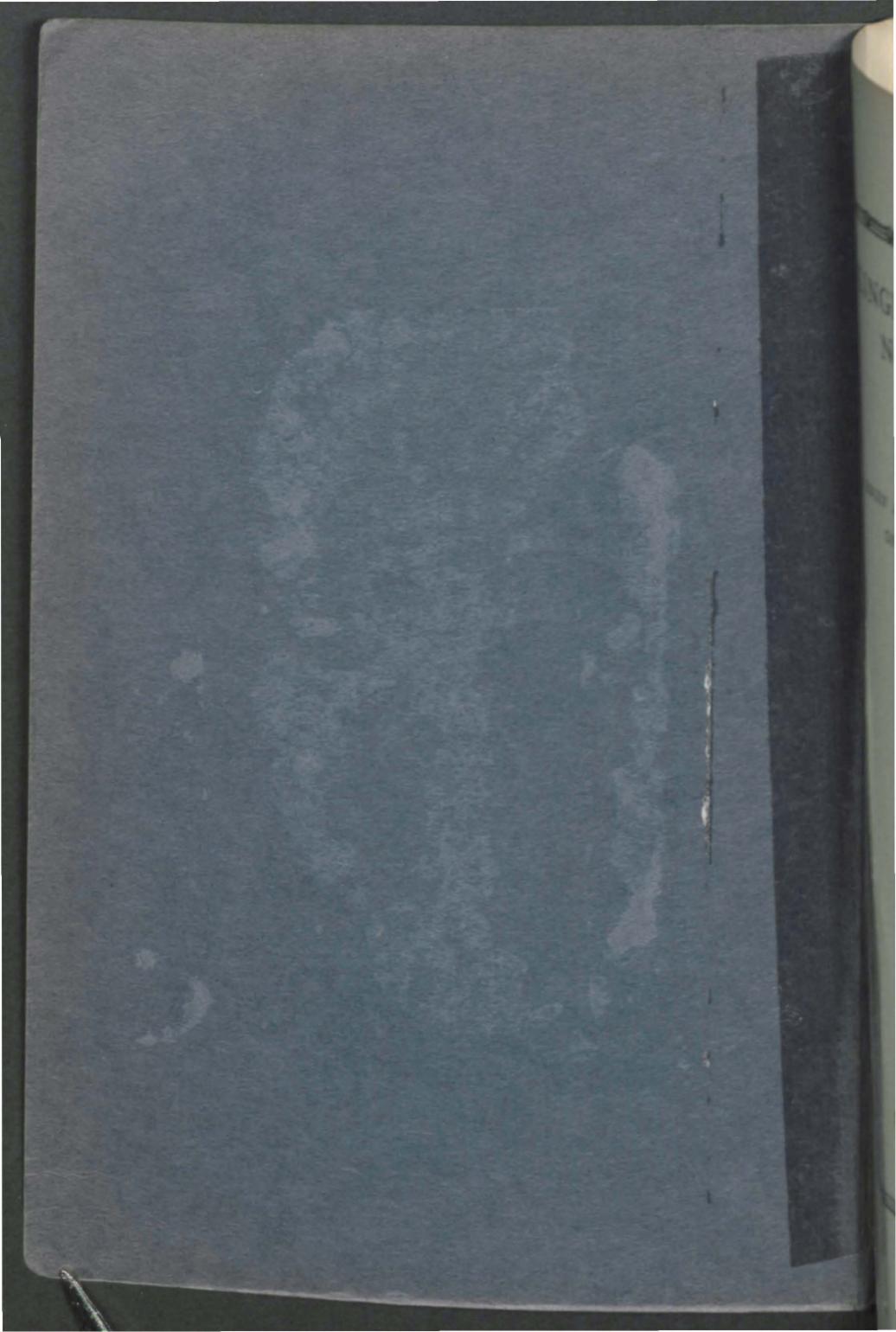


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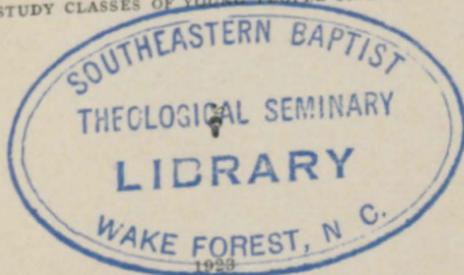
KINGDOM BUILDING BY NORTH CAROLINA BAPTISTS

A BRIEF ACCOUNT OF THE ORGANIZED ACTIVITIES
OF THE BAPTIST STATE CONVENTION
OF NORTH CAROLINA

BY

DEPARTMENT HEADS
OF THE CONVENTION

EDITED FOR USE IN NORTH CAROLINA BAPTIST
STUDY CLASSES OF YOUNG PEOPLE OR ADULTS



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FOREWORD ABOUT THE USE OF THIS BOOK

This little book is an attempt to give a short account of the organized work of North Carolina Baptists. It tells something of the beginnings of that work, its history, its present state, and its outlook. The information it contains should be a familiar possession of every earnest Baptist worker. Especially is such knowledge an essential of well-furnished leadership in our church work.

The several chapters have been written by the various department heads of the Baptist State Convention. While the order in which they appear may be preferred in most cases, the arrangement is not intended to be rigid. The chapters may readily be studied in any order or at any time that may be most convenient for individuals or classes; but, whatever the order, the reader is enjoined to take them all.

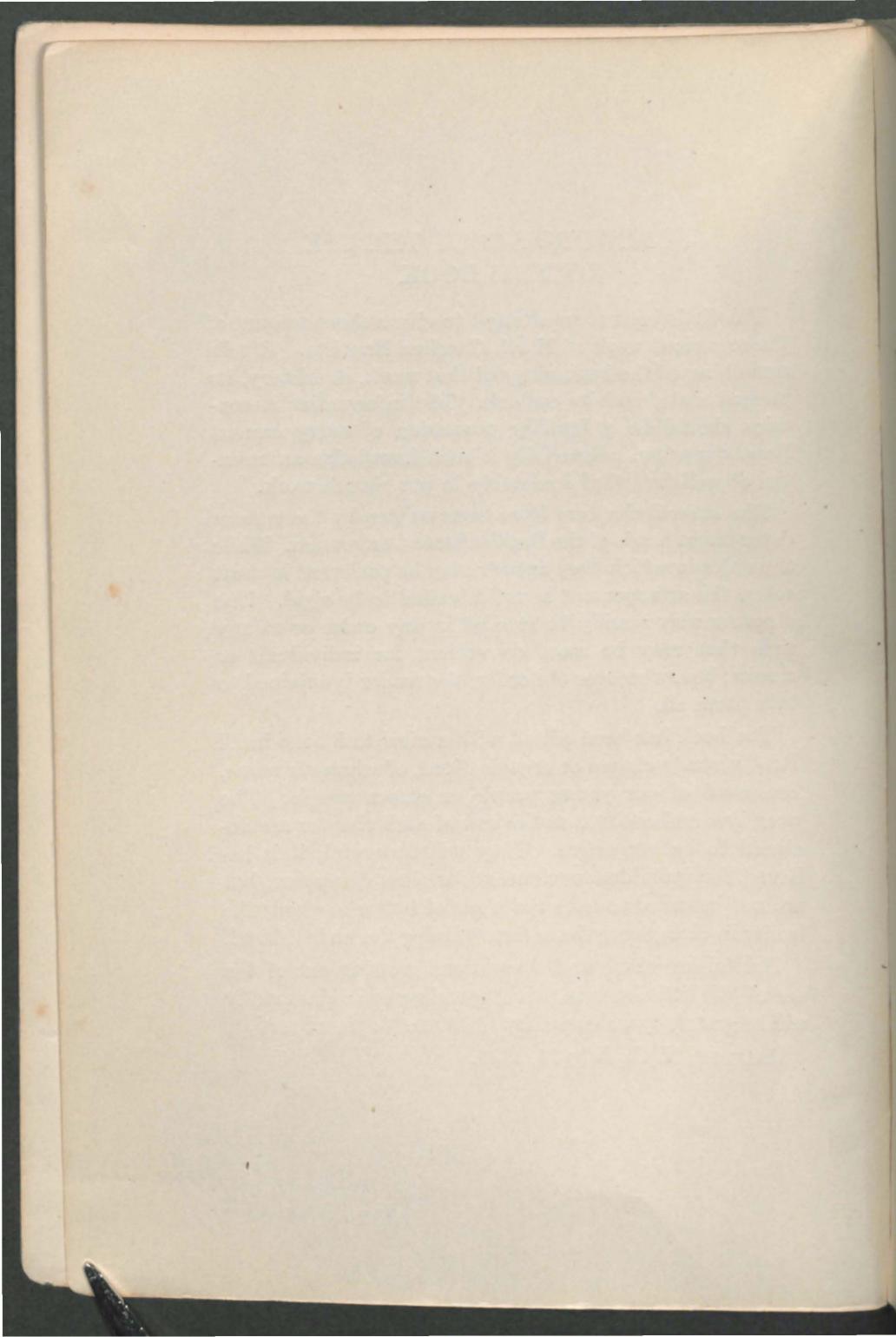
The book has been edited with a view to its use in all Baptist study classes or organizations, of whatever name, composed of our young people or grown people. The questions and outlines at the end of each chapter are designed to be suggestive. They will be useful, it is believed, for individual reviews or for class discussion, but are not intended to take the place of better methods the leader in charge may have for attaining the ends desired.

Helpful criticisms and suggestions growing out of the use of this little book in private reading or in class study will be gratefully welcomed by the State Mission Board.

RALEIGH, N. C., July 14, 1923.

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CHAPTER I

THE CHALLENGE OF STATE MISSIONS TO NORTH CAROLINA BAPTISTS

The present is a supreme moment in the history of North Carolina Baptists. Rich beyond appraisal in an ancestry of world-embracing faith and heroic achievement, we rejoice today as full-handed harvesters amid the glorious fruitage of ancestral labors. But more than this. Seed time in the Kingdom of God never ceases, nor will harvest time until the end. Sowings continuous mean a continuing harvest. Even while reaping with joy from the sowings made by our fathers, we behold about us yet other fields whitening and broadening and, under the moving wind of God's will, beckoning as they broaden in ever expanding waves unto the uttermost parts of the earth. And amid abounding harvests and whitening fields there breaks upon us ever the soul-compelling call for yet more abundant sowings. The favor of God is upon us, His mercy is not withholden. Dull of mind and slow of heart, indeed, must be that servant whose soul does not thrill to the call of a time like this.

What of the task ahead of us? A tremendous work, seemingly greater than any that has ever gone before, lies right next to the hands of North Carolina Baptists. It presses urgently. Our undertakings should be worthy of our ancestry, and commensurate with our vast opportunities. Will our present State Mission program in North Carolina be equal to the enlarged and imperative demands of the immediate tomorrow? With our present effort and outlay, shall we be able to hand on the Baptist work of

tomorrow to our children and children's children, correspondingly enlarged and multiplied for our day, as we received it at the hands of our fathers in their day? Let us take a rapid survey of the State mission field as it presents itself in North Carolina today.

A MANUFACTURING COMMONWEALTH

North Carolina is rapidly becoming the leading State of the Union in manufacturing. At the beginning of this century North Carolina's place among the States in the value of manufactured products was twenty-seventh. According to the latest available figures, she is fifteenth with her manufactured products, valued at \$943,808,000 annually. The amount of capital invested in manufacturing plants in North Carolina according to the census of 1920, was \$619,144,000. That was almost double the amount invested by any other Southern State. In twenty years, the number of manufacturing plants rose from 3,465 to 5,990—just about doubling the factories. In twenty years the number of factory wage-earners rose from 72,000 to 158,000. The value of wages rose from \$14,000,000 to \$127,000,000 in twenty years. But listen to this! North Carolina leads the world in the manufacture of tobacco. Her tobacco factories use one-fourth of all the leaf tobacco used in manufacture in the United States, and pay one-fourth of all the tobacco taxes levied in the Union. This State leads the South in the cotton textile industry in the number of mills, knitting machines, new looms installed year by year, operatives employed, total capital used, gross value of textile products and in the variety of those products. North Carolina has more cotton mills than any State in the Union. Gaston County has now 101, and is building others. The State has more

mills that dye and finish their own products than any State in America. The largest hosiery mills in the world are at Durham, the largest towel mills are at Kannapolis, the largest denim mills in the United States are at Greensboro, the largest damask mills in Roanoke Rapids, and Winston-Salem contains the largest cotton underwear mill in America.

North Carolina leads every other Southern State in the number of furniture factories, the amount of capital invested in this industry, in number of operatives employed, variety of products and in total value of output. With the single exception of Grand Rapids, High Point leads all of the cities of the nation in the manufacture of furniture. We can also claim the largest aluminum plant in the world, and the largest pulp mill in the United States.

HYDRO-ELECTRIC POWER DEVELOPMENT

In the value and potential development of hydro-electric power, North Carolina ranks first among the States. According to the latest figures compiled, there is undeveloped in the State potential water-power of 100,000,000 horsepower, while 360,000 horsepower has already been developed. Hundreds of mills, factories, wood-working plants, shops of public utilities of every description are furnished with power generated by the water of our rapidly descending rivers. Already North Carolina is absolutely dependent upon the prosperity or plans of the Southern Power Company.

NORTH CAROLINA IN AGRICULTURE

North Carolina ranks fifth among the States in the Union in the value of farm products, being surpassed only by Texas, California, Illinois and New York. The value

of food and feed crops last year amounted to \$12,000,000. The per acre value of North Carolina crops last year was \$38.82. Only eight other States exceeded this record, and they were all Northern States. North Carolina ranks second in the production of tobacco, third in sorghum, peanuts, and sweet potatoes, and holds the proud record of having grown more corn to the acre than any other State.

NORTH CAROLINA IN LUMBER AND MINERALS

Our State produces half of all the lumber manufactured in the United States. The hardwood forests of Western Carolina and the pine forests of Eastern Carolina yield the largest supply of lumber in all the eastern half of the Union.

In minerals we take first rank in many things: first in the value of mica output of the entire country, first in feldspar, first in millstones; and North Carolina talc commands the highest price per ton of any produced in the United States.

NORTH CAROLINA IN PUBLIC EDUCATION

Since 1900 North Carolina has made wonderful strides in agriculture, in manufacturing, in hydro-electric development, but more romantic and marvelous still is her development and accomplishment in public education. Charles B. Aycock, the prophet of a new day and a new era in public education in North Carolina, is dead, but the vision and splendor of his dreams for the education of the masses of his fellow-citizens of North Carolina, is rapidly and surely being translated into the solid fact and reality of achievement. Eight years ago North Carolina was spending \$4,000,000 on elementary public schools, while

for the fiscal year 1921-'22 there was spent for the maintenance of common schools \$16,000,000. Between September, 1921, and June, 1922, \$12,000,000 was spent for local school buildings, while there was raised by the sale of local school bonds and expended for local school purposes from January to June, 1922, \$9,000,000. In a single year North Carolina has spent \$42,000,000 for public education. Twenty years ago the high schools and preparatory schools in North Carolina could almost have been counted on the fingers of the two hands. Today there are 550 high schools in the State, and the most significant thing of all is the fact that there are 450 of these out in the country! There are 1,800 high school teachers in North Carolina, every one of whom has had at least the equivalent of two years in college.

NORTH CAROLINA IN ROAD BUILDING

The story of North Carolina's remarkable progress in good roads reads like a fairy tale. The last Legislature authorized the expenditure of \$50,000,000 for the building of State roads during these two years. Up to the present time \$36,187,000 has been spent, and 2,040 miles of highways have been completed, and 1,500 miles more are under construction. In addition to this, the counties built 700 miles last year, and will build 500 miles in 1923. Soon the one hundred county seats of North Carolina will be tied together by a marvelous system of hard surface roads.

NORTH CAROLINA'S POPULATION NATIVE BORN

The population of the State is almost entirely native and to the manner born. Only seven-tenths of one per cent are of foreign birth and mixed parentage. In some of our mountain counties the population is almost entirely

of native stock. Almost every boy and girl you meet in this section is eligible for membership in either the Sons or Daughters of the American Revolution. From among this fine and virile stock must come the men to man the pulpits of America in the generation to come. North Carolina furnishes more Baptist preachers today than any other State in the South. Last year Wake Forest had 48 men at our Seminary at Louisville and, all told, in all of the Baptist seminaries of America, North Carolina has just about one hundred men preparing for the ministry. And hundreds more are in our high schools and colleges preparing themselves for the ministry. This is by far the greatest thing that has come to us out of the 75 Million Campaign,—the splendid army of young life that has been laid on God's altar for the ministry and the mission field.

REMARKABLE GROWTH OF NORTH CAROLINA BAPTISTS

The growth of North Carolina Baptists has been marvelous indeed. The first statement as to numbers shows a wonderful growth even for that day. In 1770 there were only 9 Baptist churches in North Carolina, while in 1784 the number had grown to 42 churches, and 47 ministers, with 3,776 church members. By 1812 the number of churches had grown to 204, with 117 ministers and 12,567 members. In 1830, the year the Convention was organized, there were 14 Associations, 272 churches with 15,360 members. Two years later there was reported 332 churches, 211 ministers and 18,918 members. In 1845, the year the Southern Baptist Convention was organized, there were reported 409 churches organized into 21 Associations, with 218 ministers and 31,066 church members. In 1900 the Convention met in Raleigh. It was the first

Convention the writer ever attended. That year we reported a membership of 166,098 in the churches, 55 Associations, and a total of \$40,075.40 given to all benevolence. This year we report 2,225 churches, 325,050 members, 20,601 baptisms and a grand total of \$966,940.75 given to all benevolences. What a mighty host! In five years we shall easily number half a million members in our churches.

What of the present outlay and effort of our State Mission Board? Is our work efficiently and effectively organized? Will the effort and expenditure of today keep pace with the need and demand of tomorrow? We here set forth in detailed statement just what is being attempted today. More and more we are trying to organize the work of our State Board into cooperating and coordinated departments, each with a directing head, and all under the direction of the Corresponding Secretary.

DEPARTMENTS OF OUR STATE MISSION WORK

Department of Missionary-Pastoral Assistance. The primary work of our State Mission Board from the very beginning has been the support of the gospel in destitute places, and the organization and nourishing of churches throughout the State. At one time or another almost every strong church in our growing towns and cities was assisted by the State Mission Board in the support of the pastor. Follow the lines of railway in North Carolina today in every direction, and almost without a single exception, every church in village and town and city, was established and supported by the Mission Board. Truly it may be said that North Carolina Baptist achievement is a trophy of our State Mission Board's work through ninety odd years of wonderful achievement. While other

departments have been organized and developed, it is still true that the biggest work of our Mission Board today is the preaching of the gospel to the destitute sections of North Carolina, and the establishment and support of weak and struggling churches. More than half of the sum total raised and expended for State Missions today is spent for Missionary-Pastoral assistance.

We have on our Board about two hundred and five missionaries today. These men are serving some three hundred and fifty-odd churches and mission stations. Many growing centers in our State could not have Baptist preaching if it were not for the support of the State Mission Board. We are supplementing the salary of many of the pastors at our college and school centers. We pay the salary of the only Baptist preacher in Hyde County and half of the salary of the only Baptist preacher in Dare County. In our growing industrial centers and multiplying mill towns the Board is helping to support the preaching of the gospel and the establishing of Baptist churches.

In many country communities fields of churches have been formed, and the State Board is supplementing the salary of the pastor.

Country Churches. There are 2,225 Baptist churches in North Carolina, and at least 1,800 of these churches are in the country. The country churches have made wonderful progress in better equipment, better support of the pastor and more generous support of the general denominational program. But there yet remains much to be accomplished in the way of enlistment and development of our country churches.

We have organized a Country Church Department, with A. C. Hamby as Superintendent. He has associated with him some six or seven men, who are giving all their time

to the work of enlisting and developing our country churches. These men make a specialty of the formation of fields, better pastoral support by the churches, the building of parsonages and church and Sunday school equipment, and the general toning up of the whole denominational life in the country churches. They have accomplished much, but much yet remains to be done. The biggest job before North Carolina Baptists is the enlistment, enlightenment, and development of the country churches. The State is making wonderful strides in better farming methods, better schools, better roads and better living conditions all around. Unless we awake to the crying need for the rejuvenation and rehabilitation of the country church, our opportunity in the country districts of North Carolina will be gone, and many of our country churches will lose out in the fierce struggle that is now going on in the country districts of North Carolina.

Department of Sunday Schools. This year closed the record of twenty-seven years of organized Sunday school work under the auspices of the State Mission Board. North Carolina stands well among the Southern Baptists in Sunday school work. We stand first in the proportion of the number of Sunday schools to the number of churches. We rank second in membership and fourth in teacher-training. We have enlarged the department in two years by the addition of two field workers and an elementary worker. As soon as possible there must be further enlargement of this department to take care of the growing and ever-enlarging needs of our Sunday school work. The reader is referred to a special chapter on our Sunday school work in this book.

The Baptist Young People's Union. The finest and most effective agency for the training of our young people is the

Baptist Young People's Union. This department of our work, like all the others, had its day of small things, and in the early days there was even opposition. But it is at last coming into its own; the idea has caught the imagination and gripped the thought of our young people. We have organized over four hundred Unions in a year, and the work is growing in a marvelous way. The country churches are waking up and beginning to organize their young people. The building of good roads and the new era in education has put a tremendous strain upon our country churches. What an opportunity for the saving and training and holding our young people, if we will only realize it and avail ourselves of these handmaids of religion before it is too late. A system of hard-surface roads joining together the county seats of North Carolina, together with this wonderful high school movement back in the country districts, presents to the country Baptist churches such an opportunity as has never come to any other people in North Carolina. Not less than sixty per cent of the country people of North Carolina are Baptists. The young people in multitudes belong to our churches; they are our own God-given opportunity and a fearful responsibility. Once-a-month preaching by an absentee pastor, in a one room, dilapidated, out-of-date, ugly meeting house, will not long hold this generation of restless, moving young Baptist life in the country.

The Baptist Young People's Union is the one effective training agency in the churches. It takes the young boys and girls when they are baptized into the church and helps them to find themselves and their place in the life of the church. There are thousands of country boys and girls in our churches who have never had a chance to make out of themselves what they wanted to be and could have

been, and what God wanted them to be. The Young People's Union takes this raw material and moulds it and shapes it for service in the churches and the Kingdom of God. Many of us who missed the helpful training of the Baptist Young People's Union, thank God for its ministry with every breath, and have pledged ourselves to the task of giving every Baptist boy and girl in North Carolina a worthy chance to find themselves, to find God's will in Christ for them, and to find their relation to a lost world for whom Christ died.

The Woman's Missionary Union. The greatest problem confronting Southern Baptists today is the problem of the enlistment of all our churches and members in the active support of the work of the gospel at home and abroad. One of the most effective agencies in this great work is the Woman's Missionary Union. Wherever there is a live, active Missionary Society in a church, there you will find a live, aggressive and liberal church. We will never enlist some of our backward churches until we get hold of the women and the young people. Wherever this is being done, we are making progress; where the women are unorganized and undeveloped we are making little progress. This department of our work has had a marvelous growth, and the story of the achievement of the women of our churches reads like a tale of romance. During the three years of the 75 Million campaign North Carolina Baptists have given \$3,365,000, and the women have given one-third of this vast sum. But the greatest accomplishment of the Woman's Missionary Union is the spirit of prayer and consecration and enlightenment it has brought to our churches. Wherever there is an active Missionary Society in a church there you will find a spirit of prayer and a band of faithful missionaries, studying the Word of God

and spreading the light of missionary information throughout the whole life of the church. In another chapter of this book will be found a detailed story of the growth and development of the Woman's Missionary Union in the churches.

SHALL WE ENTER IN AND OCCUPY?

Such in brief is a description of the field of labor for North Carolina Baptists and the agencies through which they are working. For the consecrated Baptist boy or girl, man or woman, it is a day of privilege the like of which has never been seen before. Let us bestir ourselves and eagerly make the most of our opportunities to have a part in bringing to pass the Kingdom of God on the earth.

The Baptists of North Carolina have a noble ancestry. Our fathers were great in their convictions, rock-ribbed in their principles, heroic in their services, far-seeing in their vision, and truly Christlike in their unselfish sacrifices. Within the last few months the writer has read anew, with consuming and passionate interest, the marvelous story of organization and phenomenal growth of our Baptist State Convention. It was organized ninety-two years ago at Greenville. There were fourteen brethren present at this first session, and a fund of \$220.60 was subscribed for sending the gospel to the destitute sections of North Carolina. A board of directors, corresponding to our Board of Missions, was elected, and Elder Samuel Wait was elected Agent of the Convention. He was to receive one dollar per day for the actual time given to the work. His duties, in a general way and on a small scale, corresponded to the duties of the Corresponding Secretary today. When we consider the struggles and difficulties these soldiers of the cross encountered and overcame,

their poverty, their faith, their sacrifices, their far-sighted vision, we stand with subdued hearts and bowed heads before the mighty inheritance bequeathed unto us by these dauntless heroes of another century. Surely North Carolina Baptists, a mighty, conquering host, have come to the Kadesh-barnea of their history, the border line of a wonderful inheritance and the threshold of a mighty destiny. What shall be the response of this mighty army of 325,000 Baptist recruits? Shall we, like Israel of old, falter and turn back into the wilderness to wander for a generation, or shall we gird up our loins and in the conquering strength of the God of our fathers enter into the wonderful inheritance?

SUGGESTIONS FOR STUDY

1. Make a list of the significant things in the present material development of North Carolina. Do you think of any not mentioned in this chapter?
2. In which are you the more interested personally? Why?
3. In which phase or phases of material progress as outlined in this chapter is your county or section conspicuous?
4. What problems of religious or social work have accompanied the material development of your section? What is being done by local Baptists to meet these new needs?
5. Read again the section on public education. Review the improvement of public school advantages in your community in the last twenty-five years. Contrast buildings, number of teachers and pupils, courses of study, and other conditions at the beginning and end of this period.
6. Has the progress of your church and Sunday school kept pace with the material and educational improvement of your community? What are the evidences? If not, why not?

7. From the section on the growth of North Carolina Baptists make a list of the dates given; opposite the dates write the other statistics; read the list downward and note the growth from time to time. Contrast the figures for the first date with those for the latest. How do you account for this remarkable growth?
8. Learn to name in their order the five departments of the State Convention at present. Outline briefly the specific work of each. In which department do you feel the deepest personal interest? Why?
9. Make out a program of important things which, in your judgment, you and your church should undertake to do next.

CHAPTER II

THE BAPTIST STATE CONVENTION

Martin Ross, one of the early Baptist preachers in this State, was the first man, according to the best available history, who conceived the idea of effecting an organization which would embrace a larger territory than that covered by a district association. The minutes of the Chowan Association contain a resolution by Martin Ross, "embracing an inquiry as to the propriety of establishing a meeting of general correspondence to be composed of the neighboring associations."

FIRST STATE ORGANIZATION IN 1811

The committee which was appointed to consider the above resolution reported at the next session of the association recommending that the plan suggested be so enlarged as to take in the whole State. The committee addressed a letter to all the associations in the State and received a favorable response from most of them. Consequently, a meeting was called to be held at the Falls of Tar River (now Rocky Mount) on "Friday before the first Lord's Day in June, 1811." The organization was known as "the North Carolina General Meeting of Conference," and the meetings were held annually. There is no record of this General Meeting at hand, but from references to it in the minutes of the Chowan Association it appears that its object was to secure more perfect cooperation, and to promote the interests of missions. Missionary societies were organized, and the name of the General Meeting of Conference was changed to "The North Carolina Baptist Benevolent Society."

The brethren did not seem satisfied with the organization, and at the session of the Chowan Association in 1826 a committee was appointed to correspond with the several associations of the State with a view of forming a State Convention. In 1827 the committee reported that nothing had been done, and, on motion, they were discharged.

CONVENTION ORGANIZED MARCH 26, 1830

At a meeting of the Benevolent Society which was held in Greenville, N. C., March 26, 1830, the name was changed to the Baptist State Convention of North Carolina. It is from this date that we count the organization of the Convention, though this was not a new organization, but was simply the change of the name from the Benevolent Society to the Convention.

Fourteen brethren went into the organization, and we think it worth while to record their names. They were P. W. Dowd, R. M. Guffie, William P. Biddle, Samuel Wait, John Armstrong, Thomas Meredith, Charles W. Skinner, James McDaniel, H. Austin, P. P. Lawrence, R. S. Long, Thomas D. Mason, George Stokes, R. S. Blount. "Elder" rather than "Rev." is the prefix given the names of the preachers. That is Scriptural, and these old brethren stuck closely to the Scriptures.

The mission work prior to the organization of the Convention seems to have been done through missionary societies in the several associations, rather than through the churches, and these societies bore about the same relation to the Benevolent Society that the churches do to the associations.

MEREDITH'S MESSAGE.

Thomas Meredith was requested to prepare a letter, or circular to the brethren of the State, the same to be

printed in the minutes. From this address we gather that there was strong opposition to the Convention, and Meredith does not mince words in addressing the obstructionists. In the first of the address Meredith sets forth the purposes of the organization. It is to plant churches in destitute sections of the State, and to prepare ministers for efficient leadership. This meant missions and education. It was the purpose of the Convention from the very beginning, however, to recognize its obligation to the whole world, as this sentence from Meredith's address shows: "This explanation [as to its being a State work] is made not for the purpose of eluding any of the hostility which is usually waged against Foreign Missions, for all missions are substantially the same; but for the purpose of having it distinctly seen that the primary object of the Convention at present is to repair the waste places of our own State."

There were those who opposed the organized work at the beginning, and they have had successors through all the intervening years. This opposition arose from two causes: The first was fear of encroachment upon the rights of the local churches. It must not be forgotten that Baptists led in the fight for separation between church and state, and they were suspicious of anything that seemed to endanger the authority of the local church. They feared this organization would do that very thing, and they were reluctant to give it their support. The other reason why some opposed the organization of the Convention was because they did not believe in Foreign Missions. So long as there was no organized effort to promote the cause of Foreign Missions, the opposition was latent, but when a movement was made to effect the organization, the opposition became active, and the split

between the Missionary and Anti-Missionary Baptists occurred just about this time. One cannot read the history of North Carolina Baptists without being convinced that the division came at this time because differences were made acute by the organization of the Convention with the avowed purpose of prosecuting the work of missions at home and abroad.

To those who opposed the work Meredith speaks kindly but very candidly. Here is the way in which he addresses them: "We regard you as Christians, as Baptists and as brethren; but we consider you sadly mistaken and we sincerely regret the loss of your services in the important and interesting work before us. . . . You may misrepresent our intentions if you choose, you may impugn our reputations and you may conflict with our movements; but you cannot injure us nor can you prevent the accomplishment of our plans. The improvement of the ministry and of the Baptist churches will be effected and by means proposed either sooner or later."

MISSION BOARD APPOINTED

Before the Convention adjourned a board of directors was appointed, which corresponds to our Board of Missions, and a dozen brethren were selected as agents whose business seems to have been to present the claims of the Convention as widely as possible in their respective sections of the State.

Thus began the work of an organization which has gone on through these ninety-three years, blessing the State as well as building up our denomination.

When the Convention was organized there were fifteen associations in the State, and the first work of the new organization was to bring these associations into cooperation with the State body. It took years to accomplish

this task, and even yet there are one or two associations in the State which do not enter heartily into the organized work of North Carolina Baptists.

So far as we can find out there were about thirty thousand Baptists in the State at the time the Convention was organized, and this number embraced both white and colored. When the split came on the mission question the division was about even, giving fifteen thousand to each wing. Now there are in North Carolina 325,000 white Baptists (and almost as many colored) in the division which devoted itself through the Convention to the great work of spreading the gospel at home and abroad.

We shall now consider the development of the organization and see the wisdom displayed by the early Baptists in adding machinery as it was needed. Baptists have always been afraid of too much machinery. Their organization has been as simple as was consistent with efficiency. Indeed, the very simplicity of organization has increased their efficiency.

WAKE FOREST COLLEGE

The third session of the Convention was held at Reeves' Chapel, and at that session the need for a college at which to train young ministers was seen and discussed. Here is the resolution which committed the Convention to the work of higher education for men: "Resolved unan-
imously that the Convention deem it expedient to purchase a suitable farm, and to adopt other preliminary measures for the establishment of a Literary Institution in the State on the Manual Labor principle."

A committee was appointed to solicit funds with which to purchase a farm. Two thousand dollars had been already given for this purpose. That was the day of

small things. Baptists were few in number and had but little wealth, but they were rich in faith, and when they saw a thing was needed they determined to have it, though they knew it would require great sacrifice to reach their aims.

Here the opponents of the organized work again appear. Attention was called to a report which had been circulated to the effect that this move on the part of the Convention to establish a school for training young ministers "was a design to suppress the preaching of those not favored with such advantages." A resolution was adopted expressing regret that any person "would be so wicked as to propagate such scandal, and that any should be so weak as to give it credence; inasmuch as this body has so carefully guarded against any mistake on this subject, and every person of the most ordinary intelligence must know that the Convention has not the power to effect such an object, even if they had the inclination."

THE BIBLICAL RECORDER

It is interesting to note that at the session of the Convention at which the committee was appointed to procure a site for a college, steps were taken for securing a paper to act as a medium of communication between the churches. Elder Samuel Wait, General Agent of the Convention (the officer now known as Corresponding Secretary), said that the Convention was laboring under a very serious disadvantage in not having a well-conducted religious journal. The statement having been made that Elder Thomas Meredith contemplated the publication of a religious periodical to be issued once a month at the price of one dollar a year, it was "Resolved that the Convention highly approve the undertaking and earnestly recommend their brethren to give it a liberal patronage."

Perhaps no two other instrumentalities have had so much to do with the progress of our denomination in this State as have Wake Forest College and the *Biblical Recorder*. They were started on their useful careers the same year, and have gone on through all the years since, each serving in its place the denomination in whose interest it was brought into being.

MATTHEW T. YATES

A Board of Education was appointed which administered the funds contributed for ministerial education. One of the first young men approved for aid from this fund was Matthew T. Yates, who afterwards became our great missionary to China. We might as well state just here that in 1915 the Education Board's work was enlarged and a whole time secretary employed, who looks after the interests of all our educational institutions as well as the ministerial part of our educational work.

At the session of the Convention, which was held in Raleigh in 1846, Matthew T. Yates was ordained to the ministry. The ordination sermon was preached by Thomas Meredith from II Timothy 4:2. We are taking space to mention this because of the great work Dr. Yates did during his more than forty years as missionary in China. The Convention expressed its pleasure at the organization of the Southern Baptist Convention, and urged the churches to contribute to Foreign Missions through the Foreign Mission Board which had headquarters in Richmond, Virginia, and to Home Missions through the Home Mission Board, which was then located in Marion, Alabama.

THE WRECK OF WAR

In 1865 the Convention met in Fayetteville. The war between the States had just closed, leaving the South in a deplorable condition. The work of the Convention felt the demoralizing effects of the war. The *Recorder*, which was being edited in Raleigh by Dr. J. D. Hufham, was wrecked by Sherman's army, and had suspended for a few months, but the brethren rejoiced to hear that its publication was to be resumed at an early day. A large part of the endowment of Wake Forest had been swept away; \$46,000 which had been invested in Confederate bonds were lost. Here is a quotation from *History of The North Carolina Baptist State Convention*, which describes conditions when the session of 1865 closed: "The war is over. The South is in ashes. Desolation reigns on every hand. But these fathers 'gird up the loins of their minds' to begin the work of the Convention anew. They are 'troubled on every side, yet not distressed; perplexed, but not in despair.' They began at once to 'strengthen the things that remain.'"

AFTERMATH OF WAR

A paragraph from the report of the Corresponding Secretary, submitted to the Convention in 1866, would indicate that conditions then were similar to those we face now. He says: "Methodists, Presbyterians, Episcopalians and Baptists have hitherto had almost exclusive control of the religious interests of the Southern States; but now Unitarians and, indeed, all the isms which years ago gained a strong foothold in the Northern States, are looking to our section of the country as a field already white for the harvest."

Because of the ruin wrought by the war some of the strongest churches were forced to secure aid from the Mission Board. Two hundred dollars was appropriated to James McDaniel, at Fayetteville, and two hundred to T. B. Kingsbury at Warrenton. "The brethren now begin to gather up the scattered threads and to weave them into a web of glorious history."—(*History of Convention.*)

WOMAN'S WORK

In 1877 the Woman's Central Committee was organized with Mrs. J. M. Heck, president. At the following session of the Convention Dr. T. H. Pritchard, pastor of the First Baptist Church, Raleigh, announced the organization of this new agency, and asked that the Convention endorse the work and request the Central Committee to submit a report to the next Convention. The Convention, after a heated debate, refused to request a report, and threw so much cold water on the movement that the women became discouraged, gave up the organization, and for ten years there was no effort made to revive it. In 1886 the Central Committee began its work again with Miss Fannie E. S. Heck, as President, which position she filled most acceptably until her lamented death, and Miss Sallie Bailey (now Mrs. Wesley N. Jones) as Corresponding Secretary. Mrs. Jones is now the capable president of the Woman's Missionary Union of North Carolina.

THE ORPHANAGE

In 1885 the Baptist Orphanage Association was organized, and the Orphanage was established at Thomasville. Orphaned itself at first, it has become the favorite child of the Convention.

THE WESTERN CONVENTION—DIVISION AND REUNION

Just here it seems proper to make a momentary diversion. This sketch of the Baptist State Convention would be historically incomplete without due reference to the organic division from and reunion with our brethren in the western part of the State. The Western North Carolina Baptist Convention was organized at Boiling Springs Camp Ground in Henderson County, August 30, 1845. At the session of the Baptist State Convention the same year a resolution was adopted approving the formation of the Western Convention. At that time there was no railroad leading into the western part of the State, and the Blue Ridge formed between the East and West a mountain barrier that was almost insuperable. The division seemed necessary on geographical and not on doctrinal grounds, for the Baptists of North Carolina were always a unit in doctrine. As a mere matter of convenience the Western Convention was organized, and the State Convention approved the organization on the same ground.

In course of time a railroad was constructed through the mountains, and these bands of steel linked the two sections together, thus removing the necessity for division. There were several of our Western brethren, however, who were bound to the Western Convention by sentiment. This was perfectly natural; but it delayed the reuniting of the Conventions for some years.

As it was at Greenville that the North Carolina Baptist State Convention was organized, it was fitting that at Greenville the two Conventions should be reunited. This happy event was celebrated with rejoicing at the session held at Greenville in 1898. An address of welcome to the home-coming churches and brethren was delivered by Dr. Charles E. Taylor to the messengers representing them

on that memorable occasion. Other leaders of the time joined in the welcome. The spirit of fraternal unity was further augmented by the heart-prompted responses of the messengers from the Western Convention, and the cup of rejoicing was made full in giving and receiving the hand of welcome, while the reunited brethren sang together, "Blest Be the Tie That Binds." Participating in these reunion exercises were men like W. R. Gwaltney, Thomas E. Skinner, and J. B. Boone from the East, and A. E. Brown, A. H. Sims, and R. A. Sentelle from the West.

MOUNTAIN SCHOOLS

In 1899, the year after the two conventions were reunited, the Convention began school work in the mountain counties—the territory hitherto included by the Western Convention. A. E. Brown was made Assistant Secretary of the Convention, with the special care of the mountain schools entrusted to him, though he looked after all our denominational interests in the Western part of the State. The Home Mission Board took over the school work in the mountains, and enlarged it so that it covers all the mountain regions in the South. Dr. Brown is still in charge of that important department of the Home Board's work.

MEREDITH COLLEGE

In 1888 a resolution looking to the establishment of a college of high grade for women was adopted, and in 1899 Meredith College opened its doors.

SUNDAY SCHOOL WORK

We have not mentioned the Sunday School Department because it is hard to fix any definite date as the

beginning point of this important work. Early in the history of the Convention there was an effort made to do something for the improvement of our Sunday schools, but the movement did not amount to very much, as the denomination was not sufficiently awake to the importance of Sunday schools to give the work the support its importance demanded. The first aggressive work for Sunday schools in the State at large was done by Dr. N. B. Cobb. During the war Dr. Cobb's activities were directed to army colportage, and it is doubtful as to whether the Convention ever did a more needed and successful work than was done by Dr. Cobb among the soldiers.

MINISTERS' RELIEF BOARD

It was at the Convention in Henderson in 1889 that a Ministers' Relief Board was established with Wilmington as the location. The Board was afterwards moved to Durham, at which place it remained until taken over by the Southern Baptist Relief and Annuity Board.

Such is a brief account of the beginning, formation, and development of our Baptist State Convention. As its several departments will be discussed by those who are in charge of them and are familiar with their workings, the writer has refrained from going into details concerning these Convention agencies.

The blessing of the Lord has rested in a most signal way upon the organized work of North Carolina Baptists as carried on through their State Convention for the past ninety-three years. "The little one has become a thousand." Here we can raise our Ebenezer, for "hitherto hath the Lord helped us."

QUESTIONS AND SUGGESTIONS FOR STUDY

1. By what are you most impressed in your reading of this chapter?
2. Statistical detail in this account is meager but highly important. Sift out and set down in order this statistical information (dates, numbers, and associated events) and make it all a fixed mental possession. It will be useful to you as a well-furnished church worker to be familiar with these facts.
3. The account deals more at length with conditions, persons, purposes, difficulties, conflicts. Study the conditions and difficulties through which the State Convention came into being and set out upon its great mission.
4. Give in your own way a connected account of the conditions and immediate desires out of which the Convention grew. In this connection read also the first two sections of Chapter III.
5. On what grounds was there considerable opposition to the Convention? How would you answer the arguments of such opponents? Give the substance (as quoted) of Thomas Meredith's address to them.
6. What two powerful agencies were the first to be established by the Convention? Relate the circumstances of their origin.
7. Mention some ways in which you think Wake Forest College and the *Biblical Recorder* have contributed to Baptist progress and the world-wide spread of the gospel.
8. Describe conditions following the war of 1861-'65 and the spirit in which they were met.

9. Give an account, in their order, of the establishment of other agencies and departments of the Convention.
10. Make a list of the pastor and officers of your church. To what association does it belong? To how many delegates to your association is your church entitled? To how many in the State Convention? Time and place of next meeting? Find, or ask your pastor for, copies of minutes which will contain much of the information sought.

CHAPTER III

BAPTIST EDUCATIONAL WORK IN NORTH CAROLINA

COMPELLING INCENTIVE IN DENOMINATIONAL NEEDS

We do not know how long individual Baptists have been at work in Christian education in this State. But Section II of the original constitution of the Baptist State Convention in declaring the "primary objects" of that body mentioned first "the education of young men called of God to the ministry and approved by the churches to which they respectively belong." And in that remarkable address to the Baptists of the State, which was prepared and issued by Thomas Meredith at the request of the Convention in its first session, the first two pages were devoted to a discussion of the essential need of an educated ministry.

Accordingly, the Convention set itself promptly to the task of establishing an institution of learning for the training of young ministers; and in February 1834—less than four years after the Convention began its career—what is now Wake Forest College was in operation. A year later, the founding of a seminary for young women was proposed, but after considering this project for three years, it was abandoned because "it would too much divide the attention and resources of our friends and patrons to create a new institution at the present time."

But while that particular enterprise was abandoned, within the next ten years a similar institution for girls, now Chowan College, was founded at Murfreesboro by

the old Chowan Association of North Carolina and the Portsmouth Association of Virginia.

While the main purpose in founding Wake Forest was the education of young ministers, three facts would indicate that the idea of educating under Baptist auspices our young men and women in general must have had a large place in the minds of those old fathers: namely, (1) that they began discussing so promptly the erection of an institution for girls; (2) that such an institution was actually opened so soon thereafter, and (3) that the first year's enrollment at Wake Forest showed about three laymen to one preacher in the student body.

One wonders at such an ardent interest in education under the circumstances. The masses of our people were disorganized, poor and ignorant, but their ministers as a class were hardly less ignorant. Indeed, as far as appears, there were at that time only five Baptist ministers in North Carolina who had received any college education. Of these, three came from the North, one from the Episcopal church, and one was a native North Carolina Baptist. Such a spirit among our people at such a time is all the more surprising when one considers the recent remarkable awakening among them on foreign missions. Starting in America from the movement of Carey and his fellows in England, the mission spirit was kindled into a flame by tidings of the conversion of Judson and Rice to the Baptist faith while on their way to Burma. This manifest call of God to American Baptists was reechoed throughout America by Luther Rice, one of the immortal two who, on returning to this country, spent no little time in North Carolina. The fire was spread throughout the State by men like Martin Ross, Shubal Stearns, Humphrey

Posey, and others. There was at the time no central Baptist agency like the *Biblical Recorder* to spread any sort of propaganda.

How, then, shall we account for the paramount importance of education in the minds of our fathers at such a time? No doubt the leaders had read about Carey's tremendous handicap for his work from the lack of college training. They had undoubtedly heard a good deal about it in the mighty appeals of Luther Rice. Indeed, they knew that by agreement between him and Judson, his principal business back in America was to awaken the spirit of Christian education and raise funds for the erection of a Baptist college in Washington for the training of Baptist workers. Doubtless, too, they had heard of Judson's message, to the effect that if he had a thousand dollars to invest in foreign missions he would spend it all in the erection of a school in America for the training of ministers and missionaries. But back of all this, as students of the Bible, they must have noted the example of Jesus in selecting for his twelve apostles men who, in spite of the taunt of ignorance uttered by their enemies, were able to write fluently in at least two languages, a rare accomplishment even among present-day preachers; that he kept them under his own personal training for nearly three years; that the ablest of all the apostles was apparently the best educated of all; and that, in all reason, the call to any kind of service involves the duty of fitting one's self to perform that service effectively. Whatever the cause or causes, North Carolina Baptists, in organizing for evangelizing the world, laid the foundation for that supreme task by erecting institutions of higher learning under their own control.

Moreover, it should be observed that Baptists throughout the whole South, and the North as well, in starting their State organizations, practically at the same time began the erection of higher educational institutions.

EQUIPMENT FOR CHRISTIAN SERVICE
THE DOMINATING AIM

The same spirit seems to have animated Christians of all other faiths, both in this country and in Europe. The great universities of England and the great colleges and universities of New England and the Middle Atlantic States were all established under Christian auspices. "Of the 119 such institutions first founded in the United States," says Dr. A. D. Gilmour, "104 were Christian colleges"; and, he continues, "there is not today a college in the Mississippi Valley over fifty years old that does not owe its origin to the Christian missionary." The only Christian denomination known to the writer that has failed to educate seems to be nearing extinction.

So then, the fundamental necessity for higher education distinctively Christian seems to have been a common conviction among Christians of all faiths and all countries. With our fathers, the supreme purpose of such institutions was not merely the promotion of culture. Culture was certainly an essential in their educational program, but just as certainly it was not the supreme end. It was not to be given primarily with the view of making the student happier or of increasing his earning capacity, or even of making him a more valuable citizen. The supreme end sought was to include all these results, but they were to be incidental. The one paramount purpose was to equip their young people for the best service in the Kingdom of God. But in their judgment, this end could

be secured only in institutions established and operated for that particular purpose.

This did not mean that the proposed institutions should be run as Sunday schools, nor as prayer meetings. But it did mean that they should promote the spirit of both the Sunday school and the prayer meeting, and should give each of these its appropriate place.

ULTIMATE CONTROL

The Congregationalists, who were pioneers in religious education in America, seem never to have maintained organic connection with their schools, but either lost, or willfully declined control of them. Not so with our Baptist fathers; certainly in North Carolina. As far as the minutes show, our Convention gave large freedom to the managers of its educational institutions. Retaining the prerogative of ratifying the election of the several boards of trustees, it has uniformly given those boards a free hand in selecting their faculties, and the faculties have been left to administer the institutions. Early in the history of the Convention that body, on motion, turned over to the trustees of Wake Forest College absolutely all the money held by it for education; it left to those boards the filling of vacancies as they occurred, only "requesting the privilege" of suggesting names of persons from whom selections should be made.

And yet, it is well understood by the Convention and by the managements of the several institutions concerned, that both ownership and ultimate authority are vested in the Convention, the organized representative of the Baptist denomination in North Carolina. So that, while wisely leaving the general administration of them in the

hands of those specially appointed for that purpose, the Convention has the final word in correcting any evil or inaugurating any change.

WISDOM OF THE FATHERS VINDICATED

And the wisdom of those fathers, both in establishing their educational institutions and their general policy concerning them, has been abundantly vindicated. We have reaped bountifully from their sowing. "The handful of corn upon the mountains" has produced several hundredfold. Instead of \$35 for education sent up to the first session of the Convention, the treasurer reported for that object at our last session \$266,678.57. Instead of one institution, with one or two teachers, working in a carriage house and closing its first spring term with twenty-five students, our last report showed three well-established colleges in the State, two budding junior colleges, and eighteen high schools owned and controlled by the denomination, with 265 teachers, 4,244 students, and a total property value of \$3,522,836.02. That report does not include one junior college and two high schools owned and operated by individual Baptists.

These figures, however, represent only material facts, which may be reported accurately by figures. But they are not conclusive; they indicate nothing but a higher conception among our people of the value of learning and larger liberality in promoting it. The deeper and finer results, however, cannot be reported. One can only ponder on the thousands of young ministers and missionaries who have been trained and sent forth from these institutions, and the multiplied thousands of young laymen and women who have gone out from them as His servants, to occupy responsible positions in church and state, giving

their best to the service of our King. Such results cannot be computed by human figures. To appraise them properly, we must wait until "the books are opened."

It was for such results that our fathers planned and builded with humble beginnings. But they rejoiced to see this day; and one likes to think "they see it and are glad."

ORIGINAL IDEALS UNCHANGED

It is pertinent to inquire whether the original purpose of our fathers is still maintained in our Baptist schools. It may be safely affirmed that their ideals still live in the minds of the denomination, and still dominate those who control their schools and colleges. While the curricula and equipment have been greatly enlarged, and other courses have been added, looking toward broader training, the dominant purpose in all our institutions is distinctly religious, and they recognize Jesus of Nazareth as their headmaster. They still hold that "the soul of culture is the culture of the soul." For example, ministerial education held first place in the hearts of the fathers. The report to the last Convention showed ministerial students not only in Wake Forest College, the institution that they founded, but in every high school save two, a total of 203. While the first session of the Convention reported no volunteers for missions at Wake Forest, the last report showed an enrollment of 124 such volunteers in our Baptist institutions in this State. During its second year Wake Forest reported a remarkable revival of religion among its students. Each of our four colleges and all the high schools save one reported similar works of grace among their students, resulting in 299 baptisms. In meetings held by Wake Forest students in the summer of

1921 (date of latest report), there were 405 professions of faith. And the "faith of our fathers" is still maintained and defended in these institutions.

Not all students leaving our Baptist institutions, of course, are worthy workers in their home churches; nor would it be fair to demand such an output from the schools until we can make a like showing in our churches. We should not expect a higher average of piety among college students than we find among young people of the same age at home. Some, no doubt, return from college even less devout and less helpful than they were when they entered. But does not this happen in quite as large a degree among our young people as they grow older, even though they have never been to college? And when some students return with their faith apparently shaken, is it fair to blame the college for these, when we see so many similar cases among those who never attended college? President Mullins, of the Southern Baptist Theological Seminary, and President Scarborough, of the Southwestern Seminary, have each stated, "We have never had a ministerial student coming to us from Wake Forest who showed the slightest sign of wobbling in the Baptist faith." We do not generally blame the churches for the failures among their members of whatever kind, and it seems only fair to judge the colleges by the same standard. Alas, we must look for lapses in both faith and practice among our young people, and also among their elders, until "that which is perfect is come."

NEED FOR CHRISTIAN INSTITUTIONS UNABATED

Instead of abating, the need for the education given by Christian institutions seems rather to be increasing. This is true as to our churches. It is generally understood

now that Christian institutions furnish nine-tenths of our college-trained ministers and missionaries; but it is not so generally understood that, as far as investigation has shown, about that same proportion holds with regard to our college-trained Christian laymen.

Moreover, under the State's compulsory educational policy, the succeeding generations, becoming more and more intelligent, will demand still more trained ministers and Sunday school teachers—for whom, as we have seen, we must depend mainly on our own school; and unless we furnish them we cannot hope to retain our hold on the masses or make any effective appeal to them. For, however orthodox and pious, ignorance will never attract intelligence.

The State's need of distinctively Christian education is likewise undiminished. Private beneficence now maintains 447 out of the 574 colleges and universities in America. At last reports, these privately supported institutions had twice as much money invested as did those owned by the State; they enrolled 33,912 students, as against 14,235 enrolled in State institutions, and they had 9,932 students of college grade, as against 9,517 in State institutions. These facts mean that if the denominational institutions were abolished, the State would have to treble its appropriations for building, equipment and teaching.

A large majority of our leaders in the State and Nation, including judges, governors, congressmen, senators and presidents, who have attended college at all, have been the product of Christian institutions. When William Howard Taft graduated from Yale it was a Congregational college; and when Woodrow Wilson left Princeton it was a Presbyterian institution.

But I have chiefly in mind the moral type of public servants prepared by the denominational colleges, and needed by the State. Edward G. Sisson says, "The final question regarding education is whether it avails to provide the type of character required by the republic and the race." A recent editorial in the *New York Times*, in respect to the large amounts spent for higher education, made this pertinent inquiry: "Does it pay, not in dollars and cents, but in intellectual and moral values?"

Now if State education, necessarily given apart from the direct influence of religion, can produce the highest "moral values" as well as that given under direct religious influence, we have labored in vain, and our "faith is also vain." Vice-President Marshall was reported to have said in a public address, which report he confirmed in a personal letter to the writer: "In the future our country must depend for its leaders mainly upon the output of our Christian colleges. Because this country will no longer elect men of low character to high office; and since Christian colleges are maintained principally with a view to producing high religious character, they are more likely to produce such character than are State colleges, which can have no such purpose." And State educators themselves are realizing so keenly the essential value of religion in all education that they are endeavoring in some way, without violating our State and federal constitutions, to introduce religious training into their courses.

But we must consider chiefly our own children; and certainly *their* need of religious training in the crucial years of high school and college has not in the least abated. They are entitled to the best advantages we can give them and to the best influences with which we can surround them. And if the Christian school is functioning in any worthy way, it stands to reason that in

spite of occasional lapses, its religious advantages should far outweigh those of an institution whose purpose is distinctly non-religious and in which religious training cannot be given.

Says Dr. Clarke, of the College Board of the Presbyterian Church: "The only kind of school which Christians are committed to in this world is not an organism without religion, nor even an organism with a religious appendage, but an institution which *is itself* a religious community . . . which can help men go forth with their lives and affections so fashioned that they will live in harmony with the will of God."

If, as the Minister of Education in England said during the darkest period of the world war, "education is the eternal debt which maturity owes to youth," it would seem that a Christian could not fully discharge that obligation to his own child by giving him a type of education that must ignore his Christ; and that obligation must surely become more sacred to him when he marks the manifest tendency in non-Christian institutions, not only to ignore the Christ, but to deny the existence of his Father.

QUESTIONS FOR REVIEW

1. What urgent need turned the thoughts of the Convention to the establishment of a college for young men?
2. Why was not a school for young women established at the same time?
3. What three circumstances reflect the deep interest of our early Baptist organizers in the education of young men and women under denominational auspices?

4. Outline the conditions under which the work of Christian education was begun and account for the ardent interest of its promoters.
5. Discuss the supreme purpose and incidental aims of these early advocates of Christian education.
6. Outline the method of administration and ultimate control of the denominational schools. What are some of the evidences of the wisdom of this plan?
7. Show how the ideals of the early advocates of Christian education are being realized in our Baptist schools today.
8. Are you in agreement with writer's conclusions in the two closing sections? Give the reasons why with respect to (1) the churches, (2) the State, and (3) the children, the need for Christian education appears to be in no wise diminished.

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CHAPTER IV

THE WOMAN'S MISSIONARY UNION 1886-1923

I. ITS BEGINNINGS

It is a matter of record that there were woman's missionary societies in North Carolina in the early part of the nineteenth century; one at Fayetteville, organized in 1815 or 1816; one in Edenton, organized in 1817; one at Raleigh, organized in 1818; and one at Spring Hill Church, Robeson County, probably organized about the same time. But there was no organized work until 1877, when a Woman's Central Committee of Missions was formed with Mrs. J. M. Heck, President, Mrs. J. C. Scarborough, Corresponding Secretary, and Mrs. Robert Lewis, Recording Secretary. The organization of this committee was reported to the Baptist State Convention at the annual meeting in Durham by Rev. T. H. Pritchard, D.D., who had been instrumental in organizing the committee. Dr. Pritchard offered a resolution commending this work, and asking that the committee be allowed to cooperate in the work of the Convention and make an annual report to that body. This called for a heated discussion, and so much opposition to any organized work of the women in the churches was manifested that it was thought best for the committee to disband.

Ten years later the State Mission Board at the suggestion of the Foreign Mission Board, through their State Vice-President, Dr. Theodore Whitfield, at that time

pastor at New Bern, appointed a Woman's Central Committee of Missions, with headquarters in Raleigh, N. C., whose purpose should be to stimulate the missionary spirit and the grace of giving among the women and children of the churches and to aid in the collection of funds for missionary purposes. Similar committees had been organized in other States at this time, and the success that had attended their work had done much to do away with the opposition to woman's work in North Carolina. The following officers were appointed by the Board: Miss Fannie E. S. Heck, President; Miss Sallie Bailey (now Mrs. Wesley N. Jones), Corresponding Secretary; Miss Lida McDaniel, Recording Secretary; and Mrs. T. H. Briggs, Treasurer. Twelve ladies from the two Baptist churches of Raleigh were appointed members of this committee. Three members of the original committee have served continuously since its organization in January, 1886: Mrs. N. B. Broughton, Mrs. T. H. Briggs, and Mrs. W. N. Jones. Miss Heck served as President from the beginning until her death in August, 1915. To her untiring and splendid services the Woman's Missionary Union not only in North Carolina, but in the entire South, owes a debt of gratitude, for much of the success of the work today is due to her wise and consecrated leadership. The Woman's Missionary Union will stand as an enduring monument to the love and loyalty of her who put the things that are eternal first in her heart and life.

When the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention, was organized in Richmond, Virginia, in 1888, Miss Heck, President of the North Carolina Union, was present; but our Union did not become a part of that organization until 1891, as there was still opposition on the part of some to organized woman's work for missions. For many years all the work of the Union was

done in the homes of the officers, and was a voluntary service. By 1910 the work had grown to such an extent that an office was rented and one officer was employed for full time. When the *Biblical Recorder* completed its new building, a year later, the office was moved to our present headquarters.

II. ITS ORGANIZATION

Today, after thirty-seven years of active work, we have a complete organization in our State and a graded system of societies that extends from the little children to the oldest of our women. There are five divisions, each under the direction of a Vice-President: the *Elizabeth City Division* composed of the Chowan, Neuse-Atlantic, Roanoke and West Chowan Associations; the *Wilmington Division*, including the Bladen, Brunswick, Cape Fear-Columbus, Cumberland, Eastern, Johnston, Little River, Robeson, South River and Wilmington Associations; the *Greensboro Division* composed of Beulah, Central, Flat River, Mount Zion, Piedmont, Raleigh, Sandy Creek, and Tar River. The *Charlotte Division* has the largest number of associations within its borders and covers more territory. In it are the following associations: Brushy Mountain, Caldwell, Catawba River, Gaston, Green River, Kings Mountain, Liberty, Mecklenburg-Cabarrus, Montgomery, Pee Dee, Pilot Mountain, Sandy Run, South Fork, South Yadkin, Stanly, Stony Fork, Stone Mountain, Surry, Union and Yadkin. The *Asheville Division* covers all territory beyond the Blue Ridge, and includes the following associations: Ashe, Avery, Buncombe, Carolina, French Broad, Haywood, Macon, Mitchell County, Tennessee River, Three Forks, Tuckasiegee, Transylvania, Western North Carolina and Yancey.

Each of these associations has a superintendent in charge of the work in its boundaries. Many of them have Young Woman's Auxiliary and Junior Superintendents actively at work. The plan of organization of the Woman's Missionary Union includes in each association a Superintendent, a Young Woman's Auxiliary and Junior Superintendent, a Mission Study Leader, and a Personal Service Chairman. These constitute the Executive Committee of the Association. Each Association holds an annual meeting and Division Meetings are held each year by the Vice-President, except in the Division in which the State Meeting of the Woman's Missionary Union is held.

III. ITS DEPARTMENTS OF WORK

The first work of the Central Committee was the organization of Woman's Missionary Societies. When the present Executive Committee was formed there were less than ten active Woman's Missionary Societies in the State. Today there are 1,022 with a constituency of over thirty thousand women. The organization of a Woman's Missionary Society in a church results not only in increased gifts and interest in missions on the part of the women of the church, but in the entire church membership. It is the purpose and plan of the Union to enlist every woman in our churches in this work. A Standard of Excellence has been established by which we measure the efficiency of our societies, and societies are graded A, B, C, D, by the number of points they attain on this Standard.

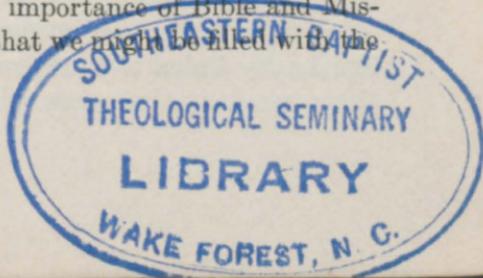
Young People's Work. There are two departments of work for young people under the direction of the Union: (1) the work for the Young Women and Girls through the Young Woman's Auxiliaries and Girls' Auxiliaries under

the direction of Mrs. R. N. Simms; and (2) the work for the children and boys through our Sunbeam and Royal Ambassador Bands under the direction of Miss Elizabeth N. Briggs. North Carolina led the other States in our Southern Baptist Convention in gifts from our young people the past year. There are at present 238 Young Woman's Auxiliaries, 201 Girls' Auxiliaries, 660 Sunbeam Bands, and 136 Royal Ambassador Chapters. The gifts of the Young Woman's Auxiliaries and Girls' Auxiliaries in 1922 amounted to \$34,443.75; the gifts of the Sunbeams and Royal Ambassadors to \$16,773.84. The Sunbeam work was organized in 1897, and Miss Elizabeth N. Briggs has served as leader continuously for twenty-six years. Miss M. K. Applewhite, who became Mrs. J. Y. Killian*, was the first superintendent of Young Woman's work. She served for six years, Miss Ellen Graham (now Mrs. John Calvert) for two, Mrs. J. W. Bunn for one, Mrs. C. E. Mason for four, and Mrs. R. N. Simms, the present leader, has completed five years of service.

Personal Service. Under the Department of Personal Service—Mrs. C. E. Maddry, Chairman—the Union fosters the work of Good Will Centers, cooperation with the Inter-Racial Committee to secure better housing, school facilities, and more complete Christianization for the negro, work among the illiterates, relief of the needy in our own communities, visits to sick, and organized effort to reach the unsaved in our midst. No money expended in Personal Service work is included in the reports of the Union.

Bible and Mission Study. From the beginning the Union has emphasized the importance of Bible and Mission study: Bible study, that we might be filled with the

*Died January 12, 1923.



knowledge of His will in all wisdom and spiritual understanding; Mission study, that we might increase in the knowledge of God and the progress of His Kingdom on earth, and be fruitful in every good work. In the last few years there has come a new impetus to our Mission Study work through our Mission Study leaders and a more thorough organization. It is recommended that each society have at least one Mission Study class a year, and preferably two. Definite courses of study have been arranged for and certificates and seals awarded to those completing the various courses. The first course calls for the completion of the following books: *All the World in All the Word, Stewardship and Missions, In Royal Service, W. M. U. Manual of Methods*, a book on Foreign Missions, and a book on Home Missions. Seals are awarded on the completion of each book, and when the course is completed the large seal of the Woman's Missionary Union of the Southern Baptist Convention is attached. Additional courses have been planned to meet the needs of all departments of our work. At this time 3,844 certificates have been awarded, and 5,193 seals. Complete records are kept of all classes and Mission Study awards. Books for study are recommended each year by the Executive Committee.

Literature. The Union recognizes the value of the printed page, and thousands of tracts and leaflets are distributed each year. In the early years of the work, a little paper called *The Missionary Talk*, with this motto text, "The Lord gave the word; great was the company of those that published it," was begun by Miss Heck and carried missionary news into many homes. The Woman's Missionary Union of Southern Baptist Convention publishes two magazines especially for our woman's work.

The first, *In Royal Service*, contains programs for meetings and much valuable material for use in our societies. The second, *World Comrades*, is a new publication, and is intended to meet the needs of our young people's organizations. With these magazines it is possible to have interesting and instructive missionary programs in remote districts where there is no access to libraries or other sources of information about the work. Special literature is prepared and distributed for the Week of Prayer for World Wide Missions the first week in January, the Week of Prayer for Home Missions in March, and for State Mission Day in September. All societies are urged to subscribe to our State paper, *The Biblical Recorder*, whose columns have been open to the Woman's Missionary Union for many years, and whose editors have given continual and valuable support to our Union. Our mission magazine, *Home and Foreign Fields*, is recognized as an important factor in our effort to disseminate missionary information, and has a large number of subscriptions among our constituency.

Woman's Missionary Union Training School at Louisville, Kentucky. The Woman's Missionary Union Training School stands as a monument to the love and faith of the Baptist women of the South. There have gone out from its doors in the brief years of its history nearly four hundred graduate students who are carrying the light of the gospel of Christ within the bounds of our own land and to the remotest parts of the world. From North Carolina we have had eighty students at the Training School. The following are working on the foreign field:

Miss Alda Grayson, Laichow-Fu, China; Miss Pearle Johnson, Shanghai, China; Miss Cora Caudle, Abeokuta, Africa; Miss Naomi Schell, Fukuoka, Japan; Miss Katie

Murray, Chengchow, China; Mrs. C. A. Leonard, Laichow-Fu, China; Mrs. M. T. Rankin, Canton, China; Mrs. L. E. Blackman, Yang Chow, China; Mrs. L. B. Olive, Chinkiang, China.

The following scholarships have been established at the Training School: The Louis Castlebury Scholarship, established by his daughter, Mrs. J. G. Layton, in memory of her father; a yearly scholarship established by Mr. and Mrs. F. B. Hamrick of Thomasville, and a number of associational scholarships. Close to the hearts of our women lies this institution that Miss Heck dreamed of and planned for during the long days of her illness, and no appeal is necessary for funds for its maintenance, so ready are our women to do their part to meet its needs.

Hospital, Winston-Salem. A resolution was passed at the meeting of the Woman's Missionary Union in Charlotte in March 1922, recommending that the Union cooperate in the plans to establish a hospital at Winston-Salem, and that they endeavor as far as possible to provide the furnishing for the building. This work has met with a ready response, and it is confidently expected that our Hospital will continue to secure the support and interest of our women. Mrs. J. J. Roddick and Mrs. L. T. Vaughan represent the Woman's Missionary Union as trustees of the Hospital at Winston-Salem.

Kathleen Mallory Hospital, Laichow-Fu, China. This hospital has been assigned to the Woman's Missionary Union of North Carolina in order that we may supply needed equipment from year to year in the way of hospital supplies. Miss Alda Grayson, of Rutherfordton, one of our North Carolina Training School girls, is superintendent. A study of medical missions has in several instances

resulted in a box to this Hospital. Mrs. Z. M. Caveness is chairman of our Hospital Committee for Laichow-Fu, China.

IV. ITS FINANCIAL PLANS

The Union has never attempted to urge any special financial plan upon the societies. For years most of the gifts were made in the societies and paid by the society treasurer direct to the church treasurer. Latterly many pay their mission money through the church envelopes and the church treasurer credits the society with the amounts given by the women. The Woman's Missionary Union is an agency for collecting money for missionary purposes, and while it urges no special plans, it seeks to secure from every woman and child in our churches regular and systematic gifts to missions. To this end not only tithing, but stewardship, is urged upon the members of our societies; tithing of all money that comes into our hands and a stewardship of time, gifts and of life. For thirty-three years all gifts from the societies were for Foreign, Home and State Missions. With the beginning of the Campaign, the objects of our benevolences were increased to include all the objects of the Campaign. Many societies had contributed liberally to Education, Ministerial Relief and the Orphanage, but we had not included any of these gifts in our reports. In addition to Campaign objects, a small sum is contributed each year by the societies for expenses of the Executive Committee. Contributions to this fund and to the Baptist Woman's Missionary Union Training School, the Margaret Educational Fund, Bible Fund of the Sunday School Board are sent direct to the treasurer of the Woman's Missionary Union and all other funds should be paid to the church treasurer. Quarterly report blanks are sent to

each society treasurer. These blanks are signed by the church treasurer when money is paid to him, and the report blank is then sent to the State Woman's Missionary Union treasurer, who makes her quarterly report from these signed reports.

V. ITS ACHIEVEMENTS

First, we believe that there has come to our women through the activities of our Woman's Missionary Union not only an increased interest in Kingdom work, but a deepening of their spiritual lives. From its very beginning emphasis has been laid on prayer, prayer in the individual life, and united prayer. Three special seasons of prayer are observed each year: a Week of Prayer for World Wide Missions in January, a Week of Prayer for Home Missions, and a Day of Prayer for State Missions in September. Every morning at nine o'clock the women of the Union unite their prayers for the Divine leadership and blessing on their work and for the coming of His Kingdom in the hearts of men everywhere. A special Calendar of Prayer is prepared each year for use by the Woman's Missionary Union and each one of our missionaries, and the various agencies of our work have a special day set apart for them. The fact that power in our service comes through prayer is continually kept before us. The motto of the North Carolina Union is, "For Ye Serve the Lord Christ." Our hymn was written by Miss Heck for the Union, "Come Women, Wide Proclaim." In addition to our motto, we use each year the motto and hymn selected by the Woman's Missionary Union of Southern Baptist Convention. At the beginning of the year 1923 there were 2,257 societies of all grades, and these societies have a membership of about forty thousand

women and children. The Union is represented on the State Mission Board by Mrs. J. Y. Killian*, Newton; Miss Annie Logan, Asheville; and Mrs. L. T. Vaughan, Nashville. From 1886 to 1918, the beginning of the 75 Million Campaign, the gifts from the societies amounted to \$698,313.41. In the four years of the Campaign, our gifts have totaled \$1,092,781.11, making our total contributions to date \$1,791,094.52. From \$1,000 to \$300,000 a year in thirty-five years is an achievement that brings joy and encouragement, and is a testimony to the love, devotion and faithful service of the women and children of the Union.

"Thine O Lord is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and the earth is Thine. Now, therefore, our God, we thank Thee and praise Thy glorious name."—I Chron. 11:13.

VI. ITS OFFICERS, 1886-1923

President. Miss Fannie E. S. Heck, 1886-1915; Mrs. Wesley N. Jones, 1916—.

Corresponding Secretary. Miss Sallie Bailey (now Mrs. Wesley N. Jones), 1886-1888; Mrs. James A. Briggs, 1888-1889; Mrs. Wesley N. Jones, 1890-1907; Mrs. H. C. Moore, 1908-1910; Miss Elizabeth N. Briggs, 1910-1911; Miss Blanche J. Barrus†, 1911-1916; Miss Bertha Carroll, 1917-1920; Mrs. W. H. Reddish, 1921-1922; Miss Mary Warren, 1922 —.

Treasurer. Mrs. T. H. Briggs, 1886-1891; Mrs. J. H. Briggs, 1891-1899; Mrs. W. N. Jones, 1899-1918; Miss Bertha Carroll, 1918-1920; Elsie K. Hunter, 1920 —.

*Deceased. Successor not yet appointed.

†Died November 23, 1922.

Y. W. A. Superintendent. Miss Mary K. Applewhite (Mrs. J. Y. Killian), 1904-1910; Miss Ellen Graham, (Mrs. John Calvert), 1910-1911; Mrs. J. W. Bunn, 1912; Mrs. C. E. Mason, 1913-1916; Mrs. R. N. Simms, 1916 —.

Junior Superintendent. Miss Elizabeth N. Briggs, 1897 —.

Recording Secretary. 1886, Miss Lida McDaniel; 1887-1891, Mrs. T. H. Briggs; 1892, Miss E. Simmons; 1894, Mrs. H. B. Duffy; 1895, Mrs. L. R. Pruett; 1896, Mrs. Harvey Crist; 1897, Mrs. T. H. Hancock; 1898, Miss E. Wilder; 1899-1902, Mrs. D. Rich; 1903, Miss Mary Taylor; 1904, Mrs. G. T. Lumpkin; 1905-1906, Mrs. H. C. Moore; 1907, Mrs. J. H. Weathers; 1908, Mrs. J. H. King; 1909-1911, Mrs. J. G. Boomhour; 1912-1917, Mrs. J. S. Farmer; 1917, Mrs. Henry Bunch (pro tem.); 1918-1919, Mrs. J. S. Farmer; 1920, Mrs. C. C. Hoggard (pro tem.); 1921 —, Mrs. J. D. Boushall.

QUESTIONS FOR REVIEW

1. When was the present Woman's Missionary Union organized, and what was the purpose of the organization?
2. When and where was the Woman's Missionary Union auxiliary to the Southern Baptist Convention organized, and in what year did the North Carolina Woman's Missionary Union become a part of this Union?
3. How many divisions in the State, and how many Associations have organized Woman's Missionary Union work? What officers constitute the Associational Executive Committee?
4. Name the five organizations of the Woman's Missionary Union.
5. Mention the various phases of Woman's Missionary Union activity today.

CHAPTER V

SUNDAY SCHOOLS

The work of Sunday schools has always been closely allied with that of State Missions. In this discussion we look at it from three angles—the past, the present and the future.

I. A LOOK BACKWARDS

Our Baptist history is so incomplete that we can give but a few facts in this brief study. As we came from the shadows of the Civil War in 1865 we found that N. B. Cobb had been superintendent of army colportage. He seems also to have been Sunday School Secretary, and in such capacity made a report to the State Convention in 1865.

Within the next few years there was established a Sunday School Board. In 1868 we find the Convention paying off a debt on this Board. It seems that practically everything done by this Board was through colportage, and yet it was called the Sunday School Board. Following Dr. Cobb, Geo. W. Greene was at the head of this work, but we fail to find the exact years.

In 1877 John E. Ray served as Secretary of the Board of Missions and Sunday Schools. This relationship continued for nearly ten years. These were years of growth and vision. In June 1891, M. L. Kesler was made Sunday School Secretary, but served only six months, and returned to the pastorate at the end of the year.

For several years there was decided division in the Convention as to the wisdom of having a separate field work

for Sunday schools, but at the Convention in 1895 action was taken leading to putting a man in the field with these duties: (1) "To gather statistics concerning Sunday school work. (2) To establish new Sunday schools wherever practicable, and to increase the efficiency of existing ones. (3) To hold Sunday school institutes and introduce the best literature. (4) To report to the Board of Missions and Sunday schools, and through them to the Convention."

Dr. B. W. Spilman was elected the first Secretary under this arrangement, and on April 1, 1896, began his work. He was a pioneer for this State, the Southern Baptist Convention, and, we might say, for other denominations. For five years he served our people in a great way, but under the most trying circumstances on account of the lack of support and sympathy. His faithfulness and persistence have built for him an enduring monument.

T. N. Johnson served from 1901 to 1903. He tried new policies. He was really ahead of his times and, failing to secure adequate financial support, he resigned after two years.

H. C. Moore was elected in 1904 and was Secretary until he became editor of the *Biblical Recorder* in January, 1908. His service was of such high order that he was elected to a place in the field force of the Sunday School Board of the Southern Baptist Convention, and really served them for four months, but the Board was generous enough to pay him and let him finish his year's work in North Carolina. Dr. Moore was succeeded by E. L. Middleton, who will be mentioned later.

Marks of Growth. Sunday school statistics have been poorly gathered and kept. Like many churches, we make

history but fail to record it. The first report we find is 1897. We give a few glimpses of how we have grown.

<i>Dates</i>	<i>No. Schools</i>	<i>Membership</i>
1897	914	66,046
1901	1,251	91,346
1906	1,460	115,709
1911	1,858	174,384
1916	2,123	221,148
1921	2,154	247,699

It ought to be said that during these last five years of war, influenza and reconstruction there was an actual loss for three years, and the tide only turned in 1921.

Finances. Like many other kinds of religious work, our Sunday school work has been one prolonged struggle to secure enough money to do what ought to be done. During the early years the offerings for Sunday School Missions were never large enough to pay the expenses. During the five years of Spilman's work the Sunday School Committee could not see any chance to finance the work longer and urged that it be stopped. He begged them to let him go on and pay him only \$10 a month and traveling expenses. This was done for a short time.

During the years 1896 to 1908 State Missions paid any deficit. From 1908 to the 75 Million Campaign there was no deficit. Now the work is financed jointly by State Missions and the Sunday School Board, Nashville, Tenn.

II. EVIDENCES OF EFFICIENCY

The faithful, quiet, and persistent efforts of the Secretaries and, in nearly all cases, the cordial cooperation of the pastors, superintendents and teachers have brought hundreds of our Sunday schools to a high degree of efficiency. The outlook was never so bright for many other schools to reach this same desirable goal.

A Southwide Movement. The small beginnings in North Carolina set the pace for all the States in the Southern Baptist Convention. For the five years Dr. Spilman was Secretary no other State had such work except what some States were doing along with colportage, as we did in the sixties and seventies.

The Sunday School Board at Nashville called Dr. Spilman from us and began its field force, now numbering twelve. Every State now has a Secretary, and most of them one or more field workers and elementary secretaries. There are now about sixty people giving all their time to general Sunday school work. Last year the Sunday School Board spent \$110,189.29 as its part of the maintenance of the work. This includes Baptist Young People's Union work also. The several State boards spent over twice as much more. In 1922 Southern Baptists spent at least \$350,000 for Sunday school work.

How North Carolina Stands. We are far from attaining to the efficiency we desire, but facts encourage us to press on to better and larger things:—

1. In the South there are 72.8 Sunday schools for every 100 churches; in North Carolina there are 96.7 for each 100. In the South there are 66.7 people in Sunday school for every 100 church members; in North Carolina there are 81.7 for each 100.

2. In Standard Sunday schools Texas had 94; North Carolina 26; Kentucky, 22; Georgia, 21, and all others less. We also have two AA-1 Sunday schools, with only five others in the entire South.

3. In Teacher-training we are fourth in the number of diplomas, Texas, Georgia and Kentucky leading us; but last year only two States excelled us in total Normal awards, these being Texas and Mississippi.

4. Our churches were never so interested in up-to-date buildings and adequate equipment as now. Literally hundreds of thousands of dollars are being spent annually remodeling old buildings and erecting new ones to take care of the Sunday schools. This phase of the work was never so hopeful.

5. Two striking examples of efficiency will help all who try to learn what to do and how to do it. One case is in the country and the other in a small city:

Double Springs was a typical country church five years ago. It had a one-room church house in poor condition, with just such a Sunday school as you would find in a thousand and more other North Carolina country churches. They caught a vision and made it real. No details are possible in so brief a compass, but here are some things they have done:

They have 227 resident church members with 225 in Sunday school, besides 40 in Home Department and 39 on Cradle Roll. Only 420 people live near enough to go. They have reached 72.4 per cent of their constituency. They are using over 100 officers and teachers in the classes, departments and general officers. They have a house that cost over \$20,000. They have trained their workers. Seventy-five hold the Normal Diploma. They have in their membership 321 Teacher-training Awards. The school is AA-1 according to standards of the Sunday School Board of the Southern Baptist Convention.

Dunn is just as fine an illustration for another type of Sunday school. It has achieved just as well as *Double Springs*, and is a AA-1 school. Their census shows 775 people in their constituency, with 390 resident church members. Here is their enrollment: Main school 431, Home Department 68, Cradle Roll 77; total, 576. This

is 74.3 per cent of their possibilities, and outside the adults, 88.7 per cent. They have a complete Sunday school organization, using 160 officers and teachers. They have 86 Diplomas with 451 Normal Awards. Their building and equipment cost about \$80,000.

III. THE WORK AND THE WORKERS

For more than twenty years one man undertook the task of putting on a worth-while Sunday school program. Besides his duties as Sunday School Secretary he had to devote two months each year to gathering all the statistics in the State Convention Annual. In spite of these facts, together with inadequate office help, the work grew apace as already shown.

North Carolina set the pace for the South, but the vision grew in other States while our horizon remained the same until 1919. The brethren began to see that inevitably we must stand still or go backwards without a forward step. On July 15, 1919, J. H. Couch began as field worker and served until March 1, 1920, when he was stricken with what proved to be his last illness. Like many others, he could not stand the strain of field work. Nearly half the time he served was aiding in the 75 Million Campaign when all forces were mobilized for this great undertaking.

In 1921 the day of larger things came when two additional workers were elected. In 1922 still another field worker was added. The workers are as follows:

1. *E. L. Middleton* is General Secretary. Since 1908 he has served in this capacity. He has seen the work grow to its present proportions following not his plans and policies alone, but working along lines planned for the entire South. Annually all the State Secretaries meet

in Nashville, Tenn., for a conference on policies. Then all the South tries to catch step in these forward-looking movements.

2. *A. L. Stephens* came to us from Alabama, where he was a field worker for eight years. He has shown himself successful in every way. He knows the Normal Course, and can teach it. He creates confidence in the people that they can make their Sunday schools larger and better. For the most part his work is in Western North Carolina.

3. *J. N. Barnette* is field worker for the East. He it was who, as Superintendent, put over that fine achievement at Double Springs. He is well fitted for his tasks. He is rendering a great service.

4. *Mrs. Lydia Yates Hilliard* is Elementary Secretary. By training and experience she is proving a great asset to our Baptist forces. There are nearly 250,000 children who belong to Baptist Sunday schools. It is her task to present plans for reaching them and teaching them as they ought to be taught.

5. *Special Workers*. The Sunday School Board, Nashville, Tenn., pays one-half the salaries and expenses of special workers for summer campaigns in country and village churches. In 1921 we used these in 138 institutes with this summary of results:

Institutes conducted.....	138
Total enrollment in classes.....	5,762
Visitors not enrolled.....	3,554
Officers and teachers enrolled.....	1,665
Pastors enrolled.....	251
Examinations taken.....	844
Churches represented.....	502

In 1922 the campaign was enlarged using fifteen seminary and college students for three months. A brief summary is as follows:

Number of institutes.....	271
Churches represented.....	496
Pastors present.....	231
Enrollment in classes.....	10,114
Others present.....	8,225
Diplomas, Seals and Certificates.....	2,030

IV. OUR IMMEDIATE TASK

Past achievements are not sufficient. There appear larger tasks as we go along. Here are some of the things we must learn:—

- How to take a religious census.
- How to organize the Sunday school.
- How to grade the Sunday school.
- How to maintain a Teachers' Meeting or Workers' Council.
- How to enlist and train teachers.
- How to have a good program every Sunday morning.
- How to keep the pupils for the preaching service.
- How to keep records and make reports.
- How to win the lost to Christ.

All these things and more are enumerated in our Normal books. Mr. Arthur Flake names these in "Building a Standard Sunday School." Our task is barely begun. I call all men and women who love the Lord to their Sunday school tasks.

The Unenlisted ought to receive our immediate attention. White Baptists are about thirty per cent of the church members of North Carolina. If we reach only

our proportionate part of the population 750,000 people belong to our constituency. Our last report shows 265,496 in Sunday school. We easily have 500,000 unreached people. Many cannot attend, but the Cradle Roll for the babies and the Home Department for the "shut-ins" and the "stay-outs" make places for every one who cannot be brought to the Sunday schools.

A religious census well taken will help tremendously. This must be carefully tabulated and assignments made to the officers and teachers for a follow-up canvass. This done with other things to be named would give us 100,000 increase in a year or two.

The Organization must be made adequate. This means the schools must be divided into the eight basal groups: Cradle Roll, birth to 3 years; Beginners, 4-5; Primaries, 6-8; Juniors, 9-12; Intermediates, 13-16; Seniors or Young People, 17-24; Adults, 25 and up; Home Department from Seniors and Adults.

It is not enough to stop here. Many of these groups must be subdivided in from two to eight or more classes. These classes and departments must have officers and teachers and, of course, there must be necessary general officers.

The Building and Equipment must not be forgotten. If we could bring all our people to Sunday school, our churches would not hold them. As we grow we must build, and most schools must build for the present attendance. We must learn how to build effectively. Tragedies are being enacted in the waste of money by architects, contractors and building committees who do not know the needs of the Sunday school.

The Children must receive better attention. They cannot speak for themselves. They comprise the first four groups named. As already said there are about 250,000 of them who belong to us. About 160,000 are old enough to be in Sunday school now, and the 90,000 Baptist babies will be old enough in three or four years.

If you want your church and Sunday school to grow in size, efficiency and power find out all the children need and provide it for them. "And a little child shall lead them." You must secure books and tracts and learn what you ought to do and how to do it.

The Men and Women must be reached and used, too. This means the Intermediates also, for they will be *men and women* just as quickly as those babies will be old enough to go to Sunday school. To meet these needs we must press class organization. This is the most effective method ever found for reaching grown people for the Sunday school, and it will do it if wisely used.

Training the Workers is our largest task. The 16,000 officers and teachers now in our Baptist Sunday schools are earnest, consecrated, faithful people. They are doing about the best they know, but they do not know enough, and Normal studies will make them know more. Then again, with our way of doing things, we change at least 6,000 of these every year and put more in that number of inexperienced, untrained workers. Still further, if we enlarge our organizations as we ought to do, we will need at once 3,000 to 5,000 more officers and teachers than we now have. To train present workers and the new ones we need is a staggering task.

We cannot do it all at once, but we can go to work vigorously at the task. Here are some things that will help:

1. A *Normal Class* meeting week by week is the best way for most churches. Select the best leader to conduct the class. Develop a fine spirit of cooperation and hold the class together until the book is finished.

2. A *Training School* for a week is a fine way, meeting every night for about two hours with a lunch period for rest and social purposes. This will enable you to finish half the Manual or most of the other books entirely in one week. In the country this same plan can be used in daytime if it is better.

3. *The Correspondence Course* is for those who cannot attend a class or go to a training school. There are now nearly 3,000 persons enlisted in this work right here in North Carolina. We are ordering diplomas every week. Write for full information.

4. *Our Colleges and Schools* are training our young people for efficient service when their school days are over. In the last two years here in North Carolina these young people have earned nearly 5,000 Normal Awards. Let them help you put into effect a teacher training program in your church.

RESTATEMENT FOR TEACHING AND REVIEW

I. *A Look Backwards.*

1. Secretaries 1865 to 1896.
2. Workers 1896 to date.
3. Marks of growth.
4. Finances. How?

II. *Evidences of Efficiency.*

1. Provoked a southwide movement.
2. How North Carolina stands.
 - (1) Membership.
 - (2) Standard schools.
 - (3) Teacher Training.
 - (4) Church buildings.
 - (5) Two illustrations—Double Springs and Dunn.

III. *The Work and the Workers.*

1. The period of one secretary.
2. Increasing the forces. Name workers.
3. Program for rural work.

IV. *Our Immediate Task.*

1. Reach the unenlisted.
2. Plan adequate organization. How?
3. Provide buildings and equipment.
4. Remember the children.
5. Use the men and women.
6. Train the workers. How?

CHAPTER VI

THE BAPTIST YOUNG PEOPLE'S UNION

I. ITS ORIGIN

The Baptist Young People's Union of North Carolina was organized about the year 1899 or 1900. At that time the movement was not widespread, nor was it of great strength numerically. For ten years growth was slow and in the summer of 1909, under a spreading chestnut tree standing on the Southern Baptist Assembly grounds at Ridgecrest, a group of North Carolina young people led by Dr. B. W. Spilman, reorganized the State Baptist Young People's Union with J. Powell Tucker as President. In 1910 a number of Baptist Young People's Unions existing in some of the Baptist churches in North Carolina held a State-wide convention at Durham and formed a State-wide cooperative Union with a distinct constitution and plan of work.

In 1912 there was a general revival in interest in Baptist Young People's Union work in the State. It was the belief of those in touch with the State organization that the Baptist Young People's Union could be made a very effective agency for training young people. The convention of that year expressed itself as desiring a closer relation between the Baptist State Convention and the Baptist Young People's Union, adopting the following resolution: "That this convention request the Baptist State Convention to instruct the State Board of Missions to appropriate \$600 of the State Mission Fund and \$300 of the Sunday School Fund to be used in paying the salary of a State Baptist Young People's Union Secretary; and that this convention raise the rest of the amount necessary to

secure a good man to begin his work early in 1913. That the executive committee of this convention name some one, and that the State Board of Missions elect him; that the Baptist Young People's Union Secretary shall sustain the same relation to the State Board of Missions and Sunday Schools that the Sunday School Secretary sustains; that he shall make his report to the Board."

Prior to this time, after its origin, this department of the work of the denomination was under the direction and supervision of the Sunday School Secretary, E. L. Middleton, and was propagated by him through the Department of Sunday Schools and in connection with his work as Sunday School Secretary.

In 1916 the Baptist State Board of Missions employed a full-time Secretary for this phase of work and assumed full control of and responsibility for it.

II. ITS OBJECT

The object of the Baptist Young People's Union as embodied in its constitution, shall be (1) the increased spirituality of the young Christians; (2) their training in essential church activities; (3) their edification in scripture knowledge; (4) their instruction in Baptist doctrine and history; (5) their enlistment in all forms of missionary endeavor through existing denominational organizations. An analysis of the object reveals, in three words, its meaning, viz: consecration, preparation, service.

Increased Spirituality. A deepening of the devotional and spiritual life of the young convert may be brought about in numerous ways. It may be done

- (1) Through constant prayer and devotion to God.
- (2) Through daily habit of reading God's word.
- (3) By talking to others about God and His word.

No Christian is safe from the snares and pitfalls that lie along his pathway until he has acquired a proper reinforcement through these privileges which have been exercised until each has become a fixed habit in his daily life.

Training in Essential Church Activities. Every Baptist church needs a training service, a drill ground, where the young convert may be taught to march and keep step with the trained ranks in the church.

The dominant idea in the Baptist Young People's Union is training. There one is taught to exercise his power of initiative. It is there he finds himself, and learns that he is a personality and a necessary adjunct to a great enterprise. There he is afforded an opportunity to exercise his talents. No boy ever forgets the first time he was permitted to drive alone, a horse and buggy or an automobile, along a crowded thoroughfare. In the Baptist Young People's Union one learns, through constant, intelligent practice, to do church work by doing church work.

Edification in Scripture Knowledge. Embodied in the Baptist Young People's Union Pledge are the following significant statements: "I hereby promise to strive to be true to Christ in all things and at all times; to seek the New Testament Standard of Christian experience and life." If the young convert is to attain, as far as possible, the New Testament Standard of Christian experience and life he must know what that standard is, and to know it he must read the New Testament to his own edification.

Instruction in Baptist Doctrine and History. Many of our people know practically nothing concerning the distinctive doctrines and views held by Baptists. The doctrinal topics discussed in the weekly meetings of the Baptist Young People's Union educate Baptist young people in the doctrines, beliefs and history of the denomination.

Enlistment in All Forms of Missionary Endeavor Through Existing Denominational Organizations. The Baptist Young People's Union is a form of voluntary activity in the field of religious endeavor. The organization affords young people the means and occasions of exercising the power of initiative. To be allowed to start something and to be left alone to carry the enterprise to a finished conclusion is of vital importance in the training of young people. If voluntary associations are universally recognized as necessary means of stimulating and developing the power of youth in other fields, what reason can be given for denying their necessity in the field of religious training? It will be clear to those who understand the principle underlying young people's religious organizations that the Baptist Young People's Union brings the advantages of voluntary activity within reach of all young Baptists. The question naturally arises as to what lines of church activity can and should young converts engage themselves in immediately after taking upon themselves the obligation of church membership. Let us consider some things that should be begun in the lives of young Christians on the day after their baptism.

Bible Study. As the Bible is the one basis for all our Christian endeavor, the young church member should have ample encouragement in handling the Sword of the Spirit. In the experience of young people some form of Bible reading must take the place of the broken down family altar. In many instances it is true with God's people, it would seem, that "Thy Word is no longer needed as a lamp unto my feet and a light unto my path." Through the activities of the Baptist Young People's Unions thousands of young Baptists have been enlisted in the habit, and are now reading God's word daily. If they

are properly instructed and guided they will readily begin a habit of reading the word and sooner or later the individual catches the spirit and finds great joy in perusing the Bible daily.

Indoctrination. A stream is most powerful where the current is strongest; the narrow, deep mountain stream is more forceful than the wide, shallow lowland stream. The person who knows what he believes and knows why he believes it is the greatest possible force in Christian work; consequently it is very necessary that a young convert be given an opportunity to ascertain his denominational doctrines and beliefs. There is going the rounds a gripping appeal to the plastic minds of young people to be "modern and broad" in the Christian life. Daily, literature setting forth some kind of "ism" finds its way into their hands. An unrestful atmosphere prevails, and the one anchor by which young Christians may be held firm in the faith is through proper indoctrination.

Stewardship. In its broad sense stewardship tends to magnify the giving to the Lord of one's talents, strength, skill, time, opportunity, knowledge, influence, personality, self, substance and all that goes to make up life. While the minds of young converts are impressionable, opportunity should be afforded for practice in the rudiments of stewardship.

One phase of stewardship that immediately concerns North Carolina Baptists is that of giving back into the Lord's treasury that part of their means that rightly belongs to Him. When shall we ever come upon a time when it will not be necessary to wage special campaigns for money to finance Kingdom work? Not until we have trained and enlisted a generation of church members that recognize and practice the Bible plan of giving. Figures

show that approximately only fifty per cent of the members of the Baptist churches in North Carolina contribute, with any degree of regularity, of their means to the work of the churches. Statistics are tiresome, but a little figuring reveals some startling facts regarding the possibilities for North Carolina in financing Kingdom work. If the Baptists of the State, 325,000 strong, have an annual income of \$100 each, and if they should give back into the Lord's treasury the tithe of that amount, they could contribute each year:

- 500,000 dollars to Foreign Missions.
- 500,000 dollars to Home Missions.
- 500,000 dollars to Christian Education.
- 250,000 dollars to Church Building.
- 250,000 dollars to Ministerial Relief.
- 500,000 dollars to the Orphanage.
- 500,000 dollars to State Missions.
- 250,000 dollars to be used for Secretaries' salaries, office rent, printing, postage, and other incidentals.

The Baptist Young People's Union aims to educate and enlist every single one of its members in Scriptural giving, according to the plan, and through the regular channels of the church.

Social Life. Young people will have some form of social life. Their divinely appointed natures demand it. The Baptist Young People's Union makes an effort to develop within the hearts and minds of young Christians wholesome ideas of play, intelligent recreation and amusement that will counteract the unwholesome things offered by the world. The young convert should be made to realize that after assuming the obligations of church membership his influence is more keenly felt and his social life must be different, in that enjoyment lies elsewhere than in worldly attractions.

Technological Training. Much time and thought is devoted to developing young people in various lines of art. It is essential that a church give its young converts opportunities to practice the art of leading in church upbuilding, in the technique of developing a broad life of usefulness, and of becoming a strong factor in Christian work. A little technical training will, without doubt, expedite the work of all denominational meetings, such as church conferences, associational meetings, women's missionary society meetings, associational and State conventions. Reasons given by many church members for not rendering efficient service of this kind are summed up in one very trite excuse, viz: "Because I never have." The Baptist Young People's Union offers a place congenial and inviting where young church members may be trained to do the following things:

Show Hospitality. In the Baptist Young People's Union the talent of being hospitable is developed, and through this form of activity the atmosphere permeating the church service and the home life may be transformed into one of sweet comradeship and reverence.

Sing. Singing is essential to the highest form of public worship. Too much emphasis cannot be placed upon the necessity of using musical talent for uplifting Christ's Kingdom. A church member with musical talent should be encouraged and expected by his church to use his musical talent in adding to the usefulness of church services. The Baptist Young People's Union encourages the training and development of young Christians in this form of Christian activity.

Speak Publicly. Developing public speakers and training them to give expression to their thoughts while standing in the presence of other young Christians is one of the big things in the field of Baptist Young People's Union endeavor.

Practice Secret Prayer. The true Christian spirit leads the heart directly to God at all times. The Lord commends to His people the matter of praying much in secret. Every good church member should spend much time in secret prayer.

Practice Public Prayer. A good church member ought to be willing to pray in public. The Baptist form of public worship necessitates training in this direction. The Baptist Young People's Union gives such training.

Give. A good church member ought to give systematically and proportionately of his means to support Kingdom work. The Baptist Young People's Union trains in giving and stresses the tithe as a minimum.

Teach. One of the crying needs of the churches of today is for trained teachers of God's word. The Baptist Young People's Union reveals young Christians to themselves and to the Church. Here they are enlisted and trained in the art of teaching, being transplanted into the Sunday School into a large sphere of service.

Lead. The Baptist Young People's Union develops leadership. Its officers and committees are particularly exercised in leadership. If they do their work well they are actual leaders in the Baptist Young People's Union, and ultimately become leaders in all phases of church activity.

Administer Church Affairs. In the Baptist Deacons' Meetings, Sunday school, Prayer meeting, Woman's Missionary Society, Church Conferences, Associations and

Conventions the work of the denomination will be completely and effectively changed, when under the guiding hand of trained parliamentarians and thinkers the affairs of the churches are administered. The Baptist Young People's Union gives training along this line.

Preach the Word. Many hear the call of God to the Ministry and the Mission Fields. The Baptist Young People's Union is a training camp for recruits to the Lord's forces in the battle for righteousness.

Evangelize. The ultimate aim of the Baptist Young People's Union is to lead lost people into the light and a knowledge of the saving power of Christ Jesus. It trains in definite, personal evangelism.

In brief, the Baptist Young People's Union trains in Christian living, knowledge and service, and meets the threefold need of man's nature, viz: Spiritual, Intellectual and Social.

III. ITS GROWTH

In Kinds of Work. Prior to the organization of the Baptist Young People's Union in North Carolina the only young people's meetings were prayer meetings in a few churches. Upon the introduction of committee work and the group plan of organization these meetings took the form of the present Baptist Young People's Union, thereby shifting the responsibility from the heterogeneous crowd to the individual.

The place which the Baptist Young People's Union work now occupies in the minds and hearts of the young people in North Carolina can hardly be exaggerated. They have found in the Baptist Young People's Union an opportunity for activity and development which satisfies the longings of their mental, spiritual and social natures, and

which supplements the work of the Sunday school class, and ushers them into the larger work of their own church and denomination. Such is the status of the Baptist Young People's Union today, and such will it remain as long as the Baptist denomination continues to be a factor in bringing in the Kingdom of God.

In Number of Organizations. In 1910 at the time of the meeting of the first State Convention, there were ten Unions reported. Twelve years later, at the close of the year 1922, there were 1,040 in the churches, schools and colleges, as follows: 215 Junior, 103 Intermediates, 722 Seniors. Of these 41 were in the schools and colleges of the denomination.

In Membership. Approximately 350 members of the ten organizations reported in 1910. In 1922 there were 28,212 Seniors, 4,101 Intermediates, and 8,370 Juniors; making a total membership of 40,683. North Carolina stands third among the States of the Southern Baptist Convention, both in number of Unions and in membership, Texas and Georgia being the two States ahead of her.

In General Organizations. 1. City Unions. In thirteen of our larger towns and cities there are well organized City Unions. These organizations reinforce the work of the Unions in the local churches.

2. Associational Baptist Young People's Unions. Thirty Associations have been organized, and the number is growing yearly. This organization is needed for several reasons:

(a) For the educational and inspirational value of its conventions and training schools.

(b) To train leaders to go anywhere in the association and organize Baptist Young People's Unions, and help those already organized to greater efficiency.

(c) To create a Baptist Young People's Union spirit in the Association.

(d) To keep the Baptist Young People's Union work in a healthy condition in those churches that already have it.

(e) To supplement and augment the work of the State Baptist Young People's Union Secretary and his helpers.

(f) As a medium through which to advertise and boost our general denominational meetings in the State.

3. State Convention. Once a year a State-wide convention is held to which churches with or without Baptist Young People's Unions may send representatives. The conventions of 1921-'22 were each attended by more than 1,200 young people.

4. Assemblies. Under the auspices of the Baptist State Board of Missions, two Baptist Assemblies are held each year—one in the east and one in the west. Baptist Young People's Union work has come to be a regular phase of the work of these Assemblies.

Present Status. The year 1922 was the greatest year experienced by the Baptist Young People's Union up to that time. More than ten thousand members of the churches in the State had completed a study of the Baptist Young People's Union Manual of methods and received their diplomas, and at least five thousand had completed the study of one or more of the advanced books in the Baptist Young People's Union Study Course of ten books. The prescribed courses of study are:

For Juniors, 9 to 12 years of age.

"Junior B. Y. P. U. Manual."

For Intermediates, 13 to 16 years of age.

"Intermediate B. Y. P. U. Manual."

"Studying for Service."

- "Training in Bible Study."
- "Training in Christian Service."
- "Training in Stewardship."

For Seniors, 17 years of age and up.

- "Senior B. Y. P. U. Manual."
- "Training in Stewardship."
- "Training in Church Membership."
- "Training in the Baptist Spirit."
- "Training in Bible Study."
- "Training in Christian Service."
- "Pilgrim's Progress for the B. Y. P. U."
- "Divisions I and II, Normal Manual."

IV. ITS CONTRIBUTION

Pastors, church and denominational leaders, who are aggressive and know the work and worth of the Baptist Young People's Union are, without exception, friends of the organization. During the few years of its existence it has contributed in various ways to the onward march of the denomination in its larger program. Every phase of the work has shared in the contribution made.

To Local Church Organization. A large proportion of the younger members of boards of deacons, church officers, Sunday School officers and teachers are recruited through the Baptist Young People's Union. The denomination looks to the Baptist Young People's Union for recruits for the mission fields. The seminaries and training schools look to the Baptist Young People's Union for students who are later to go out as Christian teachers.

To the Ministry. Leaders in all evangelical denominations testify to the fact that a majority of the younger men in the ministry entered through the young people's organizations. In these latter days one is constantly coming in contact with ministers whose testimony is, "Had it not been for the Baptist Young People's Union in all probability I would not be preaching the gospel today."

A test of the proposition in any convention of young ministers today reveals the fact that nearly all of them found their calling in the Baptist Young People's Union.

Financial. The Baptist Young People's Union is not and has never been a money raising agency except as it teaches and trains in systematic and proportionate giving through the regular channels of the churches. The contribution made in this way can hardly be estimated. Through the Baptist Young People's Union more than a thousand young church members have pledged themselves to tithe their incomes. In the work of financing the local churches and world-wide missions and benevolences those churches that have strong young people's unions find it much easier to raise the funds than the churches with no Baptist Young People's Union.

V. THE BAPTIST YOUNG PEOPLE'S UNION WORKERS

Perry Morgan is General Secretary of Baptist Young People's Union work in the State. He has served in this capacity since April 1, 1920. He spends his time in the office, Training Schools, Institutes, Associational Conferences, Conventions and Assemblies. He is available for both rural and city churches.

Miss Elma Leigh Farabow has been serving as Secretary of Junior and Intermediate work since October 1, 1921. She is available for all kinds of field work in both rural and city churches. Her time is spent in Training Schools, Institutes, Conferences, Conventions, Assemblies and in the office.

Miss Rosa Wiggs is the Baptist Young People's Union office Secretary.

VI. THE BAPTIST YOUNG PEOPLE'S UNION OFFICE

The Baptist Young People's Union headquarters office is 214 Biblical Recorder Building, Raleigh, N. C. All Baptist Young People's Union awards for the State are issued from there. There is at all times a liberal supply of tracts and free literature on hand that may be secured for the asking.

QUESTIONS FOR REVIEW

1. Give a brief outline of the origin of the Baptist Young People's Union in North Carolina.
2. State the object of the Baptist Young People's Union.
3. Name some things that should be begun in the lives of young Christians early after their conversion.
4. Name at least eight things young church members should be trained to do.
5. What definite contribution has the Baptist Young People's Union made to local church organizations?
6. Where is Baptist Young People's Union headquarters?
7. Name the Baptist Young People's Union Secretaries for North Carolina.

CHAPTER VII

ENLISTMENT OF THE COUNTRY CHURCHES

There was a time when all of the Baptist churches in North Carolina were rural or country churches. They served well their day and generation. They contained practically all of the strong denominational leaders. As the population grew villages sprang up and the need for manufacturing brought to them capital and more people, among them the ambitious and aggressive. This movement from the country to the centers of population has gone on through the years with increasing momentum. In 1920 about 38 per cent of the population of the State lived in towns and cities. Practically all of the professional men, doctors, lawyers, and teachers have gone to the cities. The country store, once so popular, is not to be found except in the remoter country sections. The number of farm owners living on and cultivating their farms is steadily decreasing. They are becoming the exceptions and tenantry the rule.

This change of population and the losing of so large a part of the progressive people from the country communities has resulted in seriously crippling the efficiency of country churches. The bulk of the educated preachers have followed the trend and gone to town. They are not better men than those who have elected to remain in the country, but their better training, other things being equal, has made them more efficient, aggressive and ambitious. Like the lawyers, doctors, teachers and merchants, they have sought what they believe to be the better advantages offered by the town and city. Each generation of young men and women enters public life and the professions earlier than the preceding one. The town and

city offer the shortest, easiest road to fame and fortune. The social instincts of young people are urgent and the social opportunities of the country meager, but for the social urgings of youth the city furnishes an outlet that helps to draw them thither. Thus the country church is robbed almost entirely of its best material for leadership in religious work. But among those left there is material that may be developed.

In many sections of the country the churches are growing weaker year by year; in other sections they are barely holding the ground taken, while comparatively few are gaining ground. All this has made it necessary for denominational help to be given local churches to enable them to develop leaders, plans, programs, social life, compact fields, and finances.

I. ENLISTMENT DEFINED

We mean by Enlistment not merely getting the *promises* of the members to cooperate in what the church undertakes. It is comprehended in the last half of our Lord's command to His church just before he left the earth, namely—"teaching them to observe (do) all things whatsoever I have commanded you." It is not explaining to them theories about our Lord's work, but teaching them to do by *doing*.

Take an average country church. It is one of a field (so called) of four or five churches widely separated. The visiting preacher (he cannot rightly be called the pastor) comes once a month and preaches to the church and the next day returns home and is not seen again in the community for a month perhaps. His salary is so small that he has to supplement it by farming, poultry raising or something else that brings in a few additional dollars. He

says he cannot give his entire time to the churches because his salary is insufficient for the support of himself and family. The churches say they cannot pay more because they get such a little bit of the preacher's time. Thus we can readily see the two places for enlistment in the pay and service question. The church in question ought to pay at least its share of what is required to furnish the pastor an adequate living. The average country church would bear no financial strain in doing it if all the members were enlisted; and where is the God-called man who would not be glad to give his full time and talent in the service of a field that paid an adequate salary? If a field of two or more churches does pay enough to enable the pastor and his family to live as well as the average member family of the field, then the churches have a right to expect the pastor to give his full time to developing the churches. Go a step further and say, they have a right to require it of him.

It will not be at all difficult to enlist the pastor in such an enterprise. There might be an elderly preacher here and there who has for many years divided time between serving churches and farming who would decline to give up farming. But the younger men would rejoice to see the day when churches would pay adequately for the use of their time and talents and demand it of them. Country churches complain that the young preachers have their hearts set on city pastorates. And this is only natural. These young men have fitted themselves for the work of the ministry and not for farming, merchandising, or other secular vocations. They have heard the call of Christ and have left the receipt of custom, the fishing nets and plow to follow him. They do not want to go back, they do not intend to go back. They believe that "they

that preach the gospel should live of the gospel." They go where they can get a living. A dear old brother said, "We want a preacher over at Blank church. We want an educated preacher, a college and seminary man." He said there were four churches in the field, and that they would pay a \$1,000 salary. They wanted a young "settled" man with a family. When informed that a man with a family could not live decently on a salary of \$1,000 he said the preacher could rent a little farm and raise his bread and meat. Furthermore, if he was the right kind of a man, he could "work up" his salary in a year or two. This reminds us of the horse that would not pull when the wagon was loaded until the driver twisted his ears. It is the business of the church to "work up" the salary, and the business of the pastor to "feed up" and "work up" and lead out the church in broad, unselfish service.

II. AN ENLISTED CHURCH

The above caption may never become true in the superlative degree when we take into the count the varied and various activities in which a local church should be engaged. Suppose, then, we adopt a standard for a church to reach before we call it an enlisted church.

1. *In a Compact Field.* It must be in a group or field of not more than four churches in contiguous territory. Enlistment includes cooperation. One church cannot cooperate with another or other churches in a constructive way if it is located on the other side of another field. To conserve time, energy and effect, the pastor's field should be a unity. He cannot do his best work under any other condition.

2. *A Resident Pastor.* The pastor must reside within his field at the place where he can serve best the interests of his family and that of the churches. If he has children, he must live close enough to the school for them to walk to it without any great discomfort, for he will be away from home much of the time serving the interests of others. The house the field furnishes for him to live in should have every reasonable convenience, because he will spend the bulk of his time out amongst his membership. This throws the whole burden of the home upon his wife. Young women are often warned not to marry preachers unless they are willing to undergo great hardships on account of the frequent absences of the preacher from his home. The pastor's wife is expected to be a very active worker in church matters, but she cannot do these things with gladness and efficiency if she becomes broken in health and spirit under unjust domestic burdens.

3. *An Adequate Salary.* A living salary must be paid, and paid promptly, every month. By a living salary is meant an amount that will enable him to properly feed and clothe his family and educate his children; to hire a conveyance or run a car and keep it in repair, and to buy such books and papers as he may need as aids in doing his work efficiently. Sickness and other misfortunes, old age and death, come to the pastor and his family just as they come to other families. Who would deny the man of God the proverbial "rainy day" purse? The pastor cannot do good work if he is burdened with anxiety in trying to make ends meet and keep out of debt. No reference is made to the "spendthrift" preacher; he is out of mind in the above statements.

When Jesus began preaching he laid aside the carpenter's tools. He did not go back to use them again. No

man called of God to preach the gospel has the right to turn to other things to earn a living, and no self-respecting church or group of churches which he serves will force him to do it. Paul voluntarily did so once, saw his mistake and asked the church to forgive him. See II Cor. 11:7-9 and 12:13. Many scriptures might be cited to prove this contention, but they are not necessary.

4. *Evangelism, or Making Disciples.* This is the first of the two great requirements of the Church's commission. It is not enough to have an annual revival. Death claims many lost people between these annual revivals who ought to be reached and won. Quietly but persistently the quest for souls should go on without ceasing. There should be in every church a band of devout men and women studying and putting into practice Bible methods of winning the lost. Usually not a word is spoken to lost people in a community from the time one annual revival closes until the next one begins. What a tragedy that lost men and women are left alone in their sins a whole year with a church in their midst. It is a fearful risk on both sides. No church is enlisted unless it has a soul-winning program as endless as the need.

5. *Training for Service.* Teaching those won to Christ to do His work. This is the second of the two great requirements of the church's commission. It is not theory but the application of a life principle that Christ here requires of the church. This principle is activity, work. It is putting the hands to the plow and keeping them there. There is no such condition as spiritual balance for a church or one of its members. Either advance or fall back, be positive or negative, be for Him or you are against Him. Do and live, or neglect and die. The church at Laodicea tried to get on the fence and be neither

positive nor negative, just colorless, peroxidized, and the Lord said, "I will spue thee out of my mouth." A church cannot sit astride the fence.

(a) *A Beginning Made.* Until quite recently no actual training in service by the country churches was being done. A beginning only has been made. It is true in religious work as in any other work, that we learn to do by doing. Preaching services once a month, a sort of half-hearted effort to carry on a Sunday school, and the annual revival constitute the activities of the average country church. We feel like exclaiming, "How long, O Lord, how long will Thy people hold to such a program of inefficiency?"

(b) *Lines of Training.* Every member should be taught the doctrine of stewardship and led into the practice of it in the use of time, talents, influence, and money. Every member must be set to doing, at least a part, of the following things: praying, teaching, soul-winning, keeping records, presiding over conferences, committee work, making surveys, financial canvasses, visiting—which is a fine art—leading study groups in missions, doing personal work and other things as needs may arise.

(c) *Agencies for Training.* In order to do this training the following auxiliary organizations within the church are necessary: A well-organized Sunday school with a Normal Class for training officers and teachers; a Tithing-Stewardship band practicing and teaching stewardship and tithing; one or more Baptist Young People's Unions; a Woman's Missionary Society, Sunbeam and Royal Ambassadors band; a Committee or League of men and women for securing subscriptions to the *Biblical Recorder* and to secure and distribute denominational and evangelistic tracts; a Personal Workers' League and a Men's

Brotherhood. The writer knows a large number of country churches, each of which could have all of these auxiliaries if the membership were so minded. The membership cannot be enlisted without these auxiliary organizations or others that correspond with them.

(d) *The Physical Equipment.* The oblong meeting house has outlived its days of usefulness. Fifty years ago a great many dwelling houses consisted of one room and a "loft" over it. The family lived, cooked, ate and slept in the one room. Some of the more prosperous built a cook and dining room in the back yard of the living house. Drive through the country now and look at the average dwelling. No self-respecting family will live in a one-room house now and, thanks be, self-respecting churches are quitting the one-room house. Nobody wants to go back to the days of the log schoolhouse. We all know that gradation is a law of education, and it is to be devoutly hoped that soon, now, the churches will respect this law in religious education. Every church house should have a room for each class in the Sunday school, except one, or two at most, adult classes that may use the main building. There should be a blackboard, chalk and eraser, and a table in each room, and chairs suited to the age of the pupils. This is the minimum of equipment. These rooms will be used by the various other organizations also. Will any one maintain that we owe more to our physical wellbeing expressed in the building and equipping of five or seven room dwellings in which to live, and four to eight-room schoolhouses in which to train the minds of our children, than we owe to our hearts and souls in spiritual culture? No tent or dwelling equaled the tent of the tabernacle, nor house the temple in costliness, equipment and beauty. Churches cannot go on longer in this way and have clean skirts and a clear

conscience. The enlisted church will arise and build a suitable house for worship and the training of its membership.

III. AN ANNUAL PROGRAM FOR THE ENLISTED CHURCH

Every good business man, company or corporation makes an annual survey of his business, usually spoken of as an inventory. Every Baptist church ought to do the same thing. Many changes occur within a year. In a way the pastor and many members of the church are cognizant of these changes, but no one of them knows the exact status of the community in its relation to the church. There are some changes and conditions of which they know nothing.

1. *The Community Survey.* A careful survey of the community with the use of properly prepared cards* will reveal many changes and a goodly number of unknown and valuable facts. The tabulating of these facts furnishes a basis for making out a program of activities for the following year. Every member of the church ought to be actively engaged along some line of Christian work, but without a program big enough to include the whole membership it is utterly impossible to find something for each one to do. If a survey is not made a correct program cannot be worked out.

2. *The Financial Canvass and the Church Budget.* Once a year the pastor and deacons and the finance committee—if the church has such a committee—should meet, and laying the program before them, make out a budget of two parts.

*Suggested programs may be had for the asking, and survey cards at actual cost by writing the Enlistment Department, Recorder Building, Raleigh, N. C.

First, the budget of local expenses. Include in this the pastor's and sexton's salaries; an ample amount for fuel, lights, insurance, song books, Sunday school and Baptist Young People's Union literature; Mission, Sunday school, Baptist Young People's Union and personal work study course books; put in the church's share of the expense of sending the pastor to the State and Southern Baptist Conventions.

Second, the benevolent budget. While the 75 Million period is still on, this budget is practically made up. But there are some members coming in all along who should make their pledges to this fund. At present this must answer for the second part of the budget.

3. *Making the Canvass.* An every-member financial canvass is the most satisfactory and efficient method of getting pledges for the support of church work. The pastor, or some member of the church who thoroughly understands it, should carefully and fully explain the budget. Then the church in conference should adopt it. Then the pastor should preach one or more sermons on some phase of the financial side of church and Kingdom work, laying the duty of supporting the church upon the heart of every member. Canvassers should be chosen carefully and drilled for the canvass. The list of members must be divided amongst these canvassers some time before the canvass is to be made. Care must be exercised in this too, for reasons which will appear to the mind of every one. It has been found by many tests that the best way is to set a certain afternoon on which the canvass is to be made, and to get every one to thinking about it. Ask them to remain at home that afternoon until they have made their pledge. After the canvass the church Treasurer makes a record of every name and pledge, and

as the money is paid in credit is given. Once each quarter a statement ought to be sent to every member, showing amount paid on pledge and balance due, if any.

One of the crying needs of church work today is for *good Business Methods*, especially in the financial end of it. The same financial methods used by the average church would in almost no time utterly wreck any business in which men engage. In the name of all that is sacred about our Lord's work, let every church put the very best business plans into the work of the biggest job God ever set man to doing.

4. *Paying in and Paying Out of Money.* The Enlistment department is seeking to get the country churches to adopt the Scriptural plan of financing the Lord's work. It is an obvious fact that all substitute plans are makeshifts and failures. Of course any sort of a plan brings in some money. But the fact remains that sufficient money has never come into the treasury of God to finance the work He has set His church in the world to do. Neither has the money been paid in in the right way, nor in the proper proportion from the individual members of the churches.

5. *The Scriptural Plan.* (a) *Paying In.* First, it is systematic: "Upon the first day of the week." Second, it is all-inclusive: "Let each one of you lay by him in store." Third, it is fair, proportionate, equitable: "As he may prosper."

"As he may prosper," (Revised version) connotes some definite part. What part or proportion? Only one Scripture answer can be found—the *tithe*. No, Jesus did not command us to pay tithes, nor yet Paul. Why should they? Tithing was well-nigh universally and scrupulously practiced. If some other proportion than the tithe is

scriptural and right, why is it not mentioned? Some have quoted 2 Cor. 9:7, "Let each man do according as he hath purposed in his heart." To take this as a guide is to do violence to the meaning of the verse and to common sense. Until the Lord reveals some other plan we must go by the one He has given. The tithe of the income of all the Christian people will be ample to meet every need.

(b) *Paying Out.* Make monthly remittances. All missionaries and general workers are paid by the month. This is safer and easier and will save embarrassment to the Mission Board, the Missionaries, general workers and all concerned. It will prevent that nerve racking work at the end of the Convention year in the office, and eliminate the high pressure methods employed to get it; it will save many dollars in postage and printing, and thousands of dollars that always come in too late to be counted in the funds of the current year.

IV. IN CONCLUSION

The Enlistment Department, the baby in the organized department family of the Baptist State Convention, is a little fellow with a big job. One is reminded of a ten-year-old wearing his father's clothes; but let him alone, he will grow. Again, it is like a baby trying to grasp a basketball with one hand.

The Enlistment Department was born for a day like this, when the larger part of 1,800 country churches need to be permanently rearranged into compact fields; to build pastors' homes; to secure resident pastors; to be shown how to pay living salaries; to train leaders for every department of work; to organize themselves and train for efficiency; to build and equip houses of worship

adequate to the needs; to link up all business and social life with the commission they hold from the Lord, and to adopt programs big enough to cover it all.

These and other things the Enlistment and Country Church Department will try to help the churches to do. It will require many years of time and patient work, but it can be done if the churches want it done.

There are now (1923), seven men working along these lines. How long will it take seven to cover, just once, the rural territory of North Carolina? From five to eight years! But to get lasting results, the work done must parallel that of the farmer making a crop. The field must be covered many times with intensive effort. Some time, some time, the work may be done. The Lord of the vineyard hasten that good day!

SUGGESTIONS AND QUESTIONS FOR STUDY

1. What proportion of our North Carolina people live in the country?
2. Mention the tendencies which take heavy toll of the best material in the country churches. What is your remedy for a situation like this?
3. Discuss the meaning of Enlistment as employed in this chapter.
4. Outline the activities of a live enlisted church. How near does your own church approach these standards?
5. Compare the annual financial program of an enlisted church with the plan employed by your own church. Which plan do you regard as the better one? Why?

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