A CENTURY OF SERVICE

First Baptist Church

AUGUSTA :: GEORGIA

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Pastor
Authorities consulted:

“The Baptist Encyclopedia.”
“The History of the Baptists in Georgia.”
“The History of the Hephzibah Association.”
“The History of the Georgia Association.”
C. F. Smith’s “History of Methodism in Georgia.”
Charles C. C. Jones’ “History of Augusta.”
Joseph R. Lamar’s “History of Richmond Academy.”
“The Life of Luther Rice.”
“The Life of James G. Binney.”
DEDICATED

To

THE WOMEN OF THIS CHURCH

Who so richly contributed to make the Church what it has been and is now, and whose example is an inspiration to larger achievement.
FOREWORD

The author wishes to thank all who have lent a helping hand in the preparation of this sketch, either in searching the old and faded minutes, or in typing the manuscript.

To Dr. Rufus W. Weaver, president of Mercer University, the author wishes to make grateful acknowledgement for tracing the relationship of this church to the cause of Christian education.

Especial thanks are due to Mrs. W. N. Benton for her enthusiasm and personal effort which made the publication possible, to Dr. Edward L. Grace for his valuable technical assistance, and to Mrs. James T. Bothwell for her kindly offices as treasurer; a critical committee composed of Hon. J. C. C. Black, Mr. T. Harry Garrett, Miss Annie Shumate, Mrs. W. N. Benton and Mrs. John Whitney, has been helpful beyond the author’s power to express.

The wealth of material collected made it difficult to keep within the necessary limits, and much of value had to be left out. While the personal element adds greatly to the interest of a book of this character, it has been impossible in so small compass to mention more than a few of the consecrated men and women of the church. The self-denying labors of many deserve, and have received, a more lasting memorial—their names are written in the Lamb’s Book of Life.

If this brief sketch will bring to those who read it a realization of their heritage, and inspire in them a longing to carry on the work of service begun a century ago, this book will not have been written in vain.

ISABELLA S. JORDAN.
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KIOKEE. FIRST BAPTIST CHURCH IN GEORGIA.
CHAPTER I

KIOKEE, THE FIRST BAPTIST CHURCH IN GEORGIA.

The history of the Baptists in Georgia is coeval with the history of the Province itself. There were Baptists among those who came over with Oglethorpe, in the good ship Anne. These early Ana-Baptists, as they were then styled, did not settle in Savannah and organize a church, but dispersed to other and more inland points. History tells us, however, that the first minister in the Province did not come over with Oglethorpe. This honor belongs to Daniel Marshall, who was born in Windsor, Conn., in 1706. He was converted at the age of twenty, joining the Presbyterians. Aroused by the fire of Whitefield, he went as a missionary to the Mohawk Indians. When the Indian war broke out he went to Pennsylvania and thence to Virginia. Here he became acquainted with a Baptist Church belonging to the Philadelphia Association, and he and his wife were baptized by immersion. After this he traveled southward, planting the gospel in many places.

In January, 1771, Daniel Marshall settled with his family at a place on Kiokee Creek, in the Province of Georgia, near the town of Augusta. This pioneer preacher conducted his meetings not in churches made of wood or stone, but in "God's first temples." On one occasion while making the opening prayer, a hand was laid on his shoulder and a voice said, "You are my prisoner." Rising from his knees, this earnest man of God found himself confronted by an officer of the law. He was arrested for preaching in the Parish of St. Paul, for in so doing he had violated the legislative enactment of 1758, which established religious worship in the colony according to the rites and ceremonies of the Church of England.

The arrested preacher was made to give security for his appearance in Augusta the following Monday morning. Accordingly he stood his trial and "after his meekness and patience was sufficiently
exercised,” he was released and ordered to preach no more in the Province of Georgia. His reply was similar to that of the Apostles, “Whether it be right to obey God or man, judge ye,” and without further molestation he continued his itinerant preaching.

We have it on good authority that the constable, Mr. Samuel Cartledge, was so impressed by Mrs. Marshall’s inspired defense of her husband at the trial, that his conviction and conversion followed, and he was baptized by the very man whom he had arrested and led to trial. Later he became a deacon of Mr. Marshall’s church at Kiokee, and in 1784 he assisted in the organization of the Georgia Baptist Association, at that church.

From his headquarters on Kiokee Creek Daniel Marshall went forth in all directions, preaching the gospel with great fervor and leading many to Christ. By inviting those whom he had baptized in the neighborhood, and other Baptists on both sides of the Savannah River, he organized the Kiokee Church at Appling in the spring of 1772. This was the first Baptist Church constituted in the Province of Georgia.

The original meeting house was a simple frame structure, which was replaced in 1802 by a substantial brick building erected four miles further north, on land donated by the Marshall family.

Situated near the dense forests of oak and hickory that border Kiokee Creek, stands Kiokee Church, mother of Baptist Churches in Georgia; a sacred shrine to those who love to study the early struggles of the denomination. Silent she stands, mute witness to the faith of her founder. The tide of travel and commerce has ebbed away from her. The stillness is unbroken, save by the song of bird, or the ripple of the spring as it overflows the pool and sings its way to the creek some yards distant.

In reverent devotion the visitor gazes upon this church of precious memory. The massive walls have withstood the attacks of the ruthless destroyer, Time; the bricks, made on the premises, have mellowed and softened in tone with the passing of the years so that they have the appearance of the tapestry brick of today. The sills and the beams that support the roof are heavy and hand-hewn; the steps that lead into the church on two sides are made of stone slabs which were ferried across the river from a quarry in Carolina. The lock and key are huge, hand-wrought affairs that have withstood the corrosive rust of more than a century. Within the church are the same floors over which walked the eager seekers after truth.
who had crossed the ferry, heedless of danger or fatigue, to learn
the way of eternal life; here, too, are the same benches upon which
they sat, listening eagerly to the words of wisdom that fell from
Abram Marshall's lips. Beneath the simple pulpit stands the old
pine table from which the Lord's supper was served each quarter,
an occasion prepared for by fasting, humiliation and prayer; not
partaken of lightly, but after rigid self-examination.

The only note of grace and beauty to be found in the plain build-
ing is a mahogany and horse-hair sofa, the gift of Rev. Juriah
Harris, the beloved fourth pastor of Kiokee Church.

Within these walls began a great revival, a pentecostal outpour-
ing of the spirit, which swept the entire state.

It was Daniel Marshall, the founder of Kiokee Church, who in-
augurated the system of licensure, which largely accounts for the
growth of the churches and the number of converts in that early
day. Men thus licensed to preach were called itinerants, and many
of the ordained ministers passed through this stage of preparation.
When it was advisable to organize a church, the zealous licentiate
was ordained and placed in charge. This was the course through
which Silas Mercer, Abram Marshall, Sanders Walker, William
Davis, and many others passed.

Thus it was that converts were made so numerously that the sta-
tistics astonish us. When Daniel Marshall came into the Province
there were no ordained Baptist ministers, few Baptists, and no or-
organized Baptist Church. In 1772 there was one church. In Oc-
tober, 1784, when the Georgia Association was organized, there were
seven churches, a goodly number of itinerant and ordained preach-
ers and many church members. A few years later there were sixty
churches, with a total membership of 4,500.

In one month after he had organized the Georgia Baptist Asso-
ciation, the venerable Daniel Marshall passed from the church
militant to the church triumphant. His body was laid to rest a
few rods south of Appling courthouse, now the county seat of Co-
lumbia County. A simple granite shaft marks the resting place of
this distinguished pioneer of the Baptist denomination in Georgia.

Daniel Marshall had a worthy successor in his son Abram. The
latter had little education, perhaps not more than forty days of
regular schooling in his life, but he had religious training, natural
ability, eloquence, and the most zealous earnestness.

The writer of this sketch carries as a precious memory the de-
scription of this man of God as given by an aged aunt, who was
converted in the days of her youth under the preaching of “Father Marshall.” “Ay, Child!” she would say, “the whole town would go out to see Father Marshall when he came riding down the street on his old white horse, his saddle-bags packed full of testaments and tracts, which he freely distributed, at the same time inviting the people to come and hear the gospel preached in the courthouse. I, with a merry group of young people, went there to scoff, but, my child, after hearing Father Marshall, I stayed to pray.”

Augusta was not the only town into which the old white horse carried Father Marshall and his saddle-bags. The work of itinerating was most dear to his heart. He refused to give it up when he succeeded his father in the pastoral care of Kiokee Church. The First Baptist Church in Augusta is but one of the thirty-nine churches which Abram Marshall helped to constitute.
CHAPTER II

SOCIAL AND CIVIC CONDITIONS IN AUGUSTA ONE HUNDRED YEARS AGO.

After the close of the Revolutionary War, in which the fort was dismantled and St. Paul's Church destroyed, and when the signs of the siege through which Augusta had passed were visible on every hand, the first demand of the citizens was for the rebuilding of the church, and for the establishment of an Academy. The ancient resolution reads: "A seminary of learning is greatly necessary for the instruction of our youth, and ought to be one of the first objects of attention after the promotion of religion." They obtained from the legislature the only form of assistance it could grant. Georgia had no money, but it took advantage of the fact that the land in and around Augusta was held under Royal Grant.

The newly-organized State Government gave these lands in trust to be sold and the proceeds to be used for the erection of an Academy. The trustees erected a school building on Bay Street, between Elbert and Lincoln. In 1800 this building was abandoned and work begun on the present building, situated on a lot bounded by Center, Telfair, Washington and Walker Streets.

Four years earlier the first steamboat had begun to operate between Savannah and Augusta. At this earlier period the town was already a cotton center and here also were handled large quantities of tobacco. Being the county seat of Richmond County, Augusta had in 1821 an imposing courthouse which already had its memories of visits from Washington, Monroe and Lafayette.

Street pumps, though still in use, were being replaced by a system whereby water was brought through cypress logs from Turknett Springs three miles distant. Brick houses were rapidly replacing wooden ones.

From the census of 1820 we learn there was a white population
of upwards of six thousand and a negro population of something over five thousand.

It is well known that at this time the religious life in the towns was at a low ebb. Especially was this true of Augusta whose inhabitants, though possessed of wealth and culture, had little spiritual life. Horse-racing, card-playing and drinking were the gentlemanly pastimes of the men, while balls, visiting and the latest fashions from Paris occupied the thoughts of the women. Is it any wonder, then, that the plain and ignorant itinerants of the Methodist and Baptist Churches, in their homespun, ill-fitting clothes, should have excited the ridicule of the city's cultured inhabitants? It took courage on the part of those primitive heralds of salvation to venture into towns to meet the sneers and gibes of the thoughtless. That they did so is one reason why these two denominations today far outnumber all others in the State of Georgia.
CHAPTER III

ORGANIZATION OF THE BAPTIST PRAYING SOCIETY.

In the year 1809 there came as Rector, or Principal, of Richmond Academy a young graduate of the University of South Carolina, William Theophilus Brantley. He was twenty-two years of age and had been graduated from the University but one year. Seven years before coming to Augusta young Brantley had been converted and baptized. From that time his one purpose in life was to devote himself to the ministry of Christ.

It is easy to believe that in accepting the charge of Richmond Academy he was influenced by the fact that at that time there was no Baptist Church in Augusta. Shortly after his arrival in the city he was ordained to the ministry. The presbytery consisted of Abram Marshall and Dr. Henry Holcombe, the latter being at that time pastor of a church in Beaufort, S. C. As soon as he was ordained Mr. Brantley gained permission from the trustees of the Academy to hold services in their chapel, which was used at that time as a sort of union meeting house.

Two years later, Dr. Holcombe having removed to Philadelphia, Mr. Brantley received a call from the Beaufort Church. They promised him no fixed salary, but merely said: "If you will come and minister to us in spiritual things, we will minister to you in temporal things." So great was his desire to give his full time to the ministry he accepted the call, although it meant relinquishing a large and certain salary for one which must be taken altogether on faith.

For several years after Mr. Brantley left Augusta there was no organization of any kind among the white Baptists of the town. In the year 1817, however, the few scattered Baptists, eighteen in all, gathered under the leadership of Jesse D. Green and, after a few
preliminary meetings, drew up and adopted the following covenant, to which they affixed their names:

"We, the Baptist Brethren of Augusta, Georgia, being in destitute state, without preaching, church union, or communion, and at the same time believing it is our duty, privilege and high calling to be more united; believing also that it is not inconsistent with the principles of true and vital religion, and hoping it will not be offensive to the particular churches to which any of us belong, or have belonged, have thought proper to enter into the following covenant, viz.:

"We agree to join in a society to be known and styled "The Baptist Praying Society of Augusta"; to meet in evening prayer meetings as often as convenient; to use our individual influence among our preaching brethren to get Sabbath preaching amongst us.

"Further, we agree to watch over each other in faithfulness, in love, and in all things taking the Word of God for the man of our counsel.

"We hope to conduct all matters amongst us in decency and order, as required by the gospel. We agree to appoint a clerk to keep a fair record of all matters that may be thought worthy of notice; also to appoint a moderator to preside over our society's meetings, and to preserve order amongst us.

"As the desire of all is the furtherance of the Gospel of Jesus Christ, we agree that when it may be thought by sister churches around about us that we are in a fit state for constitution, to become constituted, or so soon as it can be done on Christian and Gospel principles.

"Done in society, this 25th day of March, 1817, and signed by the following persons:

*Members of the Praying Society.*

<table>
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<th>Jesse D. Green</th>
<th>Betsy Gop</th>
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<td>Martha Green</td>
<td>Mary Ann Mimms</td>
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<td>J. H. Randolph</td>
<td>Edward Martin</td>
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<td>Woodson Ligon</td>
<td>Sarah Collier</td>
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<td>Polly Ligon</td>
<td>Hannah Jelks</td>
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<tr>
<td>Patsy Ligon</td>
<td>John Garner</td>
</tr>
<tr>
<td>Elizabeth Williams</td>
<td>Sarah Garner</td>
</tr>
<tr>
<td>Henry Mealing</td>
<td>Caleb Morgan</td>
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<tr>
<td>Joseph Phillips</td>
<td>Lydia Wallace</td>
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The records show some correspondence between the Society and some ministering brethren in the county respecting the formation
of a presbytery to constitute them into a church. It appears later that on the fourth Saturday and Sunday in May, 1817, the Praying Society assembled in the courthouse and were regularly constituted by the advice and assistance of Brethren Abram Marshall, Matheny, Davis and Carson L. Anthony. Brother Matheny preached from Matt. 16:18: "And I say unto thee, that thou art Peter, and upon this rock will I build my Church." The Society then went into conference, called Brother Davis as moderator, and proceeded to receive and read the letters of brethren and sisters who desired to enter the new organization.

Brother Marshall gave the charge to the Church and Brother Davis prayed. Brethren J. D. Green and Woodson Ligon were at the same time ordained deacons.

There is no record of baptisms, but from May 25th to August there were six additions by letter. The Church also appointed two messengers to the Georgia Association, Brethren Matheny and Green, with Brother Randolph as alternate. In September the Church met to approve the first letter sent by it to the Georgia Association, which met that year in October, with the Goshen Church in Lincoln County. The Church lately constituted in Augusta, Georgia, was received into that body at this meeting.

In October the Church met to appoint five brethren and friends to attend to the temporal affairs of the Church: viz., Abram Marshall, Colonel John McKinne (at that time a Presbyterian), J. H. Randolph, Henry Mealing and Jesse Green. The Church requested them to organize by choosing a moderator, "as it is the wish of the Church that said committee be made a lawful representative in all temporal business. Brother Randolph is requested to draw up a petition to the next Georgia Legislature to incorporate said trust as a body politic.

"Brother Randolph is further requested to draw up a petition to the said Legislature requesting them to donate to us a piece of ground back of the Presbyterian or of the Catholic Church for the purpose of building thereon a place of worship."

February 18, 1818, Father Marshall, who was in the city preached and a collection was taken, amounting to thirty-two dollars and fifty cents. This was set aside as a church building fund.

In November, 1818, the strength of the little band was increased by the addition by letter of Moses Cumming and wife, Brother Whitney and wife, and Brother Joshua Key.

Father Marshall, the supply, being in feeble health, and able to
attend but seldom, it was determined with the old man's consent to call Brother Jesse Mercer, of Penfield, to the pastoral charge. Dr. Mercer declined the call, owing to the demands of the youthful but growing Mercer Institute. Father Marshall's increasing age and feebleness left the little group without a leader. Brethren Green and Ligon were appointed to inquire of Reedy Creek Church in Burke County, concerning a piece of land in Augusta which had been left by Mr. George Wells in trust of said church, to be given to any church in Augusta which might be constituted of our faith and order. It also appears that a tract of land was granted the Church by the Legislature, as mention is made of "An application to Richmond Academy to have said lot laid out."

The minutes show that in October, 1818, Jesse D. Green was sent as a delegate to the Georgia Association, carrying two dollars for the minutes and forty dollars for missions, evidencing clearly the stand the church took for foreign missions at that time.

Saturday, May 22, 1819, we have the name of the church given for the first time. "The Church of Jesus Christ met in conference Father Marshall in the chair. It was this day determined to call to the pastoral care of the church the Rev. William T. Brantley, he expecting to return to Augusta as rector of the Richmond Academy."

In July Brother Joshua Key, then clerk, was directed to write Dr. Brantley of the call of this church to the pastoral office.

Four brethren were appointed to visit Springfield Church, to advise with them on some cases of discipline. At this meeting a letter of dismission was granted Brother Jesse D. Green, and he was absolved from his pledge for the building of the church, every other member being asked to "strive to obtain a subscriber in Brother Green's place." No explanation of this action on the part of Brother Green is to be found, but his wife's name is in the reorganized church membership, and occurs frequently among those present at conference.

"Saturday, August 21, 1819, Church of Christ met in conference. Brethren Key, Ligon and Randolph were appointed messengers to the Association, to meet at Kiokee in October.

"Resolved that each member pay into the treasury 25c monthly for the purpose of buying candles, wine, etc. Sent $1.50 for minutes." That nothing was sent for missions indicates that the little group was slowly, but surely, disintegrating.
FIRST BAPTIST CHURCH, AUGUSTA, ERECTED 1820.
CHAPTER IV

THE MINISTRY OF WILLIAM T. BRANTLEY.

In the fall of 1819, Dr. Brantley arrived in Augusta to take up for the second time the duties of rector of the Academy of Richmond County, and to assume the pastoral care of the languishing Baptist Church of Christ. At this time there were in the city four churches in their own church homes: St. Paul’s, Episcopal; St. Patrick’s, Roman Catholic; St. John’s, Methodist, and the First Presbyterian. In addition to these white churches, the negroes had already organized Springfield Baptist Church, which in 1820 had a membership of six hundred. As yet the few scattered white Baptists had no church home.

January 20, 1820, the Baptist Church was formally reorganized. The Sunday morning sermon was preached by Dr. Brantley. In the afternoon, Dr. Basil Manly came over from Columbia, S. C., with a message of encouragement, and at night Dr. Brantley spoke to a large crowd on the aims and purposes of the organization.

On May 6th, “The constitution drawn up by Dr. Brantley was adopted, the church retaining the name of ‘The Baptist Church of Christ.’” The constitution consisted of eighteen articles. It was adopted without argument or dissent.

It is a matter of genuine regret that the new covenant adopted at this time, as well as the one drawn up by the Praying Society, are so defaced by damp and mould as to be totally unreadable. This was caused by the minutes being under water during one of Augusta’s freshets.

Brother Joshua Key was at this meeting elected clerk, and told to buy a suitable book in which to keep the minutes. This book has been preserved, and contains the records of the church from
1820 to 1839. The following is a list of the members at the reorganization April 9, 1820:

- William T. Brantley
- Woodson Ligon
- Polly Ligon
- Henry Mealing
- Lydia Lamar
- Martha Seebles
- Ann D. Powell
- Joshua Mercer
- Lydia Wallace
- Martha Green
- J. H. Randolph
- Polly Holt
- Sarah Collier
- Edward Martin
- Ruel Cumbar
- M. A. Mims
- Elizabeth Gop
- Daniel Walker
- Sister Walker
- Thomas S. Hand
- Elizabeth McLaws
- Joseph Floyd
- Rebecca Cumbar
- Joshua Key
- Hannah Jelk

Dr. Brantley's forceful personality and eloquence soon filled the Academy Chapel with a cultured and appreciative congregation. Conversions occurred and additions to the church, among whom were many persons of influence and standing in the community.

In the summer of 1820 occurred the first baptismal service in the history of the church. Among those baptized into membership were Mrs. Ann Milledge, widow of Governor John Milledge; Mrs. Zendrat, and Dr. Francis Sunday. The service occurred in the early morning. Dr. Brantley preached, and the congregation repaired to the river side, where a solemn and serious address was delivered, and the candidates were baptized pursuant to the divine command.

The necessity of building a house of worship was now recognized by all, but the Baptists were few and the organization still feeble. Under Dr. Brantley’s energetic leadership, however, they resolved to undertake the work. Two lots had been offered them gratuitously, but both locations being undesirable they were declined. Dr. Smith, in his book entitled, “One Hundred Years of Methodism in Augusta,” claims that the Methodists are the only denomination who purchased the lot upon which they built, but he is mistaken. The original deed to the lot purchased by the Baptists is still in the hands of the church trustees.

The far-seeing vision of Dr. Brantley is shown by the fact that after a hundred years no more desirable location for a church can be found in the city. This lot, part of Augusta’s original race-track, was then at the extreme western limit of the town, known as Greene Street continued; an apparently rough and undesirable section. This lot was bought July 6, 1820, from Mrs. Sarah Jones,
widow of the late Noble Wimberly Jones. The lot had a hundred and twenty feet frontage on Greene Street continued, and one hundred and seventy-seven feet on Jackson Street. The price paid was fifteen hundred dollars.

Dr. Brantley always insisted on the best in everything. Though the means of the infant church were small, he would be satisfied with nothing less than a house which would compare favorably with any church then existing in the town.

A building to cost twenty thousand dollars was agreed upon. To raise this sum, the plan was adopted of selling the pews at prices ranging from five hundred dollars downwards, and soliciting subscriptions from the friends of the cause in various parts of the state. Dr. Brantley was popular with the Presbyterians, who were both wealthy and numerous. Many of them were patrons of the Academy, and he received in contributions as much as ten thousand dollars from members of that church.

This sum was further increased by contributions from the members of the church, and by the small sum garnered by the Praying Society. The result was that in the course of a few years the house was fully paid for.

The result of their efforts is shown by the following extract from The Augusta Chronicle, February 18, 1820:

"Saturday afternoon, February 11, 1820, Masonic procession composed of the brethren of the Royal Arch Chapter, Social Lodge No. 38, and Webb's Lodge, moved from the Academy about four o'clock, accompanied by Rev. Mr. Brantley, the Baptist clergyman, and the Rev. Mr. Moderwell, pastor of the Presbyterian Church, of this place, to the lot at the southwest corner of Greene and Jackson Streets, where the building is to be erected.

"The usual ceremonies and solemnities then took place, and the stone was deposited which was to be the foundation corner of a temple to be dedicated to the Most High, and in which it is to be hoped the word of life will long be faithfully promulgated.

"On this occasion an appropriate address was delivered and an impressive prayer offered by Rev. Mr. Brantley, and Rev. Mr. Moderwell closed by prayer the interesting ceremony, in the presence of a number of spectators who had assembled to witness a transaction which could not but excite feelings of grateful satisfaction."

As early as 1790 the Society of Free Masons was in active operation, and in 1791 the Old Academy was devoted to the exclusive
use of the Masonic Lodge Columbia at five pounds per annum. Many of Dr. Brantley’s friends were prominent Masons, and took an active part in the laying of the cornerstone. Later when Dr. Shannon, as pastor, brought in a resolution opposing church members joining the Masons, Dr. Anthony and several other prominent men rose in violent opposition, claiming it to be a violation of personal privilege. The resolution was, therefore, withdrawn.

On February 18, 1820, the cornerstone was laid. On May 6, 1821, the church was dedicated to the worship of God. Dr. Brantley’s text was taken from Psalm 90:17, “And let the favor of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.”

Not until the church was paid for and dedicated, did Dr. Brantley formally accept the call to the pastorate. Up to this time his services had been gratuitous.

Thus, after eighty-five years of civic life, Augusta had a Baptist Church with an ordained minister and a membership of sixty-six.

Extracts From Minutes, May, 1821.

“Church met in this house built for our worship under the deepest sense of God’s goodness and mercy towards us, in erecting so comfortable a building for his sacred worship. I have the pleasure to record that, according to appointment and divine permission, the dedication took place. A crowded house, an attentive congregation, manifested the utmost satisfaction at the success of our infant institution. Dr. Basil Manly assisted in the services of that important day.”

At 8 a. m. of this dedication Sabbath, Dr. Brantley baptized in the river Mrs. Lucy G. Bacon and Misses Elizabeth and Margaret Ware, sisters of Hon. Nicholas Ware, first senator from Georgia.

In September, 1821, the church renewed its relationship with the Georgia Baptist Association. Dr. Brantley wrote the church letter and Brother Ligon went as messenger, bearing the gift of the church, which amounted to one hundred and fifty dollars for missions, and two dollars towards the expense of publishing the minutes.

In 1822 this church extended an invitation to Abilene, or Red Creek Church, which was reported to be spiritually drooping, to join with them in religious services once a month, and to partake of the sacrament every three months. This invitation was prob-
ably accepted, as later appear receipted bills paid the local livery stable for feed and care of horses for visiting brethren.

The following extracts from the minutes of March 2, 1822, gives an unusual glimpse of conditions existing at that time: "Dr. Brantley visited Abilene, preached, and baptized four blacks, namely: Violet, Sukey and two others, names not recollected, belonging to Marshall Keith. Ned belonging to same was baptized last summer."

For many months no one seemed willing to assume so grave a responsibility as that of deacon. Dr. Brantley entreated his people to be much in prayer, that their minds be directed to suitable persons in the church to fill the sacred office. L. B. Holloway, at that time church clerk, and Edward Martin were finally chosen. They were requested by the pastor to "examine themselves, and inquire earnestly at the throne of grace, whether it was not their duty to accept that important office." At this meeting Mr. Edward Campfield, Mrs. Margaret Campfield and Miss Mary Campfield applied for membership upon profession of faith and baptism. Years later Mr. Campfield organized the First Christian Church in Augusta. Their first meeting was held in Mr. Campfield's parlor, after a visit to Augusta of Mr. Alexander Campbell, the founder of that denomination.

That Dr. Brantley believed in publicly dedicating children to the Lord, is shown by the following:

"After a sermon appropriate to the occasion, the subject of publicly dedicating children to the Lord was taken up and carried into effect. The first and second Sabbaths of next May were fixed upon for all who felt disposed to dedicate their children to God in prayer, the days to be kept as days of fasting." This motion was approved at the time, but there is no record of its being repeated except on rare occasions, and then in the home more frequently than in the church.

On March 12, 1825, the seventeenth article of our constitution in regard to holding communion quarterly was changed to monthly, a custom ever since observed.

At this meeting Brother Eli Mustin was elected clerk, an office he held uninterruptedly for forty-six years. No more beautiful minutes were ever kept, his hand-writing, perfect as copper-plate, is easily decipherable after ninety-four years.
On May 8, 1825, Mrs. Hannah D'Antignac was baptized, the first of a distinguished line of women to connect themselves with this church. June 12th, Margaret Brantley was baptized, also Dr. Anthony, first dean of the Augusta Medical College.

In 1826, Dr. Brantley baptized a group of young women, among them being Miss Margaret Mobley. Miss Mobley was a great aunt of Mrs. David R. Wright. She had been converted years before under the preaching of Father Marshall, but because of violent family opposition remained a “secret follower,” as she liked to call herself. Once in the church few were more devoted. When chairs were needed for the pulpit she undertook to raise the money, going first to Governor Milledge’s widow. The lady listened to the appeal and said, “Sister Mobley, I will give you something better than money, I will give you the chairs. My husband imported a set from England for our use while he was Governor. I will gladly spare two of them to my church.” They were gratefully accepted, and occupied a place on the pulpit until years later the church caught fire, when in the rush of removing the furniture they were so badly broken as to be of no further use.

After many religious discussions with the pastor, Dr. William H. Turpin was received by the church as a “proper subject for baptism.” He was baptized July 11, 1824, and from that hour no church had a truer friend or more staunch supporter. He cheerfully advanced money for its various needs, and when through a period of great financial depression the church became involved in debt, he came nobly forward and restored its credit. He also gave the bell which for so many years called the people to the house of prayer. When the church was rebuilt this bell was remolded into a tablet and placed in the vestibule, a memorial to him who through life was faithful to his trust.

Though there is no record of special evangelistic services, not a conference met that there were not members received by letter and conversion. The first blow the infant church received was when Dr. Brantley announced his intention to go to Philadelphia to take up the work laid down by his beloved friend, Dr. Henry Holcombe, the man who had so greatly influenced his early life. Dr. Holcombe, on his deathbed, had suggested Dr. Brantley as his successor, and he felt that he could not refuse the call.
The thought of losing him was deeply felt by the church. During his pastorate he wielded a mighty and judicious influence in the church, city and state, ever using his eloquent voice and polished pen in favor of whatever promoted the interest of the church and community.

April 2, 1826, Dr. Brantley removed to his new charge, leaving the church cast down, but not in despair, for he had imparted to them much of his own consecrated spirit.
CHAPTER V

MINISTRIES OF JAMES SHANNON, CHARLES MALLORY AND W. J. HARD.

One month after Dr. Brantley's resignation, Rev. James Shannon became pastor of the church. To succeed a man of Dr. Brantley's leadership was a difficult task, but "Elder Shannon," as he was called, proved to be the man for the trust, and met the requirements most successfully. He was a distinguished scholar, having graduated from the University of Belfast, Ireland. Deeply spiritual and given to introspection, he held his church to a high standard of Christian excellence.

Those who applied for membership were carefully instructed in its solemn significance. It is of deep interest to read the number and variety of the cases for discipline that came before the monthly conference. Occasionally, the penitent came voluntarily confessing his sins and begging forgiveness; often transgressors were summoned to appear in person and answer the charges brought against them. The minutes quaintly tell the history of a case of discipline for gossiping.

A man, not a member, having brought an accusation against our sisters, C. and M., Brother Shannon, to whom the complaint was made, thought proper to bring the whole matter before the church. The accuser, Mr. H., being present, was permitted to make his statement. Upon investigation it appeared the sisters had given currency to a report which they had heard relative to the intemperate habits of the wife of Mr. H. It also appeared that both had confessed their faults, and expressed their sorrow for the same, and in so doing had done what their duty as Christians required of them. This was so declared by a vote of the church. They were reproved for gossiping, but exonerated from the charge of falsifying.
Drinking, card-playing and profanity seemed the besetting sins of the people of that period, and we are not surprised to find the church passing the following resolution: "This church highly disapproves its members visiting dram shops, or places licensed to retail ardent spirits, for the purpose of drinking."

After a time the great number of suspensions for offenses committed menaced the life of the church, there being often as many excluded as were received in the same length of time. This being the case it was finally questioned, "whether the suspending of members from the communion of the church is a scriptural mode of punishment, or whether such a procedure is warranted by apostolic practice?" After remarks by several of the brethren the subject was at the request of Brother Shannon, put off until the next church meeting, with a particular request that each member should examine the New Testament, in order to find out whether such practice is warranted by the Scriptures."

Accordingly, at the next meeting the subject was again taken up and after discussion, it was decided that "we find in the Scriptures no warrant for suspension as a final act of the church."

The church at this time licensed three young men to preach, Brethren Goodman, Atwood and Law, "they having expressed their gifts before the church in a highly satisfactory manner."

In this year a most remarkable revival of religion began in Eatonton, Ga., under the preaching of Adiel Sherwood, which resulted in the addition of from fifteen to twenty thousand to the Baptist Churches. After a sermon preached in the open air at Antioch, a Pentecostal outpouring of the spirit resulted in four thousand persons coming forward for prayer.

In October the spirit of the revival then sweeping the State made itself felt in Augusta. The church had followed the earnest exhortations of its pastor to spend much time in humiliation, fasting and prayer. Special meetings were held to hear the experience of the converts and receive them into the church.

On one Sabbath morning twenty of these persons were baptized in the river, among them Mrs. Isabella Bones, afterward Mrs. John Coskery, and Mrs. Nancy Barrett.

This revival continued for a year, and it was decided to construct a baptistry in the church, provided it could be suitably done for two hundred dollars. At this time, through the influence of Rev. Luther Rice, then visiting in the city, the church made a contribution of $140.00 for the proposed Columbia College, of Wash-
ington, D. C. Later, a wealthy woman in the congregation gave $250.00 to the same cause, this being the largest gift to any one object thus far in our history. Luther Rice came to Augusta with a two-fold object: to enlist the church in the interests of Foreign Missions, and to urge the importance of higher theological training for ministers, such as would be given in the contemplated college. He won the hearts of the people who stood nobly by him in all his efforts. Dr. W. H. Turpin’s home he called his Augusta home, and through all the vicissitudes of his unselfish life the Augusta friends were faithful.

In November, 1829, Dr. Shannon having accepted a professorship in Franklin College, Tenn., the church was again without a pastor. February 13, 1830, a unanimous call was extended Charles Dutton Mallory, and on March 21st he preached his first sermon from 1st Cor. 2:3, “For I am determined not to know anything among you save Jesus Christ and Him crucified.” Few men have been as active in promoting the great enterprises of benevolence that formed so marked a characteristic of the age.

Sabbath School instruction enlisted Dr. Mallory’s warmest sympathy, and called for some of the best productions of his tongue and pen. His first work was to urge upon the church the importance of a Sunday School under the immediate control of the church. In the minutes we read of the appointment of “a committee relative to the obtainment of proper teachers, a room to meet in, etc.”

The claims of ministerial and general education found in Dr. Mallory a self-sacrificing friend. Missionary work, whether foreign or domestic, never had a more devoted advocate. During his pastorate, C. F. Sturgis, who had been our first Sunday School Superintendent, was ordained to the ministry for work among the Cherokee Indians. Luther Rice was in the city at the time and took part in the ordination, preaching an animated discourse. Mr. Sturgis is the only member of this church who was ever sent to the mission field. “The church presented the young missionary with a Bible.”

About the time that young Sturgis went into the mission field, the church welcomed into its membership a young stranger, destined to do great things for the cause of Christian education. This young man was William Tryon Lyon, of New York. Immediately after he united with the church, he was licensed to preach and at once began his ministerial education at Mercer Institute, at that time
located at Penfield, Ga. After remaining in the Institute for three years, he became the financial agent of Columbia College, Washington, D. C., the proposed Southern Baptist College, in which the people of this State were then greatly interested. One of the results of this campaign was the changing of Mercer Institute into Mercer University. During this period he became profoundly interested in Christian educational institutions.

When in 1841 he went to Texas as a missionary under the direction of the American Baptist Home Missionary Society he began at once agitation for a college similar in character to Mercer University. He established the first Baptist Church at Houston, Texas. He was known far and wide as a flaming evangel, as a safe denominational leader, and as a far-seeing religious statesman. When yellow fever appeared in Houston during 1847, he remained at his post, discharging his duty until prostrated by the fever. After an illness of ten days he died November 16, 1847, in the 39th year of his age. Baylor University, the first institute for higher education in Texas, was the outgrowth of his splendid endeavor, though he was not permitted to see the realization of his dream.

During Dr. Mallory's pastorate the church had a visit from Rev. and Mrs. Ward, who were on the eve of sailing for Burmah to join the missionary forces of Judson. So great was the enthusiasm over their description of the needs of the mission that the church gave generously, one lady placing in the basket a carefully sealed package, which proved to be all of her jewelry.

In 1827, there was organized in Augusta a branch of the Tract Society, of Philadelphia. The Baptist Church observed the day with fasting and prayer. The work of the Augusta branch proved successful. Fifteen thousand pamphlets on religious subjects and many Bibles were sold in one year, winning the approval of the parent society in Philadelphia.

Saturday, August 11, 1832, Elder Mallory appointed a day of fasting and prayer because of the dreadful cholera then ravaging the land. So many persons were ill that the doctors were unable to reach the sufferers living on the river plantations and in remote districts. To relieve this situation, Dr. L. A. Dugas worked out and compounded a remedy known as "Dugas' Astringent," which he dispensed free of charge to all who would come for it, a contribution to materia medica and to suffering humanity that will keep his name in perpetual remembrance. This was Augusta's first epidemic, but worse was to come, for in 1839 and 1854 the dreadful
yellow fever scourged the city. The minutes report no meetings from August to October of those years on account of the epidemic.

In October, 1834, an invitation was extended the Georgia Association to meet with the church the following October, and the church appointed a committee of ladies to raise a fund for the purchase of a tankard and plates. This is probably the origin of the Dorcas and Aid Society, for so many years the only woman's organization in the church.

Because of failing health, Dr. Mallory resigned the pastorate on November 8, 1834, to take effect the following April. In November, 1836, Rev. William J. Hard was chosen pastor. At this period Springfield, a colored Baptist Church, asked to be taken under the watch care of our church. This church was formally organized by its founder, Rev. Jesse Peter, August, 1790. It is the oldest organization among the negroes in this part of the State, and had a membership of six hundred at the time our church was organized. The matter was referred to the State Convention, which advised the church to undertake the charge. This was done, and there are records showing the close fraternal relations existing between the two churches.

Soon after Mr. Hard assumed the charge he was married to Miss Ann Turpin Wanton, niece of Dr. Wm. H. Turpin. Mr. Hard's first effort was to train the church in systematic benevolences, and he at once urged the following: "That there be a regular session for collections, the third Sabbaths of April and October, and that all contributions to missionary and educational objects be sent through the Association." This action on the part of the church was a powerful factor in strengthening the missionary influence of the Association so recently torn by anti-missionary factions. Mr. C. F. Sturgis, having returned from his labors among the Cherokees, again took charge of the Sunday School, and with Mr. Hard's assistance, organized a Sunday School Society for the purpose of bringing teachers and parents into closer relationship. He also had a weekly training class for the teachers. Mr. Hard was deeply interested in the great temperance reform then sweeping the State, and with other prominent Baptists had an honorable share in effecting its success.

The spiritual condition of the negroes awakened much Christian sympathy in Mr. Hard. He became their faithful friend and trusted counsellor, who never lost or abused their confidence. For his kindly Christian ministration, they cherished an undying gratitude.
During the great freshet of Thursday, May 28, 1839, the roof of the church caught fire, and but for the timely assistance of Captain Starnes, William Harris, Dr. Joseph Eve, Mr. James T. Gardner, Mr. Sheehan, Mr. Allmond, Mr. John Caldwell and Mr. C. C. Harris, who rushed through the raging flood and extinguished the fire, the church would have been destroyed. A generous purse was made up by the congregation for the boat hands and others who assisted the above named gentlemen.

In the latter part of 1839, the church was closed for two months on account of a terrible yellow fever epidemic. The church lost several valuable members, among them Dr. Milton G. Anthony, dean of the Medical College. This godly physician had been largely responsible for the selection of Augusta as the seat of the Medical Department of the State University, and in recognition of his services, and his skill as a physician he was elected its first dean. When the dreaded scourge appeared there was a deplorable scarcity of physicians and nurses. Dr. Anthony spared himself neither day nor night; his splendid life was sacrificed that others might live. The epidemic having spent itself, the church was again opened for services. In 1840 Mr. Hard was offered a professorship in Mercer University, and felt it his duty to resign. He returned to Augusta, however, in two years and opened the Augusta Female Institute. This school he taught with remarkable success until the War Between the States. After war was declared, he became a chaplain in the Confederate Army and secretary of the Georgia Relief and Hospital Association. During the four years of the war he devoted his entire time to the spiritual and physical needs of the wounded and dying soldiers. This was, perhaps, his greatest work, for, with his clearness of thought and force of argument, he led many to a knowledge of Christ. The records show many whose first act after leaving the hospital was to openly confess Christ and unite with the church of their choice.
CHAPTER VI

THE MINISTRY OF WILLIAM T. BRANTLEY, JR.

In May, 1840, Rev. William T. Brantley, Jr., was elected to the pastorate of the church. In June a letter was received from him accepting the call, setting November as the time when he would begin his work. Mr. Brantley had not as yet been ordained. This ceremony, according to the custom of the time, took place after a licensed minister received his first call. The Augusta church, because of the people's great love for his father, made great plans for the ordination service of William T. Brantley, Jr.

A letter was received from Dr. Brantley, Sr., expressing his pleasure at having been invited to be present at the ordination of his son, and accepting, provided the ceremony be held during the Christmas holidays. The church consented, asking that he invite Dr. Richard Fuller and any others that he wished to be present, and that if possible a protracted meeting be connected with the proposed visit.

The ceremony took place on December 27, 1840, the following program being rendered:

"Prayer by Rev. Juriah Harris, pastor of Kiokee Church.
"Charge by Rev. Adiel Sherwood, of Penfield.
"Right Hand by Rev. C. F. Sturgis, of Augusta.
"Address to the Church by Rev. Richard Fuller."

The young minister, in the presence of a very large assembly, made the following "Declaration of his Faith":

"I believe in the existence of one Supreme God, the creator of all things, and the Governor of the Universe. The Scriptures, embracing the Old and New Testament, I receive as the repository of His revealed will, the message which He addressed to the intellectual beings whom He has created, and the only true rule of faith

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and of practice. In the Revelation, I believe the Divine Being to have disclosed Himself as existing in three persons, the Father, Son, and the Holy Ghost, and that these three are one God, the same in essence, equal in power and glory. Man, created originally in a state of innocence, and designed by the Author of his being for happiness, by transgression fell from this high estate, incurring the displeasure of his Creator, and rendering himself obnoxious to the penalty which has been annexed to disobedience, namely, temporal and eternal death. The misery and death which are now suffered are the consequence of Sin. To redeem us from the curse of the law, and to reinstate us to that dignity from which he had been degraded by disobedience, was the object of the mission into our world of the Lord Jesus Christ, the second person in the adorable Trinity. By virtue of the sacrifice which he has made, I believe the salvation of all to be a possible thing. I believe every one is by nature in a depraved state; that is, his heart is entirely alienated from God, and cherishes a deep enmity against all that is holy. Before any one can be redeemed from the curse of the law and be made a participant in the provision of mercy, there must be a radical change in his nature. The change cannot be effected without the exercise of repentance toward God and Faith in our Lord Jesus Christ. I distinctly recognize the agency of the Holy Spirit, the third person in the Trinity in every case of conversion. Those who, brought under the sanctifying influence of the Holy Spirit, have exercised repentance and faith, will be kept by the power of God unto Eternal Life. I believe God to have placed us in this world in a state of probation, a state in which we are constantly forming character, which must be developed in Eternity. Those who obey the requisitions of the Gospel, who are reconciled to God by exercising in the atonement Faith of the heart, will be finally received into mansions of everlasting blessedness; whilst those who withhold from God the affections of their hearts and reject the provisions of Grace, remaining under the curse of the law, must suffer the penalty of unending misery.

"I regard the Christian Church as a company of believers, banded together to promote the glory of God, in their own spiritual improvement, and in the conversion of the impenitent. The officers of all such churches are: Pastor and Deacons. The ordinances are: Baptism and the Lord's Supper."

The protracted meeting which the church desired held in connection with the ordination service was postponed until March, of
the following year. Dr. Richard Fuller was in charge of the revival. We read in this connection that twenty were baptized, eight in the river and twelve in the baptistry. Among them was Mr. H. H. Hickman, later a beloved and honored deacon.

Under date of April 18, 1841, we find the following: “This is a day which will long be remembered by this church. Twenty-five willing candidates were baptized in the Savannah River between 3 and 4 o’clock in the afternoon by our pastor.”

Following this revival, there was a great desire to build up the Sunday School, and a committee was appointed to solicit members to increase the size of the school.

At the conference on July 10, 1841, it was decided that a sum in hand, added to that which the sisters had raised, was sufficient to build a brick lecture room. On November 7, 1841, the building, being completed, was dedicated for use by the Sunday School.

At the conference meeting September 7, 1844, delegates were appointed to the Georgia Association, and instructed to ask for a provisional letter of dismission for this church from the Georgia Association to take effect only in case our church should on mature deliberation determine to unite with an Association nearer us.

In July of this year Augusta friends were shocked to learn that their beloved first pastor had been stricken with paralysis.

In November, 1844, Dr. Brantley received a call from the First Baptist Church, Charleston, S. C. The following record regarding this call is taken from the minutes: “On December 1, 1844, a letter was read from the First Baptist Church, Charleston, expressing delicacy of feeling in calling our pastor, William T. Brantley, Jr., to their church, explaining the hopeless condition of his father, their pastor, who was suffering with a paralytic stroke. The church, in replying to the above letter, stated that though deeply sympathizing with the Charleston Church, and realizing that Charleston was the metropolis of the State and offered a great door of usefulness to one who possessed the gifts, graces and talents of Dr. Brantley, they could not feel it their duty to release Dr. Brantley.”

Shortly after this exchange of letters between the two churches, Dr. Brantley brought his stricken father to his home in Augusta. Here his last days were spent, surrounded by devoted and lifelong friends, and here the end came peacefully on March 28, 1845.

We have now come to a most momentous period in the history of the Augusta Church, and of the whole denomination.

It will be recalled that at this time the question of slavery was
profoundly agitating the entire country. The anti-slavery feeling in the North was growing very intense and in the year 1843 some Baptists in Boston withdrew from the Triennial Convention and organized a Free Mission Society, because of an aversion to any association with those holding opposite views on the slavery question.

That many Christian people in the North, as well as in the South, did not as yet see that this issue need divide the religious activities of the denomination, is evidenced by the following resolution passed by the Triennial Convention in 1844:

"Resolved, That in co-operating together as members of this convention in the work of foreign missions, we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery; but as individuals we are free to express and to promote, elsewhere, our views on these subjects in a Christian manner and spirit."

The next six months, however, saw a marked change of sentiment in the matter. The American Home Mission Board, without waiting for the next convention to reverse the resolution above quoted, flatly refused to appoint as a missionary Mr. Reeves, recommended by the executive board of the Georgia Baptist Convention. The reason assigned for their action was that Mr. Reeves was a slave holder, and that to appoint him was to sanction slavery.

The executive board of the Georgia Convention, finding its request refused, at once instructed its treasurer not to pay over any funds to the general board until further notice, and at the same time addressed a letter to the Baptists of the United States, reciting the conduct of the American Home Mission Board.

Upon receipt of this letter, the Virginia Foreign Baptist Missions Society issued a call to the Baptists of the South to send delegates to a convention to meet at Augusta, Georgia, the following May. Pursuant to this call, a large number of delegates from Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, and the District of Columbia met in the First Baptist Church in Augusta, Georgia, and proceeded to organize the Southern Baptist Convention. Dr. William B. Johnson, of South Carolina, was elected president; Hon. William Lampkin, of Georgia, and Rev. J. B. Taylor, of Virginia, vice-presidents, and Jesse Hartwell and James C. Crow, secretaries.

The next morning the following resolution was adopted:

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

Two boards were formed, the Foreign Mission Board, with headquarters at Richmond, Va., and the Home Mission Board, with headquarters at Mobile, Ala.

In the North this separation was desired by many, regretted by few, and expected by all. In fact, a month prior to the meeting in Augusta, the American Baptist Home Mission Society at its meeting in Providence, R. I., adopted a preamble and resolution, the gist of which called for a separation into Northern and Southern Conventions; the existing organization to be retained by Northern churches and such other as would be willing to act on the basis of restriction against the appointment of slave owners.

The body of delegates meeting in Augusta were fired with a zealous determination that the cause of Christ should not suffer from the separation. That it did not suffer is amply proven by statistics. During the thirteen years that these seceding churches were a part of the Triennial Convention their total gifts to the Home Board had been $38,656.00; in the thirteen years following the organization of the Southern Baptist Convention the total gifts for Home Missions amounted to $266,356.00.

It is a glorious heritage, belonging to each of its members, that the First Baptist Church of Augusta should have been the birthplace of an organization that has accomplished so much in the name of Jesus Christ. Its most recent and greatest accomplishment, the Seventy-Five Million Campaign, assures a tremendous forward movement toward the coming of the Kingdom.

The Augusta Church undoubtedly received a great inspiration from the Convention it had entertained. The growth in membership was very great, and in the following year it became necessary to enlarge the church edifice.

A committee of five was appointed, and reported through their chairman, Dr. Brantley, that the plans recommended involved an expenditure of money not to exceed $6,750.00. Their report was adopted. The plan recommended was that the floor be leveled, the pews reversed, the pulpit placed in the south end of the house, the partition separating the pulpit and the lobby be removed, and the entire space filled with pews; the portico to be enclosed with brick
CHURCH AS REMODELED IN 1846.
with three entirely new doors, and the outside of the new wall to be rough cast, and also a belfry constructed.

A resolution was read on May 27, 1846: "That the recent magnificent present from our brother deacon, Wm. H. Turpin, merits from us the members and worshippers of the Baptist Church a united and cordial vote of thanks; that the tones of the delightful bell, with which he has been pleased to furnish our new belfry, will ever awaken the most grateful remembrance of the generous donor."

At this time it was resolved that the money taken up at the Lord's Table be held sacred as a poor fund. Thus was established a custom ever since adhered to by this church.

In July, 1846, the church changed its associational connections from the Georgia to the Hephzibah, and was most cordially received as a member of the latter. The Hephzibah Association was organized in 1794, and was composed of all churches in the southern part of the Georgia Association; the first meeting was held at the Davis Meeting-house. John Thomas Vining and Silas Mercer attended as messengers. The day was set apart as a day of fasting and prayer.

The church received a severe blow when in August, 1848, Dr. Brantley resigned to accept a professorship in the University of Georgia. The relationship between pastor and people had been ideal, and he left the church entirely bereft, as his father before him had done. He was both pastor and friend, entering closely into the joys and sorrows of his people.
CHAPTER VII

MINISTRIES OF N. G. FOSTER, C. B. JENNETTE AND J. G. BINNEY.

Following Dr. Brantley, Rev. Nathaniel G. Foster became pastor May 13, 1849, resigning October 13, 1849. The minutes give no hint of his reason for so short a stay with the church. But from other sources we learn that Dr. Foster felt that eighteen years of legal practice had unfitted him for the ministry. He later rendered conspicuous service to the cause of Christian education, as have so many pastors of this church.

On the 16th day of December, 1849, Rev. C. B. Jennette was elected pastor. His pastorate, though short, was most successful, and he, too, was greatly beloved by his people. His health failing, he was granted a leave of absence, before the expiration of which he died, October, 1851. During his absence Dr. Brantley was invited to supply the pulpit, which he did, during the vacation of the University.

December 7, 1851, Rev. Joseph G. Binney, a returned missionary from Burmah, was chosen pastor. Large and intelligent congregations were attracted by his preaching, and he awakened such deep interest in foreign missions that the church was known throughout the State as a center of missionary influence.

It was during Dr. Binney’s ministry that A. G. Spaulding united with this church and shortly thereafter began his ministerial education at Mercer University. Upon the completion of his course at Mercer he was ordained to the ministry in our church.

Dr. Spaulding has recently died at the ripe old age of eighty-nine, having filled a number of prominent Southern pulpits, and served for many years as trustee of his Alma Mater. Dr. Spaulding is another link between this church and the educational interests of the denomination.

After serving as collector and treasurer for many years Brother
Eli Mustin tendered his resignation November 24, 1852, but continued as clerk.

At a conference held December 11, 1852, a committee was appointed to inquire into the cost of properly lighting the church and lecture room with gas. It was decided that such an expense was inexpedient for the time. Then, and for years following, devoted women, taking their servants, would repair to the church and personally superintend the filling of the lamps, the sweeping, dusting and arranging for the Sabbath Day services. Among these women we note the names of Mrs. L. A. Dugas, Mrs. William S. Jones, Mrs. John Coskery, Mrs. Holmes and Mrs. Wm. H. Turpin.

In 1855, an urgent appeal from his Burmah associates induced Dr. Binney to resume his labors in the foreign field, and to enter again upon a work which lay so near his heart. On his return to Burmah he was placed in charge of our Theological Seminary in Rangoon. More than three hundred Karen ministers were educated by him, and through his influence the First Baptist Church of Augusta shed the radiance of Christian learning in the darkened lands of Asia.

The love of Dr. Binney's church followed him to that distant field, and there are some who vividly recall the sorrow caused by his death in the fall of 1877. He died while returning to India after a brief visit home, and was buried in the Indian Ocean.
CHAPTER VIII

MINISTRIES OF J. E. RYERSON, A. J. HUNTINGTON
AND J. H. CUTHBERT.

For five years prior to the Civil War, the church had as its minister Dr. J. E. Ryerson, from St. Catherine's, Canada. During the early part of his pastorate the church grew amazingly; the minutes show that not a prayer service, nor a conference was held but that candidates were received for baptism. Many of those received into the church at this time were or became prominent in the life of the church and community. Among them we note: Miss Anna Hard, who later became Mrs. E. R. Derry; Miss Mary D'Antignae, later Mrs. John Walker; Miss Mary Holmes, afterwards Mrs. McKinne Law; Miss E. P. Dugas, who later became Mrs. James Cole; Miss Adele P. Verdery, and many others that lack of space prevents our mentioning. Of those who joined at that time, all have gone to their reward save Miss Verdery, who is still with us, and whose life through the years has been an inspiration to highest Christian living.

An important event of this period was the appointment of a city missionary, Mr. L. M. Carter. Dr. Ryerson's labors were so effective, and the growth of the First Church so rapid, that it was impossible to seat the crowds. It was finally decided to erect a second house of worship, to be known as Kollock Street Chapel upon the site of an already established mission Sunday School. Mr. L. M. Carter, the city missionary, was empowered to baptize the converts, but for many months the chapel attendants communed with the parent church. It is now called the Second Baptist Church of Augusta. Its growth has been progressive, and its usefulness in the cause of Christ has steadily increased.

Coincidental with the activities of the city missionary, and somewhat prior to the constitution of the Second Church came the first and only serious factionalism and disaffection in the history of the church.
This had its origin in certain allegations of misconduct brought against the pastor. It was probably due to this disaffection that twenty-five members withdrew to unite with the church about to be constituted. The matter was brought to a head by the resignation of Dr. Ryerson, September, 1859. After his resignation, the church was in such an agitated state that the first effort of the new year was the re-establishment of good fellowship between the members. Both factions united in a call to Rev. P. H. Mell, the distinguished preacher and Christian educator, but he declined the call. The church then called Rev. A. J. Huntington, of Farmville, Va., and he entered upon his duties in November, 1860. By his gentle dignity and Christ-like spirit he brought back harmony, and once more the church went forward upon her mission of service. Dr. Huntington was with the church throughout the four years of the Civil War. Strange to say, the minutes of the church contain few references to the great struggle then convulsing the nation. We find references to the fact that members of churches in New Jersey, Virginia, Savannah and Charleston, who refuged to Augusta, were accepted without letters, because of enemy occupation of these places. We also find, because of the depreciation of Confederate money, Dr. Huntington's salary was raised to six thousand dollars. We note also that the church took up a weekly collection for the purchase of religious literature to be placed in the hands of Confederate soldiers. Much of this literature was distributed by our former pastor, Rev. W. J. Hard.

There are many who think that the war service did not attain its full meaning until the recent war, but we read in the story of the years 1861-1865, that devoted women, from all the Augusta churches, served hot coffee (made of parched corn, rye and chicory), and biscuits to the soldiers passing through Augusta, going to the front. They also met the trains bringing in the wounded, attending them to the hospitals, where they acted as volunteer nurses. We, the descendants of these noble women, feel a reverent pride in the consecrated Christian service rendered by them during those dark days.

Between the lines of the old records we may easily read that Dr. Huntington spent himself utterly in the difficult work of those years of war, for at the close of the struggle he tendered his resignation, because of the feebleness of his health.

Upon his successor, Rev. James Cuthbert (called to the First Church from the Second), devolved the task of reorganizing forces disrupted by the war. Though he was with the church but four
years he proved a most efficient leader. Dr. Cuthbert was especially interested in the children of his congregation. Feeling it his duty to carry the Gospel message direct to them he set apart the first Sunday afternoon in each month for a special sermon to the children, suspending the Sunday School exercises for that afternoon. As a result of these sermons many young people were brought to a saving knowledge of Christ.

To Dr. Cuthbert also belongs the credit of cottage prayer meetings held on The Hill during his pastorate. These gatherings were attended by whole families, including even the small children. These followed close behind their parents to benefit by the little paths of light from the lanterns carried by their elders, the Sand Hills at this time having no street lights.

It was during this pastorate that the church suffered a serious accident. On the afternoon of May 12, 1867, when providentially no one was present, the ceiling of the church fell, causing great damage to pews, chandeliers and carpet. Baptists all over the State, hearing of the great calamity, generously contributed to the restoration. During this period services were held in the Masonic Hall.

When in 1867 Dr. Cuthbert sent in his resignation to accept a call to the First Church in Washington, D. C., the letters that passed between him and his people were considered worthy of publication in the denominational papers of the South.
CHAPTER IX

MINISTRIES OF JAMES DIXON, D.D., AND M. B. WHARRTON, D.D.

Few pastors came to the church with brighter prospects than did Dr. Dixon; none was welcomed more cordially. He came to us December 21, 1869, from St. Joseph, Mo., strongly recommended as a man suited to our needs. Genial, eloquent, aggressive, he soon became so popular, not only with his church, but with the community and the State at large that the deacons had to remonstrate with him for being so frequently out of his pulpit. Whereupon, he remarked "He had been absent six Sundays out of ten months, and that he now had on his desk twenty-three invitations to deliver sermons and addresses in various cities." The church agreed to let him deliver the commencement sermon at the University of Georgia, and to lecture in its interests during his summer vacation, but could not consent to his frequent absences during the year.

At this time Mr. J. C. C. Black was by acclamation chosen superintendent of the Sunday School, and directed to choose his sub-officers and carry out his own ideas as to the plan of his work. Mr. Black felt the greatest need of the school was a library. Books being neither as cheap nor as plentiful then as now, he appeared before the church, made an eloquent appeal, and secured sufficient money to buy a good library. Soon the boys and girls were made happy each Sunday by the loan of a new and delightful book. Major Black also appointed four district visitors to keep in touch with the children in their homes. His efforts were successful, for the minutes show that the Sunday School was a subject of vital interest to the church members. Not only were they interested in their own school, but many of the younger people had organized a school at the western end of Broad Street.

In 1873, Dr. D. S. Curtis proposed to give a Chapel and sustain
a missionary thereat. In recognition of his interest it was called "Curtis Chapel."

June 10, 1871, the following letter was received by the church:

"Dear Brethren and Sisters:

Forty-six years I have been clerk of this church; not over two members remain among us who were with us when I took the position. I feel that my age and infirmities admonish me to tender my resignation. You will find no difficulty in filling the place. The kindness received from you, and your forbearance with my occasional errors, will not be forgotten by me.

"Your unworthy brother,

"ELI MUSTIN."

The church felt great regret that Brother Mustin could not perform the duties of this office to the end of his life. It was urged that his name be retained, and an assistant appointed. This did not accord with Brother Mustin’s wishes. The church, therefore, accepted his resignation with every acknowledgment for long and faithful service, and Dr. Dixon was appointed to write a letter of thanks in accordance with the spirit of the meeting.

Brother Mustin’s record is remarkable. During the forty-six years he missed less than a dozen conferences. So carefully were the minutes kept through all the years that we know even which men and women were present at these meetings.

On the fiftieth anniversary of Mr. Mustin’s uniting with the church, the membership showed its appreciation of his valuable services by presenting him with a very handsome Bible fastened with gold clasps. The old gentleman was speechless with emotion at receiving this token of the people’s regard. Upon the resignation of Brother Mustin, Mr. J. C. C. Black was elected clerk.

In the winter of 1871, the old system of heating gave place to a modern hot-air furnace. In this connection, Deacon J. J. Pearce had an interesting experience with "Old Sandy," the sexton, the most imposing and thoroughly aristocratic negro who ever walked down a church aisle. During a very cold spell of weather in the winter of 1874, there was much complaint of the church being cold. Old Sandy, who had never liked the innovation of the furnace, insisted that it was worn out. Deacon Pearce felt sure that the trouble was with Sandy, not with the furnace, so he volunteered to spend the following Saturday night at the church, requiring Sandy to stay also. Wrapped in his buggy robe, he shiveringly waited for 4 a.m., the hour he had decided to have Sandy start
the Sunday fires. So successful were his efforts that windows had to be opened during the service, even though the day was very cold. All were convinced that an alarm clock for Sandy would be cheaper than a new heating system. The condemned furnace continued to heat the church (though, alas! not fired by Sandy), until the building was torn down in 1902.

The chief event of Dr. Dixon's stay with us was a revival conducted by Rev. George Needham, of England, which resulted in the conversion of many young people, some of whom are still prominently identified with the work of the church.

The pastorate that had begun so auspiciously, ended under a shadow. The church was forced to ask for Dr. Dixon's resignation, upon receipt of which they immediately called Rev. M. B. Wharton, at the time pastor of a church in Louisville, Ky.

In March, 1875, Mr. Wharton began his ministry among us. Being at the time in feeble health, the church consented to have only one preaching service, substituting an informal meeting in the evening until his health should be re-established. During his brief pastorate, the old parsonage on Campbell Street was sold, the church thoroughly renovated, and a new lecture room constructed at a cost of $10,000.00. By his constant labors, many were added to the church. On reopening the church on November 1st, it was thought best to resume the night sermon; that the social service did not hold the congregation together. Dr. Wharton, not feeling equal to the extra demand upon his strength, and being advised by his physician to travel, accepted the agency of the Southern Baptist Theological Seminary, and resigned to take up his new duties in January, 1876. Dr. Wharton's is another name that must be added to the list of our pastors who have contributed largely to the cause of Christian education.

Again the church was without a pastor. During this time the minutes carry a beautiful expression of the fraternal feeling existing between the First Presbyterian Church and our own.

To the Officers of the First Baptist Church,
Augusta, Georgia.

It affords me genuine pleasure to comply with the instruction of our Session to transmit to you the following resolution, which was unanimously adopted by that body at its last regular meeting, viz.:

"Resolved, That in view of the fact that our Brethren in Christ, of the First Baptist Church of this city, are without a pastor, and
are occasionally without a ministerial supply, this Session most cordially invites the congregation of that church to meet and worship with us at their pleasure, and that we feel assured that our people will esteem it a privilege to extend to them every fraternal and Christian courtesy.

"Very respectfully,

"F. M. STOVALL,

"Clerk of Session, First Presbyterian Church."

In response, therefore, Brother C. Z. McCord offered the following resolutions, which were unanimously adopted:

"Resolved, That it is with much pleasure and gratification that this church acknowledges receipt of the resolution of the First Presbyterian Church contained in their official communication of the 10th instant.

"Resolved, That this church cheerfully and gratefully accept the timely and cordial invitation to unite with that congregation in the public worship of their common Master.

"Resolved, That this church highly esteems the privilege extended and, in appreciation thereof, takes this occasion to express its continued Christian regard and renewed fraternal obligations to the First Presbyterian Church; and that in the future, as in the present and the past, our sincere hope and Christian endeavor are that, in drawing nearer together, we may keep the unity of spirit in bonds of peace.

"J. C. C. BLACK, Moderator,

"CHAS. Z. McCORD, Church Clerk."
CHAPTER X

MINISTRY OF Wm. Warren Landrum.

After a vacancy of three months the pastorate was filled by Dr. W. W. Landrum, who came to us from Shreveport, La., his first charge. Dr. Landrum says of this call: “In the church at this time were two of my college-mates, who no doubt urged the older people to select a pastor of possibilities rather than of achieved success. So in 1876, when I was but twenty-three years old, I was foolish enough to accept the many, varied and weighty responsibilities of a pastorate for which I was poorly, if not wholly, unqualified.” Dr. Landrum’s opinion of himself was never shared by his people. He was beloved by the entire congregation, both old and young, and the six years of his ministry covered a period of great peace and harmony in the life of the church. The newly-renovated edifice seemed to call for a new pipe organ. This matter was discussed soon after Dr. Landrum’s arrival, and the next year witnessed the completion of a very excellent instrument. The organ was the work of the firm of Jardine & Son, of New York. Mr. Sofge was engaged as organist. This gentleman was an accomplished musician whose playing added greatly to the beauty of the services. Shortly after the completion of the organ a most delightful recital was given. Mr. Jardine, the builder, came from New York to assist in the program, and many of the gifted musicians of the city took part. A clipping from The Chronicle, of that date, makes mention “that the thanks of the church are due and hereby tendered to the following ladies and gentlemen who so kindly assisted us with their musical talent at our recent grand organ recital, to wit: Mr. Southard, Mrs. C. B. Stone, Mrs. Barber, Mrs. Broadnax, Miss Platt, Miss Thew, Dr. Southard, Mr. Jardine and Professors Wiegand and Sofge, also Dr. Goodrich, Messrs. Stone and Washburn.”

At the time Dr. Landrum began his labors with us there were
but the First and Second Baptist Churches in the city. The following year Curtis Chapel was constituted a church and Deacon D. B. Plumb transferred his membership to the Curtis Church, doing much for the strengthening and upbuilding of the young church. Dr. Plumb had done the same service for the Second Church, first known as the Kollock Street Church, when it was organized.

In the spring of 1881 Dr. Landrum assisted in the organization of a fourth Baptist Church in the city. Upon the suggestion of Dr. Landrum the church was first called the Berean Baptist Church, but later its name was changed to the Crawford Avenue Baptist Church. Rev. J. S. Patterson, one of the first who realized the need of a mission in this part of the city, was its first pastor, serving the church for a number of years. Freshets and strikes have interfered with its growth, but it has steadily grown in numbers and ability until now it is in a prosperous condition.

In the year of 1878, the church was saddened by the death of Mr. Eli Mustin. No other man in the century of the church’s life has served her in so many different capacities. He was a member for nearly sixty years—clerk for 46 years—choir director for both church and Sunday School until he resigned in favor of Dr. Plumb—treasurer and deacon. Rev. W. T. Brantley wrote a beautiful tribute to the life of Mr. Mustin, who had so faithfully served the church during his father’s and his own pastorates.

Dr. Brantley himself survived Mr. Mustin but four years. On April 16, 1882, the church held memorial services for their former pastor, and the following resolutions were adopted:

“Resolved (1), That in the death of our brother, Rev. Wm. T. Brantley, D.D., the first Baptist Church of Augusta, no less than the Seventh Baptist Church, of Baltimore, has been called upon to endure a severe affliction since here, no less than there, he was universally and cordially beloved; that this, the church of his first charge, will ever cherish in memory the record of the work he accomplished while ministering in this community, together with a lively appreciation of his exalted example in all the relations of life; and that the feelings of sorrow at his removal from earth are comforted by the assurance of the Gospel which he preached and whose glorious promises he is now realizing in the presence of the Saviour.

“(2), That the foregoing brief sketch of the life of Rev. Dr. Brantley in this community and of his abundant and successful labors as our former pastor, be inscribed in the records of the church.

“(3), That, as a suitable expression of our sympathies in this sad season of affliction, we forward a copy of these resolutions to the family of Dr. Brantley.”
For several years the officers and deacons had felt the need of republishing the articles of Faith, the Covenant and Rules of Order of the Church, as well as an accurate Church Roll. To Dr. Landrum belongs the credit of compiling and having printed in booklet form the first complete list of the church members. Beside each name was printed the date of admission, whether by baptism or by letter.

No story of Dr. Landrum’s pastorate would be complete that failed to mention the beautiful Christian woman who was so truly his help-mate. Young, vital and enthusiastic, she was a source of inspiration to the young women of the church. In the year 1882 she began to suffer from a serious heart trouble, which was finally the cause of their leaving Augusta in the search of a more suitable climate. Their going was a source of profound regret to the entire membership. The change to Richmond, Va., did not improve Mrs. Landrum’s condition, and she died soon after he began his new pastorate.

The young women of the Augusta church, wishing to memorialize their friend, organized the Landrum Society. This useful organization, composed principally of the younger women of the church, might be called the “Beautifiers of the Temple.” The memorial brass reading desk, which is inscribed “In Memory of Mrs. Ida D. Landrum,” is but one of the many beautiful and useful gifts this society presented to the church, among them a magnificent Chickering grand piano and two more silver communion plates. The organizer and president throughout its history was Mrs. Virginia D’A. Allen; its secretary and treasurer, Mrs. Ollie Tarver Evans.
CHAPTER XI

MINISTRY OF LANSING BURROWS.

In July, 1883, Dr. Lansing Burrows received a unanimous call to become our pastor. He entered upon his duties in October of the same year, beginning a great ministry of seventeen years. To few men is it given both to sow and to reap the harvest in one pastorate.

Possessing a genius for organization, it was not long before he had every branch of the church showing a vigorous growth. The most cursory study of Dr. Burrows' ministry shows him a great foreign mission advocate. Truly he felt that "Christ's message was Christ's commission, that the message made the messenger."

Finding no distinctly missionary work being carried on by the women of the congregation, early in his ministry he brought about the organization of the Woman's Foreign Missionary Society. On an afternoon in April, 1885, a number of the ladies of the church met with the pastor in the home of Mrs. Wm. M. Jordan and elected officers: Mrs. Wm. M. Jordan, president; Mrs. H. H. Hickman, vice-president; Miss Adele Verdery, secretary; Miss Mollie Bothwell, treasurer.

In those days missionary effort was directed toward certain very definite objects. The first incentive placed before this newly-organized society was the raising of the purchase price of a bell to be placed on a recently erected chapel at Chin Kiang, North China.

It was especially desirable that the women should be organized just at this time, as the church had invited the Southern Baptist Convention to meet here the following May. The expected visit of the convention added great zest to the women's endeavors. So eagerly did they work that when the convention met, just one month after the society came into being, they were able to present more than the amount asked for to Dr. Tupper, then secretary of the Foreign Mission Board.
DR. LANSING BURROWS
The coming to us of the Southern Baptist Convention for the first time since its organization forty years before, was a memorable event, not only to those venerable ones who could remember the early meeting, but to the younger people who received an inspiration destined to profoundly influence the life of the church.

As an outward expression of the spiritual inspiration of the convention, there was organized, in the fall of 1885, a Sunday School for the Chinese in our city, an uncared for group of about twenty boys and men. This has been a difficult work, but not a discouraging one. Throughout the years the teachers have faithfully labored and patiently waited. Like Judson, they work and wait until at last God shall crown their labors with abundant success. Strangers visiting the school are touched by the sight of these grateful pupils quietly learning of Him who loved and gave Himself for them.

The first convert was Chung Yung, and surely no man ever gave brighter evidence of a real conversion. His beaming face when he announced to two Saturday visitors, "I love Jesus," will never be forgotten. He remained faithful unto death, and proved an apostle for Christ. He sleeps with several others of our Chinese brethren in the cemetery lot belonging to the church. The original officers and teachers were: Superintendent, Mrs. A. Smith Irvine; secretary, Mrs. William M. Jordan; treasurer, Miss Mary Dobey; teachers, Professor J. C. Shecut, Mrs. Shecut, R. P. Marsh, Wm. H. Sturman, Mrs. Huisler, Miss Bertha Pearce, Miss Jennie Pearce, Miss Carrie Dorsey, Miss Lillian Marsh, Miss Kate Hulse, Miss Susie Robert.

Dr. Burrows' interest in the work of the Woman's Missionary Society was unfailing. He it was who suggested the setting aside of the first Sunday in May for a special missionary program, the extra collection for the day going to the treasury of the society. He took the greatest interest in helping the ladies plan these services, and select the preacher for the occasion. Perhaps the finest of these special sermons was one preached by Dr. H. H. Tucker, of Atlanta, from Isaiah 6:8, "Here am I, send me."

Dr. Burrows was deeply touched when asked by the ladies to be their chosen speaker on one of these missionary Sundays. He wrote for the occasion the hymn given below, which he dedicated to the
society. For many years this hymn was a favorite with the Women’s Foreign Missionary Society:

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Once by the cross, weak woman stood,
    When manly hearts had failed,
Unstayed by agonies and blood,
    And Justice dire unveiled.
Still by the cross weak woman stands,
    From grief and fear made free,
And bids the groping heathen lands
    Their sure Redemption see.

Once by the tomb, weak woman stood,
    With cruel tremors wrought,
To consecrate unto her Lord
    The treasure that she brought.
Still by the tomb weak woman stands,
    And midst new splendors there,
From heathen minds strikes error’s bands,
    And calms their deep despair.

Once in the garden woman stood,
    With rapturous surprise,
The first to whom the risen Lord
    Appeared to human eyes.
And still, beseeching, woman stands,
    Dead souls to hear her call,
And ’mid the world’s confused demands,
    Sees Jesus first of all.
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—LANSING BURROWS.

Another instance of Dr. Burrows’ ability to inspire others with his own burning zeal for missions, is to be found in a notable meeting held in the year 1891 at the home of Deacon James T. Bothwell. The purpose of this great gathering was to consider the Church’s ability to sustain a missionary in the foreign field. It was decided to undertake the work, and Rev. William H. Sears, of Missouri, was accordingly sent to a station in North China. The work begun years ago has grown greatly, there being now twenty churches, eleven missionaries and seven native pastors in this field. Although the modern and more comprehensive missionary program no longer sanctions the support of a missionary by individual churches, we of the Augusta church will always feel the closest bond between ourselves and Mr. Sears, for so many years our own ambassador for Christ in far off China.
It must not be supposed that our interest was confined to the Chinese at home and abroad. The Woman's Missionary Society, after raising the funds for the bell, next pledged themselves to build a chapel at Progresso, Mexico. When this was finished they undertook the support of the native pastor, and later added to their care the partial support of a missionary in Havana, Cuba.

To Mrs. C. E. Miller, of Hephzibah, belongs the honor of awakening the women of the Hephzibah Association to the privilege of supporting a missionary in Mexico. At a woman's meeting held at Sardis Church, before a large representation of women of the various churches, she succeeded in enlisting their interest, and followed it up with visits to the churches until sufficient funds were pledged for the new work.

About this time the Home Board made a most urgent appeal for immediate funds to lift the mortgage on the Baptist Church in Havana. The following Sunday was bitterly cold and snowy, no day for a special missionary collection, as there were less than one hundred persons in the congregation. But so impressively did Dr. Burrows lay the case before his hearers that in less than ten minutes the sum of six hundred dollars was raised, and the next day sent to the Home Board. We have the satisfaction of knowing that this prompt action saved the Havana church, and it is most interesting to know that during the recent Seventy-Five Million Campaign this church, to whom it was our privilege to extend a helping hand so long ago, raised $25,000 as its quota of this fund.

Coming yet nearer home, we find Dr. Burrows the organizing spirit in the formation of a City Mission Board, for the purpose of maintaining mission work at weak points in the city, and in part supporting two missionary pastors who reported two hundred baptisms during the first year of the Board's operation.

One of these missionary pastors was Rev. Joshua Patterson, who was also treasurer of the Board, and supervisor of the various mission stations as long as the Board was in existence. Throughout his whole life Mr. Patterson was a devoted member of this church.

For several years the Board maintained a small church known as Calvary Mission, but in 1891 this was disbanded, and many of its choicest spirits became members of the First Church. For many years after the abandonment of the church an afternoon Sunday School was conducted at Calvary. During the recent war this property was sold, and the money invested in Liberty Bonds.
At one time or another during its history, the City Mission Board rendered financial assistance to all of the Baptist missions which have since become the strong churches of today. Second Baptist, Crawford Avenue, Curtis and Woodlawn Churches, were all missions of this Board.

The Woodlawn Baptist Church was constituted in October, 1890. The distance from Woodlawn to other places of worship made this church a necessity. It was constituted a church by Rev. A. G. Collier, who became its pastor. This church has also made a steady growth, and within the past four years has built a substantial brick house of worship. In the midst of the most thickly populated section of the city, with the majority of people owning their own homes, this church holds a strategic position that perhaps no other church in the city offers.

When one comes to tell the story of Dr. Burrows' dealings with his own people, there is a wealth of interesting material from which selections must be made. His whole pastorate was a time of soul-winning, and so fast were the young people being received into the church, that Dr. Burrows, soon after he came to us, appointed a committee composed of Mrs. A. Smith Irvine, Miss Mollie Bothwell and Miss Mary E. Wright, to instruct and train young converts.

Dr. Burrows had the joy of setting apart to the ministry two young men, one of whom he had trained from early boyhood. The ordination service of William Richards occurred three years after Dr. Burrows came to the city. Ten years later J. Sumner Rodgers was ordained. Both of these men are at the present time strong and useful servants of the Master. Mr. Rodgers has a church in South Dakota, and Mr. Richards in Union City, Ala.

Feeling the need of a closer friendship among his members, Dr. Burrows established a general assembly of the church, to be held in the afternoon of the first Sunday in November. Letters were read from absent members, and plans outlined and discussed for the future welfare of the church. These assemblies were thought to be of such value that they were held during the remainder of his long pastorate.

Another instrument for cementing the ties of fellowship as well as for disseminating views of interest to the denomination, was the publication of an interesting little church paper, called "Helping Words." The church is today the fortunate possessor of a bound
folio of this little bi-weekly journal, and among its pages is to be found much absorbingly interesting history of our church.

It was Dr. Burrows' custom to send to each one of his church members a beautiful illuminated greeting card on New Year's Day.

During so long a pastorate there are obliged to be a vast number of events of great interest, only a few of which can be touched upon. In the year 1884 the church was seriously damaged by fire, and for nearly four months services were held in the old Masonic Hall. In this connection, it is pleasant to record that the First Presbyterian Church, always so cordial in spirit to our people, invited us to join with them in worship until such a time as our building should be ready for occupancy. It is worthy of note that the historic Dorcas Society, founded in the early days of the church, made a gift of $900.00 to help defray the expense of rehabilitating the church.

In 1885 came the earthquake. No one who was present at the church service that September morning, thirty-six years ago, will ever forget the dramatic intensity of the occasion, or the matchless courage and presence of mind of one frail and beautiful woman. The following excerpt from The Augusta Herald of that date gives the story with vivid effect:

"The congregation of the First Baptist Church was just about to be dismissed when a sickening rumbling was heard, and the building began to shake. Hundreds of people turned as if to run, and the narrow aisles would soon have been packed to the danger point. Quick as thought, the organist, Miss Annie Capen, was up on the organ seat, striking the opening chords of "Nearer My God to Thee," and singing the words in a clear, firm voice. The fleeing people wavered and stopped; then with one voice joined in the singing. The panic was averted; quickly and in order, the congregation marched out, and the great building was emptied, while still the organ played on and on, and the undaunted woman sang."

Mr. N. L. Willet, who later married Miss Capen, has furnished us with his own experience of this memorable event: "My own remembrance (and I was a part of the choir at the time) is that I never saw a big congregation so near a disastrous panic, and I never saw a big panic so marvelously and ingeniously averted. My own thought at the time, as I joined the organ in singing, was that I believed that the tall walls of the church would probably fall in the next minute or so, but that I felt I would rather go down in the crash with a song on my lips."
No story of these years would be life-like without some mention of the splendid men and women who were the burden-bearers of their day. Surely no church was ever more blessed in the personnel of its officers than was the First Baptist Church during the two decades of Dr. Burrows' pastorate.

Of that noble galaxy only Mr. J. C. C. Black is left among us, but the memory of the others is fragrant as incense about the altar.

For many years the senior deacon and president of the Board of Trustees was Mr. David Wright, a man of saintly spirit and scholarly attainment. One cannot recall Deacon Wright without in the same thought bringing to mind his close friend and fellow deacon, Mr. H. H. Hickman, whose rare business judgment and genial spirit made him a strong influence in the church and a greatly beloved man.

Mr. Zachariah McCord was an honored deacon for many years, and the wisdom of his counsel was sadly missed when God called him home.

Mr. J. Cuthbert Shecut was widely known as an educator. In addition to his labors as a deacon in the church, he was from its beginning the efficient secretary of the City Mission Board.

Mr. A. Smith Irvine was also a deacon at this time. He was a loyal friend of the Sunday School, being the Bible class teacher for many years. He gave much time and thought to the development of the musical taste of the church, and no chairman of the music committee has ever given our choir more loyal support and appreciation.

Two younger men were on the board of deacons, Mr. Fred T. Lockhart and Mr. James T. Bothwell. Mr. Lockhart's work in the Berean Mission was this church's first vital contact with the industrial population of the city. His floating Sunday School on a canal barge to the Locks, and his "whistling choir" were innovations which churches today are beginning to properly appreciate. While Mr. Lockhart was putting all of the emphasis of his radiant personality upon mission work at home, Mr. Bothwell's influence was being used for the cause of foreign missions. It was his enthusiasm that swept the church into the decision to assume the support of a missionary to China. Mr. Bothwell was for many years the beloved superintendent of the Sunday School. With these two men one always associates the close friend and brother-in-law of each, Mr. John C. Lee. Dr. Burrows was fond of
calling Mr. Lee his right-hand man, relying on his sound judgment, and taking counsel with him in all financial problems in connection with the church work. Although actively engaged in every branch of the work, Mr. Lee was not elected a deacon until during Dr. Melton's pastorate.

And our beloved brother, Mr. J. C. C. Black, sat about the council table in those days, lending his splendid intellect and his fervid eloquence to the service of the Master.

It was Dr. Burrows who baptized our brother, Z. W. Carwile. Out of the depths of a great sorrow he found his Saviour, and no disciple was ever more faithful. One cannot imagine the church open for service and Mr. Carwile not there to offer a welcoming hand.

Under Dr. Burrows' preaching John Phinizy consecrated his splendid young manhood to the Master, beginning a Christian life that has throughout the years enriched and strengthened this church and the community.

When Judge E. H. Callaway was made judge of the Superior Court of this district, he decided to make his home in Augusta. Upon removing to this city he united with our church, being most cordially welcomed by Dr. Burrows into our fellowship. Throughout the years he has been a most faithful and honored member of our body, devoted to its interests and always ready to assist in every forward movement.

When the writer recalls these years, one vivid picture after another presents itself to mind. First of all, there is the weekly meeting of the Dorcas Society, in the large double parlors of Dr. Burrows' home. The members are gathered around the beloved invalid wife of the pastor. Her face is glorified by suffering, heroically endured. Presiding over the meeting is Mrs. L. A. Dugas, a woman beautiful in person and in spirit. Around these two are grouped the splendid women who compose the society. There is Mrs. Thomas Phinizy and her life-long friend, Mrs. John W. Walker, each of them afterward to serve the society as president; and Miss Mary Rochester, who so lovingly tends her invalid sister and cares for the pastor's household. Mrs. H. H. D'Antignac is in the picture, and Mrs. Holmes, with her two daughters, Mrs. Latimer and Mrs. Law. Mrs. Eugenia Twiggs is there, with her daughter-in-law, Mrs. Albert Twiggs; Mrs. John Coskery, with her daughter, Mrs. David Wright, and their devoted friend, Mrs. H. H. Hickman and her daughter, Mrs. Fannie Walton. There is present a trio of beautiful friends, Miss Belle and Miss Mollie Coffin and Miss Mary
Dobey. Others that fit into this charming scene are Mrs. W. S. Jones, Mrs. Bowen, Mrs. Ann Watson, Mrs. M. A. Rountree, Mrs. Mary E. Robert, Miss Adele Verdery, Mrs. Z. McCord, and many, many others. It is a beautiful picture, and one associated in the writer’s thinking with all the noble service this venerable society rendered to the church and the community.

Another picture that comes to mind is of a somewhat earlier date. It is about time for the morning service to begin. In front of the old church the carriages are driving up. Out of two of them clamber all the little Wilsons and their parents from Beech Island; out of two more come trooping the large family of Twiggs boys and girls, with their mother and grandmother, from the Rambo’s lovely home across the river. It takes another pair of carriages to bring Deacon and Mrs. Wright, with their many children, from the Sand Hills. These goodly families are no sooner seated than in walk Mr. and Mrs. John M. Clark, with their six sons and two daughters. It is a day of large families, and of church-going, for even the tiny ones, who must sleep through much of the long service.

In 1892 Dr. Burrows preached his great sermon, “After Ten Years,” and made a very eloquent appeal for remodelling and beautifying the venerable old church, expressing his reluctance to see the building replaced by an entirely new structure. There were many in the church who were of his opinion, and who wished to accept Dr. Burrows’ plan for remodelling the front, extending it to Greene Street, and putting on a facade designed after the Church of the Madeleine in Paris. When the matter came to a final vote, it was found that the majority wished to tear down the old walls and build a new edifice. It is indicative of the bigness of the man that Dr. Burrows begged those who felt as he did to withdraw their objections, and make unanimous the motion to build a new church.

Dr. Burrows was spared the pain of watching the demolition of the old walls he loved so well. In 1899 he accepted a call from the First Baptist Church, Nashville, Tenn., thus ending the longest, and in many respects, the most notable pastorate in the history of the First Baptist Church of Augusta.

Though Dr. Burrows had severed his official connection with our church, he could not forget us, nor could the people of Augusta ever forget him. When he heard that the plan for a Centennial celebration included a proposed history of the church, he felt the deepest interest, promising to write an introduction for the volume. Time was not granted him to fulfill his promise, for on October 17,
1919, this great saint of the Lord heard the heavenly call, and went away to test the verities of the faith in which he lived, and which had been his one support.

One of the most sweetly solemn occasions in the history of our church was the memorial service held shortly after his death. There was no formal eulogy. Major Black read a set of beautiful and fitting resolutions. Mrs. Ed Goodrich, choir director during his pastorate, and his devoted friend, sang the song that he loved so well, "Raise Me, Jesus, to Thy Bosom."

After Mrs. Goodrich’s beautiful selection, devoted friends paid their tribute of loyalty and love. Many of those who spoke were not called upon, but offered a spontaneous expression of appreciation. As each friend gave testimony, the impression gained in strength, “Lansing Burrows is not dead, nor can he ever die. He is with us now, and will always be with those who love the Lord.”
CHAPTER XII

MINISTRY OF SPARKS W. MELTON.

On Sunday morning, May 7, 1916, Mr. Lansing B. Lee, the church clerk, announced that the books in which the minutes had been kept since 1900 were destroyed in the disastrous fire of March 22d. These minutes covered the important pastorates of Dr. Sparks W. Melton and of Dr. M. Ashby Jones. Fortunately, the time is not so far distant that memory has grown dim as to the valuable service rendered by these brilliant and consecrated ministers.

Dr. Melton came to us April, 1900, from the Franklin Square Baptist Church in Baltimore, his first pastorate after leaving Crozier Theological Seminary. He was young and full of enthusiasm and had withal a charming personality. Old and young alike loved him; his sympathies, though ready, were deep and tender. In the first years of his pastorate he was called upon many times to pass through the furnace of affliction with his members. So many in whose homes he was loved, not only as pastor, but as a dear son, were overwhelmed by sorrow, but his tender love and sympathy failed not. When his time of anxiety and distress came, over the long and critical illness of his idolized wife, his sorrow was shared by his entire membership. The sympathy he had so freely bestowed was returned a hundredfold. In speaking of that time of trial, he would say, “My people’s hearts touched my own, their gentle hand-clasps cheered me. I thanked God, took courage and worked on until Mrs. Melton was once more restored to health.”

Dr. Melton was fortunate in coming to a well organized, active and united church; in fact, he claimed the church ran by its own momentum.

While he was getting acquainted with his flock and the citizens in general, soon after his coming, the matter of a new church build-
PRESENT CHURCH BUILDING, ERECTED IN 1902.
ing was decided upon, a building fund was started and a committee appointed to select plans and get estimates on the cost of construction.

In this connection mention must be made of a notable piece of work on the part of the women of the church. Through the courtesy of Mr. Bowdre Phinizy, Miss Ella Evans, later Mrs. Robert Argo, was given the privilege of getting up a woman's edition of The Augusta Herald, for the benefit of our church building fund. This edition appeared October 31, 1898, and was styled "The Woman's Hallowe'en Edition of The Augusta Herald." A strong corps of literary and artistic women from all denominations helped in the work, and a wealth of material flowed in from all over the South, sufficient to have filled several editions. The matter of selection became a problem, but the editorial committee of each department was equal to the task. After all expenses were paid, over fourteen hundred dollars was netted for the building fund. Too much praise cannot be given those who so generously gave of their time and their intellect to make the paper one of which the city was justly proud.

The building committee was composed of the following gentlemen: Messrs. Paul Mustin, Frank R. Clark, A. J. Twiggs, Jere T. Smith and James B. Walker. This committee gave almost their entire time to supervising the construction, remaining in the city throughout the summer in order that no detail might be overlooked. Truly to them it was a labor of love, and future generations will have cause, as does the church of today, to give thanks to these men for their faithful service. The plans submitted by Mr. Denny were accepted. On June 2d, the bids were opened and, after careful examination, the contract was awarded to Mr. C. L. Rounds.

Sunday morning, June 22, 1902, a large congregation assembled in the old building, and after an impressive sermon by Dr. Melton, the Lord's Supper was celebrated, after which the congregation quietly left the building that held for them so many sacred associations. At the evening service the building was crowded to its utmost capacity. The song service, led by Misses Brand and O'Connor, was deeply effective. Rev. Mr. Eakes, of St. John's Church, preached a remarkable sermon, reviewing the work of the past four-score years, speaking beautifully of those who by their lives and sacrifices had wrought such wonderful works for the cause of Christ in the city. Few listened unmoved; many eyes were suffused with tears, and all felt as though they were com-
passed about by a cloud of witnesses. It was with feelings of sadness that the congregation dispersed, realizing that for the last time they had worshipped within those walls, and that on the morrow the work of demolition would begin.

On Monday morning the workmen began to lower the bell from the tower. It was placed on the green opposite the church, where it rested until sent to the foundry to be remoulded into a memorial tablet for the donor. It was cast by H. N. Harper, of Boston, Mass. It was a fine bell, was made when things were noted for quality, and was placed in the belfry when the church was remodeled in 1846. On the bell was inscribed, "From Dr. William H. Turpin to the Augusta Baptist Church."

In tearing down the walls of the old church careful search was made for the cornerstone. It was finally located between the stones down in the middle of the wall on the northeast corner. There was, unfortunately, no box, but the following relics were found:

"A silver plate $2\frac{3}{4}$ inches by 4\frac{1}{2} inches, splendidly preserved, bearing the following inscription:

"This cornerstone, deposited by the trustees of the Baptist Church in this city, is consecrated to the worship of the Triune God, to the promotion of one faith, one baptism."

On the reverse side are the signatures of the trustees:


Four coins of the denominations $1, 25c, a dime and a penny, were also found. Their value is high; the dollar is lighter and thinner than those of today, and bears thirteen stars, date of 1798. The dime is dated 1802; the 25c piece, 1818, and the penny, 1807.

Mr. H. H. Hickman, the oldest living member, was asked to turn the first shovel of earth in the excavation for the foundation of the new church, using a shovel prepared for the occasion. Mr. Hickman made a few appropriate remarks, as did Mr. Paul Mustin.

The following account of the laying of the cornerstone is taken from The Augusta Chronicle:

"Several hundred people gathered at 5:30 p. m., Tuesday, September 9, 1902, to witness the laying of the cornerstone of the new church. Exercises were opened by singing, 'Praise God From Whom All Blessings Flow,' followed by the invocation by Rev. Dr. Melton,
LAYING THE CORNERSTONE OF THE NEW BUILDING.
pastor of the church. Singing of the hymn, 'O Father, Take the New Built Shrine,' was followed by the reading of appropriate passages of Scripture by Dr. Melton. Prayer was offered by Rev. R. L. Motley, pastor of Curtis Baptist Church, after which a quartette, 'Christ Our Cornerstone,' was sung by the choir.

"Dr. Thomas R. Wright, of the Board of Trustees, deposited in the cornerstone a copper box, the gift of H. T. Graham. The box contained the silver plate from the old cornerstone, copies of the church manual, The Augusta Chronicle of September 7th and 8th, Augusta Herald, September 9th, a number of old coins, one given by Miss Kate Sherwood, and a slip of paper bearing the signatures of R. J. and James Randolph Dunbar, grandchildren of James H. Randolph, one of the original trustees, and a new silver plate inscribed as follows:

"'This plate was deposited by the trustees and building committee of the First Baptist Church at the time of its rebuilding, September 9, 1902.'

"On the reverse, the following:


"'John Phinizy—Treasurer.


"'C. L. Rounds—Contractor.'"

Following the depositing of the box, Mr. Hickman, senior deacon of the church, advanced and guided the stone covering the cornerstone into position, as it was lowered by other gentlemen.

Mr. Melton delivered an address, followed by singing the hymn, "All Hail the Power of Jesus' Name." The benediction was pronounced by Rev. J. H. Eakes, pastor of St. John's Methodist Church.

While the building was in progress, church services were held in the auditorium of the Tubman High School, at that time situated on Reynolds Street.

As the church neared completion elaborate plans were made for
the dedication services. The following program is taken from The Augusta Chronicle, December 6, 1903:

"Dedication of New Church Sunday, December 1, 1903.

"Morning service at 11 a.m., Dr. Lansing Burrows, Dr. W. W. Landrum, former pastors, and Dr. S. W. Melton, pastor, in the pulpit. Sermon by Dr. Burrows, ‘Strength and Beauty Are in His Sanctuary,’ Psalm 96:8.

3:30 P.M.—Afternoon Service.

"Baptist ministers of the city in the pulpit, Rev. Thomas Walker, R. L. Motley and O. P. Gilbert. Sermon by Dr. Henry G. Weston, of Crozier Theological Seminary, one of the teachers under whom Dr. Melton was trained for the ministry.

8:30 P.M.—Evening Service.

"Ministers of some of the central Protestant churches in the pulpit, Dr. J. T. Plunket, First Presbyterian Church, and Dr. A. B. Phillips, of the First Christian Church, also Dr. B. D. Gray, of the Baptist Home Mission Board. Sermon by Dr. W. W. Landrum. Excellent music by the choir at the various services: Miss Delle Brantley Land, organist and director; Mr. A. F. Otis, tenor; Miss Buford Brand, soprano; Mrs. John C. Fleming, contralto; and Mr. J. E. Madre, bass, assisted by an orchestra and Misses Merial Black and Gladys Hickman, violinists, and Mrs. Hugh Frazier, cornetist, in solos.

"A week of service followed:

"Monday evening, December 7th, sermon by Dr. B. D. Gray, of the Home Mission Board.

"Tuesday evening, sermon by Dr. S. Y. Jameson, State Mission Board.

Wednesday evening, sermon by Dr. R. J. Willingham, Foreign Mission Board.

Thursday evening, church reunion and reception in the Sunday School rooms.

Returning to their new home, the membership rallied to their re-
sponsibilities, the various organizations taking on new life and moving in harmony. In 1908, Dr. Melton resigned to become pastor of the Freemason Street Baptist Church, of Norfolk, where he still labors. His sympathetic heart, broad culture, and Christian zeal, make his influence widely felt. Several years ago Mrs. Melton, his true helpmate in all the activities of church life, died suddenly, leaving her husband truly a heartbroken man. It has been an inspiration to watch Dr. Melton’s spiritual development and to note how his faith, as an anchor, has held fast, and the sorrows have but driven him nearer to Jesus, the only source of comfort.
CHAPTER XIII

MINISTRY OF M. ASHBY JONES.

In the spring of 1909 Dr. M. Ashby Jones came to us from Columbus, Georgia, where he had been pastor for a number of years.

Dr. Jones is a Virginian by birth, the son of Dr. J. William Jones, who served as Robert E. Lee’s chaplain during the Civil War. This godly man had the joy of seeing four of his sons follow him into the ministry. Dr. Jones came to us immediately after the death of his beloved father. His first service was on Easter morning and his theme was heavenly recognition. Being so recently bereft it was incredible that the loves of this life should end with death. He believed with utter sincerity that the life beyond would be infinitely good, and that it would be enriched by the renewing of relationships established in the earthly life.

Shortly after Dr. Jones arrived in Augusta the ministers of the central churches were called upon to participate in a farewell service to Dr. J. T. Plunket, beloved pastor of the First Presbyterian Church, whose decision to leave Augusta after a pastorate of nearly twenty years, was profoundly regretted by the entire city. This service was the occasion of Dr. Jones’ introduction to Augustans other than the members of his own church. The impression made upon his hearers was a most happy one and from that time he took his place as a spiritual and intellectual leader in our city. Indeed, if one should try to get at the very heart of this man’s ministry one would find the truly Christlike determination to vitally relate the work of his church to the needs of the city in which it had its being. His preaching was a constant effort to interpret the spirit and teaching of Jesus in terms of the present needs and opportunities of the community.

During the years that Dr. Jones was with us the people of our
church learned the great lesson that every community need and task is but an opportunity for the expression of Christian sympathy and service. Through his eloquent teaching the church grew into a consciousness of its responsibility, and sought both as an organization and as individual citizens to meet these responsibilities in the spirit of Christ. For example, when Augusta was the victim of what we can now believe to have been the last great flood, Dr. Jones preached the gospel that the Savannah River was God's challenge to the manhood of Augusta to conquer one of its greatest obstacles to progress. There can be no doubt of the fact that his splendid teaching in this matter helped to bring about a spirit of co-operation among the citizens in the titanic task of building the great levee. This same spirit was manifested in the great enterprises of building the hospital and the Tubman High School.

Dr. Jones' most conspicuous service as a community man was the never-to-be-forgotten relief organization which he and Mr. William H. Barrett directed for the thousands of families made homeless by the great fire of March 22, 1916. The matchless morale displayed by our people in meeting this disaster was in a large measure due to the prompt and efficient relief measures set on foot by the citizens' committee directed by Mr. Barrett and Dr. Jones.

Through all of these experiences Dr. Jones was endeavoring to teach his people that nothing which is of vital interest to its community should be alien to a church of Christ. Dr. Jones and Miss Shumate felt that the church should have a vital and helpful contact with the industrial population in our midst, and so after sporadic efforts at other centers a definite work was inaugurated in the Sibley Mill community. No undertaking in the history of our church ever met with a more cordial support from the people, thus proving that active and definite Christian service makes a powerful appeal.

In the Sibley Mill Settlement Home our church sought, through the activities of salaried workers and numerous volunteers, to express in daily ministries the life of Christ in this community. It was indeed the church translating into the daily experiences of a mill population the personality of Jesus going about doing good.

But Dr. Jones was not unmindful of the church's distinct tasks as a church organization. At the very beginning of his pastorate he substituted a church office for the old pastor's study and Miss Annie Shumate was placed in charge as Church Secretary. The choice of Miss Shumate was a most happy one, for she was already
identified with all the best philanthropic and benevolent organizations and enterprises of the city. From the first to the last her function was to relate our church to all institutions and organizations in the city, which had the Christian spirit and principle. With sympathetic tact and indefatigable energy she sought, and to a large measure, succeeded in presenting many needs and opportunities for Christian service to our church.

At Dr. Jones' suggestion the church adopted the budget system for the management of its finances. The significant thing about Dr. Jones' financial system, however, was that he made it a part of the spiritual appeal of the church. The soliciting of contributions he considered primarily as a means for eliciting the love and sympathy of the people for the cause of Christ. Thus it was that the finance committee preached the same gospel in its appeal for money that Dr. Jones preached from the pulpit, both seeking to arouse the same motives.

Dr. Jones strongly objected to the distinction of temporal and spiritual in the affairs of his church. He believed that our all was God's, not a part, be it tenth or any fraction, but our entire personality belonged to our Heavenly Father. He believed the seven days of the week instead of one were to be given to God through service to our brothers in Christ.

During each of his pastoral years Dr. Jones had a season of distinctly evangelistic meetings, conducted either by some visiting minister or by himself. On two occasions his brothers, Dr. Howard Jones and Dr. Carter Helm Jones, conducted meetings that were seasons of real spiritual growth and refreshment to the church. In the spring of the last year he was with us Dr. Jones had the great joy of baptizing thirty new members.

In every form of ministry to his people Dr. Jones was blessed with the intelligent and sympathetic co-operation of his gifted wife. Few wives can as truly be called helpmeet; few pastors' wives have ever been so beloved by a congregation.

With the outbreak of the war the churches throughout the country were face to face with a new problem. There were many persons who contended that the pulpit should not concern itself with matters political, but this was never a problem to Dr. Jones. Following his already well established practice of applying the principles of Christ Jesus to the problems of today he, week by week, guided and directed the thinking of his people on the terrible issues of the times. No one who was privileged to hear Ashley Jones during
the soul-trying months preceding our entrance into the great conflict, will ever forget the burning eloquence of this modern Isaiah.

The establishment of Camp Hancock in our midst at once challenged the finest sentiments and emotions of the people of Augusta. Our church responded in an intelligent and self-sacrificing program of service. The first soldiers began to arrive at the camp in August, 1917, and in September Dr. Jones offered his resignation to the church to accept a call to the Ponce de Leon Avenue Baptist Church in Atlanta.

Though the interval was so short the pastor lost no time in organizing the church’s activities. Before he left Augusta he had the great joy of seeing the Sunday School room converted into a delightful reading and writing room for the use of the soldiers. Night after night it was crowded with splendid khaki clad men from Pennsylvania, while the men and women of the church moved among them with cheerful smiles and sympathetic words, serving refreshments and in varied little ministries making these boys feel that they were indeed our boys.

Feeling that he had heard God’s voice in the call from the Atlanta church, and that he could not fail to heed it, Dr. Jones was nevertheless greatly distressed over the idea of leaving this beloved church without a leader at so critical a time and urged upon his people the necessity of very speedily selecting his successor. Acting upon his advice the church appointed a committee to select a pastor and on September 13th, the day upon which Dr. Jones preached his last sermon as pastor, the church extended a unanimous call to Dr. William M. Vines then in charge of the First Baptist Church of Charlotte, N. C.

The whole city shared with his church the distress occasioned by Dr. Jones’ decision to leave Augusta. On every hand were heard expressions of the most genuine regret over the loss of two such splendid citizens as Dr. and Mrs. M. Ashby Jones.
CHAPTER XIV

MINISTRY OF DR. WM. M. VINE'S PASTORATE.

Dr. Vines began his pastorate the third Sunday in November, 1917. The country had been at war since April and Dr. Vines found a congregation already fully enlisted in all patriotic activities. The Church was adorned with two beautiful flags of our country, between which hung our Service Flag, at this time bearing eighty-one stars. The Sunday School had been transformed, except on Sundays, into a rest room for the men from camp.

Already it was the custom to invite the soldier who sat in your pew to accept your hospitality still further, to share your Sunday dinner, and perhaps your supper as well.

At the morning and evening services there were large numbers of the 28th Division who had been attracted to the Church by Dr. Jones’ winning personality and these men presented a tremendous appeal to Dr. Vines, as to every other minister of Christ in our land. He felt strongly the necessity of having these men, so far from their home churches, affiliated with some religious organization during their stay in Augusta. Every Sunday at the conclusion of his sermon he would give an invitation to the men to unite with the Church, either upon profession of faith or by affiliation.

In this way week by week the number of soldier members increased, and for each soldier who became a full member of our Church another star appeared upon our service flag, thanks to the loving labor of Mrs. Mareen Duvall, the designer and maker of our beautiful emblem. In all there were at the close of the war eighty-five members of our Church in the Service, either as soldiers, Y. M. C. A. men or nurses.
OUR SERVICE FLAG.
A CENTURY OF SERVICE

YOUNG MEN AND YOUNG WOMEN
Of Our
CONGREGATION WHO WERE IN THE ARMY AND NAVY.

Warren Bothwell, Wm. O. Grandon
Donald Bussey, W. L. Merritt,
Hulsey Cason, Milledge Rountree Matthewson,
Junius Cason, Jerome L. Morris,
Frank Carswell, E. H. Clark,
H. M. Duvall, Eben E. Wright,
William Gary, Charles G. Houston,
Phinizy Gary, Herbert Adams,
Martin Gary, Robert S. Johnson
Alonzo Holmes, Arthur Horton Perry,
Herschel Johnson, Roht. L. Benton,
Andrew Hartell, T. M. Philpot, Jr.
Wessell Hartell, Belton R. Boylston,
Lansing B. Lee, J. J. Everett,
Eugene E. Murphey, George Sumerau,
J. A. Merritt, Nathan Thomas,
George Perkins, Kenneth L. Chapman,
Wm. M. Robinson, Jr., L. B. Rupert,
Talmadge Wilson, H. W. Stovall
W. I. Wilson, George Schmidt,
John G. Wilson, Harry Shearer,
John Willis, Will T. Scott,
Francis Willis, Clyde Mixon,
Paul Wienges, George A. Traylor,
Louis Wienges, Thomas Wright Tabb,
Howard Wienges, W. S. Tabb,
Robert Walton, Ulysses G. Read,
Frank Walton, E. H. Clark, Jr.
Frank Wright, J. Roy Cooper,
W. A. Woodson, R. L. Beasley,
Abney Woodson, Miss Julia Smart,
Joseph J. Pearce, George S. Maxwell,
Frank Perkins, Oscar B. Stoughton, Jr.
Miss Margaret Culverson, Miss Elizabeth Woodson,
Miss Mae Harrell, Robert Tupper,
Ellet C. Walker, Robert E. Felty,
James B. Wright, Jr.
Marion B. Cooper,
Paul Helsel, Dessie Philpot, 
Judson L. Saxon, Francis Calhoun, 
W. W. Woodward, Irvin Phinizy, 
Miss Matilda Callaway, Thomas Stothart, 
Wallace P. Morris, Ralph B. Willis, 

The Gary, the Wienges, the Willis and the Wilson families had the distinction of having three sons in the Army. 

So far as can be determined, the supreme sacrifice was not required of any of the men who were members of our church. Unfortunately we have lost all trace of many who came under the watch-care of the Church during this time. We can only trust that while with us they received an uplift that proved helpful during the terrible days of war. 

Until the War Department made its ruling against Camp Pastors, the Church had its co-worker in Camp—Dr. George Venn Daniels, of Philadelphia. Later the Church acted in co-operation with the Y. M. C. A., being responsible for one of the “Y” huts. To make this more homelike a carpet and several easy chairs, books, and magazines were contributed and many charming parties at the hut were arranged by the B. Y. P. U. 

Six months after Dr. Vines came to us he requested a joint meeting of the Board of Deacons and the Finance Board to consider the employment of a Pastor’s Assistant. The name of Miss Dorothy Lehman had been suggested by Dr. J. Milnor Wilbur, President of the Baptist Institute for Christian Workers in Philadelphia. The matter was considered favorably and Miss Lehman accepted the position and arrived in Augusta July 1st. 

From the moment of her introduction to the people of the church Miss Lehman won all hearts. Possessed of an unusual winsomeness, indefatigable energy, and the truest consecration of her high calling, she was soon infusing her own joyous spirit into the work of Sunday School, B. Y. P. U., Sunbeams and every other department of the Church life. To the sick she was ever a ministering angel. Indeed, a separate chapter might well be written about this girl’s devotion during the dark days of the first influenza epidemic. 

In spite of the fact that everyone was at this time contributing so liberally to Red Cross, Salvation Army, Syrian and Belgian relief, and kindred causes, the Finance Board, possibly with the idea of making the Church more attractive to the soldiers, put in six revolving electric fans. Also the Sunday School floor was covered with a cork carpet.
Early in October influenza, which was already raging in the North and East, made its appearance at Camp Hancock and, almost simultaneously, in the City. A rigid quarantine was soon imposed, necessitating the closing of churches, as well as other public gathering places. But the life of the Church went on, though its doors were closed. The Community’s need was the Church’s opportunity. Several of our young women enlisted as nurses at the Base Hospital at Hancock or the Emergency Hospital, operated by the City Board of Health. Many of our women labored all day long at the Red Cross work rooms. Under the able direction of the Council of National Defense the work of meeting and ministering to the sorrowing families of soldiers stricken with influenza was undertaken. Many of our women served nobly on this committee, especially Miss Annie Shumate, who often gave her nights to the work after a wearing day in the office of the Council.

Soon after the ban was lifted and the churches were free to resume their services Dr. Vines tendered his resignation, having accepted a call to the First Baptist Church of Norfolk, Virginia.

From December 30th to June 1st we were without a pastor.
In April, 1919, Dr. M. Ashby Jones informed a member of the pulpit committee that Rev. E. L. Grace, who was serving under the Y. M. C. A. with the American Expeditionary Force in France and Germany, expected to return home in the immediate future, and suggested that the church invite him to act as stated supply while they were looking for a permanent successor to the pastorate. The invitation was extended and accepted. Dr. Grace arrived in America just in time to attend the Southern Baptist Convention in Atlanta, at which the idea of the great Seventy-Five Million Dollar Campaign had its inception. The first of June he came to Augusta.

On the 13th day of July the church extended to Dr. Grace a unanimous call to the permanent pastorate. In his letter of acceptance Dr. Grace said: “I sincerely appreciate this invitation to become your under shepherd, and have earnestly and prayerfully sought to learn whether it is in accord with the will of our Great Shepherd. The heartiness and unanimity of the invitation, extended, as I believe, after mature deliberation and prayer, and the place which you have won in my confidence and affection during the weeks in which I have served you as supply pastor, together with other indications that we are in accord as to the opportunities and obligations which are before you at this time, have helped to form my decision. I am glad, therefore, to say that I believe we are divinely guided in this important step, and that I accept with grateful appreciation this opportunity to work with you for the strengthening and extension of the Kingdom of God among men.”

On account of another engagement for the month of August it was impossible for Dr. Grace to begin his regular pastorate until the first of September. The first task was to prepare the church for its share in the great campaign upon which Southern Baptists
had united. The quota asked from this church was one hundred thousand dollars in five years, about five times the amount ever before given to these causes in the same length of time. This fact, coupled with the unfamiliarity of the pastor with his people, made the task seem to many an impossible one. However, the church was speedily organized for the undertaking, Mr. John Phinizy being appointed as general chairman. A large chart was prepared and kept before the people, showing the total sum asked of the denomination, Georgia’s quota, the proportion assigned to this church and a suggested schedule of gifts ranging from five thousand dollars downwards. Information as to all phases of the undertaking was given through letters, pamphlets, newspaper articles, sermons and addresses. In the Sunday School, society meetings, and upon every possible occasion, and by speeches from our own members and from visitors, everything possible was done to inform and inspire our people to make sacrificial gifts.

On September 13th, the Woman’s Missionary Union of the Hepzibah Association met with the Augusta Church. This meeting was in the interests of the campaign. At night Dr. George W. Truett, considered by many the most eloquent and the most beloved preacher in the Southern Baptist Convention, brought us a great message. Without doubt the inspiration received that night enabled many ministers from the neighboring town and country churches to carry their people to victory in the campaign.

Sunday, November 30th, was a great day in the history of the Southern Baptist Convention. From the influential city churches to the weakest little country churches, all were engaged on that day in a “one day” every-member canvass to raise the huge sum in subscriptions. More than ninety million dollars were subscribed by the denomination. In our own church the allotment was not fully subscribed. Somewhat over ninety thousand dollars was promised, however, and it is the hope of all that before the five years shall pass more than the full amount asked for will be paid into the treasury.

In December, 1919, the pastor’s assistant, Miss Dorothy Lehman, was married to Mr. George Sumerau, an active member of this church. Mrs. Sumerau retained her position with the church for several months. Following a severe attack of influenza the condition of her health made it necessary for her to resign. It is a great compliment that, in choosing her successor, the deacons felt that they could not do better than to select a young woman from the same training school. Accordingly, Miss Marion L. Fretz, also a
graduate of the Baptist Institute of Philadelphia, was chosen and arrived in July. She has since that time been doing most acceptable work.

In November, 1920, this church had the honor of entertaining the thirty-eighth annual meeting of the Baptist Woman's Missionary Union, auxiliary to the Georgia Baptist Convention. Almost a full year had elapsed since the pledges were made in the Seventy-Five Million Dollar Campaign. The reports were exceedingly gratifying, showing more than three times as much money raised as in any former year and marking the best year in the history of Georgia Baptists. This means that all of our missionary, educational and benevolent institutions are freed from debt and assured of financial support for the next four years.

As one looks over the pages of our history the names of resident ministers, who held their membership with us but served other fields, will be found. None of these was more deserving of honor and esteem than Rev. C. M. Wilkinson,—"Uncle Charlie," as he was called, and loved to be called. For forty years he was a faithful minister of Jesus Christ. Many of the churches around Augusta profited from his regular or temporary ministry. He especially enjoyed evangelistic work. He provided himself with a gospel tent, a portable organ, stereopticon and slides, and all up and down the railroads of this section he went in his earnest, consecrated labors. Everybody knew him and loved him. When he died after a brief illness in April, 1921, rich and poor, old and young, gathered in the First Baptist Church to attend his funeral; ministers of all denominations assisted in the services and the auditorium was filled with those who loved this humble servant of our Lord. "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold."

A large, modern church has many business details to look after and its office work needs to be organized as thoroughly as that of the business man. Much of the work is done through volunteer service, but it must be done in a thoroughly systematic way. Fortunately Dr. Grace brought to this task business experience and executive capacity. The financial board was organized with a general chairman and a general treasurer. Its membership was divided into three groups: current expenses, missions and building fund. Each of these subcommittees has a chairman and a treasurer. The entire board passes on all matters of policy, but each group has executive powers in carrying out the policies approved
by the board. Each of the sub-treasurers receives the funds contributed to his department and deposits such funds in a bank, to the credit of that department. After being deposited these funds are payable only on the order of the general treasurer, in accordance with the budget authorized by the financial board. Each sub-treasurer issues a quarterly statement to all subscribers, showing to each person the status of his individual account. The office has been furnished with all necessary equipment, including a typewriter, addressograph, duplicating machine, desks and filing cases.

For about twenty-seven years Mr. John P. Dill served the church as treasurer. Perhaps no other man in the history of the church has given as much time and labor without any salary. Under the new organization he was appointed to the office of general treasurer. After a few months of service, however, following a prolonged spell of illness, he found himself physically unable to continue the work. His resignation was accepted with profound regret.

Every effort is made to keep an accurate and reliable roll of the membership. There are several lists in the office. In a bound book the registrar keeps a record of every member received, date of reception, whether by letter or baptism; and when such name is erased, whether by removal to another church, by death or by exclusion, the facts are recorded. In addition there is kept an alphabetical card index, a card index by districts and a family record card. This latter card tabulates, so far as the information can be obtained, data about other members of the family, whether members of the church or not. Every resident member of the church is also represented by a plate for use in the addressograph machine.

An every-member canvass for current expenses is made at the beginning of each financial year and duplex envelopes are issued. The subscriptions for the Seventy-Five Million Fund were made to cover a period of five years; those for the Sunday School Building Fund for a period of three years. Throughout the year, however, in each district, the member of the financial board assigned to that district is expected to secure subscriptions to any or all of these funds from new members, or from those who have as yet failed to subscribe. Every member of the church is expected to support all of the enterprises on which the church is engaged.

A roll of the Sunday School is also kept in the office. Another important list of names, constantly under revision, is the list of persons who should be brought into church membership. This list is made up from the family record cards, from the Sunday School
roll, from information furnished by district leaders and others. In turn, these names are given to our workers in the various departments of our organization.

An old church like ours has virtually the whole city for its parish. Its membership is widely distributed and new members are constantly being received from all sections of the city. A very thorough organization is required to minister to such a congregation, and to reach and enlist the new people constantly moving into the community. To meet this need the church has been organized on a group basis. The entire city has been divided into fifteen districts and a roll made of the members residing in each of these subdivisions. Each district has its corps of workers, with a deacon in charge. A member of the financial board is also assigned to each district. It is his duty to see that all members are enlisted in the financial support of the local work and of all objects to which the church contributes. The promotion of fellowship is under direction of a leader who sees that group meetings are held at frequent intervals in the homes of members, and that new members and strangers are introduced to their neighbors. In each district there is a leader charged with the duty of enlisting all members in the activities of the church. There is also a chairman of social service, whose duty it is to mobilize the members of the group in all matters pertaining to community welfare. The missionary society also has a representative in each district. The district group leaders, according to classification, compose committees under the direction of general chairmen. This organization has already demonstrated its efficiency.

Realizing that much of the splendid religious and social work of the church was not properly correlated, and that reports of these activities were not being made and preserved, it was decided to federate all of the women's work in a central organization, to be known as the Woman's Auxiliary. The various societies and organized Sunday School classes maintain their own organizations as heretofore, but co-operate with and report through the Auxiliary. It is through the Auxiliary also that the women of the church function in the district organizations.

From the beginning, Dr. Grace has given a large share of his attention to the work of our Sunday School. Under the capable leadership of Superintendent Symms the school was steadily growing in numbers and efficiency. They were ready for the larger undertakings proposed by the new pastor. His leadership has been
made easy by the splendid co-operation of officers, teachers and members of the school. At no one time has there been any radical change affecting the entire school, but within two years there has been an almost complete reorganization. The school has been thoroughly graded and organized into departments. Four of these departments, Beginners, Primary, Junior and Intermediate now have their own assembly rooms. The Junior and Intermediate departments are also provided with individual class rooms. Under this plan each department can adapt its entire program to the needs of pupils of approximately the same age, thus practically increasing the pedagogical value of all the work done and enriching the courses of study with much additional material. The school now owns five pianos, one having recently been presented to the Junior department by Mr. and Mrs. Marion Symms, as a memorial to their mother, Mrs. P. Edward Pearce.

Each of these departments has a very capable supervisor; Mrs. Marion Symms, Beginners; Mrs. George H. Sumerau, Primary; Miss Marion Fretz, Juniors; Mr. C. A. Scruggs, Intermediates. These are assisted by unusually competent officers and teachers. The Adult Department is not actually organized as a department, but is composed of six large organized classes: The Men's Class, Mr. John Phinizy, teacher; the Baracas, Mr. T. D. Jones, teacher; the Agoga Class, Miss Mary Lou Fuller, teacher; the Philatheas, Mrs. W. N. Benton and Mrs. W. C. Holt, teachers; the Forward Philatheas, Mrs. E. M. Espy, teacher; the Golden Circle, Mrs. Sibert H. Jones, teacher.

In addition to these departments of the main school there are also the Cradle Roll, of which Mrs. M. H. H. Duvall is the faithful superintendent, and the Home Department, under the direction of Mrs. Gilbert Bell, who is assisted by a number of visitors.

The school now has a staff of about fifty workers, teachers and officers. Mr. Symms has the assistance, as general officers, of Mr. George H. Sumerau, a most faithful and efficient librarian, and Mr. S. D. Copeland, associate superintendent, whose help in grading the school was invaluable.

For more than a year the school has been badly crowded. The organization into departments, remodeling the interior of our present building, and various devices to use every foot of space, in some instances working a double shift of class rooms, could not suffice for the needs of the rapidly growing attendance. Many plans were discussed, and finally it was decided that to enlarge our plant was
absolutely necessary. In June, for this purpose, subscriptions amounting to slightly more than $20,000 were received. It was then decided to sell the pastor's home, which had been bought during the pastorate of Dr. Jones, and to invest the combined funds in the property adjoining the church building on the west side. This gives the church a frontage on Greene Street of about one hundred and ninety feet. The large, double, three-story tenement on the lot will be remodelled. On the first floor provision will be made for three large class rooms, to be used by adult classes of the Sunday School. One of these will also be fitted for use as a small assembly room. The smaller building in the rear will be altered so as to provide larger quarters for the Beginners and Primary Departments of the school. When these changes are completed the quarters vacated by this means will allow room for the expansion of classes and departments which remain in the present Sunday School building. All of the recent changes in the present building have been made with this use in mind.

Until the growing work of the church shall demand the use of the entire building recently purchased the two upper floors of the main building will be occupied as a residence by the pastor. The changes to be made in the interior need not be such as to affect its use later for other purposes.

In March, 1921, Dr. John E. White, of Anderson, S. C., preached for us in a revival which brought a great blessing to our church. There were fifty additions to our membership, about thirty of the number coming by baptism. This carried our membership past the one thousand mark for the first time. There has been a net gain of about one hundred and fifty during the present pastorate.
SUMMARY

We have now come to the one hundredth anniversary of the building of our church. For one hundred and four years there has been a regularly constituted Baptist Church in Augusta. It is time now to look critically at the development of this church through its century of history.

Eighteen men and women in the year 1817 wished to organize a Baptist Church; few of them possessed either wealth or influence. The Mealing family is the only one in the church today that can trace its lineage back to a charter member of the Baptist Praying Society.

This small and devoted band were most fortunate in their selection of William T. Brantley as their first pastor. His position as Rector of Richmond Academy, at that time by far the most influential organization in the community, gave Dr. Brantley a wide circle of acquaintance.

Under his leadership the church rapidly increased in membership and influence. A delightful incident in the centennial celebration will be the presentation to the church of a very handsome oil portrait of Dr. Brantley, the gift of his grand-daughter, Mrs. Louise Brantley Morehead.

The high standard of ministerial excellence set by the first pastor has been measured up to remarkably during the century. The pastors of the First Baptist Church of Augusta, with few exceptions, have been men of intellectual and spiritual power, many of them possessing a real genius for leadership.

The church membership, numbering at its beginning eighteen, has shown a steady and at times a remarkable increase. At the close of its one hundred years of growth, it now numbers one thousand.

The increase in its benevolences has been no less remarkable. The church’s first recorded gift to missions was forty dollars, sent to the Georgia Association in 1819. In 1919 the church pledged
to causes outside of its own local expenses, approximately twenty thousand dollars—this to represent one year’s giving.

One hundred years ago there was no Sunday School. Today there is a school, on the department plan, with an average attendance of 500; a school that has entirely outgrown its present quarters and for the improvement of which the church has pledged twenty thousand dollars, over and above the pledges to the Seventy-five Million Campaign Fund.

In the very early days of the church’s history, there were no women’s societies, but before the first Dr. Brantley resigned the pastorate, he had organized the women into the Dorcas and Aid Society, the object of which was primarily to care for the poor of the congregation and community. This was probably the first woman’s organization of any kind in the city, and continued its beautiful ministries uninterrupted for a period of seventy-five years. In addition to its labors for the needy of the church, the Dorcas Society devoted its energies to whatever cause its pastor might suggest.

The Dorcas Society came to an end many years ago, but its spirit still lives in the daughters and grand-daughters of the saintly women who were its members. This spirit found expression in societies of other names.

In turn there came into being the Landrum Society, The Women’s Foreign Mission Society and The Woman’s Home Mission Society, these latter two merging as the years passed. At the present time all the woman’s work in the church has been merged into one comprehensive organization with many departments functioning in Christian co-operation.

In the year 1819 two deacons were sufficient for the needs of the church. At the present time there are sixteen men on the Board of Deacons, among them some of the most distinguished professional and business men of the community.

In the research work required for the preparation of this sketch, the writer has been surprised to learn the scarcity of material contained in the minutes of the church. The only notice of the birth of the Southern Baptist Convention in our church was the mention of a committee to find entertainment for delegates to a convention in May; the War Between the States finds almost no mention, and the Seventy-five Million Campaign is noted only three times in the minutes. This scarcity of human interest in no way reflects on the
faithful work of the church clerks, whose business it is to accurately report business meetings and record statistics, but it does point to the necessity for a Church Historian who shall chronicle more fully the events of interest in the life of our church.

The story of the past hundred years causes us to look with reverent admiration upon the lives of those who have gone before. It is a story of small beginnings, of steady growth, of real achievement.

It has been granted to this people to serve the Master in many fields of usefulness, but the writer feels that perhaps the church's strongest claims to distinction lie in its consistently missionary spirit through the century, and in the contribution to the cause of Christian education which it has made through its pastors and through those whom it has sent forth into the profession of teaching, and into the ministry.

May the splendid history of our beloved church prove but the preface to a still richer future spent in the service of the Master.
COVENANT.

As we trust that we have been brought by Divine grace to receive the Lord Jesus Christ, and to give up ourselves to Him, so we do now, relying on His gracious aid, solemnly covenant with each other, and promise that we will walk together in brotherly love, as becomes the members of a Christian Church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will endeavor to bring up such as may at any time be under our care, "in the nurture and admonition of the Lord," and, by a pure and lovely example, to win our kindred and acquaintance to the Saviour, to holiness, and to eternal life; that we will rejoice at each others happiness, endeavor, with tenderness and sympathy, to bear each others burdens and sorrows; that we will live circumspectly in the world, denying ungodliness and worldly lusts, setting a worthy example, and remembering that as we have been voluntarily buried by baptism, and have been raised up from the emblematical grave, so there is on us a special obligation, henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; that according to our ability and opportunities, we will, as faithful stewards of the Lord, do good to all men, especially in helping to extend the gospel in its purity and power, to the whole human family, and that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into His marvelous light. And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do His will; working in us that which is well pleasing in his sight, through Jesus Christ: to Whom be glory forever and ever. Amen.
MEMORIALS

Windows.

H. H. Hickman, 1818-1904
Sarah M. Hickman, 1823-1900
Wm. T. Hard, 1808-1874—Pastor, 1835-1839
Eli Mustin, 1794-1878
Fannie Hickman Walton, 1850-1903
Landram Memorial, 1903
B. F. Chew,
Daisy Chew,
Hannah C. Landram.

Mary D’Antignac Walker, February 14, 1833-February 20, 1911
McCord Memorial, 1903
Z. McCord,
Hattie A. McCord, 1821-1891
Lewis F. McCord, 1860-1894
Chas. Z. McCord, 1854-1899
John Coskery, March 7, 1806-May 31, 1891
David R. Wright, August 5, 1817-January 30, 1891
Margaret Wright, October 16, 1828
Isabella Spencer Coskery, October 16, 1809-December 23, 1893
James T. Bothwell, December 26, 1859-January 3, 1910

Other Memorials.

The two marble vases on the baptistry are in memory of Mr. J. J. Pearce and Miss Janie Tarver.

The Landrum Society, largely through the efforts of Mrs. V. D’A. Allen and Mrs. Ollie Tarver Evans, gave the brass lectern, as a memorial to Mrs. Ida D. Landrum.

The communion table and pulpit chairs were in memory of Deacon David R. Wright.

The brass pulpit was given in memory of Mr. John Coskery and his wife, Isabella S. Coskery.

Memorial tablet in vestibule, remolded from the bell given by Dr. Wm. H. Turpin.

Piano in Junior Department of Sunday School given in memory of Mrs. P. E. Pearce.

DEACONS OF THE FIRST BAPTIST CHURCH 1817-1921

Jesse D. Green, McKinne Law,
Woodson Ligon, F. T. Lockhart,
Edward Martin, J. T. Bothwell,
L. B. Holloway, J. C. Shecut,
Wm. H. Turpin, A. Smith Irvine,
Isaac W. Whitlock, John C. Lee,
Bennett Harris, Geo. W. Wright,
M. M. Dye, P. E. Pearce,
N. B. Moore, J. C. C. Black,
T. M. Freeman, John Phinizy,
Wm. H. Starke, E. H. Callaway,
David R. Wright, Paul Mustin,
G. W. Evans, A. J. Kilpatrick,
D. B. Plumb, John P. Dill,
Wm. J. Owens, Z. W. Carwile,
William Singleton, T. H. Garrett,
R. P. Zimmerman, J. T. Smith,
H. H. Hickman, J. T. Bothwell, Jr.,
Eli Mustin, C. D. Johnston,
Z. McCord, Marion S. Symms,
John W. Meyer, C. G. Houston,
A. M. Jackson, T. D. Jones,
J. J. Pearce, J. G. Belding,
B. W. Lawton, O. B. Stoughton,
W. J. Steed,

OFFICERS WOMAN'S FOREIGN MISSIONARY SOCIETY

Organized April, 1885

President at Time of Organization........................Mrs. Wm. M. Jordan
Vice-President at Time of Organization................Mrs. H. H. Hickman
Secretary at Time of Organization........................Miss Adele Verdery
Treasurer at Time of Organization........................Miss Mollie Bothwell

LATER PRESIDENTS

Mrs. Frank R. Clark,
Miss Susan B. Boggs,
Mrs. St. Julian Cullum,
Mrs. John F. Fennell,
Mrs. John David Wright.
LIST OF CLERKS SINCE ORGANIZATION—1820


FIRST TRUSTEES OF THE CHURCH.


TRUSTEES WHEN FIRST BUILDING WAS ERECTED—1820.

John McKinne, James H. Randolph, Woodson Ligon, William T. Brantley, Joshua Key.

TRUSTEES AT THE TIME OF REBUILDING—SEPTEMBER, 1902


PRESENT TRUSTEES—MAY, 1921.


SUNDAY SCHOOL SUPERINTENDENTS.

DIRECTORY OF ORGANIZATION, 1921.

EDWARD L. GRACE, D.D. ............................................................... Pastor
MISS MARION FRETZ ................................................................. Pastor’s Assistant
OSCAR B. STOUGHTON ................................................................. Clerk
J. N. ROBINSON .......................... General Treasurer

DEACONS
Maj. J. C. C. Black ............................................................... J. T. Bothwell
John Phinizy ................................................................. Z. W. Carwile
Judge E. H. Callaway ............................................................ Dr. A. J. Kilpatrick
Paul Mustin ................................................................. Prof. T. H. Garrett
J. G. Belding ................................................................. Chas. G. Houston
O. B. Stoughton ............................................................... O. B. Stoughton

TRUSTEES
John Phinizy, Secretary and Treasurer
Major J. C. C. Black Dr. Thomas R. Wright Z. W. Carwile J. J. Saxon

FINANCIAL BOARD
John Phinizy, General Chairman
John P. Dill, General Treasurer

SUB-COMMITTEES
CURRENT EXPENSES MISSIONS J. N. Robinson, General Treasurer
Dr. A. J. Kilpatrick, Chm. T. D. Jones, Chm.
W. Fred Geer, Treas. E. L. Symms, Treas.
E. H. Callaway ................................................................. O. B. Stoughton
J. C. Lamar ................................................................. Paul Mustin
Eph Andrews ................................................................. C. G. Houston
O. C. Lee ................................................................. T. H. Garrett
J. C. Acton ................................................................. J. N. Robinson

SUNDAY SCHOOL
Superintendent ...................................................... Marion Symms
Asst. Supt. ............................................................... S. D. Copeland
World Missions ............................................................... W. H. Duvall
Asst. Supt. ............................................................... Eric W. Hardy
Secretary ................................................................. John P. Dill
Treasurer ................................................................. Irvine Phinizy
Librarian ................................................................. George H. Sumerau
Pianist ................................................................. Mrs. M. H. H. Duvall

ORGANIZED CLASSES
Men’s Bible Class— Eric W. Hardy—President
Phileathea Class— Mrs. Austin Daniel—President
Mrs. W. N. Benton—Teacher
Mrs. W. C. Holt—Teacher
Knights of Baraca Class—
Earle P. Jones—President
T. D. Jones—Teacher

WOMAN’S AUXILIARY
President ...................................................... Miss May Holmes
Vice-President ...................................................... Mrs. Sibert H. Jones
Secretary ...................................................... Mrs. Geo. H. Sumerau
Treasurer ...................................................... Mrs. L. M. Burrus

WOMAN’S MISSIONARY SOCIETY
President ...................................................... Mrs. John D. Wright
Vice-President ...................................................... Mrs. T. T. Warr
Rec. Secretary ...................................................... Mrs. S. M. Wilson
Cor. Secretary ...................................................... Mrs. St. J. Cullum
Treasurer ............................................................... Mrs. D. B. Printup

AUSTRALIAN SOCIETIES
BAPTIST YOUNG PEOPLE’S UNION President ...................................................... Miss Cora Hogan
Secretary ............................................................... Allen Symms
Treasurer ............................................................... Clarence Mobley
Pianist ............................................................... Mrs. C. P. McIntosh
JUNIOR B. Y. P. U. Leader ...................................................... Miss Marion Fretz
SUNBEAMS Leader ...................................................... Miss Marion Fretz
BOY SCOUTS ............................................................... Perry White
SCOUTS ............................................................... S. D. Copeland
CAMP FIRE GIRLS ............................................................... Miss Marion Fretz
DISTRICT ORGANIZATION.

GENERAL

DEACONS
Finance Committee—Major J. C. C. Black
Enlistment—John Phinizy
District Leaders—Miss May Holmes
Missionary—Mrs. John D. Wright

FIRST WARD—DISTRICT A.
LEADER—Mrs. J. L. Bearden
Enlistment Chm.—Mrs. Roberta Singleton
Missionary Chm.—Mrs. J. L. Bearden
Social Service Chm.—Mrs. M. B. Mobley
Fellowship Chm.—Mrs. Tom Getzen
Deacon-in-Charge—J. C. Acton
Finance Committee—W. J. Twiggs

LEADER—Mrs. W. B. Dunbar
Enlistment Chm.—Mrs. Marion Dunbar
Social Service Chm.—Mrs. W. N. Benton
Fellowship Chm.—Mrs. Henry Saxon
Missionary Chm.—Mrs. E. C. Hardy
Deacon-in-Charge—K. P. Dill
Finance Committee—J. C. Acton

SECOND WARD—DISTRICT A.
LEADER—Mrs. George Sumerau
Enlistment Chm.—Mrs. A. N. Stothart
Social Service Chm.—Mrs. St. J. Cullen
Fellowship Chm.—Miss Meriel Black
Missionary Chm.—Mrs. Austin Daniel
Deacon-in-Charge—O. B. Stoughton
Finance Committee—A. N. Stothart

SECOND WARD—DISTRICT B.
LEADER—Mrs. George Sumerau
Enlistment Chm.—Mrs. John Phinizy
Social Service Chm.—Miss Maud Gary
Fellowship Chm.—Jan. T. Bothwell
Deacon-in-Charge—J. C. Lockhart
Finance Committee—Eph. Smith

THIRD WARD.
LEADER—Mrs. Wade Cook
Enlistment Chm.—Mrs. J. S. Bussey
Social Service Chm.—Mrs. M. B. Edwards
Fellowship Chm.—Mrs. T. B. Passmore
Missionary Chm.—Mrs. James B. Edwards
Deacon-in-Charge—Jere Smith
Finance Committee—Eph. Smith

FOURTH WARD
LEADER—Mrs. J. N. Robinson
Enlistment Chm.—Mrs. J. N. Robinson
Social Service Chm.—Mrs. Ernest Symms
Fellowship Chm.—Mrs. Fred Bailey
Missionary Chm.—Mrs. C. D. Johnston
Deacon-in-Charge—Marion S. Symms
Finance Committee—W. F. Dunnington

FIFTH WARD—DISTRICT A.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

FIFTH WARD—DISTRICT B.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

SIXTH WARD—DISTRICT A.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

SIXTH WARD—DISTRICT B.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

SIXTH WARD—DISTRICT C.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

SIXTH WARD—DISTRICT D.
LEADER—Mrs. Isabella Jordan
Enlistment Chm.—Mrs. John Whitney
Social Service Chm.—Mrs. L. M. Burris
Fellowship Chm.—Mrs. T. W. Willis
Missionary Chm.—Mrs. Wm. S. Richardson
Deacon-in-Charge—T. Harry Garrett
Finance Committee—J. C. Black, Jr.

NORTH AUGUSTA DISTRICT.
LEADER—Mrs. Robert Bost
Enlistment Chm.—Mrs. E. H. Callaway
Finance Committee—J. C. Lamar