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THE MISSIOLOGY OF I. T. TICHENOR WITH IMPLICATIONS  
ON CONTEMPORARY SOUTHERN BAPTIST  
NORTH AMERICAN MISSIONS

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A Dissertation  
Presented to  
the Faculty of  
The Southern Baptist Theological Seminary

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Philosophy

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by  
Aaron James Meraz, Sr.

May 2012

**APPROVAL SHEET**

THE MISSIOLOGY OF I. T. TICHENOR WITH IMPLICATIONS  
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NORTH AMERICAN MISSIONS

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To my wife, Rebecca, the love of my life,  
and to  
Aaron James, Jr., and Sarah Elizabeth,  
our godly children whom we do not deserve,  
and to  
Emmett and Lana Meraz,  
my parents, who led me to faith in Jesus Christ,  
and to  
Bridgeway Baptist Church,  
the ministerial blessing of my life,  
and to  
I. T. Tichenor,  
“though dead he speaketh”

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## LIST OF ABBREVIATIONS

AMPY	Average Missionaries Per Year
DGR	Decadal Growth Rate
ERLC	Ethics and Religious Liberty Commission
FMB	Foreign Mission Board
HMB	Home Mission Board
HMS	Home Mission Society
NAMB	North American Mission Board
SBC	Southern Baptist Convention
SBHLA	Southern Baptist Historical Library and Archives
WMU	Woman's Missionary Union

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## PREFACE

The Lord saved me on April 25, 1978, at the age of six, and called me to the ministry on July 19, 1984, at the age of twelve. It has been my highest privilege to serve my merciful, loving, and disciplining Savior and Lord, Jesus Christ, as a childhood learner, teenage preacher boy, youth pastor, pastor, church planter, professor, and associational assistant director. I love you, Lord! Come quickly!

I turned 40 while writing the final chapters of this dissertation. Looking back over my life, I have experienced so many blessings and joyful trials with so many different people I cannot begin to name them all. They know who they are. Jesus knows them as well and calls them his family.

I want to thank my good friend and supervisor, J. D. Payne. Your continual guidance and advice have meant much to me. We share a great passion for church planting, and I look forward to sitting at your feet as you continue to write incredible books. I am grateful for Tim Beougher, Charles Lawless, and Adam Greenway as well. You have been great educators in my life, first in my D.Min., now in my Ph.D.

Much gratitude goes to Bill Sumners, Taffey Hall, Curt Potts, Gwen McCallister, and Paula Hancock for their assistance in my research. To my cohort: Mike Tatem, Jeff Walters, Terry Leap, Lyle Larson, Lloyd Grant, and Calvin Carr, I say, “Thanks for your prayers and encouragement! May the Spirit of the Rainforest guide and protect you!”

I am extremely grateful to I. T. Tichenor, who is the subject of this dissertation. His legacy and influence goes far beyond what I could address in this dissertation. If he has not already, I pray that God sends another man like him to our Southern Baptist Convention.

My church family at Bridgeway Baptist Church has been the ministerial blessing of my life. Together, we saw hundreds saved and baptized, started three other church plants, and always stayed faithful to the Lord. It is my pleasure to be your founding pastor.

My in-laws, Michael and Angela Badgett, have always been a source of encouragement to me. Thank you for your love and support.

I am eternally grateful for my parents, Emmett and Lana Meraz, who won me to Christ and continually sacrificed their lives for me. My brothers and I honestly say that no one has better parents than we do. I only hope I can be as good of a parent as you are. I love you.

Our son, Aaron James, is a godly young man. You were saved on March 5, 2003, and you were called to ministry on August 16, 2009. Now, you are a preacher boy, earnestly trying to reach your friends for Christ. Daddy loves you and is extremely proud of you.

Our daughter, Sarah Elizabeth, is a godly young woman. You were saved on January 28, 2007, and you were called to ministry on July 22, 2011. Now, you are a great witness to your friends, loving and faithful. Daddy loves you and is extremely proud of you.

I have done a lot of things wrong in my life, but one thing I got right was marrying Rebecca Lynn Badgett on May 20, 1995. My love for you will never fade, Rebecca. Until death do us part, I am your husband. I love you.

Aaron James Meraz, Sr.

Prosper, Texas

May 2012

## CHAPTER 1

### INTRODUCTION

Surveying the religious landscape of North America, one may see a dark cloud of lostness that seems like a hopeless cause. Out of an estimated 335 million people, the North American Mission Board (NAMB) estimates there are 259 million non-believers in North America.<sup>1</sup> Some Southern Baptists hoped that the Conservative Resurgence of the 1980s would produce a missions movement that would penetrate the lostness of North America. In 2005, Thom Rainer noted the Conservative Resurgence had not yet resulted in greater evangelistic effectiveness, but provided the biblical basis for evangelistic effectiveness.<sup>2</sup> In 2009, the Southern Baptist Convention (SBC) voted to form a Great Commission Resurgence Task Force (GCRTF) who would bring recommendations to the convention “concerning how Southern Baptists can work more faithfully and effectively together in serving Christ through the Great Commission.”<sup>3</sup> In June 2010, the recommendations of the GCRTF were overwhelmingly adopted. Surveying these recommendations, one may observe that the heart of these recommendations is to spur change in NAMB for more effective home missions.

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<sup>1</sup>“2011 North American Mission Board Ministry Report,” *North American Mission Board* (2011) [on-line]; accessed 9 December 2011; available from <http://www.namb.net/annualreport/>; Internet.

<sup>2</sup>Thom Rainer, “A Resurgence Not Yet Realized: Evangelistic Effectiveness in the Southern Baptist Convention Since 1979,” *The Southern Baptist Journal of Theology* 9, no. 1 (Spring 2005) [on-line], accessed 24 March 2012; available from [http://www.sbts.edu/resources/files/2010/01/05sbtj\\_091\\_spr05-rainer.pdf](http://www.sbts.edu/resources/files/2010/01/05sbtj_091_spr05-rainer.pdf); Internet.

<sup>3</sup>Michael Foust, “WRAP UP: SBC green lights Great Commission Task Force,” *Baptist Press* 25 June 2010 [on-line]; accessed 25 June 2010; available from <http://www.baptistpress.org/bpnews.asp?id=30777>; Internet.

Historically, the driving force of the SBC has been the Great Commission. When the SBC was formed, the convention resolved to form a board of Foreign Missions and a board of Domestic Missions to aid the local church in carrying out the Great Commission.<sup>4</sup> Leon McBeth states that the Foreign Mission Board (FMB) “got off to a good start and for years tended to overshadow the other agencies.”<sup>5</sup> The Domestic Mission Board (later, “Home Mission Board” and, eventually, the “North American Mission Board”), however, struggled to survive. From 1845 to 1881, the board had six men who served as corresponding secretary while the FMB had only two. After the political and economic devastation of the Civil War, the SBC itself was struggling to survive as the northern Home Mission Society (HMS) grew in influence among the churches in the South. It seemed as the influence of the Home Mission Board (HMB) declined, so declined the SBC. During the 1870s, there were motions to abolish the HMB or to merge the HMB with the FMB.<sup>6</sup> In 1882, however, a motion was approved to reorganize the HMB; move the board from Marion, Alabama, to Atlanta, Georgia; and give the board new leadership. The new leader appointed by the HMB was Isaac Taylor Tichenor.

### **Thesis**

From the inception of the SBC, certain men have been lauded as heroes of the faith. Students at Southern Baptist seminaries may walk away from their respective institutions with such names as James P. Boyce, John A. Broadus, Basil Manly Sr., Russell Holman, B. H. Carroll, or Richard Furman firmly implanted in their memories. Isaac Taylor Tichenor, however, is rarely remembered with such men. His

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<sup>4</sup>*Proceedings of the Southern Baptist Convention* (Richmond, VA: H.K. Ellyson, 1845), 3.

<sup>5</sup>Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1987), 413.

<sup>6</sup>*Ibid.*, 427.

contemporaries, however, believed he was a hero of the faith. B. D. Gray called him the “Father of Cooperation,”<sup>7</sup> since Tichenor was the most outspoken leader to push for a systematic plan of giving. Upon Tichenor’s retirement, the SBC presented him with a silver vase, which read in part, “in testimony of the blameless and efficient service through 18 years . . . . from friends who have felt the inspiration of his genius and rejoiced in the triumph of his leadership.”<sup>8</sup> The *Western Recorder* of Kentucky wrote upon Tichenor’s retirement from the HMB that “more than to any other living man, the Convention owes its continued existence and its great success.”<sup>9</sup>

Tichenor was born on November 11, 1825, in Spencer County, Kentucky.<sup>10</sup> He served as a school teacher before entering the ministry as a missionary in 1847 through the Indian Mission Association of Kentucky. He was assigned to Mississippi and carried on good work there. He entered the pastorate the following year and served as pastor of four churches over his lifetime: First Baptist, Columbus, Mississippi; First Baptist, Henderson, Kentucky; First Baptist, Montgomery, Alabama; and First Baptist, Memphis, Tennessee. He was in Montgomery for over 16 years (1852-1860, 1862-1868). He was the first president of Alabama A&M (now, Auburn University), and served there from 1872 to 1882. Tichenor became the corresponding secretary of the HMB in 1882 and served there until 1900. Tichenor died surrounded by his family and friends on December 2, 1902.

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<sup>7</sup>B. D. Gray, “Isaac Tichenor,” *Home and Foreign Fields* (April 1936): 5.

<sup>8</sup>*The Tichenor Vase presented by the Baptists of the South to Dr. I. T. Tichenor, 1900*, 3.

<sup>9</sup>*Kentucky Western Recorder*, 75, no. 24 (May 17, 1900): 1.

<sup>10</sup>J. S. Dill, *Isaac Taylor Tichenor: The Home Mission Statesman* (Nashville: Sunday School Board, 1908), 10-11. All the information in this paragraph is taken from these pages.

During Tichenor's life, incredible changes occurred in North American society and North American churches. Twenty-one of the fifty states of the United States were granted statehood during Tichenor's lifetime.<sup>11</sup> By the time of Tichenor's birth, many of the founding fathers had passed from the scene and a new group of leaders, led by Andrew Jackson,<sup>12</sup> were establishing the expanded country. The "two party system" emerged in the political arena while the issue of slavery continued<sup>13</sup> to divide the nation politically,<sup>14</sup> economically, ethically, and religiously.<sup>15</sup> In 1845, the SBC was formed partially due to the issue of slavery and its relations to home missions.<sup>16</sup> Although

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<sup>11</sup>Those states in order of statehood: Arkansas, Michigan, Florida, Texas, Iowa, Wisconsin, California, Minnesota, Oregon, Kansas, West Virginia, Nevada, Nebraska, Colorado, North Dakota, South Dakota, Montana, Washington, Idaho, Wyoming, and Utah.

<sup>12</sup>Jackson's presidency was a marked departure from the previous administrations. Jackson increased the powers of the presidency. Federal powers were expanded while individual rights and the rights of states were marginalized. Research of original documents and printed media of these times can be conducted online through the Library of Congress (<http://www.loc.gov>).

<sup>13</sup>Mark Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans, 1992), 68. Noll records that Quaker John Woolman was one of the early abolitionists, traveling in the colonies to argue against slavery and publishing a tract entitled *Considerations on the Keeping of Negroes* in 1754 and 1762.

<sup>14</sup>Michael Williams, *Isaac Taylor Tichenor* (Tuscaloosa: University of Alabama, 2005), 2. The Missouri Compromise was enacted so that there would be a balance of power between states that condoned slavery and those that did not. Maine came in as the 23<sup>rd</sup> state, an anti-slavery state, while Missouri came in as the 24<sup>th</sup> state, a pro-slavery state.

<sup>15</sup>Martin Marty, *Pilgrims in Their Own Land* (New York: Penguin, 1984), 244. Marty notes the Presbyterians and Methodists split over the issue in 1838 and 1845, respectively.

<sup>16</sup>McBeth, *The Baptist Heritage*, 381-91. McBeth lists three factors that led to the division: disagreements on the societal method of funding missions or the convention method of funding missions, problems in home mission work, and the issue of slavery. McBeth reiterates, however, that the issue of slavery was the "final straw" as the HMS would not appoint a slaveholder, James E. Reeve, as a home missionary.

Tichenor did not attend the SBC until 1849, it is clear that his loyalties were with the new convention.<sup>17</sup>

Amidst these divisive times, the religious landscape of America began to change. Congregationalists, Presbyterians, and Episcopalians declined in the 1800s while, by 1850, Methodists and Baptists numbered as the largest denominations, making up over half the population.<sup>18</sup> Roman Catholicism grew tenfold from 1830 to 1860.<sup>19</sup> In 1830, Joseph Smith founded Mormonism, which grew so much it led to a state (Utah, 1896) founded by Mormons.<sup>20</sup> The Millerite movement would eventually spawn several Adventist sects, the largest being the Seventh Day Adventists<sup>21</sup> and the Jehovah's Witnesses.<sup>22</sup> Tichenor, however, continued believing the Bible to be without error and staunchly defended the theology of Southern Baptists.

As Tichenor entered the decades from 1870 to 1900, which have been called the "Golden Age of Liberal Theology,"<sup>23</sup> he continued to defend the Bible as being without error. Just four years after the publication of Darwin's theory, Tichenor refuted the theory and defended the sovereignty of God in creation in his "Fast Day" sermon.<sup>24</sup>

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<sup>17</sup>Dill, *Isaac Taylor Tichenor*, 18-19.

<sup>18</sup>Noll, *A History of Christianity in the United States and Canada*, 153. Baptists were numbered as the third largest denomination in 1776.

<sup>19</sup>*Ibid.*, 205-06.

<sup>20</sup>William Kephart and William Zellner, *Extraordinary Groups* (New York: St. Martin's Press, 1982), 231-35.

<sup>21</sup>Noll, *A History of Christianity in the United States and Canada*, 192-93. Though William Miller is recognized as the founder of the Adventist sects, Ellen White is noted as the first leader of the Seventh Day Adventists.

<sup>22</sup>Kephart, and Zellner, *Extraordinary Groups*, 266-69.

<sup>23</sup>Williams, *Isaac Taylor Tichenor*, 4.

<sup>24</sup>Dill, *Isaac Taylor Tichenor*, 92-93.

Perhaps aware of the attacks of “Higher Criticism,” Tichenor peppered his annual reports with stances on the biblical nature of God, the biblical doctrine of the crucifixion and resurrection of Christ, and the depravity of man. In many reports, he asserted the exclusivity of Jesus Christ as the only hope for salvation and the only hope for the United States. As the United States became more pluralistic,<sup>25</sup> Tichenor believed God appointed Southern Baptists and their doctrine of salvation to be a major factor in the redemption of the world.<sup>26</sup>

Even through extremely difficult times, Tichenor never lost hope in his view of Southern Baptists being God’s instrument for the redemption of the world. The Civil War (1861-1865) and Reconstruction (1866-1874) brought devastating times for Tichenor, the South, and the SBC. Tichenor fought as a chaplain in the war, and was wounded at the Battle of Shiloh.<sup>27</sup> During Reconstruction, he saw his beloved First Baptist, Montgomery, deteriorate financially, which eventually led to his resignation.<sup>28</sup> The South was crippled economically, politically, and spiritually.

The SBC, especially the HMB, would undergo a loss of funds, a loss of loyalty from the churches, and a loss of purpose. The HMB went from receiving \$146,206 in

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<sup>25</sup>In 1893, the Parliament for World Religions convened in Chicago, bolstering tolerance for Islam, Hinduism, and Buddhism. Islam grew among African-Americans while Hinduism and Buddhism grew from immigration.

<sup>26</sup>Tichenor often concluded his annual meeting reports with such assertions. One example where he asserts, “This Convention . . . ought to be the most potent human factor in the world’s redemption . . . . Let our churches be once imbued with the spirit of missions . . . then this Convention, by the divine blessing, will become foremost among the hosts of God who will subdue the world to him.” “Forty-Ninth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Ninth Session-Forty-Ninth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1894), lxii.

<sup>27</sup>Williams, *Isaac Taylor Tichenor*, 32-34.

<sup>28</sup>*Ibid.*, 57-58.

1864 to a low of \$11,949 in 1878.<sup>29</sup> The lack of confidence in the HMB is not only seen in the lack of funds received. Through its vigorous funding of mission work in the South, the HMS in New York gradually won the loyalties of Southern churches, associations, and state conventions.<sup>30</sup> Indeed, during the 1870s, attempts were made to dissolve the SBC and the HMB. Brighter days, however, were coming for the HMB and the nation.

As a master missiologist, Tichenor used demographic reports to alert the SBC to the growth of the United States and the need for more missionaries. From 1870 to 1900, the population in America grew from 38,558,371<sup>31</sup> to 76,303,387,<sup>32</sup> almost doubling in size. In 1886, Tichenor wrote that the United States had 60 million people in it.<sup>33</sup> In the South, population grew from 14,038,425<sup>34</sup> to 26,907,649,<sup>35</sup> with Texas receiving the most growth. In 1889, Tichenor challenged Southern Baptists,

Our twenty millions [*sic*] of people will soon become forty millions [*sic*], and our towns and cities quadruple their present inhabitants, while new centers of population will spring into existence. There is even now greater demand for new churches, new and better houses of worship, more Sunday-schools, and there are wider opportunities for Christian activities than before.<sup>36</sup>

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<sup>29</sup>Arthur Rutledge, *Mission to America* (Nashville: Broadman, 1969), 245.

<sup>30</sup>McBeth, *The Baptist Heritage*, 427.

<sup>31</sup>*Compendium of the Ninth Census* (Washington, DC: U.S. Census Bureau, 1871), 2 [on-line]; accessed 13 December 2010; available from <http://www2.census.gov/prod2/decennial/documents/1870e-02.pdf>; Internet.

<sup>32</sup>*Twelfth Census of the United States, Taken in the Year 1900* (Washington, DC: U.S. Census Bureau, 1900), 2 [on-line]; accessed 13 December 2010; available from <http://www2.census.gov/prod2/decennial/documents/33405927v1ch04.pdf>; Internet.

<sup>33</sup>“Forty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-First Session-Forty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas.P. Harrison & Co., 1886), xv.

<sup>34</sup>*Compendium of the Ninth Census*, 2.

<sup>35</sup>*Twelfth Census of the United States, Taken in the Year 1900*, 2.

<sup>36</sup>“Forty-Fourth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Fourth Session-Forty-Fourth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Publishing House, 1889), lii.

Tichenor also made known immigrant and urban growth. From 1870 to 1900, immigrants from many nations flooded America with the Irish, Italians, Germans, Chinese, and Japanese leading the way.<sup>37</sup> Tichenor followed the flows of these immigrants and sent missionaries to settle among them and give them the gospel. The urban population grew from 20 percent of the total population in 1860 to 40 percent of the total population in 1900.<sup>38</sup> Tichenor saw the city as a “great contest” where Southern Baptists needed to plant “mission after mission and church after church, until the whole city is permeated with Baptist influence.”<sup>39</sup>

Determined to lead Southern Baptists in reaching the growing country and the world, Tichenor’s missiology drove him to focus the SBC on evangelizing America first. In 1886, he charged the SBC,

The evangelization of this country is the prime factor in the world’s conversion. From our American churches, more largely than from all the remainder of the world, must be drawn both of men and means to conquer the world for Christ . . . . Without the consecration of the resources and energies of our people to this mighty task, there seems, to human eyes, little hope for the spreading of the gospel to the ends of the earth. This land of ours must be the base of supply for the host of God that invades the dark heathen realms.<sup>40</sup>

This charge did not mean that the rest of the world did not need missionaries. On the contrary, Tichenor believed it would be a shame if the SBC did not fully fund foreign missionaries.<sup>41</sup> Nevertheless, he believed the evangelistic priority of Southern Baptists

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<sup>37</sup>*Twelfth Census of the United States, Taken in the Year 1900*, 2. The “foreign born” population more than doubled from 1870 to 1900.

<sup>38</sup>John Chambers, *The Tyranny of Change* (New York: St. Martin’s, 1992), 17.

<sup>39</sup>“Fortieth Annual Report of the Home Mission Board,” in *Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), ix.

<sup>40</sup>“Forty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-First Session-Forty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1886), xv.

<sup>41</sup>I. T. Tichenor, *Our Frontier Missionaries* (Baltimore: Woman’s Missionary Union, n. d.), 2.

should be their homeland, specifically the South, which would then spread to the rest of the world.

In order to evangelize the homeland, Tichenor pushed for unparalleled cooperation among Southern Baptists, which was a hallmark of his missiology. He believed older states should supply missions in newer states, knowing that the newer states would return the favor in due time. With all states supporting each other, they would all be able to support missions to the rest of the world. As states raised money for the HMB, the HMB listened to the needs of the states, associations, and local churches, and gathered financial support for local missionaries in frontier areas, cities, ports, mountain areas, and established, hurting churches. The HMB often spent every dollar sent to them, many times going into debt for the year. Tichenor's financial motto was, "A dollar given is only a dollar when it is expended."<sup>42</sup> Believing that each member of every church needed to cooperate with the overall missions work, Tichenor pushed for a systematic plan of giving almost every year of his tenure as corresponding secretary.

Knowing there had to be a common goal for cooperation to work, Tichenor made church planting the missiological priority of the HMB. By 1898, Tichenor was able to boast that work was being done among "all classes" of the population.<sup>43</sup> Churches were planted among whites, blacks, Germans, Italians, French, Mexicans, Chinese, Cubans, and Native Americans. In each of these nationalities, Tichenor promoted developing indigenous leaders to take over the plant and begin planting other works among the people.<sup>44</sup> Whether in cities, mountainous regions, or on the frontier,

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<sup>42</sup>"Fortieth Annual Report of the Home Mission Board," xv.

<sup>43</sup>I. T. Tichenor, *Home Missions* (Baltimore: Baptist Missions Rooms, 1898), 4.

<sup>44</sup>*Ibid.*, 7. "Thirty-Eighth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Eighth Annual Session of the Southern Baptist Convention* (Louisville: Courier Journal Job Printing Company, 1883), v. "Fortieth Annual Report of the Home Mission Board," ix. "Forty-Third Annual Report of the Home Mission

missionaries were to plant churches in fields, dugouts, homes, school houses, ports, train stations, and businesses. Anywhere they could preach the gospel, they were to win souls and gather them into congregations. Tichenor even sent missionaries to established churches so they could help the established church plant other churches.

In order to plant these churches, Tichenor sent out church planting missionaries. In the two years before Tichenor's tenure began, the average HMB missionary serviced one or two churches/stations. Throughout Tichenor's tenure, the average missionary serviced four churches/stations. In 1895, the average missionary serviced eight churches/stations.<sup>45</sup> The main job of these missionaries was to preach the gospel, but they were multi-functioning missionaries. Concerning the functions of the missionaries, Tichenor wrote,

These missionaries employ themselves in preaching the Gospel, making religious visits to the sick and the needy, establishing Sunday-schools, organizing churches, building houses of worship, and in distributing Bibles and Testaments, tracts and other religious literature.<sup>46</sup>

As the church planting missionaries planted local churches, Tichenor's missiology for the local church was put into practice. Tichenor believed the multiplication of small churches was the way to saturate the society with the gospel. In his first report to the convention, he stated,

Of the one hundred millions [*sic*] of people who in twenty-five years are to occupy

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Board," in *Proceedings of the (Thirty-Third Session-Forty-Third Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1888), iii. "Forty-Fourth Annual Report of the Home Mission Board," xlvi. "Forty-Fifth Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Fifth Session-Forty-Fifth Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Publishing House, 1890), i.

<sup>45</sup>I gathered these statistics from the annual reports of the Home Mission Board from 1880 to 1900. Each report gave the number of missionaries in service and the number of churches/stations supplied.

<sup>46</sup>I. T. Tichenor, *Phases of Home Board Work Southern Baptist Convention* (Baltimore: Baptist Missions Rooms, 1898), 3.

the soil of our country, fully fifty millions [*sic*] must be within the bounds of this Convention . . . .We will need to quadruple our houses of worship, our church organizations and our ministers to furnish adequate instruction to these coming myriads.<sup>47</sup>

To quadruple the number of churches meant that he wanted almost 55,000 churches just to reach the people of the South, which would have been one church for every 1,200 people in the South by the year 1908.<sup>48</sup> This vision was huge, considering the SBC currently has just over 50,000 churches and missions. The missionary churches Tichenor envisioned were to be small,<sup>49</sup> but reproducing. Tichenor wanted his missionaries to start churches as close as one mile away from their first plant.<sup>50</sup>

Tichenor also envisioned many of these churches eventually having “houses of worship.” During Tichenor’s tenure, the HMB distributed over one million dollars to missionaries so they could purchase land and build a house of worship. These church buildings were to become the hub of the community, serving as a school or meeting place for the community throughout the week. Tichenor reasoned, “With a house of worship, a church will soon care for its own wants; without it, the effort at permanent establishment is prolonged into years of toil.”<sup>51</sup>

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<sup>47</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” xii.

<sup>48</sup>I calculated these statistics from the *Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1882), 83. This annual reported there were 18,360,716 people and 13,527 churches in the Southern states.

<sup>49</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 8. In Texas, Oklahoma, Arkansas, and Arizona, Tichenor said he wanted 10,000 churches with a membership of 2,000,000, meaning each church would have a membership of 200. The Bivocational and Small Church Leadership Network and NAMB recently birthed the idea for a small church missional initiative that defined a small church as less than 200 members. See Adam Miller, “Small Church, Bivocational Work Gets Affirmation at NAMB Conference,” *Baptist Press* 29 November 2010 [on-line]; accessed 7 March 2011; available from <http://www.baptistpress.org/BPNews.asp?ID=34164&success=1>; Internet.

<sup>50</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” viii.

<sup>51</sup>*Ibid.*, x.

After the economic panic in 1873,<sup>52</sup> the nation experienced great economic growth through the expansion of railroads and shipping, the rise of mechanical factories, the farming of the Great Plains, and the development of corporations.<sup>53</sup> Tichenor embraced this economic and industrial expansion, missiologically calling for Southern Baptists to utilize the railroads and shipping industry to put missionaries at every point where people were gathering. He also helped to initiate a ministry through industrial and agricultural schools to reach those in mechanical factories and farming. Tichenor especially utilized these schools to reach the peoples in the urban areas and the Appalachian Mountains.

In the midst of all of this rapid change and progress, Tichenor and the missionaries of the HMB forged a resurgence of missions in the SBC. As was mentioned earlier in the introduction, the HMB struggled to survive in the first 37 years. From the correspondence of William McIntosh, who was corresponding secretary of the HMB before Tichenor, to H. L. Wayland on May 31, 1882, it is known that, from the inception of the HMB to that date, there had been 1,922 missionaries appointed (many served multiple appointments), 36,712 baptisms reported, and 321 churches organized.<sup>54</sup> These statistics show very little progress by the HMB in 37 years of service.

The year before Tichenor came to the HMB, the board appointed 38 missionaries.<sup>55</sup> After Tichenor's first year, he reported the missionary force had grown to

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<sup>52</sup>Judith Clark, *America's Gilded Age* (New York: Facts on File, 1992), 35. Clark notes the Panic of 1873 was due to Jay Cooke and Co., a brokerage, failing. She also notes that the depression was due to at least twelve years of overspeculation and inflated prices.

<sup>53</sup>Alan Trachtenberg, *The Incorporation of America* (New York: Hill & Wang, 1982), 1-139.

<sup>54</sup>William McIntosh, Marion, AL, to H. L. Wayland, Philadelphia, 31 May 1882, Correspondence Book of the Home Mission Board, Southern Baptist Historical Library and Archives, Nashville.

<sup>55</sup>“Thirty-Seventh Annual Report of the Home Mission Board,” in *Proceedings*

95.<sup>56</sup> In 1900, a mere eighteen years after Tichenor's appointment, the missionary force had grown to 671.<sup>57</sup> Through Tichenor's tenure, he reported 81,185 baptisms were performed by the missionaries on the field, which was over twice as many as had been performed in the 37 years before his tenure.<sup>58</sup> Further, according to the annual reports,<sup>59</sup> Tichenor reported 3,594 churches were constituted and 7,973 Sunday Schools were planted.<sup>60</sup> The membership in the SBC grew from 2,322,993 in 1882<sup>61</sup> to 4,181,983 in 1899,<sup>62</sup> which was a 41.3 percent decadal growth rate.<sup>63</sup>

Although America has changed significantly since the time of Tichenor, some similarities may be drawn, which reinforce why we need to hear from Tichenor. In many cases, contemporary North America was shaped by what was produced in Tichenor's

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*of the Twenty-Seventh Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1882), 4.

<sup>56</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” iv.

<sup>57</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1900* (Nashville: Marshall & Bruce Company, 1900), cxxii.

<sup>58</sup>I totaled these statistics from the annual reports of the HMB, 1882-1900.

<sup>59</sup>Baptists have been notoriously deficient in record-keeping. The 1870 census states, “The discrepancies between the returns of the census and the statistics of the church are greatest in the case of the Baptists” (*Compendium of the Ninth Census*, 517). Although Tichenor tried to reverse this trend, there were still difficulties. First, when reports from the missionaries or state convention agents were late in getting to Tichenor, he would not report the numbers given. Second, it is clear many of the missionaries would first establish Sunday Schools and these Sunday Schools would turn into constituted churches. How many of these Sunday Schools were counted as such in one year, and then turned into a constituted church in one of the following years is a mystery.

<sup>60</sup>I totaled these statistics from the annual reports of the HMB, 1882-1900.

<sup>61</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83.

<sup>62</sup>*Annual of the Southern Baptist Convention 1900*, 172.

<sup>63</sup>The calculation of this percentage is mine.

lifetime. America was becoming a world superpower during Tichenor's tenure at the HMB, but today America stands at the top of the superpowers. The railroad systems in Tichenor's day made trans-continental travel possible in six days. Today, a person can fly around the world in a day or two. With the invention of the telephone by Bell (1876) and phonograph by Edison (1877), communications between individuals became instant. Today, we have cell phones and digital recordings that continually give us instant communication and a music industry that touches the hearts of the populace. Edison also "lit" up the nation by inventing the incandescent light bulb (1879) that brought electricity to urban centers within a decade. Today, almost every type of industry uses electrical power and mass communication has benefited due to the Internet. The first skyscraper was completed in Chicago in 1885 and many were erected in the urban centers over the next decade and a half. Today, massive skyscrapers are in most of the major urban centers, being seen as symbols of the progress of capitalism. The "consumer culture" and the "mass media" began during the time of Tichenor, both of which today are significant factors in society. The political divide in the time of Tichenor continues in the politics of today. The population growth that began in the time of Tichenor continued into the twentieth and twenty-first centuries with the most recent migratory growth in the United States directed to the states where Southern Baptists are most numerous and influential, especially Texas.<sup>64</sup>

Currently, Roman Catholicism is the largest denomination in the United States followed by Southern Baptists. Roman Catholicism slowed in its growth while Southern Baptists have reported a recent decline.<sup>65</sup> Methodists, Presbyterians, and Episcopalians

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<sup>64</sup>For more information on these migratory patterns and growth in the South, please see chapter 5.

<sup>65</sup>For these statistics, see "Fast Facts," *Hartford Institute for Religion Research* (2011) [on-line]; accessed 29 April 2011; available from [http://hirr.hartsem.edu/research/fastfacts/fast\\_facts.html](http://hirr.hartsem.edu/research/fastfacts/fast_facts.html); Internet.

have been in decline as well. On the rise are Non-Denominational, Pentecostals, Mormons, Jehovah's Witnesses, Buddhists, Muslims, and those who claim no religion.<sup>66</sup> Darwin's theory is widely taught as fact in the public schools even though only 39 percent of Americans believe in evolution.<sup>67</sup> The pluralism that was evident in Tichenor's day has evolved into the prevailing thought system of the twenty-first century: Postmodernism. Postmodernism insists on tolerance of all religions, which even seems to be affecting the witness of Christians.<sup>68</sup>

As was stated in the introduction, Southern Baptists have been praying and working toward a "Great Commission Resurgence." Obviously, Southern Baptists believe the current state of North American missions is not effective, or they would not have overwhelmingly adopted a recommendation from the Great Commission Resurgence Task Force that calls for significant changes in the structure of NAMB. As a Southern Baptist, I want to see a Great Commission Resurgence and believe we can apply Tichenor's missiological principles to spur another Great Commission Resurgence.

This dissertation analyzes the missiology of I. T. Tichenor and gives implications of his missiology on contemporary Southern Baptist North American missions. It gives a brief biography of Tichenor's life, addresses the biblical and

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<sup>66</sup>“Table 75. Self-Described Religious Affiliation of Adult Population: 1990 to 2008,” *Census Bureau* 10 December 2009 [on-line]; accessed 15 December 2010; available from <http://www.census.gov/compendia/statab/2010/tables/10s0075.pdf>; Internet.

<sup>67</sup>Dan Gilgoff, “Gallup ‘Darwin’s Birthday’ Poll: Fewer than Four in Ten Believe in Evolution,” *U.S. News and World Report* 11 February 2009 [on-line]; accessed 15 December 2010; available from <http://politics.usnews.com/news/blogs/god-and-country/2009/2/11/gallup-darwins-birthday-poll-fewer-than-four-in-ten-believe-in-evolution.html>; Internet. Forty-three percent believe in creationism.

<sup>68</sup>“Six Megathemes Emerge from Barna Research Group in 2010,” *Barna Research Group* 13 December 2010 [on-line]; accessed 13 December 2010; available from <http://www.barna.org/culture-articles/462-six-megathemes-emerge-from-2010>; Internet.

theological foundations of Tichenor, addresses Tichenor's missiology, provides implications of Tichenor's missiology on current Southern Baptist North American missions, and gives conclusions.

### **Background**

I have been blessed to be a Southern Baptist my entire life. I was raised in a Southern Baptist home. By God's grace, I was saved and baptized through the ministry of a Southern Baptist church. By God's mercy, I humbly surrendered to the ministry at the age of twelve at a Southern Baptist camp. By God's providence, I began ministering vocationally in Southern Baptist churches at the young age of seventeen. For the past twenty-three years, I have served Southern Baptists as a youth pastor, pastor, church planter, and associate director of a large association. Although I was a history major in college and have loved Baptist history throughout my seminary education, I did not take notice of I. T. Tichenor until recently. To be honest, I did not remember him at all from my master's level course in Baptist history (which was my own folly). Thankfully, I became aware of Tichenor's ministry while doing a paper for my Ph.D. seminar dealing with ecclesiology.

After reading about Tichenor for the ecclesiology paper, I was impressed with his theology and missiology. As a result, I decided to study Tichenor's life between seminars, beginning with a biography written by his son-in-law, James Dill.<sup>69</sup> As I read Dill's reflections on his father-in-law, I was consumed by Tichenor's love for the Great Commission. The driving force of his life was the Great Commission. While not dismissing the need for foreign missionaries, he believed the evangelization of North

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<sup>69</sup>Dill, *Isaac Taylor Tichenor*. Several of Tichenor's writings are found in the appendices, such as Tichenor's "Fast Day Sermon Before Alabama General Assembly, 1863"; "Our Country's Resources and Opportunities"; "The Land of the Sky"; "Uncle Ben's Golden Wedding"; "Jesse Goldthwaite—A Christian Slave"; and "Joseph Islands—Apostle to the Creek Indians."

America was the key to reaching the rest of the world. Tichenor believed Southern Baptists would never reach the rest of the world unless they evangelized the people who lived among them. He knew Southern Baptists could reach the rest of the world if they evangelized their homeland first.

As I read the stories of Alberto Diaz and Joseph Islands, which were penned by Tichenor, I was engrossed by Tichenor's desire to reach all peoples. He promoted indigenous church planting 80 years before the beginning of the Church Growth Movement under Donald McGavran. I began reading and statistically evaluating Tichenor's reports to the SBC and was impressed by his sacrificial attitude and desire to expand the work of the HMB. He continuously went to the SBC with increased numbers that detailed the expansion of the work of the HMB, but always reminded the messengers there was so much more to do.

I bought Michael Williams' well-researched book, *Isaac Taylor Tichenor: The Creation of the Baptist New South*,<sup>70</sup> and began consuming it. I set up a meeting with Williams, who is currently a professor at Dallas Baptist University. Discussion centered on Tichenor, his missiology, and what he would advise Southern Baptists to do to reach North America. Williams thought I found some aspects of Tichenor's life that no other author had found, specifically in the area of Tichenor's missiology. I left that meeting desiring to learn more of Tichenor's life and missiology.

By the spring of 2010, it became clear that my original desire to research the survivability of church plants was not going to occur due to limitations, but I did not feel

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<sup>70</sup>Williams, *Isaac Taylor Tichenor*, 9. Williams' thesis was "to provide a comprehensive analysis of the life of I. T. Tichenor that examines the overall influence of his life and work and focuses upon his contributions to southern business, education, religion, and culture, as well as the methodologies he used to rally Southern Baptist support around its struggling Home Mission Board." A strength of his book is the analysis of Tichenor's life. A weakness would be the motive of Tichenor's methodologies to rally the Southern Baptists. Williams writes that the motive was the preservation of the South.

disappointed. I had developed a deep interest in the life of Isaac Taylor Tichenor and found myself reading his thoughts almost every day. I contacted my supervisor, J. D. Payne, and put forth a potential thesis and outline. He responded with enthusiasm about such an interesting subject at this juncture in Southern Baptist life. I immediately began setting up my methodology for research.

### **Limitations**

As in all research, this dissertation has some limitations. The first limitation is while this dissertation analyzes portions of the life of I. T. Tichenor, it does not provide a comprehensive biography of Tichenor. The other dissertations mentioned below and Michael Williams' book should serve as sufficient biographical material for readers interested in Tichenor. A second limitation is while this dissertation analyzes portions of the current state of Southern Baptist North American missions, it is not an exhaustive analysis. Such an analysis is best reserved for another dissertation. A third limitation is while I have found numerous primary resources, many of Tichenor's personal papers have been lost through the years; thus an exhaustive collection could not be utilized.

### **Methodology**

This dissertation provides a thorough analysis of Tichenor's missiology accomplished through the available primary resources authored by Tichenor. I found eight pamphlets authored by Tichenor at the Boyce library at Southern Baptist Theological Seminary. These were *Conversion of Alberto J. Diaz*; *Home Missions*; *Indian Missions*; *Joseph Islands: The Apostle of the Creek Indians*; *Our Frontier Missionaries*; *Self-Denial*; and *Phases of Home Board Work Southern Baptist Convention*.<sup>71</sup>

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<sup>71</sup>Every one of these pamphlets shows Tichenor's missiology in brief detail. They give views on the Great Commission, ethnic church planting, the strategy of the HMB, the work of missionaries, and how Southern Baptists could cooperate by giving sacrificially.

Other sources found at the Boyce library were the annual reports of the HMB from 1883 to 1900, which were of Tichenor's hand. Tichenor gave the statistics reported by the missionaries in these reports as well as the financial reports of the HMB. Tichenor would also give passionate pleas to the SBC in these reports. Tichenor's eloquent and motivational reports have inspired me personally, often bringing me to tears. John Broadus once told B. D. Gray, "Read the reports of I. T. Tichenor for their information, their interpretation of the South industrially, for his statesmanship, and for his religious insight—and if for no other reason, for his English, simply pure."<sup>72</sup>

I also traveled to the Southern Baptist Historical Library and Archives (SBHLA), located in Nashville, Tennessee. While there, I found many of Tichenor's writings, which amounted to over 3,000 pages of information. Tichenor kept a very brief diary while he was a young man and I have obtained all of the pages in his diary.<sup>73</sup> I obtained the Correspondence Book of the HMB, which displays carbon imprints of the letters Tichenor wrote to missionaries, agents, and even Henry Morehouse, the corresponding secretary of the northern HMS. I also found Tichenor's passport, which displayed the trips to Cuba he took. The passport also gave a description of his appearance. I also found the minutes of the Executive Board of the HMB.

The correspondence of William McIntosh before Tichenor's tenure and on behalf of Tichenor has provided unique insight on how well Tichenor worked with the Board's former corresponding secretary. The correspondence of FMB corresponding secretary H. A. Tupper provides a perspective that Tichenor truly believed in the cooperation of Southern Baptists as one of the keys to reaching the nations.

There have been other significant writings on the life of Tichenor than the

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<sup>72</sup>Una Lawrence Roberts papers, Southern Baptist Historical Library and Archives, Nashville.

<sup>73</sup>I. T. Tichenor, personal diary, 1850-1863. The diary contains sermons, sermon outlines, and personal thoughts.

biographies written by Dill and Williams. In 1956, a dissertation by John Frank Gibson, then a Th.D. student at New Orleans Baptist Theological Seminary, focused on Tichenor's work at the HMB in general and his work in New Orleans and Cuba in particular.<sup>74</sup> Kimball Johnson's dissertation, "Isaac Taylor Tichenor: A Biography,"<sup>75</sup> gives a general biography of Tichenor, but, according to Michael Williams, does not "place him in a broad historical context."<sup>76</sup> Joe Burton's *Road to Recovery* focuses on the resurgence of Southern Baptists after the Civil War and Tichenor's role in this resurgence.<sup>77</sup> In each of these exemplary works, the authors have presented well-researched views on the life of Tichenor. None, however, gave specific attention to his missiology and how his missiology could affect current Southern Baptist North American missions.

Various resources pertaining to current Southern Baptist North American missions give a glimpse into the implications Tichenor's missiology could have on current Southern Baptist North American missions. These are included to give a reference point for the implications of Tichenor's missiology.

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<sup>74</sup>John Frank Gibson, "Isaac Taylor Tichenor: Southern Baptist Statesman," (Th.D. diss., New Orleans Baptist Theological Seminary, 1956). Gibson's account is heavily based on Dill's biography.

<sup>75</sup>Kimball Johnson, "Isaac Taylor Tichenor: A Biography," (Th.D. diss., The Southern Baptist Theological Seminary, 1955). Johnson's biography is more complete than Gibson's. It includes excerpts from Tichenor's diary and summaries of his annual reports to the Southern Baptist Convention.

<sup>76</sup>Williams, *Isaac Taylor Tichenor*, 8.

<sup>77</sup>Joe Burton, *Road to Recovery* (Nashville: Broadman, 1977). Burton's focus is on Tichenor's role in the recovery of the Home Mission Board, which, he believed, led to the recovery of the Southern Baptist Convention. Burton adds some discussion from the minutes of the Executive Committee of the Home Mission Board during Tichenor's tenure.

## **Conclusion**

The missiology of I. T. Tichenor offers to Southern Baptists a historical precedence in accomplishing a Great Commission Resurgence. In the following chapters, lessons will be learned from Tichenor's life, biblical and theological foundations, and missiology. It is desired that this work will show the relevance of Tichenor's missiological principles, so that Southern Baptists will accomplish the Lord's command to give the gospel to every creature.

## CHAPTER 2

### A BRIEF BIOGRAPHY OF I. T. TICHENOR

The United States was less than half a century old when Tichenor was born. Over the next 77 years, the nation went through the stirrings of civil war, the Civil War, Reconstruction, and the Industrial Revolution. Tichenor would experience salvation, a call to ministry, and the tragedies and triumphs of the pastorate. He would be decorated as a Civil War hero and experience success as a businessman. In his latter years, he would have success as an educator and distinguish himself as the man who “saved” the “convention from dissolution.”<sup>1</sup> This chapter will give a brief biography of I. T. Tichenor.

#### **Early Life and Family History**

Isaac Taylor Tichenor was born on November 11, 1825, in Spencer County, Kentucky.<sup>2</sup> The Tichenors had been in America since 1644, when Martin Tichenor took the oath of allegiance at New Haven, Connecticut. Tichenor’s grandfather, Daniel, moved his family to Nelson County, Kentucky, in 1790 and was one of the first citizens when Kentucky became a state in 1792. Tichenor’s father, James, married Margaret Bennett, whose family was from Virginia, and moved to Spencer County, where Tichenor was born and raised.

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<sup>1</sup>“Tichenor’s Masterful Leadership Saved Convention From Dissolution,” *Southern Baptist Home Missions* (Atlanta: September 1945): 16.

<sup>2</sup>J. S. Dill, *Isaac Taylor Tichenor: The Home Mission Statesman* (Nashville: Sunday School Board, 1908), 9-11. All the information in this paragraph is from this text. Tichenor seemed to have been named after Isaac Taylor, who was the son of Bloomfield Baptist Church pastor, William Taylor, and was later pastor of Bloomfield as well. Bloomfield Baptist Church is located in Nelson County.

James Tichenor was a man of noble standing among the citizens of Spencer County, Kentucky.<sup>3</sup> He served as the Judge Advocate of the Regiment of Spencer County while in the military and as one of the Commissioners of Education for the county. Many times, James was asked by his political party to run for the legislature, but he declined to run. In the latter years of his life, he was prevailed upon to be the Justice of the Peace of the Taylorsville district. I. T. Tichenor said of his father's character,

He was modest even to timidity; he was reticent, never unless by unusual influences disclosing to others either his business or his views of great pending issues. But he was a man of profound convictions, of unusual firmness and of the strictest integrity.<sup>4</sup>

I. T. Tichenor grew up in a house east of Camp Branch situated half way between Taylorsville and Bloomfield.<sup>5</sup> He was the fifth of seven children born to James and Margaret. I. T. Tichenor was sent to school when he was four years old.<sup>6</sup> His father would study with him and encourage him in his school work.<sup>7</sup> Tichenor worked on the land with his family, helping to dig a well and planting many trees.<sup>8</sup> When he was fifteen years old, he began attending high school at Taylorsville Academy, an academy taught by Moses and David Burbank.<sup>9</sup> He was a good student, achieving high marks in

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<sup>3</sup>I. T. Tichenor, interview by Emily Lulah Boykin, Winter 1902, Tichenor files, Southern Baptist Historical Library and Archives, Nashville. All information in this paragraph is taken from this unpublished paper.

<sup>4</sup>Ibid., 1.

<sup>5</sup>I. T. Tichenor, "Description of the Kentucky Home," 1901, Tichenor files, Southern Baptist Historical Library and Archives, Nashville.

<sup>6</sup>Dill, *Isaac Taylor Tichenor*, 11.

<sup>7</sup>Tichenor, interview by Emily Lulah Boykin.

<sup>8</sup>Tichenor, "Description of the Kentucky Home."

<sup>9</sup>Dill, *Isaac Taylor Tichenor*, 11-12. The information in this sentence and the rest of the paragraph is found in this text. The Burbanks were graduates of Waterville College in Maine, which was originally a Baptist school founded as the Maine Literary and Theological Institute.

trigonometry, Latin, rhetoric, and logic.

During his second year of high school, he had an attack of measles that affected his vocal chords for the rest of his life.<sup>10</sup> His physician told him he would die from the attack, but Tichenor fought through it. According to his daughter, Emily Tichenor Whitner, the treatment of the day was to deny water to those who had measles.<sup>11</sup> She wrote that Tichenor desired water so badly that he quietly crept away to the spring near his house and drank from it. He was overcome with guilt for disobeying his doctor, crept back to his bed, and laid there to die. He awoke in the morning, however, perspiring profusely due to the fever breaking. Nevertheless, the sickness left him in such frail health, he had to forfeit going to college.

Daniel Tichenor and his wife, Anna, were Presbyterians.<sup>12</sup> Daniel was an elder in the Big Spring church and the couple raised their children in the “staunchest stock of Presbyterianism.”<sup>13</sup> When the Bennetts moved to Nelson County, they became associated with the Tichenors. The Bennetts were of the strictest sect of the Baptist faith. The two families, however, were extremely close friends and three of the Bennett girls caught the eyes of three of the Tichenor boys. The Tichenor boys were baptized in the Baptist church before marriage. Anna cried upon the baptism of James and said, “I feel like one of these old oaks of our forest from which the storm has swept every branch, and left it a lonely, decaying trunk.”<sup>14</sup>

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<sup>10</sup>Ibid.

<sup>11</sup>Emily Tichenor Whitner, “Reminiscences of My Father, Dr. I. T. Tichenor,” *The Window of Y. W. A.* (April 1936): 2.

<sup>12</sup>I. T. Tichenor, interview by Mrs. J. S. Dill and Mrs. Thomas C. Whitner, 1901, Tichenor Files, Southern Baptist Historical Library and Archives, Nashville. All information in this paragraph is taken from this unpublished paper.

<sup>13</sup>Ibid., 3.

<sup>14</sup>Ibid.

The Tichenor boys, however, found a place of Christian service in the Bloomfield Baptist Church in Spencer County. According to the Bloomfield Baptist Church history, “The name, Tichenor, has been an honored and respected one from the foundation of the church up to the present time.”<sup>15</sup> James Tichenor, I. T. Tichenor’s father, held the office of lay elder in the church. Interestingly, I. T. Tichenor recalled concerning his father’s position,

In after years, having become convinced that this office was not a scriptural one, he tendered his resignation of it to the church, and so cogent were the arguments which he advanced in support of this view that the Church unanimously, not only accepted his resignation, but abolished this office.<sup>16</sup>

The history of the church records the abolishing of the office occurred in April 1853.<sup>17</sup>

### **Early Church Life and Conversion**

The theology and missiology of Tichenor were born in the growth and experiences of his home church, Bloomfield Baptist Church. Bloomfield Baptist Church was established on March 12, 1791, and was originally named, “Regular Baptist Church of Jesus Christ.”<sup>18</sup> The founding pastor, William Taylor, was the founding pastor of Cox’s Creek Baptist Church in 1785 and considered it his missionary duty to carry on the work among new settlers.<sup>19</sup> William Taylor and Joshua Carman, who were named as

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<sup>15</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary* (1991), 10.

<sup>16</sup>Tichenor, interview with Emily Lulah Boykin.

<sup>17</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 15.

<sup>18</sup>*Ibid.*, 10. It must be noted that Regular Baptists were named so because they shied away from the revival emotions of the First Great Awakening while the Separate Baptists saw the revivals as a genuine work of God. Nevertheless, it was not long before these two factions were joining in local associations. See Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1987), 204-35.

<sup>19</sup>Ray H. Wright and Elsie Southwood Wright, “History of Cox’s Creek Baptist Church, Nelson County, Kentucky,” *Baptist History Homepage* 14 April 1935 [on-line]; accessed 11 March 2011; available from <http://baptisthistoryhomepage.com/ky.nelson.coxs.crk.wright.html>; Internet.

elders, led thirty people in planting the church after much fasting and prayer.<sup>20</sup> They adopted the “Philadelphia Confession of Faith, or as much of said Confession as the church shall think is properly authenticated by the word of God.”<sup>21</sup>

Bloomfield exercised church discipline almost every month.<sup>22</sup> The authors of the history of the church noted, “The church began, at once, to exercise a rigid and wholesome discipline over its members, hence we scarcely find a meeting, in her earlier history, without noting some case of discipline.”<sup>23</sup> Exclusion was used when members did not “fill their seats.” Most disciplinary actions were carried out against those who participated in drunkenness. Some disciplinary actions, however, were carried out against those who had committed heresy.

During the 1820s, Bloomfield struggled against the emerging Campbellite controversy.<sup>24</sup> One of the monthly preachers, Jacob Creath, embraced the Campbellite doctrines and swayed some of the members. The church tried to reclaim the members, but on May 10, 1834, excluded 57 of them. Ironically, they allowed the excluded members to continue to meet inside the house of worship on certain days of the month. Tichenor must have remembered these divisive days, for years later, he decried the years

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<sup>20</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 10. This sentence and the rest of the paragraph are sourced from this work.

<sup>21</sup>*Ibid.* The *Philadelphia Confession* can be found online at <http://www.spurgeon.org/~phil/creeds/phila.htm>.

<sup>22</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 10-11. All the information in this paragraph is taken from this text.

<sup>23</sup>*Ibid.*

<sup>24</sup>*Ibid.*, 11. The Campbellites in Kentucky followed the teachings of Alexander Campbell, whose teachings influenced the rise of the Disciples of Christ, Churches of Christ, and Independent Christian denominations today. Antimissionism was a hallmark of the Campbellites among other beliefs contrary to Baptist doctrine. For a historical sketch of the Campbellite controversy, see McBeth, *The Baptist Heritage*, 373-80.

of antimissionism in his 1891 Home Mission Board report.<sup>25</sup>

Bloomfield grew tremendously through evangelism, church planting, and helping other churches.<sup>26</sup> Spiritual awakenings occurred in 1801, 1816, 1828, 1840, and 1842. By 1801, the church had grown from its original 30 to 182 members in good standing. By 1833, membership numbered 308. Bloomfield sent a number of members to plant a church in Chaplin Fork in 1821. In 1828, while in the midst of building a house of worship, they sent two leaders to assist in the planting of a new church in Taylorsville. In 1843, Russell Holman asked Bloomfield to allow their pastor, William Vaughn, to be released for a few weeks to help him plant a church in New Orleans, which was readily agreed upon by the members. In response to a cry for help, Bloomfield sent one of their preachers to Little Union Church in Taylorsville to help them in their “destitute situation.”

The history of the church records the church only had three regular pastors in the first 100 years.<sup>27</sup> William Taylor served from the founding to his death in 1809. His son, Isaac Taylor, was named pastor in 1834, and was assisted by William Vaughn. Isaac Taylor, who was also the pastor at Cox’s Creek, resigned in 1836 and William Vaughn was called as pastor, who enjoyed a long tenure until 1868. It must be noted that William Taylor and Isaac Taylor pastored other churches in the area as well.<sup>28</sup> From 1809 to

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<sup>25</sup>“Forty-Sixth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Sixth Session-Forty-Sixth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1891), xxxv.

<sup>26</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 10-12. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>27</sup>*Ibid.*, 11-12. Unless otherwise noted, all information in this paragraph is taken from this text.

<sup>28</sup>*Ibid.*, 16-17. William Taylor first founded and pastored Cox’s Creek Baptist Church and, while there, founded Bloomfield (1791), Mill Creek (1793), and Brashear’s Creek (1785) in Shelby County. Isaac Taylor served as pastor for Cox’s Creek from 1825 to 1842, but also served Mt. Moriah, Cedar Creek, Mill Creek, and Bloomfield. He planted New Hope church in Washington County in 1829 as well.

1836, although Isaac Taylor preached the most at the church, many ordained and lay preachers filled the pulpit of the church. Perhaps the Campbellite controversy led the members of Bloomfield to gather under one pastor, who was William Vaughn.

Tichenor was converted at the age of eleven under the ministry of William Vaughn, but was held back from being baptized until he was thirteen.<sup>29</sup> He was baptized the same day as a “fleshy” woman, Nancy Pulliam, who weighed over 300 pounds. Dill records that William Vaughn only baptized Tichenor and Pulliam that year. The history of the Bloomfield Baptist Church, however, records the following:

In 1839, a goodly number received by baptism. A little puny boy joined by baptism, August, 1839, aged 13 years and 9 months, named I. T. Tichenor. But all informed Baptists know the great service to which that little boy was destined.<sup>30</sup>

#### **Teaching Years and Call to Ministry (1844-1847)**

In 1844, at the age of nineteen, Tichenor accepted a teaching position at Taylorsville Academy, which was founded by Moses and David Burbank. The Taylorsville Academy met inside the Baptist meeting house in Taylorsville and was the same school Tichenor attended for high school. Tichenor became David Burbank’s assistant in 1845 and became principal of the school in 1846.

Tichenor loved education and would stay close to it throughout his life. His ascension to principal of the school showed he was a promising leader in education. Perhaps these early experiences contributed to his later calling to be president of Alabama A&M. For the next few decades, however, God had another calling for Tichenor.

Tichenor’s call to ministry was unusual by contemporary practices. On a Saturday morning before the Taylorsville church was to convene for a business meeting,

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<sup>29</sup>Dill, *Isaac Taylor Tichenor*, 12-13. Unless otherwise noted, all information in this paragraph was taken from this text.

<sup>30</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 15.

a friend of Tichenor told him the pastor wanted to see him.<sup>31</sup> The pastor, William “Uncle Billy” Stout, asked Tichenor to preach for him that morning. Tichenor initially refused, but when others encouraged him, he accepted the opportunity. He preached for twenty-five minutes from John 5:39, “Search the Scriptures.” At the end of the sermon, Stout proposed that the congregation license Tichenor to preach. Tichenor protested, but the congregation voted unanimously to license him. Tichenor accepted this call and devoted his life to the preaching of the gospel. He was twenty-one years old.

Stout immediately began scheduling Tichenor for preaching opportunities in the churches of the association.<sup>32</sup> Tichenor preached his second sermon at the Plum Creek Baptist Church from 1 Kings 18:21, “How Long Halt Ye between Two Opinions?” From there, he found himself receiving continual invitations to preach. By the end of the summer of 1846, he had earned the title, “Boy Orator of Kentucky.”

Tichenor’s preaching schedule kept him busy from the summer of 1846 to the fall of 1847. According to the Bloomfield Baptist Church history, Tichenor moved his letter in October 1846, but it does not say where.<sup>33</sup> Dill records that his first overture for a “settled” pastorate was from the East Baptist Church in Louisville, Kentucky.<sup>34</sup> Tichenor declined the pastorate due to his frail health.

### **Missionary Year (1847-1848)**

After declining the pastorate of the East Baptist Church in the fall of 1847, Tichenor accepted an appointment from the Indian Mission Association of Louisville to

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<sup>31</sup>Dill, *Isaac Taylor Tichenor*, 13-14. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>32</sup>*Ibid.*, 14. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>33</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 15.

<sup>34</sup>Dill, *Isaac Taylor Tichenor*, 14.

serve as an agent in Mississippi.<sup>35</sup> He thought the climate of the South would be better for his health. Tichenor began his journey to Mississippi on horseback and it would take him about two months to get there.

The Indian Mission Association of Louisville was a division of the Long Run Baptist Association, whose president at the time of Tichenor's appointment was William C. Buck.<sup>36</sup> The Long Run Baptist Association was formed in 1803 and had missions to the Choctaws in Cary and Thomas, Mississippi, before the Trail of Tears moved the Choctaws to the Indian Territory.<sup>37</sup> Long Run moved the Choctaw missions to the Indian Territory in 1835, but continued their Indian missions among those left in Mississippi. Dill records that in 1855 the American Indian Mission Association was merged with the Domestic Mission Board of the Southern Baptist Convention, which was renamed the Home Mission Board.<sup>38</sup>

As Tichenor traveled through Nashville, he stopped for the annual meeting of the Indian Mission Association.<sup>39</sup> He met J. R. Graves at this meeting and was moved by a testimony from a converted Indian, Joseph Islands. Tichenor loved the story of Joseph Islands so much that he recorded it in a pamphlet for the HMB.<sup>40</sup>

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<sup>35</sup>Ibid. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>36</sup>Interestingly, Buck was listed as pastor of East Baptist Church in Louisville in 1848. See "Long Run Baptist Association (KY), 1848: Abstract of Church Letters," *Baptist History Homepage* [on-line]; accessed 17 May 2011; available from <http://Baptisthistoryhomepage.com/1848.cl.long.run.abstract.html>; Internet.

<sup>37</sup>W. B. Morrison, "Old Philadelphia Baptist Church," *Chronicles of Oklahoma* vol. 13, no. 3 (September 1935), 266 [on-line]; accessed 17 May 2011; available from <http://digital.library.okstate.edu/chronicles/v013/v013p266.html>; Internet.

<sup>38</sup>Dill, *Isaac Taylor Tichenor*, 16.

<sup>39</sup>Ibid., 15. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>40</sup>I. T. Tichenor, *Joseph Islands: The Apostle of the Creek Indians* (Baltimore: Maryland Baptist Mission Rooms, 1900). Islands' story shows the power of the gospel to

Tichenor made it to Hernando, Mississippi, for the annual meeting of the state convention in November 1847.<sup>41</sup> From the minutes of the annual meeting, Tichenor was listed as a representative of the “Indian Mission Association,” and could have met J. B. Taylor and Russell Holman, who were representing the Foreign Mission Board and the Domestic Mission Board, respectively.<sup>42</sup> On Thursday night, the Committee on Order of Business sandwiched Tichenor between two speakers because he was so young. When Tichenor gave his speech, however, the crowd was so awed by it that he became the talk of the convention. The minutes recorded,

In accordance with appointment, a meeting was held in behalf of Indian Missions. Bro. H. B. Hayward addressed the assembly, and ably advocated the cause of the red man. He was followed by Rev. I. T. Tichenor, in an eloquent and feeling appeal to the friends of the Indian.<sup>43</sup>

His passionate appeal for the mission drew an offering of \$219.20, which was the second largest offering given by the convention that year.<sup>44</sup> This appeal gave him an open door to preach in many of the Baptist churches in Mississippi.

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change the Creek Indians. Islands was converted from the witness of a slave named Billy. The two met in Billy’s house for worship for weeks, then began sharing the gospel to the Creek Indians with significant results. There was a law among the Creek forbidding Christianity, and the new church was whipped for their beliefs. Nevertheless, the countenance of the new believers influenced the chief, and he turned to Christ. The law was repealed, and Islands gave his new house as a place of worship for the Creek. At Tichenor’s writing, there was one Baptist church for every 1000 Creek.

<sup>41</sup>Dill, *Isaac Taylor Tichenor*, 15-16. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>42</sup>*Minutes of the Annual Meetings of the Mississippi Baptist Convention, 1847*, 2.

<sup>43</sup>*Ibid.*, 3.

<sup>44</sup>*Minutes of the Annual Meetings of the Mississippi Baptist Convention, 1848*, 20. Interestingly, the Domestic Mission Board was only given \$46.50 while the Foreign Mission Board was given \$390.17.

### Early Pastorates (1848-1852)

After the convention meeting, Tichenor traveled for six weeks promoting the cause of the Indian Mission Association.<sup>45</sup> By late December, he had traveled from the northwestern corner (Hernando) of the state to the far mideastern border of the state (Columbus). He was detained in Columbus due to the rainy season and winter. The First Baptist Church there had no pastor, so Tichenor preached in supply during this time. The church loved him so much that they called him to be their pastor in the spring of 1848. Tichenor accepted the call of the church and was subsequently ordained to the ministry by the church on April 30, 1848.<sup>46</sup> Although he was the sixth pastor of the church, he was the first minister to be ordained by the church, which was founded in 1832.

The church at Columbus was an important church to the Mississippi Baptist Convention, but it was a divided church.<sup>47</sup> Although no published writing exists detailing why the church was divided, the previous pastor, Constant McCloud, had only been there a few months.<sup>48</sup> In the midst of schism, Tichenor worked to bring the church into unity. On a particular Sunday, Tichenor preached so powerfully that the two parties in the church wept over their sins and ended the service by hugging each other. Dill records that while the unified church was weeping and rejoicing over their healing, a single woman named Maria Morse threw her arms around Tichenor and said, “God hath chosen the weak things of this world to confound the mighty.”<sup>49</sup>

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<sup>45</sup>Dill, *Isaac Taylor Tichenor*, 18-19. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>46</sup>Fran Fuqua of Columbus, Mississippi, telephone interview by author, 3 June 2011.

<sup>47</sup>Dill, *Isaac Taylor Tichenor*, 18-19. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>48</sup>*Remembering the Past Embracing the Future: A Ten Year History of First Baptist Church, Columbus, Mississippi, 1997-2007*.

<sup>49</sup>Dill, *Isaac Taylor Tichenor*, 19.

The Columbus pastorate was the beginning of Tichenor's rise to significance in denominational life.<sup>50</sup> Tichenor served in the state convention during his pastorate. Along with T. G. Blewett, J. C. Keeney, and Constant McCloud, he was a messenger of the Columbus Association to the 1848 annual convention. He was appointed by the president to go with others to the Aberdeen and Choctaw Associations to present the cause of the Indian Mission Association and solicit cooperation from the associations.<sup>51</sup> Tichenor was also appointed by the state convention to be a representative at the 1849 Southern Baptist Convention. In 1849, Tichenor was appointed to the Publications and Periodicals committee and the Central Theological Seminary committee. Dill notes he was appointed the chairman of the Committee on Temperance where in his report he "took the ground that the Church ought to be the strongest and best temperance society in the world."<sup>52</sup> Again, he was appointed to go to the Aberdeen and Choctaw Associations.<sup>53</sup>

Tichenor attended the 1849 Southern Baptist Convention in Charleston, SC, with Deacon Mullins.<sup>54</sup> This trip was a memorable one for the young pastor. It was his first time to ride a train and his first time to the eastern part of the United States. At the convention, he met W. T. Brantley, Jr., Basil Manly, Jr., and James P. Boyce, who were all young men at the time. He was inspired at the convention by J. L. Dagg, Basil Manly,

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<sup>50</sup>Dill, *Isaac Taylor Tichenor*, 19-20. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>51</sup>*Minutes of the Annual Meeting of the Mississippi Baptist Convention, 1848*, 1-3.

<sup>52</sup>Dill, *Isaac Taylor Tichenor*, 20.

<sup>53</sup>*Minutes of the Annual Meeting of the Mississippi Baptist Convention, 1849*, 4-5.

<sup>54</sup>Dill, *Isaac Taylor Tichenor*, 19-20. Unless otherwise noted, all the information in this paragraph was taken from this text.

Sr., and J. B. Jeter. On the Sunday afternoon of the convention, Tichenor preached before the convention over the text, “If that which was done away was glorious, how much more that which remaineth is glorious” (2 Cor. 3:11). According to Dill, the sermon “established his reputation in the Convention.”<sup>55</sup>

Tichenor’s time at the convention made an impact on more than the gathering of preachers there.<sup>56</sup> A letter from Matilda James to a “Mrs. Wilkinson” gives a glimpse into Tichenor’s charm at the convention. Matilda, or “Mattie,” was an acquaintance of James Boyce, but had aspirations of becoming “Sister Tichenor.” She described Tichenor as a “dearest little fellow” and a “perfect jewel.” She longed to go to Mississippi and imagined herself

figuring away in Columbus as the minister’s wife, visiting the sick, going to society . . . & doing all manner of charitable deeds that are hereafter to immortalize my name . . . & only think of all the Brethren greeting me as Sister Tichenor.<sup>57</sup>

Obviously, the relationship never resulted in marriage, but this letter shows that Tichenor was an outstanding gentleman at an early age.

After two years in Columbus, Tichenor resigned his pastorate in the spring of 1850 and traveled to Houston and Galveston where he held protracted meetings.<sup>58</sup> His travel to Texas would prove beneficial to him in his later role as corresponding secretary of the HMB. In the summer of 1850, he returned to his Kentucky home. In September 1850, he and elder Y. R. Pitts assisted pastor William Vaughn in protracted meetings at

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<sup>55</sup>Ibid., 20.

<sup>56</sup>Letter from Matilda James to Mrs. Wilkinson, 25 June 1849, Una Lawrence Papers, Southern Baptist Historical Library and Archives, Nashville. Unless otherwise noted, all information in this paragraph is taken from this document.

<sup>57</sup>Ibid.

<sup>58</sup>Dill, *Isaac Taylor Tichenor*, 20-21. Unless otherwise noted, all the information in this paragraph was taken from this text.

his home church where there were 19 additions by baptism.<sup>59</sup> In November 1850, Tichenor accepted a call to pastor the church at Henderson, Kentucky.<sup>60</sup> He would stay at Henderson only one year.

During his two years in Columbus, Tichenor made quite a name for himself. Upon his departure to Kentucky, the editor of the *South Western Baptist* in Alabama wrote, “Bro. Tichenor is a young man of fine promise and great amiability and we sincerely desire for him a measure of success equal to his merits.”<sup>61</sup> Six months later, William Carey Crane gave a brief description of Tichenor while at the Southern Baptist Convention in Nashville: “That young man, delicately put together, fair complexion and mild and gentle manner, is Rev. Isaac T. Tichenor, of Henderson Kentucky, late of Columbus, Miss., one of the most promising and eloquent preachers of the Southwest.”<sup>62</sup>

The church at Henderson numbered 171 whites and about the same number of blacks, who met in the afternoons under the care of A. R. Macey.<sup>63</sup> In his diary, Tichenor wrote how he felt the church was full of pious people who still needed a revival. A couple of weeks after being with the church, he wrote in his diary, “From the present state of the Church [*sic*] I am led to think the Lord will shortly bless us with the outpouring of His [*sic*] Spirit.”<sup>64</sup> It is not mentioned anywhere whether the church

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<sup>59</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary*, 15.

<sup>60</sup>I. T. Tichenor, personal diary, 1850-1863. Tichenor wrote that he preached in view of a call on the evenings of Thursday, Friday, and Saturday, as well as Sunday services. The church unanimously called him.

<sup>61</sup>*South Western Baptist* (Tuskegee, AL: Dec. 4, 1850): 1.

<sup>62</sup>William Carey Crane, “The Southern Baptist Convention,” *South Western Baptist* (Tuskegee, AL: July 23, 1850): 1.

<sup>63</sup>Tichenor, personal diary, 1850-1863, Thursday, November, 1, 1850. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>64</sup>*Ibid.*, Friday, November 22, 1850.

experienced such a revival, but Tichenor wrote of some conversions and powerful prayer meetings.<sup>65</sup>

As was the usual practice of pastors during that time, Tichenor did not only preach to his congregation in Henderson. Only days after being in the pastorate at Henderson, A. Hatchett, a minister from a church named “Zion,” asked Tichenor to help him in protracted meetings and visiting. Tichenor consented and had some good success in the meetings and visits. In return, Tichenor had other ministers preach for him, among them I. A. Keyes and I. M. Bennett, who was Tichenor’s cousin and a representative of the Indian Mission Association.

Tichenor was concerned for the religious instruction of the black congregation at Henderson.<sup>66</sup> What stirred him was a funeral sermon by a Bro. Willis, who was a black preacher. Tichenor wrote that Willis’ sermon was a “most miserable pack of nonsense” and that he was fearful that Willis would do “much injury by his preaching.”<sup>67</sup> Later, after a business meeting, Tichenor wrote in his diary, “Bro Willis a black Brother stopped from preaching.”<sup>68</sup> The next day, Tichenor preached to the black congregation on the “Cost of a Professor of Religion.” He continued preaching to them on Sunday afternoons until he moved to Montgomery.

Tichenor’s diary gives a glimpse into his spiritual life, his preaching ministry, his daily ministerial life, and his hobbies. Spiritually, Tichenor was a man who earnestly desired to please God and lamented over his own sinfulness and inadequacy. On his birthday, he wrote,

This is my birthday-I am now twenty-five-Half of the life I may reasonably expect

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<sup>65</sup>Ibid., Wednesday, November 13, 1850.

<sup>66</sup>Ibid., Friday, November 22, 1850.

<sup>67</sup>Ibid., Sunday, November 24, 1850.

<sup>68</sup>Ibid., Saturday, December 14, 1850.

to live is already gone-And yet how little have I done for God. Nearly four years since I entered the ministry and how little have I accomplished. The Lord help me to be more diligent and faithful this year & to increase in grace and knowledge of the truth. How much of sin yet adheres to my impure nature. Oh wretched man that I am who shall deliver me from the body of this death!<sup>69</sup>

A few weeks later, he wrote, “Oh how much of my time is wasted in idleness or unprofitable labor. Oh Lord help me to be diligent in business fervent in spirit serving thee.”<sup>70</sup>

In Tichenor’s preaching ministry, the diary entries show a young pastor who yearned to preach the word with effectiveness, yet was rarely satisfied with his preaching. He wrote in his diary after accepting the call to Henderson, “Oh that God may enable me to be shown a faithful shepherd rightly dividing the word of truth and giving to each his portion in/out season.”<sup>71</sup> A few weeks later, he wrote,

Today preached in the forenoon to a large and attentive audience from the text ‘The Unknown God.’ Thought the effort rather a poor one but was happy to hear that all my Brethren were pleased with it.<sup>72</sup>

In his daily ministerial life, Tichenor studied for his sermons, visited many people, and made evangelistic visits.<sup>73</sup> His library did not arrive for a month, but Tichenor spent the first part of almost each day studying and writing sermons. Almost daily, Tichenor wrote of someone he visited from the church. He also wrote of evangelistic discussions with men. Concerning one such man, a Mr. Robinson whose wife was a member of the church, Tichenor wrote a prayer, “May the Lord soon bring him to a knowledge of the truth.”<sup>74</sup>

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<sup>69</sup>Ibid., Monday, November 11, 1850.

<sup>70</sup>Ibid., Friday, November 22, 1850.

<sup>71</sup>Ibid., Friday, November 1, 1850.

<sup>72</sup>Ibid., Sunday, November 24, 1850.

<sup>73</sup>Tichenor, personal diary, 1850-1863. Unless otherwise noted, all the information in this paragraph was taken from this text.

<sup>74</sup>Ibid., Tuesday, November 26, 1850.

In his spare time, Tichenor wrote letters to friends, walked and enjoyed the beauty of things around him, and engaged in conversations with others over engineering interests. Once he walked around town and “saw a fine view of the River from its upper part of some ten miles in extent. Boats passing enhanced the scene.”<sup>75</sup> On another day he talked with a man about the “practicability of the scheme for travelling the Ohio manageable at low water by forming reservoirs to contain the waters at a flood.”<sup>76</sup> Tichenor thought the question so relevant that he thought of writing an article on it.

After a year of ministry at Henderson, Tichenor felt the Lord leading him to move to the South. Dill records the “return of his throat trouble again warned him that he must seek a more Southern climate.”<sup>77</sup> His next pastorate would be one of the most prosperous ministries of his life.

#### **First Pastorate with First Baptist, Montgomery, Alabama (1852-1860)**

In December 1851, Tichenor was called to pastor the First Baptist Church, Montgomery, Alabama, and entered the work there on the first of January, 1852. Except for two years during the Civil War, he would serve the church as pastor until 1868. Lee Allen wrote of Tichenor, “Isaac Taylor Tichenor may have been the most outstanding pastor ever to serve at First Baptist.”<sup>78</sup>

First Baptist was previously pastored by Henry Talbird, a prominent minister in the SBC who had led the church to raise enough funds to build a new building for the congregation.<sup>79</sup> The cornerstone, however, would not be laid until three months after

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<sup>75</sup>Ibid., Wednesday, November 13, 1850.

<sup>76</sup>Ibid., Monday, December 9, 1850.

<sup>77</sup>Dill, *Isaac Taylor Tichenor*, 21.

<sup>78</sup>Lee Allen, *The First 150 Years* (Birmingham, AL: Oxmoor, 1979), 51.

<sup>79</sup>Ibid.

Tichenor arrived. Talbird spent nine years with the church, successfully healing a schism, grounding the people in sound theology, and growing the church numerically. He left the church to become professor of theology at Howard College (eventually, Samford University).

Montgomery was an important city in the South.<sup>80</sup> Located on the Alabama River, the city eventually grew to become the capital of Alabama in 1846. By 1850, the population of the city had grown to 8,728, with slaves accounting for 2,119 of the population.<sup>81</sup> Due to the growth of the “Cotton Kingdom,” Montgomery became a wealthy city that was home to a clean and well-educated citizenry. Nevertheless, the humidity and heat made it an uncomfortable place to live in some seasons.

Tichenor’s first nine years in Montgomery were very prosperous.<sup>82</sup> When Tichenor came to First Baptist Church, the church numbered 490 members, with black people accounting for 340 of the members. Through Tichenor’s leadership and protracted meetings in 1854, 1856, and 1858, the membership grew to 790 by 1860. The white membership grew to 295 while the black membership grew to 495. This growth occurred while the actual population of the city grew slightly to 8,843 in 1860.<sup>83</sup>

Though the cornerstone of the new building was laid three months after Tichenor arrived, the building was not completed and dedicated until May 7, 1854.<sup>84</sup> The

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<sup>80</sup>Williams, *Isaac Taylor Tichenor*, 20-21. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>81</sup>*The Seventh Census of the United States, 1850* (Washington, DC: Robert Armstrong, 1853), 422 [on-line]; accessed 19 June 2011; available from <http://www2.census.gov/prod2/decennial/documents/1850a-17.pdf>; Internet.

<sup>82</sup>Allen, *The First 150 Years*, 51-52. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>83</sup>*Population of the United States in 1860* (Washington, DC: Government Printing Office, 1864), 9 [on-line]; accessed 19 June 2011; available from <http://www.census.gov/prod/www/abs/decennial/1860.html>; Internet.

<sup>84</sup>Allen, *The First 150 Years*, 55-56. Unless otherwise noted, all the

original frame building was moved from the site that was contributed by John Gindrat in 1832, so that the new building could be constructed. Though the original estimate to build the building was \$15,000, the church ended up paying \$25,000 for the building, which was dedicated debt free.

The building was not very large by contemporary standards.<sup>85</sup> It was 91 by 44 feet, a total of 4,004 square feet. The basement housed two lecture rooms while the upper level housed an auditorium with cushioned pews, carpeted aisles, a choir area, and a baptistery under the pulpit. The entire building was gas lighted and a large bell was contributed for the tower. The building was considered one of the finest in the South.

Tichenor's preaching ministry flourished during his tenure at First Baptist, Montgomery. Dill records the best word to describe Tichenor's preaching was "unctious."<sup>86</sup> J. B. Hawthorne, who sat under Tichenor's preaching many times in Montgomery, stated,

The most conspicuous elements of his oratory were imagination, passion, and action. His fancy was Miltonic. Its creations were stupendous, grand, bewildering and overpowering . . . Tichenor was a purely extemporaneous speaker . . . his sermons were neither exegetical nor expository, but topical. His analysis was very brief and simple. All the materials of his sermon were generally arranged and presented under three grand divisions. He gave little attention to modern textbooks on homiletics, but was a careful student of rhetoric. He understood "the art of discourse." He adhered strictly to Grecian methods in constructing his sermons and addresses. In every one of them there was a series of climaxes. His peroration was his final climax. From the opening to the closing sentence there was a steady growth in the character of his thought, in the fervor of his passion and in the beauty and brilliancy of his diction. In every discourse he set out with a distinct object before him and never lost sight of it for a single moment.<sup>87</sup>

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information in this paragraph is taken from this text.

<sup>85</sup>Ibid. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>86</sup>Dill, *Isaac Taylor Tichenor*, 24.

<sup>87</sup>J. B. Hawthorne, "I. T. Tichenor, D. D.: An Oration delivered before the Southern Baptist Convention in Savannah, Georgia," *Baptist Argus* (Louisville: July 30, 1903): 5-8.

Tichenor's ministry life at Montgomery was busy, yet fruitful.<sup>88</sup> He preached to the white congregation on Sunday mornings, Sunday evenings, and Wednesday evenings. He preached to the black congregation on Sunday afternoons and taught their preachers during the week.<sup>89</sup> He invested time in the discipleship of men, ordaining a number of new deacons and preachers of the gospel. Thomas Watts, eventual governor of Alabama, was one of the deacons ordained under Tichenor. William Williams, eventual professor and Baptist historian at The Southern Baptist Theological Seminary, was licensed under the care of Tichenor as well.

At the invitation of Tichenor in 1854, the Southern Baptist Convention met at First Baptist, Montgomery, in 1855, which made quite an impression on Tichenor and the rest of the community.<sup>90</sup> At this convention, the Indian Mission Association was merged with the Domestic Mission Board and initial discussions were held concerning the creation of a seminary. Tichenor recorded the impressions the convention had on Montgomery in a letter to A. M. Poindexter shortly after the convention,

The "impression" made by the Convention on the community was in some respect very favorable and in some other respects rather unfavorable. The community were [*sic*] utterly surprised at the amount of talent collected together. The impression is that no body of men so able has ever assembled in this place. Some of our pedobaptist friends have tried in a quiet way to detract from this impression by speaking of the stormy debates, etc. But on the whole the impression is largely good--Many of the delegates secured the highest esteem of those families in which they tarried and have left them with the deepest desire for another Baptist Convention to be held here.<sup>91</sup>

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<sup>88</sup>Allen, *The First 150 Years*, 53-54. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>89</sup>Whitner, "Reminiscences of My Father, Dr. I. T. Tichenor," 2.

<sup>90</sup>Allen, *The First 150 Years*, 58-60. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>91</sup>Letter from I. T. Tichenor to A. M. Poindexter, 5 June 1855, Una Lawrence Papers, Southern Baptist Historical Library and Archives.

Perhaps this favorable impression spurred the church to do more for the SBC than she had done in the past.

In the succeeding years, Tichenor led the church to support missions, both foreign and domestic. In 1856, Tichenor led the church to ordain R. W. Priest and his wife as missionaries to what is now Nigeria.<sup>92</sup> First Baptist joined with the local association and the Foreign Mission Board to provide funds for the Priests that covered their travel, housing in Africa, and the construction of a school.<sup>93</sup> First Baptist also supported the Rohrsers in their FMB appointment to Japan. Tragically, the Rohrsers were lost at sea.<sup>94</sup>

Domestic missions were a little more fruitful for Tichenor and the church. From 1854 to 1855, Tichenor led the church to increase its contributions to the local association by 25 percent, which helped in the support of two part-time associational missionaries who constituted two new churches.<sup>95</sup> From 1856 to 1860, First Baptist supported Henry F. Buckner in his mission among the Creek in the Indian Territory. In July 1857, Tichenor wrote about missions in Montgomery,

We have two preaching places in the old section of the city, at both of which we have Sabbath Schools, numbering from 30 to 40 scholars each. At one of these places we have had a protracted meeting and there have been 12 or 15 conversions. These enterprises have been gotten up and carried on in a great measure by the members of the church without thus expecting me to do the whole work. Some of them have discovered that they can do something, and in doing something they find themselves profited.<sup>96</sup>

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<sup>92</sup>Letter from I. T. Tichenor to J. B. Taylor, 14 May 1856, Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>93</sup>Allen, *The First 150 Years*, 60. Due to illness, the Priests returned to the United States within a year.

<sup>94</sup>*Ibid.*, 61.

<sup>95</sup>*Ibid.*, 60-62. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>96</sup>Letter from I. T. Tichenor to A. M. Poindexter, 22 July 1857, Una Lawrence Papers, Southern Baptist Historical Library and Archives. Underlining original.

These two preaching points eventually became Second Baptist Church (constituted in 1859 and today known as Eastmont Baptist Church) and a church pastored by Fleming Freeman (who was a convert of Tichenor's) that did not survive the disruption of the Civil War, respectively. Second Baptist Church was located one mile east of First Baptist while the other church was located one mile west.

In May 1860, Tichenor was asked to preach the first commencement sermon at The Southern Baptist Theological Seminary.<sup>97</sup> His sermon text was 2 Corinthians 2:16, "Who is sufficient for these things?" and it was "full of noble, inspiring thoughts; and delivered in his best style."<sup>98</sup> This honor would be one of the last acts Tichenor would have in his first pastorate at First Baptist, Montgomery, for a sequence of tragedies would drive him to resignation.

Less than a year into Tichenor's ministry at Montgomery, he married Monimae Cook of Columbus, Georgia.<sup>99</sup> They were married on December 16, 1852. Monimae was just a couple of years younger than Tichenor and her uncle was John E. Dawson, the pastor of First Baptist Church, Columbus, Georgia.<sup>100</sup> Tichenor and Monimae had three children. Mary Belle was born on November 2, 1853, and would eventually become Mary Barnes. Kate Burton was born on June 18, 1856, and would marry Jacob S. Dill, who became a missionary and was Tichenor's first biographer. Isaac Taylor was born in January 1860, but he only lived a few hours. Tragically, Monimae died just a month afterward on February 13, 1860. She was 31 years old.

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<sup>97</sup>Allen, *The First 150 Years*, 63. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>98</sup>“The Commencement,” *South Western Baptist* (Tuskegee, AL: May 10, 1860): 2.

<sup>99</sup>Emily Whitner, “Record of Ancestry,” Una Lawrence Papers, Southern Baptist Historical Library and Archives. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>100</sup>Allen, *The First 150 Years*, 55.

Some time after Monimae's illness and death, Tichenor became extremely ill. In a letter to A. M. Poindexter dated September 15, 1860, Tichenor wrote that he was "boarding" with Frank Noble and that money was "very scarce" and times were "hard."<sup>101</sup> He resigned the pastorate in Montgomery in late 1860 and moved his family to Columbus, Georgia. While there, he took a job as a fundraising agent for the seminary. This work was very short, however, as the nation was on the eve of the Civil War.

### **Confederate Chaplain in the Civil War (1860-1862)**

The political climate in 1860 was extremely divisive. The Democratic Party split into two factions that ran competing candidates for president. The Northern Democrats ran Stephen Douglas while the Southern Democrats ran John C. Breckenridge. Douglas advocated "popular sovereignty," which held that each state had the right to decide whether it was going to be pro or anti-slavery.<sup>102</sup> Breckenridge and the Southern Democrats wanted the repeal of the Missouri Restriction so that the people in each state could have their own institutions of slavery. Still another candidate, John Bell, ran under the "Constitutional Union Party."

The Republican Party made great strides in the previous four years and was a unified political machine. On May 18, 1860, George Ashmun sent a letter to Abraham Lincoln notifying Lincoln of his unanimous nomination as the Republican Party's candidate for president.<sup>103</sup> Their Declaration of Principles affirmed the rights of the

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<sup>101</sup>Letter from I. T. Tichenor to A. M. Poindexter, 15 September 1860, Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>102</sup>Daniel Meyer, "Stephen A. Douglas and the American Union," *The University of Chicago Library Special Exhibitions* 12 February 1994 [on-line]; accessed 17 July 2011; available from <http://www.lib.uchicago.edu/e/spcl/excat/douglas7.html>; Internet.

<sup>103</sup>George Ashmun et al. to Abraham Lincoln, 18 May 1860, *Library of Congress* [on-line]; accessed 17 July 2011; available from <http://memory.loc.gov/cgi-bin/ampage?collId=mal&fileName=mal1/026/0269400/malpage.db&recNum=0>; Internet.

states, decried the financial extravagance of the federal government, denounced those who called for secession, disapproved of the armed intrusion of the federal government on any state, and reasoned the founding fathers abolished slavery when they wrote the Constitution.<sup>104</sup>

The Election of 1860 seemed to escalate the tensions in the nation.<sup>105</sup> Lincoln won the vote of the Electoral College while Breckenridge was second, Bell third, and Douglas fourth. The popular vote, however, was deeply divided. Lincoln tallied only 39.8 percent of the popular vote while Douglas held 29.5 percent, Breckenridge held 18.1 percent, and Bell held 12.6 percent. Within a month and a half of Lincoln's election, South Carolina seceded from the United States and ten more states would eventually follow.

From Kate Dill's recollection, Tichenor had six slaves that included a cook, a boy to bring in the wood named "Nigger Jo," and "Mama Calline" who was Dill's nurse.<sup>106</sup> In 1856, Tichenor's feelings on the issue of the day may be seen in an incident that occurred at First Baptist, Montgomery.<sup>107</sup> During the preceding years, Kansas became a battleground between pro-slavery and abolitionist settlers. Jefferson Buford led 250 men on an expedition to combat the abolitionist settlers and stopped in Montgomery in route to Kansas. While there, Tichenor gave each of the men a Bible and gave an

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<sup>104</sup>“Republican National Convention Declaration of Principles,” 18 May 1860, *Library of Congress* [on-line]; accessed 17 July 2011; available from <http://memory.loc.gov/cgi-bin/ampage?collId=mal&fileName=mal1/027/0271900/malpage.db&recNum=0>; Internet.

<sup>105</sup>Kenneth Drexler, comp., “Presidential Election of 1860: A Resource Guide,” *Library of Congress* [on-line]; accessed 17 July 2011; available from <http://www.loc.gov/rr/program/bib/elections/election1860.html>; Internet.

<sup>106</sup>Joe Burton, interview with Mrs. J. S. Dill, Greenville, NC, 31 May 1944, 5-6, Tichenor Files, Southern Baptist Historical Library and Archives.

<sup>107</sup>Allen, *The First 150 Years*, 58. Unless otherwise noted, all the information in this paragraph and the next paragraph is taken from this text.

address that moved everyone to tears. Tichenor made reference that the most appropriate weapons were not rifles, but brotherly love and Christian charity. At this time, it seemed that Tichenor wanted a peaceful resolution to the divisive issue.

By the outbreak of the war, however, Tichenor's feelings had changed.<sup>108</sup> He wrote about how conservatives of both the North and the South were hoping for some reconciliation, but Congress "showed no spirit of conciliation."<sup>109</sup> Tichenor clearly blamed Lincoln, stating,

Although Mr. Lincoln's attitude toward the Confederacy seemingly leaned toward reconciliation, the declaration of his purpose to 'hold, occupy and possess' the property of the South for the Federal Government amounted to a declaration of war, and was received as such by the South. It was at this time that the young Confederacy sent Commissioners to Washington, to effect an amicable adjustment of the swelling difficulties. Even while this peaceably intentioned group was on its way to Washington, Mr. Lincoln sent reinforcements to Charleston for the defence of Ft. Sumpter. As soon as the authorities at Montgomery learned of Mr. Lincoln's action, they ordered the reduction of the fort. After a bombardment of thirty-two hours, General Anderson, commanding Ft. Sumpter, capitulated, April 13, 1861. Mr. Lincoln called for volunteers on April 15, and proclaimed a blockade. Immediately following these and other acts of Mr. Lincoln, Virginia, North Carolina, Tennessee and Missouri withdrew from the Union.<sup>110</sup>

Perhaps due to these changes in feelings, Tichenor enlisted as a chaplain in Thomas Watts' 17<sup>th</sup> Alabama Regiment in August 1861. The regiment was organized in Montgomery and many of the men in the regiment were members of First Baptist, Montgomery. The regiment participated in the bombardment of Pensacola in November 1861 and January 1862. In March 1862, the regiment was sent to western Tennessee where they fought in the Battle of Shiloh.

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<sup>108</sup>I. T. Tichenor, "Reminiscences of the Battle of Shiloh," n.d., Microfilm copy, Southwestern Baptist Theological Seminary, Ft. Worth, TX. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>109</sup>Ibid.

<sup>110</sup>Ibid. For the correspondence on Confederate Commissioners visiting Washington, see Jefferson Davis, *The Rise and Fall of the Confederate Government*, (New York: D. Appleton & Co, 1912), 1:675-85.

Interestingly, Tichenor had remarried just four days after the outbreak of the war. He married Emily Catherine Boykin on April 16, 1861. Tichenor later wrote that he was on his honeymoon when he found out about the outbreak of war.<sup>111</sup> The couple would have two children. Emily Lulah was born on June 12, 1862, and Samuel Boykin was born on December 7, 1863.

The Battle of Shiloh was a significant event in Tichenor's life. Tichenor was regarded as a "fighting chaplain" and was regarded as a "Captain." He was a sharp shooter with the regiment as well, who, during the battle, killed a colonel, a captain, and four privates.<sup>112</sup>

Tichenor's role in the battle was more than just a sharp shooter.<sup>113</sup> As the battle raged, Tichenor's regiment came under a cross fire from three directions and the men began to waver. Although Tichenor had been wounded, he stood up, began to wave his hat over his head, and walked up and down the line. The men said Tichenor "preached them a sermon."<sup>114</sup> Tichenor reminded the men that it was half an hour before noon and that their families and friends at home were praying for them. He reminded them that Tom Watts, the original commander of the regiment, was waiting to hear from them and began to chant Watts' name. He called for the men to "stand there, and die, if need be, for their country."<sup>115</sup> The men responded by standing to post and killing 352 Yankees, piling them three deep upon each other. Tichenor stated in his letter to Watts,

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<sup>111</sup>Tichenor, "Reminiscences of the Battle of Shiloh."

<sup>112</sup>Letter from I. T. Tichenor to Thomas Watts, 15 April 1862, published in *The Richmond Whig*, n.d., Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>113</sup>*Ibid.* Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>114</sup>*Ibid.*

<sup>115</sup>*Ibid.*

“I feel in my heart a consciousness, that in no other position could I have served the cause of my God or my country so well.”<sup>116</sup>

The Confederacy eventually lost the Battle of Shiloh and Tichenor was actually censured by General John K. Jackson for fighting rather than fulfilling his role to minister to the spiritual needs of the men.<sup>117</sup> Tichenor submitted his resignation and Jackson approved it. He was then appointed by the Domestic Mission Board to be a Baptist missionary to the Army of Tennessee. He ministered in East Tennessee through the fall of 1862. By the end of 1862, however, family issues called Tichenor back to Columbus, Georgia.

### **Second Pastorate with First Baptist, Montgomery, Alabama (1863-1868)**

Basil Manly, Sr., had taken the pastorate of First Baptist, Montgomery after Tichenor, but had resigned in late 1862.<sup>118</sup> The pastor search committee found that Tichenor was available and the church extended a call to him. Tichenor accepted the call with great enthusiasm and asked that the church provide him with a house. The church bought a house on Wilkinson Street from George Figh for ten thousand depreciated Confederate dollars. The house would remain the parsonage of the church for the next twenty-five years.

As the war continued, Tichenor adjusted to life as a wartime pastor.<sup>119</sup> During 1863, Montgomery was sheltered from the physical activity of the war, but not the

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<sup>116</sup>Ibid.

<sup>117</sup>Williams, *Isaac Taylor Tichenor*, 36-38. Unless otherwise noted, all the information in this paragraph was taken from this text.

<sup>118</sup>Allen, *The First 150 Years*, 84-86. Unless otherwise noted, all the information in this paragraph was taken from this text.

<sup>119</sup>Williams, *Isaac Taylor Tichenor*, 40. Unless otherwise noted, all the information in this paragraph is from this text.

economic damage. As news came of Confederate losses at Gettysburg and Vicksburg, more money and supplies were needed to fund the Confederate war effort. The cotton industry suffered and the Southern economy began to fall into recession.

The spiritual condition of the town suffered as well.<sup>120</sup> It seemed that the turning of the war toward the Union showed that God was abandoning the Confederacy. At the end of the year, Tichenor reported only four baptisms.

Nevertheless, in 1863, two significant events occurred in Tichenor's life. First, Tichenor was given an honorary Doctor of Divinity degree from Howard College.<sup>121</sup> It would not be his last honorary degree. After his tenure at Alabama A&M, the institution awarded him a Doctor of Laws degree.

The second event occurred on August 21, 1863. Tichenor received the honor of preaching the "Fast Day" sermon before the Alabama State Legislature.<sup>122</sup> His sermon was so well-received that the legislature asked for the sermon to be published. The text was taken from Psalm 46:9, "He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire."

Tichenor began his sermon by asking, "When shall we have peace?"<sup>123</sup> First, he reasoned that God governed the nations, thus there would be peace when God willed it. God would give the South peace in a way he desired.

Second, he reasoned that God afflicts a nation due to the sin of the nation and

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<sup>120</sup>Allen, *The First 150 Years*, 86. Unless otherwise noted, all the information in this paragraph is from this text.

<sup>121</sup>Dill, *Isaac Taylor Tichenor*, 34. All the information in this paragraph is from this text.

<sup>122</sup>*Ibid.*, 88. Unless otherwise noted, all the information in this paragraph is from this text. This sermon will be dealt with more in the next chapter.

<sup>123</sup>*Ibid.*, 88-106. Unless otherwise noted, all the information in this paragraph and the next two paragraphs is from this text.

so that the nation would be prepared for the holy mission God has for it. The national sins of the South were covetousness, pride, self-reliance, and failure to discharge moral and religious teachings to the slaves. The present sufferings, however, were for a great purpose the South would play in the world mission of God.

Third, he called for humiliation and prayer before God. The men in the battlefield were praying. The civilians were praying. The legislature needed to pray. With much repentance and prayer, the South needed to rely on God and trust his judgment for the outcome of the war and their lives.

It may be that this sermon spurred a revival in the heart of Tichenor that spread to the rest of Montgomery.<sup>124</sup> During the summer of 1864, First Baptist and Second Baptist held simultaneous revival meetings. Tichenor preached at First Baptist every day for many weeks while Albert Williams, a member of First Baptist, preached at Second Baptist. The results were significant as First Baptist baptized 114 in 1864 and received 20 by letter.

Nevertheless, Tichenor once again experienced personal tragedy. On September 7, 1864, Tichenor's second wife, Emily, and their son, Samuel, died from an illness while in Union Springs, Alabama.<sup>125</sup> Emily was 32 years old and Samuel was nine months old. She had gone to Union Springs to visit a sister and was hoping to return with improved health. Tichenor described her as "charming and lovable" and she was a "fine musician" who had "travelled abroad."<sup>126</sup> Years later, Kate Dill, Tichenor's second daughter, recalled how "Mama Emily" and Tichenor would spend much time in prayer

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<sup>124</sup>Allen, *The First 150 Years*, 86. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>125</sup>George Thomas, Cyrus Phillips, John Stratford, and W. C. Ray, "Obituary of Emily Boykin Tichenor," Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>126</sup>Tichenor, "Reminiscences of the Battle of Shiloh."

every morning and how her stepmother would play the piano.<sup>127</sup> She was very active in the church, loving the worship services and prayer meetings while also tending to the young converts through a prayer meeting held in her home.<sup>128</sup>

In 1865, Montgomery experienced invasion and the beginning of Reconstruction.<sup>129</sup> On April 12, three days after Lee's surrender at Appomattox, Montgomery surrendered to General James Wilson and the war was over for Tichenor and First Baptist. Reconstruction was not as terrible for Montgomery as it was for other places. First Baptist experienced a lack of finances and a spiritual malaise as there were no baptisms reported that year.

Tichenor married Lulah Boykin, the youngest sister of Emily, on November 2, 1865. The couple had two children. James Boykin Tichenor was born in 1866 and Emily Lulah Tichenor was born on March 18, 1868. Emily later married Thomas Whitner.

Near Christmas 1865, Tichenor began a series on Sunday evenings dealing with the premillennial advent of Christ that made an impact on many, including Baptist historian B. F. Riley, who remarked that thirty years later he remembered those lectures with "delight."<sup>130</sup> Tichenor's preaching made an impact even on his own family. Kate Dill later recalled about her father,

We children used to think that whatever he said had to stand because he knew about everything. . . . My father was a great speaker. He simply got up, walked out to the pulpit, bowed to the audience, and began to talk. He stood perfectly still and made few gestures. If he ever carried a note into the pulpit none of us ever knew it. He simply got up and preached. There was no impediment in his speech.<sup>131</sup>

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<sup>127</sup>Burton, interview with Mrs. J. S. Dill, 6-7.

<sup>128</sup>Thomas, Phillips, Stratford, and Ray, "Obituary of Emily Boykin Tichenor."

<sup>129</sup>Allen, *The First 150 Years*, 86. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>130</sup>B. F. Riley, *History of the Baptists of Alabama* (Birmingham, AL: Roberts & Son, 1895), 216.

<sup>131</sup>Burton, interview with Mrs. J. S. Dill, 6.

From 1866 to 1868, Tichenor and First Baptist, Montgomery, experienced triumphs and tragedies due to the end of slavery, death in the Tichenor family, and Reconstruction. With the end of slavery, there was some question about what to do with the black congregation, for, as Kate Dill said, “There was lots of good feeling among the white folks and the Negroes. They loved each other and did what they could for each other.”<sup>132</sup> The black congregation made up two-thirds of the membership, met on Sunday afternoons, and governed themselves under the supervision of the white leaders.<sup>133</sup> Integration of the two congregations was not an option, for the white congregation wanted to retain the congregations as they were and the black congregation did not want to intrude on their former masters. They both recognized the differences in tastes of preaching, Bible study, music, and worship.

Tichenor’s feelings on the matter were well known. Perceiving dangerous doctrines from the North, he felt it was the duty of the white congregations to continue to educate and oversee the black congregations. He believed their “highest good” would “be subserved by their maintaining their present relation to those who know them, who love them, and who will labor for the promotion of their welfare.”<sup>134</sup>

Upon knowing the desire of the black congregation to separate from First Baptist, Tichenor led First Baptist to acquire land for the black congregation in June 1866.<sup>135</sup> The shortage of funds, however, delayed construction of a building. In the spring of 1867, Tichenor traveled through Northern states in order to raise money for the construction of the building. He was unable to raise the amount needed, so he secured a

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<sup>132</sup>Ibid., 7.

<sup>133</sup>Allen, *The First 150 Years*, 87. Unless otherwise noted, all the rest of the information in this paragraph is from this text.

<sup>134</sup>*Minutes of the Alabama Baptist State Convention, 1865.*

<sup>135</sup>Allen, *The First 150 Years*, 88-89. All the information in this paragraph is from this text.

loan in June 1867. On July 28, 1867, at the request of the black congregation, over 600 black members of First Baptist were dismissed to form the Columbus Street Baptist Church (later it was renamed, “First Baptist Church (black)”). First Baptist donated the pulpit and pews from the basement. The first pastor was Nathan Ashby, who had been ordained by Tichenor and had been preaching to the congregation for many years before emancipation. Columbus Street became one of the largest black congregations in the United States and mother to numerous black churches.

Personal tragedy continued in Tichenor’s life. On November 25, 1866, Emmie Lu Tichenor, daughter of Tichenor and Emily Boykin Tichenor, passed away at the age of four.<sup>136</sup> An anonymous obituary described Emmie as a child who “beautifully illustrated” the Christian life. Tichenor was reported to have said to the obituary’s author, “I believe she was a converted child.”<sup>137</sup>

Reconstruction eventually had a devastating effect on Tichenor’s beloved First Baptist Church.<sup>138</sup> Though revival occurred in 1866 that produced 116 baptisms, the dismissal of the black congregation in 1867 left the membership at 267. The finances of the church began to deteriorate immediately after the war, which led to a partial salary being paid to Tichenor in 1866. Perhaps showing the financial priorities of the church, partial payments to Tichenor continued throughout 1867, despite the fact that Tichenor and the church raised \$900 for missions.<sup>139</sup> In November 1867, Tichenor announced that

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<sup>136</sup>“Emmi Lu Tichenor,” Una Lawrence Papers, Southern Baptist Historical Library and Archives. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>137</sup>Ibid.

<sup>138</sup>Allen, *The First 150 Years*, 90-93. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>139</sup>Letter from I. T. Tichenor to A. M. Poindexter, 12 March 1867, Una Lawrence Papers, Southern Baptist Historical Library and Archives.

he would resign unless his back salary was paid. The church postponed action on his resignation and asked a committee to confer with him. An agreement was reached, but the church could not pay Tichenor. By January 1868, the church treasurer figured that the church owed Tichenor \$1057.35 for back pay. Tichenor agreed to stay if the back pay was given to him and he would accept a pay cut of \$300 for 1868. For no stated reason, however, on June 29, 1868, Tichenor tendered his resignation. He continued to preach as the search committee searched for a pastor and on November 1, 1868, his resignation was accepted by the church.<sup>140</sup>

### **Mining Executive and Final Pastorate (1868-1872)**

Tichenor's life adjustment to the private sector was not a sudden one.<sup>141</sup> In January 1864, Tichenor and others from First Baptist bought controlling stock in the Alabama Coal Mining Company and renamed it the "Montevallo Coal Mining Company." The new owners retained the services of a young coal mining engineer named Joseph Squire. Squire "revolutionized coalmining operations upon his arrival in central Alabama in 1859."<sup>142</sup> After the war, Tichenor and Squire worked closely in the business as Tichenor became the main financier of the company.<sup>143</sup> He even became

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<sup>140</sup>Those who would criticize Tichenor for his resignation must remember that in 1866, First Baptist bought land for the black congregation and, in 1867, took out a loan for the construction of a building for the black congregation. These costs obviously made an impact on the finances of the church as well. These costs were obviously paid in full whereas Tichenor's salary was not being paid in full.

<sup>141</sup>Williams, *Isaac Taylor Tichenor*, 60-66. Unless otherwise noted, all the information in the next three paragraphs is taken from this text.

<sup>142</sup>James Day, "Coal Mining," *Encyclopedia of Alabama* 18 February 2008 [on-line]; accessed 10 August 2011; available from <http://www.encyclopediaofalabama.org/face/Article.jsp?id=h-1473>; Internet.

<sup>143</sup>Joseph Squire, and Eugene Smith, *Report on the Cahaba Coal Field* (Montgomery, AL: Brown Printing, 1890), 1.

president of the company in 1867. He still, however, continued to preach in supply at local churches.

Before Tichenor's resignation from First Baptist, he bought a plantation in Siluria, Alabama, just outside of Montevallo. Once he resigned, he moved his family to the plantation with the help of Squire. Tichenor and Squire surveyed areas around Montevallo and were optimistic that the Cahaba area would make them wealthy. They developed maps of coal seams and basins, but their dreams of becoming wealthy were not immediately realized. Nevertheless, Tichenor continued to own stock in the company and invested in other companies Squire aided until his death.

Tichenor obviously benefitted from the growth of the mining industry in Alabama while he was president of Alabama A&M and while he was at the HMB. From 1875 to 1885, Alabama's coal production grew from 67,000 tons to almost 2.5 million tons. By 1880, Alabama became the fourth largest producer of iron in the country. As stock holder in coal and iron mining companies, Tichenor must have profited from this growth.

In 1869, Tichenor once again experienced personal tragedy. On September 18, 1869, his third wife, Lulah, and the couple's son, James, died from an illness in Montevallo.<sup>144</sup> Lulah was only 22 years old and James was three years old.

A few months after the death of Lulah and James, Tichenor settled on a pastorate at Helena Baptist Church, Helena, Alabama.<sup>145</sup> Helena, however, did not meet every Sunday of the month. On the other Sundays, Tichenor preached in Montevallo and Columbiana, which were also pastored by his brother-in-law, T. C. Boykin. All of these churches were part of the Shelby Baptist Association.

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<sup>144</sup>“Funeral,” Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>145</sup>T. C. Boykin, “Montevallo,” *Christian Index* (Atlanta, GA: July 22, 1869): 1. Unless otherwise noted, all the information in this paragraph was taken from this text.

In 1871, Tichenor was called to pastor First Baptist Church, Memphis, Tennessee.<sup>146</sup> Though his profits from the coal mining company were helping the churches he was serving, he decided to limit his participation in the company and return to full-time service.<sup>147</sup> He stayed in Memphis one year.

### **Founding President of Alabama A&M (Auburn) (1872-1882)**

Tichenor's love for education was well-known to those in Alabama and the SBC. His positions as teacher and principal in Taylorsville were well known to many in the South. His position on educating the former slaves was known as well. Further, while at First Baptist, Montgomery, Tichenor built one of the strongest Sunday Schools in the SBC.<sup>148</sup> The success of his Sunday School at First Baptist led to the establishment of a Sunday School Convention of the Alabama Baptist Association. Tichenor was a frequent speaker at the annual Sunday School Convention meetings.

In 1857, Justin Morrill, senator from Vermont, proposed a bill that was originally authored by Jonathan Turner that would give federal land grants to states based upon their representation.<sup>149</sup> The lands were to be used for the establishment of industrial schools for the industrial classes. The bill was signed into law by Lincoln in 1862, which led to other laws that provided for federally funded higher education. In 1871, Alabama benefitted from the law and Auburn was chosen for the new college, mostly due to the struggling existence of the East Alabama Male College, which donated its land.

Tichenor's tenure as president of Alabama A&M began with much

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<sup>146</sup>Dill, *Isaac Taylor Tichenor*, 30.

<sup>147</sup>Williams, *Isaac Taylor Tichenor*, 68.

<sup>148</sup>Allen, *The First 150 Years*, 89-90. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>149</sup>Williams, *Isaac Taylor Tichenor*, 70-72. Unless otherwise noted, all the information in this paragraph is taken from this text.

difficulty.<sup>150</sup> At his second annual address to the board of trustees, he stated the college was in debt, the faculty was unpaid, and they had no furniture or desks. There was need for a professor of agriculture who could show the students how to work machinery and grow crops. Further, there was need for additional land so that the practice of agriculture and machinery could be accomplished. Truly, the college was a difficult assignment for Tichenor.

By the end of Tichenor's tenure as president of Alabama A&M, the student enrollment was consistently one of the highest enrollments in the state, hitting a high in 1878.<sup>151</sup> The college had struggled financially, but Tichenor's positive leadership, educational reforms, and implementation of experimental farming methods primed the college for growth. Further, Tichenor had directed the college theologically through regular chapels and protracted meetings.

In 1875, Tichenor married for the fourth and final time. He married Eppie Reynolds McCraw, a widow and cousin of Tichenor's first wife.<sup>152</sup> The couple had one child, a son named Walker Reynolds Tichenor, born on January 26, 1877. Walker went to Auburn and quarterbacked the football team. He became a lawyer in Georgia and lived until 1936. Tragically, Eppie died in 1878.

Even though Tichenor was busy with the college, he was extremely active in the local church, the SBC, and the Alabama Baptist Convention. He served as interim

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<sup>150</sup>I. T. Tichenor, "Second Report of the President," 30 July 1873, copied by Joe Burton, Southwestern Baptist Theological Seminary, Ft. Worth, TX. Unless otherwise noted, all the information in this paragraph is taken from this document.

<sup>151</sup>I. T. Tichenor, "Eleventh Report of the President," 26 June 1882, copied by Joe Burton, Southwestern Baptist Theological Seminary, Ft. Worth, TX. Unless otherwise noted, all the information in this paragraph is taken from this document.

<sup>152</sup>Emily Whitner, "Eppie Reynolds Tichenor," Una Lawrence Papers, Southern Baptist Historical Library and Archives. Unless otherwise noted, all the information in this paragraph is taken from this document.

pastor in Auburn on multiple occasions. Tichenor served on the committee on Foreign Missions, the Temperance committee, and other committees in the SBC. In the Alabama Baptist Convention, he continued to work in raising funds for state work and, in 1880, put forth a motion that called for all mission funds collected by the local churches to be given to the State Board for distribution.<sup>153</sup>

In 1879, Tichenor would become a center of controversy in the SBC.<sup>154</sup> In light of the devastating effects of Reconstruction and the growth of the influence of the Home Mission Society among Southern states, there had been talk of dissolving the HMB, merging the HMB with the FMB, or dissolving the SBC. Tichenor chaired a special committee that was to give direction to the convention on these talks. Tichenor's committee presented resolutions that were meant to spur the convention to draw geographical lines of work for the HMB and HMS while keeping fraternal relations. John Broadus, however, saw these resolutions as a possible dissolution of the SBC and eventual affiliation with the HMS.<sup>155</sup> He offered an amendment that simply called for a delegation to be sent to the HMS to declare the preservation of separate organizations in home missions. Broadus' amendment passed, but Tichenor's stature as a statesman in the convention grew because of his emphasis on drawing geographical lines for the work of the HMB. Further, his vision for the HMB was established three years before he would take the lead of the HMB, which may have played a role in his appointment.

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<sup>153</sup>Williams, *Isaac Taylor Tichenor*, 94.

<sup>154</sup>Dill, *Isaac Taylor Tichenor*, 35-49. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>155</sup>A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901), 314. Although Broadus loved to go to the North and speak for their churches, he felt the HMS should continue its work in the North and the SBC should continue its work in the South. Ironically, Tichenor claimed the presented resolutions would accomplish such work. Nevertheless, Broadus felt there would be too many bad feelings if the resolutions were passed.

### **Corresponding Secretary of the Home Mission Board (1882-1900)**

The new direction of the HMB meant a new direction in the life of Tichenor.<sup>156</sup>

The HMB was moved to Atlanta, Georgia, and Tichenor moved there as well. It is known that Mary Barnes, Tichenor's oldest daughter, moved to Atlanta with Tichenor and took care of the household.<sup>157</sup> At 56, Tichenor embarked on the greatest ministry of his life.

Tichenor traveled extensively during his tenure at the HMB. The first six months, he traveled to every state convention in the South.<sup>158</sup> He continued traveling so much that most of the correspondence during his tenure written in the HMB correspondence book was written by his associates. When the HMB began missions in Cuba, he traveled to Cuba ten times from 1887 to 1893.<sup>159</sup> According to Tichenor's granddaughter, Annie Barnes, during one trip to Cuba, Tichenor caught yellow fever and was ill for quite some time.<sup>160</sup>

Tichenor was extremely involved with the Woman's Missionary Union (WMU) during these years. Annie Armstrong was the first president of the WMU, which was formed in 1888. Tichenor and Armstrong had a very close friendship. Kate Dill commented on their relationship, "He and Miss Annie Armstrong were great friends. She

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<sup>156</sup>Because chap. 4 deals specifically with Tichenor's reforms during this time, I discuss his personal life during this chapter in his life.

<sup>157</sup>Burton, interview with Mrs. J. S. Dill, 7. The household included Tichenor's third daughter, Emily; his son, Walker; and Mary's daughter, Annie.

<sup>158</sup>"Thirty-Eighth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Eighth Annual Session of the Southern Baptist Convention* (Louisville: Courier Journal Job Printing Company, 1883), i.

<sup>159</sup>Passport of I. T. Tichenor, Tichenor files, Southern Baptist Historical Library and Archives.

<sup>160</sup>Kate Gruver, interview with Miss Annie Kate Barnes, Opelika, AL (18 November 1970), 7-8.

thought she could not do anything unless she went to him for advice. She couldn't turn a wheel without his help."<sup>161</sup>

When Tichenor was not traveling or preaching, he was active in First Baptist Church, Atlanta, Georgia.<sup>162</sup> His good friend, J. B. Hawthorne, was pastor there and Tichenor sat near the front while in attendance. When Hawthorne resigned from First Baptist, Tichenor moved his membership to Second Baptist Church.

### **Retirement and Death (1900-1902)**

The SBC's annual meeting in 1900 was a bittersweet ending to Tichenor's career at the HMB. In the previous eighteen annual meetings, Tichenor stood before the convention and gave glowing reports of the revitalized HMB. In the 1900 meeting, Tichenor sat as a spectator in the meeting until his old friend, Lansing Burrows, was recognized by the chair.<sup>163</sup> Burrows told of a man who had "been a faithful soldier, whose blameless service through 18 years had inspired his friends and made them rejoice to follow his leadership."<sup>164</sup> Burrows then displayed a silver vase and asked Tichenor to come forward. As Tichenor moved forward, the entire convention rose to their feet and remained standing until he came to the platform. The vase read,

In testimony of the efficient and blameless service through eighteen years of Isaac Taylor Tichenor, D. D. as corresponding secretary of the Home Mission Board of the Southern Baptist Convention from friends who have felt the inspiration of his genius and rejoiced in the triumphs of his leadership.<sup>165</sup>

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<sup>161</sup>Burton, interview with Mrs. J. S. Dill, 6.

<sup>162</sup>Letter from Annie K. Barnes to Una Lawrence, 31 March 1945, Una Lawrence Papers, Southern Baptist Historical Library and Archives. Unless otherwise noted, all the information in this paragraph is from this letter.

<sup>163</sup>*The Tichenor Vase presented by the Baptists of the South to Dr. I. T. Tichenor, 1900.* Unless otherwise noted, all the information in this paragraph is taken from this booklet.

<sup>164</sup>*Ibid.*, 5.

<sup>165</sup>*Ibid.*, 3.

After Tichenor thanked the convention, the entire convention went forward to shake Tichenor's hand as they sang, "O Happy Day."

After Tichenor's retirement, his health began to deteriorate.<sup>166</sup> Except for a time of service to the HMB due to the untimely death of his successor and friend, F. H. Kerfoot, Tichenor simply retired to his home in Atlanta and enjoyed his last days with family. He spent many long months sick and in bed. Dill ministered to him in the last month of his life and recorded,

To the very end he was to me the supreme ideal of the Christian optimist. He would talk to me but little of his past life, for his face was still to the future. . . he would talk to me of the coming glories of the Southland and the great Baptist opportunity...he talked to me of that higher mount of vision to which he would soon climb, and untrammelled [*sic*] by flesh or sense or time, would behold the great things of God, no longer through a glass darkly.<sup>167</sup>

On the morning of December 2, 1902, Tichenor, surrounded by friends and family, slipped into eternity while sleeping. He was laid to rest in Westview Cemetery in Atlanta. His gravestone reads in part, "He had understanding of the times, to know what Israel ought to do" and "After he had served his own generation by the will of God he fell on sleep."<sup>168</sup>

### Conclusion

Isaac Taylor Tichenor was an overcomer, an initiator, and a catalyst for change. He overcame illness and personal tragedies. He overcame extreme difficulties in the pastorate, which produced new churches and new ministers. Tichenor showed himself as an initiator through the founding of Alabama A&M. He was a catalyst for

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<sup>166</sup>Dill, *Isaac Taylor Tichenor*, 72-75. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>167</sup>*Ibid.*, 72.

<sup>168</sup>Inscription, Isaac T. Tichenor Memorial, Atlanta, photograph taken by Joe Burton, Tichenor Files, Southern Baptist Historical Library and Archives.

change in his role as corresponding secretary of the HMB, which produced dramatic growth in SBC home missions.

CHAPTER 3  
BIBLICAL AND THEOLOGICAL FOUNDATIONS  
OF TICHENOR

Before the adoption of the *Baptist Faith and Message* in 1925, the Southern Baptist Convention did not have a confession of faith. The 1925 confession, however, was based on the *New Hampshire Confession* of 1833.<sup>1</sup> It was noted in chapter 2 that Tichenor's home church, Bloomfield Baptist, adopted the "Philadelphia Confession of Faith, or as much of said Confession [*sic*] as the church shall think is properly authenticated by the word of God."<sup>2</sup> Since Tichenor never wrote a theological treatise, his biblical and theological views are not systematically displayed in his writings. Nevertheless, Tichenor's writings do give indications of his biblical and theological foundations. This chapter will describe the biblical and theological foundations held by Tichenor.

**Southern Baptist Influences on Tichenor**

The *Philadelphia Confession* was originally penned by Elias Keach, a church planter in the Philadelphia area who had taken the *London Confession of 1689* and added two more articles for his church for a total of 34 articles.<sup>3</sup> The Philadelphia Association

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<sup>1</sup>Leon McBeth, *A Sourcebook for Baptist Heritage* (Nashville: Broadman, 1990), 503.

<sup>2</sup>*History of Bloomfield Baptist Church, Two Hundredth Anniversary* (1991), 10. The church history never addresses whether the church disagreed with parts of the *Philadelphia Confession*. The *Philadelphia Confession* can be found online at <http://www.spurgeon.org/~phil/creeds/phila.htm>.

<sup>3</sup>Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1987), 233, 240-42. Unless otherwise noted, all the information in this paragraph is taken from this text.

formally adopted Keach's version in 1742 and Benjamin Franklin published the confession in the same year. Although each Baptist church could hold its own doctrines, the *Philadelphia Confession* became a standard confession as Regular and Separate Baptists began to merge together in the late 1700s.

The *New Hampshire Confession* of 1833 was penned by John Newton Brown and gained wide acceptance among many Baptist churches.<sup>4</sup> The formation of the Triennial Convention called for a confession most Baptists would adhere to in their local churches. Further, the rise of antissionism, the Campbellite movement, and cults like the Mormons moved Baptists to define specifically what they believed. The confession has 18 articles of faith, thus it is a condensed version of the *Philadelphia Confession*.

As Tichenor entered the pastorate and began attending state conventions and the SBC, he met and caught inspiration from Basil Manly, Sr., J. B. Jeter, and J. L. Dagg.<sup>5</sup> He met these men in 1849. Dagg composed a monumental, two volume book for Southern Baptists in 1859 entitled, *Manual of Theology*.<sup>6</sup>

Tichenor was also personal friends with James P. Boyce, John Broadus, Basil Manly, Jr., and William Williams, who were the founders of The Southern Baptist Theological Seminary. The reader may recall from chapter 2, Tichenor was William Williams' pastor and he preached the sermon at the first baccalaureate of the seminary. While there is no written evidence Tichenor was influenced by these men, his personal relationship to these men is evident.

Tichenor's writings do give some evidence of his biblical and theological

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<sup>4</sup>Ibid., 242, 344, 447. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>5</sup>J. S. Dill, *Isaac Taylor Tichenor: The Home Mission Statesman* (Nashville: Sunday School Board, 1908), 19.

<sup>6</sup>J. L. Dagg, *Manual of Theology* (Charleston, SC: Southern Baptist Publication Society, 1859).

foundations. His diary and his annual reports give specific indication of his personal theology. The books he authored also give indication of his personal theology as well.

### **Doctrine of God**

The *New Hampshire Confession* described God as three persons in one, a living, infinite, intelligent spirit, who created the heavens and the earth.<sup>7</sup> Further, the confession describes God as holy, glorious, perfect, and loving. Tichenor made some statements about God that reflect the description of God in the *New Hampshire Confession*.

### **God as Trinity**

In his sermon, “Religious Progress,” Tichenor affirmed the Trinity while also showing how the Trinity related to Christians.<sup>8</sup> For Christians, the Fatherhood of God is a shield and a great reward. Jesus Christ is their older brother and eternal friend. The Holy Spirit is their comforter through every trial.

Tichenor liked to expound on the nature of Jesus Christ. In his sermon, “Claims of the Bible,” Tichenor preached that Jesus was “verily God, the brightness of his Father’s glory and the express image of his person.”<sup>9</sup> In his sermon, “Religious Progress,” he used similar language concerning Jesus, describing Jesus as the “brightness of his Father’s glory and the express image of his person he confined to his image.”<sup>10</sup>

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<sup>7</sup>*The New Hampshire Confession, 1833* [on-line]; accessed 29 August 2011; available from [http://www.spurgeon.org/~phil/creeds/nh\\_conf.htm#2](http://www.spurgeon.org/~phil/creeds/nh_conf.htm#2); Internet.

<sup>8</sup>I. T. Tichenor, “Religious Progress,” in personal diary, 1850-1863, 11. All the information in this paragraph is taken from this text.

<sup>9</sup>I. T. Tichenor, “Claims of the Bible Upon the Consideration of All Men,” in personal diary, 1850-1863, 34.

<sup>10</sup>Tichenor, “Religious Progress,” 10.

Tichenor also described Jesus as sinless, pure, benevolent, and one in “whose heart no evil passion reigned.”<sup>11</sup>

### **God as Sovereign**

The *Philadelphia Confession* states in part that to God nothing is “contingent or uncertain.”<sup>12</sup> The *New Hampshire Confession* states that God is the “Supreme ruler of Heaven and Earth.”<sup>13</sup> Dagg writes concerning God’s sovereignty, “All created things are so under God’s control, that their changes take place according to his purpose.”<sup>14</sup> From Tichenor’s “Fast Day” sermon, one may see Tichenor’s agreement with such descriptions of God as sovereign.

In his sermon, Tichenor promoted the belief in God’s sovereignty over the world and offered proofs of the doctrine in Scripture and nature. Biblical proof of God’s sovereignty is seen throughout the scriptures. After referencing Psalm 97:1 and Luke 12:6-7, 27-28, which speak of the Lord’s reign over creation and the lives of men, Tichenor asked the rhetorical question,

If God clothe the grass of the field with more than royal beauty, watch the sparrows fall, listen to the young ravens’ cry, number the hairs of our head, who can resist the conclusion that such a pervading presence and power governs the world?<sup>15</sup>

For Tichenor, adding to this proof is the fulfillment of biblical prophecies. He preached, “The minuteness with which they have been fulfilled forces upon us the conviction that he who inspired the prophecy rules this world.”<sup>16</sup> The final support of

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<sup>11</sup>Ibid.

<sup>12</sup>*Philadelphia Confession of Faith, 1742* [on-line]; accessed 29 August 2011; available from <http://www.spurgeon.org/~phil/creeds/phila.htm#2>; Internet.

<sup>13</sup>*The New Hampshire Confession, 1833.*

<sup>14</sup>Dagg, *Manual of Theology*, 117.

<sup>15</sup>Dill, *Isaac Taylor Tichenor*, 91.

<sup>16</sup>Ibid.

biblical proof is faith that God will hand over dominion to his Son,

If God exercised no directing, controlling, restraining power over the world, how could he pledge himself to give it to his Son, or what confidence could be felt by that Son, or by his people, that the promise would ever be redeemed?<sup>17</sup>

Tichenor offered proof of God's sovereignty in nature by refuting the theory of evolution, though he did not refer to it by that name. He referred to an "opinion" that "deprived the world of its Ruler" and placed "all things under the control of nature."<sup>18</sup> This opinion, Tichenor preached, promoted the thought that all things could be traced back to "natural causes" and events were by "natural laws." He retorted,

Laws of nature! What are they? Or how can they act to produce any result? Law is not and cannot be an *actor*. It is but a rule of action. Behind these laws . . . there sits enthroned in inscrutable majesty the Power that moves and controls the world, and that power is God.<sup>19</sup>

Tichenor continued by pronouncing the "opinion" as a "religion, if such it may be called, which deifies nature, is worse than heathenism."<sup>20</sup> Tichenor argued that even the heathens believed their gods were filled with life and action and were able to supply things for the creation. He argued that the "man who trusts to nature has a dull, blind, dead god, which can 'neither see, nor hear, nor deliver.'"

God's sovereignty extends even in the causes and duration of war, according to Tichenor. "If God governs the world," he preached, "then his hand is in this war in which we are engaged."<sup>21</sup> Even though Tichenor saw the North's "mad fanaticism" as a cause of the war, he argued that even their wickedness was determined by God's sovereign hand and that through the affliction of the South, God would save the South in

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<sup>17</sup>Ibid., 91-92.

<sup>18</sup>Ibid., 92. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>19</sup>Ibid., 92-93.

<sup>20</sup>Ibid., 93. All the information in this paragraph is taken from this text.

<sup>21</sup>Ibid.

his own way and for his own purpose. He preached,

God avows himself the author of calamities that befall nations . . . . He makes these swelling waves of sinful pride and passion the tide on which rides the great ark of his mercy and his truth to that Ararat around which shall spread a new world, wherein dwelleth righteousness. While the storm-cloud sweeps over our land, let us remember that God rides upon the wings of the tempest, and subjects it to his will. God in his own way will save our Southland.<sup>22</sup>

### **God's Providence**

In his "Fast Day" sermon, Tichenor promoted belief in God's providence.<sup>23</sup>

Quoting from Luke 12, he affirmed that God provides for the basic needs of the earth while also providing for the basic needs of man. Further, he promoted the belief that God protects man and the earth.

For Tichenor, God's providence extended beyond the idea that God simply provided for basic human needs or the needs of the earth. He also saw God's providence in providing opportunities for missions. In his 1883 HMB report, he wrote how God's providence had opened doors for missions among the Chinese by bringing them to California.<sup>24</sup> Tichenor continued to relate this idea in later reports. In 1886, he reported how God's providence had opened the door to missions in Cuba.<sup>25</sup> In 1892, he reported how the peace of the nations had opened the world to the gospel.<sup>26</sup> In 1893, he reported,

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<sup>22</sup>Ibid.

<sup>23</sup>Ibid., 89-91. All the information in this paragraph is taken from this text.

<sup>24</sup>"Thirty-Eighth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Ninth Annual Session of the Southern Baptist Convention* (Louisville: Courier Journal Job Printing Company, 1883), vii.

<sup>25</sup>"Forty-First Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-First Session-Forty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1886), x.

<sup>26</sup>"Forty-Seventh Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Seventh Session-Forty-Seventh Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1892), viii.

“Divine Providence points to the fact that in the near future much foreign mission work must be done on our home field.”<sup>27</sup>

### **Doctrine on the Condition of Man**

The *New Hampshire Confession* states that man was created in holiness, but sinned by choice and fell from perfection. The confession continues that man’s nature is “utterly void of that holiness required by the law of God, positively inclined to evil” and is damned without defense or excuse.<sup>28</sup> Dagg wrote that the character and condition of man is the same as Adam’s after the fall. Man violates the law of God because his nature is corrupt and depraved. From birth, he stands in condemnation, unable to save himself from sin, death, and hell.<sup>29</sup> Tichenor’s view of the condition of man coincided with these views.

Tichenor spoke often on the condition of man. In his sermon, “Claims of the Bible Upon the Consideration of All Men,” which was written in his diary in 1850, Tichenor wrote of how man is a social being, an intellectual being, and an immortal being.<sup>30</sup> Since man is a social being, he is “bound to his fellow man” and “all the interests of society are in some measure his interests.”<sup>31</sup> Therefore, the sin of one man affects the whole society in an evil way and the good of one man helps the whole society.

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<sup>27</sup>“Forty-Eighth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Eighth Session-Forty-Eighth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing & Publishing Co., 1893), lxiv.

<sup>28</sup>*The New Hampshire Confession, 1833.*

<sup>29</sup>Dagg, *Manual of Theology*, 150-71.

<sup>30</sup>Tichenor, “Claims of the Bible,” 2. Unless otherwise noted, all the information in this paragraph is taken from this sermon. Interestingly, Dagg makes the same assertions in almost the same language. Tichenor’s sermon, however, was written nine years before Dagg’s book was published. See Dagg, *Manual of Theology*, 50-55.

<sup>31</sup>*Ibid.*, 2.

Without the power of the word of God, however, there is no good in a man.

Tichenor wrote concerning this condition,

I care not where you place a man over whom Religion exerts no control-or, how strong are the other influences by which you may bind him, the fierce and lawless passions of his corrupt nature spurning such restraint will break these lilliputian ties and exhibits itself in acts of daring depravity. Like the demoniac among the tombs who would wear no clothes and whom no man could bind, he breaks the cords which society has cast over him, tears off the outward garment of morality in which it has bound him and bids defiance to all restraint.<sup>32</sup>

Tichenor preached that man's nature is savage and barbaric. To illustrate such a point, he called attention to tribes of men in the Pacific islands. He preached their nature was "little removed from the beasts of their own forests."<sup>33</sup> Their pleasure was war, blood, and festivals of licentiousness.

Tichenor preached that when man hears the gospel, he often will not listen.<sup>34</sup> The invitation falls on deaf ears. His eyes are blinded so that he cannot see the light.

Tichenor taught that the heart of man was depraved.<sup>35</sup> In his sermon, "Religious Progress," he wrote that the heart was corrupt and had a depraved appetite. The heart of man was the place of carnal desires and selfishness. Further, the heart of man loved the world and loved apathy toward God. For Tichenor, it was the place of pride and laziness.

Tichenor also taught that man was prideful.<sup>36</sup> He believed that self-adoring pride was the primary cause of all sin. It was a principle of the nature of man that affected the depraved character of man.

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<sup>32</sup>Ibid., 4.

<sup>33</sup>Ibid., 5.

<sup>34</sup>Ibid., 44.

<sup>35</sup>Tichenor, "Religious Progress," 10-11. All the information in this paragraph is taken from this text.

<sup>36</sup>Ibid., 6. All the information in this paragraph is taken from this text.

### **Doctrine on the Work of Christ**

Concerning the work of Christ, Dagg wrote that Jesus assumed the nature of a man, “and in that nature lived a life of toil and sorrow, and died an ignominious and painful death.”<sup>37</sup> Further, Dagg stated that Christ, “in human nature, was raised from the dead, ascended to heaven, and was invested with supreme dominion over all creatures.”<sup>38</sup> Tichenor’s views on the work of Christ seemed to harmonize with many of Dagg’s views on the work of Christ.

Tichenor believed the crucifixion of Christ was the plan of God and happened because of God’s sovereignty over the world.<sup>39</sup> In his “Fast Day” sermon, he stated that the event of the cross would have been in vain if God was not the sovereign of the universe. He quoted Acts 2:23 to show that it was God’s purpose to deliver Christ over to the hands of wicked men. His suffering was meant for the glorification of the redeemed.

Tichenor believed the work of Christ was a product of God’s mercy and wisdom. It was out of God’s mercy that he sent his Son as a ransom for guilty men.<sup>40</sup> Guilty men deserved the wrath of God, but God’s wisdom placed that wrath upon the Son of God so that men could be brought to glory. God’s mercy and wisdom worked together through the suffering of the Savior.

In *Self-Denial*, Tichenor used the work of Christ as the supreme example of self-denial. He wrote how Christ emptied himself to become a servant even to the point of death on the cross. He continued, “When we were enemies, Christ died for us. He loved the world and gave Himself for it. While on earth He manifested His high and holy

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<sup>37</sup>Dagg, *Manual of Theology*, 205.

<sup>38</sup>Ibid., 206.

<sup>39</sup>Dill, *Isaac Taylor Tichenor*, 92, 94. All the information in this paragraph is taken from this text.

<sup>40</sup>Ibid., 93. All the information in this paragraph is taken from this text.

appreciation of this spirit (of self-denial) that gives and endures and suffers for others.”<sup>41</sup>

According to Tichenor, the purpose for Jesus’ coming into the world was to save believers from their sin, redeeming them from their iniquities, and providing eternal life for them.<sup>42</sup> In “Claims of the Bible,” he preached the gospel in a nutshell:

That Jesus Christ . . . should descend from heaven, take upon him the form of a servant, come into our world that he might save us from endless death, spend his life in teaching us the knowledge of God and the plan of salvation, die upon the cross to make atonement for our sins, that he was buried, rose again the third day and ascended to heaven.<sup>43</sup>

It seems Tichenor believed that when Christ was in the grave, he descended into hell, and led the captives free. Tichenor preached,

that Christ has for us become the conqueror of death, hell and the grave, that he in our nature went down into the dark domains of the insatiable monster-grappled with him as he sat upon his throne of skulls-tore off his black diadem-broke his iron scepter, bound him in chains, opened all his dark cells, set all his captives free, left him there a crownless, throneless, fallen monarch and rising from its darkness comes forth radiant with immortality, plants his banner upon the dark citadel of death and calls upon the world to behold and share his triumph.<sup>44</sup>

On this point, Dagg does not agree, saying that it is a misinterpretation of Psalm 16:10 and 1 Peter 3:19.<sup>45</sup> Concerning Psalm 16:10, he argued that “hell” meant that place of the dead. Concerning 1 Peter 3:19, he wrote that the scripture means that Christ’s spirit preached through Noah to the antediluvians.

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<sup>41</sup>I. T. Tichenor, *Self-Denial* (Baltimore: Maryland Baptist Mission Rooms, 1897), 2.

<sup>42</sup>Tichenor, “Claims of the Bible,” 34.

<sup>43</sup>*Ibid.*

<sup>44</sup>*Ibid.*, 35-36.

<sup>45</sup>Dagg, *Manual of Theology*, 206. All the information in this paragraph is taken from this text.

## View of the Bible

In “Religious Progress,” Tichenor referred to the Bible as “the truth.”<sup>46</sup> In “Claims of the Bible,” Tichenor preached the Bible held truth that illuminated all vocations and hobbies of life.<sup>47</sup> Further, he believed a man could secure additional knowledge from the Bible for all professions and pursuits.

Since the Bible is truth, Tichenor believed it was truth for all other areas of education and society. He believed the Bible contained facts about history that could not be found elsewhere, especially the origins of the earth.<sup>48</sup> Tichenor believed wherever Christianity was introduced, the Bible influenced the laws, manners, and customs of those men.

Tichenor also believed “all the fine arts”<sup>49</sup> were indebted to the Bible and the Bible gave the truth about science. He preached concerning the arts that the stories of the Bible gave inspiration to many painters, sculptors, musicians, and poets.<sup>50</sup> Concerning science, Tichenor believed the Bible “fostered” the sciences of his age. Astronomy, geology, and botany affirmed the greatness of God in his creation while the theories of eighteenth century scientists Isaac Newton, Abraham Werner, and James Hutton “show more clearly that Jesus of Nazareth is enthroned in the riches of the universe and that the voice of Christianity is the voice of God.”<sup>51</sup>

To illustrate the way the Bible could elevate man, Tichenor spoke of the influence the Bible has had on the Anglo-Saxon race. He believed the Anglo-Saxon race

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<sup>46</sup>Tichenor, “Religious Progress,” 8.

<sup>47</sup>Tichenor, “Claims of the Bible,” 19. All the information in this sentence and the next is taken from this text.

<sup>48</sup>Ibid., 19-20.

<sup>49</sup>Ibid., 21.

<sup>50</sup>Ibid., 21-22.

<sup>51</sup>Ibid., 23.

became civilized because the race adopted the laws and customs of the Bible. He warned, however, that “those who seek to deny these claims seek the destruction of that which strengthens and protects the mental advancement of our race-and without which as thousands have done should relapse into an age of barbarism.”<sup>52</sup>

Tichenor believed the Bible reveals God to man, albeit a partial revelation. The Bible reveals the character and work of God. It reveals the nature of heaven, “the character of (the) Holy One, the government of God, the mysteries of His providence,” and “the wonders of His grace.”<sup>53</sup> Nevertheless, the Bible did not reveal everything about God, for there were some things withheld until eternity. Tichenor wrote, “This word is but a mirror where we see reflected the image of the high and lofty one, where heaven and eternity are brought so near.”<sup>54</sup>

Nevertheless, Tichenor did believe some doctrines in the Bible were difficult to comprehend, even stating some of the “seeming discrepancies” needed to be “harmonized with other truths.”<sup>55</sup> Tichenor did not explain what these “other truths” were. Rather, he insisted that the Bible was truth and concluded, “To understand it all is work not only for earth but for heaven.”<sup>56</sup>

Tichenor believed the Bible as inspired by the Holy Spirit, thus authored by God. In “Claims of the Bible,” he preached that those who wrote the Bible “spoke as they were moved by the Holy Ghost.”<sup>57</sup> For Tichenor, two proofs showed that the Bible is authored by God. First, he preached, “the wisdom of its teaching, the purity of its

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<sup>52</sup>Ibid., 26.

<sup>53</sup>Tichenor, “Religious Progress,” 8.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid.

<sup>56</sup>Ibid., 9.

<sup>57</sup>Tichenor, “Claims of the Bible,” 19.

principles, the simplicity of sublimity portrayed,”<sup>58</sup> and the fulfillment of the Bible’s prophecies show it is authored by God. Second, the multitude of Christians who have given their lives to the Bible’s teachings and felt the Bible’s power are living witnesses to its truth and its authorship.

Tichenor preached that the Bible had the power to change the heart of man and society.<sup>59</sup> The heart of the individual man could be changed from depravity to nobility. When a man read the Bible, believed it, and obeyed it, the man’s moral character changed. The Bible refines the feelings of the man and makes him a peaceful, happy, and cheerful member of society. As the man shares the Bible with others and they obey its teachings, the Bible takes root in the society and changes it.

Nevertheless, Tichenor taught that the goal of the Bible is the betterment of man’s spiritual condition. He preached, “Its great object is not to reform the social world, is not to advance the intellectual interest of our race, it is to better its spiritual condition.”<sup>60</sup> By this new spiritual condition, the Bible induces man to “walk in the paths of righteousness, to love and serve his Creator.”<sup>61</sup> For Tichenor, the result of obeying the Bible is eternal life.

### **Doctrine of Salvation and the Christian Life**

Though the twentieth century witnessed a heightened awareness of the “Lordship Controversy,” this controversy had its origins in the eighteenth century. The leaders of the First Great Awakening promoted a view of salvation where true repentance and faith resulted in inward and moral conversion. In 1728, a few years before the First

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<sup>58</sup>Ibid., 27.

<sup>59</sup>Ibid., 3. All the information in this paragraph is taken from this text.

<sup>60</sup>Ibid., 26.

<sup>61</sup>Ibid.

Great Awakening, John Glas and Robert Sandeman began a sect that was later called the “Sandemanians.”<sup>62</sup> The Sandemanians believed that faith in Christ was simply defined as intellectual assent to the teaching of the apostles and the Bible. Though this teaching was staunchly opposed by Andrew Fuller and other Baptists, Alexander Campbell and many who followed him adopted Sandemanianism. From chapter 2, it is clear that Tichenor’s home church, Bloomfield Baptist Church, split over the Campbellite controversy,<sup>63</sup> so Tichenor is likely to have known about this doctrine. In his writings, however, Tichenor seemed to argue for the view that one had to repent and obey Jesus as Savior and Lord in order for that one to be saved. Further, he seemed to leave little room for someone to be a “backsliding” or “carnal” Christian.

### **On Salvation**

Tichenor believed that a man could not have salvation unless Christ gave it to him. Since man is dead in sin, Christ “imparts life divine to the soul.”<sup>64</sup> This life that is given to the man is filled with “immortal vigor, life that will endure forever beyond the grave.”<sup>65</sup>

Tichenor believed a man responded to Christ by self-denial, repentance, and faith. In *Self-Denial*, Tichenor wrote that self-denial was “one of the great conditions of discipleship. It is intimately associated with cross-bearing and following Christ.”<sup>66</sup>

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<sup>62</sup>“The End of Sandemanianism,” *The Examiner* (New York: June 12, 1890) in *The Magazine of Christian Literature*, vol. 2, (New York: The Christian Literature Co., 1890), 295-96. All the information in this paragraph is taken from this text.

<sup>63</sup>See chapter 2, note 24.

<sup>64</sup>Tichenor, “Claims of the Bible,” 36-37.

<sup>65</sup>*Ibid.*

<sup>66</sup>Tichenor, *Self-Denial*, 2-3. All the information in this paragraph is taken from this text.

Using Zaccheus and the sinful woman with the alabaster box as examples, Tichenor wrote of how “penitence” and faith began in the heart, but was displayed in acts of service to God.

It was upon a guilty, helpless, despairing, and broken heart that Tichenor believed one called on the Lord for salvation. Calling on the Lord could be accomplished anywhere. It did not need to be in church gatherings. As an example of this condition and response, Tichenor wrote about the conversion of Alberto Diaz,

When did a soul, conscious of its guilt and its helplessness, ever cry to Jesus, that he did not hear and answer? When did a despairing sinner ever hold out the trembling hand of his faith, that He, who is mighty to save, did not draw him from the miry clay and the horrible pit? When did the broken-hearted, mourning over his blindness ever cry to Him, that it did not move the depths of His great heart of love to comfort and save?<sup>67</sup>

At what age could a person profess Christ? Tichenor himself was converted at the age of eleven, so it is clear he believed a child below the age of twelve could be saved. Further evidence of his belief in a child’s capacity to be converted was when his daughter, Emmie Lu, died at the age of four. It was reported Tichenor had said that he believed she was a converted child.<sup>68</sup> He also believed one of the basic duties of the local church was to convert their children.<sup>69</sup> Nevertheless, in *Home Missions*, Tichenor reported there were millions in the South who had reached the age of accountability.<sup>70</sup> Tichenor did not give an age to the “age of accountability.”

What happens when one is converted? In his sermon, “Religious Progress,”

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<sup>67</sup>I. T. Tichenor, *Conversion of Alberto J. Diaz* (Baltimore: Maryland Baptist Mission Rooms, n. d.), 7.

<sup>68</sup>“Emmie Lu Tichenor,” Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>69</sup>“Forty-Seventh Annual Report of the Home Mission Board,” vi.

<sup>70</sup>I. T. Tichenor, *Home Missions* (Baltimore: Baptist Missions Rooms, 1898), 9.

Tichenor wrote of the moment of conversion in one's life:

At first he receives the word with joy and gladness. The fetters of sin and unbelief have been rent asunder by the power of the Spirit of God and he arises to walk in newness of life, in the liberty of the gospel. The door of his spiritual prison has been opened and he goes forth exulting in the freedom wherewith Christ has made him free. He has been delivered from the pit of despair into which he had fallen and established upon a rock and a new song put into his mouth. The worm wood and the gall have been exchanged for the sweets of redeeming love and the sorrow of soul for that joy which is unspeakable and full of glory.<sup>71</sup>

These statements show that, for Tichenor, conversion meant a departure from the old life of sin, and, by the power of the Spirit of God, an embracing of the free, Christian life.

Tichenor gave examples of what he thought was true conversion by referring to people he knew and stating the differences between the Baptist faith and the faiths of some other denominations. The story of Joseph Islands showed how Islands was a bitter man who was won to faith by reading the Bible with a Christian slave. Islands' conversion resulted in leaving bitterness and embracing the mission to win his people to Christ.

In 1888, Tichenor wrote about an eminent Roman Catholic priest in Cuba who had converted to "our faith" by accepting Christ "as his personal Saviour."<sup>72</sup> The priest had announced his decision to unite with the Baptist work and was beginning to preach the gospel in Cuba. Tichenor's view of Roman Catholicism was that it was a religion "which is little better than idolatry with a Christian name."<sup>73</sup>

Tichenor also referred to Mormons and their faith as being false. Tichenor reported that Mormon work in Chattanooga was so strong that many were joining them.

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<sup>71</sup>Tichenor, "Religious Progress," 4.

<sup>72</sup>"Forty-Third Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Third Session-Forty-Third Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1888), vi.

<sup>73</sup>I. T. Tichenor, *Phases of Home Board Work Southern Baptist Convention* (Baltimore: Baptist Missions Rooms, 1898), 8.

He called their doctrines “pernicious” and said that those who followed them were “enticed into the deadly snares set for the destruction of their souls and those of their children.”<sup>74</sup> Some of the professed Baptists of the Appalachian Mountain district were being converted to Mormonism, which Tichenor said was “winning them away from the truth of God to the acceptance of the abominations of (Mormonism’s) Christless system.”<sup>75</sup>

Tichenor wrote of the salvation experience of another man, Jesse Goldthwaite, who was a slave who attended First Baptist, Montgomery. Before Goldthwaite professed Christ, he was an alcoholic, a violent man, and a rebellious slave. Tichenor wrote about the steadfastness of Goldthwaite’s conversion,

He had been received into the church with some degree of hesitation; and at the time I became pastor, the question of his steadfastness to his profession had not been fully settled. But his regular attendance upon all the services of the church, and the earnest endeavor he was making to lead a Christian life, were rapidly winning the warmest sympathy and confidence of the whole congregation.<sup>76</sup>

Tichenor seemed to believe true salvation was eternal. In “Religious Progress,” he preached that salvation was an “everlasting contract never to be broken.”<sup>77</sup> Nevertheless, in another written sermon in his diary, Tichenor referred to pride as being “a weight which thrown about the Christian will stay him in his course to heave, deprive him of all the enjoyments of religion, crush him down to earth and may sink him to the lowest hell.”<sup>78</sup> Perhaps the last statement in the paragraph containing this assertion gives clarity, for Tichenor called for the professed Christian to examine himself and drive out

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<sup>74</sup>Ibid., 10.

<sup>75</sup>“Fifty-Third Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1898* (Atlanta: Franklin Printing and Publishing Company, 1898), lxi.

<sup>76</sup>Dill, *Isaac Taylor Tichenor*, 152-53.

<sup>77</sup>Tichenor, “Religious Progress,” 5.

<sup>78</sup>Tichenor, “A Sermon,” 7.

pride. Further clarity may be seen in his reference to the parable of the steward who buried his talents. Tichenor stated such a man was unfaithful with what God had given him, therefore, that man would be thrown into the fire. He seemed to believe that true salvation was eternal, but there were many who professed Christ who, due to their not finishing in Christ, did not truly possess Christ.

### **On the Christian Life**

Tichenor preached the Christian life is one of struggle, warfare, progression, and persecution. Nowhere in the Bible was it taught that after one was saved, one would have an easy life. Rather, the Christian life is “constant activity and diligent watchfulness.”<sup>79</sup> After regeneration, the Christian enjoys the service of his master and eagerly dons the armor of God to enter into warfare.<sup>80</sup> Knowing that the world, the flesh, and the devil are his enemies, the Christian struggles to free himself from sin, having victory over victory. As the Christian progresses in his spiritual life, he experiences persecution from the enemy and the temptation to rest upon his spiritual conquests. If the Christian begins to give in to sin and pride, he leaves his first love and must repent immediately.

To illustrate the life of struggle, warfare, progression, and persecution, Tichenor recalled the way the Christian life is illustrated in the Bible.<sup>81</sup> The Christian is represented as a traveler whose journey is long and rugged. He is represented as a soldier who is to take up his armor and stand against the onslaught of the enemy. He is represented as a laborer who works with all his might for the service of Christ. He is

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<sup>79</sup>Tichenor, “A Sermon,” 2-3.

<sup>80</sup>Tichenor, “Religious Progress,” 4-5. The rest of this paragraph is taken from this text.

<sup>81</sup>Tichenor, “A Sermon,” 4. All the information in this paragraph is taken from this text.

represented as a runner who runs with diligence and patience so that he may obtain the prize. All that a Christian possesses is given by God. He is to use all possessions for the cause of Christ as a good steward who will give an account.

For Tichenor, the Christian's duty as a steward extended to everything that is under the Christian's care. Though some may believe they possess land or money, Tichenor preached,

The Christian doesn't own anything. Not an acre of ground or a dollar of money belongs to him. It is a sacred trust commended to his care and which he is bound to use in advancing the Kingdom of Christ.<sup>82</sup>

He continued to preach about the stewardship of the Christian's time and talents:

God has not given them to him that he may waste them in idleness, squander them in seeking for pleasure or employ them in amassing the wealth of this world. This is not the purpose for which they have been intrusted [*sic*] to him and this is not the object God has in keeping him here. This is not the place to acquire wealth either for ourselves or our children, but the place where we are to do our master's will and accomplish the great end that God has in creating us . . . if we have not considered all we possess as being consecrated to God and inscribed upon all about us **HOLINESS TO THE LORD**, we have not done our duty, and will be found at best to have been unfaithful stewards. And as having buried our Lord's talent or used it for unholy purposes.<sup>83</sup>

For Tichenor, a professed Christian who seemed to be "backsliding," needed to examine whether he was truly a Christian. As was the case with Jesse Goldthwaite, Tichenor believed a professed Christian's salvation was in question until moral conversion was proved. A professed Christian's return to the old life possibly showed the professed Christian was not a Christian. A personal examination needed to occur. In "Religious Progress," Tichenor thundered,

It is for you to say, my Brethren, how far these remarks are applicable to you. For you to compare your present zeal with that you felt and manifested at the commencement of your Christian course and to say whether you have not in a measure forgotten your first to be backslidden from God and are not squandering that time which ought to be employed in making advances in the divine life and

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<sup>82</sup>Ibid.

<sup>83</sup>Ibid., 4-5.

making conquest over your spiritual foes?<sup>84</sup>

How should a professed Christian examine himself? In “Religious Progress,” Tichenor called for the professed Christian to examine himself through comparisons and questions. First, Tichenor asked for the professed Christian to compare himself by the “perfect picture of the finished Christian.”<sup>85</sup> The question he asked was, “What are your attainments in the knowledge of Christ?”<sup>86</sup> Tichenor described how many Christians are better acquainted with popular books and magazines than the word of God. He decried the fact that hundreds of thousands of members in Baptist churches were intelligent, but not intelligent in the truths of the Bible. Their days were spent reading erroneous readings with all types of knowledge, but the Bible was neglected. This neglect of the knowledge of the Bible created a whole army of people who were “drones in our spiritual Zion” and had “no efficiency in the cause of Christ.”<sup>87</sup>

Second, Tichenor asked the professed Christian, “what are your attainments in holiness?”<sup>88</sup> Christians are commanded to be holy as God is holy. Therefore, Tichenor encouraged the professed Christian to compare himself to the holiness of God. He then asked a series of questions intended to spur the professed Christian to holiness,

Are we strong in faith? Do we abound in hope, are we crucified to the world, dead to it and alive to God? Can we forgive all who trespass against us? Can we pray, “forgive us our trespasses as we forgive those that trespass against us” and make the measure of that which we need the measure of that which we receive? Can we pray for them that spitefully use us and bless them that curse us, bless and curse not? Do we love God supremely, love our neighbors as ourselves and are we now ready to give up all and follow Christ through evil as well as good report? Do we hunger and thirst after righteousness and desire to be filled with all the fulness [*sic*] of God? Have we obtained the victory over all our evil habits and evil inclinations, and are we sanctified in soul and body and spirit and ready to be consecrated forever to the

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<sup>84</sup>Ibid., 6.

<sup>85</sup>Ibid., 9.

<sup>86</sup>Ibid. All the information in the rest of this paragraph is taken from this text.

<sup>87</sup>Ibid., 10.

<sup>88</sup>Ibid., 10-11.

cause of Christ? Is there nothing which we prize more highly than his glory, and are we willing to endure the loss of all things that God may be glorified thereby?<sup>89</sup>

Third, Tichenor asked the professed Christian to consider how much he had attained in acting upon the privileges a Christian possesses.<sup>90</sup> The Christian possesses the promises of God with a hope of immortality. He possesses the love of Christ that he is obligated to share with others. The Christian is privileged to enjoy the grace of God and to have the Holy Spirit of God testify with his spirit that he is regenerated. He is privileged to rejoice in persecution and glory in the loss of all things for the sake of knowing Christ. He is privileged to commune with God and have peace in a turbulent world.

To illustrate these privileges, Tichenor compared the early Christians' suffering, dedication, and evangelistic fervor to the coldness of those who professed to be Christians and asked, "can we be the children of the same Father, born of the same Spirit and animated by the same hope, traveling to the same home, are we not the degenerate plants of a strange vine?"<sup>91</sup> He believed the church was made up of many questionable members. Some members were at ease, some were lukewarm, many were spiritually dead, and a few were truly believers.

Finally, Tichenor begged professed Christians to act upon their examination. He reminded them about the commands of God and how they are "forbidden to draw back or to remain stationary."<sup>92</sup> To support his assertion that they were not to draw back or remain stationary, Tichenor referred to seven passages in Scripture: Hebrews 10:38, Luke 9:62, Genesis 49:4, Hosea 6:4, Amos 6:1, Judges 5:23, and Luke 13:24. He stated,

If any man shall draw back says Jehovah my soul shall have no pleasure in him. He

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<sup>89</sup>Ibid., 11.

<sup>90</sup>Ibid., 12-13. All the information in this paragraph is taken from this text.

<sup>91</sup>Ibid., 13-14. All the information in this paragraph is taken from this text.

<sup>92</sup>Ibid., 14.

that putteth his hand to the plow and looketh back is not fit for the Kingdom of Heaven. Of Reuben, the first born of Israel, he said unstable as water thou shalt not excel. He complains of Judah his chosen tribe that their goodness is as the morning cloud and the early dew. You may not be idle. Woe unto you who are at ease in Zion. The curse of God rested upon Meroz because he came not up to the help of the Lord, to the help of the Lord against the might. Strive, says the Saviour, strive to enter in at the strait [*sic*] gate for many shall strive and shall not be able.<sup>93</sup>

If a professed Christian was drawing back or remaining stationary, Tichenor questioned whether the professed Christian was truly a believer. After reminding the professed Christian about the warning to the church at Laodicea, Tichenor stated,

It is not enough that there be an occasional, fretful, impulsive effort, there must be patient, continuous, persisting labor, unremitting exertion for this only will accomplish the work. The Christian is represented in the Bible as growing, increasing in grace and waxing strong in the Lord.<sup>94</sup>

He continued to preach that the true Christian was to grow into the fullness of Christ and that the power of the Spirit would produce a complete change that affected the entire man. True salvation in a man makes him a student of Christ who is never satisfied with present attainments. When presented with the word of Christ, a true believer is moved to action in the missionary cause of Christ, for the true believer is motivated by gratitude.

### **Doctrine of Evangelism**

Modern day usage of the term, “evangelism,” usually describes some form of giving the gospel to the lost.<sup>95</sup> Tichenor simply told believers to preach the gospel because it was the “Lord’s command to give His gospel to every creature.”<sup>96</sup> In *Self-Denial*, Tichenor asserted that believers should be moved by the Holy Spirit to follow in

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<sup>93</sup>Ibid., 14-15.

<sup>94</sup>Ibid., 15. The rest of this paragraph is taken from this text as well.

<sup>95</sup>For some contemporary definitions of evangelism, see Alvin Reid, *Introduction to Evangelism* (Nashville: Broadman & Holman, 1998), 12-15.

<sup>96</sup>“Fifty-Second Annual Report of the Home Mission Board,” in *Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1897), lxxix.

the footsteps of Jesus and “with words fraught with heaven’s own sweetness tell to listening hearts the story of His love.”<sup>97</sup> In “Claims of the Bible,” Tichenor argued that when the facts of the gospel are presented, they have power to arrest the attention of the lost and supply man with motives to receive the gospel.<sup>98</sup> In a series of rhetorical questions, Tichenor argued one motive was the fact that all men die and are in danger of spending eternity in hell. A second motive is the sinfulness and uncleanness that man feels from his sin and how the gospel has the only remedy for such a state. A third motive is the happiness the gospel brings to those who receive it. The final motive, however, is the simple truth of the passion of the Christ and Christ’s appeal from the cross to forgive and give peace to anyone who asks.

Tichenor seemed to believe giving the gospel included an invitation to receive the gospel. It is not clear, however, whether Tichenor offered a public invitation in the mode of contemporary invitations. In “Claims of the Bible,” he concluded with a plea to the sinner, “Sinner be wise, listen to the voice of mercy for her favor is life and her lovingkindness better than life; but the angry frown of justice is eternal death.”<sup>99</sup> In his “Fast Day” sermon, he called for the legislators not only to pray, but to be humble and repent.

Tichenor used the words “evangelize” and “evangelization” to show that a people had been largely converted to Christ. In 1888 and 1897, respectively, he referred to the importance of Texas and Cuba being evangelized,<sup>100</sup> which would be a step to

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<sup>97</sup>Tichenor, *Self-Denial*, 8.

<sup>98</sup>Tichenor, “Claims of the Bible,” 39-44. From this sentence forward, all the information in this paragraph is taken from this text.

<sup>99</sup>*Ibid.*, 44.

<sup>100</sup>“Forty-Third Annual Report of the Home Mission Board,” vi. “Fifty-Fourth Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1899* (Atlanta: Franklin Printing and Publishing Company, 1899), lxxxi.

evangelizing America and Spain, respectively. The focus of evangelizing peoples was to eventually evangelize the world, but evangelizing the world required the evangelization of America. In some of his annual reports, Tichenor expressed his belief that the evangelization of America would result in the evangelization of the world.<sup>101</sup> For Tichenor, preaching the gospel was not the end of obedience to the Great Commission, but was necessary for a people to be evangelized. His goal was world evangelization.

This goal of world evangelization seemed to be the thrust of Tichenor's life. In 1850, Tichenor preached the Old Testament story of the Israelites' taking of land to be a foreshadowing of how Christians were to evangelize the whole world.<sup>102</sup> Once Christ's command was given to go and preach the gospel to every creature, the disciples spent their lives trying to accomplish the task. They were not timid or fearful. Rather, "one thought had possessed them and that thought was to preach Christ Jesus their ascended King as the only Saviour, the power of God and the wisdom of God."<sup>103</sup>

In his "Fast Day" sermon given in 1863, Tichenor saw the suffering of the South in the Civil War as God's way of developing the people of the South for a "high and holy mission."<sup>104</sup> He preached, "This I firmly believe to be the great purpose he has in view."<sup>105</sup> The mission of the South had been neglected because of the national sins of the South. Tichenor called the South to answer God's call, "obey his command, and

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<sup>101</sup>"Forty-First Annual Report of the Home Mission Board," xv. "Forty-Ninth Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Ninth Session-Forty-Ninth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1894), lix. "Fifty-Second Annual Report of the Home Mission Board," lxxix. "Fifty-Third Annual Report of the Home Mission Board," lxxvii.

<sup>102</sup>Tichenor, "Religious Progress," 2-3. All the information in this paragraph is taken from this text.

<sup>103</sup>*Ibid.*, 3.

<sup>104</sup>Dill, *Isaac Taylor Tichenor*, 95.

<sup>105</sup>*Ibid.*, 103.

glorify his name unto the ends of the earth.”<sup>106</sup>

As mentioned above, Tichenor used his annual reports to call Southern Baptists to evangelize America, which he believed would lead to the evangelization of the world. Even in his final treatise to the world, a paper given in 1900 entitled “Our Country; Its Resources and Opportunity,” Tichenor said there was “no surer or swifter means of accomplishing our Lord’s command, to give the gospel to every creature, than to enlighten and Christianize and sanctify the hearts of our own people.”<sup>107</sup> This evangelization of America would lead to the gospel being given to every shore where the world would be evangelized and the “Kingdom of God will be on earth, and he will reign whose right it is to ‘put all things under his feet.’”<sup>108</sup>

Tichenor identified barriers to the evangelization of peoples in his sermons and reports. He preached that some Christians erroneously believed they were not knowledgeable enough to share the gospel. Similarly, some Christians believed they were not eloquent enough to share the gospel.<sup>109</sup>

Tichenor believed a major barrier to the evangelization of peoples was the worldliness of the church. He preached that members of the church were too engaged in the affairs of the world to the neglect of winning the lost. He preached concerning the church’s love for the wealth of the world,

Had the Church of God been actively engaged in the cause of Christ as she has been in seeking the wealth of this world, humanly speaking, long since the gospel would have taken the wings of the morning and found a lodgement in the uttermost parts of the earth. Long since the Cross of Christ would have triumphed over every system of superstition and the world would have been blessed with its Saviour’s love and gladdened with his smile.<sup>110</sup>

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<sup>106</sup>Ibid., 104.

<sup>107</sup>Ibid., 131.

<sup>108</sup>Ibid., 132.

<sup>109</sup>Tichenor, “A Sermon,” 7.

<sup>110</sup>Ibid., 8.

Another barrier Tichenor identified was the low number of professed Christians who were engaged in giving the gospel to others. He asked,

Has all the church had a part in this great work? Have all the hosts of the Messiah been engaged in the accomplishment? By no means. Tis a few active energetic enterprising Christians who with the honor of God at heart and the love of souls swelling their bosom have done it all. The great body of Christians of all denominations have been asleep in this matter.<sup>111</sup>

He lamented the fact that only a few who were on the church rolls attended prayer meeting, Sabbath school, and the regular missionary activities of the church. For Tichenor, those who were idle were “stumbling blocks to the ungodly” and were “standing in the way of sinners.”<sup>112</sup> Referring to over half of the people on the church rolls, Tichenor stated, “There are thousands, who if removed from the world would not lessen a particle the Christian influence exerted upon it.”<sup>113</sup>

While Tichenor was with the HMB, he seemed to draw a line between evangelization and discipleship. He believed it was essential to teach believers about evangelism and missions. In 1891, he made a general statement about Christian development leading to the evangelization of a people, “Without that development which comes alone by the exercise of the higher activities of Christian life, the evangelization of any people must prove a failure in the end.”<sup>114</sup> In 1892, Tichenor stated that the evangelization of the Indians had been mostly accomplished and that the “demand for christian [sic] development and education” was needed.<sup>115</sup> Similarly, he stated that those who were carrying out the evangelization of the mountain peoples had not “sought to lead

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<sup>111</sup>Ibid., 9.

<sup>112</sup>Ibid.

<sup>113</sup>Ibid., 10.

<sup>114</sup>“Forty-Sixth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Sixth Session-Forty-Sixth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1891), xxxv.

<sup>115</sup>“Forty-Seventh Annual Report of the Home Mission Board,” ii.

their converts to the higher realms of truth or the broader fields of christian [*sic*] activity.”<sup>116</sup>

What were the “higher activities” of the Christian life and the broader fields of activity? Tichenor elaborated that the mountain churches tended to be satisfied with the conversion of their children and their local peoples. He lamented, “They cherish no broad ideas of Christian obligation, have never entered into sympathy with the design of our Redeemer to give the gospel to all the world.”<sup>117</sup> Due to their lack of involvement in trying to give the gospel to all the world, they were “living upon the lowest plane of the christian [*sic*] life.”<sup>118</sup> For Tichenor, a professed Christian that was only concerned with local evangelistic work and did not participate in the work of giving the gospel to the world was not truly fulfilling the Great Commission.

### **Ecclesiology**

When the SBC was formed no official ecclesiological guideline was adopted, but many Southern Baptist churches were influenced by the thirteenth article of the *New Hampshire Confession*.<sup>119</sup> The thirteenth article of the confession, titled “Of a Gospel Church,” states,

We believe that a visible Church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws, and exercising the gifts, rights, and privileges invested in them by his Word; that its only scriptural officers are Bishops, or Pastors, and Deacons, whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.<sup>120</sup>

From this article, there seems to be five doctrines that defined the ecclesiology

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<sup>116</sup>Ibid., v-vi.

<sup>117</sup>Ibid., vi.

<sup>118</sup>Ibid.

<sup>119</sup>McBeth, *The Baptist Heritage*, 242.

<sup>120</sup>*The New Hampshire Confession, 1833.*

of Southern Baptists. First, the church is a visible congregation of baptized believers. Second, the church is associated by covenant in the faith and fellowship of the gospel. The gospel is the rallying point for the church. Third, the church observes the ordinances of Christ, which article fourteen states are baptism by immersion and the Lord's supper. Fourth, the church is governed by Christ's laws, exercising gifts, rights, and privileges on the authority of the Bible. The word of God told them how to function. Fifth, the scriptural officers are pastors and deacons. No centralized ecclesiastical authority governed over the church. The emphasis was on the autonomy of the local church.

Tichenor never published an ecclesiological treatise, but these five doctrines can be seen in his writings. It must be stated, however, that Tichenor believed the "very end for which the churches of Christ were brought into being" was to give the gospel to the ends of the earth.<sup>121</sup> This end was the driving force of the church.

Tichenor believed the church to be a visible congregation.<sup>122</sup> In his reports, he reported the number of churches that were constituted by the missionaries of the HMB. A constituted church was not a Sunday School, preaching point, or a mission station, though churches could contain these. Most constituted churches had their origins as a Sunday School, preaching point, or mission station.<sup>123</sup> A church was constituted when it

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<sup>121</sup>"Forty-Eighth Annual Report of the Home Mission Board," lxix.

<sup>122</sup>It must be noted that Tichenor did not believe in the church being a "visible congregation" as the Landmark movement believed. The Landmark movement believed the invisible church was a false doctrine and the only true church was the local, visible church. Although Tichenor knew Graves, he plotted to overcome what he called the "Graves partizans [*sic*]" at the 1867 SBC annual meeting. See Letter from I. T. Tichenor to A. M. Poindexter, 8 March 1867, Una Lawrence Papers, Southern Baptist Historical Library and Archives. For a brief historical sketch of the Landmark movement, see McBeth, *The Baptist Heritage*, 447-61.

<sup>123</sup>Tichenor, *Conversion of Alberto J. Diaz and His Return to Cuba*, 13. "Thirty-Ninth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Ninth Annual Session of the Southern Baptist Convention* (Baltimore: Baltimore Baptist Publishing Company, 1884), xix. "Forty-Second Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Second Session-Forty-Second Year)*

became self-supporting, which generally occurred when the congregation moved into her own building.<sup>124</sup>

Tichenor believed the church to be a congregation of baptized believers, but he also knew there were some in the congregation who falsely professed Christ. He hoped the churches had a membership that were not filled with the “unregenerate.”<sup>125</sup> He yearned for a regenerate church membership, referring to regenerate church membership as a fundamental principle of the Baptist faith.<sup>126</sup>

Tichenor believed a church was associated by covenant for the faith and fellowship of the gospel. Not only was the church organized around the gospel, she was organized for the preaching of the gospel.<sup>127</sup> He also believed the essential elements of church growth were an “enlightened pious ministry and a faithfully preached gospel.”<sup>128</sup>

Tichenor obviously believed in baptism by immersion,<sup>129</sup> but his known writings never refer to communion. This absence in the written record does not mean that he did not believe in communion. He did refer to “communicants” being received into membership.<sup>130</sup>

Since Tichenor believed the Bible was true and applicable for all things in life,

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*Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Publishing House, 1887), xxxviii. “Fifty-Fourth Annual Report of the Home Mission Board,” lxxxi.

<sup>124</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” viii.

<sup>125</sup>“Fiftieth Annual Report of the Home Mission Board,” in *Proceedings of the (Fortieth Session-Fiftieth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1895), lxxi-lxxii.

<sup>126</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxviii.

<sup>127</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vi.

<sup>128</sup>Tichenor, personal diary, 1850-1863, Tuesday, November 12, 1850.

<sup>129</sup>Tichenor, *Conversion of Alberto J. Diaz and His Return to Cuba*, 7.

<sup>130</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 4.

he believed the Bible was the rule for the church.<sup>131</sup> A congregation of believers could not be a church without the Bible as their rule. Adherence to the Bible also kept the congregation pure and protected.

Tichenor believed there were only two offices for the church: pastor and deacon. As noted in chapter 2, his father renounced the “lay elder” position as unbiblical and Tichenor seemed to have carried this idea. During his day, however, the pastor often ministered in multiple churches. Just two weeks after Tichenor became pastor at Henderson, Kentucky, he was asked to help with another church.<sup>132</sup> While in Montevallo, he also ministered in more than one church as pastor.<sup>133</sup> Tichenor carried this idea of ministers serving multiple churches into his role as corresponding secretary of the HMB as well.<sup>134</sup>

Tichenor viewed the role of pastor as primarily a preacher and shepherd. With the church in general being so cold and conformed to the world, Tichenor wrote that the “minister of Christ, the man who would be faithful to his Master’s cause, he who would discharge his duty and free his skirts from the blood of souls, must be plain and speak the truth of God faithfully and without fear.”<sup>135</sup>

As a shepherd, Tichenor believed the pastor should be above reproach so as not to cause harm to the church. He lamented when a fellow minister and church had

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<sup>131</sup>Tichenor, “Claims of the Bible,” 19. All the information in this paragraph is taken from this text.

<sup>132</sup>Tichenor, personal diary, 1850-1863, Thursday, November 14, 1850.

<sup>133</sup>T. C. Boykin, “Montevallo,” *Christian Index* (Atlanta, GA: July 22, 1869): 1.

<sup>134</sup>I. T. Tichenor, *Phases of Home Board Work Southern Baptist Convention* (Baltimore: Baptist Missions Rooms, 1898), 3.

<sup>135</sup>Tichenor, “A Sermon,” 5-6.

“fallen” due to the impatience of the pastor.<sup>136</sup> He wrote in his diary, “When will the servants of the Lord learn to be wise as serpents & harmless as doves? May the Lord preserve me from bringing such reproach upon this people.”<sup>137</sup>

As far as Tichenor’s view on deacons, very little is written. He did ordain deacons while at Montgomery and seemed to have good relationships with them.<sup>138</sup> At least one deacon was also the singing clerk.

Tichenor did believe in an empowered lay membership. As a pastor, he wanted the lay membership to be holy, be involved in evangelistic activities, and be revived.<sup>139</sup> He even boasted about how his lay membership was planting two churches in Montgomery mostly without his help.<sup>140</sup> As corresponding secretary of the HMB, Tichenor appointed women missionaries and honored them when they started churches.<sup>141</sup> He explored ways to get each member of every Baptist church to be involved in missions or contributing to missions.<sup>142</sup> He lauded the Cuban church for continuing their ministry expansion when the pastors were expelled by the government.<sup>143</sup>

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<sup>136</sup>Tichenor, personal diary, 1850-1863, Thursday, November 14, 1850. Tichenor did not reveal the circumstances surrounding the pastor’s impatience.

<sup>137</sup>Ibid.

<sup>138</sup>Lee Allen, *The First 150 Years* (Birmingham, AL: Oxmoor, 1979), 58-62.

<sup>139</sup>Tichenor, personal diary, 1850-1863, Friday, November 22, 1850.

<sup>140</sup>Letter from I. T. Tichenor to A. M. Poindexter, 22 July 1857, Una Lawrence Papers, Southern Baptist Historical Library and Archives.

<sup>141</sup>Tichenor, *Conversion of Alberto J. Diaz and his return to Cuba*, 15-16.

<sup>142</sup>“Fortieth Annual Report of the Home Mission Board,” in *Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), xiv.

<sup>143</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxi.

What kind of church did Tichenor promote? Tichenor promoted Baptist churches, but he also believed in evangelical churches.<sup>144</sup> He often referred to Baptist churches and their influence among the population through Baptist principles and teachings, which he believed were biblical. To that idea, he summarized his 1887 report by stating,

To fill this land with the truth as it is in Jesus, to make its coming millions [*sic*] Christians and Baptists, to demonstrate to the world in this, the only realm beneath the sun where have ever had the opportunity to make such a demonstration, that Baptist ideas of truth and duty not only comport with the word of God, but minister in fullest measure to temporal as well as the eternal welfare of man, requires an organization that can reach effectively every part of our territory, sustained by a liberality which consecrates its all to the work of human redemption.<sup>145</sup>

### **Cultural Mandate**

The term “cultural mandate” is a recent term that describes the mission of the church to be salt and light through acts of service to the world.<sup>146</sup> Though the term is recent, the concept has perhaps been in existence from the sixth day of creation forward.<sup>147</sup> Dagg believed it was the duty of Christians, and specifically the local church, to be light in the world through benevolence in all points of contact in human society.<sup>148</sup> Tichenor believed Christians and their churches should be benevolent to society with the ultimate goal of evangelizing the world.

In his sermon, “Claims of the Bible,” Tichenor preached that, due to the

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<sup>144</sup>Tichenor, *Home Missions*, 9. Tichenor also used the term “evangelical Christians.”

<sup>145</sup>“Forty-Second Annual Report of the Home Mission Board,” xlii.

<sup>146</sup>Arthur Glasser, “Confession, Church Growth, and Authentic Unity in Missionary Strategy,” in *Protestant Crosscurrents in Mission*, ed. Norman Horner (Nashville: Abingdon, 1968), 187.

<sup>147</sup>*Ibid.*, 178.

<sup>148</sup>Dagg, *Manual of Theology*, 121-22.

wickedness of man, another power was needed to overcome such wickedness and lawlessness in society. He preached the power to overcome this wickedness was the religion of Christianity. Due to the lordship of Christ in the hearts of some people in society, the influence of Christianity could overpower the wickedness. He preached, “No man can calculate the influence which Christianity exerts upon society at large.”<sup>149</sup>

As Christianity spread over the earth, the power of the gospel changed society by “modifying the evils of society, lessening its abuses,” and “diminishing the ills of all mankind.”<sup>150</sup> Christianity raised virtue, morality, and intelligence in a society. The principles of Christianity enlightened the conscience of society, so the members of society are more open to obeying God’s commands, which are stated in the Bible.

How does society change because of society’s obedience to the Bible?

Tichenor saw a number of ways with the end result being a reformed world. He preached,

When the claims of our gospel shall be known and acknowledged and regarded by all men, when the voice of Christianity shall be recognized as the voice of God, when obedience to her requirements shall constitute the supreme delight of all, then will the great object of philanthropy be obtained, then the desire of the patriot realized, the great end of legislation attained, the best interest of society secured and the world delivered from the domain of tyrants, freed from the calamities of oppression and rescued from the chains of slavery, will stand forth to be blessed with endless peace and to bask in the smiles of her Creator.<sup>151</sup>

Further, Tichenor believed that when the Bible is obeyed by a society the public opinion of the society changes from barbaric to virtuous.<sup>152</sup> The virtuous society has an invisible shield of protection against crime because each member of society is obedient to the Bible. A nation’s rights are preserved because evil has been limited in the hearts of the people.

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<sup>149</sup>Tichenor, “Claims of the Bible,” 4-5.

<sup>150</sup>Ibid., 6. All the information in this paragraph is taken from this text.

<sup>151</sup>Tichenor, “Claims of the Bible,” 13-14.

<sup>152</sup>Ibid., 7-8. All the information in this paragraph is taken from this text.

Tichenor cited two examples of how obedience to the benevolent commands in the Bible was changing society: work with the mountain peoples and work among the Native Americans. A considerable amount of benevolent work was being accomplished among these two groups in the form of schools and benevolent ministries of the local churches. The work among the mountain people was lifting the ignorant out of their ignorance and making the people more fit for service to the kingdom of God.<sup>153</sup> Due to the work among the Native Americans, they were becoming more civilized.<sup>154</sup>

The goal of obedience to the cultural mandate was a completely changed society.<sup>155</sup> He envisioned a protected commerce and a selfless legislature. He envisioned a society that had expelled the “whiskey demon.” He envisioned a society where “moral taint” was removed from social customs and the home life of all was “sweetened.”

### **Beliefs on the End Times**

During Tichenor’s lifetime, there were competing views among evangelicals concerning the end times. The prevailing view before the nineteenth century was the postmillennial view formulated by Daniel Whitby and popularized by Jonathan Edwards.<sup>156</sup> Though many held to premillennial views, a new view surfaced that explained the coming of Christ in two stages: a pre-tribulation rapture and a second coming in wrath. J. N. Darby popularized this view, called the “dispensational premillennial” view, that took hold of many evangelicals during the nineteenth century and eventually found a home in many Southern Baptist churches.

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<sup>153</sup>Tichenor, *Home Missions*, 9.

<sup>154</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxvii.

<sup>155</sup>Tichenor, *Home Missions*, 11-12. All the information in this paragraph is taken from this text.

<sup>156</sup>Robert Clouse, ed., *The Meaning of the Millennium* (Downers Grove, IL: Intervarsity, 1977), 11.

Dagg, in his book *Manual for Theology*, seemed to advocate a postmillennial view while mentioning some held a premillennial view, which he attempted to refute.<sup>157</sup> For Dagg, the second coming of Christ will be the same day as the judgment of Christ, accomplishing deliverance for the saints and destruction for the enemies of God. He listed the appearance of the anti-Christ, the calling of the Gentiles, the conversion of the Jews, and the millennial state of the Church as prophecies that needed to be fulfilled before the second coming of Christ. At the second coming of Christ, Christ will come on the clouds with the angels and the spirits of those who had died in Christ. The bodies of the saints will rise and be reunited with their spirits just before those who are alive in Christ are raised and changed into their heavenly bodies. At the same time of the resurrection of the saints, the wicked dead will rise. Christ will then judge all men; the scene of the judgment will be the earth. After the judgment, the righteous will be ushered into heaven, the currently unseen, eternal dwelling place prepared for them. The unrighteous will be thrown into hell, the fiery, eternal dwelling of punishment for sin.

Tichenor believed that the church was currently in the “gospel dispensation,” whose glory was greater than the previous dispensation under the law.<sup>158</sup> Jonathan Edwards wrote about these dispensations in his work, *The History of Redemption*. Edwards wrote that the gospel dispensation began when Christ was resurrected and was “the last state of things in the world; and this state is the finishing state.”<sup>159</sup> It was preceded by the Jewish, or Mosaic, dispensation, and will be followed by the eternal dispensation, which will begin after the judgment.<sup>160</sup>

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<sup>157</sup>Dagg, *Manual of Theology*, 350-75. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>158</sup>Tichenor, personal diary, 1850-1863, Friday, November 29, 1850.

<sup>159</sup>Jonathan Edwards, *The History of Redemption* (London: The Religious Tract Society, 1836), 248.

<sup>160</sup>*Ibid.*, 248-49.

It is during the gospel dispensation that Tichenor believed the world would be evangelized. The goal of world evangelization gave Tichenor an urgency to see the home field evangelized. He believed that if the United States was evangelized, it would not be long until the rest of the world was evangelized:

Whatever retards the progress of Christianity here lengthens the hours of that long darkness which, since the closing of Eden's gates, has brooded over the world. Whatever promotes truth, purity, love to God and faith in Christ among our people, shortens the world's night of sorrow, and hastens the coming millennial dawn....Our country, our whole country for Christ, means the established throne of our Lord, around which the now blinded shall gather to see the King in his beauty, and join in the coronation anthem which proclaims Him Lord of all. Our country saved means the world redeemed.<sup>161</sup>

Tichenor was fearful, however, that the evangelization of the United States would not occur and the millennial day would be delayed. In "Our Country; Its Resources and Opportunity," he wrote that within the first half of the twentieth century "the world will be either Christian or anti-Christian."<sup>162</sup> In *Phases of Home Board Work Southern Baptist Convention*, he wrote,

If the enormous physical and intellectual power of this nation shall be controlled by the prince of this world, then there will be no hope for the nations that sit in darkness, and the coming power of our Redeemer must be long delayed.<sup>163</sup>

Tichenor did not write much about a resurrection, simply stating it as a fact that those in the graves would hear the voice of the Son of God and be raised to life.<sup>164</sup> Similarly, he mentioned the judgment of Christ. He did preach, however, that the earth would be destroyed. In his "Fast Day" sermon, he referred to a day when the earth would

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<sup>161</sup>"Forty-Fifth Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Fifth Session-Forty-Fifth Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Printing House, 1890), vii.

<sup>162</sup>Dill, *Isaac Taylor Tichenor*, 110.

<sup>163</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 14.

<sup>164</sup>Tichenor, "Claims of the Bible," 37-38.

be delivered from its “groans and travails in pain.”<sup>165</sup> He preached in “Claims of the Bible,” “the great globe itself shall be dissolved.”<sup>166</sup>

Tichenor preached about heaven and hell.<sup>167</sup> He described heaven as being reserved for the righteous, who will be clothed in immortality. In heaven, there will be no care, sorrow, sin, or death, but will have joy, quietude, and peace. The river of life and the throne of God will be among the righteous. The righteous will enjoy dwelling with their God forever while the doomed and lost will spend eternity in the darkness of hell.

### **Conclusion**

The biblical and theological foundations held by Tichenor were based upon the *New Hampshire Confession, 1833*, and were commonly held by his contemporaries. He believed in a Trinitarian, sovereign God who created the world and provided for the world and the church. He believed man was utterly depraved and lost without the gospel of Christ. Tichenor believed the work of Christ to be the plan of God to provide atonement for sinners. He believed the Bible was the truth for all matters and had the power to change society. He believed salvation came through repentance and faith in Jesus Christ as Savior and Lord. He believed the Christian life was to be active and obedient to the Bible. Tichenor believed in giving the gospel to all the people in the world and that the evangelization of the United States would result in the evangelization of the world. He believed the church to be a visible congregation of believers who were to be active in ministry and have pastors and deacons. He believed the Christian and his church had the responsibility to do service for the world around them. Tichenor believed

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<sup>165</sup>Dill, *Isaac Taylor Tichenor*, 92.

<sup>166</sup>Tichenor, “Claims of the Bible,” 37.

<sup>167</sup>*Ibid.*, 38. Also, “A Sermon,” 18. All the information in this paragraph is taken from this text.

that the evangelization of the world would lead to the enthronement of Christ over the world and that Christ would judge the world and usher in heaven for the righteous and hell for the lost. These beliefs fueled his desire for missions and influenced his missiology.

## CHAPTER 4

### THE MISSIOLOGY OF I. T. TICHENOR

The nineteenth century has been considered the century that saw the rise of modern missions.<sup>1</sup> Beginning with William Carey, who is considered the “father of modern missions,”<sup>2</sup> and advancing through the development of missionary societies, unions, and conventions, the nineteenth century was the birthplace of many mission theories and the science of missions. It was in the nineteenth century that Rufus Anderson promoted the “Three Selfs” concept for indigenous churches.<sup>3</sup> It was in the latter part of the nineteenth century that the remarkable growth of home missions occurred among Southern Baptists, with “much of the credit for the enlargement of this work” due to I. T. Tichenor.<sup>4</sup> In this chapter, I will present the missiology of I. T. Tichenor.

#### **Great Commission**

Tichenor’s missiology of the Great Commission came from his understanding of the New Testament and church history. When Jesus gave the command to “go ye out

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<sup>1</sup>W. O. Carver, *Missions and Modern Thought* (New York: The MacMillan Co., 1910), 60-66.

<sup>2</sup>Henry Vedder, *A Short History of the Baptists* (Philadelphia: The American Baptist Publication Society, 1907), 254.

<sup>3</sup>Rufus Anderson, *Foreign Missions: Their Relations and Claims* (New York: Charles Scribner & Co., 1869), 1-373.

<sup>4</sup>A. H. Newman, *A History of the Baptist Churches in the United States* (New York: The Christian Literature Co., 1894), 460.

into all the world and preach the gospel to every creature, it was received with joy.”<sup>5</sup> The disciples had only one purpose and that was to preach Christ as the only Savior. They began where they were, which was in Jerusalem. When thousands were converted at Pentecost, those that were converted were from “kindreds and tribes” of the earth, so they were to carry “each in his heart the precious seeds of truth to scatter them broadcast over the world.”<sup>6</sup> They went from city to city, region to region, and province to province until Europe, Asia, and Africa had heard the gospel. Even the Roman emperors eventually adopted Christianity, but the “whole world had not yet heard the gospel.”<sup>7</sup>

Inactivity occurred due to pride, corruption, and schism, resulting in the thousand years of darkness in Europe. The light of the gospel faded until the Reformation. Tichenor concluded with hope:

And now the command is heard coming from heaven, the command of Jesus to his slumbering Church and at length after the lapse of a score of centuries she seems to be waking up from her sleep and to arise to her duty to herself and to her God.<sup>8</sup>

For Tichenor, carrying out the Great Commission was the responsibility of every church member, local church, and all Christian organizations. In 1886, he reported,

The ultimate end of all Christian effort is to give the gospel to every creature, and every Christian organization—all our churches, Sunday-schools, Mission Societies, Associations, and Conventions—are to be valued by the influence they exert in the accomplishment of this end. They are worth just so much as they contribute to the perfection of this grand design of our Saviour and no more.<sup>9</sup>

How was the individual Christian to give the gospel to every creature?

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<sup>5</sup>I. T. Tichenor, “Religious Progress,” in personal diary, 1850-1863, 2-4. All the information in this paragraph is taken from this text.

<sup>6</sup>Ibid., 3.

<sup>7</sup>Ibid., 4.

<sup>8</sup>Ibid.

<sup>9</sup>“Forty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-First Session-Forty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1886), xv.

Tichenor preached that the Christian needed to use all the resources God had given him for the cause of Christ.<sup>10</sup> The Christian needed to pray for the reconciliation of sinners to God. The Christian needed to profess his Christianity to others. By the Holy Spirit's power, the Christian needed to give the gospel "with words fraught with heaven's own sweetness" and "tell to listening hearts the story of His love."<sup>11</sup> Additionally, by his "worldly effects, his influence," and his example, the Christian was to make sinners "thoughtful."<sup>12</sup> Finally, Christians could give the gospel by "transmuting our silver and gold into the bread of life" and send other Christians to "far off homes under other skies to feed the souls of dying men."<sup>13</sup>

The local church was to be active in the Great Commission locally and be the base of supply for the fulfillment of the Great Commission domestically and internationally. Locally, the preaching ministry of the church was to have the aim of giving the gospel, especially to the church members.<sup>14</sup> The prayer meetings were to revive the hearts of the members and focus them on the evangelization of the lost locally, domestically, and internationally.<sup>15</sup> The Sunday Schools were to give pupils the

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<sup>10</sup>I. T. Tichenor, "A Sermon," in personal diary, 1850-1863, 9. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>11</sup>I. T. Tichenor, *Self-Denial* (Baltimore: Maryland Baptist Mission Rooms, 1897), 8.

<sup>12</sup>Tichenor, "A Sermon," 9.

<sup>13</sup>Tichenor, *Self-Denial*, 8.

<sup>14</sup>Tichenor, "Religious Progress," 8. "Thirty-Eighth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Eighth Annual Session of the Southern Baptist Convention* (Louisville: Courier Journal Job Printing Company, 1883), vi.

<sup>15</sup>Tichenor, personal diary, 1850-1863, Thursday, November 13, 1850, Thursday, November 21, 1850, Sunday, December 1, 1850. I. T. Tichenor, *Our Frontier Missionaries* (Baltimore: Woman's Missionary Union, n. d.), 12. "Thirty-Ninth Annual Report of the Home Mission Board," in *Proceedings of the Twenty-Ninth Annual Session of the Southern Baptist Convention* (Baltimore: Baltimore Baptist Publishing

“systematic study of the word of truth,”<sup>16</sup> teach the pupils the “way of life,”<sup>17</sup> and prepare them for enlistment into missions.<sup>18</sup> The Industrial Schools were to open the doors of the community to the influence of the gospel provided by the local church.<sup>19</sup>

Tichenor believed the local church needed to plant other local churches. Although Tichenor knew of churches that had over a thousand members,<sup>20</sup> for most areas he envisioned the multiplication of small churches, each church numbering 200 members or less.<sup>21</sup> The ratio of churches to population was to be one church for every one

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Company, 1884), xvii. “Forty-Eighth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Eighth Session-Forty-Eighth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing & Publishing Co., 1893), lxi. “Fifty-Third Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1898* (Atlanta: Franklin Printing and Publishing Company, 1898), lxxviii.

<sup>16</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxvii.

<sup>17</sup>“Forty-Third Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Third Session-Forty-Third Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1888), vi.

<sup>18</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxvii.

<sup>19</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xvii. “Fortieth Annual Report of the Home Mission Board,” in *Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), ix. Industrial Schools were schools run by HMB missionaries or local churches that taught children and young people manufacturing and engineering, but taught the Bible as well. They were open to all people in the community. See the discussion under “Urban Church Planting” in this chapter.

<sup>20</sup>“Forty-Ninth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Ninth Session-Forty-Ninth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1894), lxi.

<sup>21</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 8. The Bivocational and Small Church Leadership Network and NAMB recently birthed the idea for a small church missional initiative that defined a small church as less than 200 members. See Adam Miller, “Small Church, Bivocational Work Gets Affirmation at NAMB Conference,” *Baptist Press* 29 November 2010 [on-line]; accessed 7 March 2011; available from <http://www.baptistpress.org/BPNews.asp?ID=34164&success=1>; Internet.

thousand people.<sup>22</sup> In cities, he encouraged for churches to be planted in a one mile radius of a mother church.<sup>23</sup>

Domestically, Tichenor encouraged local churches to join together in their associations to support associational missionaries who aided the churches in planting.<sup>24</sup> He also encouraged the local churches in “older work” states to supply missionaries to “newer work” states. Eventually, the local churches in the “newer work” states would supply missionaries to the “older work” states in return.<sup>25</sup> All of this work was to be supplied financially by local churches.

Internationally, Tichenor believed the work of the local church was to send missionaries and supply funds for foreign missions. He envisioned that the evangelization of America would spur an army of ten thousand foreign missionaries sent from the churches in America. He stated,

Without the consecration of the resources and energies of our people to this mighty task, there seems, to human eyes, little hope for the spreading of the gospel to the ends of the earth. This land of ours must be the base of supply for the host of God that invades the dark heathen realms. From our churches must go forth ten thousand consecrated soldiers of the Cross, an immortal band, to subdue the nations. To sustain them, we must have strong, active, liberal churches at home, organized for the Master’s work and thoroughly in sympathy with his loving purposes to man.<sup>26</sup>

The mission societies, associations, and conventions were not to take the place of the local church, but to spur cooperation and organization of the local churches for the “conquest of the world” by the gospel.<sup>27</sup> These auxiliary organizations were not to give

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<sup>22</sup>“Fiftieth Annual Report of the Home Mission Board,” in *Proceedings of the (Fortieth Session-Fiftieth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1895), lxxi-lxxii.

<sup>23</sup>*Minutes of the Executive Board of the Home Mission Board*, 8 January 1883.

<sup>24</sup>“Fortieth Annual Report of the Home Mission Board,” ix.

<sup>25</sup>*Ibid.*, x.

<sup>26</sup>“Forty-First Annual Report of the Home Mission Board,” xv.

<sup>27</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xviii.

orders to the local churches, but were to take their orders from the local churches even to the point of defining the parameters of their work.<sup>28</sup> They were fully accountable to the local churches in their work and finances.

### **The Priority of the Home Field**

Beginning in 1886, Tichenor pushed the idea that the evangelization of America was the prime factor in the evangelization of the world.<sup>29</sup> In almost every year afterward, he continued the emphasis in his reports. Table 1 gives a list of Tichenor quotes on the priority of the home field.<sup>30</sup>

Why was it necessary to evangelize America first? Tichenor gave several reasons throughout his tenure at the HMB. Perhaps the first reason to evangelize America first was simple obedience to the command to give the gospel to every

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<sup>28</sup>“Forty-First Annual Report of the Home Mission Board,” x.

<sup>29</sup>*Ibid.*, xv.

<sup>30</sup>*Ibid.* “Forty-Second Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Second Session-Forty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Publishing House, 1887), xlii. “Forty-Third Annual Report of the Home Mission Board,” vii. “Forty-Fourth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Fourth Session-Forty-Fourth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Publishing House, 1889), lii. “Forty-Fifth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Fifth Session-Forty-Fifth Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Printing House, 1890), xi. “Forty-Eighth Annual Report of the Home Mission Board,” lxxi. “Forty-Ninth Annual Report of the Home Mission Board,” lix. “Fifty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Forty-First Session-Fifty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1896), lxxix. “Fifty-Second Annual Report of the Home Mission Board,” in *Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1897), lxxix. “Fifty-Third Annual Report of the Home Mission Board,” lxxviii.

creature.<sup>31</sup> For Tichenor, “every creature” meant every person in the world, which included America.

Table 1. Quotes of Tichenor on the priority of the home field

1886	The evangelization of this country is the prime factor in the world’s conversion.
1887	To fill this land with the truth as it is in Jesus, to make its coming millions Christians and Baptists . . . requires an organization that can reach effectively every part of our territory.
1888	If the world within the next century, or the next decade of centuries is to receive the gospel, our country must be the open hand from which it will be given.
1889	. . . for the world’s redemption, let us strive to make this great nation a people whose God is the Lord.
1890	This is our Baptist Canaan into which the Lord has led us. Let us fill it with the purity of His truth. . . and send forth from it swarming myriads who shall conquer the world for Christ.
1893	And yet we challenge the wisdom of the Christian world to the proposition that the evangelization of this country is, among human affairs, the mightiest factor in the world’s redemption.
1894	If the thorough evangelization of America means, as it surely does, the evangelization of the world. . .
1896	From this land of ours shall go forth to the farthest nation the gospel’s joyful tidings and the redemption of our own country become the redemption of the world.
1897	With such consecration of our people, from our land, swift as the morning light to the ends of the earth, righteousness would go forth as brightness and salvation as a lamp that burneth.
1898	We ask that all who love God, and love their country, and love humanity unite in an earnest effort to bring America to Christ, that Christ may use America in the world’s redemption. . .

The second reason he expressed was that if America was evangelized, her churches would have the men and means to supply the rest of the world with the gospel.<sup>32</sup> As stated above, the “strong, active, liberal churches” he hoped to have in America would

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<sup>31</sup>“Forty-Fifth Annual Report of the Home Mission Board,” xi.

<sup>32</sup>“Forty-First Annual Report of the Home Mission Board,” xv.

be the base of supply for the rest of the world.<sup>33</sup> He believed a consecrated America would use every means to evangelize the rest of the world:

We must fill our land with the truth; consecrate to our King the spiritual power of its sixty millions [*sic*] of people; subordinate all its vast material and industrial resources to the work of the Lord; make its commerce tributary to the great ends of human redemption; transmute its gold and precious things into the bread of life to feed the starving nations; then, and to us it seems not till then, over this darkened earth will righteousness go forth as brightness and salvation a lamp that burneth.<sup>34</sup>

The third reason Tichenor believed in the evangelization of America first was that “almost the entire aggressive power of Christendom” was “lodged with the English-speaking people, and of these a majority now live within the confines” of America.<sup>35</sup> Tichenor often stated that it seemed God had given the Anglo-Saxon race the mission of world evangelization.<sup>36</sup> He also often stated that the “native white,” English speaking population was the greatest mission field in the whole world.<sup>37</sup> By 1896, he stated that one-sixth of the world’s population was under the influence of the “English-speaking” people and that 120 million people in the world spoke English.<sup>38</sup> He believed America’s “thought, her enterprise, her commerce” would dominate the world<sup>39</sup> and make her the “first among the great empires of the globe.”<sup>40</sup>

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<sup>33</sup>Ibid.

<sup>34</sup>Ibid.

<sup>35</sup>“Forty-Third Annual Report of the Home Mission Board,” vii.

<sup>36</sup>“Forty-Fifth Annual Report of the Home Mission Board,” viii. “Fifty-First Annual Report of the Home Mission Board,” lxxvii. J. S. Dill, *Isaac Taylor Tichenor: The Home Mission Statesman* (Nashville: Sunday School Board, 1908), 132.

<sup>37</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lix. “Fiftieth Annual Report of the Home Mission Board,” lxx. “Fifty-First Annual Report of the Home Mission Board,” lxxvii.

<sup>38</sup>“Fifty-First Annual Report of the Home Mission Board,” lxxvii.

<sup>39</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxxi.

<sup>40</sup>“Fifty-First Annual Report of the Home Mission Board,” lxxviii.

Tichenor believed the growth of Baptists in America and the superiority of Baptist principles to be a fourth reason for America, specifically the South, to be the evangelistic priority. Even though Baptists had made great strides in the United States and almost 40 percent of the Baptists in the world lived in the South, he still saw the South as the first priority of Southern Baptist mission efforts (see Appendix 1).<sup>41</sup> He reasoned that the population growth of the South and the growth of wealth and materials in the South were outpacing the other sections of the country. So much growth made the SBC in the right place to be the “most potent human factor in the world’s redemption.”<sup>42</sup>

In Tichenor’s view, Baptist principles needed to be on display to the rest of the world.<sup>43</sup> Baptists held the “cause of truth and righteousness” in their hands and needed to fill the country with the truth.<sup>44</sup> He stated,

If now they do not demonstrate the superiority of their principles, their greater value in the propagation of the truth, in upbuilding of the best interests of men, and in carrying forward the kingdom of Christ, then the verdict of the world will go against them and their glory will be turned into shame.<sup>45</sup>

Tichenor expressed the religious liberty of America as the fifth reason for the evangelization of America first.<sup>46</sup> The history of Baptists showed they were a persecuted people, even within the United States. Tichenor reminded the SBC that America’s idea of separating church and state came from Baptists. The religious freedom and protection the civil government gave in America should give Baptists the freedom to give the gospel to the nation.

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<sup>41</sup>“Forty-Fifth Annual Report of the Home Mission Board,” viii. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>42</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lxii.

<sup>43</sup>“Forty-Fifth Annual Report of the Home Mission Board,” xi.

<sup>44</sup>Ibid.

<sup>45</sup>Ibid.

<sup>46</sup>Ibid., x-xi. All the information in this paragraph is taken from this text.

The sixth reason Tichenor believed in the evangelization of America first was that there was proof that the work of the HMB spurred work in the FMB.<sup>47</sup> Southern Baptists have always had a concern for both foreign and home mission fields. Nevertheless, when Baptists gathered together for the Triennial Convention in 1814, the only society to come from it was for foreign missions.<sup>48</sup> In 1817, a brief effort was given to home missions by the convention, but it was closed in 1820.<sup>49</sup> It was not until 1832 that the convention formed the HMS.<sup>50</sup> Although Southern Baptists formed a Foreign Mission Board and a Home Mission Board in 1845, for much of the nineteenth century, the HMB struggled for funds and significance among Southern Baptist churches.<sup>51</sup>

In 1893 and 1895, respectively, Tichenor called attention to the way the FMB received more contributions. He said of foreign missions “it is the novel, the unexpected that excites attention” while home missions was the “usual and the foreseen.”<sup>52</sup> To illustrate, he compared the seventy-five year mission work in the Sandwich Islands to the forty year work by the HMB among the Indians, which the latter had more conversions in less time than the former, and exclaimed,

. . . one is the admiration of the world, while the other is scarcely noted. One was done at that distance which lends enchantment to the view. The other, alas! was done mainly at our doors by our Home Mission Board.<sup>53</sup>

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<sup>47</sup>“Forty-Seventh Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Seventh Session-Forty-Seventh Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1892), xii.

<sup>48</sup>Leon McBeth, *The Baptist Heritage* (Nashville: Broadman, 1986), 344.

<sup>49</sup>*Ibid.*, 353-54.

<sup>50</sup>*Ibid.*, 365.

<sup>51</sup>*Ibid.*, 425.

<sup>52</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxxi.

<sup>53</sup>*Ibid.*, lxvii.

In 1895, Tichenor claimed that a lack of education on the field of the HMB contributed to the FMB receiving more contributions.<sup>54</sup> He claimed it was easy to convince people of the need of the gospel to go to China, India, or Africa. At home, however, “they are so accustomed to the enjoyment of religious privileges themselves that they cannot realize that in this favored land there are any communities which are without such privileges.”<sup>55</sup>

In 1892, Tichenor reported that, due to the growth of the churches in America that were working with the HMB, the FMB had received more contributions.<sup>56</sup> From 1883 to 1892, Texas, Arkansas, Louisiana, and Florida had quadrupled their contributions to the FMB while Virginia, North Carolina, South Carolina, and Georgia had doubled their contributions to the FMB. In that same time period, states west of the Mississippi river increased their contributions to the FMB five-fold. The strength of the home field supplied the means for the foreign field.

The seventh reason for the evangelization of America first was the fact that foreign peoples were immigrating to America. He believed God was bringing foreigners to the soil of the United States so that Baptists could give them the gospel.<sup>57</sup> The mission among foreign peoples in America was for the propagation of the gospel and preservation of the United States,

They come to our shores educated for the most part in opposition to evangelical religion. By their energy and their economy they are rapidly acquiring, most of them, a competency, some of them wealth. They and those who will come after them must form a potent factor in our civilization. We cannot permit them to disseminate their false and dangerous opinions on religious and other vital questions, and make no effort to counteract their pernicious influence. In self-defence we must teach them that wisdom which is first pure, then peaceable.

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<sup>54</sup>“Fiftieth Annual Report of the Home Mission Board,” lxxi. All the information in this paragraph is taken from this text.

<sup>55</sup>Ibid.

<sup>56</sup>“Forty-Seventh Annual Report of the Home Mission Board,” xii. All the information in this paragraph is taken from this text.

<sup>57</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxiv.

Missions ought to be maintained among them in all the places of which we have spoken. Nor can we afford longer to be idle. The tares sown by them are already germinating, and promise a harvest of vice and of sorrow.<sup>58</sup>

Tichenor's fear of what would happen if America was not evangelized was the eighth reason for his desire to evangelize America first. He believed America would become pagan, godless, and evil, threatening the credibility of Christianity in foreign fields.<sup>59</sup> He wrote in vivid details of what such conditions would be:

When the lords of the sand lots of San Francisco can control congressional action, and induce legislation that violates treaties and insults nations, what may not be in the power of the multitudes of New York and Chicago and other great cities who are tainted with anarchy and maddened with the splendor about them in which they do not share. Better an earthquake should engulf the land and oceans roll a thousand fathoms above it than for it to be controlled by the idlers, the tramps, the criminals that swarm in these haunts of vice.<sup>60</sup>

The final reason Tichenor wanted to evangelize America first was that it was the fastest way to give the gospel to the world. He stated in 1897,

If the intelligence of our churches should ask, how can we most surely and most speedily accomplish the divine purpose of subduing the earth to Messiah's reign, the answer should be, We must evangelize America and so imbue all our people with the spirit of the Gospel that "Holiness to the Lord" shall be written upon every heart and brain and every earthly possession.<sup>61</sup>

He expressed an urgency to give the gospel to the nations. Times and opportunities were passing by that were not going to be given again.<sup>62</sup> The evangelization of America had to be accomplished for the sake of Christ. In 1900, he concluded his final report to the SBC by stating,

We are not unmindful of the fact that there are other sections of the world that are in greater relative need of the gospel than is our Southland. And gladly would we see the contributions of our churches multiplied many fold for these more destitute

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<sup>58</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vii-viii.

<sup>59</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxxi. “Fiftieth Annual Report of the Home Mission Board,” lxxi.

<sup>60</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxxii.

<sup>61</sup>“Fifty-Second Annual Report of the Home Mission Board,” lxxix.

<sup>62</sup>“Fortieth Annual Report of the Home Mission Board,” xvi.

regions. At the same time, we do believe that the best hope of the world for the pure gospel of Jesus Christ, and the best means of multiplying our contributions for all missionary and denominational enterprises, lies largely in working up speedily the home territory of the Southern Baptist Convention.<sup>63</sup>

### **Use of Demographics**

At the time of Tichenor's tenure, the officers of the HMB and the members of the board were annually elected by the SBC. When Tichenor was elected as the corresponding secretary in 1882, he did not know how many more years he would be elected to that position. Indeed, the amount of time given to Tichenor to turn the board around was short. His first report showed his first actions, "At its first meeting the Board took steps to obtain information in regard to the work committed to its hands by the Convention."<sup>64</sup> Throughout his tenure with the HMB, Tichenor gathered information, specifically demographics, to use in his reports, with the hope of stirring the convention to action. Along with biblical passages, he used demographics to cast a vision for the HMB, to show the reality of their situation, and to show the opportunities that were laid before the convention.

### **Casting a Vision**

In Tichenor's first report to the convention, he cast a vision for the convention by using demographic estimates. He stated that within twenty-five years, the population of the United States would be one hundred million people.<sup>65</sup> Within the South, there would be at least fifty million people. In order to evangelize these millions, Tichenor stated Southern Baptists needed to "quadruple" their church buildings, church

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<sup>63</sup>"Fifty-Fifth Annual Report of the Home Mission Board," in *Annual of the Southern Baptist Convention 1900* (Nashville: Marshall & Bruce Company, 1900), cxxxii.

<sup>64</sup>"Thirty-Eighth Annual Report of the Home Mission Board," i.

<sup>65</sup>*Ibid.*, xii. Unless otherwise noted, all the information in this paragraph is taken from this text.

organizations, and ministers. Given the report in 1882 showed there were 13,527 Southern Baptist churches and 6,096 ministers,<sup>66</sup> quadrupling that number meant that Tichenor wanted at least 54,108 Southern Baptist churches and at least 24,384 ministers by 1908.

From 1884 to 1900, Tichenor cast visions for building churches, for regions, for individual states, and for cities. In 1884, after conducting his own survey with the associations, Tichenor reported to the convention the need for building “houses of worship” for many of the churches in the SBC.<sup>67</sup> He cast a vision for 1,000 Baptist churches to receive aid in building a house of worship and for planting churches in 300 county towns and 700 growing centers.

Tichenor referred to the entire South as a region, but he also referred to specific regions within the South. For the South, Tichenor cast a vision for the number of missionaries annually needed. In 1895, Tichenor surveyed the state conventions, asking them three questions:

1. How many men would be required to supply the religious destitution of your State?
2. What amount would be required to support them?
3. What amount would be needed to supply them with houses of worship and other necessary equipment?<sup>68</sup>

Eight states replied to the survey saying that for the next ten years, they annually needed 1,392 missionaries, \$480,000 to support the missionaries, and \$480,000 for building each a house of worship. From these statistics, Tichenor concluded that, for the whole convention, they annually needed 2,000 missionaries, \$500,000 to support the missionaries, and another \$500,000 to build each a house of worship.<sup>69</sup>

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<sup>66</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1882), 83.

<sup>67</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” viii-xi. The rest of this paragraph is taken from this text.

<sup>68</sup>“Fiftieth Annual Report of the Home Mission Board,” lxxii.

<sup>69</sup>*Ibid.*

Within the South, Tichenor cast visions for what he called the “Weak States” and the “Frontier Country.”<sup>70</sup> In *Phases of Home Board Work Southern Baptist Convention*, published in 1898, Tichenor defined the “Weak States” as being Florida, Louisiana, and Arkansas. He stated there were 3.5 million people within these states and called for at least 600 missionaries to be employed in order to meet the current population. The “Frontier Country” was the Indian Territory, Western Arkansas, Oklahoma, Arizona, and Texas. Tichenor cast a hundred year vision for this region calling for 10,000 churches with at least two million members added through these churches.

Casting a vision for individual states was a consistent topic in Tichenor’s reports. In 1883, he mentioned the migration of peoples from the North and West to Florida and called attention to the need for better church buildings in Jacksonville that reflected the architecture of the city.<sup>71</sup> In 1884, he cast a vision for Florida to have a hundred new churches and stations, each with a house of worship within one year.<sup>72</sup>

The vision for Texas was even greater. In 1883, he reported how railroad construction, an influx of population, and new cities were contributing to the growth of the state.<sup>73</sup> In 1884, he called Texas an “empire” with eighty county towns that did not have Baptist preaching. He reported an annual migration of 150,000 to Texas and called for more than a hundred missionaries by the end of 1884.<sup>74</sup> In 1888, he predicted that

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<sup>70</sup>I. T. Tichenor, *Phases of Home Board Work Southern Baptist Convention* (Baltimore: Baptist Missions Rooms, 1898), 4-8. All the information in this paragraph is taken from this text.

<sup>71</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vii.

<sup>72</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xv.

<sup>73</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vi.

<sup>74</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xvi.

Texas could hold 50 million people, which made it a mission field for many years.<sup>75</sup>

Missouri's growth also captured Tichenor's attention. In 1889, Tichenor called the convention to the fact that Missouri had 49 county seats, 41 city stations, and 450,000 people who did not have a gospel presence.<sup>76</sup> He cast a vision for 1000 churches to be planted in Missouri that would baptize thousands for the kingdom of God.

### **Showing Reality**

Tichenor used demographics to awaken Southern Baptists to the reality of their membership and their field in the South and the United States. Talking of the moderate growth of Southern Baptists from 1845 to 1885, Tichenor stated that white Southern Baptists had grown from 250,000 to 1,000,000, but stated that they should have grown to 10,000,000.<sup>77</sup> In 1886, he showed the growth of the Southern states in population, then compared the amount of professing Christians to unchurched in the same region. Table 2 shows what Tichenor presented in paragraph form to the convention.<sup>78</sup>

Table 2. Growth of unchurched in Southern states, 1846-1886

Item	1846	1886
Population	7 million	22 million
Professing Christians	1 million	4 million
Unchurched	6 million	18 million

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<sup>75</sup>“Forty-Third Annual Report of the Home Mission Board,” v.

<sup>76</sup>“Forty-Fourth Annual Report of the Home Mission Board,” xlv. All the information in this paragraph is taken from this text.

<sup>77</sup>“Fortieth Annual Report of the Home Mission Board,” i.

<sup>78</sup>“Forty-First Annual Report of the Home Mission Board,” i.

By 1898, no doubt using the latest figures, Tichenor called attention to the widening gap between the regenerate and unregenerate in the South. The beginning numbers changed, however, perhaps due to new data as well. There also seems to be some discrepancy in his calculations for 1845. Table 3 presents what Tichenor presented in paragraph form.<sup>79</sup>

Table 3. Growth of unchurched in Southern states, 1845-1898

Item	1845	1898
Population	8 million	25 million
Pop. Accountable	6 million	20 million
Evangelical Members	1.25 million	8 million
Unregenerate	2.75 million	12 million
Inclined to Baptists	NA	6 million

Tichenor also noted that the annual net increase among white Baptists in the South was about four percent (about 60,000 per year), while the annual increase of the white population in the South was about a half million. He concluded with a warning,

The proportion of evangelical Christians to that of the unconverted masses is becoming smaller with every passing year, until we are threatened with a public opinion that disregards the christian [*sic*] element of our civilization and enthrones self indulgence as the god of its idolatry.<sup>80</sup>

### Showing Opportunities

Wealth, industry, and population were major topics Tichenor used to show the opportunities God was laying before the SBC. His reasoning for giving so much

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<sup>79</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxvii.

<sup>80</sup>Ibid.

information on the wealth and industrial growth of the South and the nation was to show how all things were to be used for the advancement of God's kingdom. He reported,

Some brethren have wondered at the frequent reference to material things made by the Board in its reports. They forget that these material things are the basis on which not only our civilization, but our Christianity is builded. . . . Products of factory and field are transmuted into support for the living ministry of the word, and by vehicles of commerce salvation's glorious tidings spread to the confines of the world. . . . We hail every increase of material power, every field of springing grain, every opening mine, every rising manufactory, every extending railroad, every new channel of commerce, every steamer that plows the deep as God's agent working to accomplish his will, or filling the earth with his glory.<sup>81</sup>

It was due to this reasoning that, as early as 1890, Tichenor used the latest wealth and industrial estimates, as well as population estimates, to show the "golden opportunities" that were laid before the SBC.<sup>82</sup> That year, he stated that the wealth of the South was increasing faster than the population and was estimated at one billion dollars. The increase in wealth was due to the increase in transportation and materials. He reported twelve lines of railroad were already running across the country and ten more lines were in the process of construction. Further, water transportation by steamships was flourishing in every major river system. The cotton, coal, iron, steel, timber, agricultural, and precious stones industries were growing at a rate that would eventually overtake the wealth of England.

The following years, despite the lack of interest from some of the leading men of the convention, Tichenor brought new statistics on the increase of wealth and industry.<sup>83</sup> In 1891, he reported how steel industries were moving from Pennsylvania to Alabama, how Baltimore, Newport News, Norfolk, Savannah, and Galveston each

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<sup>81</sup>"Fifty-First Annual Report of the Home Mission Board," lxviii.

<sup>82</sup>"Forty-Fifth Annual Report of the Home Mission Board," viii-xi. All the information in this paragraph is taken from this text.

<sup>83</sup>"Forty-Sixth Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Sixth Session-Forty-Sixth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co. 1891), xl.

surpassed New York and Boston in exports, and how whole industries were moving from Massachusetts to the South due to lower taxes.<sup>84</sup> By 1898, the South had seen so much growth in wealth and industry that Tichenor asked, “Who then dreamed that in less than thirty years our Southern land would be the acknowledged center to which the chief manufacturing interests of the world must come?”<sup>85</sup>

The statistics of the growth of wealth and industry gave “facts” that showed the “movement of populations.”<sup>86</sup> In 1890, Tichenor alerted the convention to the current population and population estimates for the next hundred years. He stated,

Statisticians tell us that our present population is not less than sixty-five millions; that in thirty years it will be one hundred and thirty millions; in sixty years’ two hundred and fifty millions; and in a century five hundred millions.<sup>87</sup>

In 1891, he showed the convention how the population was flowing to the South, affirming God’s providence to reach the world through the evangelization of the South.<sup>88</sup> In 1895, he reminded the convention of the unregenerate within the convention. He reported that about 10 million people in the South were under Baptist influence, with about 2.5 million being under the age of accountability and 2.6 million Baptist church members. He concluded there were about five million people in the South who were unregenerate, but under Baptist influence, saying, “These we must give the gospel or they will probably never receive it.”<sup>89</sup>

Though he did not believe in the “New South” movement,<sup>90</sup> he did see the

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<sup>84</sup>Ibid., xli-xlii.

<sup>85</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxvii.

<sup>86</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlii.

<sup>87</sup>“Forty-Fifth Annual Report of the Home Mission Board,” viii.

<sup>88</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlii-xliii.

<sup>89</sup>“Fiftieth Annual Report of the Home Mission Board,” lxxi-lxxii. In his known writings, Tichenor did not define the exact age of the age of accountability.

<sup>90</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlii. Tichenor

South rising as an opportunity for Southern Baptists. In 1895, Tichenor spoke of the certainty of the population growth of the South and chastised anyone who could not see the opportunity. He reported,

Nothing in the future can be more certain than that the population of our Southern land must be greatly increased. The natural increase of the country during the present decade must be not less than 15,000,000 and these millions must find homes labor, subsistence. In any country where conditions are equal over its entire area, population must always distribute itself according to natural advantages. In this country conditions have not been equal. Things have existed in the South which almost forbade immigration. But these things are rapidly passing away, and when they do, what an avalanche of people must roll in upon our sunny land. The time must come when the population of Alabama will equal that of Pennsylvania, Georgia that of New York, Kentucky that of Ohio, Mississippi that of Illinois, while Texas, with her tens of millions, will surpass in numbers the whole northeast. Nor is that day in the far distant future. The movement that accomplishes it is already begun. This is but the beginning. The millions are coming. God pity the man who can ignore such facts, or, seeing them, possesses so little of patriotism or piety as to be indifferent to their religious significance. Our Home Mission Board and every State Mission Board must be strengthened for the work before them.<sup>91</sup>

### Cooperation

Before Tichenor's tenure with the HMB, Arkansas, Missouri, Mississippi, Georgia, Florida, the Indian Territory, and four out of the five missionary organizations in Texas were cooperating with the HMS in New York or the Publication Society.<sup>92</sup> Nevertheless, the level of cooperation was minimal as most of the state mission boards were simply carrying out their own missions without cooperation with each other or the HMS. Through Tichenor's leadership, however, the level of cooperation among Southern Baptists flourished so much that a few years after his death Tichenor was called

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said the term "New South" was a misnomer. Henry Grady was the first to publicly use the term "New South," which was a movement that believed the South would rise in economic and political power. For a brief historical sketch, see Michael Williams, *Isaac Taylor Tichenor* (Tuscaloosa: University of Alabama, 2005), 5-6.

<sup>91</sup>"Fiftieth Annual Report of the Home Mission Board," lxxi.

<sup>92</sup>"Forty-Seventh Annual Report of the Home Mission Board," x-xi. Unless otherwise noted, all the information in this paragraph is taken from this text.

the “Father of Cooperation.”<sup>93</sup> He built cooperation among Southern Baptists that touched all facets of Southern Baptist life.

### **Tichenor’s Personal Touch**

Before Tichenor’s tenure, the traditional method of securing support for the HMB was through written pleas in the denominational press.<sup>94</sup> Tichenor rejected this method, initiating face to face contact with pastors and denominational leaders. The first six months of Tichenor’s tenure with the HMB, he visited the state conventions of Mississippi, Alabama, Texas, Missouri, Tennessee, North Carolina, South Carolina, and Florida.<sup>95</sup> He also visited associations in Virginia, Kentucky, Alabama, and the Indian Territory. On his visits, he alerted each entity to the work of the HMB, tried to secure funds, and laid out plans for cooperation with the entities. As a result, the HMB was actively cooperating with the state boards of Georgia, Mississippi, Louisiana, Florida, Arkansas, and Texas, along with the General Association of Texas and specific projects in the other states.<sup>96</sup>

Tichenor continued this method of personal touch throughout his tenure. Indeed, he was visiting so much that most of the official correspondence of the HMB was conducted by others.<sup>97</sup> Tichenor’s extensive travel through Texas made him an “honored name” among Texas churches and associations. Dill recorded, “They believed in him

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<sup>93</sup>B. D. Gray, “Isaac Tichenor,” *Home and Foreign Fields* (April 1936): 5.

<sup>94</sup>B. F. Riley, *History of the Baptists of Texas* (Dallas: by the author, 1907), 270.

<sup>95</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” i. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>96</sup>*Ibid.*, v.

<sup>97</sup>*Correspondence Book of the Home Mission Board*, Southern Baptist Historical Library and Archives. A survey of the correspondence book supports this assertion.

and trusted his leadership to the fullest.”<sup>98</sup> When Cuba was opened to the HMB, Tichenor went down to Cuba ten times between 1887 and 1893.<sup>99</sup> B. F. Riley recorded, “No portion of the vast field of the South was left unvisited” by Tichenor.<sup>100</sup>

### **Policies of HMB Cooperation**

Tichenor’s view of cooperation was all encompassing. He believed cooperation needed to exist in all facets of Southern Baptist life. As a result, the HMB cooperated on different levels with local churches, associations, state conventions, the FMB, the WMU, and the HMS.

For local churches, the goal of the HMB was to strengthen them so that they could plant other churches, send missionaries, and support missions financially. A good example of such cooperation was the HMB’s work in New Orleans.<sup>101</sup> Even though First Baptist was an established church, the HMB sent a missionary there to pastor the church and also paid for a house of worship to be constructed. As the church was strengthened, they were able to plant two other churches with the aid of the HMB.

The goal of the HMB’s cooperation with local associations was to aid in mission support and missionaries. The HMB’s work with the Columbia Association in Washington, DC was a good example.<sup>102</sup> In 1886, Tichenor reported the association

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<sup>98</sup>Dill, *Isaac Taylor Tichenor*, 54.

<sup>99</sup>Passport of I. T. Tichenor, Tichenor files, Southern Baptist Historical Library and Archives.

<sup>100</sup>Riley, *History of the Baptists of Texas*, 270.

<sup>101</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” viii. “Thirty-Ninth Annual Report of the Home Mission Board,” xvi. “Forty-Eighth Annual Report of the Home Mission Board,” lxxviii. All the information in this paragraph is taken from these texts.

<sup>102</sup>“Forty-First Annual Report of the Home Mission Board,” ix. *Minutes of the Executive Committee of the Home Mission Board*, 5 January 1886. “Forty-Third Annual Report of the Home Mission Board,” ii. “Forty-Eighth Annual Report of the Home Mission Board,” lxxvii. All the information in this paragraph is taken from this text.

asked for a partnership with the HMB, and the HMB aided the association with \$500 per year while the association provided an additional \$500. The mission station, under the direction of N. J. Wheeler, was in the Northwest part of the city until First Baptist relocated to that area in 1888. Upon the relocation of First Baptist, the HMB and Columbia Association rendered the mission station unnecessary, but the result of the cooperation was a closer relationship that brought all parties to “love each other as children” of their “common Father.”<sup>103</sup> The close relationship also resulted in further appointments and enlarged work between the HMB and Columbia Association. In 1893, Tichenor reported the HMB was assisting four weak churches, bringing the total number of churches that the HMB had helped in the association to ten.

The policy of the HMB in cooperative relations with the state boards was actually planned in the initial report of the HMB. In 1894, Tichenor reprinted a portion of the report to remind the convention of how the state boards were to be auxiliary to the HMB and how they were to forward reports of state and association mission work to the HMB. The financial amounts given to the HMB by the churches and the state boards affected the amount of delegates the state boards had in the SBC. Nevertheless, Tichenor stated that state board cooperation was “entirely voluntary.”<sup>104</sup>

In 1890, Tichenor elaborated on the policy of cooperation with state boards. He stated,

This co-operation is a purely voluntary arrangement. . . . The State Board thus secures the material aid and moral support of the Home Mission Board, and the Home Mission Board secures the sympathy and support of the State organization, and that intimate knowledge of the wants of the field which insures a wise disposition of the funds entrusted to it.<sup>105</sup>

Such cooperation was better than “independent work” within the states.

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<sup>103</sup>“Forty-Third Annual Report of the Home Mission Board,” ii.

<sup>104</sup>“Forty-Ninth Annual Report of the Home Mission Board,” liii.

<sup>105</sup>“Forty-Fifth Annual Report of the Home Mission Board,” ii.

At times, problems arose between the HMB and some state boards. In 1885, an editorial in the *Texas Baptist Herald* criticized the management affairs of the HMB, to which Tichenor was instructed to correspond with the paper and the board with facts concerning the issue.<sup>106</sup> The controversy centered upon the action of O. C. Pope, who was the corresponding secretary of the Texas Baptist State Convention. He counted the salary two churches had paid to their pastor as mission dollars, which affected how much the HMB was to give in matching funds.<sup>107</sup> The conflict ended when Pope left the Texas convention for a position with the HMS in late 1885. Pope's move to the HMS opened the door for Tichenor, B. H. Carroll, and others to urge the consolidation of Texas entities into the Baptist General Convention of Texas in 1886.<sup>108</sup>

In 1887, Tichenor's report to the convention called attention to objections that had been raised in some of the denominational newspapers concerning the policy of the HMB in cooperating with the state conventions.<sup>109</sup> Even though he felt the policy was effective, he suggested a committee be formed to "devise measures for future guidance" for the HMB in relating to the state boards.<sup>110</sup> It is not clear whether any particular action was adopted by the SBC on the recommendation of the proposed committee.

During Tichenor's tenure, the HMB and the FMB did not work in the same geographical field, but worked in the "same great field" with the "strongest ties."<sup>111</sup> As stated earlier, Tichenor believed the work among foreign peoples in America would

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<sup>106</sup>*Minutes of the Executive Committee of the Home Mission Board*, 25 May 1885.

<sup>107</sup>*Correspondence Book of the Home Mission Board*, 26 May 1885, 433.

<sup>108</sup>"Forty-First Annual Report of the Home Mission Board," ix.

<sup>109</sup>"Forty-Second Annual Report of the Home Mission Board," xlii.

<sup>110</sup>*Ibid.*

<sup>111</sup>"Forty-Seventh Annual Report of the Home Mission Board," xii.

produce opportunities for foreign missions. No example could have been greater than the Cuban work in Key West, Florida, that birthed Southern Baptist missions in Cuba.<sup>112</sup> When W. F. Wood, who was the missionary among the Cubans in Key West, was asked by the Cubans to travel to Cuba to set the new churches in order, the Florida state board asked the FMB to begin sending missionaries to Cuba. At the time, the FMB was not financially able to support the work, so the HMB requested to enter the field and hold it until the FMB was able. The FMB, however, did not give the HMB permission, so the Florida state board assumed the responsibility of funding the Cuban works in Cuba. The HMB, however, was already supporting much of the work in Florida, so the missionaries and church plants in Cuba were placed on the roll of the HMB. The FMB seemed to be satisfied with such an arrangement, for Cuban missionaries did not pass from the HMB rolls during Tichenor's tenure.

Perhaps one of the greatest cooperative relationships during Tichenor's tenure was between the WMU and HMB.<sup>113</sup> The WMU was formed in 1888 and the first president was Annie Armstrong. Tichenor and Armstrong developed a very close friendship, sharing a passion for home missions. Their friendship resulted in continual support by the WMU for the HMB. Missionaries on the field received cards and boxes with provisions. Established churches received pamphlets and periodicals informing them of the mission work of the HMB and FMB. Hundreds of thousands of dollars were raised by the WMU and distributed to the HMB, even erasing a potential shortfall due to the financial panic of 1893. Tichenor met with WMU leadership often to give guidance and direction to them concerning the needs of the HMB.

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<sup>112</sup>“Fortieth Annual Report of the Home Mission Board,” x. “Forty-First Annual Report of the Home Mission Board,” ix-x.

<sup>113</sup>Williams, *Isaac Taylor Tichenor*, 103-04. All the information in this paragraph is taken from this text.

The rivalry between the HMS and HMB during Tichenor's tenure set the tone for Southern Baptist cooperation with competing entities for many years. As the work of the HMB grew, the HMS began to lose influence in the Southern states. In Missouri, the competition between the HMB and HMS became so heated that the Missouri Baptist General Association voted for the two boards to remove their representatives from the state.<sup>114</sup> Nevertheless, Tichenor and the HMB often reached out to the HMS. The culmination of such overtures was in 1894 when a committee led by Tichenor met with Henry Morehouse and members of the HMS and defined geographical boundaries of work for each while outlining cooperation among blacks.<sup>115</sup>

### **Need for a Systematic Plan of Giving**

From his first report, Tichenor pushed for a systematic plan of giving. The agency method of funding the HMB and FMB was unreliable and inadequate. Tichenor's pleas for some system to be devised and adopted by the SBC during his tenure would not be fulfilled. Nevertheless, multiple plans were offered by Tichenor and others.

In 1883, Tichenor reported from his visits to the state boards and associations that the HMB needed at least \$105,000 in order to fund the needs of the boards and associations.<sup>116</sup> He reasoned such an amount would only require 20 cents from each member in the SBC, or less than \$20 per church. Tichenor wanted a system where the "mites of the poor" and the "munificent offering of the rich" flowed into the "treasury of the Lord."<sup>117</sup> Without such a system, Tichenor believed the SBC would

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<sup>114</sup>Ibid., 177-91.

<sup>115</sup>Ibid. Interestingly, according to the agreement, the Oregon state convention was admitted into the SBC.

<sup>116</sup>"Thirty-Eighth Annual Report of the Home Mission Board," xi. All the information in this paragraph is taken from this text.

<sup>117</sup>Ibid.

always have a meagre [*sic*] support for our Boards; continual embarrassment of those who compose them; crying destitution on every hand, and our land filled with churches whose piety and activity are dwarfed by the want of proper training for the very work for which they were organized.<sup>118</sup>

The SBC appointed a committee to develop a plan, but the committee was not able to devise a plan. As a result, Tichenor made another passionate plea for a plan of giving to be instituted by the convention.<sup>119</sup> He stated the membership of the SBC had an annual income of at least \$500 million, but they only contributed \$82,610 to both the HMB and the FMB in the previous year. Part of the blame was to be laid upon the pastors for not keeping the mission efforts of the HMB and FMB before their people. Tichenor called upon the pastors to “re-educate” their people on giving, since he believed giving was a natural action of the regenerate.

At the 1885 convention, Tichenor reminded the convention of how the HMB took every dollar given to them and spent it.<sup>120</sup> He stated, “A dollar given is only a dollar when it is expended.”<sup>121</sup> He called upon the convention to devise a plan that would give equal attention to the work of the HMB and FMB while calling for frequent offerings to be taken for the boards rather than an annual gift. Since giving was an act of worship, a man who only gave an annual gift to missions was not worshipping enough. Tichenor reminded the convention that time was passing quickly and they needed a plan.

In 1886, Tichenor finally presented a plan to be adopted by the convention.<sup>122</sup> He noted that convention members agreed that every denominational body should receive

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<sup>118</sup>Ibid.

<sup>119</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xix-xx. The rest of the information in this paragraph is taken from this text.

<sup>120</sup>“Fortieth Annual Report of the Home Mission Board,” xiv-xv. All the information in this paragraph is taken from this text.

<sup>121</sup>Ibid., xv.

<sup>122</sup>“Forty-First Annual Report of the Home Mission Board,” xi. All the information in this paragraph is taken from this text.

its fair share of contributions and that each church member, according to ability, should give something to each denominational body. He also noted the problems were in trying to secure every member's contributions and in making sure each denominational body received the same amount as the others. His suggested plan laid the ground work for the future Cooperative Program and is presented below in total:

1. We suggest that each State Convention or General Association recommend to the churches of such State some carefully considered plan of systematic benevolence.
2. That the various Boards interested in the collections in such State be requested to select each, one man in each Association of the State who shall be the special representative of such Board.
3. That the representatives of the various Boards thus appointed constitute the Board for Systematic Beneficence of that Association, whose duty it will be to urge upon the churches the plan for collection adopted by the State Convention.
4. That the State Conventions request the Associations to co-operate in this plan, to receive reports from these representatives of the Boards, and do all in their power to promote the end of their appointments.<sup>123</sup>

The SBC adopted Tichenor's suggestions in 1886, but most of the state conventions did not enact the plan.<sup>124</sup> In 1887, Tichenor noted most of the state conventions had discarded the agency system in lieu of vice-presidents, who were unpaid pastors who tried to collect offerings as time permitted them. Even though he appreciated the work of the vice-presidents, he reasoned they could not effectively reach all the churches. Rather, hoping to circumvent the state conventions and the associations, Tichenor called upon the convention itself to devise a plan and have the HMB and FMB urge the state conventions and associations to adopt the plan. He gave the SBC the following suggestions as a starting point, noting the HMB had tested the suggestions on city and country churches with great success:

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<sup>123</sup>Ibid.

<sup>124</sup>“Forty-Second Annual Report of the Home Mission Board,” xli.

1. That each church be induced to determine by vote at its regular conference meeting how many collections it will take during each year, to be divided among the different departments of Christian work by the contributors or by the church.
2. That each member, male and female, be requested to subscribe a definite sum, which shall be the minimum contributed at each one of these collections.
3. That the church provide some efficient method of securing these subscriptions and their prompt payment.<sup>125</sup>

Noting the test churches experienced increased contributions to the HMB, Tichenor believed if the suggested plan were adopted in half of the SBC's churches, contributions would quadruple.

The SBC appointed a committee to deal with Tichenor's suggestions, but the committee did not follow them explicitly.<sup>126</sup> The result was the continued, inadequate work of the vice-presidents. Yet, perhaps due to the emergence of the WMU in 1888, Tichenor did not address the SBC concerning a systematic plan of giving until 1891.<sup>127</sup> An economic panic spurred the HMB to borrow money in order to meet their obligations, so Tichenor once again pleaded with the convention to develop a plan that would modify the annual contribution system of the agencies and induce churches to give more systematically. The convention, however, did not make a move.

In 1897, 1899, and 1900, Tichenor begged the convention to take action in developing a systematic plan of giving. In 1897, he gave facts from a survey he conducted among Georgia Baptist churches that showed more than one-fourth did not give anything to missions and three-fourths of the entire membership in Georgia did not give anything to missions.<sup>128</sup> In 1899, he reminded the SBC that the greatest hindrance to the cause of missions was the lack of financing and called for the people to be educated

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<sup>125</sup>Ibid.

<sup>126</sup>*Proceedings of the (Thirty-Second Session-Forty-Second Year) Annual Session of the Southern Baptist Convention*, 13.

<sup>127</sup>"Forty-Sixth Annual Report of the Home Mission Board," xl.

<sup>128</sup>"Fifty-Third Annual Report of the Home Mission Board," lxxx-lxxxi.

in their obligations to financing the cause of Christ around the world.<sup>129</sup> In 1900, he reminded the convention of the purpose of the SBC:

For more than fifty years the Convention has been operating under the constitution which declares in its opening sentence that the Convention *exists* [*sic*] for the one purpose of “carrying into effect the benevolent intentions of its constituents, *by organizing a plan of eliciting, combining and directing the energies of the whole denomination*” in this one sacred effort.<sup>130</sup>

He concluded by stating that until such a plan existed, the SBC was simply playing at missions and the church polity Southern Baptists cherished would be “discounted among men for its inefficiency.”<sup>131</sup>

### **Church Planting**

Tichenor believed planting churches was the major objective of the HMB. He used the terms “planting churches,” “establish churches,” and “establish missions” to denote church planting. Perhaps the earliest references Tichenor made about planting churches were in connection to HMB work in Texas and New Orleans, respectively. After mentioning the growth of population in Texas, Tichenor stated that the “most vigorous efforts should be put forth to establish churches and carry the gospel” into the new communities.<sup>132</sup> Concerning New Orleans, Tichenor spoke of how the HMB had supported First Baptist and Coliseum Place, but he had selected three “other locations, in which Missions [*sic*] should be planted.”<sup>133</sup> He mentioned the missionaries needed their

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<sup>129</sup>“Fifty-Fourth Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1899* (Atlanta: Franklin Printing and Publishing Company 1899), lxxxiii.

<sup>130</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxxxiv. Emphasis original.

<sup>131</sup>*Ibid.*

<sup>132</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vi.

<sup>133</sup>*Ibid.*, viii.

salaries funded, “funds to provide places of worship,” and “means to disseminate gospel doctrines in their localities.”<sup>134</sup> For Tichenor, the objective of church planting was to carry the gospel into local areas.

Tichenor believed church planting was the most efficient means of fulfilling the Great Commission. In 1884, he reported that it took “less than \$12 for every one brought into the fellowship” of churches supported by the HMB.<sup>135</sup> He stated, “This is an average much below that of our most efficient churches, and far less than that of other great Missionary societies.”<sup>136</sup>

How were churches to be planted? Perhaps the only HMB mandated method of gaining converts was for the missionaries to have at least two months of protracted meetings per year.<sup>137</sup> Tichenor himself, however, did not advocate a particular model of church planting. Rather, he had church planting strategies for frontier regions, urban areas, mountain regions, and different ethnicities.

### **Frontier Church Planting**

In Tichenor’s day, anything west of the Mississippi River was considered “frontier,” which included Louisiana, Missouri, Arkansas, Texas, Oklahoma, New Mexico, and Arizona.<sup>138</sup> These states, along with Florida, were also referred to as “weak

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<sup>134</sup>Ibid.

<sup>135</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” ii.

<sup>136</sup>Ibid.

<sup>137</sup>*Minutes of the Executive Committee of the Home Mission Board*, 11 June 1883.

<sup>138</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 7-8. “Forty-Fourth Annual Report of the Home Mission Board,” xlv. “Forty-Sixth Annual Report of the Home Mission Board,” xlv. “Fifty-Second Annual Report of the Home Mission Board,” lxxvii.

states.”<sup>139</sup> In 1892, Tichenor reported that most of the work of the HMB was being accomplished in these states, saying, “We have been planting churches on the very borders of the wilderness which will grow like cedars of Lebanon, or like oaks of Bashan for centuries to come.”<sup>140</sup>

By 1898, Tichenor referred to Florida, Arkansas, Texas, Oklahoma, and the urban areas as the “great mission fields of the Board.”<sup>141</sup> Table 4, however, shows there was not much destitution in some of these states in 1882, compared with the older states.<sup>142</sup>

Table 4. Destitution of some frontier states, 1882

State	# of Churches	Population	Church/Pop. Ratio
Florida	243	269,493	1:1109
Louisiana	330	939,946	1:2848
Texas	1,442	1,591,749	1:1103
Arkansas	782	802,525	1:1026
Missouri	1,296	2,168,380	1:1673
Total	4,093	5,772,093	1:1410
Older States	9,434	12,588,623	1:1334

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<sup>139</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 4-5.

<sup>140</sup>“Forty-Seventh Annual Report of the Home Mission Board,” xi-xii.

<sup>141</sup>Tichenor, *Home Missions*, 4.

<sup>142</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83. I calculated the church to population ratio.

Of the 38 HMB missionaries in 1882, 27 of them were in frontier or weak states, with Florida containing thirteen missionaries and Texas containing only two missionaries. With the church to population ratio close to the older states and most of the missionaries already working in these states, what made Tichenor focus so much attention to these states? Due to demographic reports and railroads, he believed the flow of the population was going to the frontier and weak states.<sup>143</sup>

From the annual reports, one may see how many missionaries were funded in the frontier region (see Appendix 1). Texas went from having two missionaries in 1882 to a high of 171 in 1891 and 1900, respectively. Florida went from having thirteen missionaries in 1882 to a high of 51 in 1894. Oklahoma and Arkansas went from having a combined eight missionaries in 1882 to a combined 141 missionaries in 1899.

**Getting ahead of the growth.** Since Tichenor was a student of demographic research, he knew where new cities were going to rise in the frontier.<sup>144</sup> As he followed the flow of the population, he wanted to get ahead of the growth by securing lots. In his first meeting with the Executive Board of the HMB, he was authorized to “secure, whenever practicable, title to lots in the frontier and new towns in Texas, for the purpose of establishing Baptist Churches.”<sup>145</sup> By 1892, the HMB owned \$100,000 worth of property in Texas.<sup>146</sup> Lots were also secured in cities like New Orleans, St. Louis, and Little Rock.<sup>147</sup>

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<sup>143</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vi.

<sup>144</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlv.

<sup>145</sup>*Minutes of the Executive Board of the Home Mission Board*, 3 July 1882, 3.

<sup>146</sup>“Forty-Seventh Annual Report of the Home Mission Board,” xii.

<sup>147</sup>*Ibid.*, vii. “Thirty-Eighth Annual Report of the Home Mission Board,” viii.

**Homogeneous units.** Even on the frontier, Tichenor was aware of homogeneous units in the population that demanded contextualized missions.<sup>148</sup> In Oklahoma, he reported the Indians, “rednecks,” and pioneers each needed their own churches. The Texas panhandle had cowboys while the settlers among the Rio Grande were Mexicans. In Missouri, German and French churches were needed. In Louisiana, the French were the most populous and influential. Even Tichenor’s missionaries took into consideration the class or ethnicity of the people they were trying to evangelize.<sup>149</sup>

**Preaching points.** Since church planting was to begin with evangelism, it was natural that Tichenor advocated preaching points. A preaching point was established anywhere a missionary could preach. In the frontier, a missionary had to be creative in finding preaching points.

County seats, railroad stations, and school houses were used as preaching points. Tichenor followed the construction of railroads and reasoned that new communities would be developed at the railroad stations.<sup>150</sup> One example was a missionary near Fort Worth, Texas, who preached at a railroad station and three county seats, organizing churches of 15 to 20 members at each point.<sup>151</sup> Some missionaries preached in school houses that were already established by the growing communities.<sup>152</sup>

Homes and dugouts were used as preaching points as well. Tichenor wanted every home in the South to be “Christian, honoring God, and blessing humanity.”<sup>153</sup> One

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<sup>148</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 8-10, 12. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>149</sup>Tichenor, *Our Frontier Missionaries*, 6-7, 9, 11.

<sup>150</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vi.

<sup>151</sup>Tichenor, *Our Frontier Missionaries*, 6.

<sup>152</sup>*Ibid.*, 5, 8.

<sup>153</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxvii.

elderly missionary couple preached house to house, sometimes traveling fifty miles between houses.<sup>154</sup> Another missionary reported he preached in houses and dugouts, stating, “Sometimes I find a family of ten in one room of that kind, and yet I find room to stand and preach Christ to people.”<sup>155</sup>

Many other places were used as preaching points. Tichenor’s desire to give the gospel to every creature meant that preaching needed to occur anywhere and anytime. One missionary reported, “I have preached in groves, hay-sheds, barns, dwelling houses and dugouts, and everywhere have had large crowds of earnest hearers.”<sup>156</sup> Another reported, “I am putting all my time in riding over hills and valleys, holding meetings in houses when I can get them, and when I cannot, I preach in the woods under the trees when the weather will admit of it.”<sup>157</sup>

**Sunday Schools.** Perhaps the most effective way to develop a congregation was to establish a Sunday School. Every year, the missionaries reported to the state boards and to Tichenor how many Sunday Schools they established. Sunday Schools were used in all HMB fields. Many times the Sunday Schools acted as mission churches before churches were officially constituted.

Tichenor had long been a proponent of Sunday School. Before the Sunday School Board was established, the HMB had charge of producing Sunday School literature, which Tichenor accomplished with a good profit.<sup>158</sup> It was Tichenor who “stopped J. M. Frost at a yard gate in Selma, Alabama, and held the young pastor by the

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<sup>154</sup>Tichenor, *Our Frontier Missionaries*, 5.

<sup>155</sup>*Ibid.*, 9.

<sup>156</sup>*Ibid.*, 11.

<sup>157</sup>*Ibid.*, 12.

<sup>158</sup>Joe Burton, *Road to Recovery* (Nashville: Broadman, 1977), 145.

coat lapels” until he convinced Frost that Southern Baptists needed their own publication agency.<sup>159</sup> Tichenor believed in the effectiveness of the Sunday School so much that he suggested the convention call for the churches to increase the number of Sunday Schools in 1899. He believed 500,000 could be added to the membership who were “engaged in the systematic study of the word of truth” and would “prove to be a mighty power for the enlistment and uplifting of our own and all the nations of the earth.”<sup>160</sup>

In the frontier, Sunday Schools were developed even in small communities. One missionary couple stated that while the man preached to other men, the woman established neighborhood Sunday Schools among the women and children.<sup>161</sup> In Texas, an entire convention was formed with Sunday School as her primary ministry. Before the unification of all the conventions in Texas, the HMB was funding the Texas Sunday School Convention whose missionaries were establishing Sunday Schools, organizing churches, and distributing Bibles in “destitute regions in the state.”<sup>162</sup>

### **Urban Church Planting**

From his first report, Tichenor pushed the importance of winning cities for Christ. For the HMB, evangelizing the cities of the South was a great challenge, for Tichenor admitted Southern Baptists were largely a rural people.<sup>163</sup> Nevertheless, Tichenor consistently gave his reasoning and strategy for evangelizing the cities, which seemed to be a microcosm of his reasoning and strategy for America as the evangelistic priority of the HMB.

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<sup>159</sup>Ibid.

<sup>160</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxvii.

<sup>161</sup>Tichenor, *Our Frontier Missionaries*, 5.

<sup>162</sup>“Forty-Fourth Annual Report of the Home Mission Board,” xlv.

<sup>163</sup>“Fifty-Second Annual Report of the Home Mission Board,” lxxvii. “Fifty-Third Annual Report of the Home Mission Board,” lxvii-lxviii.

Perhaps the best reason Tichenor believed in evangelizing the cities was that there was a biblical precedent. After stating that Baptists were strong enough to plant “multiplied churches and other institutions” in the cities, he reminded the SBC that in the first “endeavors to give the gospel to the world,” the Holy Spirit led the “bravest and most consecrated men” to Antioch, Ephesus, Philippi, Corinth, and Rome.<sup>164</sup> If Southern Baptists did not make the cities a priority, they would be missing the best opportunities to evangelize the world.

Tichenor also believed cities shaped the world commercially, socially, and religiously. In 1883, he stated that New Orleans was to mold the moral and religious thought and commercial destiny for many generations.<sup>165</sup> In 1892, he stated that the cities were the “centers of greatest influence,” since the cities were the “depositories of the wealth” in the U. S. and the “seats of industrial activity and enterprise.”<sup>166</sup> Further, the churches in the cities were the largest contributors to the HMB, FMB, and colleges.

It was also clear to Tichenor that the population of the United States was flowing to the cities,<sup>167</sup> especially the cities of the South,<sup>168</sup> which made the cities “perhaps the most important part of the mission work”<sup>169</sup> of the SBC. He reported the cities were producing more cities, thus there was “no more fertile soil” than the cities.<sup>170</sup> Therefore, Tichenor reported:

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<sup>164</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxviii.

<sup>165</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” ix.

<sup>166</sup>“Forty-Seventh Annual Report of the Home Mission Board,” vii.

<sup>167</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lix.

<sup>168</sup>“Fifty-Second Annual Report of the Home Mission Board,” lxxvi.

<sup>169</sup>*Ibid.*, lxxvii.

<sup>170</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlii. “Forty-Seventh Annual Report of the Home Mission Board,” vii. “Forty-Ninth Annual Report of the Home Mission Board,” ix.

Persuaded that much of the future welfare of our denomination depends upon the position of our churches in such cities, the Board believes that the most earnest endeavors should be made to firmly establish our cause in every growing city in the South. While we must not neglect the needs of our wide rural districts, we must, in order to hold them, strengthen our cause in every one of these potential centres.<sup>171</sup>

Tichenor's goal for the city was to plant so many churches that the city was permeated with Baptist influence.<sup>172</sup> In order to accomplish this goal, he needed to provide the city with men, space, means, and a strategy.<sup>173</sup> The city needed men who were fit for the city.<sup>174</sup> Tichenor considered these men as needing to be "pastors of culture and ability."<sup>175</sup> A problem was that sometimes the existing churches that the HMB wanted to help would call pastors that were not such men.

Although more will be presented below about the HMB providing houses of worship for churches, the space needed in cities was a primary concern for Tichenor. In 1883, Tichenor helped First Baptist, New Orleans, select a location and selected locations for future church plants in Memphis and New Orleans.<sup>176</sup> He also helped some established churches update their facilities so their new facilities matched the architecture of the city.<sup>177</sup> As new cities were built, Tichenor secured lots in order to build houses of worship for the new churches that would be planted by HMB missionaries.<sup>178</sup> In 1894, he stated a vision for building in cities, "There are more than a hundred cities in the South

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<sup>171</sup>"Forty-Seventh Annual Report of the Home Mission Board," vii.

<sup>172</sup>"Fortieth Annual Report of the Home Mission Board," ix. "Forty-Ninth Annual Report of the Home Mission Board," lix. "Fifty-Third Annual Report of the Home Mission Board," lxxviii.

<sup>173</sup>"Thirty-Eighth Annual Report of the Home Mission Board," viii.

<sup>174</sup>"Forty-Seventh Annual Report of the Home Mission Board," vii.

<sup>175</sup>"Fifty-Second Annual Report of the Home Mission Board," lxxvii.

<sup>176</sup>"Thirty-Eighth Annual Report of the Home Mission Board," viii.

<sup>177</sup>"Forty-Second Annual Report of the Home Mission Board," xl. "Fifty-Second Annual Report of the Home Mission Board," lxxvii.

<sup>178</sup>"Fortieth Annual Report of the Home Mission Board," xi.

where we ought, the coming year, were it possible to do so, to organize one or more churches and help them build places of worship.”<sup>179</sup>

Tichenor called for unprecedented funding so that the cities could be evangelized. The means to secure lots, houses of worship, and missionary salaries just for New Orleans would cost “hundreds of thousands of dollars.”<sup>180</sup> In 1891, Tichenor claimed that, if done properly, HMB work in Memphis, St. Louis, New Orleans, Nashville, Little Rock, Birmingham, Chattanooga, Brunswick, and Jacksonville would take up five years worth of HMB receipts.<sup>181</sup> In 1892, he stated HMB work in the cities required “long years of labor and tens of thousands of dollars to place our churches there in a position to meet the spiritual wants of their communities.”<sup>182</sup> He also stated the city pastor’s “mode of living must not be below that of the average of the people to whom they minister.”<sup>183</sup>

**Strengthening existing churches.** Once the men, space, and means were secured, Tichenor initiated his strategy for urban gospel penetration. For cities that already had a Southern Baptist church presence, Tichenor’s strategy was to strengthen the existing church so that the existing church could plant more churches. Although Tichenor’s goal was to plant “mission after mission and church after church” until the city was permeated with Baptist influence,<sup>184</sup> he knew the work within the city would be successful with “the hearty cooperation of the churches within such a city.”<sup>185</sup> He

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<sup>179</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lix.

<sup>180</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” ix.

<sup>181</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xlv.

<sup>182</sup>“Forty-Seventh Annual Report of the Home Mission Board,” vii.

<sup>183</sup>“Fifty-Second Annual Report of the Home Mission Board,” lxxvii.

<sup>184</sup>“Fortieth Annual Report of the Home Mission Board,” ix.

<sup>185</sup>“Forty-Seventh Annual Report of the Home Mission Board,” vii.

admitted many of the city churches may not have needed the help of the HMB, but there were many that did need help.<sup>186</sup> For those that needed the aid of the HMB, his strategy was to aid in missionary funding, building church buildings, establishing Sunday Schools, and establishing Industrial Schools.

A good example of strengthening the existing churches was the HMB's work in New Orleans. In 1883, Tichenor reported the HMB helped Coliseum Place decrease the debt they owed, paying \$3,006.65, while alerting the SBC of the need for First Baptist to pay off the debt on their house of worship.<sup>187</sup> In 1884, Tichenor reported Coliseum Place had retired their debt and started a Sunday School as well as an Industrial School on a lot in Carrollton.<sup>188</sup> Coliseum Place also started an Industrial School on Clio Street, which was a quarter mile from the church.<sup>189</sup>

In 1884, Tichenor reported the HMB took out a loan and bought a building for First Baptist, New Orleans, on the corner of Second and Magazine streets, which was in a part of the city that was "improving."<sup>190</sup> First Baptist began having baptisms every month and started a mission on Valance Street, which was one mile from First Baptist. First Baptist started the mission by establishing a Sunday School, Industrial School, and prayer meeting on a 90 by 130 ft. lot bought by the HMB. Though they had rented rooms on the lot, Tichenor wanted to build a house of worship on the lot so Southern Baptists

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<sup>186</sup>Ibid.

<sup>187</sup>"Thirty-Eighth Annual Report of the Home Mission Board," vii, xiii.

<sup>188</sup>"Thirty-Ninth Annual Report of the Home Mission Board," xvi. Carrollton was four miles from Coliseum Place. This mission became St. Charles Avenue Baptist Church, which is still in existence today. See "About St. Charles Avenue Baptist" [online]; accessed 1 December 2011; available from <http://www.scabc.org/about.html#history>; Internet.

<sup>189</sup>Ibid.

<sup>190</sup>Ibid.

“could soon establish another centre of permanent influence in that great city.”<sup>191</sup> In 1885, Tichenor reported the HMB appointed O. F. Gregory as pastor of Valance Street with the charge to construct a house of worship.<sup>192</sup> In 1886, Tichenor reported the HMB built the house of worship for Valance Street and bought a house on Locust Street to put another mission.<sup>193</sup> In 1893, he reported the HMB and the Louisiana state board supplied First Baptist and Valance Street with new pastors and funded the construction of a new house of worship for First Baptist, since the old one was destroyed by fire.<sup>194</sup> In 1898, he reported Valance Street, after fifteen years of support, was “making an effort to be self sustaining” and hoped to no longer “be dependent on the aid of the Board.”<sup>195</sup>

Perhaps one of the most intriguing methods of Tichenor’s strategy in the cities was the establishment of Industrial Schools.<sup>196</sup> The HMB employed missionaries to direct these schools. The schools opened with prayer and intermingled singing, Bible lessons, and instruction on industrial labor. Tichenor reported the schools were

an efficient means of opening the houses of many families to our Missionaries [*sic*] and of bringing children, and in many cases, the adult members of the household, into the Sunday School and to the services of the church.<sup>197</sup>

Tichenor quoted O. C. Gregory as saying the Industrial Schools were the “right arm of power” of their mission work.<sup>198</sup>

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<sup>191</sup>Ibid., xvii. Tichenor’s spelling of “Valance” is incorrect.

<sup>192</sup>“Fortieth Annual Report of the Home Mission Board,” ix.

<sup>193</sup>“Forty-First Annual Report of the Home Mission Board,” xii.

<sup>194</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxviii.

<sup>195</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxiii.

<sup>196</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xvi-xvii. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>197</sup>Ibid., xvii.

<sup>198</sup>“Fortieth Annual Report of the Home Mission Board,” ix.

## Mountain Church Planting

The mountain region was comprised of West Virginia, and parts of Virginia, North Carolina, South Carolina, Georgia, Tennessee, and Kentucky.<sup>199</sup> The HMB began working in the mountain region in 1888, when F. C. McConnell was appointed to establish a school in Northern Georgia and the Valley Association in Virginia joined with the HMB to support a missionary in West Virginia.<sup>200</sup> For Tichenor, the construction of railroads in the region demanded the HMB and the state boards affected by the mountain region begin developing a strategy for the region.<sup>201</sup>

In 1892, Tichenor reported the mountain region had about 200,000 Baptist church members, between two and three thousand Baptist churches, and a population of about three million.<sup>202</sup> He stated that the “work of evangelization” had been “chiefly done” among the mountain peoples, but their churches were content to be local in their missions, not giving attention to giving the gospel to the rest of the world. Further, they were an uneducated people. Even the HMB missionaries among them were mostly men who were raised among them and were, in Tichenor’s view, “inadequate to the task of lifting these people to a higher level of Christian life.”<sup>203</sup> Yet, Tichenor saw potential in these mountain people. In 1893, he stated his strategy:

The most effective and economical method of helping the vast body of Baptists in these sections is by denominational schools conducted by men and women who sympathize with their needs and are wise enough to stimulate their desires for higher attainments and for a nobler life. Such schools can be established with but little help from abroad. Nearly every community needs only the stimulant of some earnest, practical man to enlist its interests and direct its energies in order to secure a

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<sup>199</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 8-9.

<sup>200</sup>“Forty-Third Annual Report of the Home Mission Board,” v-vi.

<sup>201</sup>“Forty-Fourth Annual Report of the Home Mission Board,” xlv.

<sup>202</sup>“Forty-Seventh Annual Report of the Home Mission Board,” vi-vii. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>203</sup>*Ibid.*, vi.

school that will develop both the minds and hearts of hundreds of young men and women within its reach.<sup>204</sup>

In 1894, Tichenor reported the HMB had jointly funded eight high schools in North Georgia with 1200 students and five high schools in Western North Carolina.<sup>205</sup> These “denominational schools” were meant to stimulate the pupils’ “desire for higher attainments and a nobler life.”<sup>206</sup> Tichenor hoped the whole region would be “dotted over with schools, where science shall serve the more clearly to show that Jesus is the world’s Redeemer, and that the voice of Christianity is the voice of God.”<sup>207</sup>

In 1895, Tichenor reported North Georgia, Western North Carolina, and Eastern Kentucky had established more schools.<sup>208</sup> Further, they had planted churches in the schools and were building houses of worship next to the schools. By 1899, the work had grown so much that Tichenor asked the SBC to provide a leader who would oversee the mountain work.<sup>209</sup>

### **Ethnic Church Planting**

As noted in chapter 3, Tichenor long believed that God was bringing the nations to the United States so that Southern Baptists could give them the gospel. In 1893, he stated in his report, “Divine Providence [*sic*] points to the fact that in the near future much foreign mission work must be done on our home field.”<sup>210</sup> He also believed slavery was in the providence of God, so that an army of Africans would accept

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<sup>204</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxvi.

<sup>205</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lx.

<sup>206</sup>Ibid.

<sup>207</sup>Ibid.

<sup>208</sup>“Fiftieth Annual Report of the Home Mission Board,” lxx. All the information in this paragraph is taken from this text.

<sup>209</sup>“Fifty-Fourth Annual Report of the Home Mission Board,” lxxxii.

<sup>210</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxiv.

Christianity.<sup>211</sup> All the converted foreign peoples, including blacks from slavery, would be able to go back to their nations of origin to evangelize them.<sup>212</sup> With so many ethnicities in the United States, Tichenor advocated different strategies to reach different ethnicities.

**Black church planting.** By the time Tichenor became corresponding secretary of the HMB, black Baptists had thousands of churches in the South and had a membership of 741,694.<sup>213</sup> They had already formed associations and had even formed a mission board dedicated to sending missionaries to Africa.<sup>214</sup> At first, Tichenor's strategy was to establish theological institutes for black preachers, beginning in Georgia with W. H. McIntosh as the instructor.<sup>215</sup> Within a year, Louisiana and Texas employed other men to carry out the same work. By 1895, the year of the official founding of the National Baptist Convention and the ratification of the Fortress Monroe Agreement, the HMB had theological institutes taught by both white and black instructors in every state in the South.<sup>216</sup>

In 1886, Tichenor reported that for the first time in the history of the HMB, the HMB had appointed black missionaries.<sup>217</sup> He called the move a "great open door" for

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<sup>211</sup>"Fifty-Fourth Annual Report of the Home Mission Board," lxxx.

<sup>212</sup>"Fortieth Annual Report of the Home Mission Board," x. "Fifty-Fourth Annual Report of the Home Mission Board," lxxx.

<sup>213</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83.

<sup>214</sup>McBeth, *The Baptist Heritage*, 782-83.

<sup>215</sup>"Thirty-Eighth Annual Report of the Home Mission Board," ix. McIntosh, who was Tichenor's predecessor, taught more than a hundred black preachers and deacons.

<sup>216</sup>"Forty-Eighth Annual Report of the Home Mission Board," lxxv. "Fifty-First Annual Report of the Home Mission Board," lxxii-lxxiii.

<sup>217</sup>"Forty-First Annual Report of the Home Mission Board," xiv. They

Southern Baptists. The black missionaries used preaching points, Sunday Schools, and denominational schools in their mission work. The HMB also provided funds for houses of worship.

In 1891, the HMB employed 51 black missionaries and Tichenor addressed what some people perceived to be the “race problem.”<sup>218</sup> Tichenor stated that Southern Baptists needed to give blacks “that religious culture which will fit them both for this life and that which is to come.”<sup>219</sup> He called for \$50,000 per year for the next ten years to be applied to the appointment of black missionaries and Southern Baptists would “settle this race question forever.”<sup>220</sup>

**Native American church planting.** The Creek Indians heard the gospel and had a large Christian following through the preaching of Joseph Islands, a native Creek, and Uncle Billy, a slave.<sup>221</sup> In Tichenor’s first year at the HMB, H. F. Buckner, longtime missionary to the Indians, died on December 3, 1882, and Tichenor reported his death with great sorrow over his longtime friend’s departure.<sup>222</sup> In addition to a few Creek churches, Buckner left the Levering Manual Labor School<sup>223</sup> among the Creek in northeast Oklahoma that had 110 pupils. Buckner never preached in the native language

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appointed twenty Black missionaries.

<sup>218</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xxxvi. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>219</sup>Ibid.

<sup>220</sup>Ibid.

<sup>221</sup>I. T. Tichenor, *Joseph Islands: The Apostle of the Creek Indians* (Baltimore: Maryland Baptist Mission Rooms, 1900), 1-10.

<sup>222</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” v. First Baptist, Montgomery, supported Buckner while Tichenor was pastor there. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>223</sup>The Levering School functioned just like an Industrial School.

of the Creek, but the work had grown to the Western part of the state through the work of Buckner and twelve native Creek missionaries. As a result, Tichenor appointed Wesley Smith, a native Creek, to be missionary to the Western Creek, but the Indian Territory was beginning to populate with whites.

The Indian work continued to grow as the native Creek preachers began reaching other tribes and developing associations that were supporting their own missionaries.<sup>224</sup> In 1885, Tichenor felt the white HMB missionaries needed to begin teaching the native Indian preachers to function on their own, making their churches self-supporting. The transition was slow, however, as the Indians could not push themselves to become self-supporting. Partially blaming the policy of the U. S. government, Tichenor reported, “Their disposition to live without work, inherited from a long line of ancestry, has grown into a dislike for labor hard to be overcome.”<sup>225</sup> The second-generation Indians were speaking English as their primary language. Further, the population of whites moving into the territory was beginning to outnumber the Indians and the Indians were being assimilated into the white population. As early as 1893, Tichenor began reporting the work among the Indians as being “more like missions among our frontier population.”<sup>226</sup>

**Cuban church planting.** In 1885, Tichenor reported a mission and school had been established among the 5,000 Cubans in Key West, Florida, by W. F. Wood and his Cuban aid, Adela Fales.<sup>227</sup> As the Cuban mission grew, members from the church went

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<sup>224</sup>“Fortieth Annual Report of the Home Mission Board,” ix. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>225</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xxxv. This sentence and the next sentence are taken from this text.

<sup>226</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxvi.

<sup>227</sup>“Fortieth Annual Report of the Home Mission Board,” x. Fales had been led to Christ by Wood and they began preaching to the Cubans in Key West. Both were

back to Cuba and, finding others who had been won by Alberto Diaz, joined together to plant a Sunday School and a church in Havana, but they did not have anyone who could baptize or ordain pastors.<sup>228</sup> In 1886, with the help of the HMB, Wood went down to Cuba, baptized hundreds, and ordained pastors, including Diaz. Florida and the HMB sanctioned the new work and appointed Diaz and his wife, Minnie, as missionaries in Havana.

The work in Cuba was remarkably similar to work in New Orleans. In 1887, Tichenor reported the church in Havana numbered 301 members and there were two new churches constituted from the Havana church.<sup>229</sup> They had four Sunday Schools with 17 teachers and 400 pupils. They had two “day-schools” that had about 150 pupils, which yielded 24 baptisms from pupils in these schools. Diaz was developing six young men to preach the gospel. Tichenor called for a house of worship to be built in Cuba and multiple mission stations to be planted in Havana.

In 1892, Tichenor reported Havana was largely evangelized and that the HMB had only used Cubans as missionaries.<sup>230</sup> He also reported, however, that they were lacking Cuban preachers to begin mission points in places outside of Havana and the HMB needed missionaries from America to go to Cuba. In 1894, Diaz reported to Tichenor that the HMB missionaries were working well and that one, a Brother Jones,

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jointly appointed HMB missionaries. See Jerry Windsor, “Historical Vignette: ‘Don’t Give Up Cuba,’” *Florida Baptist Witness* 30 March 2004 [on-line]; accessed 2 December 2011; available from <http://www.gofbw.com/news.asp?ID=2398>; Internet.

<sup>228</sup>“Forty-First Annual Report of the Home Mission Board,” ix-x. The information in the rest of this paragraph is taken from this text.

<sup>229</sup>“Forty-Second Annual Report of the Home Mission Board,” xxxviii. All the information in this paragraph is taken from this text.

<sup>230</sup>“Forty-Seventh Annual Report of the Home Mission Board,” iii. Unless otherwise noted, all the information in this paragraph is taken from this text.

had planted a white congregation in Havana.<sup>231</sup> The Cuban churches were working so well that when their pastors were exiled by the Cuban government, the laity continued the work on their own.<sup>232</sup> By 1899, Tichenor laid out an extensive strategy for the evangelization of Cuba:

Missions have been opened in several towns and cities in Santa Clara Province. It is proposed to occupy Pinar del Rio, the capital of the Western Province, and from Havana, Matanzas, Santa Clara and Pinar del Rio as centers, work outward until the whole Island be covered with mission stations. This will require about thirty principal stations, with about two or three subordinate stations attached to each one, making altogether more than a hundred stations which should be occupied as speedily as possible. To accomplish this much assistance must come from the field.<sup>233</sup>

He hoped the evangelization of Cuba would spur the evangelization of all Spanish-speaking countries.

**Other foreign work at home.** Throughout Tichenor's tenure, mission work would be performed among the Chinese, Germans, Italians, French, and Mexicans. In each case, it was preferred the missionary would either be an indigenous missionary or be able to speak the language of the targeted ethnic group. The HMB already had a mission among the Chinese in San Francisco when Tichenor began at the HMB, but the HMB defunded it in 1884 due to the expense, the location, and the lack of evangelistic results.<sup>234</sup> In 1888 and 1889, however, the HMB and the Maryland Union Association jointly funded a female missionary, Lula Whilden, to the Chinese in Baltimore who spoke Chinese and was knowledgeable in Chinese culture.<sup>235</sup>

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<sup>231</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lvi.

<sup>232</sup>“Fifty-Third Annual Report of the Home Mission Board,” lxxi.

<sup>233</sup>“Fifty-Fourth Annual Report of the Home Mission Board,” lxxxii.

<sup>234</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xiii. It was going to cost the HMB \$20,000 per year and was beyond the bounds of the SBC at the time. Further, there had only been six converts in five years.

<sup>235</sup>“Forty-Third Annual Report of the Home Mission Board,” iv.

During Tichenor's tenure, German works sprung to life in Missouri, Texas, Kentucky, Maryland, and Oklahoma. Many of the German churches were in major cities, such as St. Louis, Kansas City, Louisville, and Baltimore. In 1889, the HMB funded four German missionaries in Missouri, five in Texas, one in Kentucky, and one in Maryland.<sup>236</sup> The German population in Missouri was 600,000 in 1889. Tichenor called for at least twenty German missionaries to be placed among the Germans in Missouri and more than twenty in Texas. The churches were planted in the small German communities as the HMB and state boards tried to get ahead of the growth that would come from immigration.

Tichenor admitted growth was slow among the German plants, but he also noted that when conversions occurred, the new believers were "steadfast in their faith" and gave much to missions.<sup>237</sup> The Germans were an "industrious, economical, thrifty race" that needed the gospel, which prepared "them for all the duties of this life" and fitted "them for the life" that was to come.<sup>238</sup> The German pastors were quickly leading their congregations to become self-supporting. Some were building their own houses of worship.<sup>239</sup>

In 1893, at the request of the local German church, the HMB supplied a port missionary, Marie Buhlmaier, in order to reach immigrants landing in Baltimore.<sup>240</sup>

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<sup>236</sup>“Forty-Fourth Annual Report of the Home Mission Board,” xlvi. Unless otherwise noted, the rest of this paragraph is taken from this text.

<sup>237</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xxxv.

<sup>238</sup>“Forty-Seventh Annual Report of the Home Mission Board,” iii.

<sup>239</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxiv.

<sup>240</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxiv. “Forty-Ninth Annual Report of the Home Mission Board,” lvi. “Fiftieth Annual Report of the Home Mission Board,” lxv. Unless otherwise noted, all the information in this paragraph is taken from these texts.

Buhlmaier was a multilingual German and was jointly supported by the WMU and the HMB. Tichenor reported about her work:

The policy of meeting this people when they first touch our shores with Bibles and Testaments and religious literature, and with kindly Christian greeting and deeds of helpfulness, must commend itself to every thoughtful Christian.<sup>241</sup>

Buhlmaier gave out literature in German, Bohemian, Polish, Croatian, Russian, Greek, Yiddish, and Rumanian.<sup>242</sup> As she talked with the immigrants, she shared Christ with them and gave them a map of the United States that had the locations of foreign churches and the names of pastors of the churches.<sup>243</sup> She would also visit the sick and help them with their needs. Her work spurred the planting of ethnic churches in many cities and towns in the South.

### **Church Planting Missionaries**

During Tichenor's tenure, the missionaries of the HMB were multifunctional, church planting missionaries. They were appointed annually, but could reapply for appointment for many years.<sup>244</sup> Tichenor listed their main function as "preaching the gospel."<sup>245</sup> He listed other activities as well:

These missionaries employ themselves in preaching the Gospel, making religious visits to the sick and the needy, establishing Sunday-schools, organizing churches,

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<sup>241</sup>"Forty-Eighth Annual Report of the Home Mission Board," lxiv.

<sup>242</sup>"Biography of Marie Buhlmaier," *Baptist Convention of Maryland/Delaware* [on-line]; accessed 2 December 2011; available from <http://bcmd.org/marie-buhlmaier>; Internet.

<sup>243</sup>Fannie Heck, *In Royal Service* (Richmond, VA: Foreign Mission Board, 1913), 330-33. The rest of this paragraph is taken from this text.

<sup>244</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 4. W.E. Lloyd of Alabama was appointed each year for 41 years. See "Fortieth Annual Report of the Home Mission Board," i.

<sup>245</sup>*Ibid.*, 3.

building houses of worship, and in distributing Bibles and Testaments, tracts and other religious literature.<sup>246</sup>

Some missionaries were appointed to establish a school and plant churches through the work of the school. A good example of such a missionary was the principal of the Hiawassee School in North Georgia.<sup>247</sup> In addition to using his school house as a place of worship, he preached to four other churches, baptizing sixty, and teaching twenty young men in preparation for the ministry.

Tichenor expected the missionaries to plant, or serve, more than one church. In the two years before Tichenor's tenure at the HMB, the average HMB missionary served one, or at most two, churches. Throughout Tichenor's tenure, the average HMB missionary served an average of four churches.<sup>248</sup> Table 5 shows the average work of an HMB missionary in a year.<sup>249</sup>

Deciphering these statistics shows that the average HMB missionary during Tichenor's tenure worked about seven months out of the year, possibly due to the harsh traveling conditions in the winter and spring. The average missionary preached to about four churches/stations during the week, giving one sermon and one prayer/religious meeting to each church/station. The missionary organized one Sunday School per year that had an enrollment of about 39 people, constituted almost one church per year, and was about a third of the way finished with a house of worship. Finally, the average

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<sup>246</sup>Ibid.

<sup>247</sup>"Forty-Sixth Annual Report of the Home Mission Board," xxxvii. The rest of this paragraph is taken from this text.

<sup>248</sup>I gathered these statistics from the annual reports of the Home Mission Board from 1880 to 1900. Each report gave the number of missionaries in service and the number of churches/stations supplied.

<sup>249</sup>I calculated these statistics from the annual reports of the HMB from 1883 to 1900.

missionary made about five religious visits per week, baptized 13 people per year, and added a total of 24 people per year to the churches (see Appendix 2).

Table 5. Average work of the HMB missionary, 1883-1900

Item	Average per year
Amount of weeks worked	30.4
Churches/stations supplied	3.7
Sermons and addresses given	105.8
Prayer and religious meetings conducted	21.8
Baptized	13
Added by letter	11
Total additions	24
Sunday Schools organized	1.2
Sunday School enrollment	38.5
Religious Visits	142.6
Churches Constituted	0.6
Houses of Worship Built	0.3

The HMB employed men and women as missionaries, regardless of nationality. When trying to evangelize a certain ethnic group, the HMB often appointed an indigenous missionary. White missionaries who worked among ethnic groups usually handed their work over to the indigenous leaders so that the missionary could move on to another area.

Many married couples, as H. F. Buckner and his wife, were appointed as missionaries together. Single women, as Adela Fales, Mattie Cole, and Marie Buhlmaier,

were appointed as missionaries as well. The HMB also gave Tichenor power to employ students from the Southern Baptist colleges and seminaries to work as HMB missionaries during their vacations.<sup>250</sup>

### **The Church Building**

Although Tichenor was an advocate for utilizing any place for church planting, he preferred for church plants to be aided with a house of worship. In 1883, he called for a building fund, considering it a “matter of first importance to the largest success” of the work of the HMB. His reasoning was stated in his 1883 report:

The Missionary can do little permanent work without such a house for the church he gathers. . . . A few hundred dollars given or loaned, would often stimulate them to successful exertions. . . . A church building fund, if it can be secured, will greatly increase our facilities for establishing permanent and self-supporting churches in many destitute places. With a house of worship, a church will soon care for its own wants; without it, the effort at permanent establishment is prolonged into years of toil. In many places more can be accomplished by money to build houses than to support Missionaries.<sup>251</sup>

The SBC obliged Tichenor that year and voted for the HMB to “raise a fund for church building purposes” and for obtaining possession of “eligible lots in any place suitable for the establishment of Baptist Churches.”<sup>252</sup> By 1884, the HMB had formed a “Church Building Department” that was to have a division east of the Mississippi River and a division west of the Mississippi River. The HMB had also developed conditions for granting aid to churches (see Appendix 3). Further, Tichenor gave reasons why building a house of worship helps the cause of Christ:

For in building a house of worship in a destitute section, or in stimulating the community to build, we give prominence and dignity to the cause of Christ, we contribute to the efficiency of the laborer, we insure permanency to the results and

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<sup>250</sup>*Minutes of the Executive Committee of the Home Mission Board*, 11 June 1883. The pay was not to exceed \$40 per student.

<sup>251</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” x.

<sup>252</sup>*Proceedings of the Twenty-Eighth Annual Session of the Southern Baptist Convention*, 30.

we practice a wise economy in handling the Lord's money; for generally when an organized church gets into a house of worship it ceases to be a missionary station and becomes self-supporting, and if properly instructed, at an early day becomes a contributor to the cause of missions.<sup>253</sup>

After sending a survey to the associations asking, among other things, how many houses of worship were needed and how much it would take to help churches build houses of worship, Tichenor found there were many organized churches in the South that did not have a house of worship. Texas, North Carolina, and Kentucky led the way in having the most churches needing houses of worship. Table 6 shows the cumulative statistics that were reported to the convention.<sup>254</sup>

Table 6. Cumulative statistics on churches needing buildings, 1884

Whole number of Associations in the Southern States	533
Whole number of Associations heard from	164
Whole number of county towns without Baptist churches	173
Organized churches needing houses of worship	612
Other places that ought to be occupied by Baptists	329
Houses that could be built with a loan of \$100	124
Houses that could be built with a loan of \$200	136
Houses that could be built with a loan of \$400	176

Tichenor concluded there were at least 1000 Baptist churches that needed a house of worship, 300 county seats with no Baptist church, and at least 700 places Baptists should occupy as early as possible. He asked for \$200,000 in order to meet this need, but stated

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<sup>253</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” viii.

<sup>254</sup>*Ibid.*, xi.

he really needed \$500,000.<sup>255</sup> Of course, the HMB did not receive these sums immediately, but eventually raised more than \$200,000 for building purposes.

Over the next sixteen years, the HMB aided in building 1,205 houses of worship and improving 658 established houses of worship.<sup>256</sup> The houses of worship were to be in keeping with the architecture of the area.<sup>257</sup> They were to be used to house schools, churches, and sometimes businesses. The house of worship in Havana, which had capacity seating of 3,000, surpassed “any place of the kind for situation and adaptability for aggressive Christian work.”<sup>258</sup> All of the houses of worship were considered “investments, not expenditures.”<sup>259</sup>

### **Use of Resources**

Tichenor believed every dollar given to the HMB was “only a dollar when it (was) expended.”<sup>260</sup> Tichenor applied this thought to the receipts and expenditures of the HMB (see Appendix 4). The year before Tichenor was appointed by the HMB, the HMB receipts were \$28,870.08 and the HMB ended the year with a balance of \$6,342.28.<sup>261</sup> In

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<sup>255</sup>Ibid.

<sup>256</sup>I totaled these statistics from the annual reports of the HMB from 1883 to 1900. It must be noted that in 1896, the HMB began improving existing houses of worship for established churches, saying if the houses of worship were lost, it would “entail disaster” on the churches and the denomination. See “Fifty-First Annual Report of the Home Mission Board,” lvii.

<sup>257</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” vii. “Forty-Seventh Annual Report of the Home Mission Board,” iii. “Fifty-Second Annual Report of the Home Mission Board,” lxxvii.

<sup>258</sup>“Forty-Sixth Annual Report of the Home Mission Board,” xxxvii.

<sup>259</sup>“Fifty-Second Annual Report of the Home Mission Board,” lxx.

<sup>260</sup>“Fortieth Annual Report of the Home Mission Board,” xv.

<sup>261</sup>“Thirty-Seven Annual Report of the Home Mission Board,” 50.

1900, the receipts were \$259,065.88 and the HMB had land assets valued at \$119,730.<sup>262</sup> The HMB ended the year with a balance of \$768.62. In 1892, Tichenor reported that the HMB had received \$1,320,000 over the last ten years and spent all \$1,320,000.<sup>263</sup> He believed in spending everything they received so much that the HMB ended the year in debt seven out of the eighteen years of Tichenor's tenure.<sup>264</sup> Had it not been for the WMU, the HMB would have gone into debt two other years.<sup>265</sup> Tichenor's belief in spending all that was entrusted to the HMB built confidence in the work of the HMB, which resulted in the enlargement of resources over his tenure.

During Tichenor's tenure, the HMB kept a very small staff for the work involved (see Appendix 4). In 1883, Tichenor and William McIntosh, Tichenor's predecessor, were the only paid staff in the HMB. Their salaries and traveling expenses accounted for 10.7 percent of the HMB's expenditures in 1882-1883.<sup>266</sup> In 1900, the HMB staff stood at five and their salaries and traveling expenses were only 2.3 percent of

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<sup>262</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxlii. The information in this sentence and the next sentence is taken from this text. The land assets were Valence Street Baptist Church, First Baptist Church, Key West Chapel, Cuban Cemetery, Havana House of Worship, Havana Hospital, and a lot in El Paso, Texas.

<sup>263</sup>“Forty-Seventh Annual Report of the Home Mission Board,” xi.

<sup>264</sup>“Forty-Second Annual Report of the Home Mission Board,” xl. “Forty-Third Annual Report of the Home Mission Board,” i. “Forty-Fourth Annual Report of the Home Mission Board,” lii. “Forty-Fifth Annual Report of the Home Mission Board,” viii. “Forty-Sixth Annual Report of the Home Mission Board,” xl. “Forty-Seventh Annual Report of the Home Mission Board,” i. “Forty-Ninth Annual Report of the Home Mission Board,” liii.

<sup>265</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxi. “Fifty-Second Annual Report of the Home Mission Board,” lxxviii.

<sup>266</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” xiii. I calculated this percentage from the treasurer's report.

the HMB's expenditures for the year.<sup>267</sup> Tichenor's salary was set at \$2500 in 1884 and it did not change for the rest of his tenure.

Most of the receipts that came to the HMB during Tichenor's tenure were disbursed to missionaries or to aid in building houses of worship (see Appendix 4). In 1883, the amount expended on missionaries, mission buildings, and sent back to the states to give to missionary endeavors was \$33,816.59, or 74.8 percent of HMB expenditures.<sup>268</sup> In 1900, the amount expended on missionaries, church buildings, and sent back to the states to give to missionary endeavors was \$246,647.49, or 89.3 percent of HMB expenditures.<sup>269</sup>

In 1884, with the establishment of the Church Building Fund, Tichenor began to tell the state boards to keep some of the funds raised for the HMB in-state, rather than sending all funds to the HMB. Over the next seventeen years, the states would keep an average of 52.1 percent of the funds raised for the HMB.<sup>270</sup> In 1884, \$5,429.34, or 18.4 percent, of these in-state funds were spent on church buildings.<sup>271</sup> In 1900, \$66,342, or 43.9 percent, of the in-state funds were spent on church buildings.<sup>272</sup> The total amount spent on church buildings during Tichenor's tenure was \$1,038,828.60.

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<sup>267</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxl-cxlii. I calculated this percentage from the treasurer's report.

<sup>268</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” xiii. I calculated this percentage from the treasurer's report.

<sup>269</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxl-cxlii. I calculated this percentage from the treasurer's report.

<sup>270</sup>I calculated this percentage from the treasurer's reports from 1884 to 1900.

<sup>271</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xxi. I calculated this percentage from the treasurer's report.

<sup>272</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxli. I calculated this percentage from the treasurer's report.

## **Conclusion**

Tichenor's missiology was founded in his understanding of the Great Commission and applied through the methods of the missionaries he supported. His Great Commission missiology led him to focus the energies of his missionaries on the evangelization of America, beginning with the South. He used demographics to cast a vision for Southern Baptists and individual states, to show the reality of the Southern Baptist mission field, and to show the opportunities Southern Baptists had in their mission field. He accomplished unparalleled cooperation that touched all facets of Southern Baptist life and laid the foundation for the Cooperative Program. Tichenor promoted church planting as the missiological priority of the HMB and developed strategies for frontier, urban, mountain, and ethnic church planting. He employed multifunctional missionaries who planted and served multiple churches, schools, and other mission stations. Further, he employed indigenous missionaries for ethnic churches and church plants. Tichenor established a church building fund that aided thousands of church plants and established churches in building a house of worship or improving an existing house of worship. He used the financial resources given to the HMB to fund a small staff, fund the salaries of missionaries, fund the building of church facilities, and aid the state boards in their missionary endeavors. The resurgence of the HMB and SBC was the result of the application of his missiology.

CHAPTER 5  
IMPLICATIONS ON CURRENT SBC  
NORTH AMERICAN MISSIONS

The 2011 NAMB annual report stated there were 259 million people in the United States who do not have a “personal relationship with Christ.”<sup>1</sup> In order to penetrate the lostness of the United States, Southern Baptists need a Great Commission Resurgence. In this chapter, I will give implications of Tichenor’s missiology on current Southern Baptist North American missions that, with the application thereof, could facilitate a Great Commission Resurgence.

**A Voice for Our Times**

Southern Baptists grew during the twentieth century, eventually becoming a nationwide denomination. The denomination was mostly a “Southwide” denomination until 1951, when the HMB began working with newly formed associations and state conventions in the West, Midwest, and Northeast.<sup>2</sup> Though Southern Baptists grew in the twentieth century and had a Conservative Resurgence, some leaders have noted the SBC is showing signs of decline. Thom Rainer warned of an eventual decline in membership due to decline in evangelistic fervor.<sup>3</sup> In a brief study entitled, “Reflections on Southern

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<sup>1</sup>“2011 North American Mission Board Ministry Report,” *North American Mission Board* (2011) [on-line]; accessed 9 December 2011; available from <http://www.namb.net/annualreport/>; Internet.

<sup>2</sup>Will Hall, “ANALYSIS: What Do the Numbers Mean—Is the SBC in Decline?,” *Baptist Press* 10 June 2009 [on-line]; accessed 5 December 2011; available from <http://www.bpnews.net/bpnews.asp?ID=30656>; Internet.

<sup>3</sup>Thom Rainer, “A Resurgence Not Yet Realized: Evangelistic Effectiveness in the Southern Baptist Convention Since 1979,” *The Southern Baptist Journal of Theology* 9, no. 1 (Spring 2005) [on-line]; accessed 24 March 2012; available from

Baptist Membership,” J. Clifford Tharp noted that from 1951 to 2004 the annual rate of growth in the membership of the SBC steadily declined from four percent to less than one percent.<sup>4</sup> Ed Stetzer warned of decline as well.<sup>5</sup> From 2007 to 2010, the Annual Church Profiles (ACP) of the SBC reported an annual decline in membership.<sup>6</sup> Southern Baptists need a Great Commission Resurgence.

An argument could be made that Tichenor’s missiology is not applicable due to the fact that North American society in Tichenor’s day was a different context than contemporary North American society. If such an argument was valid, then no missiological implications given by anyone would be valid, for contexts change from people group to people group, even from family to family. Though it is not possible to know exactly what Tichenor would do today, his missiological implications are quite transferrable to current North American missions.

Tichenor once stated that the “ultimate end of all Christian effort” was to “give the gospel to every creature.”<sup>7</sup> He further stated that all Christian organizations, including mission societies and conventions, were to be “valued by the influence they

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[http://www.sbts.edu/resources/files/2010/01/05sbtj\\_091\\_spr05-rainer.pdf](http://www.sbts.edu/resources/files/2010/01/05sbtj_091_spr05-rainer.pdf); Internet.

<sup>4</sup>J. Clifford Tharp, “Reflections on Southern Baptist Membership,” *Lifeway* (2005), 2 [on-line]; accessed 11 December 2011; available from [http://www.lifeway.com/lwc/files/lwcF\\_corp\\_Tharp\\_membership.pdf](http://www.lifeway.com/lwc/files/lwcF_corp_Tharp_membership.pdf); Internet.

<sup>5</sup>Bob Allen, “Leader Says ‘Conservative Resurgence’ Failed to Produce More Evangelism in SBC,” *Ethics Daily* 30 April 2008 [on-line]; accessed 16 April 2009; available from <http://www.ethicsdaily.com/news.php?viewStory=12582>; Internet.

<sup>6</sup>Winston Jones, “Southern Baptists Consider Name Change,” *Times-Georgian* 21 December 2011 [on-line]; accessed 21 December 2011; available from [http://www.times-georgian.com/view/full\\_story/16849878/article-Southern-Baptists-consider-name-change?instance=TG\\_home\\_story\\_offset](http://www.times-georgian.com/view/full_story/16849878/article-Southern-Baptists-consider-name-change?instance=TG_home_story_offset); Internet.

<sup>7</sup>“Forty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-First Session-Forty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1886), xv.

exert in the accomplishment” of giving the gospel to every creature.<sup>8</sup> He wanted the work of the HMB to be held to that standard.

Though no single Christian organization could give the gospel to every creature, the influence Tichenor’s HMB exerted from 1883 to 1900 was remarkable in Southern Baptist history.<sup>9</sup> White Southern Baptist membership in the United States grew from 974,100 in 1882 to 1,608,413 in 1899, which was a decadal growth rate of 34.3 percent. Black Southern Baptist membership in the United States grew from 741,694 in 1882 to an estimated 1,575,899 in 1899, which was a decadal growth rate of 55.8 percent. Total Southern Baptist membership in the United States grew from 2,322,993 in 1882 to 4,181,983 in 1899, which was a decadal growth rate of 41.3 percent. Southern Baptist membership in foreign lands grew from 477,355 in 1882 to 780,502 in 1899, which was a decadal growth rate of 33.5 percent.

Southern Baptist membership growth during Tichenor’s tenure outpaced the decadal growth rate of the population of the United States and the decadal growth rate of the population of the South. As stated above, the decadal growth rate of Southern Baptists in the United States during Tichenor’s tenure was 41.3 percent. The decadal growth rate of the population of the United States from 1880 to 1900 was 23.8 percent.<sup>10</sup>

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<sup>8</sup>Ibid. The information in this sentence and the next are taken from this text.

<sup>9</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1882), 83. *Annual of the Southern Baptist Convention 1900* (Nashville: Marshall & Bruce Compnay, 1900), 172. Except for the decadal growth rates, the statistics in this paragraph are taken from these sources. I calculated the decadal growth rates.

<sup>10</sup>*Statistics of the Population of the United States at the Tenth Census* (Washington, DC: Government Printing, 1882), 3. *Twelfth Census of the United States, Taken in the Year 1900* (Washington, DC: U.S. Census Bureau, 1900), 2 [on-line]; accessed 13 December 2010; available from <http://www2.census.gov/prod2/decennial/documents/33405927v1ch04.pdf>; Internet. I calculated these percentages using these two sources.

The decadal growth rate of the population of the South from 1880 to 1900 was 21.9 percent.<sup>11</sup>

The growth of SBC membership in the United States during Tichenor's tenure is incredible when compared to the growth of the SBC since Tichenor's tenure. From 1899 to 2010, the membership grew from 4,181,983 to 16,136,044, which was a decadal growth rate of 13.1 percent.<sup>12</sup> The decadal growth rate during Tichenor's tenure was over triple the decadal growth rate since his tenure.

Southern Baptists also grew more prominently in the overall population of the United States during Tichenor's tenure. In 1882, Southern Baptists constituted 4.6 percent of the total population of the United States and 12.8 percent of the population of the South.<sup>13</sup> In 1900, Southern Baptists constituted 5.5 percent of the total population of the United States and 15.5 percent of the population of the South.<sup>14</sup> In 2010, Southern Baptists constituted 5.2 percent of the total population in the United States and 11.8 percent of the population of the South.<sup>15</sup>

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<sup>11</sup>Ibid.

<sup>12</sup>*Annual of the Southern Baptist Convention 1900*, 172. Russ Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance," *Lifeway* 9 June 2011 [on-line]; accessed 4 December 2011; available from <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=Southern-baptists-decline-in-baptisms-membership-attendance>; Internet. I calculated the decadal growth rate from these statistics.

<sup>13</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83. *Statistics of the Population of the United States at the Tenth Census*, 3. I calculated these percentages from these two sources.

<sup>14</sup>*Annual of the Southern Baptist Convention 1900*, 172. *Twelfth Census of the United States, Taken in the Year 1900*, 2. I calculated these percentages using these two sources.

<sup>15</sup>Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance." "United States Census 2010: Resident Population Data," *United States Census Bureau* (2010) [on-line]; accessed 6 December 2011; available from <http://2010.census.gov/2010census/data/apportionment-pop-text.php>; Internet. I calculated these percentages from these two sources.

Table 7 shows the remarkable Southern Baptist growth in states where the HMB had many missionaries compared to states where the HMB had few missionaries.<sup>16</sup>

Table 7. SBC state membership growth, 1882 to 1899

State	1882	1899	DGR	AMPY
S. Carolina	150,792	237,690	30.7	0.5
Wash. D.C.	No data	18,888	NA	2.4
Maryland	8,755	14,610	35.1	2.7
Virginia/W.V.	231,146	350,955	27.8	3.4
Alabama	167,550	312,729	44.3	4.6
Missouri	89,915	175,832	48.3	5.3
Georgia	221,432	406,659	43	7.9
Mississippi	126,984	295,649	64.4	9.5
Kentucky	161,110	260,938	32.8	10.2
Tennessee	100,017	184,263	43.2	19.9
Louisiana	58,744	105,221	40.8	20.2
N. Carolina	191,818	301,855	30.6	23.3
Arkansas	54,305	129,988	67.1	31.7
Florida	23,126	52,812	62.5	37.3
Oklahoma	No data	16,873	NA	44.3
Texas	130,000	319,959	69.8	119.2

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<sup>16</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83. *Annual of the Southern Baptist Convention 1900*, 172. All the statistics are taken from these two sources, except for the decadal growth rates and average missionaries per year. I calculated the Decadal Growth Rate (DGR) and Average Missionaries Per Year (AMPY).

The number of churches that were added to the SBC during Tichenor's tenure is difficult to determine. The 1882 and 1900 annuals give the number of white churches in the SBC, but do not give the number of black churches.<sup>17</sup> Before Tichenor took the leadership of the HMB, the SBC reported there were 566 associations and 13,527 white churches (see Appendix 5).<sup>18</sup> In 1900, the annual shows there were 737 associations and 18,963 white churches.<sup>19</sup> These statistics show a growth of 171 associations and 5,436 white churches. In 1885, the SBC annual reported there were 7,480 black churches in the Southern states.<sup>20</sup> In 1897, the SBC annual reported there were 13,244 black churches in the Southern states.<sup>21</sup> These statistics show an increase of 5,764 black churches from 1884 to 1896 (see Appendix 6). From these statistics, it is evident that at least 11,200 white and black Baptist churches in the South were constituted during Tichenor's tenure, not to mention the 7,973 Sunday Schools that were established that could have been constituted as churches in the early 1900s.

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<sup>17</sup>The SBC did not begin publishing the number of black churches in the annuals until 1885 and discontinued publishing the number of black churches in 1898 while continuing to publish black church membership. In 1885, the annual reported 14,102 white churches and 7,480 black churches in the Southern states, including West Virginia. See *Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), 130. In 1897, the annual reported 18,678 white churches and 13,244 black churches in the Southern states, not including West Virginia. See *Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1897), cxi.

<sup>18</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83. *Annual of the Southern Baptist Convention 1900*, 172. Unless otherwise noted, all the information in this paragraph is taken from these texts.

<sup>19</sup>*Annual of the Southern Baptist Convention 1900*, 172.

<sup>20</sup>*Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention*, 130.

<sup>21</sup>*Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention*, cxi.

## Implications on the Great Commission

Similar to the years before Tichenor's tenure at the HMB, NAMB has had much difficulty over the last few years. In April 2006, Bob Reccord, the first president of NAMB, resigned.<sup>22</sup> Just two months after the formation of the Great Commission Resurgence Task Force (GCRTF) in June 2009, Geoff Hammond, who was Reccord's successor as president of NAMB, resigned amid pressure from NAMB trustees.<sup>23</sup> Calls for the dissolution of NAMB came from NAMB's trustee chairman and others in the SBC.<sup>24</sup>

When messengers to the SBC formed the GCRTF, the task force was charged to produce a report with recommendations to the SBC "concerning how Southern Baptists can work more faithfully and effectively together in serving Christ through the Great Commission."<sup>25</sup> After an initial progress report of the GCRTF was released on February 22, 2010, a significant number of viewpoints were given in *Baptist Press* concerning the pros and cons of the progress report of the GCRTF.<sup>26</sup> In June 2010, the

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<sup>22</sup>"Bob Reccord Resigns as NAMB President," *Baptist Press* 13 April 2006 [on-line]; accessed 11 December 2011; available from <http://www.bpnews.net/bpnews.asp?id=23048>; Internet.

<sup>23</sup>Joe Westbury, "Geoff Hammond Resigns as NAMB President, Ending 26-month Administration," *The Christian Index* 11 August 2009 [on-line]; accessed 11 December 2011; available from <http://www.christianindex.org/5721.article>; Internet.

<sup>24</sup>"GCR: Merge Mission Boards, Chairman of North American Mission Board Says," *Baptist Press* 5 May 2009 [on-line]; accessed 11 December 2011; available from <http://bpnews.net/BPnews.asp?ID=30246>; Internet. Tom Ascol, "GCRTF VIEWPOINT: Be More Radical; Shut Down NAMB, Keep DR," *Baptist Press* 18 March 2010 [on-line]; accessed 20 March 2010; available from <http://www.bpnews.net/BPnews.asp?ID=35524>; Internet.

<sup>25</sup>Michael Foust, "WRAP UP: SBC green lights Great Commission Task Force," *Baptist Press* 25 June 2010 [on-line]; accessed 25 June 2010; available from <http://www.baptistpress.org/bpnews.asp?id=30777>; Internet.

<sup>26</sup>*Baptist Press* has links to all 144 articles concerning the GCRTF and her work. See <http://www.bpnews.net/bpnews.asp?id=32555>; accessed 5 December 2011; Internet.

recommendations of the Great Commission Task Force were overwhelmingly adopted (see Appendix 7).<sup>27</sup> A couple of months after the approval of the GCRTF recommendations, NAMB trustees elected Kevin Ezell as president.<sup>28</sup>

The years before Tichenor's tenure, the HMB experienced a loss of funds, a loss of confidence from SBC churches, and a loss of purpose. Receipts dipped to a low of \$11,949 in 1878.<sup>29</sup> The HMS in New York had the confidence of many Southern Baptist churches, associations, and state conventions.<sup>30</sup> During the 1870s, attempts were made to dissolve the Southern Baptist Convention and the Home Mission Board. Tichenor's appointment, however, showed confidence the HMB could be revitalized.

Since the HMB corresponding secretary and the executive board of the HMB were elected annually, the HMB's move from Marion to Atlanta and Tichenor's appointment as corresponding secretary were an easy transition in the SBC at the time. It is difficult to say whether Tichenor would have condoned a Great Commission Resurgence Task Force to accomplish the revitalization of NAMB. NAMB trustees already had the power to choose a new president and refocus the priorities of the board under the vision of a new president. Perhaps Tichenor's way of building confidence in the HMB is an appropriate implication for NAMB:

The Board realizes fully the fact that the only successful way to enlist the sympathies of the denomination is by actual work in the field. Not what we *propose* to do, but what we are *doing*, will call forth the help of many of our people.<sup>31</sup>

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<sup>27</sup>The full report adopted by the SBC can be found at [http://gofbw.com/userimages/pdf/gcrtf final unanimouslyadopted3230.pdf](http://gofbw.com/userimages/pdf/gcrtf%20final%20unanimouslyadopted3230.pdf).

<sup>28</sup>Mike Ebert, "Ezell Elected NAMB President," *Baptist Press* 14 September 2010 [on-line]; accessed 11 December 2011; available from <http://www.bpnews.net/bpnews.asp?id=33683>; Internet.

<sup>29</sup>Arthur Rutledge, *Mission to America* (Nashville: Broadman, 1969), 245.

<sup>30</sup>McBeth, *The Baptist Heritage*, 427. The information in this sentence and the next were taken from this text.

<sup>31</sup>"Fortieth Annual Report of the Home Mission Board," in *Proceedings of the*  
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## **Theological Foundation for the Great Commission**

The adopted report of the GCRTF gave a brief “Theology for Great Commission Faithfulness.”<sup>32</sup> The report stated the premise of the Great Commission as being the truth of the gospel and called for every Southern Baptist to “acknowledge the centrality of the gospel message” in every facet of life.<sup>33</sup> For the committee, this condition meant each Southern Baptist would “recommit” to “sharing, proclaiming, and teaching this good news, as well as ministering and living in the power of the Gospel.”<sup>34</sup>

The report also called on the affirmation of the “primacy and centrality of the local church” in all facets of the SBC.<sup>35</sup> The committee called on each congregation to “accept the responsibility to reach their village, community, town, or city” with the gospel.<sup>36</sup> Further, the committee called on each congregation to “operate as a missional strategy center, releasing and sending Christ followers to advance the gospel regionally, nationally, and globally.”<sup>37</sup>

The report also stated that all Southern Baptist associations, state conventions, and the SBC itself existed to serve the local churches in the gospel mission. Every entity existed for the local church. The report stated,

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*Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), xv. Emphasis original.

<sup>32</sup>“Penetrating the Lostness,” *Final Report of the Great Commission Resurgence Task Force of the Southern Baptist Convention* 26 April 2010, 4-6 [on-line]; accessed 5 December 2011; available from <http://gofbw.com/userimages/pdf/gcrtffinalunanimouslyadopted3230.pdf>; Internet. Unless otherwise noted, all the information in this paragraph and the next is taken from this text.

<sup>33</sup>Ibid., 4.

<sup>34</sup>Ibid., 5.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

Every pastor must be a missionary strategist, and every church must be a missionary sending center. Every congregation exists to replicate itself and plant other Gospel churches. Every entity of Baptist work must exist to serve our churches in this missional vision.<sup>38</sup>

This theological foundation given by the committee served as the basis for the first component in the report. The first component of the GCRTF was entitled “Getting the Mission Right” and called upon Southern Baptists to affirm a new mission statement.<sup>39</sup> The mission statement states, “As a convention of churches, our missional vision is to present the Gospel of Jesus Christ to every person in the world and to make disciples of all the nations.”<sup>40</sup>

Based on his theological foundations written in chapter 3, Tichenor may have agreed with the theological foundation provided by the GCRTF. Aside from the word “missional,”<sup>41</sup> Tichenor may have agreed with the mission statement adopted by the convention. He promoted giving the gospel to every creature and making disciples of all nations as the purpose of Christians.<sup>42</sup> He would likely push for each believer to use every means to give the gospel to others.<sup>43</sup> Tichenor would likely agree with challenging the local church to reach her surroundings and sending her members to advance the gospel regionally, nationally, and globally.<sup>44</sup> He may have agreed with challenging each

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<sup>38</sup>Ibid., 6.

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>The GCRTF never defined “missional.” Tichenor did not use the word in his published writings.

<sup>42</sup>I. T. Tichenor, “Religious Progress,” in personal diary, 1850-1863, 2-4.

<sup>43</sup>I. T. Tichenor, “A Sermon,” in personal diary, 1850-1863, 9.

<sup>44</sup>Tichenor, “Religious Progress,” 8. “Thirty-Eighth Annual Report of the Home Mission Board,” in *Proceedings of the Twenty-Eighth Annual Session of the Southern Baptist Convention* (Louisville: Courier Journal Job Printing Company, 1883), vi. “Fortieth Annual Report of the Home Mission Board,” ix-x. “Forty-First Annual Report of the Home Mission Board,” xv.

church to plant another church.<sup>45</sup> Finally, Tichenor may have agreed that the associations, state conventions, NAMB, and IMB existed to serve local churches, but he may have emphasized significant cooperation and called for each entity to be evaluated annually in how each was fulfilling the Great Commission.<sup>46</sup>

### **Reaching the Home Field**

The GCRTF final report placed significant emphasis on NAMB. Components four and five gave recommendations concerning the mission of NAMB. Calling for NAMB to be “refocused and unleashed for greater effectiveness,” the GCRTF asked for Southern Baptists to

affirm NAMB with a priority to plant churches in North America, reach our cities and underserved regions and people groups, and clarify its role to lead and accomplish efforts to reach North America with the Gospel.<sup>47</sup>

According to the GCRTF, accomplishing this priority would entail a “missional strategy for planting churches in North America with a priority to reach metropolitan areas and underserved people groups.”<sup>48</sup> The GCRTF called for NAMB to appropriate at least 50 percent of its ministry to planting churches in North America and to become the engine behind leadership development among pastors.

The GCRTF also called attention to the distribution of Cooperative Program dollars in North America, claiming two-thirds of Cooperative Program dollars are spent where one-third of the population resides.<sup>49</sup> The GCRTF called for the seven year phase

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<sup>45</sup>I. T. Tichenor, *Phases of Home Board Work Southern Baptist Convention* (Baltimore: Baptist Missions Rooms, 1898), 8.

<sup>46</sup>“Forty-First Annual Report of the Home Mission Board,” xv.

<sup>47</sup>“Penetrating the Lostness,” 10.

<sup>48</sup>*Ibid.* All the information in this paragraph is taken from this text.

<sup>49</sup>*Ibid.*, 10-11. Unless otherwise noted, all the information in this paragraph is taken from this text.

out of Cooperative Agreements with state conventions and replacing the Cooperative Agreements with a “more appropriate structure and pattern of cooperation.”<sup>50</sup> The aim of the GCRTF was for NAMB to be able to budget for a national strategy of mobilization and planting churches in the metropolitan areas as well as the unreached and underserved areas, particularly the West and the Northeast. Finally, due to the 586 unreached people groups in North America, the GCRTF called for the IMB to have the “ministry of reaching unreached and underserved people groups without regard to any geographic limitation.”<sup>51</sup>

Ezell’s appointment as NAMB’s president has brought some change to NAMB that reflect some of the recommendations of the GCRTF. NAMB’s staff has been reduced by 99 people and the budget has been trimmed, which has produced an extra \$14 million dedicated toward church planting.<sup>52</sup> Ezell has focused NAMB on evangelistic church planting.<sup>53</sup> He introduced a new national strategy, entitled “Send North America,” that divided NAMB’s work into five regions (Canada, West, Midwest,

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<sup>50</sup>Ibid., 11. Cooperative Agreements were supposedly developed in the 1950s. NAMB and the state conventions would agree to how much funding each would give to projects, church planting, associations, or state convention initiatives. For a view affirming the GCRTF’s recommendation, see Al Mohler, “GCRTF VIEWPOINT: Al Mohler on State Cooperative Agreements,” *Baptist Press* 5 March 2010 [on-line]; accessed 19 March 2010; available from <http://bpnews.net/BPnews.asp?ID=32434>; Internet. For a view opposing the GCRTF’s recommendation, see Glen Land, “GCRTF VIEWPOINT: Glen Land on State Cooperative Agreements,” *Baptist Press* 5 March 2010 [on-line]; accessed 19 March 2010; available from <http://bpnews.net/BPnews.asp?ID=32435>; Internet.

<sup>51</sup>Ibid., 12.

<sup>52</sup>Mickey Noah, “Ezell: ‘New Day for NAMB, States and ADOMs,’” *Baptist Press* 7 March 2011 [on-line]; accessed 7 March 2011; available from <http://www.bpnews.net/bpnews.asp?Id=34780>; Internet.

<sup>53</sup>Tammi Reed Ledbetter, “Ezell: Priority is Evangelistic Church Planting,” *Southern Baptist Texan* 21 February 2011 [on-line]; accessed 28 February 2011; available from <http://www.texanonline.net/features/ezell-priority-is-evangelistic-church-planting>; Internet.

Northeast, and South) with vice presidents over each region.<sup>54</sup> Ezell admitted that 80 percent of NAMB's resources go to the unreached and underserved regions of the West, Midwest, and Northeast, but the new national strategy would appropriate even more resources to these regions, eventually reducing funding to the South region.<sup>55</sup>

Tichenor may have used the latest demographics to help show the need for evangelization of the South. He used demographics to cast a vision for Southern Baptists to follow, to show the reality of Southern Baptists, and to show the opportunities Southern Baptists had in the United States. Much like Tichenor's era, the latest demographics, particularly the 2010 Census, show the South is the leading region in population growth, state population growth, urban population growth, white population growth, and ethnic population growth. With the latest population growth to the South and the largest Southern Baptist resources in the South, it seems Tichenor would make the South the evangelistic priority of NAMB in order to accomplish a Great Commission Resurgence.

**The South leads in population growth.** In 2010, the population of the United States was 308,745,538.<sup>56</sup> The United States Census Bureau splits the United States into four regions: Northeast,<sup>57</sup> Midwest,<sup>58</sup> South,<sup>59</sup> and West.<sup>60</sup> Table 8 shows the regional

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<sup>54</sup>Mickey Noah, "Ezell: A New Day for Church Planting," *North American Mission Board* 15 June 2011 [on-line]; accessed 11 December 2011; available from <http://www.namb.net/nambblog1.aspx?id=8590001660&blogid=8589939695>; Internet.

<sup>55</sup>"NAMB Trustees Approve Sweeping Changes," *Baptist Press* 9 February 2011 [on-line]; accessed 11 December 2011; available from <http://www.bpnews.net/bpnews.asp?id=34620>; Internet.

<sup>56</sup>"United States Census 2010: Resident Population Data," *United States Census Bureau* (2010) [on-line]; accessed 6 December 2011; available from <http://2010.census.gov/2010census/data/apportionment-pop-text.php>; Internet.

<sup>57</sup>States in the Northeast Region: Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, and New Jersey.

growth in population from 2000 to 2010.<sup>61</sup>

Table 8. U. S. regional population growth, 2000-2010

Region	2000 Pop.	2010 Pop.	Increase	% Growth
Northeast	53,594,378	55,317,240	1,722,862	3.2
Midwest	64,392,776	66,927,001	2,534,225	3.9
South	100,236,820	114,555,744	14,318,924	14.3
West	63,197,932	71,945,553	8,747,621	13.8

As the table shows, the South is the fastest growing region of the country and the largest region of the country. The South is almost twice as large as the West, which is the second largest region. Further, the South is larger than the Northeast and the Midwest combined. This growth in the South continues a trend the Census Bureau has been noting since 1990.<sup>62</sup>

Over the last decade, Southern Baptists have actually had more percentage growth in the Northeast and West than the South. Since the SBC has historically grown

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<sup>58</sup>States in the Midwest Region: Ohio, Michigan, Indiana, Wisconsin, Illinois, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, and Kansas.

<sup>59</sup>States in the South Region: Delaware, Maryland, West Virginia, Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Arkansas, Louisiana, Oklahoma, and Texas.

<sup>60</sup>States in the West Region: Montana, Wyoming, Colorado, New Mexico, Idaho, Utah, Arizona, Nevada, Washington, Oregon, California, Alaska, and Hawaii.

<sup>61</sup>“United States Census 2010: Resident Population Data.”

<sup>62</sup>Marc J. Perry, “Domestic Net Migration in the United States: 2000 to 2004,” *United States Census Bureau* (April 2006), 4 [on-line]; accessed 26 July 2010; available from <http://www.census.gov/prod/2006pubs/p25-1135.pdf>; Internet.

in the regions where NAMB has focused its resources<sup>63</sup> and NAMB has been focusing the majority of its resources on the Northeast and West,<sup>64</sup> this percentage of growth in the Northeast and West is expected. Table 9 shows the growth in the number of SBC churches by region.<sup>65</sup>

Table 9. SBC churches by regions, 2000-2010

Region	2000	2010	% Growth
Northeast	678	926	36.6
Midwest	4,549	4,693	3.2
South	33,119	36,423	10
West	3,168	3,685	16.3

As was noted in chapter 4, Tichenor believed America needed to be the evangelistic priority of Southern Baptists, but he felt the evangelization of America could not happen without the evangelization of the South.<sup>66</sup> In 1883, after noting the future

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<sup>63</sup>Erin Roach, "As NAMB Goes, So Goes SBC, Driggers Says," *Baptist Press* 11 May 2010 [on-line]; accessed 11 December 2011; available from <http://www.bpnews.net/bpnews.asp?ID=32912>; Internet.

<sup>64</sup>Will Hall, "NAMB Revises Data to GCRTF," *Baptist Press* 8 March 2010 [on-line]; accessed on 16 March 2010; available from <http://www.bpnews.net/bpnews.asp?ID=32450>; Internet.

<sup>65</sup>Richie C. Stanley, *Comparison of Changes in Population, Southern Baptist Churches, and Resident Members by Region and State, 1990 to 2000* (Alpharetta, GA: North American Mission Board, 2002), 17. Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance." I calculated these percentages by the numbers given in these sources.

<sup>66</sup>"Forty-First Annual Report of the Home Mission Board," xv. "Forty-Second Annual Report of the Home Mission Board," in *Proceedings of the (Thirty-Second Session-Forty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Publishing House, 1887), xlii. "Forty-Fourth Annual Report of the Home

estimated population growth of the South, Tichenor wanted to quadruple the houses of worship, churches, and ministers, meaning he wanted at least 54,108 churches and 24,384 ministers in the South by 1908.<sup>67</sup> In 1890, he reported that even though the majority of Baptists in the United States lived in the South, he encouraged the evangelization of the South, stating, “Let us not forget our obligations as Baptists to the land in which we live.”<sup>68</sup> Even in his last report to the SBC, he stated that the HMB was aware of other places in the world that were in “greater relative need of the gospel” than the South, but the HMB believed the best way to reach the world and to multiply contributions to missions laid in “working up speedily the home territory<sup>69</sup> of the Southern Baptist Convention.”<sup>70</sup>

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Mission Board,” in *Proceedings of the (Thirty-Fourth Session-Forty-Fourth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Publishing House, 1889), lii. “Forty-Fifth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Fifth Session-Forty-Fifth Year) Annual Session of the Southern Baptist Convention* (Atlanta: The Franklin Publishing House, 1890), xi. “Forty-Eighth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Eighth Session-Forty-Eighth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing & Publishing Co., 1893), lxxi. “Forty-Ninth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Ninth Session-Forty-Ninth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1894), lix. “Fifty-First Annual Report of the Home Mission Board,” in *Proceedings of the (Forty-First Session-Fifty-First Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1896), lxxix. “Fifty-Second Annual Report of the Home Mission Board,” in *Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1897), lxxix. “Fifty-Third Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1898* (Atlanta: Franklin Printing and Publishing Company, 1898), lxxviii.

<sup>67</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” xii.

<sup>68</sup>“Forty-Fifth Annual Report of the Home Mission Board,” x.

<sup>69</sup>The “home territory” of Southern Baptists was the South. The North was considered the home territory of the Home Mission Society.

<sup>70</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” in *Annual of the Southern Baptist Convention 1900* (Nashville: Marshall & Bruce Company, 1900), cxxxii.

Tichenor obviously had problems convincing Southern Baptists of his emphasis on the South for eleven years into his tenure he noted the “thinking brethren” in the convention were finally realizing the importance of evangelizing the South.<sup>71</sup> As was noted in chapter 4, Tichenor called attention to the views of many Southern Baptists that home missions did not carry the “romance” of other missions.<sup>72</sup> In 1893, Tichenor used the quote of one of the “thinking brethren,” J. B. Gambrell, to reinforce his strategy,

Multitudes of people speaking strange tongues will flow into this Southland. At first the Northern man with American ideas will come, but he will be followed by men from every nation under heaven. To prepare for, meet and christianize these millions is the work of the Home Board. Along the mountain fastnesses of the Virginias, Kentucky, Tennessee, North Carolina, South Carolina, Georgia, Arkansas, Alabama and the great coming cities of the South the battles are to be fought within a generation which will decide the spiritual destiny of this country a thousand years, as human affairs run. Nor is this the whole of it. The great numbers and strength of the Baptists of the South, through our Home Board, must be turned on the millions of lost souls in the North who are overbearing our Northern brethren. This is a defensive measure, since these people are to greatly affect our common country. There never was a time when we needed broader, deeper, more far-reaching plans for our Home Board than now.<sup>73</sup>

The evangelization of the South would produce an army of Southern Baptists that would evangelize the North. An evangelized America would eventually evangelize the world.

**The South leads in state population growth.** Every state grew from 2000 to 2010, except for Michigan.<sup>74</sup> Texas had the largest population growth, growing from 20,851,820 to 25,145,561, an increase of 4,293,741. California had the second largest population growth, growing from 33,871,648 to 37,253,956, an increase of 3,382,308.

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<sup>71</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxi.

<sup>72</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” in *Proceedings of the Twenty-Ninth Annual Session of the Southern Baptist Convention* (Baltimore: Baltimore Baptist Publishing Company, 1884), xviii. “Forty-Eighth Annual Report of the Home Mission Board,” lxvii.

<sup>73</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxx.

<sup>74</sup>“United States Census 2010: Resident Population Data.” All the information in this paragraph is taken from this website.

Florida was third, growing from 15,982,378 to 18,801,310, an increase of 2,818,932. Georgia was fourth, growing from 8,186,453 to 9,687,653, an increase of 1,501,200. North Carolina was fifth, growing from 8,049,313 to 9,535,483, an increase of 1,486,170. Table 10 shows the top five states in population growth by percentage.<sup>75</sup>

Table 10. Top five states in population growth by percentage, 2000 to 2010

State	2000 Pop.	2010 Pop.	Increase	% Growth
Nevada	1,998,257	2,700,551	702,294	35.1
Arizona	5,130,632	6,392,017	1,261,385	24.6
Utah	2,233,169	2,763,885	530,716	23.8
Idaho	1,293,953	1,567,582	273,629	21.1
Texas	20,851,820	25,145,561	4,293,741	20.6

These statistics show that four out of the five top states in population growth are in the South. Population growth by percentage, however, shows that four out of the five top states are in the West. Texas is the only state in both top five categories, growing more in population than the total increase of the top four states in population growth by percentage.

Migration over the last decade showed that the population was moving to the South.<sup>76</sup> Many migrants from the Northeast, Midwest, and West were moving to the

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<sup>75</sup>Ibid. All the information in Table 10 is taken from this website.

<sup>76</sup>Wendell Cox, "The Decade of the South," *New Geography* 26 December 2009 [on-line]; accessed 12 December 2011; available from <http://www.newgeography.com/content/001294-the-decade-south-the-new-state-population-estimates>; Internet. All the information in this paragraph is taken from this article.

South. The South received 90 percent of the migrants from other states, while the West received ten percent. Four out of the top five states that benefitted from this migration were in the South. The top five states that benefitted from this migration from 2000 to 2009 were Florida (+1,154,213), Texas (+838,126), Arizona (+696,793), North Carolina (+663,892), and Georgia (+550,369). The top five states that people were migrating from were New York (-1,649,644), California (-1,490,105), Illinois (-614,616), Michigan (-537,471), and New Jersey (-451,407).

In 2010, the five states with the largest amount of SBC churches were Texas (6,077), North Carolina (4,097), Georgia (3,272), Alabama (3,246), and Tennessee (3,037).<sup>77</sup> The five states that had the largest net gain of churches from 2000 to 2010, however, were Texas (+1,104), North Carolina (+380), Florida (+336), California (+272), and South Carolina (+234). The five state conventions that had the least, or even negative, net gain from 2000 to 2010 were Illinois (-18), Michigan (-11), Dakota Baptist Convention (-2), Utah Idaho Southern Baptist Convention (+1), and Wyoming (+8). It is worth mentioning that Southern Baptists increased their churches in Washington, DC from 49 to 131, a percentage growth of 167.3 percent. Table 11 shows the top five state conventions that had the largest percentage growth in the number of churches along with their net gains.<sup>78</sup>

It seems Tichenor would be ecstatic with the growth of churches in the state conventions mentioned in Table 11, but in order to accomplish a Great Commission Resurgence, he would likely focus Southern Baptists on Texas, North Carolina, Georgia,

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<sup>77</sup>Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance." All the information in this paragraph is taken from this source.

<sup>78</sup>Stanley, *Comparison of Changes in Population, Southern Baptist Churches, and Resident Members by Region and State, 1990 to 2000*, 17. Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance." I calculated these percentages from the statistics given in these sources.

Florida, and Arizona. He would likely encourage Southern Baptists to examine the flow of population and plant churches ahead of the growth.

Table 11. Top five state conventions in percentage church growth, 2000 to 2010

State Conv.	2000	2010	Net Gain	% Growth
New York	219	353	+134	61.2
New England	157	235	+78	49.7
Nevada	111	158	+47	42.3
Hawaii	71	100	+29	40.9
Iowa	75	94	+19	25.3

Tichenor’s work in Texas is an example of how he would likely examine the flow of population and plant churches ahead of the growth. Even though Texas was second in the amount of churches in the SBC in 1882<sup>79</sup> and the church to population ratio was smaller than the older states combined (see Table 4), Tichenor saw the population flow to Texas and made the state a priority for the HMB. The fact that Texas already had many established churches was a reason to send more, rather than to pull out of the state. The growth in population called for more missionaries to be sent to Texas, which went from having two HMB missionaries to an average of 119 HMB missionaries per year during Tichenor’s tenure.<sup>80</sup> Though he envisioned a day when Texas would not need the help of the HMB, he felt Texas would “long present a field for mission work.”<sup>81</sup> By

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<sup>79</sup>*Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention*, 83. Texas had 1,442 churches and Georgia had 1,755.

<sup>80</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xv.

1895, Tichenor stated, “No more magnificent mission work has ever been done in modern times in any land at home or abroad, than has been accomplished in Texas.”<sup>82</sup>

**The South leads in urban growth.** Of the ten most populous metro areas, the five fastest growing metro areas from 2000 to 2010 were in the South. Even though New York City (18,897,109) and Los Angeles (12,828,837) are the most populous metro areas, they only grew by 3.1 percent and 3.7 percent, respectively.<sup>83</sup> All ten of the most populous metro areas grew over the last decade, but Houston, Atlanta, and Dallas had percentage growths of 26.1 percent, 24 percent, and 23.4 percent, respectively. Each of these grew by over one million people over the last decade. Only two other metro areas, Washington, DC (16.4 percent) and Miami (11.1 percent), had double digit percentage growth. Chicago (4 percent), Philadelphia (4.9 percent), and Boston (3.7 percent) had little percentage growth.

Statistics on migration in the United States from 2007 to 2009 show further evidence of the growth of the South.<sup>84</sup> Nine out of the thirteen metro areas benefitting the most from migration are in the South. The New York metro area and the Los Angeles

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<sup>81</sup>“Forty-Third Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Third Session-Forty-Third Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1888), v.

<sup>82</sup>“Fiftieth Annual Report of the Home Mission Board,” in *Proceedings of the (Fortieth Session-Fiftieth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1895), lxx-lxxi.

<sup>83</sup>Paul Mackun, and Steven Wilson, “Population Distribution and Change: 2000 to 2010,” *United States Census Bureau* (March 2011), 1-12 [on-line]; accessed 11 December 2011; available from <http://www.census.gov/prod/cen2010/briefs/c2010br-01.pdf>; Internet. All the information in this paragraph is taken from this text.

<sup>84</sup>Conor Dougherty, “Sun Belt Loses Its Shine,” *The Wall Street Journal* 24 March 2010 [on-line]; accessed 6 December 2011; available from [http://online.wsj.com/article/SB10001424052748704211704575140132450524648.html#project%3DCENSUSCHANGE\\_1003%26articleTabs%3Dinteractive](http://online.wsj.com/article/SB10001424052748704211704575140132450524648.html#project%3DCENSUSCHANGE_1003%26articleTabs%3Dinteractive); Internet.

metro area had the largest losses due to migration. Table 12 shows the metro areas with the largest gains and the metro areas with the largest losses.<sup>85</sup>

Table 12. Top metro areas affected by migration, 2007-2009

Metro Area	Region	2007	2008	2009	Total +/-(-)
Dallas	S	50,566	42,857	45,241	138,664
Atlanta	S	72,071	44,419	17,479	133,969
Phoenix	W	61,707	47,288	12,441	121,436
Houston	S	19,466	37,158	49,662	106,286
Charlotte	S	46,725	35,124	19,211	101,060
Austin	S	40,211	33,838	25,654	99,703
Raleigh	S	31,748	29,310	20,095	81,153
N. Orleans	S	38,280	20,747	14,906	73,933
San Antonio	S	30,557	23,337	18,984	72,878
Denver	W	17,438	19,248	19,831	56,217
Portland	W	17,635	18,455	16,320	52,410
Nashville	S	20,217	15,916	10,826	46,959
Seattle	W	11,106	13,510	17,035	41,651
Milwaukee	MW	-7,318	-6,351	-2,336	(-16,005)
Dayton	MW	-6,033	-5,815	-4,857	(-16,705)
Flint	MW	-5,711	-7,527	-6,767	(-20,005)
Baltimore	S	-10,511	-9,801	-3,687	(-23,999)

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<sup>85</sup>Ibid.

Table 12—Continued

Wash. DC	S	-36,945	-17,430	18,189	(-36,186)
Cleveland	MW	-15,237	-13,502	-10,191	(-38,930)
Norfolk	S	-15,127	-16,749	-8,052	(-39,928)
Philadelphia	NE	-16,737	-19,397	-7,577	(-43,711)
Chicago	MW	-52,317	-42,587	-40,389	(-135,293)
Detroit	MW	-54,744	-58,608	-45,488	(-158,840)
Miami	S	-93,453	-53,037	-29,321	(-175,811)
Los Angeles	W	-222,018	-118,909	-79,900	(-420,827)
New York	NE	-220,521	-150,259	-110,278	(-481,058)

The HMB, and later NAMB, have had many urban initiatives in the twentieth and twenty-first centuries.<sup>86</sup> The current initiative is NAMB’s “Send North America.”<sup>87</sup> The initiative has targeted 25 initial metro areas for Southern Baptists to evangelize. Targeted cities in Canada are Toronto, Vancouver, and Montreal. Table 13 shows the 22 cities located in the United States by region.<sup>88</sup>

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<sup>86</sup>For a concise overview of these initiatives placed in historical context, see Jeff Walters, “Embracing the City: A Brief Survey of the North American Mission Board’s Engagement of America’s Urban Centers,” *North American Missions.org* 4 November 2008 [on-line]; accessed 26 March 2012; available from <http://northamericanmissions.org/files/UrbanEngagement.Walters.revised.pdf>; Internet.

<sup>87</sup>For more information on this initiative, see “Why Send,” *North American Mission Board* (2011) [on-line]; accessed 9 December 2011; available from <http://www.namb.net/overview-why-send/>; Internet.

<sup>88</sup>“Send North America Cities,” *North American Mission Board* (2011) [on-line]; accessed 9 December 2011; available from <http://www.namb.net/cities/>; Internet.

Table 13. SEND NORTH AMERICA initial targeted cities  
by region

Northeast	Midwest	South	West
New York	Chicago	Atlanta	Los Angeles
Washington D.C.	Minneapolis	Miami	San Francisco
Baltimore	St. Louis	New Orleans	Seattle
Boston	Cleveland		Portland
Philadelphia	Indianapolis		San Diego
Pittsburgh	Detroit		Las Vegas
			Salt Lake City
			Phoenix
			Denver

In order to accomplish a Great Commission Resurgence, Tichenor would likely focus Southern Baptists on the following cities due to their growth and existing Southern Baptist churches: Dallas, Atlanta, Phoenix, Houston, Charlotte, Austin, Raleigh, New Orleans, San Antonio, Denver, Portland, Nashville, and Seattle. Like he did with New Orleans, he would likely strengthen existing churches and get them strong enough to plant other churches. He would likely purchase lots for new churches and aid in building a building for the new work. Further, it seems his missionaries would be planted in these churches to plant more than one church in the area.

**The South leads in white and ethnic population growth.** The United States was still a predominantly white nation in 2010 as the Census reported a total white population of 231,040,398.<sup>89</sup> From 2000 to 2010, the total white population constituted

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<sup>89</sup>Lindsay Hixson, Bradford Hepler, and Myoung Ouk Kim, “The White

72.4 percent of the entire population, growing 5.7 percent. The South had 36 percent of the total white population, or 82,475,187. The Midwest had 24 percent of the total white population, or 55,704,560. The West had 22 percent (or, 50,613,850) and the Northeast had 18 percent (or, 42,246,801), respectively. From 2000 to 2010, the white population grew in the South (11 percent) and the West (11.2 percent), but declined in the Northeast by 0.4 percent while barely growing by 1.8 percent in the Midwest.

The growth of the Hispanic population is notable for many reasons.<sup>90</sup> Those of Hispanic or Latino nativity constituted 16.3 percent of the total population of the United States and grew 43 percent over the decade. From 2000 to 2010, more than half of the overall growth in the population of the United States was Hispanic growth. Seventy-seven percent of the Hispanic population lived in the West (41 percent) and South (36 percent). Fifty-Five percent of the Hispanic population lived in California, Texas, and Florida. Among all states, South Carolina and Alabama had the fastest Hispanic growth from 2000 to 2010. The top five metro areas in Hispanic population were New York, Los Angeles, Houston, San Antonio, and Chicago while the top five cities with the highest proportion of Hispanics were East Los Angeles; Laredo, TX; Hialeah, FL; Brownsville, TX; and McAllen, TX.

Blacks constituted 12.6 percent of the total population of the United States and grew 12.3 percent. The black population continued significant growth, with 55 percent of blacks living in the South.<sup>91</sup> The black population in the South grew 2.6 percent, while

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Population: 2010,” *United States Census Bureau* (September 2011), 1-20 [on-line]; accessed 5 December 2011; available from <http://www.census.gov/prod/cen2010/briefs/c2010br-05.pdf>; Internet. All the information in this paragraph is taken from this text.

<sup>90</sup>Sharon R. Ennis, Merarys Rios-Vargas, and Nora Albert, “The Hispanic Population: 2010,” *United States Census Bureau* (May 2011), 1-16 [on-line]; accessed 8 December 2011; available from <http://www.census.gov/prod/cen2010/briefs/c2010br-04.pdf>; Internet. All the information in this paragraph is taken from this text.

<sup>91</sup>Sonya Rastogi, Tallese Johnson, Elizabeth Hoeffel, and Malcolm Drewery, “The Black Population: 2010,” *United States Census Bureau* (September 2011), 1-20

the black population in the Northeast and Midwest decreased by 0.9 percent and 0.7 percent, respectively. The black population in the West grew 0.2 percent. The top five states with the largest black populations in 2010 were New York, Florida, Texas, Georgia, and California. The top four cities with the largest proportion of black populations in 2010 were Detroit, MI; Jackson, MS; Miami, FL; and Birmingham, AL.

The South experienced the largest growth (34 percent) in the minority population from 2000 to 2010.<sup>92</sup> In the West, the minority population grew by 29 percent. In the Northeast and Midwest, the minority population grew by 21 percent and 24 percent, respectively. Table 14 shows the total minority population in each region in 2010 and gives the percentage minorities make up of the total population.<sup>93</sup>

Table 14. Minority population distribution  
in the United States, 2010

Region	Total Minority Pop.	Total Pop.	% Minority
Northeast	17.3 million	55,317,240	31
Midwest	14.8 million	66,927,001	22
South	45.8 million	114,555,744	40
West	33.9 million	71,945,553	47

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[on-line]; accessed 8 December 2011; available from <http://www.census.gov/prod/cen2010/briefs/c2010br-06.pdf>; Internet. All the information in this paragraph is taken from this text.

<sup>92</sup>Karen Humes, Nicholas Jones, and Roberto Ramirez, "Overview of Race and Hispanic Origin: 2010," *United States Census Bureau* (March 2011), 1-24 [on-line]; accessed 8 December 2011; available from <http://www.census.gov/prod/cen2010/briefs/c2010br-02.pdf>; Internet. All the information in this paragraph is taken from this text.

<sup>93</sup>*Ibid.*, 17.

Recently, Southern Baptists have made progress among ethnic groups. From 1998 to 2005, 2,668 ethnic churches were added to the SBC compared to 1,267 white churches.<sup>94</sup> Black churches constituted 1,131 of the ethnic churches added, while Hispanic churches constituted 852 of the ethnic churches added. Asian churches constituted 393 of the ethnic churches added. By 2008, 18.5 percent of all churches in the SBC were ethnic churches, which was a 5.5 percent increase in ten years.<sup>95</sup> These statistics mean that white churches in the SBC went from constituting 87 percent of the churches in the SBC to 81.5 percent of the churches in the SBC between 1998 and 2008.

While Tichenor would applaud the amount of ethnic churches added to the SBC in recent years and would desire for more ethnic churches to be added, in order to accomplish a Great Commission Resurgence, he would likely focus the SBC on the multiplication of white churches as well. Though Tichenor did not report the number of white and ethnic HMB missionaries every year, the three years he did report them, the number of missionaries to the white people were 75 percent of the total missionary force.<sup>96</sup> He believed the “native white population” was the “greatest mission field of the Board.”<sup>97</sup> His reasoning was simple: whites were greater in number than any other race and “work among them is more permanent in its effects” in influencing the “conversion

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<sup>94</sup>Hall, “ANALYSIS: What Do the Numbers Mean—Is the SBC in Decline?”

<sup>95</sup>Adelle M. Banks, “Southern Baptists Look to Minorities to Jump-Start Growth,” *Christianity Today* 15 June 2011 [on-line]; accessed 9 December 2011; available from [http://blog.christianitytoday.com/ctliveblog/archives/2011/06/southern\\_baptis\\_5.html](http://blog.christianitytoday.com/ctliveblog/archives/2011/06/southern_baptis_5.html); Internet.

<sup>96</sup>“Forty-Fourth Annual Report of the Home Mission Board,” xliii. “Forty-Fifth Annual Report of the Home Mission Board,” i. “Forty-Sixth Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Sixth Session-Forty-Sixth Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1891), xxxiii. It must be noted that some of the missionaries among the “Foreign Population” in Tichenor’s day would be considered “white” by the United States Census Bureau today.

<sup>97</sup>“Forty-Ninth Annual Report of the Home Mission Board,” lviii.

of the world.”<sup>98</sup> In his final published paper, he wrote concerning the Anglo-Saxon race:

There is no surer or swifter means of accomplishing our Lord’s command, to give the gospel to every creature, than to enlighten and Christianize and sanctify the hearts of our own people, so that they shall write upon everything consumed at home and everything abroad, “Holiness to the Lord.”<sup>99</sup>

The result of his emphasis on the conversion of the white population was the growth of Baptists among whites from four percent of the population of the South in 1845<sup>100</sup> to 9.7 percent of the population of the South in 1899.

### **Implications on Cooperation**

In 1956, the SBC commissioned a “Committee to Study the Total Southern Baptist Program,” sometimes called the “Branch Committee.”<sup>101</sup> The committee was formed because Arthur Rutledge, then secretary of direct missions for the Baptist General Convention of Texas, noticed that there was duplication in ministry between the state conventions and the HMB. Since Southern Baptists had recently formed state conventions in the West, the Branch Committee concluded that the HMB should give most attention to “pioneer” areas and turn over “all direct missionary programs to state conventions.”<sup>102</sup> Further, the HMB was to cooperate with state conventions to develop a “single, uniform mission program” for the United States. The result was the formation of Cooperative Agreements, which sent back \$48 million out of \$62 million (77.4 percent)

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<sup>98</sup>I. T. Tichenor, *Home Missions* (Baltimore: Baptist Missions Rooms, 1898), 9.

<sup>99</sup>J. S. Dill, *Isaac Taylor Tichenor: The Home Mission Statesman* (Nashville: Sunday School Board, 1908), 131.

<sup>100</sup>Tichenor, *Phases of Home Board Work Southern Baptist Convention*, 13.

<sup>101</sup>Charles Chaney, “Turning Points in the History of the Home Mission Board,” *Baptist History and Heritage* 30, no. 2 (April 1995): 13. Unless otherwise noted, all the information in this paragraph is taken from this text.

<sup>102</sup>*Ibid.* Pioneer areas were the Northeast, Midwest, and West regions.

to states in the Northeast, Midwest, and West in 2010.<sup>103</sup>

The GCRTF called for the “phasing out” of Cooperative Agreements within seven years, arguing that the agreements returned a large percentage of Cooperative Program funds back to the regions where Southern Baptists were concentrated and leaving “NAMB with insufficient mobility to appoint personnel directly and ensure missional focus.”<sup>104</sup> The task force called for Cooperative Agreements to be replaced with a “new pattern of strategic partnership” with the state conventions, giving NAMB the ability to budget for a “national strategy that will mobilize Southern Baptists.”<sup>105</sup>

In order to accomplish a Great Commission Resurgence, Tichenor would likely encourage NAMB to cooperate with each state convention and supplement each with a goal of evangelizing each state. It seems he would not advocate a national strategy for he believed the role of the HMB was to strengthen the state boards so they could assist the associations and local churches. When Tichenor became corresponding secretary of the HMB, he visited each state convention in order to notify the state boards of the work of the HMB, arrange to secure funds from the states, and organize plans of cooperation with the state boards. At the beginning of his tenure, the HMB was cooperating with the state boards of Georgia, Mississippi, Louisiana, Florida, Arkansas, and Texas.<sup>106</sup> By 1897, every state convention and Cuba was in cooperation with the HMB (see Appendix 1). He wrote concerning the cooperative relationship between the HMB and the state boards:

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<sup>103</sup>Hall, “NAMB Revises Data to GCRTF.”

<sup>104</sup>“Penetrating the Lostness,” 11. All the information in this paragraph is taken from this text. This part of the GCRTF report was factually incorrect as NAMB made an error in its report to the GCRTF. See Hall, “NAMB Revises Data to GCRTF.”

<sup>105</sup>Ibid.

<sup>106</sup>“Thirty-Eighth Annual Report of the Home Mission Board,” i.

The Home Board has everywhere strengthened the State Boards, enabling them to do a larger work and thus create deeper and wider interest in the churches for all mission work at home and abroad.<sup>107</sup>

Tichenor's method of cooperation was simply enforcing the policy of the SBC from 1845.<sup>108</sup> He described it as being based in the local churches, associations, and state conventions, but most of the time the point of contact was the state convention. The state conventions knew the local needs while the HMB supplied financial support. Tichenor described the method of cooperation in 1890:

The State Board thus secures the material aid and moral support of the Home Mission Board, and the Home Mission Board secures the sympathy and support of the State organization, and that intimate knowledge of the wants of the field which insures a wise disposition of the funds entrusted to it.<sup>109</sup>

Tichenor saw destitution in each city and state, thus he applied business principles to strengthen the states where they had destitution. He would meet with the state secretaries to learn how much help would be needed from the HMB because he believed "all mission work everywhere" was cooperative.<sup>110</sup> He stated concerning these meetings:

Where feeble bodies of Christianity are found, whether in our own or foreign lands, who need help to perform the work lying within their field of action, the only proper way to aid in such work is, not to ignore these feeble organizations, but to unite with them in their efforts, and thus strengthen their hands and develop their powers for larger usefulness in the Master's cause. Such concerted action is but an elementary business principle applied to religious efforts.<sup>111</sup>

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<sup>107</sup>"Forty-Ninth Annual Report of the Home Mission Board," liii.

<sup>108</sup>Ibid.

<sup>109</sup>"Forty-Fifth Annual Report of the Home Mission Board," ii.

<sup>110</sup>"Fiftieth Annual Report of the Home Mission Board," lx. "Fifty-Third Annual Report of the Home Mission Board," lxiv.

<sup>111</sup>"Fiftieth Annual Report of the Home Mission Board," lx.

## Implications on Church Planting

The state of church planting in the SBC since the formation of NAMB has been difficult to identify. According to NAMB, Southern Baptists have reportedly started over 20,000 churches since 1997, with a large percentage being ethnic or African-American churches.<sup>112</sup> The 1997 Annual Church Profile (ACP) showed there were 40,887<sup>113</sup> churches in the SBC while the 2010 Annual Church Profile showed there were 45,727<sup>114</sup> churches in the SBC. These statistics show an increase of only 4,840 churches in the SBC since 1997, while Southern Baptists have reported planting over 20,000. Either there are discrepancies in NAMB's reporting, or over 15,000 Southern Baptist churches have died since 1997, some of which could have been church plants.

In the short time Kevin Ezell has been president of NAMB, he has focused NAMB on church planting, tried to give a realistic picture of the state of church planting in the SBC, and cast a vision for church planting in the SBC. He focused NAMB on evangelistic church planting that would be "infused with evangelism and leadership development."<sup>115</sup> In the 2011 NAMB report, he noted there were only 769 churches planted in the SBC in 2010, which put the church planting rate for the SBC at 1.68 percent in 2010.<sup>116</sup> He informed the SBC that less than four percent of SBC churches

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<sup>112</sup>"2011 North American Mission Board Ministry Report." It must be noted that Kevin Ezell stated many of the reported numbers in the past were not accurate. See Noah, "Ezell: A New Day for Church Planting."

<sup>113</sup>William Day, "The State of Membership Growth, Sunday School, and Evangelism in the Southern Baptist Convention, 1900-2002," *Journal for Baptist Theology and Ministry*, vol. 1, no. 2 (Fall 2003): 121.

<sup>114</sup>Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance."

<sup>115</sup>Noah, "Ezell: 'New Day for NAMB, States and ADOMs.'"

<sup>116</sup>"2011 North American Mission Board Ministry Report."

were “directly engaged in church planting.”<sup>117</sup> Ezell has also set a goal for having 55,901 SBC congregations, both self-supporting churches and church-type missions, by 2020.<sup>118</sup> Further, in his report to the SBC in 2011, he stated that NAMB was beginning to work with the state conventions to develop a definition for what makes a church plant.<sup>119</sup>

### **Tichenor: Planting Cedars and Oaks**

It seems Tichenor would challenge Southern Baptists to plant churches that were designed to survive for centuries. In 1892, he stated that the HMB had been planting churches that would “grow like cedars of Lebanon, or like oaks of Bashan for centuries to come.”<sup>120</sup> Over the course of Tichenor’s tenure, HMB missionaries constituted 3,594 churches. The 2010 ACP revealed that 4,466 churches in the SBC claimed a “year organized” date between 1882 and 1900.<sup>121</sup> More research needs to be done to verify whether most of these churches were constituted by HMB missionaries, but the fact that almost ten percent of the existing churches in the SBC were constituted in Tichenor’s time period is significant. The following subsections detail what Tichenor would likely do to accomplish the planting of churches that survived for centuries.

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<sup>117</sup>“WRAP-UP: SBC Spotlights Ethnicity, Unity, Unengaged,” *Baptist Press* 16 June 2011 [on-line]; accessed 9 December 2011; available from <http://www.bpnews.net/bpnews.asp?id=35563>; Internet.

<sup>118</sup>Mickey Noah, “55,901 SBC Congregations by 2020 Envisioned by Ezell,” *Baptist Press* 25 October 2011 [on-line]; accessed 12 December 2011; available from <http://www.bpnews.net/bpnews.asp?ID=36411>; Internet.

<sup>119</sup>Noah, “Ezell: A New Day for Church Planting.”

<sup>120</sup>“Forty-Seventh Annual Report of the Home Mission Board,” in *Proceedings of the (Thirty-Seventh Session-Forty-Seventh Year) Annual Session of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1892), xii.

<sup>121</sup>Paula Hancock, email message to author, 19 October 2011. Hancock is Lifeway’s Annual Church Profile clerk.

**Church planting missionaries and methods.** In 2011, NAMB reported there were 5,096 men and women who served as missionaries.<sup>122</sup> Of the 5,096 missionaries, 3,480 were serving under various levels of cooperative funding with the states and associations. Of these 3,480 missionaries, 1,839 are spouses, some with a specific missionary assignment and some without a specific missionary assignment. Thirty-eight of NAMB’s missionaries are national missionaries supported only by NAMB. Mission Service Corps missionaries, who receive no funding from NAMB, total 1,616. More than 1,200 missionaries were of ethnic origin. In 2010, 53 percent of NAMB missionaries were in the 36 states outside the South.<sup>123</sup>

A shift in NAMB missionary strategy occurred in early 2011. Ezell told 200 Associational Directors of Missions who were jointly funded by NAMB that their job titles were going to be changed to “church planting catalyst.”<sup>124</sup> The job description was to change to include

mobilizing existing churches to engage in evangelistic church planting, encouraging churches to engage in evangelist activity, encouraging and cultivating a pastor/leader skill set among pastors in the associations, and having personal involvement in planting a church and/or being a member of a church plant.<sup>125</sup>

In order to accomplish a Great Commission Resurgence, Tichenor would likely give long-term, cooperative funding to church planting missionaries who planted and serviced multiple churches and employed many methods. As noted in chapter 4, missionaries were appointed and funded one year at a time during Tichenor’s tenure with

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<sup>122</sup>“2011 North American Mission Board Ministry Report.” Noah, “Ezell: A New Day for Church Planting.” All the information in this paragraph is taken from these texts.

<sup>123</sup>Hall, “NAMB revises data to GCRTF.”

<sup>124</sup>Noah, “Ezell: ‘New day for NAMB, states and ADOMs.’” All the information in this paragraph is taken from this text.

<sup>125</sup>Ibid.

the opportunity to make multiple applications. As a result, many missionaries were funded long-term, especially those who were in cities or over associations. A good example of such funding was in Florida. The HMB reports from 1883 to 1887 show missionaries in Jacksonville, Tampa, Tallahassee, and Key West were not only funded for more than five years, but also received help from the HMB and Florida appointing additional missionaries to the cities.<sup>126</sup> Further, the missionaries over associations were funded for more than five years and were aided by additional appointees to their associations. Some missionaries, or churches, were funded for more than 15 years, such as the missionaries at the Valance Street Baptist Church in New Orleans.<sup>127</sup>

The amount of funding Tichenor would likely approve to the missionaries would vary, depending on what the applicant, association, or state board would request. In his day, most missionaries were paid an amount by the HMB, a matching amount by the state board or association, and an amount given by the churches the missionary served. Over Tichenor's tenure, the average annual amount given to missionaries by the HMB was \$274.85.<sup>128</sup> Given that the missionary's salary would be matched by the state board and an equal amount was raised by the churches served, the average missionary may have made \$824.55, which was a higher average annual income than an industrial worker or a construction worker in 1890.<sup>129</sup>

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<sup>126</sup>After 1887, the HMB annual reports ceased printing every name of every missionary who served in the year of the report. Further, the HMB Executive Board Minutes do not record every appointment made after 1887. Rather, the HMB Executive Board appointed a Committee on Appropriation that met with state boards and associations and jointly appointed missionaries for the respective fields.

<sup>127</sup>"Fifty-Third Annual Report of the Home Mission Board," lxiii.

<sup>128</sup>I calculated this average from the annual reports of the HMB from 1883 to 1900.

<sup>129</sup>Clarence Long, *Wages and Earnings in the United States, 1860-1890* (Princeton, NJ: Princeton University Press, 1960), 14-15. According to Long, the average annual income for an industrial worker in the United States in 1890 was \$427 while the average annual income for a construction worker was \$620.

Tichenor would likely applaud Ezell's move to change the job description of ADOM's to "church planting catalyst" for many of his missionaries were church planting missionaries. As noted in chapter 4, the average HMB missionary during Tichenor's tenure serviced three to four churches/stations per year, constituted one church per year, and established one Sunday School per year. According to Victor Masters, three-fourths of SBC churches met for worship only once a month.<sup>130</sup> This monthly meeting allowed pastors to pastor more than one church with travel time in between. Nevertheless, the time in between monthly worship meetings also allowed church members to rally around leaders established by the pastor/missionary. Further, the church members learned to take care of themselves spiritually and materially. With the accelerated traveling time in contemporary North American society, Tichenor would likely expect a missionary to service three to four churches every week, or at least every other week. In most cases, Tichenor might expect churches to plant another church once the church reached about 200 members.<sup>131</sup>

In order to accomplish a Great Commission Resurgence, Tichenor would likely encourage missionaries to use many methods to plant churches. As noted in chapter 4, the standing method utilized by HMB missionaries was protracted meetings.<sup>132</sup> Though many contemporary Southern Baptist churches have ceased conducting revival meetings, Tichenor would likely mandate missionaries and churches to have at least two per year.

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<sup>130</sup>Victor Masters, *Baptist Missions in the South* (Atlanta: Home Mission Board, 1915), 161-62.

<sup>131</sup>Modern researchers have found that most people can only maintain meaningful relationships with 150 people while maintaining close relationships with five people. See Robin Dunbar, "You've Got to Have (150) Friends," *The New York Times* 25 December 2010 [on-line]; accessed 9 August 2011; available from <http://www.nytimes.com/2010/12/26/opinion/26dunbar.html>; Internet.

<sup>132</sup>*Minutes of the Executive Committee of the Home Mission Board*, 11 June 1883.

Preaching points were a major method used in Tichenor's day that could be used in contemporary North American society. He might encourage missionaries to use homes and other dwelling places as preaching points for the gospel.<sup>133</sup> He might encourage missionaries to use schools, restaurants, hotels, and other businesses as preaching points as well.

Perhaps the primary method, and the most transferrable method, Tichenor would likely encourage missionaries to use for planting churches is the Sunday School. Sunday Schools could be established in every place a preaching point could be established in contemporary North American society: neighborhoods, homes, apartments, parks, schools, restaurants, hotels, businesses, and any other place. Tichenor would also likely encourage established churches to use Sunday School classes as a way to plant new churches.

To accomplish a Great Commission Resurgence in urban contexts, Tichenor would likely encourage Southern Baptists to plant "mission after mission and church after church" until the city was permeated with Baptist influence.<sup>134</sup> He would likely accomplish this permeation through a three-fold strategy. First, he would likely encourage NAMB to send missionaries to existing churches so that the existing churches could be strengthened to plant other churches.<sup>135</sup> A funded NAMB missionary sent to a pastorless church in an urban context could revitalize and strengthen the church, enabling the church to plant other churches. A missionary sent to an existing church could start Sunday School classes that were designed to become church plants. The Industrial School concept of Tichenor's time period is an important method for urban contexts.

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<sup>133</sup>I. T. Tichenor, *Our Frontier Missionaries* (Baltimore: Woman's Missionary Union, n.d.), 5, 9.

<sup>134</sup>"Fortieth Annual Report of the Home Mission Board," ix.

<sup>135</sup>"Thirty-Eighth Annual Report of the Home Mission Board," vii, xiii.  
"Thirty-Ninth Annual Report of the Home Mission Board," xvi.

Tichenor would likely encourage missionaries sent to established churches in urban contexts to start schools that were designed to give a solid education while “opening the houses of many families” to the missionaries and the churches.<sup>136</sup>

It seems Tichenor’s second strategy to accomplish a Great Commission Resurgence in urban contexts would be to use indigenous, ethnic church planting missionaries to plant ethnic churches.<sup>137</sup> The growth of minorities in metro areas necessitates this strategy. Tichenor would likely send black church planting missionaries to Detroit, MI; Jackson, MS; Miami, FL; and Birmingham, AL. To get ahead of the growth among Hispanics, he would likely send Hispanic church planting missionaries to border cities such as East Los Angeles, Laredo, McAllen, Brownsville, and Hialeah, FL. He might also establish institutes for the training of the leadership of ethnic churches.

With the growth of second and third generation minorities in the United States and the assimilation of these into American culture, Tichenor might alert first generation minority churches to plant second and third generation churches. The HMB’s missions among the Native Americans showed marked success of the assimilation of the second and third generations into English-speaking ethnic churches.<sup>138</sup> Tichenor would likely push pastors of first generation minority churches to begin developing leaders for a second generation church plant.

It seems Tichenor’s third strategy to accomplish a Great Commission Resurgence in urban contexts would be to aid established churches and church plants with funds for land, new buildings, or remodeling existing buildings.<sup>139</sup> As noted in

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<sup>136</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xvii.

<sup>137</sup>“Forty-First Annual Report of the Home Mission Board,” ix-x, xiv. “Forty-Fourth Annual Report of the Home Mission Board,” xlvi.

<sup>138</sup>“Forty-Eighth Annual Report of the Home Mission Board,” lxvi.

<sup>139</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” xvi. “Fortieth Annual Report of the Home Mission Board,” xi. “Forty-Second Annual Report of the

chapter 4, he believed building a house of worship gave permanence, prominence, and dignity to the missionary's work.<sup>140</sup> Further, Tichenor would likely purchase lots in growing areas so that new churches would have opportunities to build.

**Aiding in church buildings.** In May 2011, Kevin Ezell announced that NAMB had dedicated \$15 million for loans to church plants.<sup>141</sup> The Church Finance Ministry department of NAMB developed loan options for church plants to purchase land, a first building, or equipment and furniture. There are at least five underwriting guidelines for a church plant to receive a loan. First, the church plant must be at least a year old. Second, the church plant must not currently own a building. Third, the church plant must be a self-governed, legal entity. Fourth, the church plant must average at least forty adult attendees on Sundays. Fifth, the church plant must have documented financial support extending into the future for two years. The finance rate was six percent in 2011 and is subject to change according to the financial markets.

It seems Tichenor would approve of NAMB's willingness to loan funds to church plants, but, in order to accomplish a Great Commission Resurgence, he would likely make most of the funds available as grants to the churches knowing the churches would give back through mission giving. From 1885 to 1900, the HMB only collected \$3,118.08 in interest from building loans to churches.<sup>142</sup> Considering the HMB distributed \$1,038,828.60 in building funds to churches, the amount of interest collected

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Home Mission Board," xl. "Forty-Ninth Annual Report of the Home Mission Board," lix. "Fifty-Second Annual Report of the Home Mission Board," lxxvii.

<sup>140</sup> "Thirty-Ninth Annual Report of the Home Mission Board," viii.

<sup>141</sup> Mickey Noah, "NAMB Offers \$15M for Church Plant Loans," *Baptist Press* 27 May 2011 [on-line]; accessed 11 December 2011; available from <http://www.bpnews.net/bpnews.asp?ID=35409>; Internet. Unless otherwise noted, all the information in this paragraph is taken from this page.

<sup>142</sup> I totaled this number from the HMB financial reports from 1885 to 1900.

was 0.3 percent of the total loaned. The HMB did not collect interest from the churches eight out of the sixteen years churches were given funds to build. Tichenor's reasoning for giving churches grants rather than loans was that the churches would become self-supporting more quickly and would become an early "contributor to the cause of missions."<sup>143</sup>

The HMB did not give building funds to all church plants (see Appendix 3), but those that were assisted in building were assisted with substantial funds. As stated in chapter 4, the HMB aided 1,205 churches in building initial facilities and aided 658 existing churches in remodeling existing facilities. Over Tichenor's tenure, the average amount given for building or remodeling was \$557.61.<sup>144</sup>

### **Implications on the Use of Resources**

The Cooperative Program has been the main source of funding for Southern Baptist missions since 1925. In 2009-2010, the total amount of receipts in SBC churches was \$11,720,820,320 while the total amount spent on all missions was \$1,302,479,654, or 11.113 percent.<sup>145</sup> The amount spent on non-Cooperative Program missions was \$808,069,140. The total amount given by SBC churches to the Cooperative Program was \$500,410,514, of which \$308,647,361 was kept by the state conventions, or 61.679

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<sup>143</sup>“Thirty-Ninth Annual Report of the Home Mission Board,” viii.

<sup>144</sup>I calculated this average from the total amount distributed and the number of churches assisted. In 1884, one hundred acres in Texas cost \$600 while the 90 by 130 ft. lot for the Valance Street mission cost \$369.40. See “Thirty-Ninth Annual Report of the Home Mission Board,” xxi.

<sup>145</sup>“Cooperative Program: Figures for Last Complete Reporting Year (2009-2010),” *Southern Baptist Convention* 15 June 2011 [on-line]; accessed 22 December 2011; available from <http://www.cpmiissions.net/2003/CPStatsPage.asp>; Internet. All the information from this sentence forward in this paragraph is taken from this text.

percent, of all Cooperative Program gifts. Table 15 shows the 2009-2010 SBC Cooperative Program receipts to SBC entities.<sup>146</sup>

Table 15. 2009-10 SBC Cooperative Program receipts and percentages

Item	Receipts in Dollars	Percentage
IMB	\$95,881,577	50
NAMB	\$43,702,823	22.79
Seminaries	\$42,034,483	22.16
ERLC	\$3,164,092	1.65
Facilitating Ministries	\$6,519,947	3.2
SBHLA	\$460,232	0.24
Total	\$191,763,153	100

At the end of 2009, NAMB's total assets were \$339,250,906, with cash on hand totaling \$30,115,221.<sup>147</sup> The fair value of NAMB's investments was \$106,159,390. The total value of loans given to churches was \$142,733,965. The value of real estate owned by NAMB was \$2,086,521 while the value of mission properties was \$245,097.

NAMB's primary funding comes from the Cooperative Program and the Annie Armstrong Easter Offering. In 2009, NAMB's total receipts were \$150,609,138. Of this income, \$45,471,193 was received from the Cooperative Program while \$56,643,230 was

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<sup>146</sup>Ibid. ERLC is the Ethics and Religious Liberty Commission. SBHLA is the Southern Baptist Historical Library and Archives.

<sup>147</sup>“Consolidated Financial Statements and Report of Independent Certified Public Accountants,” *North American Mission Board* 31 December 2009 [on-line]; accessed 22 December 2011; available from <http://www.namb.net/annualreport/>; Internet. All the information in this paragraph and Table 16 are taken from this text.

received from the Annie Armstrong Easter Offering. Interest collected from church loans totaled \$9,665,044 and investment income totaled \$22,640,434. Table 16 shows NAMB's audited 2009 expenses.

Table 16. 2009 NAMB expenses

Item	Expenses in Dollars	Percentage
Missionary Support and Equipping	\$53,842,934	42
Evangelization	\$14,966,071	11.5
Church Planting	\$21,409,697	16.6
Ministry Evangelism	\$4,752,300	3.6
Volunteer Ministries	\$6,766,955	5.2
Mission Education	\$4,778,160	3.6
Communication Technology	\$2,669,643	2
Associational Services	\$1,714,636	1.2
Disaster Ministries	\$2,293,724	1.7
Administrative Expenses	\$15,906,232	12.4
Fund Raising Expenses	\$311,347	0.2
Total	\$128,325,557	100

While Tichenor would be extremely satisfied with the development of the Cooperative Program, in order to accomplish a Great Commission Resurgence, he would likely encourage NAMB to become extremely efficient and spend almost everything it receives every year. Over Tichenor's tenure, the HMB received \$3,025,409.55, an average of \$168,078.31 per year.<sup>148</sup> The average amount of cash on hand at the end of

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<sup>148</sup>I calculated these amounts from the annual reports of the HMB from 1883 to

every year was \$1,416.34, meaning the HMB spent an average of 99.2 percent of receipts each year. Out of the \$3,025,409.55 received by the HMB over Tichenor’s tenure, however, Tichenor’s HMB spent \$3,024,640.93, or 99.97 percent. The value of the total assets of the HMB in 1900 was \$119,730, but the cash on hand was only \$768.62. Table 17 shows the assets of the HMB in 1900.<sup>149</sup>

Table 17. Total assets of the HMB, 1900

Item	Estimated Value
Valance Street Church and Lot, New Orleans	\$7,500
First Church and Lot, New Orleans	\$18,000
Key West Chapel	\$2,000
Cuban Cemetery, Havana	\$5,000
House of Worship, Havana	\$75,000
Buenos Ayres or Hospital Property, Havana	\$10,000
Lot, El Paso, Texas	\$1,800
Insurance Policy, Miss Snow	\$430
Total	\$119,730

During Tichenor’s tenure, the staff expenses decreased from 10.6 percent of total HMB expenses in 1883 to 2.3 percent of all HMB expenses in 1900 (see Appendix 4). The amount expended on missionaries and buildings went from 74.8 percent of all HMB expenses in 1883 to 89.3 percent of all HMB expenses in 1900 (see Appendix 4).

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1900.

<sup>149</sup>“Fifty-Fifth Annual Report of the Home Mission Board,” cxlii.

With the steadiness of the Cooperative Program, it seems Tichenor would propose the percentages in Table 18 in order to accomplish a Great Commission Resurgence. The amounts are superimposed on NAMB's 2009 total receipts of \$150,609,138.<sup>150</sup>

Table 18. Tichenor's average annual Great Commission resurgence budget

Item	Percentage	Amount
Staff & Staff Expenses	3.5	\$5,271,319.83
Missionary Support	51	\$76,810,660.38
Mission Buildings	32	\$48,194,924.16
Miscellaneous	13.47	\$20,287,050.89
Cash on Hand	0.03	\$45,182.74
Total	100	\$150,609,138.00

### Conclusion

With an estimated 259 million people spiritually lost in the United States and the recent decline in membership among Southern Baptists, Southern Baptists need to take lessons from the missiology of I. T. Tichenor. Due to the growth of the South in all facets of the population, Tichenor would likely focus Southern Baptists on the priority of the evangelization of the South. He would likely encourage NAMB to cooperate with each state convention and supplement each one with the ultimate goal of evangelizing each state. Tichenor would likely focus Southern Baptists on planting churches that survived for centuries by giving long-term, cooperative funding to church planting

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<sup>150</sup>These percentages are based on the average percentage of each of these items over Tichenor's tenure save cash on hand. The cash on hand percentage is based on the 0.03 percent Tichenor's HMB not expended over his eighteen year tenure.

missionaries who planted and serviced multiple churches and employed many methods. He would likely assist missionaries further by granting financial aid to churches for the purchase of land, buildings, or remodeling existing buildings. Finally, Tichenor would likely encourage NAMB to become extremely efficient in its use of resources, spending almost everything it receives every year.

## CHAPTER 6

### CONCLUSION

This dissertation has attempted to present the missiology of I. T. Tichenor and give implications of his missiology on current Southern Baptist North American missions. During his life, Tichenor, the “Father of Cooperation”<sup>1</sup> and the man who “saved” the “convention from dissolution,”<sup>2</sup> overcame extreme hardships in his pastorates, initiated reforms in education, and was a catalyst for change in the home missions of Southern Baptists. He believed in a sovereign God that sent Jesus Christ into the world to provide atonement for utterly depraved men, who could hear the gospel of the Bible, repent of sin, and place faith in Jesus Christ as Savior and Lord, thus become obedient to the commands of the Bible. He believed the goal of the Christian, local churches, and all other Christian organizations was to give the gospel to every person in the world and that the evangelization of the United States would result in the evangelization of the world, which would lead to the enthronement of Christ over the world, resulting in the judgment of the world and the ushering in of the eternal state.

Tichenor’s Great Commission missiology led him to focus Southern Baptists on the evangelization of America, specifically the South, utilizing demographics, unparalleled cooperation, and church planting strategies for all Southern regions that were put into effect by multifunctional, church planting missionaries, both white and ethnic, who planted and served multiple churches and stations while being aided

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<sup>1</sup>B. D. Gray, “Isaac Tichenor,” *Home and Foreign Fields* (April 1936): 5.

<sup>2</sup>“Tichenor’s Masterful Leadership Saved Convention From Dissolution,” *Southern Baptist Home Missions* (Atlanta: September 1945): 16.

financially in salary and funds for church buildings by the cooperative funding of the HMB, state boards, associations, and local churches. The result of the application of his missiology was a home missions resurgence in the HMB and SBC. With knowledge of the recent decline of the membership of the SBC, the desire of Southern Baptists to facilitate a Great Commission Resurgence, the growth in population among all races in the Southern region of the United States, and the migration of Western, Midwestern, and Northeastern populations to the Southern region of the United States, the application of Tichenor's missiology could facilitate a Great Commission Resurgence through making the South as the evangelistic priority of Southern Baptist home mission efforts; giving equal focus to planting churches among the white population as among the minority population; performing unprecedented cooperation between the state conventions and NAMB; sending long-term cooperative funding to church planting missionaries who planted and serviced multiple churches and employed multiple methods; granting financial assistance to churches for the purchase of land, buildings, or the remodeling of buildings; and the efficient and almost total use of NAMB's annual financial receipts.

An argument could be made that the South already has many Southern Baptist churches, thus Tichenor's missiological focus of making the South the evangelistic priority of Southern Baptists would not produce a Great Commission Resurgence. It must be noted, however, that Southern Baptists numbered only 14,056,471 out of 114,555,744 people in the South in 2010.<sup>3</sup> While other regions are more destitute of Southern Baptists, the number of non-Southern Baptists in the South is almost twice as

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<sup>3</sup>Russ Rankin, "Southern Baptists Decline in Baptisms, Membership, Attendance," *Lifeway* 9 June 2011 [on-line]; accessed 4 December 2011; available from <http://www.lifeway.com/ArticleView?storeId=10054&catalogId=10001&langId=-1&article=Southern-baptists-decline-in-baptisms-membership-attendance>; Internet. "United States Census 2010: Resident Population Data," *United States Census Bureau* (2010) [on-line]; accessed 6 December 2011; available from <http://2010.census.gov/2010census/data/apportionment-pop-text.php>; Internet.

large as the entire population of the Northeast. Further, it must be noted that since the removal of Southern territorial restrictions on the SBC in 1951 and the focusing of the HMB (and subsequently NAMB) on working in the Western, Midwestern, and Northeastern regions of the United States,<sup>4</sup> the rate of growth of the SBC has steadily declined,<sup>5</sup> eventually leading to the last four years of membership decline in the SBC.<sup>6</sup> Although this focus to the Western, Midwestern, and Northeastern regions was necessary due to the growth of population and the migration of peoples to these areas from the 1950s to the 1980s, Southern Baptists should have noted the growth of population and the migration of peoples back to the South from the 1990s to today. If history is an indicator of the future, the continued focus of NAMB to the Western, Midwestern, and Northeastern regions of the United States may not result in a Great Commission Resurgence. If history is an indicator of the future, however, Southern Baptists could apply Tichenor's missiology and make the South, especially Southern metro areas, the evangelistic priority of NAMB, which could result in a Great Commission Resurgence. Further, since Western, Midwestern, and Northeastern peoples are migrating to the South, especially Southern metro areas, if Southern Baptists in the South evangelize the Western, Midwestern, and Northeastern migrants, the converts would naturally have relationships with dwellers in the Western, Midwestern, and Northeastern regions,

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<sup>4</sup>Will Hall, "ANALYSIS: What Do the Numbers Mean—Is the SBC in Decline?" *Baptist Press* 10 June 2009 [on-line]; accessed 5 December 2011; available from <http://www.bpnews.net/bpnews.asp?ID=30656>; Internet. Charles Chaney, "Turning Points in the History of the Home Mission Board," *Baptist History and Heritage* 30, no. 2 (April 1995): 13.

<sup>5</sup>J. Clifford Tharp, "Reflections on Southern Baptist Membership," *Lifeway* (2005): 2 [on-line]; accessed 11 December 2011; available from [http://www.lifeway.com/lwc/files/lwcF\\_corp\\_Tharp\\_membership.pdf](http://www.lifeway.com/lwc/files/lwcF_corp_Tharp_membership.pdf); Internet.

<sup>6</sup>Winston Jones, "Southern Baptists Consider Name Change," *Times-Georgian* 21 December 2011 [on-line]; accessed 21 December 2011; available from [http://www.times-georgian.com/view/full\\_story/16849878/article-Southern-Baptists-consider-name-change?instance=TG\\_home\\_story\\_offset](http://www.times-georgian.com/view/full_story/16849878/article-Southern-Baptists-consider-name-change?instance=TG_home_story_offset); Internet.

eventually supplementing the existing, exemplary work of missionaries and churches in these regions.

Similar to the previous argument, an argument could be made that Tichenor's missiological implication of the priority of the evangelization of the white population is not applicable due to the fact that there are already many white churches in the South that could be evangelizing the white population and that the minority population needs to be the evangelistic priority. While the evangelization of minorities is important, the largest racial population in the United States and the South, respectively, is the white population. With so many white churches in the South containing Sunday School classes and departments that could be sent out with a missionary to plant other churches, the rapid advancement of the gospel among the white population could be what sparks a Great Commission Resurgence.

Arguments could be made against Tichenor's missiological implications of utilizing church planting missionaries and the multiplication of small churches. One may argue a church planting missionary would not be a long-term pastor of a single church plant, thus the overall health of churches planted would suffer. It must be noted, however, that churches planted in the book of Acts were not planted by one missionary who stayed at one church long-term.

On the multiplication of small churches, one may argue that small churches lack quality of ministry and are too small to effectively perform missions, both domestically and internationally. While all sizes of churches are needed, it must be remembered that it was the multiplying of small churches during Tichenor's era, many meeting only monthly, that aided in the dramatic growth of Southern Baptists during Tichenor's era. The multiplication of small churches today could saturate America with the gospel.

An argument could be made that Tichenor's missiological implication of NAMB's assisting churches in purchasing land, building church buildings, or remodeling existing buildings does not aid in the growth of a church or the multiplication of churches. Although congregating in a building does not make a group of believers a church, whether a church meets in a house, school, rented building, or a house of worship, the church is still meeting in a building financed and maintained by someone.<sup>7</sup> It seems a church plant would become self-supporting more quickly with such aid from NAMB, a state convention, or an association. It also seems that a self-supporting church would be able to give more to the Cooperative Program than one that is not self-supporting.

An argument could be made that if NAMB grants funds to aid churches in purchasing land, building church buildings, or remodeling existing buildings, interest should be charged so that NAMB ensures a return on the funds granted. Since a cooperatively funded Southern Baptist church plant gives a percentage of undesignated receipts to the Cooperative Program that funds a portion of NAMB's receipts, however, charging interest to an already funded church plant puts an undue burden on a church that is already giving a significant percentage of undesignated receipts to the Cooperative Program. Tichenor's view that the church would eventually give back what was granted promotes better cooperation.

In 2010, there were 114,555,744 people in the South and 36,423 Southern Baptist churches in the South, thus the church to population ratio was one church for every 3,145 people. With Tichenor's vision to have one church for every one thousand people, the South needed an additional 78,132 churches to reach the population in the South in 2010. If NAMB and state conventions in the South jointly employed 2,605

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<sup>7</sup>Aaron Meraz, "Does the Church Need Buildings?" *North Texas Baptist Area* 16 May 2011 [on-line]; accessed on 17 May 2011; available from <http://www.northtexasbaptist.org/does-the-church-need-buildings>; Internet.

church planting missionaries who helped strengthen one established church while planting three other churches over the next year, Southern Baptists would gain 7,815 churches in one year. Table 19 shows an example of the funding that could be given to each missionary.

Table 19. Sample funding for NAMB missionaries

Partner	Funding Per Missionary
NAMB	\$20,000
State Convention	\$20,000
Association	\$6,000
Established Church	\$2,400
Church Plant #1	\$1,200
Church Plant #2	\$1,200
Church Plant #3	\$1,200
Total	\$52,000

The total amount NAMB would expend on missionary salaries would be \$52,100,000, which is slightly under what the Annie Armstrong Easter Offering received in 2009. Additionally, NAMB could grant an average of \$50,000 to 964 churches for the purchase of land, buildings, or remodeling of existing buildings, which would total \$48,200,000. The total amount spent on missionaries and buildings in the South would be \$100,300,000, which is over \$50 million less than what NAMB received in 2009. Such an investment could spark a Great Commission Resurgence.

Historically, Southern Baptists have been a people driven by the Great Commission. Due to the recent decline in membership among Southern Baptists,

however, a Great Commission Resurgence is needed. Southern Baptists would be wise to take lessons from the missiology of I. T. Tichenor, the man who led the “First Great Commission Resurgence among Southern Baptists.”

## APPENDIX 1

### HMB MISSIONARIES BY STATE, 1882-1900

Tables A1 and A2 give the reported number of HMB missionaries by state from 1882 to 1900. All of these statistics are taken directly from the annual reports of the HMB from 1882 to 1900. “NA” means that the HMB did not have a cooperative relationship with the state at the time. After 1884, California was no longer considered the “home territory” of the HMB. From 1845 to 1887, the Indian Territory was counted as a lone territory encompassing Oklahoma and Western Arkansas. In 1888, however, the Indian Territory was reported as encompassing Eastern Oklahoma and Western Arkansas. The rest of Oklahoma was reported under the name of “Oklahoma.” In 1899, the HMB began reporting all of Oklahoma under the same name. In 1907, Oklahoma became a state.

Table A1. HMB missionaries by state, 1882-1890

State	1882	1883	1884	1885	1886	1887	1888	1889	1890
AL	5	0	2	1	1	1	0	3	15
AR	2	7	12	21	21	21	22	22	20
CA	2	3	4	NA	NA	NA	NA	NA	NA
DC	NA	NA	NA	NA	1	1	1	0	0
FL	13	22	28	34	41	38	37	28	31
GA	2	4	6	6	5	5	5	13	16
IT	6	14	19	21	20	18	15	17	23
KY	1	1	0	1	1	1	0	1	1
LA	2	7	8	6	7	15	21	26	31
MD	NA	NA	NA	NA	NA	NA	2	3	3
MS	NA	NA	1	0	0	0	3	2	3
MO	NA	NA	1	2	2	3	4	3	9
NC	1	1	0	12	14	13	18	15	17
OK	NA	NA	NA	NA	NA	NA	15	15	15
SC	NA								
TN	1	1	1	0	0	0	0	0	1
TX	2	34	59	81	162	124	125	147	161
VA	1	0	3	1	1	1	1	1	1
WV	NA	NA	NA	NA	NA	1	1	2	3
Cuba	NA	NA	NA	NA	NA	9	17	20	21
Total	38	95	144	185	255	251	287	328	371

Table A2. HMB missionaries by state, 1891-1900

State	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
AL	21	4	1	1	1	3	3	3	22	0
AR	27	28	24	23	40	18	20	15	14	23
CA	NA									
DC	0	0	4	5	5	6	6	4	5	5
FL	32	33	42	51	45	48	41	39	45	37
GA	17	17	19	5	4	4	3	3	6	6
IT	24	26	38	48	50	60	56	73	NA	NA
KY	4	5	9	24	15	20	19	16	16	50
LA	27	27	22	17	24	28	23	25	25	25
MD	3	2	3	5	4	4	4	6	5	6
MS	1	0	0	22	21	15	12	60	15	16
MO	9	6	7	6	8	6	4	6	6	13
NC	17	17	20	14	16	13	14	16	103	100
OK	22	22	24	18	20	23	34	42	127	114
SC	NA	NA	NA	NA	NA	NA	3	3	3	0
TN	5	6	6	10	40	43	53	41	78	73
TX	171	148	148	105	105	93	66	103	164	171
VA	1	1	2	1	1	1	5	4	6	7
WV	3	2	2	2	2	2	2	2	2	0
Cuba	22	21	20	24	24	24	6	6	13	25
Total	407	365	368	381	425	411	372	467	653	671

APPENDIX 2  
 AVERAGES OF STATISTICS REPORTED  
 BY HMB MISSIONARIES, 1883-1900

Table A3. Averages, 1883-1888

Item	1883	1884	1885	1886	1887	1888
Weeks worked	19	24.6	22	37.6	35.6	37.4
Churches/stations supplied	3	2.3	2.3	2.5	3.3	3.9
Sermons/addresses given	59	102.7	92.1	106.9	98	118
Prayer/Religious Meetings	17	19.3	15.4	20.5	12.4	25.7
Baptized	3	18.5	15.8	15	15.6	16.9
Added by letter	5	10.6	9.4	9.2	9.2	9.2
Total additions	8	29.1	25.2	24.1	24.9	26.1
Sunday Schools organized	0.6	0.9	0.9	1.3	1.3	1.5
Sunday School enrollment	28	37.4	33.5	49.1	51.9	60.1
Religious Visits	109	142.4	123.4	130	102	165.9
Churches Constituted	1.2	1.2	0.3	0.3	0.5	1.1
Houses of Worship Built	0.4	NA	NA	0.2	0.3	0.2

Table A4. Averages, 1889-1894

Item	1889	1890	1891	1892	1893	1894
Weeks worked	37.8	37.3	23.6	29.2	38.1	42.8
Churches/stations supplied	3.5	3.2	3	3.6	4	3.2
Sermons/addresses given	107.4	104.4	107	128.4	103.3	89.3
Prayer/Religious Meetings	25.7	24.8	25.9	38.5	34.2	10.3
Baptized	14.8	12.1	13.2	14.5	13.9	11.7
Added by letter	10.9	9.8	11.4	16.4	12.2	10.6
Total additions	25.6	21.9	24.6	30.9	26.1	22.3
Sunday Schools organized	1.1	0.9	1	0.9	1.1	1.1
Sunday School enrollment	31	33.5	32.5	48.7	45.1	50.9
Religious Visits	156.1	142.9	169.5	148.9	174.2	137
Churches Constituted	1	0.7	0.6	0.5	0.4	0.4
Houses of Worship Built	0.2	0.2	0.4	0.2	0.3	0.2

Table A5. Averages, 1895-1900

Item	1895	1896	1897	1898	1899	1900
Weeks worked	27	30	29.8	24.4	26.7	24.7
Churches/stations supplied	8.2	4	5.3	4.2	4	3.2
Sermons/addresses given	109.7	141.2	130.4	106.7	99.1	100.5
Prayer/Religious Meetings	13.6	23.4	30.2	23.3	19.3	13.3
Baptized	13.9	13.7	12.7	10.2	10	8.5
Added by letter	15.3	16.2	12.8	10.2	9.9	9.3
Total additions	24.9	32.4	25.4	20.4	19.9	17.8
Sunday Schools organized	5	0.9	0.8	0.6	0.8	1
Sunday School enrollment	55.8	30.7	28.8	16.5	22.6	36.8
Religious Visits	122.6	149.6	167.1	128.1	165.9	131.6
Churches Constituted	0.4	0.5	0.4	0.2	0.3	0.3
Houses of Worship Built	0.1	0.6	0.6	0.3	0.5	0.2

APPENDIX 3  
CHURCH BUILDING DEPARTMENT POLICIES

CONDITIONS FOR GRANTING AID, 1884

1. The Board must have satisfactory proof that the applicant, if a church, is in good standing with other Baptist Churches in the neighborhood.
2. That there is need of an edifice, such as aid is asked for, in order to the proper and moral and spiritual welfare of the community.
3. That the membership and local friends are not able to build a house of worship, such as the best interests of our denomination and the Redeemer's kingdom demand in that locality.
4. All applicants for aid must have the official endorsement of their respective State Boards of Missions, and be accompanied with a certified copy of the charter of the church asking aid, and a copy of the resolution of the church authorizing the Trustees to obtain the loan, then the Board may offer aid in one of three ways: 1. In the form of a loan, with or without interest as may be agreed upon, properly secured by a lien or mortgage on the church property. 2. In the form of a gift fully protected against alienation. 3. In the form of gift and loan combined, secured as above.
5. As there are so many houseless Baptist Churches in the South, the Board will grant only the smallest sum absolutely needed to any single applicant in order that the largest possible number of Churches may be added.

APPENDIX 4  
SUMMARIES OF HMB TREASURER'S REPORTS,  
1883-1900

Table A6. Treasurer's report summary, 1883

Item	Expenses	% of Expenses
Staff and Traveling	\$4,325.76	10.6
Missionaries	\$21,091.03	46.7
Mission Buildings	\$12,725.56	28.1
Miscellaneous	\$7,052.92	15.6
TOTAL	\$45,195.27	100
Cash on Hand	\$4,689.72	

Table A7. Treasurer's report summary, 1884

Item	Expenses	% of Expenses
Staff and Traveling	\$4,000	6
Missionaries	\$47,996.78	72.3
Mission Buildings	\$8,975.47	13.5
Miscellaneous	\$5,442.49	8.2
TOTAL	\$66,414.74	100
Cash on Hand	\$3,542.36	

Table A8. Treasurer's report summary, 1885

Item	Expenses	% of Expenses
Staff and Traveling	\$4,644.37	6.5
Missionaries	\$55,633.17	77.9
Mission Buildings	\$4,201.18	5.9
Miscellaneous	\$6,952.96	9.7
TOTAL	\$71,431.68	100
Cash on Hand	\$1,613.74	

Table A9. Treasurer's report summary, 1886

Item	Expenses	% of Expenses
Staff and Traveling	\$3,486.45	3.7
Missionaries	\$52,116.11	55.1
Mission Buildings	\$32,690.05	34.6
Miscellaneous	\$6,228.47	6.6
TOTAL	\$94,521.08	100
Cash on Hand	\$355.87	

Table A10. Treasurer's report summary, 1887

Item	Expenses	% of Expenses
Staff and Traveling	\$3,411.10	2.8
Missionaries	\$69,038.96	56.5
Mission Buildings	\$38,025.30	31.2
Miscellaneous	\$11,621.84	9.5
TOTAL	\$122,097.20	100
Cash on Hand	\$505.44	

*Note:* \$8,750.08 of Miscellaneous was paying back loans borrowed from the previous year.

Table A11. Treasurer's report summary, 1888

Item	Expenses	% of Expenses
Staff and Traveling	\$4,850	2.7
Missionaries	\$74,195.06	41.5
Mission Buildings	\$57,752.87	32.3
Misc./S.S. Publications	\$42,155.39	23.5
TOTAL	\$178,953.32	100
Cash on Hand	\$3,484.85	

*Note:* \$13,677.20 of Miscellaneous was paying back loans borrowed from the previous year.

Table A12. Treasurer's report summary, 1889

Item	Expenses	% of Expenses
Staff and Traveling	\$5,840.54	3.3
Missionaries	\$94,806.48	54.1
Mission Buildings	\$55,418.55	31.7
Miscellaneous	\$19,049.43	10.9
TOTAL	\$175,115.00	100
Cash on Hand	\$828.95	

*Note:* \$15,130.00 of Miscellaneous was paying back loans borrowed from the previous year.

Table A13. Treasurer's report summary, 1890

Item	Expenses	% of Expenses
Staff and Traveling	\$6,474.05	3.3
Missionaries	\$111,342.97	57.5
Mission Buildings	\$44,398.49	22.9
Miscellaneous	\$31,610.71	16.3
TOTAL	\$193,826.22	100
Cash on Hand	\$1,141.91	

*Note:* \$22,750.00 of Miscellaneous was paying back loans borrowed from the previous year.

Table A14. Treasurer's report summary, 1891

Item	Expenses	% of Expenses
Staff and Traveling	\$5,911.77	2.4
Missionaries	\$117,729.64	49.3
Mission Buildings	\$73,300.04	30.7
Miscellaneous	\$41,952.05	17.6
TOTAL	\$238,893.50	100
Cash on Hand	\$3,474.00	

*Note:* \$28,500.00 of Miscellaneous was paying back loans borrowed from the previous year.

Table A15. Treasurer's report summary, 1892

Item	Expenses	% of Expenses
Staff and Traveling	\$5,795.80	2.1
Missionaries	\$113,273.57	41.2
Mission Buildings	\$88,472.80	32.2
Miscellaneous	\$67,216.32	24.5
TOTAL	\$274,758.49	100
Cash on Hand	\$71.31	

*Note:* \$47,466.98 of Miscellaneous was paying back loans borrowed from the previous year.

Table A16. Treasurer's report summary, 1893

Item	Expenses	% of Expenses
Staff and Traveling	\$6,305.39	2.2
Missionaries	\$99,576.48	34.2
Mission Buildings	\$113,593.44	39
Miscellaneous	\$71,509.03	24.6
TOTAL	\$290,984.34	100
Cash on Hand	\$2,784.41	

*Note:* \$58,960.90 of Miscellaneous was paying back loans borrowed from the previous year.

Table A17. Treasurer's report summary, 1894

Item	Expenses	% of Expenses
Staff and Traveling	\$6,327.93	3.2
Missionaries	\$108,549.03	54.6
Mission Buildings	\$65,098.61	32.8
Miscellaneous	\$18,717.51	9.4
TOTAL	\$198,693.08	100
Cash on Hand	\$247.73	

*Note:* In addition to the \$108,549.03, \$22,655.70 in merchandise was sent to missionaries this year. \$12,339.91 of Miscellaneous was paying back loans borrowed from the previous year.

Table A18. Treasurer's report summary, 1895

Item	Expenses	% of Expenses
Staff and Traveling	\$4,875.71	1.8
Missionaries	\$121,263.08	45.8
Mission Buildings	\$77,498.02	29.3
Miscellaneous	\$60,987.20	23.1
TOTAL	\$264,624.01	100
Cash on Hand	\$109.06	

*Note:* \$55,534.56 of Miscellaneous was paying back loans borrowed from the previous year.

Table A19. Treasurer's report summary, 1896

Item	Expenses	% of Expenses
Staff and Traveling	\$5,470.21	2.2
Missionaries	\$119,812.16	48
Mission Buildings	\$92,628.59	37.1
Miscellaneous	\$31,647.58	12.7
TOTAL	\$249,558.54	100
Cash on Hand	\$112.71	

*Note:* \$26,970.00 of Miscellaneous was paying back loans borrowed from the previous year.

Table A20. Treasurer's report summary, 1897

Item	Expenses	% of Expenses
Staff and Traveling	\$5,549.45	2.8
Missionaries	\$101,544.94	50.5
Mission Buildings	\$61,811.94	30.7
Miscellaneous	\$32,154.38	16
TOTAL	\$201,060.71	100
Cash on Hand	\$220.03	

*Note:* \$28,414.08 of Miscellaneous was paying back loans borrowed from the previous year.

Table A21. Treasurer's report summary, 1898

Item	Expenses	% of Expenses
Staff and Traveling	\$5,387.23	2.6
Missionaries	\$115,746.76	54.5
Mission Buildings	\$71,916.50	33.8
Miscellaneous	\$19,238.73	9.1
TOTAL	\$212,289.32	100
Cash on Hand	\$620.80	

*Note:* \$14,964.49 of Miscellaneous was paying back loans borrowed from the previous year.

Table A22. Treasurer's report summary, 1899

Item	Expenses	% of Expenses
Staff and Traveling	\$5,509.99	2.5
Missionaries	\$133,838.34	60.2
Mission Buildings	\$58,856.35	26.5
Miscellaneous	\$23,990.54	10.8
TOTAL	\$222,195.22	100
Cash on Hand	\$922.56	

*Note:* \$16,764.68 of Miscellaneous was paying back loans borrowed from the previous year.

Table A23. Treasurer's report summary, 1900

Item	Expenses	% of Expenses
Staff and Traveling	\$6,356.31	2.3
Missionaries	\$165,182.73	59.8
Mission Buildings	\$81,464.76	29.5
Miscellaneous	\$23,292.08	8.4
TOTAL	\$276,295.88	100
Cash on Hand	\$768.62	

*Note:* \$17,230.08 of Miscellaneous was paying back loans borrowed from the previous year.

APPENDIX 5  
 INCREASE OF WHITE CHURCHES CONSTITUTED,  
 1882-1900

Table A24. Increase of white churches, 1882-1900

State	1882	1900	Increase
Alabama	1,361	1,769	408
Arkansas	782	1,341	559
Florida	243	507	264
Georgia	1,755	2,019	264
Kentucky	1,271	1,601	330
Louisiana	330	554	224
Maryland	47	59	12
Mississippi	1,070	1,267	197
Missouri	1,296	1,873	577
North Carolina	1,044	1,668	624
Oklahoma	No data	250	250
South Carolina	641	912	271
Tennessee	1,154	1,484	330
Texas	1,442	2,705	1,263
Virginia	683	940	257
Washington, DC	No data	14	14
West Virginia	408	No data	-408

Table A24—Continued

Total	13,527	18,963	5,436
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*Note: Proceedings of the Twenty-Seventh Annual Session of the Southern Baptist Convention, 83. Annual of the Southern Baptist Convention 1900, 172. Except those under “Increase,” all the numbers are taken from these sources. I calculated the numbers under “Increase.” West Virginia was not affiliated with the SBC in 1900. In 1880, many churches in West Virginia affiliated with the HMS. See Bill Barker, “Southern Baptists in West Virginia,” a paper prepared for the State Missions Study, 2004, 8 [on-line]; accessed 5 December 2011; available from <http://www.arministry.org/History.pdf>; Internet.*

APPENDIX 6  
 INCREASE OF BLACK CHURCHES CONSTITUTED  
 IN SOUTH, 1884-1896

Table A25. Increase of black churches, 1884-1896

State	1884	1896	Increase
Alabama	752	1,436	684
Arkansas	344	768	424
Florida	178	424	246
Georgia	1,231	1,956	725
Kentucky	347	386	39
Louisiana	325	945	620
Maryland	16	23	7
Mississippi	1,032	1,397	365
Missouri	174	306	132
North Carolina	991	1,151	160
Washington, DC	0	47	47
South Carolina	363	931	568
Tennessee	299	579	280
Texas	664	1,659	995
Virginia	764	1,236	472
Total	7,480	13,244	5,764

*Note: Proceedings of the Thirtieth Session-Fortieth Year of the Southern Baptist Convention* (Atlanta: Jas. P. Harrison & Co., 1885), 130. *Proceedings of the (Forty-Second Session-Fifty-Second Year) Annual Session of the Southern Baptist Convention* (Atlanta: Franklin Printing and Publishing Company, 1897), cxi. Except for “Increase,” all the statistics in this table are taken from these sources. I calculated the numbers under “Increase.”

APPENDIX 7  
GCRTF RECOMMENDATIONS

The following is a reprint of the recommendations of the Great Commission Resurgence Task Force.<sup>1</sup>

1. That the messengers to the Southern Baptist Convention, meeting in Orlando, Florida, June 15-16, 2010, adopt the following as the mission statement of the Southern Baptist Convention:

As a convention of churches, our missional vision is to present the Gospel of Jesus Christ to every person in the world and to make disciples of all the nations.

2. That the messengers to the Southern Baptist Convention, meeting in Orlando, Florida, June 15-16, 2010, adopt the following as Core Values for our work together:

**CHRIST-LIKENESS**

We depend on the transforming power of the Holy Spirit and prayer to make us more like Jesus Christ.

**TRUTH**

We stand together in the truth of God's inerrant Word, celebrating the faith once for all delivered to the saints.

**UNITY**

We work together in love for the sake of the Gospel.

**RELATIONSHIPS**

We consider others more important than ourselves.

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<sup>1</sup>“GCR Task Force lists 7 recommendations,” *Baptist Press* 3 May 2010 [online]; accessed 4 May 2010; available from <http://www.bpnews.net/bpnews.asp?id=32852>; Internet.

## TRUST

We tell each other the truth in love and do what we say we will do.

## FUTURE

We value Southern Baptists of all generations and embrace our responsibility to pass this charge to a rising generation in every age, faithful until Jesus comes.

## LOCAL CHURCH

We believe the local church is given the authority, power, and responsibility to present the Gospel of Jesus Christ to every person in the world.

## KINGDOM

We join other Christ-followers for the Gospel, the Kingdom of Christ, and the glory of God.

3. That the messengers to the Southern Baptist Convention, meeting in Orlando, Florida, June 15-16, 2010, request the Executive Committee of the Southern Baptist Convention to consider recommending to the Southern Baptist Convention the adoption of the language and structure of Great Commission Giving as described in this report in order to enhance and celebrate the Cooperative Program and the generous support of Southern Baptists channeled through their churches. We further request that the boards of trustees of the International Mission Board and North American Mission Board consider the adoption of the Lottie Moon and Annie Armstrong offering goals as outlined in this report.

4. That the messengers to the Southern Baptist Convention, meeting June 15-16, 2010, request the Executive Committee of the Southern Baptist Convention to consider any revision to the ministry assignment of the North American Mission Board that may be necessary in order to accomplish the redirection of NAMB as outlined in this report; and that the Board of Trustees of the North American Mission Board be asked to consider the encouragements found within this report in all matters under their purview.

5. That the messengers to the Southern Baptist Convention, meeting June 15-16, 2010, request that the Executive Committee of the Southern Baptist Convention and the International Mission Board of the Southern Baptist Convention consider a revised ministry assignment for the International Mission Board that would remove any geographical limitation on its mission to reach unreached and underserved people groups wherever they are found.
6. That the messengers to the Southern Baptist Convention, meeting June 15-16, 2010, request the Executive Committee of the Southern Baptist Convention to consider working with the leadership of the state conventions in developing a comprehensive program of Cooperative Program promotion and stewardship education in alignment with this report.
7. That the messengers to the Southern Baptist Convention, meeting June 15-16, 2010 in Orlando, Florida, request the Executive Committee of the Southern Baptist Convention to consider recommending an SBC Cooperative Program Allocation Budget that will increase the percentage allocated to the International Mission Board to 51 percent by decreasing the Executive Committee's percentage of the SBC Allocation Budget by 1 percent.

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## ABSTRACT

### THE MISSIOLOGY OF I. T. TICHENOR WITH IMPLICATIONS ON CONTEMPORARY SOUTHERN BAPTIST NORTH AMERICAN MISSIONS

Aaron James Meraz, Ph.D.  
The Southern Baptist Theological Seminary, 2012  
Chair: Dr. J. D. Payne

This dissertation analyzes the missiology of I. T. Tichenor, corresponding secretary of the Home Mission Board from 1882-1900, and provides implications of his missiology on contemporary Southern Baptist North American Missions. Chapter 1 introduces the need for this dissertation and gives the thesis, background, limitations, and methodology of the dissertation.

Chapter 2 gives a brief biography of I. T. Tichenor. Tichenor lived from 1825 to 1902, which was one of the most transitional periods in American history. His early life, pastorates, service as a civil war chaplain, service as president of Alabama A&M, and service as corresponding secretary of the Home Mission Board are highlighted.

Chapter 3 gives the biblical and theological foundations of Tichenor. Tichenor's beliefs about God, the condition of man, the work of Christ, the nature of the Bible, salvation, and the Christian life are examined. Additionally, his view of evangelism, ecclesiology, the cultural mandate, and the end times are examined.

Chapter 4 presents the missiology of I. T. Tichenor in regard to the Great Commission, the use of demographics, cooperation, church planting, church planting missionaries, indigenous leadership, the church building, and use of resources are presented.

Chapter 5 gives implications on contemporary Southern Baptist North American missions. After giving the condition of Southern Baptist North American missions, implications are given from Tichenor's missiology that could spur a Great Commission Resurgence.

Chapter 6 draws conclusions from the previous chapters. The conclusion states this dissertation gives Southern Baptists a historical precedence in accomplishing a Great Commission Resurgence.

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