bears his name.⁶²² Scarborough's legacy was one of stirring churches

and pastors to win souls. This mindset of evangelism and action led to the expansion of the Baptist work in Texas and the evangelistic spirit of the school till this day.



16-Robert Greene Lee (1886-1978)

Eloquent Preacher with an Unforgettable Style

R.G. Lee was a popular preacher from a generation ago who thrilled audiences with picturesque preaching and notably his famous sermon: "Payday Someday."⁶²³ He was a different preacher from a different era, noted for his white suits and vivid imagery he used in preaching. He also had a command of scripture and a deep understanding of almost any era of history which he used often in his preaching. He was a respected leader in the Southern Baptist Convention for decades but was also respected and appreciated in fundamentalist circles.⁶²⁴

Lee was born and raised in the Greenville, South Carolina area following the decades after the Civil War. His father, David Ayers Lee was a sharecropper who eked out a living in a land that only a few years before had been ravaged by the war. He raised his son with the help of a godly wife and mother: Sarah Bennett Lee. His parents raised him in strict adherence to the Scriptures and he assisted them when he got old enough to help his parents pick cotton to survive.⁶²⁵

At age 12, Lee attended First Baptist Church of Fort Mill, South Carolina and was brought under conviction by hearing a sermon on "What then Shall I do with Jesus Christ?" A few days later while plowing, he stopped, dropped to his knees and gave his life to Christ. Later, he felt God's call to preach.⁶²⁶ He began individual instruction in Latin under a professor Boyd. He remained on the farm until he was 21 but borrowed money to go to Panama and work on the canal. On returning home, he studied at Furman University, graduating in 1913 as Magna Cum Laude.⁶²⁷ Shortly afterward he met Bula Gentry in a revival at Riverside Baptist Church in Greenville, South Carolina and proposed to her. They were married in November 1913 and four years later they had a daughter.⁶²⁸

Lee became proficient in Latin and was offered a chair teaching at Furman, but turned it down feeling God had called him to be a pastor. He had a few local pastorates before he was called to pastor the First Baptist Church of New Orleans. The pastorate at New Orleans was only for three and a half years, but it put the church on the map. 1,016 people were received into the church as members during this time and over 300 were baptized. Lee had a strict regime of visitation and contact with people which paid off in rich dividends for church growth.⁶²⁹

Citadel Square Baptist Church, which was the largest church in South Carolina came calling and Lee accepted their invitation to become their pastor. It was a sad farewell to depart from the New Orleans church which had grown tremendously in the time the noted pastor had served there. They hated to lose him so abruptly, but he returned to his native state.⁶³⁰

Lee's time at the Citadel proved to be even shorter, for again a church came calling. This time it was Bellevue Baptist Church in Memphis, Tennessee and to a pastorate much different when he began as pastor in 1927. He stayed until 1960, serving there for 33 years in what was to become one of the foremost churches in the Southern Baptist Convention.⁶³¹ The offers did not stop coming to Lee. He was offered numerous pastorates and even the presidency of New Orleans Baptist Theological Seminary, but he turned these all down and saw Bellevue grow in miraculous ways. In 33 years, 24,000 people joined the church and 7,600 were baptized. The preaching of Lee and his wonderful way with people endeared him to many. It was a fruitful ministry the famous pastor was privileged to be a part of, which paved the way for the church to be one of the largest churches in the Southern Baptist Convention.⁶³²

Lee became a prominent leader in the Southern Baptist Convention and served for three years as president of the Convention while also serving four years as president of the Tennessee Baptist Convention. He became a strong voice for conservatism and biblical inerrancy before the influence of the Conservative Resurgence in the convention.⁶³³ His reverence for the Scripture was clear in the many verses and passages he committed to memory, he could quote seemingly in an effortless manner with frequency in his sermons. Those concerned about the encroachment of liberalism on major denominations in the 50's and 60's saw in Lee a strong voice of experience who stood against the liberalism and skepticism of the Bible with confidence in the Scripture, as many people in the pews and pastors believed.⁶³⁴

Lee was also a leader in race relations and established good communication with the Afro-American Baptist Conventions. He befriended their leaders and was loved by those in fellowship with the convention.⁶³⁵

Pay Day Someday, the sermon Lee was most known for, developed early in his ministry, from a Prayer Meeting/Bible Study. It developed into a full-length sermon that he preached everywhere in many numerous churches. After his retirement from Bellevue, he toured many churches, preaching it in revivals or just one-night meetings. The Sermon was based on I Kings 21 when Ahab stole Naboth's vineyard and had him killed. It revealed how Jezebel and Ahab's sin was uncovered by God and renounced through his prophet Elijah. The message highlighted how sin will be paid for one day, as it was in their lives. As Lee acted out the characters and reinforced the message with historical references, stories, and other scripture, it became one of the most famous sermons in the 20th century.⁶³⁶

Lee's preaching style demonstrated his skills of great oratory and his mastery of the English language. He would memorize full manuscripts and had an exceptional grasp of many fields of education. He donated much of his library to the New Orleans Baptist Seminary Library. The Lee Reading Room featured books from all schools of learning illustrating how adept he was with other subjects, that gave him a rich depository of illustrations and avenues of truth as he preached with authority and power.⁶³⁷

Despite Lee's notoriety, he did not seclude himself from people. To the contrary, he always visited in homes each day of his ministry at New Orleans. He visited in the hospital regularly and conducted a multitude of funerals.⁶³⁸ He never lost touch with people and never stopped studying God's Word, becoming a veritable fountain of information, scripturally, as well as from many other sources that he quoted frequently.

The tradition of biblical authority in preaching continued at Bellevue with the eventual calling and long pastorate of Adrian Rogers. Lee continued preaching all over the land for 18 years after retiring and it is estimated he traveled over 100,000 miles during this span.⁶³⁹

Lee died in 1978 at Memphis, Tennessee with a famous group of pastors and evangelists around him. Adrian Rogers tells how Billy Graham was in town for a meeting. Rogers, Billy Graham, Cliff Barrows and Tommy Lane, (Bellevue's Minister of Music) visited Lee and sang "Come Angel Band" when he was on this deathbed. Lee remarked how he saw heaven and never did enough justice to it in his preaching because of his seeing it now; then he bid them good-bye. Shortly afterward, Lee entered Glory. As Gerald Harris said, "His Payday was gloriously divine."⁶⁴⁰

It is immeasurable to describe the impact Lee had on the world, particularly with a style of preaching that was reminiscent of a bygone era. There is still a tremendous need even today for such a prophetic voice like R.G. Lee. The need is great, and the preacher's voice would still be heard, for it was unforgettable in his time and would be in ours also.



17-Bill Wallace (1908-1950)

Faithful Martyred Missionary Surgeon

Bill Wallace was probably the most legendary Southern Baptist Missionary surgeon, although his fame came through being martyred by the Communist when they came to power in China.⁶⁴¹ His life-long commitment and devotion in a very dangerous situation have served as an inspiration to all who accept God's call to missions or any endeavor for Christ which involves total sacrifice.

When Wallace stayed in the dangerous situation of the Red Chinese occupying China, it demonstrated extraordinary heroism. He told co-workers, "I'm ready to give my life if necessary."⁶⁴²

William Wallace was a respected physician, who took his son Bill with him as he made the rounds at the local hospital. Bill placed saving faith in Christ in his home church of Broadway Baptist in Knoxville, Tennessee as a child.⁶⁴³ His mother died of influenza when he was nine and he was raised by a maternal grandmother.⁶⁴⁴ While working on a car in 1925 at age 17, Wallace sensed God calling him to missions and recorded his commitment on the back of his New Testament.⁶⁴⁵

The potential missionary enrolled in the University of Tennessee and did his residency at the Knoxville General Hospital, turning down an offer to become a partner to a noted surgeon.⁶⁴⁶ About this time his father died, so Wallace was now left without a father and mother. He was appointed in 1935 as a missionary to China by the Foreign Mission Board of the Southern Baptist Convention. This event was almost ten years to the day after he first surrendered to be a missionary. The timing of his going to China was perfect.⁶⁴⁷

Dr. Robert Beddoe chief administrator and surgeon at Stout Memorial Hospital in Wuchow described tremendous need at the hospital when he decried, "Without a surgeon, this hospital is

operating in a limited capacity, and its potential as a teaching institution and an influential lighthouse for all of China is going unrealized." Beddoe closed with an impassioned plea to the Foreign Mission Board, "We must have another missionary doctor, a surgeon who can come in and do things I have not been able to do since my eyes gave away so many years ago." He finished the letter and then appealed to his heavenly Father: "O God, give us a surgeon!"⁶⁴⁸

Wallace had written a letter volunteering for service with the Foreign Mission Board at about the same time that the letter from Dr. Beddoe arrived.⁶⁴⁹ He went to language training and continued his study on the field as he started his work at Wenchow as a committed servant of Christ and a skilled surgeon. He immediately began to identify with the people and had no appearance of superiority over them despite his education and background. This trait led him to sacrifice continually to advance the cause of Christ. A Chinese nurse told Lucy Wright, a fellow missionary of Wallace: "I don't mean to offend you, Miss Wright, but we Chinese are not used to seeing Americans or Europeans do things like this: We know the missionaries love us, but there is always a difference. They lived their way and we lived ours, but Dr. Wallace didn't know about the difference. He was one of us; he accepted our portion—all of it."⁶⁵⁰

The Japanese invasion of China became the first major crisis in Wallace's career as a missionary. Heavy bombs resulted in many leaving the hospital, but Wallace stayed even when several bombs hit the hospital directly. Finally, the futility of staying at the hospital became apparent and the hospital was evacuated. They transported patients, staff, and equipment hundreds of miles up the river and suffered severe hardship on their arduous trip. Food was scarce and burnt rice was the only meal for several days. The sacrificing doctor gave his ration to someone starving and lived with the people, sleeping among them as Christ would have done when they landed from their trip in several places.⁶⁵¹

Near the end of the war with Japan, Wallace went back to the states for a much-needed furlough. He was warned not to return to China because the political climate was very dangerous and was offered a position back in the states again having been elected to the International College of Surgeons.⁶⁵²

On his return to China, Wallace experienced how the tide of the war had turned there. The country was left open to the Red Chinese for a political and cultural revolution. Not only was hostility constant toward missionaries causing many to leave China but the courageous doctor almost died of typhoid fever in 1948. After he recovered, the Red Chinese began to discredit the missionaries in China and the hospital at Wuchow was right in the thick of things. Wallace's response to Communist officials was, "We are doctors, and nurses, and hospital staff engaged in

healing the suffering and sick in the name of Jesus Christ. We are here for no other reason."⁶⁵³ He shared how there was no earthly reason for him to stay in China but there was a divine reason to continue ministering there.

Finally, Wallace was accused of being a spy, and a gun was planted under his bed. He signed a statement stating he was a medical missionary with the Foreign Mission Board of the Southern Baptist Convention, but his torturers took it and filled in a false-accusation they had forged with a made-up confession of being a spy for the U.S. government.⁶⁵⁴ He was tortured unmercifully and kept in solitary confinement. The police reported with glee his suicide, finding his body from the rafters they had hung there with scars all over it from unmerciful beating that killed him. He did not kill himself, for it was apparent that he had been killed by the Communists.⁶⁵⁵ His body was quickly disposed of and the remains were finally returned to Tennessee in 1985. On his grave, was the scripture recorded by Paul, "For me to live is Christ, but to die is gain (Phil. 1:21)."⁶⁵⁶

When asked before his death, why he went to China and suffered such hardships at such a tumultuous time, he said, "It was God's plan for me to go and stay!"⁶⁵⁷

The testimony of Bill Wallace lives on as an inspirational example of giving the last full measure of devotion to Christ. Through Wallace's sacrifice and life, others will hopefully be motivated to endure any trial through God's power because of His plan for their lives.



Roland Q. Leavell as president of the New Orleans Baptist Theological Seminary.

18-Roland Quinche Leavell (1891-1963)

Evangelistic Leader and Seminary President

Roland Q. Leavell was an influential pastor and leader in the Southern Baptist Convention. He held successful pastorates and became a great leader in evangelism writing numerous books about outreach and church growth as well as other various topics. Leavell is probably best known as the President of New Orleans Baptist Theological Seminary, leading the school to relocate and expand from downtown New Orleans to the eastern part of the city.⁶⁵⁸ He spawned a legacy with his nephew later becoming president of the school in the latter part of the 20th century.⁶⁵⁹

Leavell was born and raised in Oxford, Mississippi and was the eighth of nine sons born to conservative parents, who raised him in a home that produced many godly children. His home church was the First Baptist Church of Oxford, where he learned how important evangelism was to church growth. His father died when he was 14, but his mother never wavered and became an anchor for the family. At that time, he trusted in Christ as Saviour. He said, "I felt so bad when the minister preached long and hard and no one confessed their sins that I walked the aisle and told him I wanted to be a Christian."⁶⁶⁰

Leavell stayed in his hometown and attended the University of Mississippi. He dropped out of school for a while but finished his Senior year and served as editor of the annual. He received an education degree and began teaching in Winona, Greenwood, and other small Mississippi towns.⁶⁶¹ Suddenly, he left his teaching career and attended the University of Chicago for study in this prestigious school, representing his first time out of the deep South.⁶⁶²

Leavell's return to Mississippi featured his election to a county school board. However, he had felt called to preach because of his love for the church and concern for the furtherance of the gospel. His brother Jim was already a pastor in Holly Springs, Mississippi.⁶⁶³ On the day of his graduation from Ole Miss in 1914, Roland declared his dedication to God and availability to serve him in a vocational position. He also felt the need for theological education and enrolled at Southern Baptist Theological Seminary in Louisville, Kentucky.⁶⁶⁴

Leavell's introduction to Southern was a difficult one. He struggled through Greek under the renowned teacher: A.T. Robertson and Dr. John Sampey but persevered through school and finished learning the discipline of a young scholar.⁶⁶⁵

The aspiring young preacher was called to New Castle, Kentucky, and the Baptist Church there as pastor. Leavell continued his studies and served at a student-pastorate in 1915. He went there on weekends and was somewhat rejuvenated by serving in his first church after the shock of the difficulties in his theological education, especially with languages.⁶⁶⁶

The young student/pastor was also influenced at Southern by E.Y. Mullins. The president was a model of what a strong administrator was while being a respected theologian. The education he had at Southern influenced him in a very positive way throughout his ministry.⁶⁶⁷

With the entry of the United States into the war, Leavell resigned his church and volunteered as a chaplain. He went overseas and had earned the rank of Lieutenant on the last day of the war.⁶⁶⁸

On his return from the war, the eager preacher assumed the pastorate of the First Baptist Church of Oxford, the church where he grew up. He began to preach in revivals while serving as pastor and became a strong supporter of mission's home and abroad.⁶⁶⁹ Leavell made a mission trip to China and spoke about missions to that important country in meetings throughout Mississippi. In a meeting describing his mission trip at the Mississippi College for Women in Hattiesburg, he met his future wife, Lillian in 1923. They were married and had two children returning to the Southern Baptist Theological Seminary for Roland to work on a Ph.D.⁶⁷⁰ His dissertation was on Paul's missionary ideas which was later published under the title: *Paul's Supreme Trophy*.⁶⁷¹ Upon his graduation, a third daughter was born to him and Lillian.⁶⁷²

Leavell's family left Louisville with Roland being called to pastor the First Baptist Church of Gainesville, Georgia where he enjoyed a successful pastorate, featuring tremendous church growth. He was elected Vice-President of the Georgia Baptist Convention while serving there.⁶⁷³

Many noticed the church growth at Gainesville and Leavell was elected as Director of Evangelism with the Home Mission Board. **Of** for the Southern Baptist Convention. He began to write voluminously during his tenure at the Home Mission Board authoring booklets like "Helping Others to Become Christians." He published 38 articles and led a convention-wide effort to help churches conduct evangelistic campaigns.⁶⁷⁴

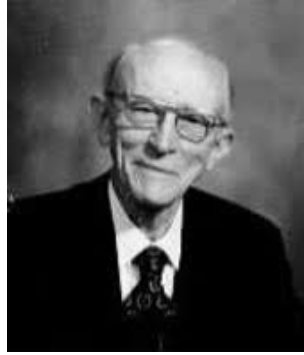
Abruptly, however, Leavell left the board for the pastorate of First Baptist Church of Tampa, Florida. Circumstances were different in Tampa and many techniques successful at Gainesville were not as successful there. Despite having a respectful ministry at Tampa, Leavell entered back into the field of administration when he was elected the new President of New Orleans Baptist Theological Seminary.⁶⁷⁵ He was well known throughout the convention and was ready for the change.

Leavell took the helm of the seminary in 1947 at New Orleans with energy and enthusiasm. He encouraged students to participate in ministry while at the school, doing soul-winning, mission projects, and also serving in student pastorates. Immediately, land became available in East New Orleans and Leavell led the school to purchase it so that initially, his efforts were continual to relocate the school from their small and overcrowded facilities downtown. The availability of the land and relocation there made the school a very visible part of New Orleans. It was a miracle in the way the Lord opened the door for this visible witness.⁶⁷⁶

The building was unending in the new location. Leavell said, "The sound of construction was constant for all of his tenure as president of the school." The school made the move in 1953 and as president, he began to make strong community connections for the seminary in the city. The chapel which bears Leavell's name became the centerpiece of the campus and he became a great proponent for the school, wherever he went.⁶⁷⁷ During Leavell's presidency, he wrote *Evangelism God's Imperative Commission* which became his opus of all the books he authored. It explored the history and methods used in evangelism.⁶⁷⁸

The presidential home was one of the last major buildings constructed, that his family moved into and lived in shortly. For in 1958, he suffered a stroke that led to paralysis. He resigned as president shortly afterward and retired, living his last five years in Jackson, Mississippi. He wrote six books in his retirement. One of his statements in his journal was, " We grow old too soon, and smart too late."⁶⁷⁹

Roland Q. Leavell died in Chattanooga, Tennessee, while teaching a self-published book on Matthew, at the First Baptist Church. Leavell's personal attraction and God's using him led him to be a successful pastor, convention leader, and president.⁶⁸⁰ His leadership of the seminary in New Orleans to a new era gave them unprecedented opportunities for missions. He left a strong legacy because of his leadership of the seminary. The school is still going strong, training many students for ministry both home and abroad. Much of its influence can be attributed to the leadership of Roland Leavell.



19-Vance Havner (1901-1986)

Prophetic and Quotable Popular Preacher

Vance Havner has probably preached in more Bible conferences, assemblies, conventions and as a guest in churches than any other preacher.⁶⁸¹ A less than imposing figure, he was a small man who was prophetic in his preaching and had witty illustrations and quotes. He may be one of the most quotable preachers of all time. He used to say, "Pastors would preach my sermons or use my quotes from my books and people would say, 'I've heard that sermon before.' Now they say they hear my sermons on cassette tapes. They used to be bookworms and now they are tapeworms."⁶⁸² Havner was widely quoted because of his wealth of resource material that illustrated much reading and study on his part. He was also one of the most popular speakers for the venues described in which he employed his prophetic gift.⁶⁸³

Havner was a native of Jugtown, North Carolina; a little country place in the North Carolina hills. His father owned a store and was faithful in the local Baptist church there in Jugtown. His father was described by Havner as a pastor's righthand man. His church: Corinth Baptist only had monthly services when a traveling preacher would come and stay in the Havners' home. He shared how they seemed to have a month's sermons in that one sermon which he said ... "sounded more like a filibuster than a sermon."⁶⁸⁴

Havner treasured the time talking with the minister in front of an open fire with his father. His father allowed him to stay up and converse with the preachers who talked about the deep things of God with them. He shared how his father should have been a preacher and had other brothers that became preachers.⁶⁸⁵ At a very early age, Havner began to show interest in spiritual things from the Bible. He read *Pilgrim's Progress* and *Foxe's Book of Martyrs*. He began to memorize portions of the Bible and made Sunday School talks.⁶⁸⁶ At ten he professed faith in Christ at a revival meeting in their church. He went to a solitary place and trusted in Christ as Saviour, relating he didn't know all about what happened at the time, but he didn't have to know all about electricity to use it either.⁶⁸⁷

Havner was baptized in the South Fork River and asked for a license to preach. So, as a lad of about 12, he began preaching. He preached his first sermon at First Baptist Church of Hickory, North Carolina, standing on a chair so people could see him. For several years he preached in small churches and country towns as a boy and some came to hear him for novelty, while others out of sincere interest to hear the boy preacher.⁶⁸⁸

Having finished his studies at a local school, Havner enrolled in Garner-Webb College. It was during the first World War that he attended Catawba College and then Wake Forrest College. He left Wake Forrest without graduating and began preaching again.⁶⁸⁹ Still a young man, he eventually took a rural pastorate and was tempted to go after the popular liberal teaching of his time. He remarked how he was enamored by these writings that seemed new and different to his young mind.

Going back home after his father died, to help his mother in the store gave him a respite. He recalled how the Lord brought him back to the preaching of the gospel after reading J. Gresham Machen's *Christianity and Liberalism*. The book convinced him of the soundness of the fundamental doctrines of the Scripture. Afterward, he went back to his rural pastorate and shared about how there is nothing better for a young preacher than to start in a rural pastorate. He revealed how the time he spent in solitary reading and meditation there in the woods became a medicine to his soul.⁶⁹⁰

From 1934-1939, Havner served as pastor the historic First Baptist Church of Charleston, South Carolina, which was the oldest Baptist church in the South. He continued to grow by reading deep experiences of famous Christians.⁶⁹¹

Havner began to write the first of 38 books which were penned in his first rural pastorate: *By the Still Waters*.⁶⁹² He also began to write a column in the Charlotte Observer. In the 1940's the Lord thrust him into a steady speaking schedule at places like Moody Bible Institute, Winona Lake, Mt. Hermon, the Canadian Keswick Conference, just to name a few places. The Lord led him through open doors and he left the Charleston church for the road, but he suffered from nervous exhaustion.⁶⁹³ He was laid low by the flu while speaking at the Mel Trotter Mission Conference. The Doctor told him to go south where he spoke at the Florida Bible Institute and met Billy Graham who was a young student there.⁶⁹⁴ He met his future wife Sara Alfred there also and they were married shortly after she attended to him while he was sick. Having been married later in life, they had no children.⁶⁹⁵

Gradually, Havner began to speak more in Southern Baptist meetings. He was a popular speaker with his wit and country charm. His popularity transcended all evangelical denominations and he spoke in evangelism conferences with such men as W.A. Criswell and others, while preaching in church revivals all over the country.⁶⁹⁶ Havner almost died in the 1960's after major surgery. The famous preacher credited all the prayers that went all over the country for his recovery. Billy Graham said, "We had prayer for Vance believing the Lord would let him live awhile longer to prepare sermons for the rest of us to preach."⁶⁹⁷ He went back to preaching after months of being out of the pulpit. His itinerate ministry spanned over 40 years with his wife traveling with him when she could. She had a Quaker persuasion but was immersed at W.B. Riley's First Baptist Church of Minneapolis during the time they were members there for a short while.⁶⁹⁸

Although Sara preceded him in death, the book he wrote *Yea though I walk through the Valley*, in which he talked about coping with her death, became his most famous book. Many testified to being helped by his reflections.⁶⁹⁹

Havner's ministry prospered in the 80's and unusually, the most productive time of his ministry was possibly the last few decades of his life. Many knew the valuable resource he was, and the way God used his prophetic ministry, which was much in demand. He died at Ridgecrest Baptist Assembly in 1986 where he was speaking, dying as he began his ministry: Preaching the Word of God.⁷⁰⁰

Billy Graham in recalling his ministry said, "I don't know of a man who has stirred revival fires for so many throughout the nation."⁷⁰¹ Havner's influence is still alive today because of all the memorable quotes, and sermons he preached. He was a populist preacher, who had a deep understanding of Scripture and biblical truth. The prophetic preacher shared it with humor, conviction, and in clarity. He still is quoted and remembered and will be until the Lord returns.

Famous Quotes by Vance Havner

*We need to be careful that the living faith of the dead, doesn't become the dead faith of the living.*⁷⁰²

*The Quakers got their name from the fact that they trembled under the power of the Spirit. At least their faith shook them! Too many of us today are shaky about what they believe but not shaken by what they believe.*⁷⁰³

*What used to make our forefathers shout in the aisles now puts us to sleep in the pews.*⁷⁰⁴

*I hear said that there is room for everyone to believe what they want to believe in our denomination. That's too much room! That's more room than there is in the New Testament.*⁷⁰⁵

*Prophets are almost extinct in the religious world today. The modern church is a Non-prophet organization.*⁷⁰⁶

*The church must first repent. God begins His work with His own people. Our Lord's last message to the churches was not the Great Commission but repentance. The last word has become the lost word.*⁷⁰⁷

*Everywhere we see signs advertising Revivals, Preachers speak of "Holding Revivals." Someone ought to turn one loose.*⁷⁰⁸

*I would sooner listen to a Gangster lecture on honesty as watch Hollywood portray the Bible.*⁷⁰⁹

*Once we stood amazed at worship in the presence of the Lord. Now a generation bred on entertainment wants to be amused. What once was an experience now has become a performance and the church tries to put on a show.*⁷¹⁰

*Long ago a man said to me, "I don't like sermons on Hell. Tell me more about the meek and lowly Jesus. It is from the meek and lowly Jesus we get the most information about Hell."*⁷¹¹



20-Wallie Amos Criswell (1909-2002)

Long-Time Pastor and Model Expository Preacher

W.A. Criswell was one of the most notable pastors in the history of the Southern Baptist Convention. He was pastor of the First Baptist Church of Dallas Texas, for basically the last half of the 20th century and succeeded George Truett who was the pastor of the church for the first half of the century.⁷¹² Criswell was noted for his long tenure, expository preaching through the Bible, leadership in the Conservative Resurgence of the Southern Baptist Convention and the growth of the church in his pastorate there.⁷¹³

Criswell was born in Southern Oklahoma. His family moved to Texline, Texas as a young boy where his father was a barber.⁷¹⁴ At age ten, he professed faith in Christ when evangelist John Hicks preached a revival in his home church there. Criswell grew up in the church excited about the Lord, the church, and the Bible. In two years after his conversion, Criswell committed his life to the gospel ministry. At age 17, he was licensed to preach and began to preach in part-time pastorates.⁷¹⁵

The budding preacher attended Baylor University, graduating there and afterward moved to Louisville, Kentucky at Southern Baptist Theological Seminary. He went through Southern's full program earning his Ph.D. from the school.⁷¹⁶ During his school days at Southern, he had a part-time pastorate at the Mount, Washington Baptist Church in Bowling Green, Kentucky. There he met and married Bessie Marie (Betty) Harris at the church in 1935. She was a graduate of Western Kentucky University. They had one daughter: Mabel Anne who had an operatic voice and recorded three albums in the late 1960's and early 1970's; two with the Ralph Carmichael orchestra.⁷¹⁷

The first full-time pastorate of Criswell was the First Baptist Church of Chickasha, Oklahoma which was followed by his tenure as pastor of the First Baptist Church of Muskogee, Oklahoma.

He was earning a reputation as an exceptional preacher and leader with a scholarly mind, having an evangelistic fervor.⁷¹⁸ These characteristics of his preaching were a rare combination.

In 1944, Criswell became the pastor of First Baptist Church of Dallas, replacing Dr. George Truett. He preached over 4,000 sermons during his tenure there. Membership swelled from 7,800 to over 26,000. Average Sunday School attendance rose to over 5,000 in attendance. The church purchased nearby property all around the original building. Billy Graham joined the church in 1953, although he never lived in Dallas.⁷¹⁹

The church continued to expand under Criswell's leadership with a youth and family life center built as well as a bowling alley, gym and running track. The outreach programs of the church included ministries such as Crisis Pregnancy Centers, language missions, and homeless shelters. Local Television of the Sunday services began in 1951 and eventually expanded to many other stations.⁷²⁰

During Criswell's ministry, he had 54 books published including the *Criswell Study Bible* and annotated notes to the *Believer's Study Bible* and the *Baptist Study Edition of the Bible*.⁷²¹ His ministry at First Baptist Church of Dallas also featured Criswell preaching 17 years through the Bible. His exposition of scripture was renown in Baptist and Fundamental circles. Known, for his precise exegesis, interpretation, and explanation, he became a model for pastors in a long-term ministry of one church.⁷²² Criswell announced in the 80's that he would no longer receive a salary from the church because his investments, book royalties and other sources of income were adequate for life-long compensation and retirement.⁷²³

Conversions and baptisms followed Criswell throughout his pastoral career. He had multiple staff who were tremendously gifted. Paige Patterson came as President of the Criswell Bible College in the early 70's. Patterson later served as President of Southeastern Baptist Theological Seminary and eventually the president of Southwestern Baptist Theological Seminary. Patterson was a tremendous scholar and leader in the Conservative Resurgence of the Southern Baptist Convention. He helped organize a group in the convention to elect conservative presidents who would appoint trustees to agencies and schools, thus moving the convention back to a more biblically-based denomination with Biblical Inerrancy as a centerpiece of the movement. This was a cause that Criswell had long championed.⁷²⁴

Criswell's pinnacle sermon in 1986: "Whether we live or die" at the Southern Baptist Convention was credited with adding popular support to the convention and its attempt to repel liberalism and its influences in the convention.⁷²⁵ The revered leader's book *Why I Preach the Bible is*

Literally True became a landmark explanation for biblical authority in the early days of the Conservative Movement.⁷²⁶

In 1990 Joel Gregory was introduced to the church as a co-pastor with Criswell. The eventual plan for Gregory to succeed Criswell as pastor of the church did not work, resulting in Gregory's resignation in 1992.⁷²⁷ O.S. Hawkins succeeded Criswell as pastor in 1993 with the elderly pastor serving as Pastor Emeritus. The aged pastor preached in retirement on into the new millennium, although he became debilitated as he moved into the new century. He passed away in 2002.⁷²⁸

The noteworthy preacher was pastor of First Baptist Church for 49 years. He also served as president of the Southern Baptist Convention for two years in the 1960's. His influence on the convention was basically seen in his being one of the most popular preachers in the Southern Baptist Convention for several decades.⁷²⁹

Criswell was a strong dispensational Pre-Millennial theologian which was a departure from the Post-Millennial theology of Dr. Truett as their former pastor.⁷³⁰

Criswell was not involved in politics that overtly, although he would pause from his normal expository sermons to speak out on certain issues that everyone was thinking about. He personally endorsed Gerald Ford as a candidate for president over the Southern Baptist candidate Jimmy Carter in the 1976 election.⁷³¹

Criswell fueled a belief in biblical exposition as the central task of the preacher in leading a church as pastor. He exclaimed, "The word we preach from our pulpits ought to be like the Word of God itself, like a fire and like a hammer that breaks the rock in pieces."⁷³²

His preaching Christ-centered sermons were highlighted when he said, "To lift Him up, to preach His name, and to invite souls to love Him and to follow Him is the highest privilege of human life."⁷³³

The well-known preacher felt he would never run out of material to preach in the Scripture. He was a master at examining the passage and applying it practically as well as someone who was gifted in his explanation of the Scripture from the original language in his exegesis of the passage. This understanding of the text was followed by dynamic and powerful preaching which brought conviction as the sermon was preached from conviction.⁷³⁴

Criswell's auto-biography *Standing on the Promises* describes the journey of his life and ministry primarily at First Baptist Church of Dallas.⁷³⁵ It was a privilege of the author to meet and fellowship with Dr. Criswell at a Pastor's conference shortly after the revered preacher's retirement. It was a blessing since I have used the *Criswell Study Bible* along with his Church Manual regularly and have read his Auto-Biography.⁷³⁶ Criswell was a wonderful example of a faithful pastor in all the decades of his ministry and a worthy model for all pastors to learn from.



21-Herschel Hobbs (1907-1995)

Prolific Writer and Convention Leader

Herschel Hobbs was a respected pastor who served as President of the Southern Baptist Convention in the 1960's. He seemed to have the pulse of Southern Baptists in working with a study committee to draft the Baptist Faith and Message in 1963. The confession came at a time of great confrontation with liberal thought as the mainline denominations were endorsing its main elements.⁷³⁷

Hobbs's writing career of published study commentaries to help Sunday school teachers were used convention-wide.⁷³⁸ His career is an example of a loyal churchman and influential pastor in the last half of the 20th century.

Hobbs was born October 24, 1907, in Marable Valley, Alabama and was the sixth child and first son born to Oscar and Emma Hobbs. His mother was a Baptist and his father a Methodist but after his father's death, his mother moved their family to the Baptist Church in their town.⁷³⁹ At 11, Hobbs made a profession of faith in Christ at the Enon Baptist Church in Clinton County, Alabama and he was baptized by Pastor Earnest Davis (a student at Howard College), in the local creek.⁷⁴⁰

The Hobbs family moved to Birmingham, Alabama in 1920 after his father's death. His mother wanted her children to have better educational opportunities which began to be realized when Hershel graduated from Phillips High School in 1926.⁷⁴¹ The family moved to West Birmingham where Hobbs met his future wife Francis, the daughter of a bi-vocational preacher. They were married on April 10, 1927.⁷⁴² After his marriage, Hobbs began to sense God's call to preach. His father had wanted him to go to Howard College, so he followed his departed father's desire. He excelled as a student and after graduation enrolled in Southern Baptist Theological Seminary at Louisville, Kentucky.⁷⁴³

At Southern, Hobbs studied New Testament Greek under Henry Davis and A.T. Robertson. He graduated with a Ph.D. and his dissertation was on "The Gospel of John and its relationship to the Synoptic Gospels". Although E.Y. Mullins, had passed away before Hobbs finished seminary, the exceptional student was influenced heavily by his book; *The Christian Religion in its Doctrinal Expression*.⁷⁴⁴

Hobbs also served as pastor during his seminary days in Indiana and Kentucky. He served other churches in Louisiana and back in his home state at Dauphin Way Baptist Church in Mobile, Alabama. In 1949, he was called to the First Baptist Church of Oklahoma City, Oklahoma and became a chief influence in Southern Baptist life during his 23-year pastorate there.⁷⁴⁵

The denominational loyalist served on the Board of Trustees at New Orleans Baptist Theological Seminary and Oklahoma Baptist University, the Executive Committee of the Southern Baptist Convention and Vice-President of the Baptist World Alliance in 1965-1970. He was elected President of the Southern Baptist Convention, serving the traditional terms from 1961-1963.⁷⁴⁶ For 18 years, Hobbs was the preacher on the Baptist Hour sponsored by the Southern Baptist Radio and Television Commission. The commission heard him after numerous tapes from pastors and decided Hobbs was their man.⁷⁴⁷

During Hobbs tenure as President of the Southern Baptist Convention, the Baptist Faith and Message revision was approved by the convention in 1963 under his leadership as chairman of the study committee. Hobbs later revealed that he considered the statement "his most abiding service for the Kingdom of God." He hoped that his contribution would have "the most lasting effect" on the convention.⁷⁴⁸

Retirement from the pastorate in 1972 did not mean slowing down. Instead, Hobbs expanded his writing ministry and accentuated the books he published. He published 45 books in his ministry and 150 study guide material booklets which served as commentaries for primarily the New Testament books. His other books dealt with Baptist heritage, an exposition of primarily the New Testament books and commentaries for the Life and Work Sunday School curriculum series of the Southern Baptist Sunday School Board. What began as a study guide for his Sunday School teachers at First Baptist Church of Oklahoma City became a staple convention-wide. He was able to write continually, having a patient wife who allowed him to do so.⁷⁴⁹

Walter Shurden said Hobbs and E.Y. Mullins were two of the most influential Southern Baptist Theologians of the 20th Century. Both chaired most of the drafting of the two versions of the

Baptist Faith and Message in 1925 and 1963 as President Paige Patterson did by continuing that tradition in the revision of the confession once again in 2000.⁷⁵⁰

Hobbs helped Southern Baptist articulate an orthodox faith amid a challenge to these sacred truths in the early 1960's. He was convinced the Bible was the Word of God and all Christian doctrine was derived from it.

Hobbs continued writing and representing Southern Baptists until his death in 1995. The Southern Baptist Convention owes Hobbs a debt of gratitude for bringing so many together around the Scripture and its full expression in their lives.



22-Billy Graham (1918-2018)

Worldwide Evangelist and Leader in Evangelical Christianity

Everyone recognizes Billy Graham and his influence on the world through his crusade efforts and organization. Graham's impact cannot be minimized; particularly because he has the distinction of preaching to more people than anyone in the history of Christianity. For decades, his evangelistic team held mass crusades all over the country and in every civilized continent on earth. It is amazing that one born in such a humble setting has become such a worldwide recognizable figure. Surely, eternity will reveal the influence he has had on millions of people.

Graham was born in rural North Carolina close to present-day Charlotte. He was the son of a dairy farmer and grew up in a wholesome home, with his family involved in the Presbyterian church.⁷⁵¹ Billy came to Christ through an evangelistic meeting conducted by evangelist Mordecai Ham in 1935. Graham came forward in the crusade and was converted under Ham's preaching giving his life to Christ.⁷⁵²⁷⁵³

Although Graham had a penchant for baseball, he began to study the Scripture and started correspondence with a Bible College where he entered feeling called to preach. However, because of the rigid legalism of the school, he did not last long there. Soon, he was searching for another school, finally landing at the Florida Bible Institute. The school offered practical instruction in Bible knowledge preaching, and evangelism. Graham preached his first sermon in a small country church for a professor who was serving there as pastor. He had a lot to learn but his dynamic approach was apparent to everyone.⁷⁵⁴

Between the spring of 1937 and early 1939, Graham stumbled through his first sermons in Bostwick, Florida and was baptized in Silver Lake on the outskirts of Palatka, Florida. He was then ordained a short distance away at Peniel Baptist Church in 1939 at Palatka, (between Jacksonville and Orlando), which is part of the Southern Baptist Convention.⁷⁵⁵ He earned a Bachelor of Theology degree from the Florida Bible Institute in 1940 and later a Bachelor of Arts degree in anthropology from Wheaton University in 1943.⁷⁵⁶

After Bible College, Graham enrolled in Wheaton University and continued his studies for the ministry. There he met and begin to date Ruth Bell, the daughter of a veteran medical missionary to China: Nelson Bell.⁷⁵⁷ They were married, and Graham became pastor of the First Baptist Church of Western Springs, Illinois. During his pastorate, he got involved with the "Youth for Christ" ministry and begin preaching in several meetings for them. The young evangelist ministry expanded as he preached out of town in several meetings sponsored by Youth for Christ.⁷⁵⁸ He began to tour with an up and coming evangelist: Charles Templeton. Many were converted, and the crowds grew prompting Graham to eventually go into full-time evangelistic work. During his touring with Templeton, his partner began to have doubts about the integrity of the Bible and the claims of Christianity. Templeton quit his evangelistic ministry and began to question much of the Bible. Despite getting Graham to discuss these issues, he rejected Templeton's doubts and reaffirmed his commitment to preach the Bible as completely God's Word at a Bible camp in California.⁷⁵⁹

Graham continued speaking in meetings and he asked renowned singer: George Beverly Shea, to join him in his first radio broadcast of "Songs in the Night" along with assorted meetings. He also had meetings with W.B. Riley's church at First Baptist Church of Minneapolis, Minnesota. Riley asked Graham to take over the presidency of the college connected to the church there: Northwestern Bible College. Graham became one of the youngest college presidents, as he came to assist Riley in his ministry. During this time, he did not devote himself fully to running the school. The evangelist/president continued to speak in evangelistic meetings.⁷⁶⁰ Graham was invited to Los Angeles for a multiple week crusade. He invited Cliff Barrows to be his music director with Shea as soloist in a large tent. The rest is history, as Graham was catapulted into notoriety through William Randolph Hearst urging his news people to "puff Graham." From Los Angeles, Graham emerged in one of the great evangelistic ministries of modern times.⁷⁶¹

The opportunities were wide open for crusades and meetings in main cities across America. Graham resigned as President of the school and begin to fulfill obligations he had to speak in meetings. The team was now conducting meetings in all different directions. He incorporated an evangelistic association and preached in his first crusade out of America in England. Revival and conversions came in droves, wherever the team went.⁷⁶² The turning point in the expansion of Graham and the team was when they conducted a crusade at Madison Square Garden in New York City and had to extend the meetings due to their popularity. The massive crowds, Shea's solos, and guest testimonies made Graham's meetings an extravaganza.⁷⁶³

Graham retained his identification as an Evangelical, whose ministry reached across all denominational barriers. However, he began his pastoral ministry as a Baptist pastor of a Baptist Church, and although he did not live in Dallas, Texas, he joined the First Baptist Church there, retaining his membership in the church for many years.⁷⁶⁴

Into the 60's Graham's preaching and crusades reached epic proportions. The largest crowd ever to attend the Los Angeles Colosseum packed the stands and spilled over into the field area in 1963.⁷⁶⁵

Further crusades featured more out of the country meetings and expanded communications through television and the weekly regular radio broadcast of *The Hour of Decision*.⁷⁶⁶ Even in the rebellion of the late 60's Graham's ministry was as popular as ever. He traveled extensively from his newly built home at Montreat, North Carolina with ministry pulling him away from his growing family. He had five children, with his wife Ruth who was credited as being the rock of the family.⁷⁶⁷

Graham became a trusted confidant of many American Presidents. He was especially close to Eisenhower, Johnson and particularly Richard Nixon.⁷⁶⁸ The evangelist even asked Nixon to speak in one of his meetings in Knoxville, Tennessee. He prayed in several inaugurations and conducted Nixon's funeral in 1994.⁷⁶⁹

Graham's preaching was urgent, declaring his favorite expression: "The Bible says." His classic invitation was a memorable event that everything led toward. He inspired many from all walks of life and ages as well as ethnic groups to come to the platform trusting in Christ as Saviour.⁷⁷⁰

The 70's featured Graham's friendship with Johnny Cash who began to appear with him in meetings after his conversion and commitment to Christ. Schools of Evangelism were held before meetings featuring various speakers and leaders in evangelistic ministry.⁷⁷¹ *Decision* magazine was the printed organ of the Association and acted as the catalyst for getting the word out even more.⁷⁷²

The Association sponsored the Lausanne Conference on Evangelistic training for articulating evangelism in future decades. Conferences were also held for evangelists in third world countries.⁷⁷³

A trip to Russia in the 80's, before the Iron Curtain fell was very controversial. Graham went any-way, speaking in state churches and other groups who attempted to express Religious Freedom in an environment of atheism.⁷⁷⁴

Graham's books ranged from the basic salvation message of *Peace with God* to books on the Second coming of Christ. Worldwide Pictures began to make Christ-centered movies featuring Graham's crusades usually as part of the story. Some of these movies were used as evangelistic opportunities for many churches.⁷⁷⁵

As scandals rocked Christian television figures, Graham continued to minister with utmost integrity. He was more famous than ever appearing on television programs, talk shows and in many other venues.⁷⁷⁶

In the 90's Graham became more of an elder statesman as his son Franklin started ministering through Samaritan's Purse, beginning a ministry that would be noted for compassion to all those in disasters and areas in desperate need. Operation Christmas Child, a ministry to help needy children in third world countries featured them receiving a Christmas gift box, which became a favorite ministry of churches in North America and worldwide.⁷⁷⁷

Graham's daughter Ann is a phenomenal speaker and writer. Franklin eventually succeeded his father in his evangelistic ministry.⁷⁷⁸

Graham's ministry in the new millennium featured a stirring message at a memorial service after 9/11, that spoke to the whole nation in a televised service at the Washington Cathedral.⁷⁷⁹ 2006 featured his last crusades. The Billy Graham Library in Charlotte, North Carolina was dedicated, which houses memorabilia and highlights of his ministry still captured on film that are replayed constantly. Graham's beloved wife was laid to rest there in 2007 and he is also buried there having just recently passed away.⁷⁸⁰

Graham died only a few months shy of his 100th birthday. His presence and preaching of the gospel have had worldwide implications and he carries with him to glory the multitudes of souls converted to Christ under his preaching. That is the greatest contribution to the Kingdom of God, one can ever leave.



23-Jerry Falwell (1933-2007)

Pastoral Leader for Moral Values and University Founder

Jerry Falwell was a highly recognizable figure who led a campaign for moral reformation while leading a small church into mega-church status. He had a vision for what has become the largest Christian University in the country.⁷⁸¹ He was a regular on media outlets and a staunch defender of Christian moral values in many avenues and public forums.

Falwell was an Independent Fundamental Baptist for the first part of his ministry but affiliated his church with the Southern Baptist Convention in the 1980s. He was a strong voice for Christian activism in the culture for several decades.⁷⁸²

Falwell was a native of the place where he ministered for most of his life in Lynchburg, Virginia. He was a twin son of Helen and Carey Falwell. Falwell came to Christ and was baptized in a Baptist church despite his father being a bootlegger and an agnostic, and not being raised in a Christian home.⁷⁸³

After his graduation from high school, the young man sensed the call to preach and attended the Baptist Bible College at Independence, Missouri in 1956.⁷⁸⁴ He married the former Macel Pate in 1958 and they had three children: a daughter Jeannie, who became a surgeon, Jerry Jr. who is current chancellor of Liberty University and Jonathan who is the current pastor of Thomas Road Baptist Church in Lynchburg.⁷⁸⁵

Coming back from Bible college, Falwell started the Thomas Road Baptist Church in Lynchburg. He began the Old Time Gospel Hour which was eventually syndicated nationally. The church began with 35 members but expanded to the gigantic congregation it is today through the noted pastor's leadership and exposure in the media.⁷⁸⁶

Simultaneously, Falwell led in the establishment of a Christian School initially known as Liberty Christian Academy which expanded to include Liberty University. The school occupied Liberty Mountain moving from the church's original downtown location and became a premier institution with 13,000 resident students and 350 accredited programs.⁷⁸⁷

Falwell was well received in fundamental circles because of his traditional beliefs. His turn toward defending moral values led to a controversy with some who believed Conservative-Bible believing churches should stay out of politics.⁷⁸⁸

When the Moral Majority started in 1979 along with conservative leaders such as James Kennedy, Tim LaHaye, and Charles Stanley, Falwell reached across the aisle to others besides Fundamental Baptists.⁷⁸⁹ He felt this was necessary to unite with others who were concerned about America's spiritual decline, moral decency, and political malaise. This transition marked a new era in his ministry that centered around moral and political beliefs as necessary to effect change in American culture.⁷⁹⁰

Through the Moral Majority, pastors were urged to acquaint their congregations with bills, candidates and public discussion because of the need to speak out against corruption that was affecting the country.⁷⁹¹ In some cases, pastors even ran for political office and candidates were grilled for their stand on issues.

Falwell was looked on as controversial by many, but he became a recognizable figure no matter what you thought of him. He was featured in media outlets and later in cable television programs.⁷⁹² Falwell also authored many books varying in subject matter from church growth to conservative values.⁷⁹³

Several of the values Falwell championed were the pro-life movement for the protection of children in the womb, opposing abortion, traditional marriage, opposing the homosexual lifestyle, political conservative issues such as a strong military, being a strong ally of Israel and opposing liberal Hollywood values among others. Jerry Vines said, "He confronted the secular culture and boy did he ever confront it."⁷⁹⁴ To Falwell's credit, he invited others with divergent beliefs to Liberty for debates and exposed students to these views while championing moral values, based on the Scripture.

Many conservative leaders, as well as potential presidential candidates, were invited to speak at Liberty University graduation ceremonies. As Liberty grew, their varied programs and Christian environment made them famous and accessible.⁷⁹⁵

As Falwell spoke all over the country, he continued to serve as pastor of Thomas Road Baptist Church and led to their relocation to the present school campus. The school stands as a strong university which boasts the largest student body in all Virginia.⁷⁹⁶

When Falwell affiliated with the Southern Baptist Convention, it raised a few eyebrows. He led the church into the convention thought because of efforts to bring conservative values back to the Southern Baptist Convention that was rescued from liberalism affecting other denominations. Uniting with the convention was a natural progression in broadening Thomas Road's influence and unity among those aspiring to Falwell's goals. Several of the conservative and recent presidents of the Southern Baptist Convention have children who graduated from Liberty and became successful graduates.⁷⁹⁷

Falwell was noted for seeking to share the gospel in almost any interview or forum he was a part of, despite the topic he was discussing. He would usually make a bee-line to the gospel presentation, which he loved to do. Jerry Vines also said in his funeral sermon for Falwell, "There was a spiritual depth to this man that sometimes eluded those who saw only the outside and failed to see the goodness in his life and good time he had. He served his own generation by the will of God."⁷⁹⁸

As Falwell grew older, his sons became more involved in the operation of the church and school. He ministered into the new millennium when health problems began to set in. The famous pastor had a stint put in his heart valve in 2006 but was found deceased in his office in 2008.

Falwell's sons continue his ministry legacy even today.⁷⁹⁹ Ed Hindson, a professor at Liberty said, "Jerry's legacy lives on not only at the 22,000-member Thomas Road Baptist Church but also in the millions of voters he rallied to polls throughout the last 30 years."⁸⁰⁰ That distinction is unique in the far-reaching scope of Falwell's ministry, which is long remembered even today.



24-Adrian Rogers (1931-2005)

Pastoral Spokesman for the Conservative Resurgence

Adrian Rogers was the one pastor in the Southern Baptist Convention who probably had the greatest influence during the Conservative Resurgence of their denomination.⁸⁰¹ He served as pastor of the renown Bellevue Baptist Church in Memphis, Tennessee. His tenure was not that far removed from the churches previous influential pastor: R.G. Lee. Rogers was the voice of the conservative movement and a very popular figure who was noted for his dynamic and illustrative preaching. His 32-year pastorate at Bellevue expanded his ministry influence in the convention and throughout the world.⁸⁰²

Rogers was a native of West Palm Beach, Florida and became a Christian as a child, sensing the call to preach at age 19. He married his High School sweetheart: Joyce and had four grown children (two boys and two girls). One son: David and his wife were appointed as International Missionaries to Spain.⁸⁰³

Rogers was a graduate of Stenson University and the New Orleans Baptist Theological Seminary.⁸⁰⁴ He was ordained by the Northwest Baptist Church in West Palm Beach, Florida and served in student pastorates while in seminary, with his first full-time pastorate at the Baptist Church in Fellsmere, Florida. The up and coming pastor had a successful pastorate at the First Baptist Church of Merritt Island, Florida. His final and most influential pastorate was at Bellevue Baptist Church in Memphis, Tennessee.⁸⁰⁵

In Rogers' 32-year pastorate in Bellevue, exciting things happened within his ministry there. He was elected President of the Southern Baptist Convention in 1979. His election marked the beginning of a string of presidents who came from successful, growing, conservative, Bible-believing churches. Each pastor was sympathetic with the Conservative Resurgence. Their tenure featured the appointment of trustees to agencies within the Southern Baptist Convention who

believed in the Inerrancy of Scripture. The pastoral leader of the movement was Rogers, who declined a customary second term and was elected later to two successive terms in 1986-1987.⁸⁰⁶

Rogers' ministry of preaching in conventions and every year at the Pastor's Conference held at the Southern Baptist Convention gave him a platform and led to his rising influence. His ministry also expanded with the "Love Worth Finding" television and radio ministry.⁸⁰⁷ His large congregation was featured every Sunday on a broader scale. Rogers published 18 books in his ministry which were reflections on his preaching and practical down to earth, solid, biblically-based ministry. His preaching used alliteration and spirit-filled truth that applied biblical principles.

Rogers took a strong stand for traditional moral values, upholding traditional marriage and the sanctity of human life that opposed abortion.⁸⁰⁸ His support of the Family Amendment of the Baptist Faith and Message, affirming biblical marriage and the classic phrase that *the wife should graciously submit to the servant leadership of her husband*, led to it being affirmed. Speaking for the Amendment in the 1998 Salt Lake annual Southern Baptist Convention, he showed how the Amendment was biblical and any alteration would be a departure from the Scripture. He also affirmed the Baptist Faith and Message 2000 which was a conservative revision of the older 1963 revision.⁸⁰⁹

The influential preacher always spoke about conservative values on several occasions in his church and in other venues. He was guest at times representing biblical values in the White House. Ed McAteer, a co-founder of the Moral Majority in 1979 was a member of Rogers' church.⁸¹⁰ Rogers was not afraid to confront popular cultural values that opposed biblical ones. He was also bold to speak against the alcohol industry. He painted it as an evil, destructive force and told stories to illustrate the dangers of alcohol, like the daughter who died while driving drunk. The father vowed revenge toward the one who sold her the alcohol, only to discover she had taken the bottle from his liquor cabinet.⁸¹¹

Rogers' ministry grew in popularity and was in full swing at the turn of the century when he began to have health issues. He retired in 2005, from his successful pastorate when he had complications from colon cancer. Rogers contracted pneumonia in both lungs, eventually being kept alive on a ventilator. He passed away shortly afterward, as a popular preacher sorely missed.⁸¹²

Even Rogers' enemies acknowledged him as the voice of the Conservative Movement. He will forever be remembered for his personal, meaty and meaningful quotes.

A book on his famous quotes, entitled *Adrianisms* record these famous remarks. Here are a few of his many notable quotes:

*Sin will take you further than you want to go, keep you longer than you want to stay and cost you more than you want to pay.*⁸¹³

*I sin all I want to. I just don't want to sin.*⁸¹⁴

*The worst form of badness is human goodness substituted for the righteousness of Christ.*⁸¹⁵

God is not a cosmic kill-joy. Every time he says, "Thou shalt not", He is simply saying, "Don't hurt yourself." And every time he says: "Thou shalt," He is saying "Help yourself to happiness."
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Life is too short, eternity is too long, souls are too precious, and the gospel is too wonderful, for us to sleep through it all. ⁸¹⁷

Adrian Rogers' words and influence will always be remembered as a Man of God, who preached the Word of God, by the Spirit of God.



25-Paige Patterson (1942-....)

Conservative Resurgence Leader and Seminary President

Paige Patterson is the former president of the Southwestern Baptist Theological Seminary. He led the Conservative Resurgence in the Southern Baptist Convention beginning in the early 70's and into the 80's and 90's to confront liberalism in the denomination's agencies. His leadership along with Judge Paul Pressler from Houston facilitated the election of presidents who believed in Biblical Inerrancy and changed the makeup of the agencies and eventually seminaries by the power of appointment.⁸¹⁸ An avid believer in expository preaching, he has influenced many leaders serving in the convention over the last few decades.

Patterson was born in Fort Worth, Texas while his father T.A. Patterson, a pastor, and a Ph. D student attended there during his studies. The elder Patterson has also served as a former Executive Director of the Baptist General Convention of Texas. Paige grew up in a pastor's home at Beaumont, Texas and was deeply involved in church ministry as a boy and youth.⁸¹⁹ The pastor's son came to Christ as a child and was raised in a godly home, plus a church committed to worldwide missions through his father's leadership. Patterson met and married Dorothy Kelly. They have a son and daughter.⁸²⁰

The Patterson's attended Hardin Simmons University and he sensed a calling to the gospel ministry by this time.⁸²¹ Patterson attended New Orleans Baptist Theological Seminary finishing with a Ph.D. while serving as pastor of a church going to seminary and ministering in New Orleans.⁸²²

While at New Orleans, Patterson became increasingly concerned as a student related to neo-orthodox teaching coming out of Southern Baptist seminaries. He met with Judge Paul Pressler, a Houston, Texas judge who was an active leader in his church at First Baptist Church of Houston. Pressler encouraged Patterson to lead a movement that would elect Southern Baptist presidents

of the Convention and would appoint trustees who would check the rising tide of liberalism that was affecting the denomination.⁸²³

From seminary, Patterson went to the First Baptist Church of Fayetteville, Arkansas as pastor. After several years of successful ministry there, he was called to First Baptist Church of Dallas, as Dr. Criswell's right-hand man and president of the newly formed Criswell Bible College.⁸²⁴

Patterson's coming to the well-known church, strengthened the school and church while it gave him a national platform to not only train ministers but spread the word for reform within the convention from the potential liberal ruin of the denomination.⁸²⁵

Meetings ensued with pastors and leaders, representing the average Southern Baptist Church member in the pew, concerning the liberal drift in the Convention. Patterson had the backing of Dr. Criswell, but he was the leader of the movement from a theological side.⁸²⁶ He led efforts to get people to the national convention meeting annually and the election of Adrian Rogers in 1979 was believed to be a result of such efforts. These efforts led to the discussion being changed in the convention to the integrity of the professors and leaders in the Southern Baptist Convention to represent members in the pew. The issues had changed suddenly through presidents and leaders working with these motivations.⁸²⁷

Patterson spoke in meetings across the country and in pastor's conferences as well as churches, along with Judge Paul Pressler, getting the pulse of the convention. His tenacity was unparalleled in involving more average Southern Baptists in the work of the convention.⁸²⁸

In 1992 Patterson was elected as the new President of Southeastern Baptist Theological Seminary in Wake Forest, North Carolina. He led the conservative direction for the seminary which had already begun through the leadership of the previous president: Lewis Drummond. His 11 years at Southeastern led to numerical growth, an increase in mission volunteers and many young ministers being trained in expository preaching.⁸²⁹ During his tenure at Southeastern, Patterson was elected as President of the Southern Baptist Convention in 1999-2000. His notable accomplishment as president was to lead in the revision of the Baptist Faith and Message in 2000. The revision made the document a more conservative statement.⁸³⁰

When Patterson came to Southwestern Baptist Seminary in 2003, a similar pattern continued in leading what had been the largest seminary in the convention and presumably the world to be a conservative and evangelistic force in missions and ministry.⁸³¹

Patterson has also written several helpful works such as *Text-Driven Preaching*. His commentary on Revelation had been a work in progress for decades.⁸³² New conferences were scheduled at the school on Baptist History, expository preaching and the first-ever conference totally given to the Anabaptist Movement, representing the view that Baptists predated the English Baptists of the 1600's.⁸³³

The work at Southwestern led the school to experience growth in its facilities. The school had a less than adequate chapel, so a larger beautiful building was constructed, which was opened in 2011. A School of Evangelism and Missions named after long-time professor Roy Fish was dedicated and built also, housing much of the newly formed college's classes. The school grew in endowment and strong leadership to fulfill its potential in leading through all areas of ministry and education.⁸³⁴

Patterson's wife Dorothy, led to the establishment of a Christian homemaker's school which trained women and pastors' wives in hosting and serving at home. She is a model of service and hospitality through the many lunches and dinners she has hosted in Pecan Manor, (The President's family home at Southwestern). Mrs. Patterson is a scholar in her own right, authoring multiple books and teaching women in the seminary in ministry.⁸³⁵ She is an unforgettable woman who has been a tremendous helpmate to her husband through all their years of marriage and his leadership in schools and the convention.⁸³⁶

Dr. Patterson, as an experienced educator, has probably not been given the credit he deserves in leading the Conservative Resurgence in his convention to a more conservative stance. A stance that differentiated the convention from other denominations having problems because of liberalism.⁸³⁷

Patterson has been a steady but constant influence, who led the charge and became a voice for the ordinary Southern Baptist in local churches while leveraging what may have been interpreted as a top-heavy denomination.

The prophetic voice of Patterson in his preaching, as well as his expansion in seminaries' growth, while guarding the values and beliefs of Southern Baptist led him too far outlive his critics.⁸³⁸ He led a force that could not be stopped but continued into the new millennium, thereby allowing Southern Baptists to experience growth in unprecedented ways.



26-Rick Warren (1954-...)

Leading Contemporary Pastor of a Mega Church

Rick Warren is a pastor in Southern California who began a church with no one to become one of the largest churches in America. Along the way, he has become a recognizable figure in media outlets and among a new generation of pastors and churches, in reaching a more secular culture today. His book *Purpose Driven Life* is one of the bestselling Christian books in history.⁸³⁹

Warren was born in San Jose, California to Dot and Jimmy Warren. His father was a pastor and Director of Missions in the California Southern Baptist Convention, who in his later years led building efforts for small congregations, after his retirement.⁸⁴⁰ Rick was raised primarily in Ukiah, California graduating from Ukiah High School and founding one of the first Christian clubs in High School among fellow students known as "The Fishers of Men." He has a sister Chantel who is married to Tom Holiday an associate pastor at Saddleback Church and a brother Jim who died in 2007. Warren's conversion, baptism, and call to preach was a natural transition from his strong Christian home environment.⁸⁴¹

Warren received a Bachelor of Arts degree from California Baptist University in Riverside. He moved to Southwestern Baptist Theological Seminary where he received the Master of Divinity degree in 1979 and later the Doctor of Ministry degree from Fuller Theological Seminary.⁸⁴² The aspiring young pastoral student married his wife Kay in 1975. They have three children: Amy, Josh, and Matt.⁸⁴³

After graduating from seminary, Warren came back to California seeking to establish a church in the fast-growing Orange County area. Saddleback Church was started through mass publicity and for many years had services in all sorts of locations, such as schools and rented facilities.⁸⁴⁴

Finally, in the 1990's the present campus was purchased and developed in Lake Forest. Buildings were erected when the church reached 10,000 members. Subsequent buildings were built for pre-school, youth, administration and other ministries.⁸⁴⁵ The church grew rapidly in part due to Warren's strong leadership and practical need-oriented preaching. He also organized a ministry moving people forward through classes in membership, discipleship, ministry, and missions. Many thousands have gone through the grid of this pattern.⁸⁴⁶

Warren became a popular speaker at conventions, meetings, and church growth conferences. The Saddleback Church started an annual Church Growth Conference training many pastors and leaders in the Purpose-Driven Church model for church growth. Warren's first major book: *The Purpose Driven Church*, published in 1995 taught how these principles have been implemented and how churches using the Saddleback church as a model could benefit from them.⁸⁴⁷

Warren became a popular pastor, primarily because of the success of his church, in church growth. He appeared in many venues, expanding its outreach ministry.⁸⁴⁸

In 2000 Warren authored the book *The Purpose Driven Life*, which appealed to many beyond the Christian sphere since it challenged everyone to build their life around certain purposes found through faith and growth in Christ-likeness. The book was on the New York Times bestseller list and sold over 30 million copies. Many read the book who were not in church but were led to a spiritual connection through faith in Christ.⁸⁴⁹

Saddleback church began to expand its mission's emphasis and sent missionaries to every country in the world. A special effort in Rwanda led to a reversal of an Aids epidemic with the president of Rwanda declaring his nation to be a "Purpose-Driven Country."⁸⁵⁰

Other ministries such as "Celebrate Recovery" sharpened the emphasis on a "Higher Power" taught in Alcoholics Anonymous, declaring that Jesus Christ is the sole higher power who can heal alcoholism. The program has been used by all types of churches and has been very successful.⁸⁵¹

As Warren was sighted more on the radar, his likable personality aided his being a spokesman in all sorts of venues. In 2008, a civil debate was conducted between Barak Obama and John McCain as the first debate of the Presidential election at his church, in which he served as a moderator.⁸⁵²

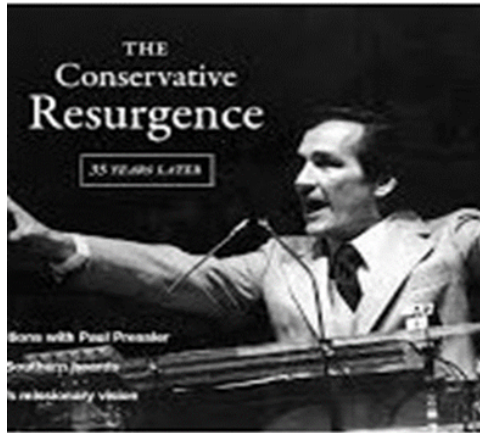
Not one to be political, Warren did support Proposition 8 on the California ballot defining marriage as only between male and female. He also supported the Hobby Lobby case before the Supreme Court that protected religious liberty for companies to opt out of mandated abortion coverage of employees if they did not believe in it and were opposed to it.⁸⁵³

Although Warren gave the invocation at the Obama presidential inauguration in 2009, it was not without controversy from homo-sexual groups dissenting for his participation in the inauguration and because of his support of Proposition 8. Warren was eventually critical of Obama for not supporting religious liberty and his suppression of it through certain policies.⁸⁵⁴

Saddleback remains today as a force to be reckoned with and Warren is still as popular as ever. He is noted most of all for understanding the changing culture we are in and designing a strategy of ministry that has reached and continues to reach many within its sphere of ministry.

Many do not know that Saddleback is a Southern Baptist Church and Warren has been Southern Baptist for all his life. The church has grown so large that they are not involved exclusively with Southern Baptists now. His ministry represents the type of outreach many Southern Baptist churches are like and seems to be the wave of the future, although Southern Baptists have all types of churches.⁸⁵⁵

27-The Conservative Resurgence of the Southern Baptist Convention



I was startled in a theology class, one day, when the teacher said he allowed in his mind for other methods of creation instead of just the strict literal account in the first chapters of Genesis. In a subsequent conversation, he told me he believed in theistic evolution and it was the only way to save our youth in our churches who attended secular schools. I told him, with that view (in trying to mix his liberal view with the Scripture), God looked like a big ape because it said, "God created man in his own image (Gen. 1: 27a)." That was the type of teaching going on in some of the Southern Baptist seminaries in the late 60's and early 70's.

Several incidences of this type of thought had already afflicted many mainline seminaries and colleges that made their denominations more liberal. What could be done about our denomination? A firewall of protection had to be erected.

Other pastors and students felt as I did, during this time. Laymen questioned teachings coming out of these schools. One man: Judge Paul Pressler connected with Paige Patterson while the latter was still a student at New Orleans Baptist Theological Seminary. They saw the convention could be changed and eventually the seminaries if conservative presidents could be elected who had tremendous appointment power to the trustee boards of agencies and schools.⁸⁵⁶

The landmark for the reversal of the neo-orthodox slide came when Adrian Rogers was elected president of the Southern Baptist Convention in 1979 at the Houston convention. A fury ensued from some "denominational loyalists" and those who saw the resurgence as a political struggle and nothing more. Names were attached to the movement such as "a fundamentalist takeover." A more brutal assessment of it came from those who considered it a "witch-hunt."⁸⁵⁷

Conservative presidents continued to be elected and changes were made. Staunch denominational loyalists ran against successful pastors such as Bailey Smith and Charles Stanley.⁸⁵⁸ The 1985 convention featured one of the largest turnouts ever in Dallas with the halls flooded beyond the seating capacity of the Convention center.⁸⁵⁹

Winfred Moore of First Baptist Amarillo ran against Charles Stanley of First Baptist Atlanta with Stanley winning and continuing the string of conservative presidents. Future conventions saw Adrian Rogers elected for two more terms, after declining a second term earlier.

1990 saw a tremendous win for conservatives with Morris Chapman defeating Dan Vestal; two Texas pastors on different sides in New Orleans. From then on out, conservative presidents were elected easily resulting in the new moderate/liberal groups forming and leaving the convention.⁸⁶⁰ These groups represented only a small minority of the churches, as opposed to those in the mainstream of Southern Baptists.

The crowning achievement of the movement came when Paige Patterson was elected President for two terms and the Baptist Faith and Message was revised in 2000, coming on the heels of the Family Amendment in 1998. The amendment had been added to the old statement before the new revision. The Amendment affirmed the traditional family and was ridiculed by much of the liberal media. The new revision of the convention's doctrinal statement reflected a more conservative stance on biblical inerrancy and affirmed only male pastors.⁸⁶¹

There was a distinct move to the right with Southern Baptists, as they began to reflect the change with every president of the seminaries affirming this new biblical influence. Trustees appointed, approved teachers and presidents who affirmed this position.⁸⁶²

The convention's movement to the right was not without controversy. It was belittled and catcalled by moderate/liberals in and out of the convention.⁸⁶³ The influence led the convention back to its roots, which it was ever so close to departing from. Baptists in America started as pious, conservative Bible-believing people intent on having the liberty to start churches and develop them in a way they might share the gospel with everyone.⁸⁶⁴

Southern Baptists today have no difficulty affirming the inerrancy of Scripture and biblical authority.⁸⁶⁵ Although a new generation of pastors and leaders may not have experienced the struggle for conservative teaching in schools and pastors to continue this tradition; they have the opportunity for unprecedented growth because of the sacrifice made. The Conservative

Resurgence has proved Southern Baptists will not be tossed aside on the ash heap of liberal denominations.⁸⁶⁶ I can't think of a greater pathway to follow in Baptist History.

Baptists started with religious liberty to believe and practice the Bible in Rhode Island and with it as our authority, not tradition or the popular trends of an ungodly culture. These trademarks have been our mainstay as Bible-believing Christians and will continue to be that till our Lord returns.

Endnotes

Section 1

1--Roger Williams

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- ⁴ Roger Williams, A Cambridge Alumni Database. University of Cambridge, <https://www.ranker.com/list/famous-pembroke-college-cambridge-alumni-and-students/reference>.
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- ⁸ Edwin Gaustad, *Liberty of Conscience: Roger Williams in America* (Judson Press: Valley Forge, PA 1999), 28.
- ⁹ *Ibid*, 28.
- ¹⁰ <https://www.smithsonianmag.com/history/god-government-and-roger-williams-big-idea-6291280/>, 12-15.
- ¹¹ *Ibid*, 28.
- ¹² *Ibid*, 28.
- ¹³ Glenn W. LaFantasie, ed. *The Correspondence of Roger Williams*. (University Press of New England: Lebanon, NH, 1988, Vol. 1), 12–23.
- ¹⁴ *Ibid*, 12-23.
- ¹⁵ Patrick T. Conley *An Album of Rhode Island History*. (Rhode Island Press: Providence, RI, 1986), n. p.
- ¹⁶ One frequently sees the founding date as March 1639. This reflects an entry in Governor John Winthrop's journal about the new church in Providence, although his actual baptism had taken place sometime earlier.
- ¹⁷ Leon H. McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), 124-138.
- ¹⁸ It is thought that Williams was influenced by Katherine Scott (the sister of Anne Hutchinson) in becoming a Baptist. J. Stanley Lemons, (Church Historian for First Baptist Church of Providence and probably the leading authority on Williams life), says in a personal conversation with the author that this viewpoint was an attempt of John Winthrop the Governor of the Massachusetts Bay Colony to discredit him. He did this because of his dissenting views, tying Williams with those who were expelled from Massachusetts Bay Colony. He feels Williams came to an understanding of Baptist truths by his personal study of the Scripture."
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- ²⁰ Clifton E. Olmstead *History of Religion in the United States*. (Charles Scribners Sons: Englewood Cliffs, N.J., 1895), 106.
- ²¹ *Ibid*
- ²² Chana B. Cox, *Liberty: God's Gift to Humanity*. (Lexington Books: Lanham, MD., 2006), 26.
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²⁶ Norton Anthology of English Literature Online: The Early Seventh Century, Emigrants and Settlers: Texts and Contexts, https://www.wwnorton.com/college/english/nael/17century/topic_4/williams.htm.

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2-John Clarke

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⁴⁵ James, 82.

⁴⁶ Arnold, Samuel Greene, *The History of the State of Rhode Island and Providence Plantations*. Vol 1. (The American Historical Society, Vol.1.: D. Appleton & Company: New York, 1858), 294.

⁴⁷ Austin, 46.

⁴⁸ These factors are the learned opinion of J. Stanley Lemons, Church Historian of First Baptist Church of Providence Rhode Island and writer of early New England history in a personal conversation with the author.

3-The First Baptist Church of Plymouth in Swansea

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⁵⁰ Rev. Dr. Charles K. Hartman "John Myles: Church Planter" "Archived copy". Archived from the original on (Feb. 2, 2012), (Retrieved March 19, 2018). <http://www.firstbaptistinswansea.org/john-myles-founder>

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⁵² Ibid

⁵³ Ibid

⁵⁴ J. Stanley Lemons explained the makeup of the first people who settled in the region there in personal conversation with the author.

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⁸⁹ Ibid

⁹⁰ This statement Based on author's accessing First Church of Boston which denied most tenets of orthodox Christianity under the name of freedom to believe whatever they want to believe: <http://www.firstchurchboston.org/about/history>.

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⁹⁴ Ibid

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⁹⁸ Historical sketch of the Lower Dublin (or Pennepack) Baptist Church, Philadelphia, PA. : with notices of the pastors, &c. (1869), [https://archive.org/details/historicalskech00jone:
http://www.pennepackbaptist.org/index.php?option=com_content&view=article&id=47&Itemid=54](https://archive.org/details/historicalskech00jone/http://www.pennepackbaptist.org/index.php?option=com_content&view=article&id=47&Itemid=54)

⁹⁹ <http://www.thereapers.com/keach.htm>.

¹⁰⁰ This statement is based on the listing of the churches first formed owed its existence to the support of Pennepack/Lower Dublin church.

¹⁰¹ http://www.pennepackbaptist.org/index.php?option=com_content&view=article&id=47&Itemid=54.

8-William Screven

¹⁰² These two church movements spawned massive growth of Baptists in the South.

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¹¹⁰ Joshua Millet, *A History of the Baptists in Maine*. Chapter VI "The Baptists of Main and South," <http://www.reformedreader.org/history/christian/ahob2/chapter06.htm>.

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¹¹⁵ Richard. Knight, *History of the General of Six-Principle Baptists in Europe and America*, (North Charleston, S.C. CreateSpace Independent Publishing Platform, Reprint, 2014), 11-17,

¹¹⁶ Frank Lay, Baptist Record Article: "Associations gain foothold in the growing Baptist movement" (Retrieved April 10, 2018), http://www.mbc.org/business_services/br/300years.aspx.

¹¹⁷ Ibid

¹¹⁸ Ibid

¹¹⁹ Ibid

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¹²¹ Ibid

¹²² Ibid

¹²³ Ibid

¹²⁴ Ibid

¹²⁵ Christian, 148.

¹²⁶ Lay, http://www.mbc.org/business_services/br/300years.aspx

¹²⁷ Christian, 149.

¹²⁸ Ibid, 149.

10-The Philadelphia Baptist Confession 1742 Explained

¹²⁹ The Philadelphia Baptist Confession: <http://www.romans45.org/creeds/phila.htm>.

¹³⁰ This statement is based on the fact of its copying of the London Confession of Faith 1689 and the influence of the English Baptists who were heavily Reformed.

¹³¹ The Philadelphia Confession of Faith, <http://www.romans45.org/creeds/phila.htm>.

¹³² Ibid

¹³³ T.T. Eaton, Defense of the Philadelphia Confession of Faith, (1900) <http://baptisthistoryhomepage.com/eaton.phila.confession.html>.

¹³⁴ Reformed leaders were the predominant writers educated at schools heavily influenced by Reformed Theology.

¹³⁵ The observation is based on the evangelistic fervor of the General Baptists in offering Christ to everyone in an urgent way and their preachers/leaders not having any formal education from seminaries and college.

¹³⁶ A basic conclusion that is made since no doctrinal statement or printed sermons of Stearns to my knowledge Marshall have survived.

11-Oliver Hart

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¹³⁸ David Benedict, Oliver Hart, (1723-1795), <http://baptisthistoryhomepage.com/hart.oliver.by.benedict.html>.

¹³⁹ Ibid

¹⁴⁰ Ibid

¹⁴¹ Ibid

¹⁴² Ibid

¹⁴³ Ibid

¹⁴⁴ Ibid

¹⁴⁵ Nettles, 80.

¹⁴⁶ Ibid, 96

¹⁴⁷ Ibid, 85.

¹⁴⁸ Ibid, 88.

¹⁴⁹ Christian, 164.

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¹⁵⁰ Charleston Baptist Association website, <https://www.charlestonbaptist.net/history>

¹⁵¹ Ibid

¹⁵² Ibid

¹⁵³ Christian, 150.

¹⁵⁴ Basil Manley, "The First Baptist Church Charleston, S.C.," <http://baptisthistoryhomepage.com/sc.charleston.1.html>.

¹⁵⁵ Christian, 193.

¹⁵⁶ Ibid, 199.

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¹⁶⁶ Isaac Backus, "An Appeal to the Public for Religious Liberty Against the Oppressions of the Present Day", 1773, <http://classicaliberal.tripod.com/misc/appeal.html>.

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¹⁷¹ The Library of Congress: Religion and State Governments, Religion and the Founding of America, <https://www.loc.gov/exhibits/religion/rel05.html>.

¹⁷² Ibid

14-Shubal Stearns

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³⁰⁶ Leah Townsend, "South Carolina Baptists 1670-1805", http://www.genealogytrails.com/scar/baptist_churches7.htm/.

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Section 2

1-Adoniram Judson

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⁴⁴⁸ Southern Baptist Seminary Our Presidents: James Boyce, <http://archives.sbts.edu/the-history-of-the-sbts/our-presidents/james-p-boyce-1859-1888/>.

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9-John Broadus

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⁴⁶⁴ Ibid

⁴⁶⁵ http://www.sbhla.org/bio_broadus.htm.

⁴⁶⁶ <http://archives.sbts.edu/the-history-of-the-sbts/our-presidents/john-a-broadus-1889-1895/>.

⁴⁶⁷ Ibid

⁴⁶⁸ Ibid

⁴⁶⁹ Ibid

⁴⁷⁰ <http://archives.sbts.edu/the-history-of-the-sbts/our-presidents/john-a-broadus-1889-1895/>.

⁴⁷¹ Ibid

⁴⁷² John Broadus Commentary on Matthew: <https://www.studylight.org/commentaries/jbm.html>.

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⁴⁷⁷ David Schrock, Lottie Moon: A Brief Biography, September.2014, <http://cgbcbelton.org/wp-content/uploads/2014/09/lottie-moon1.pdf>.

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⁴⁸⁵ Ibid, 70-71.

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⁴⁸⁸ Ibid, 93.

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⁴⁹⁰ Ibid, 88, 103.

⁴⁹¹ Ibid, 129-131.

⁴⁹² Ibid 131-133.

⁴⁹³ Lottie Moon, April 14, 1876 Letter to H. A. Tupper, November 2011, <http://tewelch.blogspot.com/2010/11/who-was-lottie-moon.html>.

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⁴⁹⁵ Ibid, 132.

⁴⁹⁶ Ibid, 160.

⁴⁹⁷ Duane Bolin, Honoring the Real Lottie Moon, June 10, 2013, <https://baptistnews.com/article/honoring-the-real-lottie-moon/#.Wp40X0xFzY8>.

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⁴⁹⁹ Ibid, 179, 181.

⁵⁰⁰ Ibid, 181.

⁵⁰¹ <https://www.imb.org/who-was-lottie-moon>.

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⁵⁰³ Ibid, 275-276.

⁵⁰⁴ Ibid, 255-257.

⁵⁰⁵ Ibid 267.

⁵⁰⁶ Ibid, 139.

⁵⁰⁷ Ibid, 139.

⁵⁰⁸ <https://www.imb.org/who-was-lottie-moon>.

⁵⁰⁹ Juliette Mather, *Light Three Candles* (Richmond: Women's Missionary Union 1974). 81.

⁵¹⁰ Allen, 287.

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⁵¹³ Elizabeth R. Varon, *We Mean to Be Counted: White Women & Politics in Antebellum Virginia*. Chapel Hill: University of North Carolina Press), 171.

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⁵¹⁷ Ibid

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⁵²³ B.H. Carroll, "Biblical Addresses and Educational and Religious Addresses," ed. and comp. by J.W. Crowder (n.d.) 67.

⁵²⁴ Alan J. Lefever, *Fighting the Good Fight: The Life and Work of Benajah Harvey Carroll*, (Austin, Texas: Eakin Press, 1994), 35-36.

⁵²⁵ B.H. Carroll, *Interpretation of the English Bible*, Vol. 15: Revelation, edited by J. B. Cranfill, (Baker Book House: Grand Rapids, MI. vol. 15, 1948), 35-36.

⁵²⁶ Joe Early, Jr., "B.H. Carroll", East Texas Historical Association and West Texas Historical Association annual meeting in Fort Worth, Texas, February 26, 2010.

⁵²⁷ The Southern Baptist Convention, <http://www.sbc.net/aboutus/heritage.asp>.

⁵²⁸ Ibid

⁵²⁹ Ibid

⁵³⁰ http://www.sbhla.org/bio_bhcarroll.htm.

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⁵³² Ibid

11-J.B. Gambrell

⁵³³ George W. Truett, Baptist History Homepage, James Bruton Gambrell Biblical Recorder, 1932. "Life Stories of Great Baptists", <http://baptisthistoryhomepage.com/gambrell.j.b.by.truett.html>.

⁵³⁴ Ibid

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⁵³⁸ Ibid

⁵³⁹ Ibid

⁵⁴⁰ http://www.sbhla.org/bio_gambrell.htm.

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⁵⁴² Ibid

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⁵⁴⁴ Ibid

⁵⁴⁵ <http://baptisthistoryhomepage.com/gambrell.j.b.by.truett.html>.

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⁵⁴⁷ J.B. Gambrell, "The Conventions of Baptist Churches, Baptist: Why Not" , Edited by J. M. Frost, The Sunday School Board of the Southern Baptist Convention, 1900, http://elbourne.org/baptist/whybaptist/17_conventions.html

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⁵⁴⁹ J.B. Gambrell, http://elbourne.org/baptist/whybaptist/17_conventions.html.

12-E.Y. Mullins

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⁵⁵¹ Southern Baptist Historical Library and Archives: http://www.sbhla.org/bio_eymullins.htm.

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⁵⁵⁴ Ibid

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⁵⁶⁶ Ibid

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⁶⁰⁸ David G. Norman Jr, "Lessons from the Chair of Fire L. R. Scarborough's Legacy of Evangelistic Preaching," June 2013, <http://www.baptisttheology.org/white-papers/lessons-from-the-chair-of-fire-l-r-scarboroughs-legacy-of-evangelistic-preaching/>.

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⁶²³ "Biography Basics Short Sketches of Great Men and Women of Faith", Robert Green Lee, November, 2008, (Retrieved April 13, 2018), <http://biographybasics.blogspot.com/2008/11/robert-green-lee-baptist-preacher-born.html>.

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⁶⁴⁶ Fletcher, 10-12.

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⁶⁴⁸ Ibid

⁶⁴⁹ Ibid

⁶⁵⁰ Fletcher, 96-97.

⁶⁵¹ Ibid, 94-97.

⁶⁵² <http://baptistmessage.com/bill-wallace-missionary-martyr-and-model/>.

⁶⁵³ <http://www.bpnews.net/10349/50-years-after-bill-wallace-and-the-meaning-of-heroism>.

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⁶⁵⁵ <http://baptistmessage.com/bill-wallace-missionary-martyr-and-model/>.

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18-Roland Q. Leavell

⁶⁵⁸ Dottie Hudson, *He Stands Tall: The Life of Roland Q. Leavell*, (Dove International Press: Washington D.C), 2008, cover.

⁶⁵⁹ Landrum Leavell his nephew succeeded him as President about a decade and a half later.

⁶⁶⁰ Mary D. Leavell, "Roland Q. Leavell: A Biography", An Unpublished Dissertation: Louisiana State University. August 1983, https://digitalcommons.lsu.edu/gradschool_disstheses/3876/.

⁶⁶¹ Leavell, 26.

⁶⁶² Ibid, 54.

⁶⁶³ Ibid, 63.

⁶⁶⁴ Ibid, 64-65.

⁶⁶⁵ Ibid, 67.

⁶⁶⁶ Ibid, 77.

⁶⁶⁷ This is a conjecture that is based on Mullins strong impact at Southern on the Convention. Southern and Southwestern being the only major seminaries at the time which had to serve as a model of New Orleans when he became president. New Orleans was still in its infancy only 10 years old.

⁶⁶⁸ Leavell, 84, 100.

⁶⁶⁹ Hudson, n. p.

⁶⁷⁰ Leavell, 113-115, 126.

⁶⁷¹ Ibid, 154.

⁶⁷² Ibid, 131.

⁶⁷³ Ibid, 172.

⁶⁷⁴ Ibid, 193.

⁶⁷⁵ Ibid, 205-208.

⁶⁷⁶ Dottie Hudson, *He Still Stands Tall: The Life of Roland Q. Leavell*, Pelican Publishing Company, Preview <http://www.pelicanpub.com/proddetail.php?prod=9781589805132#.WpnreExFyAs>.

⁶⁷⁷ Leavell, 227.

⁶⁷⁸ Paul F. South, "New biography highlights the life of former NOBTS President Roland Q. Leavell", Feb. 29, 2008, New Orleans Baptist Theological Seminary, (Retrieved April 13, 2018), | By <http://d1109452-7815.site.myhosting.com/Publications/News/LeavellBook08.html>.

⁶⁷⁹ Leavell, 248, 251.

⁶⁸⁰ Ibid, 253-254.

19-Vance Havner

⁶⁸¹ This recognition is based on his continuous preaching schedule as an itinerant evangelist ever since the 30's and his popularity around the country.

⁶⁸² This statement was heard on cassette tape of a sermon Havner preached in an Evangelism Conference in California in the early 80's.

⁶⁸³ Sermon Index.net, Promoting Genuine Biblical Revival, www.sermonindex.net/modules/myalbum/viewcat.php?cid=205.

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⁶⁸⁵ Ibid

⁶⁸⁶ Ibid

⁶⁸⁷ Ibid

⁶⁸⁸ Ibid

⁶⁸⁹ Jack Wellman, "Who Was Vance Havner?" June 15, 2016, (Retrieved April 13, 2018, <http://www.patheos.com/blogs/christiancrier/2016/06/15/who-was-vance-havner/>).

⁶⁹⁰ <http://vancehavner.com/biography>.

⁶⁹¹ "Standing for God in These Evil Times" The Life and Ministry of Dr. Vance H. Havner 1901 – 1986, <https://standingforgod.com/vance-havner/>.

⁶⁹² Ibid

⁶⁹³ <http://vancehavner.com/biography>.

⁶⁹⁴ Ibid

⁶⁹⁵ Ibid

⁶⁹⁶ O Christin.com, Vance Havner quotes, <http://194hristian-quotes.ochristian.com/Vance-Havner-Quotes/>.

⁶⁹⁷ <http://vancehavner.com/biography>.

⁶⁹⁸ Ibid

⁶⁹⁹ Vance Havner, Goodreads, https://www.goodreads.com/author/show/249386.Vance_Havner.

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⁷⁰² The quotation was heard on a tape of one of Havner's sermons.

⁷⁰³ Vance Havner, *Salt, and Pepper*, (Fleming H. Revell: Old Tappan, N.J), 40.

⁷⁰⁴ This quotation was heard on a tape of one of Havner' sermons.

⁷⁰⁵ Ibid

⁷⁰⁶ Vance Havner, *A Treasury of Vance Havner*, compiled by Betsey D. Scanlan, (Baker Book House: Grand Rapids, MI), 165.

⁷⁰⁷ Ibid, 148.

⁷⁰⁸ Ibid, 230.

⁷⁰⁹ Havner, *Salt, and Pepper*, 25.

⁷¹⁰ Havner, *Treasury of Vance Havner*, 238.

⁷¹¹ Havner, *Salt and Pepper* 52.

20-W.A. Criswell

⁷¹² Todd Starnes and Tami Ledbetter, "Texas Baptists prepare to memorialize Criswell," January 10, 2002, <http://www.bpnews.net/12520>. (Retreated April 13, 2018),

⁷¹³ W. A Criswell, *Why I Preach That the Bible Is Literally True*, (Nashville: Broadman and Holloman), 1969.

⁷¹⁴ Baptist 21 "A Tribute to W. A. Criswell, Southern Baptist Convention", March 16, 2016, (Retrieved April 13, 2018), <https://baptist21.com/blog-posts/2016/a-tribute-to-criswell-part-2-preacher-of-the-sbc/>.

⁷¹⁵ Al Toalston, "W.A. Criswell's widow, Betty, dies at 93", August 16, 2016, (Retreated April 13, 2018), <http://www.bpnews.net/23733>.

⁷¹⁶ Ibid/ /

⁷¹⁷ Baptist 21 A Tribute to W. A. Criswell, Southern Baptist Convention, August 6, 2006. (Retrieved April 13, 2018), <https://baptist21.com/blog-posts/2016/a-tribute-to-criswell-part-2-preacher-of-the-sbc/><https://baptist21.com/blog-posts/2016/a-tribute-to-criswell-part-2-preacher-of-the-sbc/>.

⁷¹⁸ Ibid

⁷¹⁹ McBeth, Leon *The First Baptist Church of Dallas: Centennial History (1868-1968)*, Zondervan, 1968, pp 240-347.

⁷²⁰ Ibid,

⁷²¹ Josh King, "W.A. Criswell, May 11, 2008 ", (Retrieved April 13, 2018), <https://joshking.wordpress.com/2008/05/11/w-a-criswell/>.

⁷²² Ibid

⁷²³ The announcement was made in most Southern Baptist State Convention newspapers at the time.

⁷²⁴ W.A Criswell Sermon Library, Biographical Information, <https://www.wacriswell.com/about-dr-criswell/>.

⁷²⁵ Grimm, Fred "Fundamentalist Baptist celebrate Purge of Moderates". Herald-Journal June 9, /1991. Associated Press article, Jan.12, 2002, (Retrieved April 13, 2018), <http://www.nytimes.com/2002/01/12/us/w-a-criswell-a-baptist-leader-dies-at-92.htm> l.

⁷²⁶ <https://joshking.wordpress.com/2008/05/11/w-a-criswell/>

⁷²⁷ Ibid

⁷²⁸ O.S. Hawkins, <http://www.oshawkins.com/about/>.

⁷²⁹ <https://joshking.wordpress.com/2008/05/11/w-a-criswell>.

⁷³⁰ W.A. Criswell, July 21, 1985, <https://www.wacriswell.com/sermons/1985/the-rising-of-israel> W. A. Criswell. "THE RISING OF ISRAEL". people coming to hear me preach said, "Why that man is a pre-millennialist. Why, that man is a dispensationalist." I never had a pre-millennial teacher in my life. I never had a dispensational teacher in my life, nor had I ever read any pre-millennial literature. But they said as I was preaching through the Bible, they said, "Why that man is premillennialist, he is a premillennialist. He is preaching about the Jews. He is preaching about the land belonging to the Jews. And he is preaching about their return to the Holy Land. And he is talking about their conversion there in the land. He is preaching that." I never made it up. I was just preaching through the Bible. That is all I was doing.

⁷³¹ New York Times: "W.A. Criswell, Baptist Leader dies at 92", January 12, 2002, Retrieved (May 9, 2018), <http://www.nytimes.com/2002/01/12/us/w-a-criswell-a-baptist-leader-dies-at-92.html>.

⁷³² Nelson Searcy, Church Leader Insights, <https://plus.google.com/+Churchleaderinsights-official>.

⁷³³ W.A. Criswell, A quote by W.A. Criswell". Goodreads, https://www.goodreads.com/author/quotes/3356743.W_A_Criswell, .

⁷³⁴ <https://www.wacriswell.com/about-dr-criswell>.

⁷³⁵ W.A. Criswell, *Standing on the Promises*, (Nashville: Thomas Nelson, 1991), n. p. <https://www.goodreads.com/book/show/6063130-standing-on-the-promises>.

⁷³⁶ The incident was my encounter with Dr. Criswell at a Pastor's retreat in Hume Lake, CA during the mid-nineties. He autographed 3 books I had written by him addressed to my preacher brother: Dan Nelson.

21-Herschel Hobbs

⁷³⁷ Timothy George and David Dockery, "Herschel Hobbs: Baptist Cameos", 1999: <http://www.reformedreader.org/hobbs.htm>.

⁷³⁸ Timothy George and David S. Dockery, "In Memorium,, Herschel H. Hobbs", October 24, 1907 - November 28, 1995', from a presentation to the 1995 Founders Conference in SBC Life February 1996 Issue (Retrieved April 14, 2018), <http://www.sbclife.net/Articles/1996/02/sla6>.

⁷³⁹ David S. Dockery, "The Life and Legacy of Herschel H. Hobbs" (1907-1995)" 1 http://equip.sbts.edu/wp-content/uploads/2010/07/sbjt_071_spr03_dockery.pdf.

⁷⁴⁰ Ibid

⁷⁴¹ Ibid

⁷⁴² Ibid

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25-Paige Patterson

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