

Southern Baptist Handbook 1925

PART I THE BOOK OF SURVEY

**A Survey of the Influence of the Great Re-
vivals of America upon the Life and
Work of Southern Baptists**

PART II THE BOOK OF NUMBERS

**A Summary of the Main Features of South-
ern Baptist Life and Work in 1924**

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By E. P. ALLDREDGE, A.M., D.D.

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Southern Baptist Handbook 1925

PART I THE BOOK OF SURVEY

Survey of the progress of the Great Revival of 1857-60, and the present condition of the Southern Baptist Church in 1925.

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THE BOOK OF NUMBERS

A summary of the work of the Southern Baptist Convention in 1925.

BY THE ALLEGEDLY FAMOUS

THE SOUTHERN BAPTIST CONVENTION

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NASHVILLE, TENN.

THE SOUTHERN BAPTIST CONVENTION

Nashville, Tenn.

AUTHOR'S FOREWORD

How has it come to pass that Southern Baptists, though shamefully far from the standard they ought to reach, have become the greatest evangelistic force in America? How has it happened that, for the past five years at least, Southern Baptists have baptized more persons on a profession of faith than any other two, and almost as many as any other three, large denominations in the nation? Whence came this great evangelistic spirit among Southern Baptists and how has it been developed? What influences and what agencies have most potently promoted the spirit and work of Southern Baptist evangelism? Where does the denomination still fall short? What are the easy-reached and challenging possibilities before us today?

In attempting to answer these questions, the author has found it necessary to go back to the great historical revivals of America and give the story of these great nation-wide, tidal waves of reviving grace which God has graciously sent upon the people, and from which Southern Baptists and Northern Methodists have been largely given their present-day leadership among religious bodies in the nation. We have omitted the story of the great revival of 1857-60, because it was confined to the North and in no way affected the South or Southern Baptists. We have, on the other hand, given an extended account of the great revival in the Southern Armies, both because of its far-reaching effects upon Southern Baptists and because the present generation of Southern Baptists know next to nothing about this great revival, and the literature dealing with it, furthermore, is practically all out of

print and difficult for the average student to secure.

In addition to giving an account of the great national revivals which have in any way affected the life and work of Southern Baptists, we have attempted to set forth the development of the spirit and work of evangelism among Southern Baptists. We have presented in a single chapter, for example, a brief sketch of the great outstanding evangelists of the nation, and a more extended notice of the life and work of the outstanding and typical Baptist evangelists. Then we have called attention to the amazing record of the Baptist Home Mission Board of Atlanta as a soul-winning agency, since this Board largely indicates and expresses the evangelistic life and spirit of Southern Baptists. And then, in order that all our people may have the soul-winning record of the whole denomination in recent years, we have also presented this record in a chapter of our survey. As a closing chapter, we have secured Dr. M. E. Dodd's permission to present his great address on evangelism delivered at the Southern Baptist Convention at Memphis in May, 1925.

In Part II we have followed our usual custom of presenting a summary of all the main features of Southern Baptist life and work covering the year 1924. We are sorry that we can not make this section of the Handbook cover the year 1925; but the fact is perhaps well known that we can not secure all the minutes of our various district associations until as late as March and April the following year.

If we may be allowed to say so, this 1925 number of the Southern Baptist Handbook, dealing with the great revivals of the nation and the development of evangelism in the life and work of Southern Baptists, has proven to be the most engaging and inspiring study which it has been our privilege to make. There is not a shadow of doubt that the time

has come for Southern Baptists to add a new and challenging feature to our work of winning men to Christ, at home and abroad. We should by no means slacken our efforts to bring the old and the young into our Sunday schools and teach them the way of life. Nor should we, for a moment, stay or hinder the progress of our great evangelistic campaigns, in the churches, in the great centers of population, out in the country, everywhere. But we should do something which Southern Baptists have not done in the last 50 years; we should set a time and call upon all our people to meet together and to humble themselves and pray and seek God's face for a great heaven-sent, Holy Ghost revival to sweep over the whole land. We plan and pray and fix periods for great money campaigns; let us dare to ask God for something greater than money. The fact is, our great Boards are in debt today and the work is crippled not because our people do not have a sufficient amount of God's money in their pockets, but because they do not have a sufficient amount of God's grace in their hearts.

We have appended references to the literature covering each phase of the subject here presented, at the close of each chapter throughout. Later we hope to bring out an illustrated booklet under the title: "Great Soul-Winning Churches and Pastors," as a supplement to our present survey. But we do not have space for this part of the subject in the present treatise. Hurriedly done and briefly and incompletely presented, as it must be for a handbook, we commend our survey of the great revivals and Southern Baptist evangelism to the generous consideration of Southern Baptists and all other interested students.

E. P. ALLDREDGE,

November 1, 1925

Nashville, Tenn.

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CHAPTER I THE GREAT AWAKENING 1734-1770

The first great nation-wide revival movement in America is known as **The Great Awakening**. It began in the village of Northampton, Massachusetts, under the preaching of Jonathan Edwards in 1734. It spread thence all over New England, the Middle Colonies and the South. And, in 1740 to 1742, it swept as a mighty breath of God throughout all the colonies and continued in force down to 1770. It revolutionized the churches and the denominations of America, and it mightily reformed the morals and the social life of the people. Four things about this great revival movement challenge our attention at this time—the dark days which preceded the revival; the great leaders which the movement developed; the outstanding results of the movement; and the influence of the movement upon Baptist life and work in the South.

I. Dark Days Preceding the Awakening

The first thirty years of the eighteenth century (1700-1730), and the last twenty years of the same century (1780-1800), were perhaps the darkest days, morally and spiritually, which the world has seen since the Dark Ages. In fact, the whole eighteenth century

"represents a depression," to use the phrase of a profound student of this period. "It was a century of exhaustion, of listless faith, of low ideals—a miniature dark age in the history of modern civilization."^{*} It was the age of German rationalism and agnosticism; of French atheism and libertinism; of English deism and dead formalism; of American state-churchism and spiritual dearth. The great scholars and savants of the day, to their own satisfaction at least, had succeeded in stripping Christianity of every vestige of the supernatural and reducing it to the level of a natural religion.

"Of the prominent statesmen of the time," says Green's *Short History of the English People*, "the greater part were unbelievers in any form of Christianity, and were distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. A later Prime Minister, the Duke of Grafton, was in the habit of appearing with his mistress at the play. Purity and fidelity to the marriage vow were sneered out of fashion and Lord Chesterfield in his letters to his son, instructs him in the art of seduction as a part of a polite education." Practically all the leading thinkers, philosophers and historians of the day were either deists or anti-Christians—Hobbes, Locke, the Earl of Shaftsbury, Lord Bolingbroke, Hume and Gibbon, in England, to say nothing of the French infidel leader Voltaire, and Wolff and Reimarus, founders of Rationalism, in Germany.

Bishop Butler, in the introduction of his *Analogy*, says "that Christianity is not so much a subject for inquiry, but that it is now at length discovered to be fictitious . . . Men treat it as if in the present age this was

^{*}Revivals, Their Laws and Leaders, by James Burns, M.A., pp. 264f.

an agreed point amongst all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule." And yet, such was the narrowness and bigotry of Bishop Butler that he forbade Whitfield and the Wesleys the right to preach and hold revival services anywhere in his diocese, when all around him on every side lay great masses of the most ignorant, degraded and neglected peoples in England—the coal miners of Kingwood, for example, "who were as untouched by any of the forces of Christianity as if they had been savages in Central Africa."^{*} Nor did Bishop Butler stop at this, but helped to hunt down and persecute to the death every Baptist within his reach.

These conditions in the old countries had their counterparts in the American colonies. To begin with, over 100 years had passed since the coming of the first colonists to America before there was any outward indications of a great visitation of the power and grace of God upon the people.

With the exception of Rhode Island and Pennsylvania, moreover, the American colonies were in the grip and under the domination of an intolerant and tyrannical Established Church—the state-church regime in New England being in the hands of the Puritans and Presbyterians, while that in the South was in the hands of the Church of England, or Episcopalians.

And, everywhere, except in Rhode Island and Pennsylvania, three conditions obtained: (1) The whole population was forcibly taken into the church in infancy, and all lines between the regenerate and the unregenerate were gradually but thoroughly obliterated. (2) Vital godliness was largely in eclipse; personal and experimental religion was mostly unknown and openly sneered at. (3) The

^{*}See Wesley and His Century, by Fitchett, p. 146.

Baptists and the Quakers were not only disfranchised as citizens, denied the right and privilege of worshiping God, except in the established churches, but they were fined and flogged, imprisoned and maltreated, dispossessed of their lands and houses and goods and driven from their homes.

The vice-geral governors sent over from England were mostly "men of despicable character" who relied upon "arrogance, insolence and violence," whereas the clergy, in the South in particular, were debauched and corrupt adventurers."²

It was also a time of great moral and spiritual laxity. After calling attention to the fact that it had been eighteen years since there had been a respectable ingathering in his church, Dr. Jonathan Edwards points out the following lamentable conditions which obtained in his little town of 1,100 people in 1734: "It seemed to be a time of extraordinary dullness in religion. Licentiousness for some years greatly prevailed among the youth of the town. They were, many of them, very much addicted to night-walking, and frequenting the tavern (saloon) and lewd practices wherein some, by their example, exceedingly corrupted others. It was their manner (custom) to get together very frequently, in conventions (meetings) of both sexes, for jollity which they called frolics. And they would often spend the greater part of the night in these, without any regard to the families to which they belonged—and, indeed family government did fail too much in the town. It became quite customary for many of our young people to be indecent in their behavior at (church) meetings . . . There had also long prevailed in the town a spirit of con-

²Bacon: *History of American Christianity*, pp. 127-154.

tention between two parties (factions) into which the people had long been divided."³

The drink habit, by use of imported wines, etc., had gotten a mighty grip upon all the people—the church officers and leaders as well as the laity. "It is recorded in the probate office that in 1678," says Theodore Parker, "at the funeral of Mrs. Mary Norton, widow of the celebrated John Norton, one of the ministers of the First Church in Boston, fifty-one gallons and a half of the best Malaga wine were consumed by the mourners. In 1685, at the funeral of Rev. Thos. Corbett, minister of Ipswich, there were consumed one barrel of wine and two barrels of cider, etc. You may easily judge of the drunkenness and riot on occasions less solemn."⁴

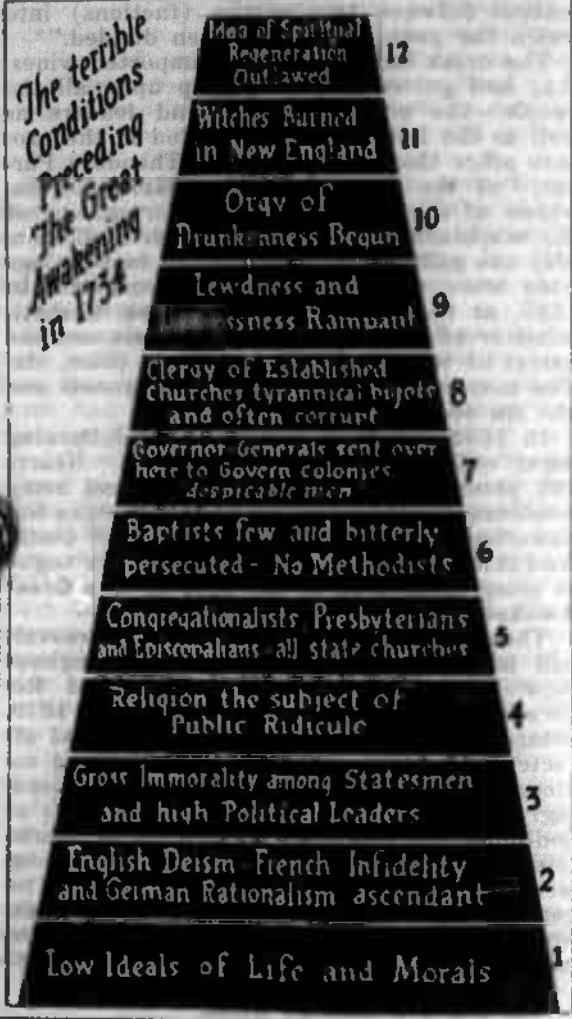
In 1692 a perfect frenzy of witch-burning burst out at Salem, Massachusetts. Nearly 100 persons were brought to trial and many condemned, all professing their innocence but powerless to prevent their torture and death. And this horrible procedure was still in vogue to some extent, up to the time of *The Great Awakening*.

These conditions just outlined, moreover, had long since become general throughout New England. In fact, the so-called Re-forming Synod, sitting at Boston in 1679, pointed out thirteen great evils which had affected the whole fabric of New England society. Most of the thirteen sound exceedingly modern. Here they are: "The decay of godliness on the part of professing Christians; pride and extravagance in dress; neglect of baptism and church fellowship, together with a failure to testify against Quakers and Baptists; profanity and irreverent behavior in the sanctuary; absence of Sabbath

³Vol. I, p. 246, *Edward's Works*.

⁴*Speeches, Addresses and Occasional Sermons*, by Theodore Parker, pp. 241-297.

*The terrible
Conditions
Preceding
The Great
Awakening
in 1734*



observance; lack of family government and worship; back-bitings, censures; revilings and litigations between church members; intemperance, tavern haunting and putting the bottle to the lips of Indians; besides adultery, lustful dress and behavior, mixed dancings, gambling and idleness; dishonesty; covetousness and love of the world; opposition to reformation and leniency towards sin; want of public spirit in causing schools and other common interests to languish; and, finally, a general unfruitfulness under the means of grace, and a refusal to repent."*

Nor did conditions improve in the opening years of the eighteenth century. On the contrary, in 1702, Increase Mather exclaimed: "Oh, New England, New England! tremble for thy glory is going; it is gradually departing." And in 1721, he exclaimed again: "Oh, degenerate New England! What art thou come to at this day? How are those sins become common in thee, that once were not so much as heard of in this land?"

II. Leaders of the Great Awakening

When God in his goodness saw fit to challenge and overthrow the evil forces of this dark day, He raised up and providentially prepared a galaxy of great leaders—Whitefield and the Wesleys to lead in the Evangelical Revival (as the movement was known in England) and Theodore J. Frelinghuysen, Gilbert Tennent, Jonathan Edwards and George Whitefield to lead in **The Great Awakening** in America.

In the year 1720, Domine Theodore J. Frelinghuysen, a Calvinistic preacher of the Dutch Reformed Church and the first great evangelistic preacher in the American colonies, came over from Holland and settled as

*Beardsley, *History American Revivals*, pp. 8-10.

pastor of the Dutch Reformed Church of New Brunswick, New Jersey. "The fervor of his preaching," says Bacon, in his *History of American Christianity*,* "unwonted in that age, awakened a religious feeling in his own congregation, which overflowed the limits of a single parish," and became one of the great preparatory movements of *The Great Awakening*, which was soon to follow.

About the year 1730 or 1731, Gilbert Tennent, just from the "Log College" over which his distinguished father presided, came to the pastorate of the Presbyterian church of New Brunswick, where Frelinghuysen, in the face of bitter opposition from his own fellow-ministers, had carried on his deeply spiritual and fruitful work for ten years. Young Tennent was greatly impressed with the spirit and work of Frelinghuysen and adopted the older man as his tutor and father in his pastoral work. Having gone down to death with a serious illness, in the first year of his ministry, Gilbert Tennent prayed God to give him a respite of at least six months time in which to call the ungodly to repentance. God answered his prayer and raised him up for many years' service. He became one of the outstanding leaders of *The Great Awakening*. He not only brought multitudes to Christ before the actual beginning of *The Great Awakening* under Jonathan Edwards, but he later joined hands with both Edwards and Whitefield; made evangelistic tours with them at Whitefield's request; and still later followed in the wake of Whitefield's tour of New England and everywhere mightily moved the great masses of men to Christ. After *The Great Awakening* had largely spent its force, Tennent settled as pastor of one of the "New Light" Presbyterian churches in Philadelphia,

*p. 141.

where he carried on a quiet constructive work for many years.

The outstanding leader of *The Great Awakening* in America, however, was Jonathan Edwards. It is doubtful if America has produced a mind superior to Jonathan Edwards in the realm of metaphysics, philosophy and religion. He began the study of Latin at six, entered Yale before he was thirteen, and graduated with the valedictory at seventeen. He remained in Yale two years after graduation and gave himself to the study of theology. Then, after eight months' service as pastor of the Presbyterian church in New York city, he spent two years more in Yale as a tutor. From this position, at the age of twenty-three, he was called to the pastorate of the Northampton Massachusetts Congregational Church. He was ordained in February, 1727, and shortly afterwards married Miss Sarah Pierpont, "consummate flower of Puritan womanhood, thenceforth the companion not only of his pastoral cares and sorrows, but of his seraphic contemplations of divine things."*

"The young pastor," to use the words of Dr. F. L. Chapell, "at once laid down for himself the most rigid rules of work. He uniformly wrote two sermons a week, besides preparing various solid treatises for the press. Judging that he was not adapted to pastoral work, he did not attempt it, but confined himself thirteen to fourteen hours each day at his study. He had no grace of style or delivery. He wrote plainly, almost jaggedly, and read very closely, holding his face quite near his manuscript. But the truth he most masterfully declared."

Edwards saw the great peril of the unregenerate masses who had come into the church without Christ and who relied upon the sacraments to save them. And he boldly de-

*Bacon: *History of American Christianity*, p. 156.

terminated to ring the changes upon all the great Calvinistic doctrines until these people should be awakened. The officers of his church warned him that he would wound the feelings of his best church members and perhaps bring on a lamentable division. But these things did not move him from his purpose. He began by preaching a great series of sermons on "Justification by Faith Alone." Then he followed with a series on "God's Sovereignty" and still another on the "Guilt and Condemnation of All Men Before God." As a result, the town of Northampton and the surrounding community was mightily shaken in 1734. The Great Awakening had begun and by 1735 it spread to other sections. Edwards traveled far and near and wherever he spoke, God mightily moved the people. When Satan raised up bitter opposition to the great tidal wave of the grace of God, now manifest throughout the colonies, North and South, it was Edwards whom God chose to silence all the gainsayers. The manuscript of his "Faithful Narrative of the Surprising Work of God" was published in England and America and did much to help on the gracious work and to clarify men's thinking on the subject of revivals of religion in general.

In 1739, when *The Great Awakening* was coming into full tide, George Whitefield, the prince of all evangelistic preachers of the ages, reached America. Thenceforth he became the outstanding figure of the movement in America, as he had been from the first the outstanding leader of the Evangelical Revival in England. For if Jonathan Edwards was the pre-eminent mind, the providential beginner and the main defender of *The Great Awakening*, George Whitefield was the pre-eminent preacher of the movement.

Whitefield, as is well known, was baptized in the Church of England, educated at Ox-

ford and ordained a minister of the Church of England. But in his young manhood he came into a great experience of vital and personal religion which led him to adopt Calvinistic views of the teaching of God's Word and to hold tenaciously to all the great doctrines of grace. He cordially affiliated with the Methodists and Presbyterians of England and with the Congregationalists and Presbyterians of America; but he never left the Episcopal church, though the doors of this church were closed to him and the officials of this church outlawed him and his work.

"He was an exceptional character," writes Dr. F. L. Chapell, "who soared above all party lines or ecclesiastical boundaries. His citizenship was in heaven, and he seemed to fly over the earth preaching the everlasting gospel to every creature . . . His parish embraced England, Ireland, Scotland, Wales, West Indies, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina and Georgia. Over this wide domain, he swept like a flying angel, time after time, for thirty-four years, crossing the Atlantic Ocean thirteen times and preaching over 18,000 sermons to audiences varying from one hundred to thirty thousand persons, and all of this before the days of railroads and steamships."

No one can describe the triumphal march of Whitefield throughout the American colonies. From the outset of his work at Philadelphia in 1739, to his death in Newburyport in 1770, he was everywhere greeted with great concourses of hungry-hearted men and women who crowded upon him to hear the word of God. Deep distress of soul seized upon thousands as they came under the Pentecostal power of his preaching. And the great

*See *The Great Awakening*, pp. 90-110.

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preacher played upon every emotion of the human soul—using raillery, censorious judgment, violent denunciation, abuse, ridicule, and such pathetic appeal and unctuous pleading as never fell from the lips of mortal man. As we shall later see, he perhaps did more for the Baptists of America than any single person in history.

Such were the outstanding men whom God graciously raised up and prepared to be the leaders of America's first great revival campaign.

III. Outstanding Results of the Awakening

The results of The Great Awakening can never be fully known or properly estimated in this world—only the final great day of God Almighty will reveal all the marvelous things which were wrought by this great revival movement. We mention only some of the better known achievements of this great movement in passing:

1. It wrought a revolution in the moral and religious life of large sections of the American colonies. "The work of God," says Jonathan Edwards, "as it was carried on and the number of the true (and new-born) saints were multiplied, soon made a glorious alteration in the town (of Northampton). So that in the spring and summer of 1735 the town seemed to be full of the presence of God."* Soon also the people came together of their own accord and publicly confessed their evil ways and also publicly recorded their solemn vow to live holy and blameless lives as become children of God. Similar transformations were witnessed in many sections of New England, the Middle Colonies and the South.

*Edwards: Works of, p. 348.

2. Perhaps 50,000 persons in New England alone gave evidence of having been truly converted and regenerated by the Holy Spirit within the first ten years of the movement—50,000 out of a total population of 350,000 in New England at the time. And proportionate results obtained in the Middle Colonies and in the South.

3. It wrought a revolution in the life and work of the three main evangelical denominations in America—Congregationalists, Presbyterians and Baptists. Both Presbyterians and Congregationalists were doubled in membership. They were also forced to recognize, to some extent, the Baptist principle of a converted church membership. The Presbyterians who fought the revival movement were named the "Old Lights"; whereas, those who supported the revival were known as the "New Lights." Baptists found their strength and began their first large ingatherings as result of this movement.

4. A great change came over the opinions of men everywhere with respect to the power and influence of Christianity in the world. The men of the world witnessed the effects of the Evangelical Revival in England and the Great Awakening in America, and they contrasted conditions in these two nations with those obtaining in atheistic France, rationalistic Germany, and in priest-ridden Spain and Italy, where there were no revivals.

5. The Great Awakening, by succeeding in the face of all the opposition which the Established Churches could offer, prepared the way and hastened the day when all the states in America established religious liberty and inaugurated that new thing in the world which we know as a free church in a free state.

6. The Great Awakening also gave evangelism a permanent, distinct and outstanding place in American church-life—a place which

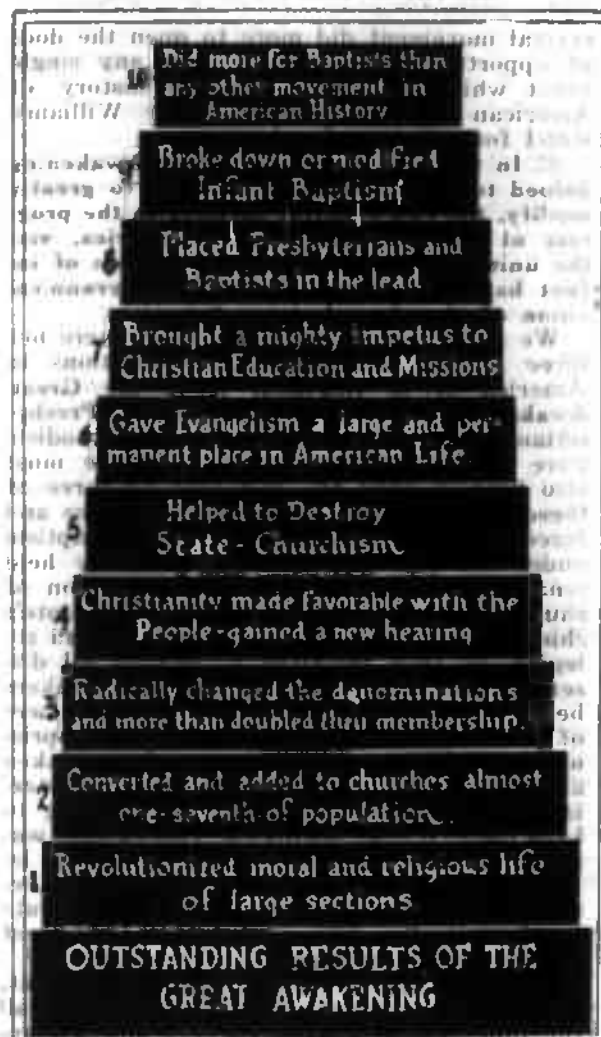
it did not have previously, a place which is not given to it in any other nation on earth.

7. **The Great Awakening** also largely determined what evangelical faiths should have ascendancy in America—Methodists, Baptists, Presbyterians (those actively supporting an aggressive evangelism) have henceforth led all other evangelical faiths in America, whereas Episcopalians and Congregationalists, as sponsors of the formerly Established Churches in the colonies, have been forced into a secondary position.

8. **The Great Awakening** gave a mighty impulse to **Christian Education and Missions**. David Brainerd, the great apostle to the Indians, was a convert of **The Great Awakening**. Samson Occum, an Indian boy, another convert, became the founder of Dartmouth College. Princeton owes its existence to **The Great Awakening**. Brown University was also established during this great revival movement. Yale and Harvard both received enlarged support as a direct result of the Awakening. One of the first religious newspapers ever published was the "Christian History," printed in Boston for the express purpose of reporting the progress of this great revival. It was the occasion also which inspired some of our greatest American hymn writers. Indeed, one wonders what America would have been had not it pleased Almighty God to breathe upon the colonies in the early days this mighty breath of life and salvation in Christ.

IV. Influence of the Great Awakening on the Baptists of the South

The Great Awakening brought a fourfold and far-reaching contribution to the progress of Baptist life and work in America and the South in particular. In fact, this great



revival movement did more to open the door of opportunity to Baptists than any single event which transpired in the history of American colonies, except Roger Williams' stand for religious freedom.

1. In the first place, the Great Awakening helped to break down, or at least to greatly modify, the two greatest barriers to the progress of Baptist principles in America, viz: the universal and law-enforced custom of infant baptism and the wicked and tyrannical union of church and state.

We must bear in mind that there were but three leading evangelical denominations in America or in England, when the Great Awakening came on—Episcopalians, Presbyterians and Congregationalists—Methodists were aborning at this time. And we must also bear in mind the fact that all three of these denominations were state-churches and forced people to submit to infant baptism under the penalty of the law. They held tenaciously to the doctrine of the union of church and state and insisted that the state's chief function was to support and defend religion, as they practised it, against all dissenters and sects—The Baptists and Quakers being the most despised of all. By the power of the law, Baptists were beaten and imprisoned and had their homes and farms taken away from them and given to the Presbyterians and Congregationalists, for refusing to have their children sprinkled. This custom was so universally enforced, except in Rhode Island and Pennsylvania, that all real distinction between the regenerate and unregenerate was practically obliterated, when this great revival movement began.

But it so happened that Gilbert Tennent, Jonathan Edwards, George Whitefield and all the other outstanding preachers and leaders in The Great Awakening were men who had

undergone a profound spiritual awakening and experienced personal regeneration. They were quick to perceive, therefore, the real trouble with the religious life of the American colonies. And they threw all their splendid strength into a direct attack upon this citadel of opposition to Baptist principles—unregenerate church membership, a principle which none but Baptists contended for prior to The Great Awakening. They insisted upon the imperative need of regeneration on the part of every human soul; and they attacked the shams and frauds and dead formalism of the state-supported churches and ministers with a fierceness and force which has few parallels in history. They continuously and insistently pointed out the distinction between Church-anity and Christianity; between Holy Ghost religion and High Church formalism; between righteousness, peace and joy in the Holy Ghost and baptismal regeneration, unregenerate church membership, and ungodly living. It is difficult to imagine, therefore, a more glorious preparatory work for the progress and principles of Baptist life and work than was presented in these basic contentions of the leaders of The Great Awakening.

As Dr. F. L. Chapell aptly remarks, "The Congregational and Presbyterian denominations were practically reorganized on the Baptist principle of converted church-membership, after The Awakening. Stoddardism, or the Half-way Covenant, received for a time at least, its death blow. The theory that there was no objection to an unconverted ministry was also overthrown."^{*}

2. The Great Awakening also brought large accessions of "Separatists" and "New Lights" into the Baptist fold. At the beginning of this great revival movement the Baptists of

^{*}The Great Awakening, by L. F. Chapell, pp. 126-141.

New England in particular held aloof from it, because some Baptists held Armenian views and because all of them had been bitterly persecuted by the Presbyterians and Congregationalists in whose churches the special revival services were being held. But two great changes soon took place: Baptists began to understand better the great Calvinistic doctrine of grace and to adopt it as their own. In the meantime, those opposing the revival movement took upon themselves the name of "Old Lights" and stigmatized the revivalists "New Lights" or "Separatists." Presbyterians were split in twain, and the number of "Separatists" increased daily. Then, in 1749, these "Separatist" brethren began to see that so long as they retained infant baptism they could not hope to maintain churches having converted memberships. Accordingly they began going over to the Baptists by the scores and the hundreds.

The Baptists, on the other hand, being encouraged by the large accessions coming to them from the Separatists and, seeing their time-honored principles triumph, began to press forward with renewed energy, greater zeal and a larger outlook. Some idea of the growth which came to Baptists immediately following The Great Awakening may be gained from the following summary:

Before The Great Awakening, say 1730, we are able to find only 37 Baptist churches with only one district association (The Philadelphia Association) and 2,775 members in all the American colonies. Whereas, in 1790, just after the Revolutionary War, we find 885 churches, with 35 associations and 65,843 members.

At the time of the Great Awakening the Baptist movement in the South

*See Baptists, by A. H. Newman, American Church History Series, pp. 241-251. (New York: A. C. Newman, 1901.)

8. The Great Awakening in the South not only brought large increases to the number of Baptists and large numbers of "Separatist" churches to the Baptists, but by breaking down the opposition of the Established Episcopal Church, released a large number of martyr spirits who went everywhere preaching the Word—some of them bearing the scars of their beatings and imprisonment—and by their zeal and loyalty and sacrificial labors succeeded in placing Baptists in the lead in the South for all time to come.

"In Virginia," notes Bacon in his History of American Christianity, "the quickening was as when the wind breathed in the valley of dry bones." And then, after recounting the work of Whitefield, "One-eyed" Robinson and Samuel Davies, and how they lifted the Presbyterian cause up to new heights in the South, he points out the revolutionary changes which came to the Baptists in these words:

"An even more important result of The Awakening was the swift and wide extension of Baptist principles and churches. This was altogether logical. The dampen of the revival was wholly congenial with the strong individualism of the Baptist churches. The Separatist churches formed in New England by the withdrawal of revival enthusiasts from the (old and dead) parish churches, in many instances became Baptist. Cases of individual conversion to Baptist views were frequent, and the earnestness with which the new opinion was held approved itself not only by debating and proselyting, but by strenuous and useful evangelizing. Especially at the South, from Virginia to Georgia, the new preachers entering into the labors (fields) of the annoyed and persecuted pioneers of their communion, won multitudes of converts

*Pp. 173 and 174.

from the neglected populations, both black and white, and gave to the Baptist churches a lasting pre-eminence in numbers among the churches of the South."

4. But the greatest contribution of The Great Awakening to the Baptist cause in the South was not numbers but leaders. We can not possibly give the stories of the many great leaders, converted in this first nation-wide revival movement who were providentially led to adopt Baptist views and to give their lives to the work in the South. Perhaps the story of Shubal Stearns and Daniel Marshall will sufficiently illustrate how God, himself, seems to have intervened to raise up leaders to make the South a great Baptist commonwealth. Of these two brothers-in-law, Stearns was a Congregationalist and Marshall was a Presbyterian; but both became Baptists and both found their life work in the South. After sojourning and laboring in Virginia for some years these men of God found their way into North Carolina. Of their rapid and far-reaching achievements in the Old North State, Dr. Riley's unpublished History of Southern Baptists carries the best account known to me. Says Dr. Riley:

"In North Carolina, Stearns found a field sufficient both in its dimensions and difficulties to gratify his desire for ample scope in which to preach the gospel where it was sorely needed. Locating at Sandy Creek, Stearns found himself surrounded by appalling wickedness"—lawlessness, High Church formalism and tyranny and Baptist indifference were present on every side—but, "he threw himself into it with overmastering zeal.

The success of his work may be inferred from the fact that within a year, the little church (at Sandy Creek) had grown to 600 members, while Marshall was survey-

ing an evangelistic field preparatory to a great campaign (in the adjacent territory)

"These two not only planned widely but were active throughout North Carolina and the adjoining provinces. . . . Stearns proved himself a born leader of men. Within three years, the church at Sandy Creek came to number more than 1,000 members, while his evangelistic forces (trained laymen and young preachers) were penetrating the region even to Chesapeake Bay, on the one side, and going beyond Savannah on the other."*

But this is not all; nor the half of the story of the progress of the Baptist cause through the Great Awakening. For, as the Awakening brought Stearns and Marshall to North Carolina, it brought men of equal gifts to Virginia, South Carolina and Georgia, and with these new leaders, there came a new day to Southern Baptists. Marshall himself spent his last and most useful years in Georgia.

Surely, surely God has written one lesson for Baptists in letters of fire across the pages of the history of the American colonies—the need of men and women who will stand loyally by the great doctrines of grace and cry mightily to God for a visitation of the old-time, heaven-sent, Holy Ghost religion.

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CHAPTER II

THE GREAT REVIVAL OF 1800 1785-1812

Fifty-eight eventful years intervened between the high tide of America's first great religious awakening (1742), and the coming of the full tide of the second great revival in 1800. In these fifty years, eight great and momentous events transpired—every one of them fraught with far-reaching influences upon the religious future of America.

I. Great Events Preceding Revival

Taken in their chronological order, the eight great events following the first great awakening and preceding the second great revival, were as follows:

1. **King George's War (1744-1748).** This war, to be sure, did not affect the territory of the colonists, since all conquests on both sides were restored; but it served quite effectually to call the minds and hearts of the colonists away from spiritual things and to fix them upon the great national issues which were then just emerging. In fact, this war definitely marked the beginning of the end of the first great religious awakening of America.

2. **The French and Indian Wars (1754-1760).** These seven years of war gave the American colonies all the vast possessions of France which lay east of the Mississippi

(all save the Louisiana Territory) and mightily quickened and gave expression to the fast developing spirit of national self-consciousness in America. But, alas! this war also brought American army officers and soldiers into direct and intimate contact and association with English army officers most of whom were men of high culture, splendid training, engaging manners, vicious habits, bad morals and a thorough-going inoculation of English deism. They ridiculed the miracles of the Old and New Testaments, repudiated all faith in the trustworthiness of the Bible and regarded Christianity as "one of the outworn superstitions of the world." Needless to say, the contagion of the deism and infidelity and vice of these courtly and cultured gentlemen and soldiers from the mother country—these early-day Modernists—soon spread into almost every main section of America.

3. **The Rise of Methodism (1766-1783).** In 1766, in the midst of the great political agitations which finally led to the Revolutionary War, the first Methodist woman in America, Barbara Heck, succeeded in arousing Philip Embury, the first local Methodist preacher in America, to begin active work in New York City, the first "meetings" being held in Embury's home. The next year another local preacher, Capt. Thos. Webb, came over from England and joined the infant Methodist society and began assisting in its work. Larger quarters were soon demanded and accordingly a great "rigging loft" was rented, which quarters are reckoned as the birthplace of American Methodism. In 1768 Wesley Chapel was erected on John Street. Work was begun in Maryland in the meantime, and in 1789 two itinerant preachers were sent out. In 1771 Francis Asbury came over from England—to become one of

the two first great leaders and bishops of American Methodism.

Because most of the Methodist preachers were from England and sympathized with the mother country, they were treated roughly by the patriots of America and forced to undergo many hardships and much persecution—most of them, including Asbury, being compelled to flee to England or Canada. Nevertheless the growth of Methodism during the trying days of the Revolutionary struggle was phenomenal—in fact it was the only growth recorded by any religious body. At the close of the war (1783) for example, Asbury reported 14,000 members, 75 traveling preachers, and 35 circuits in America.

4. **The Revolutionary War (1775-1783).** Next came the great struggle for national independence which we know as the Revolutionary War. We are accustomed to think of this holy war as bringing only good to our national life. As a matter of fact, it set in motion certain forces which came very near wiping Christianity from the face of the American continent. The details of this story we shall deal with later. Suffice it now to note three great facts: (1) This war put an end to the Great Awakening—there were no revivals and not very much thought of revivals during the life and death struggle of the Revolution. (2) Most of the ministers (except the Methodists), and the laymen as well, joined the Continental Army, as it was known; and the resources as well as the edifices of the churches were pressed into the service of the nation or confiscated by the enemy. (3) France not only sent over Lafayette with his soldiers to help us win our liberties, but also sent over the writings of Voltaire, D'Alembert and Tom Paine to con-

vert us into a nation of infidels—and she came very near succeeding.

5. **Alcoholic Liquors Imported and Made in America (1783 and onward).** At the close of the Indian Wars, above noted, the well-to-do colonists began to import wines and liquors into America; but it was not until about the close of the Revolutionary War in 1783 that the people of America began to manufacture alcoholic liquors. Concerning this Dr. John T. Christian says: "The Indian wars having terminated, an immense tide of immigration poured into the older settlements. . . . The introduction and manufacture of alcoholic liquors followed, and their use in almost every family was frightfully destructive. Brandy was distilled from the peach, and wine fermented from the grape and beer from the persimmon. As early as 1783 whiskey was distilled from corn, and this soon began to be used daily as mint juleen or as grog or toddy. Those who could afford it had Madeira wine and Jamaica rum on their tables, but the ordinary drink was whiskey."* Whiskey became one of the mediums of exchange, as money. It was a cure for all diseases and its use was almost universal in America by the year 1800.

6. **The Settlement of Kentucky and Tennessee and Pioneer Mission Work by Baptists and Presbyterians (1765-1790).** As is well known, Kentucky was settled mainly from Virginia; whereas most of the early settlements in Tennessee came from North Carolina—indeed Tennessee was at first and for many years one of the "districts" of North Carolina. Most of the early settlers in both Kentucky and Tennessee, who were Christians at all, however, were Baptists and Presbyterians. The Baptists perhaps predominated in

*History of American Baptists, p. 349.

numbers. And they certainly led the way in doing pioneer mission work among the great tides of newcomers who poured into these new states. By 1790, for example, there were 73,077 people in Kentucky alone and of these 3,105 were Baptists—or one to every 23 of the population. "The Presbyterians penetrated these regions somewhat later, but by the close of the eighteenth century both denominations were well represented on the frontier."*

7. **The United States Organized into a Nation (1787-1791).** In the face of many adverse conditions, a federal constitution was drawn for the United States in 1787 and ratified by the states in the next two years. Washington then became the first president of the United States in 1789. The first ten amendments to the constitution were adopted in 1791. The various departments of the Government were instituted, our relations to other nations outlined; and the ship of state in America was safely launched. It should be noted, in this connection also, that the first ten amendments to the constitution, embracing what is known as the Bill of Rights, guaranteed religious liberty to all citizens of America for all time to come and made effective the fundamental principles of a free church in a free state. For the first time in America, therefore, Baptists now had equal opportunities with the other religious bodies.

8. **Establishment of Religious Liberty (1791).** Concerning the passage of the Bill of Rights and particularly the inauguration of religious freedom in America, Bacon in his *History of American Christianity*, p. 221, has

*Beardsley, *History American Revivals*, 2nd Edition, p. 78. See also Spencer's *History of Kentucky Baptists*, p. 480.

this to say: "So far as this work was a work of intelligent conviction and religious faith, the chief honor of it must be given to the Baptists. Other sects, notably the Presbyterians, had been energetic and efficient in demanding their own liberties; the Friends (Quakers) and the Baptists agreed in demanding liberty of conscience and worship and equality before the law, for all alike. But the active labor in this cause was mainly done by the Baptists. It is to their consistency and constancy in the warfare against the privileges of the powerful 'Standing Order' of New England, and the moribund establishments of the South, that we are chiefly indebted, for the final triumph in this country of that principle of the separation of church from state which is one of the largest contributions of the New World to civilization and to the church universal."^{*}

A cursory view of the great events just sketched will help us to understand, in some measure, the conditions which obtained in America at the outbreak of the great revival in 1800. It seems advisable, however, to consider in some further detail the appalling anti-religious conditions which prevailed in America prior to the coming of this second great religious awakening.

II. Appalling Anti-Religious Conditions

If the eighteenth century was the darkest day, religiously, which the world has seen since the Dark Ages, there can be no doubt that the darkest hour of this dark day, so far as America is concerned, was the last years of the eighteenth century, say 1783-

^{*}History of American Christianity, by Bacon, Chas. Scribner's Sons, New York, 1909.

1795. Every evil known to our modern life and others which are almost wholly unknown to us today flourished and ran riot in this period immediately following the Revolutionary War. Not only so, but every fundamental fact and doctrine of Christianity and Christianity itself was not only challenged and combatted on every side but threatened with absolute extinction. Let us review these conditions briefly in order that we may appreciate how man's extremity is God's opportunity—how that, when all earthly help failed, God breathed upon the people of this nation, and a great, old-time, heaven-sent, Holy Ghost revival swept over the land and dissipated the engulfing clouds of lawlessness, crime, infidelity, modernism and atheism with the glory of a new day for Christianity in the new nation.

1. **National Demoralization.** The first of the terrible spectres which arose over the young nation of America was complete demoralization and near-chaos. As one historian has put it:

"In the wake of the Revolution was widespread demoralization. In the young American states this demoralization took the form of vicious desperation—horrible outbreaks of lewdness, vileness, and indiscriminate disorder, all of which was a result of the relaxation of the royal law. . . . Soldiers returning home in rags and hungry, met only scenes of ruin as a reward for long service. And, long accustomed to the vice of camp life they were greatly dejected and demoralized. Through seven years of war, lads had grown to manhood, and long accustomed to the excitement of war and unschooled in all else than in the desperate conditions which war brings, gave themselves over to the worst of the vices. Nor was it better with the more

avored youths, since the whole country was pervaded by French infidelity."^{*}

2. Religious Declension. Back of the terrible demoralization of the times was a declension of vital godliness such as America never witnessed before and has never experienced since. Religion sunk to its lowest level. The churches, where they still existed, were in a deplorable condition. Perhaps half of the ministers (with the exception of the Methodists who did not take part in the war) were either killed or maimed in the war. Many of the churches were destroyed or closed forever. Family worship was neglected. And the training of the youth in religious life and work was not even thought of. Alcoholic liquors were used in practically every home. The spirit of lawlessness and libertinism was rampant. Revivals were only memories. There were almost no young ministers in the nation. The schools and colleges were almost completely in the hands of infidels—both teachers and pupils. Adoniram Judson left Brown University, our Baptist college, an outspoken infidel. In Yale and Princeton colleges one could hardly find a student who would claim to be a Christian.

3. English Deism, French Infidelity and German Illuminism. Along with the national demoralization and the terrible decline in religion came English deism, French infidelity and German illuminism—three devils of disbelief from the three great nations of the Old World. We have already described the coming of English deism into America and noted its effects upon our army officers and certain leading minds of the nation. It remains to consider French infidelity and libertinism and German illuminism and rationalism.

^{*}Riley's Unpublished History of Southern Baptists, pp. 115-117.

The alliance of America with France in the Revolutionary struggle exposed America to two of the greatest dangers ever encountered by this nation. In the first place, it came very near plunging America into the French Revolution of 1793 and following, in which France was arrayed against all the monarchies of Europe. In the second place, it gave France full opportunity to sow the seeds of her anarchism, infidelity and libertinism in every patriotic and grateful heart in America. And it is unbelievable to what extent she succeeded in this latter task.

Dr. Timothy Dwight wrote: "From France, Germany and Great Britain, the dregs of infidelity were vomited upon us. From the *Système de la Nature*, and the *Philosophical Dictionary* to the *Political Justice* of Goodwin and the *Age of Reason*, the whole mass of pollution was emptied upon this country. An enormous edition of the *Age of Reason* (by Tom Paine) was published in France and sent over to America to be sold at a few pence per copy, and where it could not be sold, to be given away."^{*}

Politico-infidel clubs were organized throughout the United States. The great schools and colleges were mostly infidel. Transylvania College in Kentucky, which had been founded by Presbyterians, passed over bodily into the hands of infidels. Some of the ablest teachers of the nation were avowedly anti-Christian free-thinkers. Many of the leading men of the nation's political affairs were out-spoken infidels. Thos. Jefferson sent a Government ship to France to convey Tom Paine to America. Edmund Randolph and Thomas Jefferson were deists; General Dearborn, Secretary of War under Jefferson,

^{*}Quoted by Beardsley in *History of American Revivals*, p. 78.

was a rank infidel; General Chas. Lee was outspoken in his hatred for Christianity; and Chancellor Kent, in writing of this time, says: "In my younger days there were few professional men who were not infidels."

Illuminism, as has been noted, originated in Germany. It was the belief that man had tasted of the forbidden fruit and, instead of perishing, had received a sudden illumination by which, unaided by divine power, he could solve all the mysteries and master all the forces of nature. He needed neither God nor the Bible nor the church; he was himself inspired, illuminated. This cult or philosophy spread to France and thence to America. Societies of the Illuminati were established all over America. "The objects of these societies," says Dr. Jno. T. Christian,* "was to destroy Christianity and revolutionize governments. The belief in God, the immortality of the soul, moral obligation, civil and domestic government, marriage, chastity and decency were the objects of their hatred and conspiracy. Wherever they prevailed, the most gross and brutish manners and shameless immorality followed."

It is simply impossible for those of us who live in the present age to realize how these three devils of disbelief—English deism, French infidelity and German rationalism—spread over America, dominated the lives of the better educated classes and practically all the political leaders of the times and threatened to wipe Christianity from the face of the young nation.

4. The Baleful Influence of France. In addition to the anarchism, infidelity and libertinism which France introduced into American life by systematic propaganda, we must

*History of the Baptists of America, p. 353, quoting Dorchester, p. 320.

take account of the baleful influence of the nation of France upon the young national life of America. France linked infidelity and atheism to her passionate love of liberty and threw the whole weight of her influence and example into making every other nation whom she could influence—America in particular—the champion of both liberty and atheism or infidelity. The memoirs of Thomas Jefferson tell us that "In America, as well as in France, the most atrocious villainies were maintained to be patriotic acts. Robbery was held to be moral and correct justice; murder was maintained to be laudable; and those most execrable of all crimes—treason and rebellion—were dignified by the name of national justice, because Jacobinized France gave the fashion to morals and the opinions of this country (America)."

5. Few Trained Gospel Ministers. To make the situation far worse, there were very few trained ministers of the Gospel—almost none in the South—who had the education and acumen to cope with the astute, learned and politically powerful infidels and atheists of the times. Among the Methodists and Baptists there were perhaps not more than twenty-five learned leaders of outstanding ability in the nation. Among the Congregationalists and Presbyterians there were many more learned and able men, but most of them had sunken down to the level of a dead formalism. Christianity had but few able defenders,—and these were mostly lay men, like Washington and John Adams.

6. Intemperance and Lawlessness. We have already referred to the introduction of alcoholic liquors into America—the beginning of its importation, its manufacture and its general use in the homes of the people. How

*Memoirs of Thomas Jefferson, Vol. I, p. 133.

much it had to do with the great outbreaks of desperate lawlessness which followed the Revolutionary War, we have no way of estimating. We know that thousands of our people not only wasted their little remaining substance in riotous living and drinking; but whole great sections of the country, particularly the frontier and newly settled sections, became infested and dominated by outlaws—and whiskey was their food and drink.

In short, young America in 1800 was a nation in moral chaos and confusion; back-slidden in heart and at its lowest ebb, religiously. It was infested with a three-fold attack of atheism and infidelity such as no nation ever withstood and was under the direct and baleful influence of revolutionary and atheistic France. It had few trained ministers of the gospel of outstanding ability. It was undergoing its first orgy of strong drink and utterly unable to cope with the great tidal wave of crime and lawlessness, such as even our own day has not witnessed.

7. **A Growing Population Restive Under Political Uncertainty.** In addition to all her other ills and problems, the young nation of America was faced with a constant and phenomenal increase in her population. The total population in 1790, for example, was 3,929,827; whereas in 1800 it had grown to 5,305,937—a net gain of 35 per cent in the ten years. In addition to working out and putting into operation a Republican form of government for the growing masses of her people, therefore, the United States was faced with the task of launching and developing all the institutions peculiar to this untried form of national life—schools, colleges, newspapers, commercial institutions, systems of communication, manufacturers, political parties, laws, municipal regulations, etc. The wisest and

10 Lawlessness and Libertinism the worst known in America

9 Whiskey now made in America, and everybody drinks

8 All main schools and colleges in hands of infidels — both students and professors

7 Few Gospel Ministers capable of answering the Infidels and Atheists

6 Clubs of the German ILLUMINATI set up all over America

5 France leads America toward Atheism-Revolution and Anarchy

4 French Infidelity rampant and 'Age of Reason' sold or given to all Americans

3 Most of Leading Statesmen Deists

2 Religion at its lowest ebb known

1 National Demoralization complete

Appalling Anti-Religious Conditions
Preceding Revival of 1800.

greatest of our statesmen, all of whom were mere tyros at this time, found the problems too great for them and, while there was steady and encouraging progress, the whole period from 1783 to 1795 was one of great political uncertainty and perplexity. Many of the greatest minds of the time doubted the ability of "the new experiment," as the United States was called, to last. Some favored appealing to England for a monarch. Two great opposing political parties soon arose to add to the popular confusion and uncertainty; and thus the year 1796 came on in America. The Presbyterian General Assembly summed up the situation in America as follows:

"Formidable innovations and convulsions in Europe threaten destruction to morals and religion. Scenes of devastation and bloodshed unexampled in the history of modern nations have convulsed the world, and our country is threatened with similar calamities. We perceive with pain and fearful apprehension a general dereliction of religious principle and practice among our fellow citizens, a visible and prevailing impiety and contempt for the laws of the land and the institutions of religion, and an abounding infidelity which, in many instances, tends to atheism itself. The profligacy and corruption of public morals have advanced with a progress proportioned to our declension in religion. Profaneness, pride, luxury, unjustness, intemperance, lewdness, and every species of debauchery and loose indulgence abound."

III. How the Great Revival Came

It was in this darkest hour of the darkest day which America has ever seen that the

*Quoted in *History of American Revivals*, by Beardsley, pp. 82 and 83.

Spirit of God breathed upon the people in many sections of the nation, and the great revival began.

1. **Beginning and Course of Revival Movement.** So far as we can learn the facts, the first visitation of the divine power and grace of this great revival came to the country Baptist churches on the James River in Virginia in the year 1785. In 1787 it spread to Georgia. By 1792 it reached the New England States, beginning in Maine. In 1795, under the influence of President Dwight, Yale College began undergoing a great religious change. By 1797 the revival had spread all over New England and come as far south as New York and Pennsylvania. By 1798 it had reached all the older Southern and Western states and was coming into Kentucky and Tennessee and the other frontier sections of the country. In 1797 to 1799, the great revival reached Logan County, Kentucky, where the strange manifestation of the "jerks," "barks," and "holy rolling appeared." And by 1800 the full tidal wave of this second great nation-wide revival in America had come on all over the South, particularly the Southeast.

Unlike all the other great revivals of history, the revival of 1800 had no leader but the Holy Spirit. It is true that certain great names became associated with the progress and work of the revival, but no one of them began it or led it. We know, for example, that God greatly used Rev. Alvin Lee, and Drs. E. D. Griffin and Timothy Dwight, and others in the North; and that Rev. James McGready, and Barton W. Stone and Dr. Jno. Gano, became well known for their part in the revival in the South. But to all these men, the coming and progress of the revival was an unexpected miracle of the grace of God.

2. Prayer Meetings the Main Agency of the Revival. It seems that the membership of the country Baptist churches on the James River in Virginia* in 1785, became greatly alarmed on account of the lawlessness, crime, infidelity and religious dearth which hung like a pall over the nation, and they determined to repair to their churches and call on the Lord God for deliverance. "Thus," says a well known writer, "was begun the mightiest spiritual revival that ever shook this continent. At first (1785) there was nothing but prayer. Day after day, and for weeks the people prayed and wrestled. Then the meetings took on the form of exhortations and confessions. This, in turn, was followed by preaching without the whoops, odd tones, and the grotesque mannerisms formerly used. The movement spread like a fire eating its way through dry stubble. All neighborhoods were alike affected by it. Methodists and Presbyterians took it up. And it soon spread far over the State."** But wherever it went the people were found praying. In fact, this revival was begun and carried on by great gatherings for prayer, unlike the first Great Awakening (1734-1770) which was carried on almost wholly by certain great preachers who went over the land proclaiming the unsearchable riches of Christ.

3. The Development of Camp Meetings (1800 Onward). The great revival had swept over the entire nation between the years of 1785 and 1797 when it reached the frontier settlements in Kentucky. But because of the pioneer conditions in these settlements, the meetings could not be held in the churches or

*See Semple's *History of the Rise and Progress of Virginia Baptists*, pp. 55-61.

**Riley's *Unpublished History of Southern Baptists*, p. 119.

under brush arbors, without some place for the people to lodge, many of whom had come for many miles. Accordingly those interested came together and laid out a camp ground, erected their tents, built their "tabernacle," and spent one or two weeks together, giving themselves over wholly to the revival. Thus was inaugurated, in July, 1800, the well known camp-meetings of America. One of the great camp-meetings of this revival is thus described by an eye-witness: "A memorable meeting was held at Cane Ridge in August, 1801. The roads were crowded with wagons, carriages, horses and footmen moving to the solemn camp. It was judged by military men on the ground that between twenty and thirty thousand persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodists and Baptists aided (the Presbyterians) in the work, and all appeared cordially united in it. They were of one mind and one soul: the salvation of sinners was the one object. We all engaged in singing the same songs, all united in prayer, all preached the same things. . . . The numbers converted will be known only in eternity. Many things transpired in the meetings which were so much like miracles that they had the same effect as miracles on unbelievers. . . . This meeting continued six or seven days and nights, and would have continued longer, but food for the sustenance of such a multitude failed."*

4. The Appearance of Peculiar Physical "Exercises" in the Revival. From the very first, certain outstanding characteristics began to be manifested upon the part of the

*Quoted in *History of American Christianity*, by Bacon, pp. 235-236.

people affected by this revival. Semple,* in recounting the experiences of the country churches in Virginia where the revival first broke out in 1785 says: "It was not unusual to have a large proportion of the congregation prostrate on the floor; and, in some instances, they had lost the use of their limbs. No distinct articulation could be heard unless by those immediately by." . . . But while these languished, he goes on to say: "screams, cries, groans, songs, shouts and hosannas, notes of grief and notes of joy, all heard at the same time," came from others in the room.

Barton W. Stone, at this time a Presbyterian preacher but later the founder of the American Christian Convention, describes his first experience in the revival as follows: "The scene was new to me and passing strange. It baffled description. Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek, or by a prayer for mercy fervently uttered. After lying there for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope, in smiles, brightened into joy. They would rise shouting deliverance, and they would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel. Their appeals were solemn, heart-penetrating, bold and free. Under such circumstances many others would fall down into

*History of Virginia Baptists, p. 57.

the same state from which the speakers had just been delivered."*

In addition to the swoons, convulsions, shrieks, groans, cries for mercy and shouts of joy upon deliverance which attended the meetings of the great revival everywhere, there appeared, under the preaching and leadership of James McGready, Matthew Houston, Barton W. Stone, Robert Marshall and other Presbyterians and Methodists certain other peculiar features never before witnessed in an American revival, viz: jerkings, rolling, running, dancing, barking, visions and trances.

"The person afflicted with the jerks," says Dr. Jao, T. Christian,** "was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. The head was jerked and thrown from side to side with such rapidity that it was impossible to distinguish the visage and the most lively fears were awakened lest the neck be dislocated or the brains dashed out. Those who mocked often were stricken down (with the jerks).

"I have passed a meeting house," says the eccentric Lorenzo Dow, "where I observed the undergrowth had been cut for a camp-meeting, and from fifty to an hundred saplings were left breast high on purpose for persons who were jerked to hold on to. I observed where they had held on, they had kicked up the earth as a horse stamping flies. . . . I understand that it (the jerks) does not affect those naturalists who wish to observe it to philosophize about; and rarely those who are the most pious; but the lukewarm, lazy professor (of Christianity) is subject to it. The wicked fear it and are subject to it; but the (infidel) persecutors are more subject to it

*Quoted in Bacon's History of American Christianity, p. 184.

**Quoted in Christian's History of American Baptists.

than any, and they have sometimes cursed and sworn and damned it while jerking."*

It is said also that "men would double up with their head and feet together and roll over and over like a wheel, or turn swiftly over and over sidewise like a log. Others would take a sudden start and run with amazing swiftness, as if in a race, until their strength was exhausted. Later on the holy dancing exercise appeared. The barks frequently accompanied the jerks, though of later origin. This exercise consisted in an individual taking the position of a dog, moving about on all fours, snapping the teeth and barking, with such exactness of imitation as to deceive any one whose eyes were not directed to the spot. The persons frequently affected (by the barks) moreover, were the most cultured and refined. Those affected by trances and who saw visions were innumerable."**

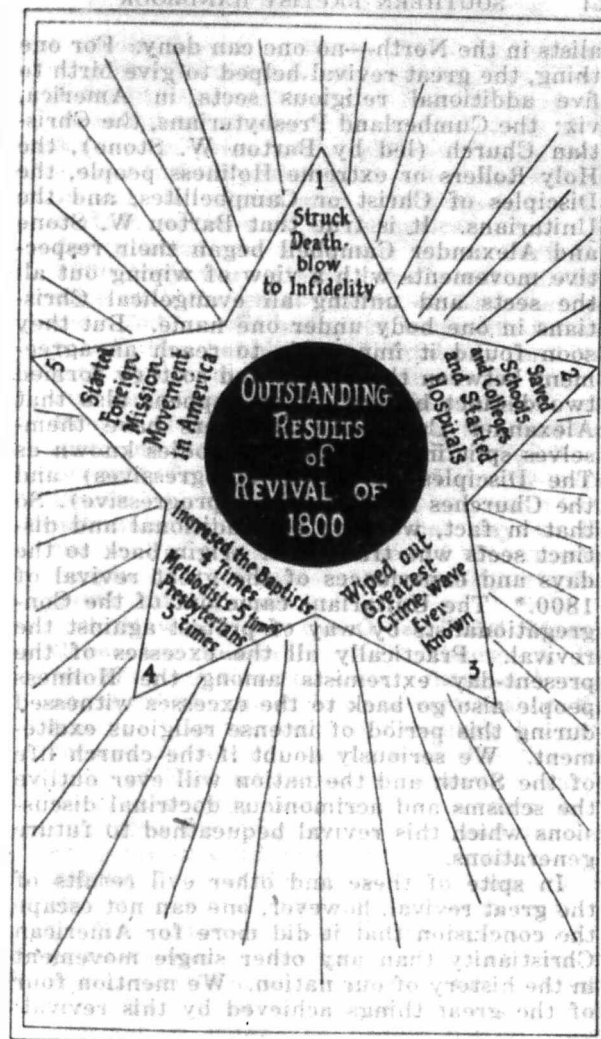
It may be remarked in passing that Baptist churches shared more greatly in the fruits of this great revival than any other denomination in the South; but there were practically no jerkings, rolling, dancing, barking, etc., in any of the meetings conducted by Baptist ministers. They did not encourage such performances and were not troubled with the excesses which often accompanied these peculiar physical "Exercises."

IV. Results of the Revival of 1800

That a number of evils resulted from the great revival of 1800, particularly among the Presbyterians, Methodists and Baptists in the South and the Methodists and Congregation-

*Quoted in Christian's History of American Baptists.

**History of Baptists of America, by Christian, p. 364.



alists in the North—no one can deny. For one thing, the great revival helped to give birth to five additional religious sects in America, viz: the Cumberland Presbyterians, the Christian Church (led by Barton W. Stone), the Holy Rollers or extreme Holiness people, the Disciples of Christ or Campbellites, and the Unitarians. It is true that Barton W. Stone and Alexander Campbell began their respective movements with a view of wiping out all the sects and uniting all evangelical Christians in one body under one name. But they soon found it impossible to reach an agreement between themselves and so they formed two distinct bodies. It so happens also that Alexander Campbell's followers have themselves split into two distinct bodies known as The Disciples of Christ (progressives) and the Churches of Christ (non-progressive). So that in fact, we have six additional and distinct sects who trace their origin back to the days and experiences of the great revival of 1800.* The Unitarians came out of the Congregationalists by way of protest against the revival. Practically all the excesses of the present-day extremists among the Holiness people also go back to the excesses witnessed during this period of intense religious excitement. We seriously doubt if the church life of the South and the nation will ever outlive the schisms and acrimonious doctrinal discussions which this revival bequeathed to future generations.

In spite of these and other evil results of the great revival, however, one can not escape the conclusion that it did more for American Christianity than any other single movement in the history of our nation. We mention four of the great things achieved by this revival:

*See Tyler's *The Disciples*.

1. **It Struck a Death Blow to Infidelity.** German Illuminism and rationalism, French infidelity and atheism and English deism were smashed to pieces. It is true that a few leaders of these infidel philosophies have continued to hold positions of power and influence in certain educational institutions and in certain sections of the American press. But for generations after the great revival of 1800 they were almost wholly without influence with the great masses of American people. God himself had given unqualified answer to all the babblings of infidelity and torn into shreds the whole fabric of the ungodly and anti-Christian philosophies of the day. People of all ages, all classes, all conditions were moved upon by the Holy Spirit and brought from darkness into light by experiences which all the infidels on earth could not gainsay. And from that day to this, the soul of the great masses of the American people has believed in the reality of God's power among men.

2. **It wiped out the Great Tidal Wave of Crime and Immorality.** Dr. George A. Baxter thus reports the great changes brought about in the most lawless sections of Kentucky: "On my way to Kentucky I was informed by settlers on the road that the character of Kentucky travelers (people) was entirely changed; that they were now as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And, indeed, I found Kentucky, to all appearances, the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country; and some deistical characters had confessed that, from whatever cause the revival might proceed, it made the people better. Some neighborhoods visited by the revival were for-

merly notorious for private animosities and contentions (feuds); and many petty lawsuits had commenced on that ground. When the parties in these quarrels were impressed with religion, the first thing was to send for their antagonists, and it was often very affecting to see their meeting."^{*}

3. **It Set Forward the Life and Work of all the Churches.** "Besides the renewed life and activity of church members," says Dr. Boardsley,^{**} "numerous additions were made to the various churches throughout the country. It is impossible to determine, with any degree of accuracy, the number of converts who were won to the faith and gathered into the churches. The revival was so long in its continuance, and so lasting in its influence, that numerical estimates would be confusing and perhaps misleading."

It will help us, however, to understand the revolutionary effects of this revival if we note the growth of the two main denominations of America—the Methodists and the Baptists—during this revival period.

At the close of the Revolutionary War in 1783, as was noted above, the Methodists numbered only 14,000. But by 1800, they had made the phenomenal climb to 62,000; and, by 1812, they had made another unprecedented gain and numbered 214,307 (about one-fifth being colored persons). The Baptists of America, on the other hand, numbered 35,101 in 1783, or two and one-half times the Methodists. And between the close of the Revolution in 1783 and the year 1800, Baptists increased to approximately 122,500, and were still twice as numerous as the Methodists. But from 1800 to 1812 the Baptist gain did

^{*}Quoted in Bacon's *History of American Christianity*, p. 237.

^{**}*History of American Revivals*, pp. 101-104.

not keep pace with that of the Methodists, Baptists numbering only about 204,000 in 1812 as compared to 214,307 Methodists. These figures indicate that during the first years of the great revival, say 1785 to 1800, the Baptists of America made their greatest gains; whereas the greater gains of the Methodists came in the last period of the great revival, say 1800 to 1812. The great gains of the Methodists in the revival, during this particular period, are due to the fact that Northern Methodists made use of and profited by the revival far and away more than did Northern Baptists. In the South, the opposite was true, and Southern Baptists came out of the great revival still further in the lead of all the denominations.

In addition, to the gains of these two leading denominations, the Presbyterians made great gains during this period as did also the Congregationalists, in spite of the split-off on the part of the Unitarians.

4. **Missionary, Educational and Philanthropic Work of Churches Put Forward.** In addition to the great ingatherings to the churches and the first organization of Sunday-school work which soon followed, the great revival brought a mighty missionary impulse to all the churches. Samuel J. Mills, a convert of the great revival, led the way to the great missionary organization and operations of the Congregational churches, 1810 and onward; whereas Adoniram Judson and Luther Rice led the way to the organization of foreign mission work by the Baptists in 1814. And in 1819, some Methodist converts of the great revival led the way to the inauguration of foreign mission work by this great denomination. Home mission work also received a fresh impetus through the great revival. The American Bible Society, organized in 1816,

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is still another result of the great revival. Religious journalism and theological education likewise were born anew in the great revival.

In short, the great revival of 1800 not only struck a death blow to infidelity; effectively broke down and dissipated the tidal wave of crime and lawlessness; quadrupled the membership of the evangelical churches, taken as a whole; inaugurated a new era in church work at home and launched the great missionary enterprise on foreign fields; but it did more to bring the Kingdom of God to America than all the other agencies and influences of this period combined.

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CHAPTER III

THE GREAT REVIVAL IN THE SOUTHERN ARMIES 1860-1865

Note: We have felt it best to allow the two great authorities on this subject, Dr. W. W. Bennett and Dr. J. Wm. Jones, to largely tell the story of this revival in their own words.

"There is one aspect of the war (of the Confederacy)," says Dr. W. W. Bennett, "which has been almost wholly overlooked by statesmen and politicians. We mean its religious aspect. Whatever may be the judgment of the world as to the principles on which the Southern people entered into the strife, it must be admitted that they brought with them into it, and carried with them through it, a deep and strong religious element. Their convictions of right in what they did were second only to their convictions of the truth of the Christian religion. Indeed," he goes on to say, "the great moral phenomenon of the war was the influence and power of religion among the Southern soldiers."*

It is our purpose, in this chapter, to trace the story of the great tidal wave of revival grace which visited the Southern armies in the field—to show the vast reach and sweep

*A Narrative of The Great Revival in The Southern Armies, p. 9. Wm. Bennett, D.D., Superintendent of the "Soldiers' Tract Association" and Chaplain in the Confederate Army.

of the power of religion among these Southern soldiers in the war of the Confederacy.

1. Fearful Conditions Preceding the Revival

"In the first months of the strife," says Dr. Bennett,* whose book is a classic treatment of this subject, "the call of the war trumpet was heard above all other sounds. The young men rushed to the camps of instruction; and, freed from the restraints of home and the influence of pious relatives, thousands of them gave way to the seductive influence of sin. . . . All that could hinder a work of grace confronted (opposed) the revival in our (Confederate) army. Before the 'soldiers of Christ' addressed themselves in earnest to the work, gambling, profanity, drunkenness and other kindred vices, prevailed to an alarming extent. The frightful evils which developed during the Revolutionary War were in a large measure reproduced and became characteristic of the conditions which obtained at the close of the first year of the War of the Confederacy."

If we seek to analyze these conditions, we shall find six outstanding antagonistic forces, six overshadowing evils, confronting the soldiers in the Southern armies: .

1. **General Declension and Demoralization of the work of the Churches at Home.** "Many churches," one writer notes, "are vacant, their ministers having gone to the war. Most of our Sunday schools are disorganized, and but few, I fear, will be revived until the war closes. Intemperance and profanity abound, and are fearfully on the increase. Religion is at the lowest ebb. Such a thing as con-

*p. 31.

version of souls seems scarcely to enter into the mind of either clergy or laity."*

2. **Outbreaking Epidemic of Drunkenness, Gambling, Lewdness and Profanity.** There are four great evils which always and everywhere go together—drunkenness, gambling, lewdness and profanity.

"It was a melancholy fact," says Dr. Bennett,** "that many men entered the army the avowed enemies of all intoxicating drinks, who, alas! very soon fell victims to the demon of the bottle." Thousands of men who did not drink at home, accepted the general, fallacious and fatal opinion of the day that a soldier could not endure the hardships and exposures of the camp and battlefield without whiskey. It was held to be a sort of a cure-all for all the ills of the bodies and minds of men. Most of the officers drank and encouraged the soldiers in this and the concomitant vices of gambling, lewdness and profanity. Hence the whole army was soon engulfed in a veritable maelstrom of evil.

On this same point, Dr. J. Wm. Jones remarks: "But there came, soon after the first battle of Manassas, and during the long inactivity which followed it, a period of demoralization which was unequalled by any witnessed during the war. Our people generally thought that this great victory had virtually ended the war—that before the spring England and France would recognize the Confederacy, and the North be forced to acknowledge our independence. Many people at home quit praying and went to speculating in the necessities of life, coining money out of the sufferings of soldiers and people, and the demoralization soon extended to the army. The vices common to most armies

*Quoted by Bennett, p. 34.

**Bennett, p. 34.

ran riot through our camps. Drunkenness became so common as to scarcely excite remark, and many who were temperate, and some who were even total abstinence leaders at home, fell into the delusion that drinking was excusable, if not necessary, in the army."

3. Evil Example of Ungodly and Immoral Officers. "The prevalence of vice (drunkenness, gambling, lewdness and profanity) in our camps," declared a notable man of the day, "is attributable to the officers themselves. By far the larger number of the officers of our Southern army are both profane and hard drinkers, where they are not drunkards." An officer who had visited many portions of the army gave it as his opinion that the defeat of the Confederate army in every case but one, during the early days of the war, was due to whisky. And a distinguished general was led to declare that if the South was finally vanquished the epitaph should read: "Died of Whisky."

"This was one of the giant evils. Hundreds all over the land, moved by an unholy desire for gain, engaged in the manufacture of ardent spirits. It was estimated that in one county in Virginia, and that not one of the largest, the distillers, in one year, consumed 31,000 bushels of grain, enough to furnish 600 families with food for the same period. While the commissioners, appointed by the court of that county to procure grain to feed the families of soldiers, could not purchase enough for that purpose. The smoke of fifty distilleries darkened the air; meanwhile, the cries of the poor mothers and helpless children went up in vain for bread.

"The same was the case in other States. In one District in South Carolina 150 distilleries were in operation. A gentleman in

*Christ in the Camp, pp. 267 and 268.

North Carolina said he could count from one hill-top the smoke of 14 distilleries. One of the Richmond papers declared that a single distiller in that city made at one period of the war a profit of \$4,000 a day.

"In Augusta County, Va., it was estimated that 50,000 bushels of grain were consumed monthly by the distilleries in operation there.

"A writer on this subject estimated that in the second year of the war 1,600 barrels, or 64,000 gallons of ardent spirits, of the worst sort, were daily manufactured in the Confederate States."

4. General Demoralization of Civil Life in the South. "History teaches that periods of great national calamity are marked by great public demoralization. Our war (of the Confederacy)," says Bennett,* "gave powerful witness to this sad truth. Worldly-mindedness, a vaunting pride, relaxation of morals, self-seeking, desperate gambling, hard-heartedness and a host of other evils flourished amidst the woes and wants and consuming sorrows of the war."

5. Heartless Profiteering and Inordinate Greed for Gain. Here again we must let Dr. Bennett paint the dark picture:**

"But perhaps the most prominent, and in view of the conditions of the country, the most appalling evil was the eager greed of gain which fostered a widespread and cruel spirit of extortion.

"If there ever was a time when the apostolic warning, that 'the love of money is the root of all evil,' received a full confirmation among any people, it was in those mournful days of the Confederacy when, in all the

*Pp. 36 and 37, The Great Revival in the Southern Armies.

**Pp. 41 and 42, The Great Revival in the Southern Armies.

avenues of trade, and even close on the rear of our war-stricken, but unfaltering army, like a dreadful portent, the extortioners sat, croaking day and night their horse-leech cry. Give! Give!

"All classes, all trades, all professions, and both sexes alas! seemed infected by the foul contagion. So universal was the practice of cutting out the 'pound of flesh,' that whenever an exception occurred it was thought worthy of special notice in all the public prints, and was referred to in the pulpits as an instance of one, at least, in Israel who had not bowed the knee to Baal.

"The evils which hung like an incubus on the South, and finally, with the help of heavy Northern legions, laid her banners in the dust, and her hopes in the grave, were faithfully portrayed by many patriotic citizens who watched the progress of events."*

6. **The Inevitable Antagonism of Army and Camp Life to Religion in General and to Revivals in Particular.** In addition to the special evils just enumerated, however, the soldiers in the Southern armies were confronted by the inevitable and inescapable antagonism of the army and camp life, to all religious life and work.

"We must expect," said a noted Presbyterian divine of the day, "to find (in the army and the camps) ambition in the guise of patriotism; itch for office, with its horse-leech cry of 'give, give'; favoritism and nepotism, by which the sons, relations and friends of those in office will be placed over the heads of better and older men, who are unable to command this kind of patronage, and must, therefore, drudge in humbler and harder positions; wastefulness in the use of public

*Bennett: *The Great Revival in the Southern Armies*, pp. 41 and 42.

FEARFUL CONDITIONS PRECEDING REVIVAL OF 1860-1865 in the SOUTHERN ARMIES	6	Inevitable antagonism of army and camp life to all religious life and work
	5	Heartless profiteering and Conscienceless greed for gain.
	4	Demoralization of social and civil life in the south
	3	Evil example of ungodly and immoral officers
	2	Outbreaking Epidemic of drunkenness, gambling, lewdness and profanity
	1	Declension and Demoralization of Church Life at home

funds and the granting of public contracts; blunders in movements, both civil and military, that are hard to explain; provoking circumstances and red-tape delays in the transaction of public business; insolence and petty tyranny in men raised from obscurity, and dressed in a little brief authority, who lord it with arrogance and sometimes with cruelty over braver and better men placed under their command; heartless brutality in drunken surgeons and drunken nurses allowing sick men to pine and suffer, and even to die from sheer and inexcusable neglect; drunkenness in the ranks, as well as among the officers, preparing many a gallant man for disgrace and defeat in battle, and a drunkard's grave when the war is ended; profanity, gambling, pillage and speculation at least in small matters. All these evils are well-nigh inevitable in a time of war, with our poor fallen nature as it is, and can only be diminished by looking to that God before whom we bow this day in reverent supplication."*

"In spite of these unpromising conditions a revival of unusual power broke out, and extended from post to post, and from camp to camp, until there was scarcely a regiment or company in the Southern Army which was not affected by its gracious influences."**

II. Helpful Influences Leading to the Revival

We must not suppose, however, that all the conditions preceding the great revival in the Southern armies, were evil. On the contrary, we know that, in many ways, God was might-

*Pp. 42 and 43, Bennett: *The Great Revival in the Southern Armies*.

**Beardsley, *A History of American Revivals*, pp. 243, 244.

ily preparing the minds and hearts of the people of the South for one of the greatest manifestations of His saving grace and power ever witnessed in the army life of any section of any great nation in the world's history. Let us note some of these preparatory movements:

1. **The Moral and Religious Challenge of the War.** We have already noted the fact that the Southern people, almost as a unit, entered into the War of the Confederacy with two outstanding and overwhelming convictions (1) that their cause was right and morally unassailable and (2) that the Bible is the Word of God and the great fundamental truths of Christianity are authoritative and binding upon every human soul, whether in peace or in war.

It is a fact, therefore, that the War of the Confederacy was felt to be a distinct challenge both to the morals and to the religion of Southern people, as well to their constitutional rights and political powers. That they entered into the struggle on this basis is abundantly shown by the public acts and statements, as well as by the private letters and conduct of the outstanding leaders in the Confederate Republic.

Witness, for example, the following proclamations from President Jefferson Davis of the Confederate Republic:

"In his message under date of April 29, 1861, President Davis used this language, as expressive of his sentiments and his feelings:

"We feel that our cause is just and holy; we protest solemnly in the face of mankind that we desire peace at any sacrifice save that of honor and independence; we ask no conquest, no aggrandizement, no concession of any kind from the States with which we were lately confederated; all we ask is to be

let alone; that those who never held power over us shall not now attempt our subjugation by arms. This we must resist to the direst extremity. The moment that this pretension is abandoned the sword will drop from our grasp, and we shall be ready to enter into treaties of amity and commerce that cannot but be mutually beneficial. So long as this pretension is maintained, with a firm reliance on that Power which covers with its protection the just cause, we will continue to struggle for our inherent right to freedom, independence and self-government.—Jefferson Davis.”*

Or read again **General Order No. 83** from General Lee, dated August 13, 1863:

“The President of the Confederate States has, in the name of the people, appointed the 21st day of August as a day of fasting, humiliation and prayer. A strict observance of the day is enjoined upon the officers and soldiers of this army. All military duties, except such as are absolutely necessary, will be suspended. The commanding officers of brigades and regiments are requested to cause divine service, suitable to the occasion, to be performed in their respective commands. Soldiers! we have sinned against Almighty God. We have forgotten his signal mercies, and have cultivated a revengeful, haughty, and boastful spirit. We have not remembered that the defenders of a just cause should be pure in his eyes; that ‘our times are in his hands’; and we have relied too much on our own arms for the achievement of our independence. God is our only refuge and our strength. Let us humble ourselves before him. Let us confess our many sins, and beseech him to give us a higher courage, a

*Christ in the Camp, by Dr. J. William Jones, pp. 42 and 43.

purser patriotism and more determined will; that he will convert the hearts of our enemies; that he will hasten the time when war, with its sorrows and sufferings, shall cease, and that he will give us a name and place among the nations of the earth.—R. E. Lee.”*

2. **The Great Influence of the Godly Home Life of Many of the People of the South.** Another mighty contributing agency to the great religious awakening which came to the Southern armies was the far-reaching influence of the godly home-life of many of the Southern people. Take, for example, the following excerpts from a letter written by Dr. Robert Ryland, president of Richmond College, to his son in the army. Who can estimate the influence of the home-life of such a people as this letter reveals, upon their sons and relatives in the army:

At home, July 17, 1861.

“My Dear Son: It may have seemed strange to you that a professing Christian father so freely gave you, a Christian son, to enlist in the volunteer service. My reason was that I regarded this as a purely defensive war. Not only did the Southern Confederacy propose to adjust the pending difficulties by peaceful and equitable negotiations, but Virginia used again and again the most earnest and noble efforts to prevent a resort to the sword. These overtures having been proudly spurned, and our beloved South having been threatened with invasion and subjugation, it seemed to me that nothing was left us but stern resistance or abject submission to unconstitutional power. A brave and generous people could not for a moment hesitate between such alternatives. A war in defence of our homes and firesides—of our wives and

*P. 56, Christ in the Camp.

children—of all that makes life worth possessing is the result. While I most deeply deplore the necessity for the sacrifice, I could not but rejoice that I had a son to offer to the service of the country, and if I had a dozen I would most freely give them all. As you are now cheerfully enduring the hardships of the camp, I know you will listen to a father's suggestions touching the duties of your new mode of life.

"(1) Take special care of your health. More soldiers die of disease than in battle.

"(2) The rules of war require prompt and unquestioning obedience. You may sometimes think the command arbitrary and the officer supercilious, but it is yours to obey. An undisciplined army is a curse to its friends and a derision to its foes. Give your whole influence, therefore, to the maintenance of lawful authority and strict order. Let your superiors feel that whatever they intrust to you will be faithfully done. Composed of such soldiers, and led by skillful and brave commanders, our army, by the blessing of God, will never be defeated. It is, moreover, engaged in a holy cause, and must triumph.

"(3) Try to maintain your Christian profession among your comrades. I need not caution you against strong drink as useless and hurtful, nor against profanity, so common among soldiers. Both these practices you abhor. Aim to take at once a decided stand for God. If practicable, have prayers regularly in your tent, or unite with your fellow-disciples in prayer-meetings in the camp. Should preaching be accessible, always be a hearer. Let the world know that you are a Christian. Read a chapter in the New Testament which your mother gave you, every morning and evening when you can, and

engage in secret prayer to God for his Holy Spirit to guide and sustain you. I would rather hear of your death than of the shipwreck of your faith and good conscience.

"(4) As you will come into habitual contact with men of every grade, make special associates of those whose influence on your character is felt to be good. . . . Let these be your companions and models. You will thus return from the dangers of camp without a blemish on your name.

"(5) Should it be your lot to enter into an engagement with the enemy, lift up your heart in secret ejaculations to the ever-present and good Being, that he will protect you from sudden death; or, if you fall, that he will receive your departing spirit, cleansed in the blood of Jesus, into his kingdom. It is better to trust in the Lord than to put confidence in princes. Commit your eternal interests, therefore, to the keeping of the Almighty Saviour. You should not, even in the hour of deadly conflict, cherish personal rage against the enemy, any more than an officer of the law hates the victim of the law. . . . It is more important that we should exhibit a proper temper in this unfortunate contest, because many professed Christians and ministers of the gospel at the North are breathing out in their very prayers and sermons, threatenings and slaughter against us! Oh! how painful that a gray-headed pastor should publicly exclaim, "I would hang them as soon as I would shoot a mad dog."

"(6) Providence has placed you in the midst of thoughtless and unpardoned men. What a beautiful thing it would be if you could win some of them to the Saviour! Will you not try? You will have many opportunities of speaking a word in season. The sick, you may comfort; the wavering, you may

confirm; the backslidden, you may reclaim; the weary and heavy laden, you may point to Jesus for rest to the soul.

"And now, as a soldier has but little leisure, I will not occupy you longer. Be assured that every morning and evening we remember you, at the family altar, to our Father in Heaven. We pray for a "speedy, just, and honorable peace," and for the safe return of all the volunteers to their loved homes. All the children speak often of "brother," and hear your letters read with intense interest. That God Almighty may be your shield and your exceeding great reward is the constant prayer of your loving father.

Robert Ryland."*

3. **Certain Outstanding Officers in the Army Wielded a Mighty Influence for Christ Among the Soldiers.** For in spite of the fact set out above, that the majority of the officers in the Southern army were at the beginning of the war at least, ungodly and many of them immoral men, Dr. J. Wm. Jones, Chaplain in Lee's army of Northern Virginia and secretary of the Southern Historical Society, was led to say:** "No army, with whose history I am acquainted at least, was ever blessed with so large a proportion of high officers who were earnest Christian men. . . . Then he goes on to say: "We had at first such specimens of the Christian soldier as R. E. Lee, Stonewall Jackson, D. H. Hill, T. R. Cobb, A. H. Colquitt, Kirby Smith, J. E. B. Stuart, W. N. Pendleton, Jno. B. Gordon, C. A. Evans, A. M. Scales, 'Willie' Pegram, Lewis Minor Coleman, Thos. H. Carter, Carter Braxton, Chas. S. Venable, and a host of others too numerous to mention. And during the progress of the war Generals Ewell, Pender, Hood, R.

*Christ in the Camp, pp. 28-31.

**P. 42, Christ in the Camp, by Wm. Jones, D.D.

H. Anderson, Rodes, Paxton, W. H. S. Baylor, Colonel Lamar, and a number of others of our best officers professed faith in Christ." And these, be it remembered were all from the army of Northern Virginia; whereas many of the leading officers in the other Southern armies were also outstanding and influential Christian men. In the absence of a sufficient number of chaplains in some portions of the army, the regular officers, in some cases, took upon themselves the obligation of providing for the religious welfare of the soldiers. And, almost without an exception such officers lived to witness a great religious revolution come over their brigades or companies.

"Some of our ablest generals," Dr. Jones goes on to say, "are men who have dropped the gown of the Christian for the apparel of the soldier. Polk was a bishop, Pendleton a clergyman, D. H. Hill a religious author, Jackson a dignitary of the church, while scores of others occupying subordinate positions, are equally well known for their devotion at the shrine of Christianity."*

"More than almost any man I ever met, Stonewall Jackson accepted fully the precious promises of God's Word; walked in a living faith in Jesus; and was guided by the star of (religious) hope as he trod the path of duty. How far the glorious revivals with which we were favored were in answer to 'he prayers, and in blessing on the efforts of Stonewall Jackson, and to what extent his influence was blessed to individuals (soldiers) eternity alone can reveal.'"*

Just how anxious were some of these generals that the soldiers in the field should not be neglected—that they should have every opportunity to hear the Gospel—may be

*P. 277, Christ in the Camp, by Wm. Jones, D.D.

**Christ in the Camp, p. 97.

judged from the following intense appeal of General Jno. B. Gordon:¹

"Camp near Orange Court House, Virginia. September 6, 1863.

"Brother Dickinson: Why is it that our good people at home, of the various denominations, are not sending more missionaries to the army? Every effort is made to supply the soldiers with 'creature comforts,' and I believe you find little difficulty in raising money to furnish religious reading to the army—but why is it so few preachers are sent us? They have either concluded that soldiers are so 'demoralized' that it is useless to preach to them, or else there is criminal indifference on this subject. They cannot, after all that has been written on this point, be ignorant of the fact that there is a great lack of ministers in the army—that many whole brigades of one or two thousand men are without a chaplain and rarely hear a sermon.

"Let them (the preachers at home) beware lest, while they look upon the soldiers as too 'demoralized' to be benefitted by preaching, the soldiers ascertain that they are the 'demoralized' portion of the army of the Cross.

"I close by telling you, that in the last few weeks nearly two hundred in this single brigade have been added to the different churches. Yours, etc. J. B. Gordon."

4. The Distribution of the Bibles and Personal Work. "The loudest calls (from the soldier camps)," says Dr. Bennett,² in writing of the first year of the war, "was for the Holy Scriptures, and the most earnest efforts were made to meet the demand. But owing to the stringency of the blockade, and to the poor facilities in the South for the printing

¹Christ in the Camp, pp. 104 and 105.

²The Great Revival in the Southern Armies, p. 48.

of the Bible, we were never able to put a copy into every hand that was stretched out for one. The Bible Society of the Confederate States, organized at Augusta, Ga., in March, 1862, and the State Bible Societies already in existence, labored nobly to provide for the wants of the country."

It was found necessary, however, to appeal to the British and Foreign Bible Society again and again for aid in supplying copies of the Word of God to the soldiers. And this society never turned away the appeals. Early in October, 1862, and later, this society sent over great shipments of Bibles and Testaments and did much to supply this crying need in the Southern armies and, as a direct consequence, gave a most powerful impetus to the great revival which soon swept over to the Southern army camps and battlefields.

The Western Publishing House (a Southern Baptist institution), issued an edition of the Bible the first year of the war, a copy of which President Davis carried with him all during the war and his long and cruel imprisonment. The American Bible Society made also a number of large and timely donations of Bibles and Testaments—one of 20,000 Testaments made through the Baptist Sunday School Board, then located at Memphis, Tenn.,—which greatly helped to supply the need of copies of the Word of God. But so anxious were the soldiers in the field for Bibles that the chaplains in the army finally appealed to the people at home to send all the Bibles and Testaments which could be spared from the homes of the people, to the soldiers at the front. And thousands of Southern homes responded to this call.

"The eager desire of our soldiers to possess the Bible is worthy of permanent record, and the war abounded with the most touching

incidents illustrative of their appreciation of the holy volume.

"During a skirmish some of our men were ordered to the front as sharpshooters, and directed to lie on the ground and load and fire as rapidly as possible. After a short time the ammunition of one of these men was expended, and though his position was very dangerous as it was, it would have been certain death to procure a fresh supply. 'In this condition,' says an eye witness, 'this soldier drew from his pocket his Bible, and while the balls were whizzing about him, and cutting the grass at his side, quietly read its precious pages for a few moments, and then closed his eyes as if engaged in prayer.'"

5. **The Missionary and Colportage Work of the Churches in Army Camps and Battle Fields.** Here again we must let Dr. Wm. W. Bennett, himself a noted chaplain in the Confederate Army and Superintendent of the Soldiers Tract Society (Methodist) largely tell the story:

"Receiving but a pittance from the societies that employed them, subsisting on the coarse and scanty fare of the soldiers, often sleeping on the wet ground, following the march of the armies through cold or heat, through dust or mud, everywhere were these devoted men to be seen scattering the leaves of the Tree of Life. Among the sick, the wounded, and the dying, on the battlefields and in the hospitals, they moved, consoling them with tender words, and pointing their drooping spirits to the hopes of the gospel. The record of their labors is the record of the army revival; they fanned its flame and spread it on every side by their prayers, their conversations, their books, and their preaching. They went out from all the churches, and labored

together in a spirit worthy of the purest days of our holy religion."

"The number of religious tracts and books distributed by the colporteurs, chaplains, and missionaries in the army, we can never know. But as all the churches were engaged in the work of printing and circulating, it is not an over-estimate to say that hundreds of millions of pages were sent out by the different societies. And, considering the facilities for printing in the South during the war, we may safely assert that never were the soldiers of a Christian nation better supplied with such reading as maketh wise unto salvation; and certainly, never amidst circumstances so unpropitious to human view, did fruits so ripe, so rich, so abundant, spring up so quickly from the labors of God's servants.

"Earliest in the important work of colportage was the Baptist Church, one of the most powerful denominations in the South. In May, 1861, at the General Association of the Baptist churches in Virginia, vigorous measures were adopted for supplying the religious wants of the army.

"And in 1865, in reviewing the blessed work of saving souls amid the bloody scenes of four gloomy years, the Board said:

"'Millions of pages of tracts have been put in circulation, and thousands of sermons delivered by the sixty missionaries whom we Baptists (Virginia) have sent to our brave armies. If it could be known by us here and now how many souls have been saved by this agency, doubtless the announcement would fill us with surprise and rejoicing. Hundreds and thousands, we verily believe, have in this way obtained the Christian's hope, and are now occupying some place in the great vineyard of the Lord, or have gone up from the

strife and sorrow of earth to the peaceful enjoyments of the heavenly home.'

"The Evangelical Tract Society, organized in the city of Petersburg, Va., in July, 1861, by Christians of the different denominations, was a most efficient auxiliary in the great work of saving souls. It was ably officered, and worked with great success in the publication and circulation of some of the best tract reading that appeared during the war.

"The Presbyterian Board of Publication, under the direction of Rev. Dr. Leyburn and other ministers of that church, entered the field and did faithful service in the good cause. The regular journals of that denomination, a monthly paper—'The Soldier's Visitor,' specially adapted to the wants of the army, Bibles, Testaments, and most excellent tracts in vast numbers, were freely sent forth to all the camps and hospitals from their centre of operations.

"The Virginia Episcopal Mission Committee heartily united in the work, and spent thousands of dollars per annum in sending missionaries to the army, and in printing and circulating tracts. Rev. Messrs. Gatewood and Kepler, of the Protestant Episcopal church, were the zealous directors of operations in Virginia, while in other States such men as Bishop Elliott, of Georgia; Doctor, now Bishop, Quintard, of Tennessee; and the lamented General Polk, gave the weight of their influence and the power of their eloquence, written and oral, to promote the cause of religion among our soldiers.

"At Raleigh, N. C., early in the war, Rev. W. J. W. Crowder commenced the publication of tracts, encouraged and assisted by contributions from all classes of persons. In less than a year he reported: 'We have published, of thirty different tracts, over 5,000,000

pages, more than half of which we have given away, and the other half we have sold at about the cost of publication—1,500 pages for one dollar.' This gentleman continued his labors in this good work throughout the war, and furnished millions of pages of the best tracts for army circulation.

"'The Soldiers' Tract Association,' of the Methodist Episcopal Church, South, was organized and went into operation in March, 1862, and became a valuable auxiliary in the work of colportage and tract distribution. By midsummer it had put in circulation nearly 800,000 pages of tracts, and had ten efficient colporteurs in the field. Its operations steadily increased to the close of the war; and besides the dissemination of millions of pages of excellent religious reading, with thousands of Bibles and Testaments, two semi-monthly papers were issued, 'The Soldiers' Paper,' at Richmond, Va., and 'The Army and Navy Herald,' at Macon, Ga., 40,000 copies of which were circulated every month throughout the armies.

"In addition to these, there were other associations of a like character successfully at work in this wide and inviting field.

"The Georgia Bible and Colportage Society, Rev. F. M. Haygood, Agent, was actively engaged in the work of printing and circulating tracts in the armies of the Southwest.

"The South Carolina Tract Society was an earnest ally in the holy cause, and sent out its share of tracts to swell the vast number, scattered-like leaves of the tree of life all over the land.

"The presses in every great commercial center were busy in throwing off religious reading of every description, and yet so great was the demand that the supply was unequal

to it during the whole of the war. At Richmond, Raleigh, Columbia, Charleston, Augusta, Mobile, Macon, Atlanta, and other cities, good men labored day and night to give our gallant soldiers the bread of life; and still the cry from the army was, 'Send us more good books.' At one period of the war the Baptist Board alone circulated 200,000 pages of tracts weekly, besides Testaments and hymn-books; and with the joint labors of other societies, we may estimate that when the work was at its height not less than 1,000,000 pages a week were put into the hands of our soldiers."

It may be of interest, in this connection, for Southern Baptists to recall the fact that our Baptist fathers in the faith were not only the first to respond to the call for missionaries and colporteurs in the Southern army but that Baptists sent the largest number of these special workers and expended the largest sums of money of any of the denominations in the South, the Home Mission Board alone (then located at Montgomery) sending out and supporting 137 missionaries to the soldiers. The ablest preachers among Southern Baptists—such men as the elder Dr. Lansing Burrows, Dr. Wm. E. Hatcher, Dr. Jno. A. Broadus and others—were also sent into the army camps and won thousands of the soldiers to Christ.

6. **The Great Work of the Army Chaplains.** There are three imperishable facts connected with the character and work of the chaplains in the Southern armies: (1) On the whole, they were men of the highest character, the noblest spirit of self-sacrifice and the most superb gifts; (2) though they were never sufficient in number, they seized their great and unique opportunity in the spirit of crusaders for Christ; and (3) more than all the other agencies, they prepared the way for the

7
Unshakable faith of Soldiers in
the Bible and Christianity

6
Splendid Work of the
Army Chaplains

5
Great number of self-sacrificing
Missionaries in the Army

4
Distribution of Bibles and
Personal Work Colporteurs

3
Certain outstanding Godly
Officers and Leaders Exerted
Great Influence

2
Great Influence of the Godly
Home Life of many Soldiers

1
The distinct Moral and Spiritual
Challenge which the War
brought

HOLY
INFLUENCES
and
AGENCIES
WHICH
HELPED
ON
the
GREAT
REVIVAL
in
the
SOUTHERN
ARMIES

coming of the great revival and gave direction to it when it came.

It would require the space of this whole volume to recount the hardships, dangers and suffering of these heroic men of God. And who can tell the story of their labors—on the battlefield amidst the scenes of carnage and blood, in the quiet but difficult work in the camps when they preached as dying men to dying men and called the soldiers to repentance; in the hospitals where at all hours of the day and night they visited and comforted the sick and suffering and dying; in the religious and secular press where they pled for the moral and spiritual welfare of the soldiers. Many of them were slain on the battlefields; many others died of the wounds received or the exposures and hardships endured; whereas all of them labored day and night and prayed unceasingly for the coming of the great revival—among soldiers on the battlefields and in the army camps. And God looked upon their sacrificial labors and heard their importunate prayers and gave them an outpouring of his Spirit which was above all that they had asked or sought.

III. The Extent and Meaning of the Revival

Who can properly evaluate the far-reaching force and influence of this great and unique revival which began in the Southern army camps in 1861 and continues in many ways to this far-off day of 1925? As Dr. W. W. Bennett well says:*

"There have been revivals in the midst of wars in other countries, and in other times; but history records none so deep, so pervasive,

*Pp. 99, 100, 103 and 104, *The Great Revival in the Southern Armies*.

so well marked by all the characteristics of a divine work as that which shed its blessed light on the armies of the South in their struggle for independence.

"So vast were the proportions of the revival in the second, third and fourth years of the war, that we are apt to overlook the first fruits in the opening of the conflict. In the spring of 1861 the troops were gathered at the important points of defence. The chief interest centered on Virginia, as it was felt that, after the affair of Fort Sumter, the storm would burst upon her soil.

"In the armies stationed at Manassas, Winchester, Norfolk, Aquia Creek, and other places, the most cheering signs appeared.

"Rev. C. F. Fry, of the Baptist Colportage Board, wrote from the Army in the Valley of Virginia:

"I have visited most of the encampments in the Valley, and could have sold more than \$100 worth of books a month if my assortment had been larger—especially if I could have had a good supply of Testaments. A captain said to me, 'I am a sinner, and wish you to select some books to suit my case.' I did so; and at night he called his men into line and asked me to pray for them. Another captain seemed much interested on the subject of religion. I tried to explain to him the way to be saved, and in a few days I heard of his fighting bravely at Manassas. I have prayer and exhortation meetings frequently, which are well attended, and often tears flow from eyes unused to weep, while I point them to the Lamb of God."

"Good tidings came from many other portions of the army. Scenes like the following became more frequent every week:

"For more than a week a revival has been in progress among the soldiers stationed at

Ashland. Services are held every night in the Baptist church, and the seats set apart for the anxious are frequently well nigh filled by the soldiers, who are asking for the prayers of God's people. Rev. W. E. Hatcher, of Manchester, preaches every night. At Aquia Creek thirty have professed conversion within a few weeks, a number of whom were baptized in the Potomac by Rev. Geo. F. Bagby, a chaplain. The entire regiment with which the converts were connected turned out to witness the ceremony. Our informant says he has never looked upon a more lovely and impressive scene. We understand that a protracted meeting is in progress in Col. Cary's regiment, and that Rev. Andrew Broadus, of Carolina, is officiating. We hear of another revival in which twelve soldiers professed conversion, five of whom united with the Methodists, four with the Baptists, and the remainder with the Presbyterians. The religious community of the Confederate States ought to feel encouraged, by these tokens of the Divine power, to put forth still greater efforts in the behalf of the spiritual welfare of our army. Fully one-third of the soldiers are destitute of a copy of the New Testament, and of all other religious reading.*

About this time also, men began to be converted on the battlefields and in the bloody trenches. During the battle of Great Bethel, for example, Capt. Jno. Stewart Walker, of the "Virginia Life Guards," was ordered to take his men from the front and throw them against an overwhelming flanking movement of the enemy.

"On reaching his new post of danger," the record reads, "Captain Walker drew up his company and addressed them in a few stirring words. He reminded them that God had

mercifully preserved them in the heat of battle, and that they were now called to face the enemy in greater numbers; that, as Christians and patriots, they should resolve to do their whole duty to their country; then, kneeling down, he called upon a minister, who was a private in the ranks, to offer prayer. When they arose, nearly every eye was suffused with tears, and God was felt to be present. During that day of battle it is said that three of this company sought and obtained the pardon of their sins.**

In the bloody battle of the first Manassas (July 21, 1861), many noble Christian men and leaders laid down their precious lives in such a way as to mightily witness for Christ and greatly influence the ungodly soldiers.

"Generals Bee and Bartow, Col. Egbert Jones, of the 4th Alabama, Col. Johnson, of South Carolina, and a host of other noble patriots, laid down their lives for the cause of the South. A young Georgian of Bartow's brigade said, as he lay dying on this bloody field: 'I will go up and make my report to the Almighty as to the Commander-in-chief of all. I will tell him I have been a faithful soldier and a dutiful son, though an unfaithful servant of God; nevertheless, my fearless trust is in Jesus Christ, the Saviour of men.'***

"During the autumn of this year (1861) the religious influence among the soldiers gradually increased. The appeals from the army for tracts, books, and for more preachers, were earnest and importunate. Even the secular papers were urged to lend their aid to the work by calling the attention of the churches to the moral wants of the soldiers.

"Among the troops that were stationed

*P. 105, *The Great Revival*, by Bennett.

**P. 110, *The Great Revival*, by Bennett.

in the vicinity of Leesburg, Va., there was a fine state of religious feeling. In the 17th Mississippi regiment, one of the most gallant in the army, there was a deep concern. Prayer-meetings were held in their camp every evening, a number professed conversion, and the good work increased in depth and power. The Christians in the vicinity of the camp were urged to join the soldiers in their meetings. Many did so, and the people learned that the Lord of Hosts was in the midst of their brave defenders.*

But it is impossible to follow the full reach and sweep of the revival. By the close of 1861 and the spring of 1862, God was breathing the breath of eternal life upon the soldier camps and battlefields everywhere in the South, and the most far-reaching revival which has ever come to the South was manifest on every side.

"In General Trimble's, and the immediately neighboring brigades," says Dr. J. Wm. Jones, in describing this period, "there is in progress, at this hour, one of the most glorious revivals I ever witnessed. Some days ago a young chaplain took a long ride to solicit my co-operation, stating that a promising seriousness had sprung up within their diocese. I have now been with him three days and nights, preaching and laboring constantly with the soldiers when not on drill.

"The audiences and the interest have grown to glorious dimensions. It would rejoice you over-deeply to glance for one instant on our night-meeting in the wildwoods, under a full moon, aided by the light of our side-stands. You would behold a mass of men seated on the earth all around you (I was going to say for the space of half an

*Pp. 115 116 and 117, Bennett's *The Great Revival*.

acre), fringed in all its circumference by a line of standing officers and soldiers—two or three deep—all exhibiting the most solemn and respectful earnestness that a Christian assembly ever displayed. An officer said to me, last night, on returning from worship, he never had witnessed such a scene, though a Presbyterian elder; especially such an abiding solemnity and delight in the services as prevented all whisperings in the outskirts, leaving of the congregation, or restless change of position.

"I suppose at the close of the service we had about sixty or seventy men and officers come forward and publicly solicit an interest in our prayers, and there may have been as many more who, from the press, could not reach the stand. I have already conversed with quite a number, who seem to give pleasant evidence of return to God, and all things seem to be rapidly developing for the best.

"The officers, especially Generals Jackson and Early, have modified military rules for our accommodation. I have just learned that General A. P. Hill's Division enjoys as rich a dispensation of God's Spirit as General Early's. In General Pickett's Division, also, there are said to be revivals of religion."

And this is but one instance among scores of others. Best of all, the great tidal wave of the revival seemed to deepen and broaden as the war went on. Here are some glimpses of the situation in 1863:

"Orange Court House, Virginia,
September 10.

"Dear Brethren: It gives me pleasure to report more definitely this week, the state of religious interest in Mahone's Brigade, where we have been holding a series of meetings for

*Page 284, *Christ in the Camp*.

three weeks. On last Sabbath, Brother Andrew Broadus, Jr., at my request, baptized thirty-one candidates for admission into the Baptist Church; nineteen others are awaiting to be baptized, and I learn that others will report themselves in a few days. At present 148 are reported to have found peace in Christ, and have asked for membership among some one of the evangelical denominations. The interest is unabated. Scores and hundreds are asking, "What must we do to be saved?"

"H. E. H., Army Evangelist."*

"Elder J. E. King, chaplain of the Fourteenth Tennessee Regiment, within two and a half months, has baptized ninety persons in various divisions of the Army of Northern Virginia."

"At a meeting of the First Baptist Church, Richmond, the following resolutions were unanimously adopted:

"(1) Resolved, That this church has received with great joy the tidings of God's merciful dealings with the armies of our country, in bringing many of our soldiers to repentance and salvation; and that we will earnestly pray for the continued success and enlargement of the good work amongst them.

"(2) Resolved, That we regard this gracious dispensation as the voice of God to his slumbering churches, calling them to renewed zeal and consecration to his cause; and that we will labor and pray that its influence may not be lost upon ourselves or upon those within our reach."**

"Camp Near Orange Court House.

"October 7, 1863.

"The work of the Lord is still on the increase in this army. In every direction meet-

*Page 330, Christ in the Camp.

**Pp. 342 and 343, Christ in the Camp.

ings are in progress, at which hundreds are anxiously inquiring after the Saviour of sinners. Even where it has been deemed best to suspend the regular series of services, prayer-meetings are held several times a day, conducted for the most part by those who have themselves recently chosen the service of God. These young converts sing, pray and exhort, and their labors are made instrumental in the conversion of their comrades. A Baptist chaplain told me yesterday, that every day or two he was called on to baptize soldiers, brought to him by the young converts, the fruits of their prayer-meetings. Today I rode twelve miles. All along the way, regiments, battalions and brigades were encamped, and here and there on the wayside I saw men sitting down reading their Testaments and tracts. Brother Renfro expects, this week, to baptize thirty-five. Brother Cundy has baptized sixty. I suppose that fully 500 have united with the Baptist church since the army has been here. At Gordonsville I found a precious revival in progress. I preached twice to large congregations at that place, and in the afternoon witnessed the baptism of eleven, making thirty-seven baptized by Brother Hower-ton, of Cook's Brigade. Permit me to say, that I find our evangelists and colporteurs are greatly encouraged. Almost every sermon they preach is being blessed to the spiritual good of some soul, while the pages of truth they distribute are eagerly read. We need, however, funds to support those engaged in this good work. I beg that the pastors and churches at home will keep us provided with the needed contributions, the 'sinews of war.'

A. E. Dickinson."*

*P. 346, Christ in the Camp.

"'Never have I seen any class of persons so appreciative of the Gospel as the Confederate soldiers generally. So far as my observation has extended, it is only necessary for a few sermons to be preached, in any regiment or brigade, to secure the conviction and conversion of sinners. A general predisposition to religion is everywhere apparent. Thousands, who, in the beginning of the war, were not only thoughtless, but profane and reckless, are now either happy Christians or trembling inquirers. It is impossible for those who have not been in the army to form a correct idea of the amount of interest manifested throughout the ranks. If many of the pastors of churches would 'steal awhile away' from their home labors, and go to the army, they would feel amply repaid for any little sacrifice of comfort incident to camp life, by seeing that their 'work of faith was not in vain in the Lord. Brethren and sisters of the churches, send your pastors for a few weeks, at least, to publish salvation to perishing sinners in the army. They will return to you far better qualified to promote your spiritual interests, by reason of their sojourn among the soldiers. I have witnessed, during the summer, the hopeful conversion of some hundreds of souls, although I have preached to comparatively few brigades of the army. It is estimated that more than 2,000 soldiers have professed religion in General Lee's Army since their return from Maryland.'"

"I may not now recall even the names of all the brigades in which revivals were reported, and can enter into very few details in the space at my command. But in August, September, October and November, 1863, revivals, were reported in Smith's Virginia, Gordon's Georgia, Mahone's Virginia, Hay's Lou-

*P. 347, Christ in the Camp.

isiana, Wright's Georgia, Wilcox's Alabama, Posey's Mississippi, Ramseur's North Carolina, Doles' Georgia, Scales' North Carolina, Thomas' Georgia, J. M. Jones' Virginia, Battle's Alabama, Kemper's Virginia, Armistead's Virginia, Corse's Virginia, Garnett's Virginia, Hoke's North Carolina, Benning's Georgia, Kershaw's South Carolina, Lane's North Carolina, Daniel's North Carolina, Davids' Mississippi, Kirkland's North Carolina, Semmes' Georgia, Barkdale's Mississippi, Jenkins' South Carolina, Law's Alabama, Anderson's Georgia, Stewart's Virginia, 'Stonewall's' (Virginia), Iverson's North Carolina, Cooke's North Carolina, H. H. Walker's Virginia and Tennessee, McGowan's South Carolina, and a number of the artillery battalions and cavalry regiments."

Nor did the mighty work of grace show any abatement during those tragic months embraced in the winter of 1864 and the spring of 1865. Of this period Dr. J. W. Jones says:**

"The severe weather of the winter and early spring made outdoor services rarely possible, and the skies had scarcely begun to smile upon us when General Grant crossed the Rapidan. Lee at once advanced and attacked him, and there ensued the death-grapple from 'the wilderness' to Petersburg, when we marched or fought, or were busy entrenching nearly every day. And then followed the siege of Petersburg and defence of Richmond, when our little army (reduced at last to 33,000 men to guard forty miles of entrenchments) was on starvation rations, and was yet forced to do an amount of marching, fighting, digging and watching that would have exhausted much sooner any other troops of which history gives any account, and all

*P. 351, Christ in the Camp.

**Pp. 353, 354, Christ in the Camp.

of which was very decidedly unfavorable to religious services, or any evangelical work among the soldiers.

"And yet the good work went graciously on, there were precious seasons along the line of the Rapidan up to the very opening of the campaign. Many were converted on the march, in the trenches, on the battlefield, in the hospital—and the Richmond and Petersburg lines, despite their scenes of carnage and blood, were made glorious by the presence of Christ in the trenches.

"Indeed, the revivals along the forty miles of Confederate entrenchments, where there were about sixty chapels, during the winter of 1864-65 were as general and as powerful as any we had had at all, and only ceased when the army was disbanded. Really they did not cease then, for in the great revivals with which our churches in Virginia and the South were blessed during the summer and autumn of 1865 a very large proportion of the converts were from among our returned soldiers. I witnessed myself a large number of professions of conversion among them, and in the meetings in which I preached (acting as an independent evangelist from the mountains to the seaboard after I had 'laid by' the corn and threshed the wheat, for I took off my coat and went into the field to work, on my return from the army), I always found our returned soldiers the most tender and impressive part of the congregations."

IV. Some Outstanding Results

1. **Great Numbers of Converts and Restorations.** If we now attempt to summarize the results of the great revival in the Southern armies, we must give first place, perhaps, to the large number of men who were won to Christ and the equally large numbers of back-

slidden Christians who were restored to the services of Christ. Dr. Wm. W. Bennett, from whose classic pen we have so frequently quoted above, makes the following observation upon results of the great revival of which he was an outstanding witness:

"Up to January, 1865, it was estimated that nearly 150,000 soldiers had been converted during the progress of the war, and it was believed that fully one-third of all the soldiers in the field were praying men and members of some branch of the Christian church. A large proportion of the higher officers were men of faith and prayer, and many others, though not professedly religious, were moral and respectful to all religious services, and confessed the value of the revival in promoting the efficiency of the army."*

Upon this point Dr. J. Wm. Jones remarks:**

"But figures cannot, of course, give a tithe of the results of a great revival. The bringing back of backsliders, the quickening of the zeal, and faith, and general consecration of God's people, the comfort, the joy, the peace, the strength for hardships, privations, sufferings, trials, temptations—these cannot be counted, but are really of far more value than mere numbers of professed converts. Add to all this, the joy and gladness which these revivals carried to 'loved ones at home' who were wont to spend sleepless nights thinking of, and praying for the soldier boy at the front, and the reflex influence upon the churches, many of which were blessed with great revivals, directly traceable to our army work, and eternity alone will be able to estimate the glorious results of these army revivals."

*Great Revival in the Southern Armies, p. 413.

**P. 391, Christ in the Camp.

2. **The Calling Out of the Called and the Development of Christian Leaders.** We have no available statistics as to the number of men who heard the call of God to preach the Gospel during the period of their services in the armies of the Confederacy. But we do know that the number was large and most influential in all the work of Christ's kingdom in the South for many decades following the close of the war.

On this point, as on so many others, Dr. J. Wm. Jones is qualified to speak as none other. He says:*

"General C. A. Evans, of Georgia (the gallant and accomplished soldier who succeeded General Gordon in his brigade and then in his division), was a leading lawyer before the war, but became very active as a Christian in the army, and was gradually led to decide that he would become a preacher of the Gospel if spared to see the close of the war.

"When on a visit to Athens, Georgia, in 1869, it was my privilege to find him pastor of the Methodist Church there, to fill his pulpit, to renew at his hospitable board the Christian friendship formed in the camp, and to learn from him that three others of his military family had consecrated themselves to the work of preaching the Gospel. General Evans is now one of the leading preachers in his church.

"There were reported at one of our chaplains' meetings twenty soldiers—from the rank of colonel down—who had determined to preach. I received from our colleges and theological seminaries in 1868 some very striking statistics as to the large number of soldiers who were entering the ministry—and I have strong reasons for the statement that a very large proportion of our evangelical preach-

*Pp. 396, 397 and 398, *Christ in the Camp*.

ers, under sixty and over thirty-five, at the South, learned in the army to 'endure hardness as good soldiers of Jesus Christ.'

"And certainly a very large proportion of our most efficient church-members within the past twenty years have been those who found 'Christ in the camp,' or had the pure gold of their Christian character refined and purified by the fiery trials through which they were called to pass. Rev. Dr. Richard Hugh Bagby, of Bruington, Virginia, told me that of twenty-seven members of his church, who returned at the close of the war, all save two came back more earnest Christians and more efficient church members than they had ever been, and many other pastors have borne similar testimony."

3. **The Development of a Real Spirit of Consecration and Sacrifice.** It should be held in everlasting remembrance that the Christian soldiers in the Southern armies set a standard of giving to Christ's cause and an example of heroic self-sacrifice which have never been excelled. On this point also, let us hear the voice of Dr. J. Wm. Jones, an eye-witness and a participant of all that he says:*

"One of the most potent instrumentalities in our work was the personal activity of the young converts, and I could easily fill pages with illustrations of this.

"I believe that a willingness to give of one's substance for the good of others is a test of genuine conversion, and that we should doubt the reality of that man's religion who (if properly instructed in his duty) always has money to squander on himself and never a dime for the cause of benevolence or God's suffering poor. I have never seen more princely liberality than among these Christian soldiers. I have some old subscription

**Christ in the Camp*, pp. 398, 399, 400 and 401.

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**Christ in the Camp*, pp. 398, 399, 400 and 401.

papers—for regimental library, for tracts, Bibles and religious newspapers, for the Fredericksburg sufferers, and other benevolent objects—which show on the part of these men a self-sacrificing liberality which would put to shame any church in the land today.

"In the winter of 1863-64 the Young Men's Christian Association of Posey's (afterwards Harris') Mississippi Brigade led off in a movement which was followed by a number of other brigades, and deserves to be written in letters of gold on one of the brightest pages of our country's history. They solemnly resolved to fast one day in every week in order that they might send that day's rations to the suffering poor of the city of Richmond. Think of it, church members, who, in these days of plenty, plead poverty as an excuse for giving nothing to the cause of Christ; here were these poor soldiers (away from home, and many of them cut off from all communication with home), receiving only eleven dollars per month in Confederate currency, never getting more than half rations, and very frequently not that, voluntarily fasting one day in the week (poor fellows, they were often compelled to fast) in order to send that day's rations to God's poor in the city, for whose defence they were so freely and so heroically offering and sacrificing their lives.

"How easily church edifices could be built, pastors supported, missionaries sustained, colleges endowed, and every good cause pushed forward, if we had in our churches today anything like the spirit of these Christian soldiers.

"The day after the sanguinary battle of Fredericksburg, Kershaw's Brigade occupied the road at the foot of Marye's hill and the ground about Marye's house, the scene of their desperate defence of the day before.

One hundred and fifty yards in front of the road, the stone-facing of which constituted the famous stone wall, lay Syke's Division of Regulars, United States Army, between whom and our troops a murderous skirmish occupied the whole day, fatal to many who heedlessly exposed themselves, even for a moment. The ground between the lines was bridged with the wounded, dead, and dying Federals, victims of the many desperate and gallant assaults of that column of 30,000 brave men hurled vainly against that impregnable position.

"All that day those wounded men rent the air with their groans and their agonizing cries of 'Water! Water!' In the afternoon the general sat in the North room, upstairs, of Mrs. Stevens's house, in front of the road, surveying the field, when Kirkland came up. With an expression of indignant remonstrance pervading his person, his manner, and the tone of his voice, he said: 'General! I can't stand this.'

"What is the matter, sergeant?' asked the general.

"He replied: 'All night and all day I have heard those poor people crying for water, and I can stand it no longer. I come to ask permission to go and give them water.'

"The general regarded him for a moment with feelings of profound admiration, and said: 'Kirkland, don't you know that you would get a bullet through your head the moment you stepped over the wall?'

"Yes, sir,' he said, 'I know that; but if you will let me, I am willing to try it.'

"After a pause the general said: 'Kirkland I ought not to allow you to run such a risk, but the sentiment which actuates you is so noble that I will not refuse your request, trusting that God may protect you. You may go.'

"The sergeant's eye lighted up with pleasure. He said, 'Thank you, sir,' and ran rapidly downstairs. The general heard him pause for a moment, and then return, bounding two steps at a time. He thought the sergeant's heart had failed him. He was mistaken. The sergeant stopped at the door and said: 'General, can I show a white handkerchief?' The general slowly shook his head, saying emphatically, 'No, Kirkland, you can't do that.' 'All right,' he said, 'I'll take the chances,' and ran down with a bright smile on his handsome countenance.

"With profound anxiety he was watched as he stepped over the wall on his errand of mercy—Christ-like mercy. Unharméd he reached the nearest sufferer. He knelt beside him, tenderly raised the drooping head, rested it gently upon his own noble breast, and poured the precious life-giving fluid down the fever-scolded throat. This done, he laid him tenderly down, placed his knapsack under his head, straightened out his broken limb, spread his overcoat over him, replaced his empty canteen with a full one, and turned to another sufferer. By this time his purpose was well understood on both sides, and all danger was over. From all parts of the field arose fresh cries of 'Water, water; for God's sake, water!' More piteous still the mute appeal of some who could only feebly lift a hand to say there, too, was life and suffering."

Dr. Jno. W. Miller, a noted chaplain tells of one of his experiences as follows:

"It was just after a battle, where hundreds of brave men had fallen, and where hundreds more were wounded, that a soldier came to my tent and said: 'Chaplain, one of our boys is badly wounded, and wants to see you right away.' Immediately following the

*P. 407, Christ in the Camp.

soldier, I was taken to the hospital and led to a bed, where lay a noble young man, pale and blood-stained from a terrible wound above the temple. I saw at a glance that he had but a few hours to live. Taking his hand, I said: 'Well, my brother, what can I do for you?' He looked up in my face, and placing his finger where his hair was stained with blood, he said: 'Chaplain, cut a big lock from here for mother—for mother, mind, chaplain.' I hesitated to do it. 'It's for mother, and nobody will come to see me in the dead-house tomorrow.' I did as he requested me. 'Now, Chaplain,' said the dying man, 'I want you to kneel down by me and return thanks to God.' 'For what?' I asked. 'For giving me such a mother. Oh, chaplain, she is a good mother; her teachings comfort and console me now. And, chaplain, thank God that by his grace I am a Christian. Oh, what would I do now if I was not a Christian! I know that my Redeemed liveth. I feel that his finished work has saved me. And, chaplain, thank God for giving me dying grace. He has made my bed feel 'soft as downy pillows are.' Thank him for the promised home in glory. I'll soon be there—there, where there is no more war, nor sorrow, nor desolation, nor death—where I'll see Jesus and be forever with the Lord.' I kneeled by him, and thanked God for the blessings he had bestowed upon him—a good mother, a Christian hope, and dying grace to bear testimony to God's faithfulness. Shortly after the prayer, he said: 'Good-bye, chaplain; if you see mother, tell her it was all well.'"

4. The Christian Soldiers From the Southern Armies Showed Our People at Home How to Live, through the ordeal of defeat and reconstruction in the South. Dr. Jones gives us a true picture of heroism and fortitude of the Christian soldiers who came back from

the war to fight that other and more difficult battle at home.

"In the summer of 1865 I was traveling one day along a country road in Virginia, when I saw a young man plowing in the field, guiding the plow with one hand, while an empty sleeve hung at his side. I know not how others may feel about it, but for myself I never see the empty sleeve or halting gait of the true Confederate soldier that I do not instinctively take off my hat in profound respect for the man—I never pass his 'vocal grave' without desiring to pause and cast at least one little violet upon it—and I hope never to see the day when I shall not count it a privilege to share with him, or with his widow or orphan, the last crust of bread that good Providence shall give me. And so I said to the friend who was with me: 'We must stop. I must speak to that young man.'

"When he drew near, singing merrily at his work, I recognized him as a young man whom I had baptized in the army. I knew his history. Raised in the lap of luxury he had resisted its temptations, and when the war broke out he was about to bear off the highest honors of one of our colleges, and seemed destined to shine in his chosen profession, for which his tastes and talents fitted him. He was one of the first to step to the front when Virginia called on her sons to rally to her defence, and was one of the best of her noble soldiers.

"To see him thus, then, his hopes blighted, his fortune wrecked, and his body maimed for life, deeply touched my heart, and my words of greeting and sympathy were right warm. I shall never forget how the noble fellow, straightening himself up, replied, with a proud smile: 'Oh, Brother Jones, that is all right. I thank God that I have one arm left and an opportunity to use it for the support of those

FOUR
OUTSTAND-
ING
RESULTS
of
the
REVIVAL
of
1860-1865
in
the
SOUTHERN
ARMIES

Christian Soldiers in Armies and
Camps showed the people at
home how to live the Christian
Life

Development of a
Real Spirit of Service
and Sacrifice

Thousands of men heard
the call to Preach,
be Missionaries, etc.

Great numbers of Soldiers
converted
150,000 or more

I love.' If any voice could reach all the young men of the South today, I would ring in their ears the words of that maimed hero, and would beg them to imitate the example of our returned Confederate soldiers, who, as a rule, went to work with an energy and patient industry which have made them a real power in the land today.

"I recollect that when, several months after, I met General Lee in Lexington, when he came to take charge of Washington College, and he asked me, as he frequently did: 'How are our old soldiers getting on these hard times?' I related to him, among others, the above incident. The old chieftain's face flushed, his eyes filled with tears, and he said: 'It is just like them, sir! It is just like my poor boys! They were the noblest fellows that the sun ever shone upon.' And so I believe they were."*

LITERATURE ON THE GREAT REVIVAL IN THE SOUTHERN ARMIES

There are almost countless references to this work of grace in various publications. The following books, however, give practically all that is worthwhile in this connection:

History of American Revivals, by Beardsley, Chapters XIII.

History of American Christianity, by Bacon, (1909) Chas. Scribner's Sons.

Great Revivals of the Great Republic, by W. A. Candler, (1904) Methodist Publishing House, Nashville, Tenn.

Christ in the Camp, by J. Wm. Jones, Richmond, Va., 1887.

A Narrative of the Great Revival in the Southern Armies, by W. W. Bennett, (1887) out of print.

*Pp. 463 and 464, *Christ in the Camp*.

CHAPTER IV

SOME OUTSTANDING BAPTIST EVANGELISTS*

One of the first and most noteworthy developments growing out of the great historical revivals of America, which we have reviewed in the foregoing chapters, was the raising up of a new order of ministers, known as general evangelists. Nowhere on earth, perhaps, have the forces of evangelical Christianity been blessed with so many great leaders in soul-winning work as in America. From the ranks of practically all the main denominations in the nation there have come, through the years, an unbroken succession of these great "men of fire" and fervor and the passion for souls.

Evangelists of Other Denominations

Presbyterians: Beginning about the close of the 18th Century, when the great revival of 1800 was coming into full tide, the Presbyterians have never been without some outstanding figure whose ransomed powers were wholly given over to the one great task of winning men to Christ. First of all, came that "prince of all American evangelists," Chas. G. Finney (1792-1875) of whom it has been said that he won at least 500,000 souls

*Only those giving themselves wholly to evangelistic work are considered here.

to the Lord Jesus. Contemporaneous with Finney, but laboring chiefly in the South and the Southwest was Dr. Daniel Baker (1791-1857) who won great multitudes to Christ in the South Atlantic states and passed over into Texas to complete his labors in the establishment of Austin College and the winning of other multitudes to the Lord. Following Dr. Baker and working mainly in the North and in California, came a truly great evangelist, Dr. E. P. Hammond (1831-1910) who had peculiar gifts in dealing with children and young people. Then a little bit later (1859-1918) came the sweet-spirited and gracious character, soon known all over America and Great Britain, Dr. J. Wilbur Chapman. Then, following Dr. Chapman and, in part, trained by him, came the inimitable Wm. A. Sunday (1862) who, unlike any of his predecessors, made, and is still making, his matchless appeal to the masses of men in the common walks of life.

Congregationalists: The Congregationalists have likewise given to America a great galaxy of evangelists known and loved all over the world. The first of the outstanding evangelists among Congregationalists, perhaps, was Dr. Edward N. Kirk, of New Jersey, (1802-1874) who was known as "the Chrysostom of American Evangelists." He did not win as many people to Christ as his neighbor and contemporary, Chas. G. Finney, but he was perhaps the pre-eminent pastor-evangelist of his age or almost of any age. Following Dr. Baker came Dwight L. Moody (1837-1899) who accomplished a work in evangelism and in constructive Kingdom-building, both in America and in Great Britain, not given to any other modern evangelist to accomplish. Coming along with Mr. Moody but continuing on up to the present time is Dr. Reubin A. Torrey (1858). A more highly educated man than

Mr. Moody, Dr. Torrey has been able to reach and influence certain classes not reached by Mr. Moody—particularly those inclined toward skepticism. Like Mr. Moody, he, too, has won multitudes to Christ on both sides of the Atlantic.

Methodists: Contrary to the general supposition, the Methodists of America have not produced the great outstanding evangelists which have appeared among Presbyterians, Congregationalists and Baptists. There seem to be two reasons for this anomalous fact; (1) The form of church-life and church polity among Methodists tend to emphasize the pastoral and executive gifts of the ministry and to leave little place for men of outstanding gifts to become great evangelists. Such ministers, as soon as discovered, are commended, so to speak, by some great local church or else are made into bishops. Then, (2) Methodism began in a great national revival and has lived in that atmosphere—at least more so than most of the other denominations—and it was unnecessary for men of great evangelistic gifts to leave the pastorate; it was their privilege to "let down the bucket" where they were. Methodists have, therefore, produced the largest and most effective body of pastor-evangelists the world has known.

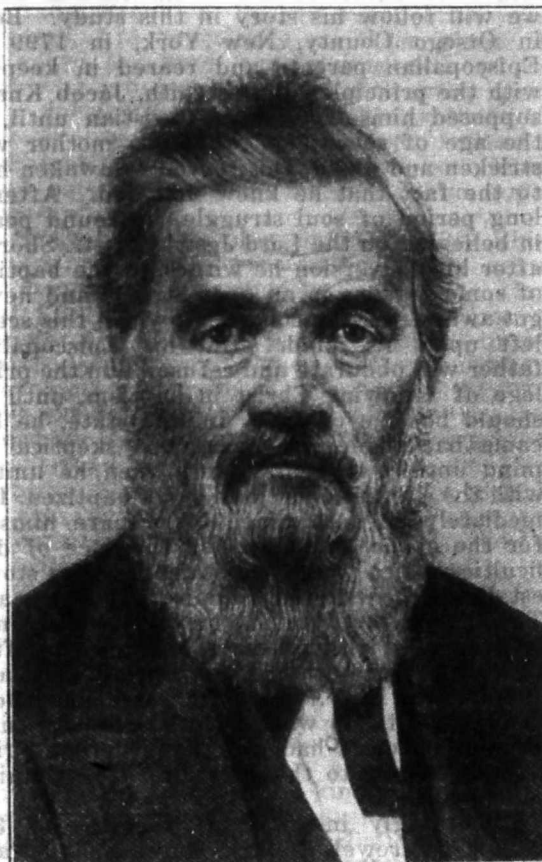
There are some general or special evangelists among Methodists, however, who deserve a place among the immortal soul-winners of America. The first one of these, perhaps, was Rev. James Caughey (1840 onward) who, very much after the manner of Mr. Moody's preaching later on, won vast multitudes to Christ in America and in Great Britain. About the same time Peter Cartwright labored as a pioneer circuit rider and presiding elder in the frontier sections of Kentucky and Tennessee. He was perhaps the greatest frontier preacher of his day and his records are said to

reveal the fact that he won more than 10,000 persons to Christ. A little later, the eccentric Lorenzo Dow worked in the great camp meetings and won many souls to Christ. During this same period also Rev. Wm. Taylor, afterwards a bishop, labored effectually in California and in the North and became known as "the Methodist apostle to the lost." Perhaps the best known and most widely influential Methodist evangelist in the South was Rev. Sam P. Jones, of Georgia, (1847-1906). As a revivalist, reformer and platform lecturer, he was without a peer in his day. A man of the keenest native wit, the most indomitable courage and the greatest passion for righteousness, for almost 40 years, he went everywhere over the South and nation as a flaming fire driving out the social and civic wrongs of the day and, as a mighty messenger of the King, bringing many willing subjects to his feet.

Baptists: Coming now to the leading Baptist evangelists, we have been obliged to select five of the most typical, and at the same time the most effective evangelists among Southern Baptists—and two of these in fact grew up, were educated and labored largely in the North. The five selected under the foregoing classification are Jacob Knapp (1799-1874); A. B. Earle (1812-1897); Major W. E. Penn (1832-1895); T. T. Martin (1862—); and M. F. Ham (1877 —). We will consider these in the order mentioned.

I. Jacob Knapp, Earliest Baptist Evangelist (1799-1874)

The two earliest Baptist evangelists in America were Jacob Knapp and Jabez S. Swan. Since Jacob Knapp was the strongest



REV. JACOB KNAPP

The Earliest and One of the Greatest Baptist Evangelists, 1799-1874

and most effective man in his chosen work, we will follow his story in this study. Born in Otsego County, New York, in 1799 of Episcopalian parents and reared in keeping with the principles of this faith, Jacob Knapp supposed himself to be a Christian until, at the age of seventeen, when his mother was stricken and died. This served to awaken him to the fact that he knew not God. After a long period of soul struggle, he found peace in believing on the Lord Jesus Christ. Shortly after his conversion he witnessed the baptism of some persons in an open stream and never got away from the conviction which this scene left upon his mind. But his Episcopalian father was obdurate and refused him the privilege of following Christ in baptism, until he should become of age. In this state, he became backslidden in heart and skeptical in mind until, two years later, when he united with the Baptist church and was baptized. Immediately he determined to prepare himself for the gospel ministry. In the face of difficulties which would have appalled the stoutest heart, he entered Hamilton Literary and Theological Institute and never stopped until he graduated with honors in 1825. Then, after successful pastorates at Springfield and Watertown, N. Y., for eight years, he boldly determined to do what no other Baptist minister in America had ever done before—give himself wholly to the great work of winning souls to Christ.

Accordingly in 1833, at the age of 34, he bade farewell to his churches and gave himself to eighteen months of incessant labor in Jefferson and Lewis counties. The churches were everywhere revived and more than 2,000 persons were converted in these first "meetings." During the next five years (1835-1839) he conducted great evangelistic cam-

paigns in Ithaca, New York City, Utica, Schenectady, Brooklyn, Rochester and other main centers. In practically all these places he attacked the great outstanding evils of the day with a fierceness and a fearlessness which left nothing to be desired. Many times his life was endangered; but he never turned to the right hand nor to the left; and everywhere God bore him witness by giving him multitudes of souls.

In the fall (October 3rd) of 1839, Elder Knapp, as he preferred to be known, began an evangelistic campaign in Sharp Street Baptist Church of Baltimore, which lasted seven weeks. Over 400 members were added to this particular church alone, while multitudes joined other churches. A church debt of \$20,000 was paid off. The revival spread to other churches and more than 10,000 persons were converted in this seven weeks campaign. Growing out of this revival and the terrible attacks which Elder Knapp made upon the saloons of Baltimore, there was organized the Washingtonian Temperance Movement.

Going from Baltimore to Albany, N. Y., Elder Knapp conducted a campaign which resulted in 1,500 persons being converted and coming into the churches. This campaign was followed by one with the Tabernacle Baptist Church in New York City, where the "wet" newspapers undertook to burlesque and decry the preacher's sermons and his onslaughts on the liquor business and kindred evils. These "wet" newspapers only advertised the good man's work until the sidewalks and even the streets overran with people eager to hear the Word of God. In 1840, Elder Knapp went to New Haven, Conn., and there held his first union or co-operative meeting, all denominations joining in the movement and hundreds and hundreds being converted, among them about 75 Yale students.

Perhaps his greatest revival was held in Boston in December, 1841, where he went in answer to the appeal of all the Baptist churches of the city. "On account of his scathing denunciations of Unitarianism, Universalism, gambling and intemperance, a great deal of opposition was encountered* and on several occasions the preacher narrowly escaped being mobbed." But the opposition was overruled and the good work went on until over 4,000 souls were converted and added to the churches.

About this time the devil raised up some of Elder Knapp's own Baptist brethren, who became envious of his success, and who accused him (1) of being superficial in his preaching and work in meetings and (2) of dressing shabbily and using other unworthy devices to call forth greater collections at the close of his meetings. But he turned on "these false brethren," as he called them, two unexpected guns: The first was a committee of Boston pastors and laymen who made an actual survey of the converts of his meetings and the churches receiving the converts and showed the charges to be precisely opposite to the truth. And then he called a council of outstanding ministers and gave them all the facts about all the monies he had received and again came out victorious over his accusers.

Concerning the results of his meetings, Elder Knapp says: "For a time, I endeavored to keep an approximate account of the persons who professed conversion in my meetings, but after my reckonings took in more than 100,000 cases, I gave up the attempt. They came in such crowds, from all denominations; so many united with other (than

*See History of American Revivals, by Beardsley, pp. 164-174.

Baptist) churches; and so many were reported in meetings commenced by me but carried on by others; and so many were strangers from distant towns and states, sojourning for a few days or weeks where I was preaching; and so many other meetings sprang up from those I was holding, that I found the attempt to number Israel an impossibility, and suspected that it might be a sin."*

II. A. B. Earle, Pioneer in Union Meetings (1812-1897)

The next outstanding evangelist among the Baptists of America was Rev. A. B. Earle, D.D. Like Jacob Knapp, Dr. Earle was born in the state of New York, at Charlestown, in 1812. And like Jacob Knapp, most of his early labors were in the North and West though he came later to the South and to Texas. Because of his inauguration of the plan of holding union meetings, and his substitution of the "inquiry meetings" for the "anxious seat," as well as because of his work in the South, we present his story in this place.

Born at Charlestown, N. Y., as has been said, in 1812, and converted at a very early age, Dr. Earle began preaching at the age of eighteen. After securing his education, both academic and theological, he entered the pastorate. But he remained in the pastorate for only a brief period of time. He felt called to be an evangelist and, for fifty or more years, he gave the best of his life thereafter to this great work. Early in his career as an evangelist, he became a pioneer in holding union or co-operative meetings. Long before this

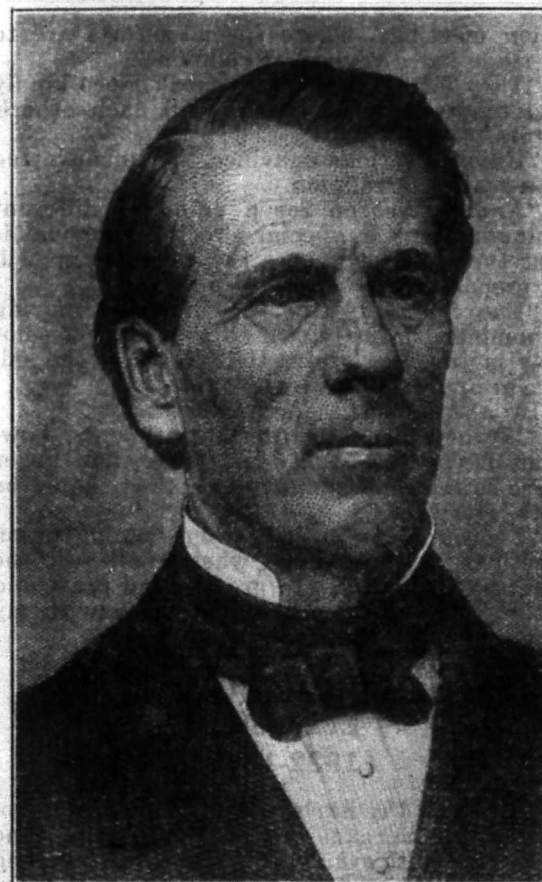
*Autobiography, p. 190.

time Finney and even Jacob Knapp had welcomed the aid of other denominations in the great evangelistic campaigns which they conducted under the auspices of churches of their own faith; but Dr. Earle seems to have been the first to distinctly plan for a co-operative campaign in each instance.

During the War of the Confederacy, when the great revival in the Southern Armies was coming into full tide, Dr. Earle held great union or co-operative evangelistic campaigns in Massachusetts, New Hampshire, Maine, Connecticut, Washington, D. C., and other important centers. During the winter of 1866-1867, he conducted a campaign on the Pacific Coast in which more than 5,000 persons professed faith in Christ. After the war, he came into Southern Baptist territory and several times he conducted campaigns in Canada. In fact, he lived to cover most of the great centers in all sections of America and to witness the conversion of more than 150,000 persons.

Southern Baptists will be interested to hear Dr. Earle's own explanation and defense of union meetings, since he was a pioneer in this field and since he lived and died a very staunch Baptist. Chapter XVIII of his volume entitled, "Bringing In Sheaves," is given over to a discussion of the special advantages of "union meetings." Among other things he says the following:

"For a number of years past I have endeavored, when convenient, to have all evangelical denominations, who were willing, unite in meetings in which I am called to labor. . . . I have never seen, or heard, or read anything to change my views on this subject; but, on the contrary, my experience and observation have been constantly strengthening them. . . . I will mention a few reasons for my confidence in the usefulness and propriety of



Yours truly
A. B. Earle

union meetings, where special efforts are to be made for a revival of religion:

"They lead Christians to speak more kindly and tenderly of what they call each other's errors.

"Union meetings convince the unconverted of a reality in religion.

"Another reason for a union of different denominations in special effort for revival is that the churches where the converts go will be prepared for them.

"The Spirit of God, I believe, is moving denominations in regard to this subject—not only in favor of protracted effort for the salvation of men, but **united effort.**"

He also adds these statements:

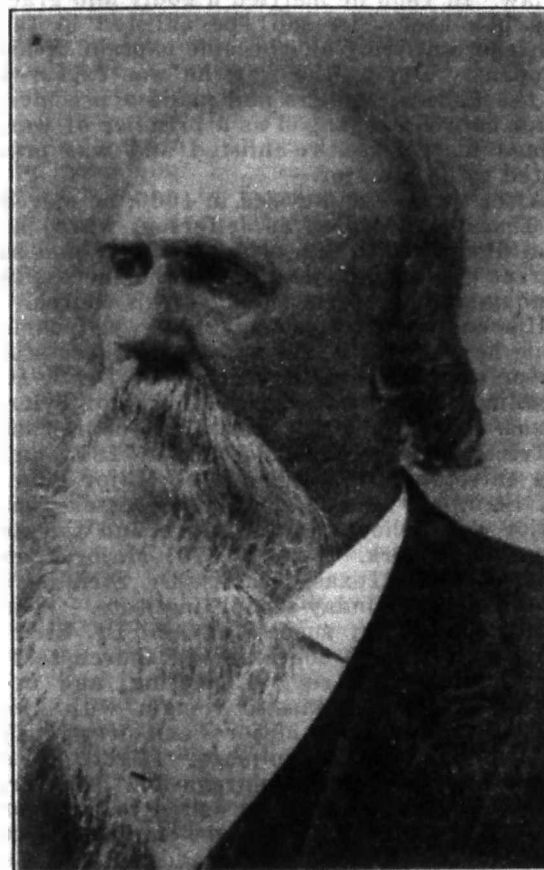
"My own denominational sentiments, however, have ever been dear to me, and never more so than now; and so I think it should be with every one.

"I never allow myself, when holding union meetings, to compromise what I believe to be true; but I endeavor to preach, and pray, and labor, just the same as when alone with my own denomination."

III. Major W. E. Penn, Lawyer-Evangelist (1832-1895)

Following Dr. Earle, and in part contemporary with him, came Major W. E. Penn, one of the greatest evangelists ever known among Baptists. Major Penn* was born in Rutherford County, Tennessee, August 11, 1832. He was converted in 1847, when a boy of fifteen. In 1852, at the age of twenty, he was admitted to the bar and began the practice

*We are indebted almost wholly to Chapter LXIX of Dr. J. M. Carroll's *History of Texas Baptists*, pp. 616-627, for this sketch of Major Penn.



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The Texas Lawyer Who Became a Great Evangelist (1832-1895)

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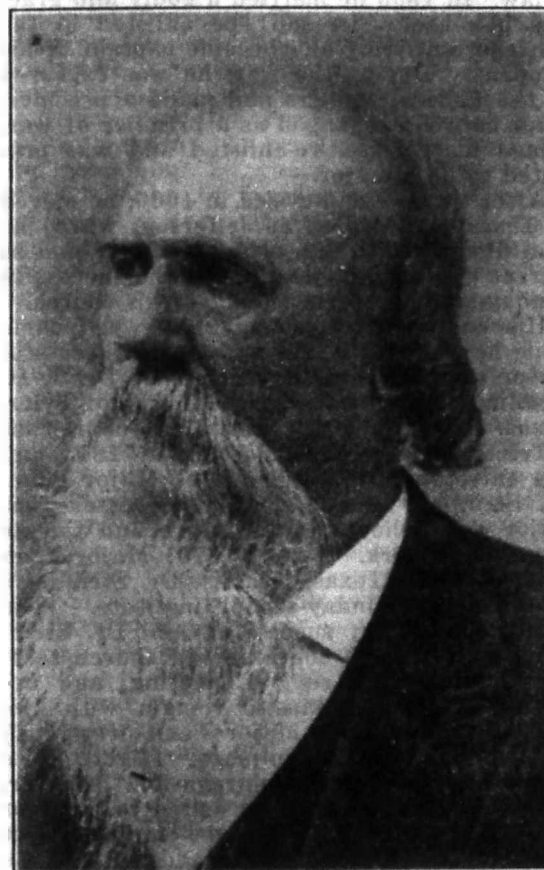
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of law. In 1856 he married a godly and gracious helpmeet. In 1861 he enlisted in the Confederate Army and became captain of his company. During the war, he was captured by the Federal soldiers and made a prisoner. Later he was exchanged as a prisoner of war, gained his release, re-enlisted and was promoted to be a major.

After the war had closed in 1866, he moved to Texas and located at Jefferson, where he soon distinguished himself as a lawyer and as a great Christian layman, being the successful Sunday-school superintendent of his church.

His call into the evangelistic work came while he was still in the midst of a successful career as a lawyer. It seems that Dr. J. H. Stribling of the First Baptist Church of Tyler, Texas, was called to assist the church at Jefferson in a revival meeting in 1873 and was entertained in the home of Major Penn. Dr. Stribling became deeply impressed that Major Penn should give his life and talents to religious work. Later (1875) Major Penn came to Tyler, Texas, to assist Dr. Stribling's church in a Sunday-school institute. The institute was very successful, and Dr. Stribling felt moved to continue the church services looking to a revival meeting, and appealed to Major Penn to remain with him and assist him. But Major Penn drew back from the suggestion in sheer fright. The pastor and the whole congregation, however, importuned him and he consented to help for a day or two. But he was never able to get away. The whole town turned out to the meetings to see what this lawyer would say and do. And when it was seen that great things for God were being accomplished, the emissaries of Satan were stirred up to try to defeat the purposes of the meeting. Major Penn was therefore called upon to pass

through a desperate trial of his faith; but he stood firm and the great work of God went on for more than five weeks, and many hundreds of souls were swept into the Kingdom of God.

Although Major Penn was now 43 years old, he gave up the practice of law and gave the remaining 20 years of his life to the great business of winning souls for the Master. He visited every main city and center in Texas and many of the main cities and centers in the other states of the South. He did a marvelous work in California and held great meetings in England and Scotland. For everywhere he went, literally hundreds of people were won to Christ.

Major Penn's meetings were never union meetings, but always under the auspices of one or more Baptist churches. He preached the great fundamental doctrines of grace and all the distinctive doctrines of Baptists in every revival meeting. He used charts and cards to set forth the true scriptural teachings on all these great questions. Besides, he used all his skill as a lawyer in denouncing and exposing the great evils of the day, in tearing away the mask of hypocrisy and heartless formality from professing Christians, and in overwhelming the antagonists of the Baptist faith and practice. And strange to say, he never lacked for multitudes to hear him and heed his message.

As is the case with practically all the great evangelists, Major Penn was a man of striking personal appearance and marvelous physical powers. He was well over six feet tall and weighed 250 pounds. His hair and beard were long, well-kept and attractive. His voice, both for singing and preaching, was perfect. He carried his own singer and organ and himself led much of the music and

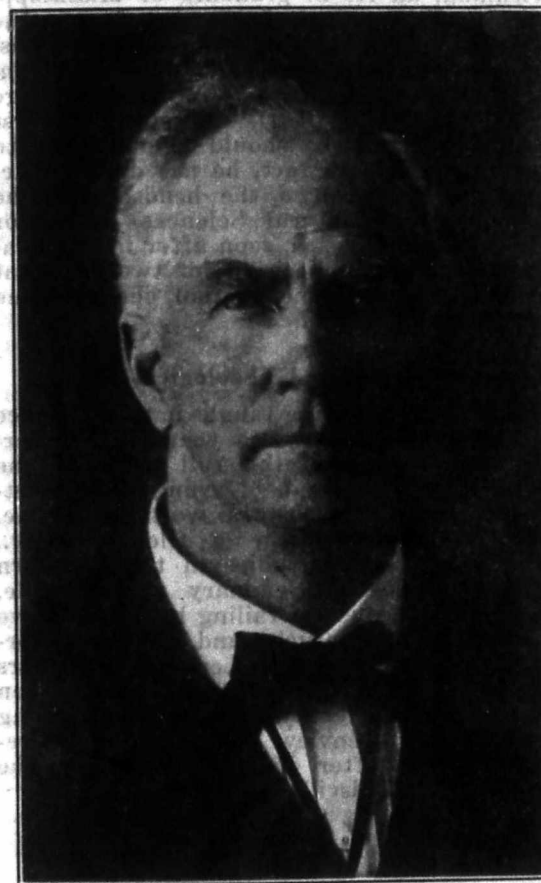
sang wonderful bass solos. He made much of the "anxious seats" which he placed at the front, in his meetings. He knew how to reach and grip and hold men; and had very much of Elijah's power in prayer. So far as is known, he was never defeated in prayer. He was utterly devoid of all sensationalism and clap-trap, and nine-tenths of those professing saving faith in his meetings immediately joined some Baptist church.

The success of his work is beyond any reckoning. Not fewer than 150,000, more likely 250,000, persons professed faith under his ministry; and more young ministers heard the call of God during some one of his meetings than was ever known under the ministry of any Baptist evangelist in modern times. Hundreds of Baptist ministers now living (Dr. E. Y. Mullins of Louisville, Ky., among them) heard the call of God under some sermon of Major Penn. He died at Eureka Springs, Arkansas, in April, 1895, his funeral being preached by Dr. W. P. Throgmorton, of Marion, Ill.

IV. T. T. Martin, the Doctrinal Evangelist

We come now to one of the most striking, virile and, withal, the most peculiar men among the great evangelists of the South or the nation. Thomas Theodore Martin was born and bred in the atmosphere of school and college life, and is the last man whom even his friends and best acquaintances would have chosen to be a great evangelist.

He was born in Smith county, Mississippi, April 26, 1862. His father was Professor M. T. Martin of the chair of Mathematics in Mississippi College, and a great teacher and preacher. His mother was Miss Annie M.



EVANGELIST T. T. MARTIN

The Outstanding Doctrinal Evangelist Among
Southern Baptists (1862—)

Strickland, an A. B. graduate of Mississippi College. He was brought up therefore in the atmosphere of schools and by cultured Christian parents of the highest type, and himself took his A.B. from Mississippi College in 1886, at the age of 24. Moreover, his first thought was that he should give his life to teaching (which, in fact, he has done). Accordingly, he accepted the headship of the department of Natural Sciences in Baylor College, Belton, Texas, soon after his graduation, and held this position for two years, at the end of which time a great change came over his life.

Becomes Pastor and Theological Student

In 1888 after having taught natural science in Baylor College for two years, T. T. Martin was ordained to the full work of the gospel ministry. He held evangelistic meetings and did supply pastoral work for a time. Later he became pastor at Glenview, Ky., and carried on his studies in the Southern Baptist Theological Seminary at Louisville, Ky. Later, because of failing health, he gave up his work in Kentucky and went to Colorado, serving the church at Leadville two years and the church at Canon City two years, then returning to Kentucky and again becoming pastor of the Glenview church where he remained until after his graduation at the seminary at Louisville in 1896.

Offers Himself as Foreign Missionary

When T. T. Martin graduated at the Southern Baptist Theological Seminary, he offered himself to the Foreign Mission Board to go to Brazil as a missionary. The Board accepted him, but the examining physician refused him a health certificate and warned

Brother Martin that he should go back to the West. Accordingly, he again became pastor in Colorado, serving the church at Cripple Creek from 1897 to 1900.

Gives Himself to Evangelistic Work

In June, 1900, his health fully restored, Brother Martin determined to give his life henceforth to a teaching-evangelism; and, for the past 25 years now, we bear witness to the fact that every ounce of his consecrated, virile, intense and irrepressible personality has gone into his one great business in life.

How many evangelistic meetings he has held, how many souls have professed saving faith in these meetings, how many persons have been added to the churches, and how many persons have heard the call of God to be evangelists, preachers, missionaries, evangelistic singers, etc., no one knows but T. T. Martin; and he is too modest to furnish us the figures.

It so happens that the writer has sat through most of two evangelistic meetings conducted by T. T. Martin, and is able to give some first-hand account of his distinct and peculiar methods, the clear-cut and virile message which he delivers, and the outstanding reactions in the minds and hearts of his auditors.

As noted above, T. T. Martin is like no other of the great evangelists known to our history. For while he has some things to remind one of Major Penn and others which carry us back to Elder Jacob Knapp, he is in fact, a *sui generis*, one of his own kind. More than any evangelist known to me, T. T. Martin is a teaching-evangelist. There is in all he does and says throughout his meetings the one idea, the one purpose, of inculcating cer-

tain great fundamental truths in the minds and hearts of his hearers. And, of those who follow him, sermon by sermon, in his evangelistic campaigns, not one in a hundred will fail to be overwhelmingly convinced of the truths which he presents.

His methods, moreover, are those of the teacher-evangelist, and not those which are commonly supposed to go along with evangelists. He knows and cares very little about publicity. He carefully and studiously avoids all effort and all methods calculated to play upon the emotions. He goes after the intellect and then the conscience. He is about the last word in logic—and it is logic set on fire, too. He literally compels men to think.

Again, he cares not a whit about the prejudices and predilections of a given community. He makes no attempt to please and "catch" the crowd and adroitly and gently lead them into the truth. He comes as the expounder of God's Word, with a message which men must hear or perish, and he presents it "as a dying man to dying men," with a boldness of a John the Baptist.

He follows Elder Jacob Knapp and Major Penn, in one particular—he never holds a union meeting unless all the other church people voluntarily come to his meetings, and he rarely conducts an evangelistic campaign that he does not preach a Pauline series of sermons on all the great doctrines of grace and the full application of these great doctrines as they are found only in Baptist churches. The number of persons gathered into the churches through his campaigns, therefore, are not as large as those of other evangelists of his ability, but they are men and women who know that their Redeemer liveth and are able to give a reason for the faith which is in them.

Develops Evangelist Association

As the work of Evangelist T. T. Martin became more widely known there came more calls for evangelistic campaigns than he could answer, and he began casting about in his mind for some way to meet these calls. From these emergency calls, therefore, he began the organization of a school or association of evangelists, known as the Blue Mountain Evangelists, so named because of the location of the home of Evangelist Martin at this place. This association has become an institution of far-reaching influence among Southern Baptists, of which Evangelist Martin is the field secretary.

Becomes Widely Known as Author

As a further development of the intensive labors of Evangelist Martin it was determined that he should attempt to answer the call for the messages which he delivered in book form. As a result there have come from his virile and prolific pen some fifteen or more volumes in recent years. The following are among his best known productions, several of which number have gone into many editions:

- Gems From a Sick Room (1897).
- Conversion of Ruth Wyatt (1898).
- God's Plan With Men (1912); Sermons.
- Redemption and the New Birth (1913); Sermons.
- The New Testament Church (1917).
- The Second Coming of Christ (1921).
- Married Life—Its Present Day Dangers and Evils (1927).
- Going to Hell in Droves (1921).
- Heaven, Hell and Other Sermons (1923).
- Hell and the High Schools (1923).
- The Evolution Issue (1923).

Evolution or Christ; Christ or Hell (1924).
The Wm. Jennings Bryan Memorial on
Evolution (1925).

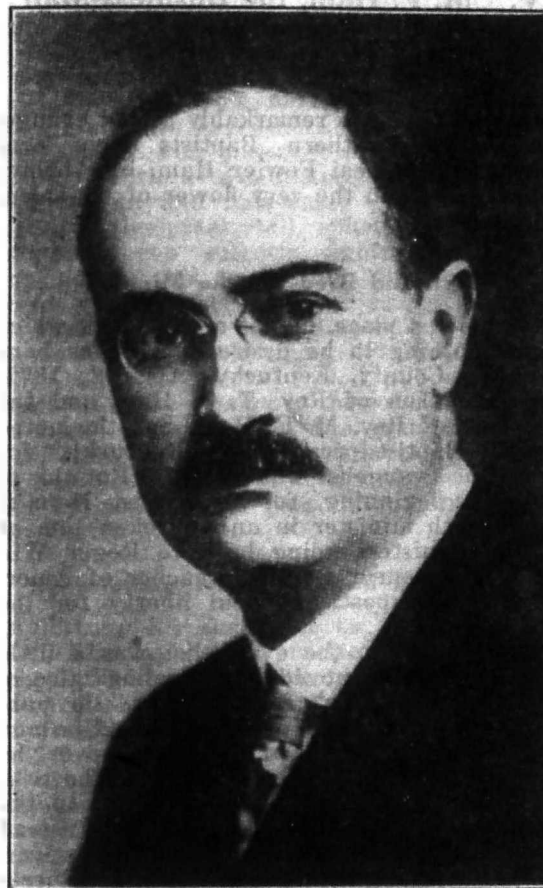
Reply to "Bryan's Fundamentalism An-
alyzed and Answered" (1925)

The Dying High School Boy—A Tragedy
of a Soul (1925).

Leading the War on Evolution

As will be noticed by the casual reader, the last six books from the pen of Evangelist Martin constitute the written form of his attack upon evolution. For the past two years he has been the field secretary of the Anti-Evolution League of America and the editor of *The Conflict*, an anti-evolution paper. During this time, he has gone all over the South and other sections of the nation, pointing out the folly and tragedy and crime of teaching high school boys and girls that they descended from the brutes. He has also been a prominent factor in agitating for legislative enactments to relieve the people of our several states of America from the anomalous, if not iniquitous, condition of being forbidden, on the one-hand, to teach or even to read the Bible (in some states), in the public schools, whereas these same citizens are taxed to support public schools which teach the brute origin and nature of man in such a way as to completely shatter the faith of multitudes of their children.

Evangelist Martin has undergone many hardships and trials and serious financial loss, and has been made the subject of much ridicule on the part of those who hold to the brute origin of man. But he is not dismayed, but rather heartened and encouraged by these sure tokens of the prophet's calling and reward, and he has not a shadow of doubt that the Old Book will triumph over all its foes.



EVANGELIST M. F. HAM

The Business Man in the Great Business of the
King (1877—)

V. M. F. Ham, the Business-Man Evangelist (1877- . . .)

One of the most remarkably gifted evangelists which Southern Baptists have ever known is Mordecai Fowler Ham, of Anchorage, Ky., now in the very flower of his splendid career.

Born and Bred for the Ministry

In the first place, he has a genealogy which leaves nothing to be desired. He was born in Allen County, Kentucky, April 2, 1877. He is the son of Rev. T. J. Ham and the grandson of Rev. M. F. Ham, Sr., the noted pioneer Baptist preacher of Kentucky, for whom the evangelist was named. But this is only the beginning, for Evangelist Ham is the seventh minister in an unbroken line of Baptist ministers going back to Roger Williams, the pioneer Baptist preacher of America and the apostle of soul liberty for the world.

In 1886, when the evangelist was a little boy, his father moved to Bowling Green, Ky., where "Fowler" Ham attended the public schools, secured his primary education and grew to young manhood. Later, however, he attended Ogden College, after which he took up the study of law, being admitted to the bar in 1895, while yet in his teens. Instead of beginning the practice of law, however, M. F. Ham accepted an attractive and lucrative position as a traveling salesman and, for five years, he traveled over the South and Southwest, having his headquarters in Chicago.

In 1901 a great change came over his life. Being called home suddenly upon the seri-

ous illness of his dear old grandfather for whom he was named, he lingered for some days about the sick bed of this aged servant of God and watched his life slowly ebb away. When the end drew near, the grandfather called him, with the others, about him, gave them his farewell messages and then prayed that his mantle as a minister might fall upon his grandson and namesake. This was too much for the great, tall, splendid grandson, who had been secretly fighting a losing fight, against his impressions to preach for several years. There, in that death chamber, he heard the voice of God speaking through the mouth of the old dying hero and grandfather, and the Spirit of God subdued and dissipated every vestige of the rebellion which remained in the soul of the grandson—and M. F. Ham, as we know and love him today, left that death chamber to preach the gospel, until he, too, should pass in triumph to be with Christ.

Developing His Plans and Methods

Following his surrender to the ministry, M. F. Ham went into practical seclusion for six months during which time he earnestly searched his Bible and in prayer and great searchings of heart, sought light on the Lord's plans for his life. At the conclusion of this period, he had practically completed his arrangements to enter a theological seminary, when he was unexpectedly called upon to preach at a Baptist associational meeting. Learning that he was expected to preach at a morning service, and without having any opportunity for preparation of any kind, the young preacher went to the task and delivered his first sermon. So marvelously was his message blessed of God in the salvation of souls and so deep was the impression created upon

his hearers that churches throughout that entire section began to call him for work in revival meetings. With the untiring energy of his robust manhood and with the same zeal and earnestness of his distinguished grand-sire before him; the young evangelist preached to tremendous crowds night after night, and went from house to house during the day doing personal work. So remarkable were the results which followed upon his ministry and so unique and effective were his methods that before his first year in the ministry closed, he was widely known and, in an unusually short time, he had attracted the attention of the press and pulpit of the South and was preaching in some of the most noted pulpits and largest cities with marvelous success. In his early ministry he distinguished himself wherever he went, in the prohibition battle, doing some of his most effective work along this line in Kentucky, North Carolina and Texas. During this period seventy-two towns and cities, where he held revivals, voted dry, exclusive of the much larger number of small towns and hamlets which went dry following his county-wide campaigns.

Early in his ministry, Mr. Ham developed certain definite and outstanding characteristics in his preaching. Like Mr. Moody he was (and still is) a business man, and has the point of view of a Christian business man. Like Mr. Moody, also, Mr. Ham has largely done his own thinking and his own Bible study; and he knows *The Book* as very few men in any walk of life. But Mr. Ham has a peculiar intuitive sense which he uses in emergencies; which very few men possess. He will often propose things which will seem foolish and hurtful, when some great crisis comes in his meetings, but I have never known him to fail to achieve his point when he followed this sixth sense in such cases. He is

for the most part, however, simplicity itself—Mr. Moody could not have taught him a thing in simplicity. In two things, moreover, he is absolutely unique among all the evangelists. First of all, his preaching comes nearer being absolutely Christ-centered than any man to whom I have ever listened. His whole heart and life go out in supreme adoration to Christ and, if you do not love Christ, if you are a Christ-hater and a Christ-rejector, you will not escape his anathemas—and they are terrible to contemplate. In addition, or growing out of his Christ-centered message, Mr. Ham explains the way of life more frequently in his meetings, and also more quickly and more clearly, than any person known to me. It is literally impossible for any sane person to escape his meaning.

Achieving Amazing Results in the Work

In the twenty-four years of his ministry as an evangelist, during which time he has worked almost exclusively as a general evangelist, holding co-operative or union meetings with all denominations, Mr. Ham has led in 228 campaigns, most of them city-wide and many of them county-wide in their scope. Conservative estimates of his work, based upon a substantial record, place the total number of conversions and reclamations well in excess of the 230,000 mark. Of these approximately 79,800 have united with Baptist churches along with equally large numbers who have aligned themselves with other denominations. An outstanding result of his work is found in the large number of people who have entered the Christian ministry under Mr. Ham's preaching. An estimate compiled by one thoroughly familiar with the work of Evangelist Ham and believed to err on the side of extreme conservatism, places the

number of those now engaged in Christian work, either in the capacity of ministers, missionaries, rescue and Salvation Army workers, or evangelistic workers, at more than 500. In addition to these definite results, widespread evangelistic activities of organized bodies of laymen have followed in the aftermath of the great majority of Mr. Ham's campaigns. Literally thousands have been led to confess Christ as Saviour and Lord through the instrumentality of these laymen alone.

Mr. Ham is the author of the following booklets and pamphlets: "Light on the Dance"; "Believing A Lie"; "Infidelity"; "Cain or Abel"; "Mysteries"; "Hell"; "The Jew"; "Methods and Agents of the Anti-Christ"; "The Trial and Execution of Jesus Christ From a Legal Viewpoint."

Looking Ahead to Greater Things

As noted above, moreover, Evangelist Ham is just now coming into the full flower of his splendid powers and possibilities, being in his forty-eighth year. He is well over six feet tall and has a body made of iron and built in the moulds of a perfect athlete. And we doubt if any one ever had a better voice, both for singing and speaking, unless it were George Whitefield. Evangelist that he is, M. F. Ham also finds time to do an amazing amount of Bible study and general reading. He is one of the most thoroughly posted men in everything related to his work whom I have ever known. What God will do with this cultured, high-toned Christian gentleman, this mighty prophet and evangelist, in the years to come He only can tell.

LITERATURE ON OUTSTANDING EVANGELISTS

The literature on this subject is almost unlimited; but the following books will be found most helpful to the general students:

- Autobiography of Chas. G. Finney.**
- History of American Revivals**, by Frank G. Beardsley, 2nd edition, American Tract Society, 1912.
- History of Texas Baptists**, by J. M. Carroll, 1923, Baptist Standard Publishing Co., Chapter LXIX.
- Bringing in Sheaves**, by A. B. Earle, 1868, Boston.
- Torrey and Alexander**, Story of World-wide Revival, 1905, Revell & Co.
- Jerry McAuley—His Life and Work**, edited by R. M. Offord, New York, 1885.
- Reaper and Harvest**, by E. P. Hammond, 1884, Revell & Co.
- The New Evangelism**, by Henry Drummond, 1899, Dodd, Mead & Co.
- Revivals & Missions**, by J. Wilbur Chapman, 1900, New York.
- Endued to Win, and With Christ After the Lost**, by L. R. Scarborough, Baptist Sunday School Board, Nashville.
- Evangelism Old and New**, by A. C. Dixon, 1905, American Tract Society.
- The New York Pulpit of 1858**, volume of Evangelistic sermons by 25 distinguished ministers, (1858) out of print.
- The Year of Grace—History of the Revival in Ireland of 1859**, by Wm. Gibson (1860) Boston.
- The Story of the Welsh Revival**, by several authors, Revell & Co., 1905.
- Sam Jones' Revival Sermons**, by Annie Jones Pyron, 1912, Revell & Co.
- Thunderbolts by Sam Jones**, edited by B. F. Haynes, Nashville, 1895.

Life of Moody, by Wm. R. Moody, his son. Evangelism, by W. E. Biederwolf, 1921, Revell & Co.

The Real Billy Sunday, by E. P. Brown, 1914, Revell & Co.

God's Plan with Men, and Redemption and the New Birth, by T. T. Martin, Revell & Co. **Heaven & Hell and Other Sermons**, by T. T. Martin, Baptist Sunday School Board, Nashville, 1923.

Great Revivals of the Great Republic, by Bishop W. A. Candler, Cokesbury Press, Nashville.

CHAPTER V

THE HOME MISSION BOARD AS A SOUL-WINNING AGENCY

Five things have placed the Home Mission Board of the Southern Baptist Convention in a pre-eminent position as a soul-winning agency in the South:

(1) **Its Field:** The South is the most ready, opportune and remarkable evangelistic field in the world today, unless it be certain favored sections of Russia.

(2) **Its Forces:** Southern Baptists have practically as great numbers supporting the efforts of the Home Mission Board as Southern Methodists, Southern Presbyterians and the Disciples of Christ combined—the three next largest religious bodies in the South.

(3) **Its Soul:** The soul of Southern Baptist work is evangelism, our great hosts, in recent years, having actually won to Christ quite as many persons, year by year, as any two other great denominations in America.

(4) **Its Climate:** Evangelistic campaigns can be conducted twelve months in the year in all sections of the South; whereas in most sections, out-of-doors campaign can be carried on successfully for at least seven months in the year.

(5) **Its Achievements:** The Home Mission Board was 80 years old in May, 1925; and during these 80 years its missionaries and evangelists have won more than 1,000,000 souls to Christ; baptized into the churches

746,765 persons, on a profession of faith; and witnessed a total of 1,426,386 additions to the churches; while the agents of the Board have gathered and disbursed \$18,213,336.10 to carry on this gracious work. If there is a parallel to this achievement in evangelism in the life and work of any other evangelical denomination in existence, I have been unable to find it.

With such a country in which to labor, such a constituency to support its efforts, such a compassion of soul for the multitudes who do not know Christ, such a climate in which to work and such achievements to make manifest the blessings of God upon its efforts, may we not hope that Southern Baptists will soon strike off the shackles of debt from this great Board and let it go forward to still greater achievements?

We must not imagine, however, that these great evangelistic achievements, just noted, were wrought without toil and sacrifice and suffering. Six great periods are definitely marked out in the toil and struggle and triumph of those years.

I. An Apostolic Beginning (1745-1845)

The real beginning of the work of winning the Southland to Christ was made not by the Home Mission Board, but by the pioneer ministers of the South who went everywhere preaching the Word and baptizing the saved into the churches. They paid no heed to race or color or station. And no matter what the difficulties and hardships were, they ceased not to teach and to preach Christ, without money and without price, yea, often at a fearful cost to themselves. They sought out the Negro slaves and told them the sweet story. They

went to the tents and wigwams of the Indians and made known the good news to them. They found the lonely settler in the quiet of his home, and told him of the Saviour. They visited the stores and trading places and carried on business for the great King. They attended dances and brawls and turned them into places of prayer and confession. They stopped at the little hotels or lodging houses, and turned them into churches where the hungry-hearted people came to worship. They traveled everywhere, on foot, on horse-back, in canoes, on sailing vessels, as fearless and faithful evangelists of Christ, and everywhere won the lost to Him. These were the men like Thos. Ethridge of North Carolina, Jeremiah Walker and Benjamin Watkins of Virginia, Shubal Stearns of North Carolina and Daniel Marshall of Georgia and many others whose names will never be known until the judgment, who won the early settlers to Christ, planted vigorous churches in the pioneer sections; laid deep the foundation of all future Southern Baptist work and prepared the way for the coming of the Home Mission Board.

II. Before-the-War Evangelism of Home Board (1845-1860)

"The first period of organized Home Missions among Southern Baptists was given over largely to four lines of endeavor: (1) Building up a spirit of denominational loyalty and co-operation; (2) evangelism; (3) giving especial attention to the work among the Negro slaves (more evangelism); and (4) taking over and enlarging the work among the Indians, which had been carried on heretofore by the Foreign Mission Society and later

the Home Mission Society of the old Triennial Baptist Convention of America, (still more evangelism).

"There were 40 missionaries doing work among the colored slaves during this period, and the work among the Indians was given special impetus by the union of the Indian Mission Association with the Southern Baptist Convention in 1855, and the labors of 40 other missionaries in giving the gospel to the Indians."*

We have striven very earnestly to present some definite figures indicating the far-reaching work of the Home Mission Board in evangelizing the Indians; but it seems impossible to get a full and complete tabulation. We know, however, that tens of thousands of them were won to Christ and became the joy and crown of our Home Mission work. In the report of this work for 1859, for example, we find this remarkable showing:

Missionaries to Indians	35
Churches and out-stations supplied	135
Sermons preached	1,857
Converts baptized	355
New churches constituted	
Church houses built	

The record of the first twenty-five years (1845-1870) of Home Board's efforts to evangelize the Indians reads as follows:

Churches and stations supplied	321
Sermons preached	6,526
Indians baptized	1,272
Churches constituted	20
Church houses built	14

It was and still is a great work, and only heaven can reveal the good that has been wrought.

*See pp. 74 and 75, Southern Baptists Working Together, by the author.

EVANGELIZATION OF NEGROES 1845-1880

Items	In 1845	In 1860	In 1880
Negro Population in the South Slave and Free	2,701,991	4,205,699	5,953,908
Children Under Gospel Age (10)	580,376	941,159	1,190,780
Total Colored Persons of Gospel Age	2,121,615	3,264,540	4,763,128
Colored persons members of Baptist Churches	150,000	280,000	741,694
Ratio of Colored Baptists to Col. Population of Gospel Age (10 and up)	1 to 14.7	1 to 12	1 to 6.4

Not: The Methodists, Presbyterians and other denominations also won thousands of the Negroes to Christ. In addition to those whom the Baptists evangelized. But it is but truth to say that Southern Baptists did more to evangelize and to Christianize the Negroes in the early days than all other denominations combined---and more of them are Baptists today than belong to all the other churches combined.

But the outstanding evangelistic achievement of the Home Mission Board and the other agencies of Southern Baptists, for all time to come perhaps, is their unparalleled triumph in winning the Negroes to Christ. The total number of Baptists in the South in 1845, for example, was 352,950 of which number about 130,000 were Negro slaves. But by 1860, when the War of the Confederacy broke upon the land, there were about 280,000 Negro Baptists as compared with 350,240 white Baptists; and by 1880, when the Negroes had been freed and began carrying on their own work with their own Negro preachers as leaders, there were 741,694 Negro Baptists as compared to 974,100 white Baptists. The full magnitude of this unexampled achievement in soul-winning is set out in the table preceding.

III. Evangelism in the Southern Armies (1860-1865)

We come now to the work of the Home Mission Board, in connection with the various State Boards of Virginia, the Carolinas, Georgia, Alabama, Tennessee, etc., in helping on the work of the great revival in the Southern Armies, which revival was dealt with in a preceding chapter. Unhappily, we can give only the barest outline of this great work of God done by the Home Mission Board, then located at Marion, Alabama, under the direction of Dr. Russell Holman.

Four great tasks engaged the minds and hearts of Southern Baptists during this titanic and disastrous struggle—and three of these four tasks headed up in the Home Mission Board. To begin with, all the resources of

the various State Boards mentioned above and the Sunday School Board, which came into existence in 1863, together with certain private Baptist publishing houses, were given over to the publication and distribution of Bibles and tracts for the soldiers and doing colporteur work in the army. As recounted in a preceding chapter, the Baptists of the South, and of the State of Virginia in particular, were not only the first among all the religious bodies of the South to respond to this great call and service, but they expended larger sums of money, sent out more missionaries and colporteurs and won more people to Christ than any other group.

The other three great tasks of Southern Baptists were thrown almost wholly upon the shoulders of the Home Mission Board. The first of these was the sending out of 137 missionaries and colporteurs to help on the great work of the revival in the Southern Armies—which revival began early 1861 and swept over every army camp and battlefield of the South and brought at least 150,000 souls to know the Lord.

The second task of the Home Mission Board was the strengthening and saving of the organized work of Baptists in several of the older states which, in the end, were devastated, depleted and demoralized by the war.

The third and one of the most difficult of the tasks given the Home Mission Board was the charge to help the recently freed Negroes to find their place and work in their own churches and to carry on the great work of evangelization so well begun among them. And in all three of these tasks the Home Mission Board achieved a success which has perhaps never been surpassed in its history.

IV. Beginning Again (1866-1882)

When the War of the Confederacy came to an end in 1865, it brought a three-fold disaster to the Home Mission Board and all the agencies of Southern Baptist work—a prostrate South, a depleted treasury, and a demoralized constituency. It also brought upon the South and the work of the Home Mission Board three of the greatest foes with which organized society has ever been called upon to contend. Dire poverty, intense racial and sectional antagonism, and complete economic and moral chaos—these were the forces which subjected the South and the Home Mission Board to their greatest trials of faith.

"The Home Mission Board, nevertheless, went right on with its work during this period, raising and expending, upon the average, more than \$20,000 a year in helping the needy churches, showing the misled and mistaught Negroes a better way, supporting its work among the Indians, trying to develop its Sunday school and publishing interests which had been committed to it in 1878, and everywhere winning men to Christ in large numbers."^{*}

The missionaries of the Home Mission Board, for example, reported an average of almost 600 baptisms of Negro converts annually up to 1872, when separate reports of this work were no longer given. The work among the Indians was very soon resumed and increasing numbers of baptisms were reported every year. In the meantime, the financial panic of 1873 came on and forced retrenchment all along the line, and the work

^{*}Pp. 76 and 77, *Southern Baptists Working Together*, by the author.

of the Home Mission Board continued to suffer until 1882, when the Board was removed from Marion, Alabama, to Atlanta, Georgia, and Dr. I. T. Tichenor was elected corresponding secretary.

V. New and Larger Day Under Dr. Tichenor (1882-1903)

A new and larger day came to the Home Mission Board upon the entrance of Dr. Tichenor into the leadership of this great work. Indeed, it may be truly said that Baptist Home Mission work in the South is largely what Dr. Tichenor made it. For he not only brought the work back from the dead, so to speak, but greatly enlarged every feature of it and went afield and launched four new and vastly important departments of the work and gave the whole cause of Home Missions a permanent and pre-eminent place in the Southern Baptist Convention.

Few of our people, however, have been able to think of Dr. Tichenor otherwise than a great, far-seeing Baptist statesman, perhaps the greatest yet known among Southern Baptists. But a careful study of the evangelistic work done under the leadership of Dr. Tichenor, and those who came immediately after him, will show that his whole great personality and powers of service were dominated by the supreme purpose to win the whole Southland to the Lord Jesus Christ. If figures carry any meaning and message to us, surely the following table must bring to us a new view of Dr. I. T. Tichenor—his superb leadership of the great soul-winning work of the Home Mission Board:

SOUL-WINNING UNDER DR. TICHENOR'S LEADERSHIP

Year	Baptisms	Total Added	New Churches
1882	119	225	No Report
1883	245	729	No Report
1884	2,468	6,190	No Report
1885	2,921	6,644	52
1886	2,812	6,184	70
1887	2,923	6,242	119
1888	4,957	7,496	204
1889	4,637	9,402	322
1890	4,477	6,098	267
1891	5,249	9,287	244
1892	5,376	11,274	179
1893	5,111	9,604	166
1894	4,470	8,809	123
1895	5,921	10,544	178
1896	5,617	12,295	207
1897	6,909	9,682	129
1898	4,739	8,509	103
1899	6,552	12,943	194
1900	6,696	11,981	196
1901	6,471	12,800	162
1902	6,150	17,201	221
1903	6,269	18,490	127
Totals	105,094	205,042	2,390

*Drs. H. P. Kerfoot and P. G. McConnell led in this work from 1900-1903.

VI. The Crowning Days Under Dr. Gray (1903-1925)

The new day under Dr. Tichenor's leadership, however, was but the preparation, the prophecy and the foregleam of the greater days of soul-winning triumphs which have come to the Home Mission Board under Dr. B. D. Gray's leadership. For while the Home Mission Board reported 105,094 persons baptized upon a profession of faith under the leadership of Drs. Tichenor, Kerfoot and McConnell, covering a period of 22 years, this same Board has reported a total of 662,497 baptisms in the same number of years under Dr. Gray's administration. And while there were 203,042 persons added to our churches and 3,390 new churches constituted by Home Board missionaries during the former period, Dr. Gray has reported 1,122,344 additions to our churches and 4,997 new churches constituted by Home Board missionaries, during the same number of years.

And, to go a step further in this comparison, the Home Mission Board has done more to evangelize the South in the past 22 years than it accomplished in all the preceding 57 years of its history, as the following facts indicate:

Baptisms, 1845-1903	184,268
Baptisms, 1903-1925	662,497
Total added to churches, 1845-1903	304,042
Total added to churches, 1903-1925	1,122,344
Raised and expended on Home Mission Work, 1845-1903	\$ 3,489,740.23
Raised and expended on Home Mission Work, 1903-1925	\$14,723,595.87

It is true that a large part of this phenomenal record of soul-winning is due to the great work of the various State Mission Boards and the Boards of the Negro Baptist

work in the South with which the Home Mission Board co-operates. But these co-operative features of the Home Mission work have obtained all the years and are not new. Much credit is also due to the achievements of the Home Board's special Evangelistic Staff. But after all is said, it must be confessed that the record here disclosed is without any parallel in modern Home Mission work. Let us look over the summaries presented in the tables which follow and behold what God has wrought in soul-winning through our Baptist Home Mission Board during the past 22 years:

CO-OPERATIVE WORK AMONG THE
NEGROES

Record of 22 Years

Years	Baptism	Total Added
1900	491	693
1901	88 Report	88 Report
1902	2,806	2,481
1903	2,675	2,406
1904	2,945	2,089
1905	2,808	4,201
1906	2,694	5,702
1907	2,229	4,171
1908	2,029	2,845
1909	2,226	6,280
1910	2,297	4,025
1911	2,444	2,209
1912	2,479	2,100
1913	1,854	2,354
1914	1,820	2,759
1915	1,846	2,244
1916	1,764	2,824
1917	1,585	2,434
1918	1,200	2,419
1919	2,242	2,061
1920	2,754	2,191
1921	1,590	2,952
Totals	46,136	76,214

CO-OPERATIVE WORK WITH STATE BOARD

Summary of 22 Years

-oCo-

Years	Baptisms	Total Added	New Churches Constituted
1904	7,180	16,450	149
1905	9,321	16,480	122
1906	12,650	24,808	302
1907	18,526	26,634	237
1908	17,760	22,856	334
1909	19,467	40,004	316
1910	22,477	43,336	324
1911	20,913	39,618	234
1912	17,934	38,366	199
1913	17,937	35,936	224
1914	19,198	39,136	167
1915	21,797	41,310	216
1916	17,666	33,092	167
1917	18,491	34,039	216
1918	18,906	35,885	213
1919	17,287	33,351	119
1920	17,148	34,249	176
1921	25,532	50,207	252
1922	26,322	46,757	194
1923	21,400	37,325	155
1924	19,540	36,646	132
1925	18,527	33,934	177
Totals	406,089	771,187	4,709

ACHIEVEMENT OF EVANGELISTIC DEPARTMENT

Note: This Department was established in 1906, reported first in 1907; was temporarily discontinued in 1934, and reinstituted in 1935.

-oCo-

Years	Baptisms	Total Added To Churches
1907	699	1,047
1908	1,677	2,458
1909	1,999	3,082
1910	2,292	3,509
1911	3,082	4,577
1912	2,739	4,381
1913	4,982	7,006
1914	8,414	12,248
1915	12,673	17,057
1916	20,709	27,714
1917	16,260	20,942
1918	9,011	11,284
1919	10,496	12,419
1920	12,203	14,419
1921	16,867	22,569
1922	15,583	21,089
1923	13,160	17,452
1924	5,390	8,128
1925	8,001	11,094
Totals (19 Years)	166,237	227,865

CO-OPERATIVE WORK WITH STATE BOARD

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Totals (19 Years)	166,237	227,865

SUMMARY OF SOUL-WINNING ACHIEVEMENTS

UNDER DR. GRAY—1903-1925

Years	Baptized	Total Added	New Churches Constituted	Expended On Work
1904	7,526	16,797	187	\$169,817.09
1905	10,661	20,870	219	196,856.92
1906	13,454	27,414	202	234,056.28
1907	16,798	33,008	271	311,198.57
1908	22,402	40,419	287	343,123.43
1909	24,648	47,867	314	389,674.48
1910	27,223	52,707	326	422,437.13
1911	28,844	59,297	326	436,137.07
1912	24,999	47,728	201	478,116.67
1913	26,933	49,059	222	477,866.99
1914	30,841	64,747	172	418,854.62
1915	33,310	63,970	214	341,920.07
1916	42,792	71,384	147	404,043.27
1917	37,704	60,202	214	422,947.16
1918	30,902	51,949	213	313,932.46
1919	29,948	39,109	122	744,821.62
1920	35,576	67,000	194	1,079,223.64
1921	45,092	77,877	259	1,793,791.16
1922	54,144	82,994	303	1,329,234.79
1923	29,770	39,597	176	1,604,161.19
1924	39,960	44,118	140	1,098,073.74
1925	30,027	30,334	210	1,061,732.24
Totals	643,497	1,122,344	4,997	\$15,023,696.87

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The Call of the South, V. I. Masters, 1917, The Home Mission Board, Atlanta.

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From Strength to Strength, by Margaret Lackey, 1923, The Home Mission Board, Atlanta.

Baptists Mobilized for Missions, by A. L. Vail, 1911. The A. B. Publication Society.

MISSION BOARD LITERATURE ON THE HOME

The Mission Board of the Southern Baptist Convention is now publishing a series of literature on the home. This literature is being published in a series of booklets, each of which is devoted to a particular subject. The subjects are: The Home, The Church, The School, The State, and The Nation. Each booklet is written by a prominent leader in the field, and is illustrated with beautiful pictures. The booklets are available for sale at a special price, and are also available for loan to churches and schools.

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CHAPTER VI THE CHALLENGING RECORD OF SOUTHERN BAPTISTS

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In the preceding chapters we have attempted to show how the great revivals of American history have awakened and called out the latent evangelistic fervor of Southern Baptists and helped to make them the greatest evangelistic force in the South, if not in the nation. The present chapter is devoted to the presentation of the great soul-winning record of Southern Baptists in recent years. For, indeed, it is a great record—great in its solid achievements, great in comparison with the achievements of other denominations, and great in its tragic failures and its imperative call for better things.

I. Great Soul-Winning Achievements

There can be no disputing the fact that Southern Baptists have come into a great day of evangelistic achievements. The soul-winning record of the past five years (1920-1924 inclusive) is simply without a parallel in modern church life—whether among Baptists or non-Baptists.

Record of 1924. In the table presented herewith, it will be seen, for example, that, in every state in the South except three, there were gains in the number of baptisms over the preceding year, and that the total gain for the South was 13,812. It will be noted

GAINS IN NUMBER OF BAPTISMS 1924

States	Baptized In 1923	Baptized In 1924	Gains
Ala.	13,065	15,461	2,396
Ark.	9,711	10,255	544
D.C.	511	555	54
Fla.	4,760	5,062	3,102
Ga.	16,191	19,225	3,034
Ill.	2,894	3,377	483
Ky.	14,227	17,192	2,965
La.	7,777	8,525	748
Mo.	801	819	18
Miss.	11,664	12,140	476
Ne.	12,320	11,605	L. 715
N.M.	815	977	162
N.C.	17,887	21,858	3,971
Okla.	10,541	10,245	L. 296
S.C.	11,225	10,195	L. 1,031
Tenn.	15,215	15,621	406
Tex.	35,780	34,507	727
Va.	9,385	9,897	512
Reporting	1,284	1,284	None
Totals	195,864	209,676	13,812

Southern Baptists baptized 4,082 persons every week of 1924.

also that Southern Baptists baptized an average of 4,082 persons every week in 1924. An interesting side-light is thrown on the record of 1924 by the table indicating the "Standing of the States in Baptisms" which follows. Here it is seen that Southwestern states are still far in the lead of the older states.

Five Year Record: What took place among Southern Baptists in 1924 has been coming to pass all over the South for five years. The five years of 1920-1924 inclusive have witnessed the setting of a new mark in evangelistic achievement for the whole nation and for all Southern Baptist history. Here is the way the record reads:

In 1920	173,595 baptisms
In 1921	233,571 baptisms
In 1922	224,844 baptisms
In 1923	195,864 baptisms
In 1924	209,676 baptisms

Total for five years..... 1,037,550 baptisms
Average for five years..... 207,510 baptisms

This means that, for the whole five years, upon the average there were:

46 baptisms every daylight hour
570 baptisms every day and Sunday
3,990 baptisms every week
17,292 baptisms every month
207,510 baptisms every year

It also means that, in the past five years, Southern Baptists have far surpassed any preceding five years in their history. The record of the preceding five years, for example, stands as follows:

In 1915	165,235 baptisms
In 1916	160,487 baptisms
In 1917	148,869 baptisms
In 1918	113,833 baptisms
In 1919	123,069 baptisms
Total for five years	714,333 baptisms
Average for five years	142,866 baptisms

These are marvelous figures. They indicate that within the past ten years Southern Baptists have baptized upon a profession of faith 1,751,888 persons—which is a larger number of souls than the entire membership of either the Northern Baptists, the Congregationalists of America, the Disciples of Christ, or the Episcopalians, and just about same number as Northern Presbyterians.

These comparative figures also indicate the yearly average number of baptisms mounted up from 142,866 in the former five-year period to 207,610 in the five-year period just closed—a 64,644 average annual increase. It shows also that Southern Baptists baptized 323,217 more persons in the last five years than in any former five-year period in our existence. The following table will help to make clear this remarkable achievement:

Best Former Period		Past 5-Year Five Years	
	Baptisms		Baptisms
1916	168,235	1920	178,598
1916	160,497	1921	233,571
1917	148,699	1922	234,844
1918	118,833	1923	196,864
1919	123,069	1924	209,676
Total		Total	
5 years	714,338	5 years	1,087,560
Average		Average	
5 years	142,868	5 years	207,610
Annual gain		Last 5 years	64,644
Total gain		Last 5 years	323,217

It also means that in the past five years Southern Baptists have far surpassed any preceding five years in their history. The record of the preceding five years for example stands as follows:

1915-1919
1914-1918
1913-1917
1912-1916
1911-1915
1910-1914
1909-1913
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Churches Leading in Baptism

The following named churches have come into our list of great soul-winning churches,—those reporting over 100 baptisms annually—some time during the past three years. There are a score or more not listed here because we could not secure minutes of their associations.

ALABAMA

Churches	1922	1923	1924	Total 3 Years
Birmingham, First	26	85	206	317
Birmingham, South Side	188	72	122	382
Birmingham, Avondale	11	65	110	186
Montgomery, Clayton St.	42	22	118	177
Salem, Troy	105	129	15	249
Lauderdale, Central	101	38	32	171
Zion, Florida	105	86	47	238

ARKANSAS

Churches	1922	1923	1924	Total 3 Years
Crossett	147	41	62	250
Greenwood	146	2	14	162
May	189	8	8	195
De Queen	188	2	26	196
Warren, First	67	130	24	211
Hope, First	*	119	17	136
Fort Smith, First	85	100	66	251
Jonesboro, First	11	24	109	144
Pine Bluff, First	78	53	108	239
Russellville, First	*	20	108	128

*No report.

DISTRICT OF COLUMBIA

Churches	1922	1923	1924	Total 3 Years
Washington, Calvary	90	67	124	281
Washington, Fifth	26	..	100	207

FLORIDA

Churches	1922	1923	1924	Total 3 Years
Jacksonville, First	177	55	195	427
Miami, First	123	86	73	282
Mulberry	114	8	13	135
Lakeland, First	108	60	21	189
Jacksonville, Calvary	**	**	108	108

**No record.

GEORGIA

Churches	1922	1923	1924	Total 3 Years
Savannah, Calvary	282	111	213	606
Atlanta, Immanuel	224	37	55	316

Atlanta, Tabernacle	179	101	87	367
Savannah, First	135	135	94	364
Lafayette, First	118	..	41	159
Curtis, Augusta	109	107	80	296
Atlanta, Capitol Ave.	106	39	52	197
Cedar Town, First	103	33	16	152
Elberton	103	14	13	130
Atlanta, Edgewood	6	160	70	226
Atlanta, Bellwood	14	147	68	229
La Grange, First	9	134	72	215
Macon, First	71	120	72	263
Shadnor, at Fairburn	79	113	87	229
Atlanta, Central	53	48	148	249
Moultrie, First	60	19	111	190
Augusta, Crawford Ave.	13	34	103	150

ILLINOIS

Churches	1922	1923	1924	Total 3 Years
Du Quoin, First	105	94	72	271

KENTUCKY

Middlesboro, First	191	90	90	371
Newport, First	168	43	206	407
Jellico, First	129	34	70	233
Pollard, First	121	31	31	183
Bess	237	17	37	291
Harlan, First	42	169	136	347
Frankfort, First	71	127	48	246
Mayfield, First	17	111	106	234
Williamshurg, First	43	106	13	162
Louisville, Walnut St.	83	103	186	321
Belleview	6	100	2	108
Lexington, Calvary	67	61	153	281
Victory	4	0	144	148
Fonde	6	6	120	131
Louisville, Parkland	20	8	108	143
Louisville, Tabernacle	73	32	103	208
Shelbyville, First	85	39	102	176

LOUISIANA

Churches	1922	1923	1924	Total 3 Years
Glenmore	162	7	52	221
Minors, First	138	33	70	241
Oak Grove	111	4	26	141
Bogalusa, First	137	63	51	251
Shreveport, First	200	200	202	602
Shreveport, Park View	109	109	76	294
Oakdale	374	29	12	415
Lake Charles, First	28	106	62	196
Baton Rouge	27	**	133	160
New Orleans, First	37	61	106	204

**No record.

MARYLAND

None

MISSISSIPPI

Churches	1922	1923	1924	Total 3 Years
Columbia, First	135	66	61	262
Jackson, First	120	120	26	266
Jackson, Second	107	**	68	175
Vicksburg, First	102	102	38	242
Gulf Port, First	106	83	**	189
Grenada, First	118	12	62	192
Water Valley, First	20	146	18	184
Tupelo, First	86	121	69	276
D'Lo, First	41	111	65	217
Jackson, Second	107	107	68	282
McComb, First	8	100	16	123

**No record.

MISSOURI

Churches	1922	1923	1924	Total 3 Years
Kansas City, First	139	165	147	451
Kansas City, Bales Ave.	169	123	*	292
Springfield, First	153	65	22	240
Neosho, Second	111	12	12	135
Holly Grove	100	3	8	111
St. Louis, Euclid Ave.	121	112	144	377
St. Louis, Third	131	136	113	380
Winden, First	116	13	5	134
Kansas City, Calvary	32	123	20	175
Kansas City, Benton Blvd.	25	118	7	150
Independence, First	31	115	65	201
Sedalia, First	34	102	17	153
St. Joseph, Patee Park	40	36	131	207
Slater	28	6	113	147

*No report.

NEW MEXICO

Churches	1922	1923	1924	Total 3 Years
Roswell, First	126	36	69	230
Chavis, First	108	62	54	224
Albuquerque, Central	77	91	112	280

NORTH CAROLINA

Churches	1922	1923	1924	Total 3 Years
Loray	181	94	110	385
Charlotte, First	130	24	79	233
Long Branch	121	10	*	136
Kannapolis, First	221	6	*	229
Fayetteville, First	17	144	13	174
Durham, Edgemont	41	68	132	241
Durham, Temple	17	16	129	162
Spladale, First	33	1	116	149
Durham, West	41	26	108	175
Raleigh, Tabernacle	28	72	102	202

*No report.

OKLAHOMA

Churches	1922	1923	1924	Total 3 Years
Oklahoma City, Olivet	137	75	102	314
Oklahoma City, Wash. Ave.	107	29	36	171
Butler	126	13	6	145
Boswell	100	**	**	...
Altus	161	86	**	196
Henryetta	127	127	**	255
McAlester, First	144	144	**	288
Shawnee, First	160	111	99	370
Enid, First	217	58	89	364
Idol, First	18	247	42	307
Cherokee, First	62	165	**	227
Tulsa, West	48	128	66	242
Oklahoma City, Trinity	46	136	40	221
Bristow	30	121	73	224
Ardmore, Broadway	56	111	**	166
Paul's Valley, First	89	106	19	214
Tulsa, Nogales Ave.	62	47	220	329
Oklahoma City, Central	*	80	132	212
Tulsa, First	55	86	104	245
Drumright, First	**	81	102	183

*No report.

**No record.

SOUTH CAROLINA

Churches	1922	1923	1924	Total 3 Years
Greenwood, First	118	87	68	273
Charleston, Citadel Square	123	100	73	296
Chester, First	152	23	26	201
Anderson, First	101	238	22	361
Monk Astor	108	8	79	195
Columbia, First	10	104	64	178
Columbia, Second	27	139	48	214
Greenville, Pendleton St.	20	100	52	172

TENNESSEE

Churches	1922	1923	1924	Total 3 Years
Johnson City, First	132	*	*	132
Nashville, First	113	36	149	298
Nashville, Third	135	28	46	209
Chattanooga, Alton Park	100	10	0	110
Chattanooga, East Lake	34	229	0	272
Etowah, First	0	207	38	245
Knoxville, First	90	151	44	285
Englewood, First	0	150	5	155
Knoxville, Bell Ave.	86	148	119	353
Chattanooga, Highland Park	1	128	89	218
Chattanooga, First	86	137	76	299
Birmingham, First	2	110	6	118
Memphis, Central	66	72	180	318
Chattanooga, Tabernacle	67	43	145	255
Jackson, West	30	61	122	213
Knoxville, Elm St.	26	13	114	153

*No report.

TEXAS

Churches	1922	1923	1924	Total 3 Years
Elgin	106	52	15	173
Bryan, First	104	**	**	106
Dallas, Cliff Temple	128	290	239	657
Dallas, First	212	243	193	648
Ennis, First	101	101	26	228
Sherman, First	144	105	108	357
Amarillo, First	117	130	135	382
San Antonio, Beacon Hill	216	74	120	410
San Antonio, First	110	103	403	621
Beaumont, First	301	76	23	390
Arlene, First	142	85	42	269
N. Ft. Worth, First	240	100	95	435
Palestine, First	158	118	**	276
Galveston, First	101	133	80	314
Goose Creek	155	51	80	286
Houston, First	186	120	211	517
Houston Trinity	108	113	76	297
White Hall	102	7	0	109
Waco, Third St.	133	56	45	234
Breckenridge, First	*	196	41	237
Belton, First	78	165	85	328
Dallas, Gaston Ave.	48	187	41	276
Beeville, First	107	7	37	151
Ft. Worth, Travis Ave.	46	131	107	284
Ft. Worth, Calvary	27	121	23	171
Mexia, First	23	115	143	281
Dallas, Buckner's Home	46	114	94	254
Austin, First	26	111	38	175
Corleone, First	68	108	82	258
Granger, First	**	106	26	132
Lampasas, First	23	100	*	123
Waco, Tabernacle	12	34	149	195
Marshall, First	**	25	147	172
Shamrock, First	13	7	135	155
Dennison, First	45	47	117	209
Chillicothe, First	**	22	117	139
Galveston, First	64	2	114	180
Wichita Falls, First	*	51	105	156
Dallas, Calvary	38	19	102	159
Waco, Turner St.	19	68	101	188

*No report.

**No record.

VIRGINIA

Churches	1922	1923	1924	Total 3 Years
Richmond, Stockton St.	103	*	*	103
Roanoke, Belmont	134	23	85	242
Roanoke, First	163	97	35	295
Roanoke, Melrose	110	98	94	302
Lynchburg, College Hill	64	149	167	380
Lynchburg, Rivermont	30	127	31	188
Richmond, Tabernacle	56	101	65	222

Front Royal	2	2	115	119
Danville, Keen St.	0	0	110	110
Covington, First	29	8	105	142
Bluefield, First (W. Va.)	17	37	103	157
Total churches making best record				205
Total baptisms reported during past three years				47,932

*No report.

II. Great in Comparison with Other Denominations

If the record of Southern Baptist evangelistic achievements in recent years is great in its presentation of solid achievements, it is greater still when compared to the records of the other leading denominations.

It may be "news" to outsiders but it is a fact nevertheless that Southern Baptists baptized 209,676 persons on profession of faith in 1924; whereas Northern Methodists, Southern Methodists and Northern Presbyterians—the three largest evangelical pendo-Baptists bodies in America—only baptized 211,405 persons on profession of faith. In other words, Southern Baptists lacked only 1,729 of baptizing as many persons on profession of faith in 1924 as the three largest pendo-Baptist denominations in America combined.

Below we give one of the most remarkable tables to be found anywhere. It comprises the baptisms on profession of faith of the twelve main denominations in America—denominations which have 42,258,640 of the 47,500,000 total church members in America.

BAPTISMS OF TWELVE MAIN DENOMINATIONS

In the Homeland

RECORD FOR FIVE YEARS 1920-1924

Main Denominations	Baptized, viz. On Confession of faith 1920	Total Baptized Five Years 1920-1924
Baptists (Negro)	75,177	334,843
Baptists (Northern)	62,991	290,450
Baptists (Southern)	209,474	1,087,550
Catholics (Roman)	27,480	170,000*
Congregationalists**	37,305	201,119
Disciples (2 bodies)	112,510	402,922
Episcopals	12,228	54,904
Lutherans (total)	7,076	22,543
Methodists (Northern)	89,242	466,922
Methodists (Southern)	66,565	299,224
Presbyterians (Northern)	37,210	169,821
Presbyterians (Southern)	11,292	54,706
Totals (12)	742,270	3,764,115

*The approximate number is given here.

**total added on confession of faith.

Record of
1920-1924

1,037,550
Baptisms

Record
of
1915-1919
714,333
Baptisms

GREATEST SOUL-WINNING RECORD of
SOUTHERN BAPTISTS

Gain over Preceding 5 Years
323,217 Baptisms

HELPING A TROUBLED METHODIST

Not long since, a leading Methodist minister of Shreveport, Louisiana, read in the papers that Dr. Fosdick had come out in favor of "open" church membership and had succeeded in securing a promise from the Park Avenue Baptist Church of New York City to admit persons to membership with or without immersion. Whereupon this Methodist divine pulled himself together and wrote for the Southern Christian Advocate a very serious (sic) article entitled: "The Dirge of a Dying Dogma, Immersion." When I read it I wondered how far afield the poison of prejudice and the passion for partisanship pleadings could carry one. Will some kind friend please hand this dear brother the table on the preceding page and ask him to contemplate some striking facts set out there?

Not only did Southern Baptists (in 1924) baptize on a profession of faith almost as many persons as Southern Methodists, Northern Methodists and Northern Presbyterians, but this record has been practically maintained for the past five years. The record is as follows:

	Baptisms
Northern Presbyterians (1920-1924)	188,821
Northern Methodists (1920-1924)	486,922
Southern Methodists (1920-1924)	497,286
Total of three denominations, 5 years ..	1,172,029
Southern Baptists (1920-1924)	1,087,550

Both for the year, 1924, and for the five years of 1920-1924 inclusive, moreover, Southern Baptists have baptized on a profession of faith more than 28 per cent of all

such baptisms performed by all the twelve great denominations in America, listed above, —though they have less than 8 per cent of the total membership of these 12 great bodies.

One of the most thriving denominations in America, just at this time and for the past five or six years, is the Protestant Episcopalians. Their gains, in proportion to their numbers, have been quite large. Their interesting record on the question here under consideration, however, is as follows:

RECORD OF EPISCOPALIANS

Years	Adult Baptisms	Confirmations
1920	10,025	50,799
1921	10,911	61,881
1922	12,687	67,807
1923	13,135	67,079
1924	12,148	64,034
5 Years	58,904	311,700

The record of the Lutherans is very much the same as that of the Episcopalians. In the past five years (1920-1924), for example, the total adults baptized by all Lutherans in the United States was 35,393, or an average of 7,078 annually; whereas the confirmations for the same period totaled 445,000—or an average of 89,000 annually.

The case for immersion, moreover, is constantly commending itself to the judgment of the people of America in ever-increasing numbers as compared with pedo-Baptist sentiment. For although only four of the twelve main denominations of American, presented in the foregoing table, are immersionists and although they have only 10,000,000 members as compared to 32,000,000 members in the eight pedo-Baptist bodies, yet these four immersionist bodies baptized 456,462 persons on profession of faith last year as compared with 306,908 thus baptized by the eight pedo-

Baptist bodies with over three times as many members as the immersionist bodies.

It is true that these eight pedo-Baptist bodies baptize multitudes of infants and that, later on, these infants grow up and are confirmed as members of the churches. But these do not count, since they have no choice in their baptism, so-called. We submit, therefore, that so far as the church members of America have opportunity to choose their baptism, in ever-increasing numbers (even among those who affiliate with pedo-Baptist bodies) they are demanding immersion. We think the figures presented above should be considered and their message heeded by all evangelical pedo-Baptist bodies.

III. Great in Its Failures and Call for Better Things

But lest our Southern Baptist hosts should be puffed up over much, let me repeat the warning, given a year ago in the 1924 Handbook.* "In spite of the fact that Southern Baptists have surpassed all other (any two other) great denominations in America in the matter of soul-winning, as well as having excelled their own record in former years, they have little cause for boasting and very much real need to understand how poor and pitiable is their record at best. Here are some facts which should send Southern Baptists to their knees in confession of guilt and of neglect and of half-hearted service in earth's greatest enterprise."

Of the 27,517 churches among Southern Baptists, we could secure 1924 baptismal records for only 22,230 of these churches. In other words, in spite of our best efforts and the best response we have ever had, 5,287 of

*See Chapter II, pages 146-154.

our churches did not get a minute of their associations to us which contained the 1924 record of their baptisms and membership.

Out of the 22,230 churches sending in their records 6,586, or 29 per cent reported no baptisms at all for 1924. Now if we add to these 6,586 barren and unfruitful churches the one-half or more of the churches not reporting in 1924 (whom we estimate to have been barren also) we will have the staggering number of 9,229 churches which baptized no one. That is to say, at least one-third of our churches, upon the average, report no baptisms at all from year to year.

Moreover, there were 9,755 of our reporting churches which baptized 10 or fewer persons each during the year 1924, the figures standing as follows:

Churches baptizing only 1 person each	1,412
Churches baptizing 2 persons each	1,382
Churches baptizing from 3 to 5 persons each	3,368
Churches baptizing from 6 to 10 persons each	3,593
Non-reporting churches having 10 or less	1,245
Total baptizing 10 or fewer persons each	11,000

Some 5,423 of our reporting churches, moreover, baptized between 10 and 50 persons each, during 1924. But the number of churches begins to fall sharply as we approach 50 baptisms:

Churches baptizing 11 to 20 persons each	3,335
Non-reporting churches in this group	1,129
Churches baptizing 21 to 25 persons each	710
Churches baptizing 26 to 40 persons each	1,050
Churches baptizing 41 to 50 persons each	327

Total churches baptizing 11-50 persons each 6,551

And does it not present a calamitous condition when only 466 churches out of 27,517 reported more than 50 baptisms each in 1924? Here is the tragic record:

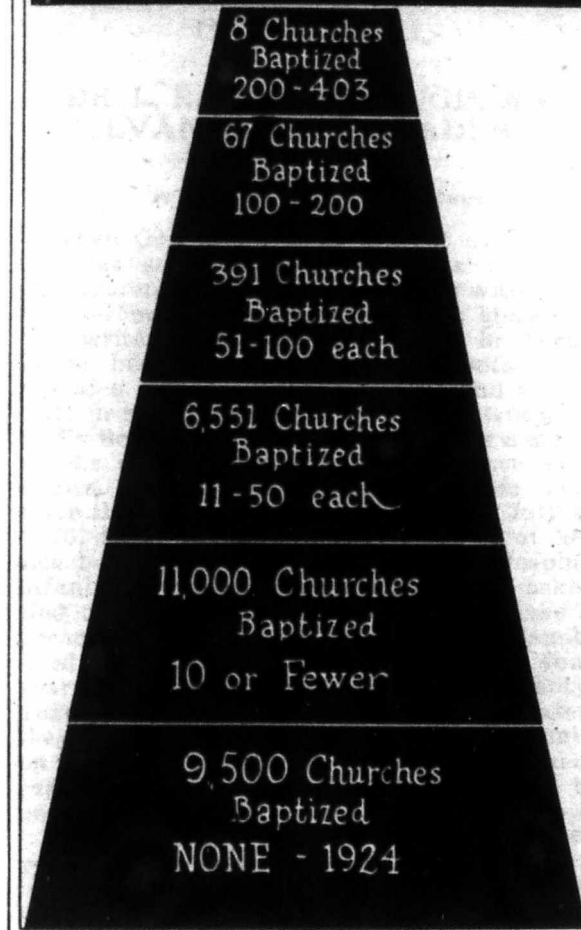
Churches baptizing	51- 60 persons each	160
Churches baptizing	61- 75 persons each	146
Churches baptizing	76-100 persons each	85
Churches baptizing	101-150 persons each	60
Churches baptizing	151-200 persons each	7
Churches baptizing	201-300 persons each	7
Churches baptizing	301-400 persons each	None
Churches baptizing	over 400 persons each	1

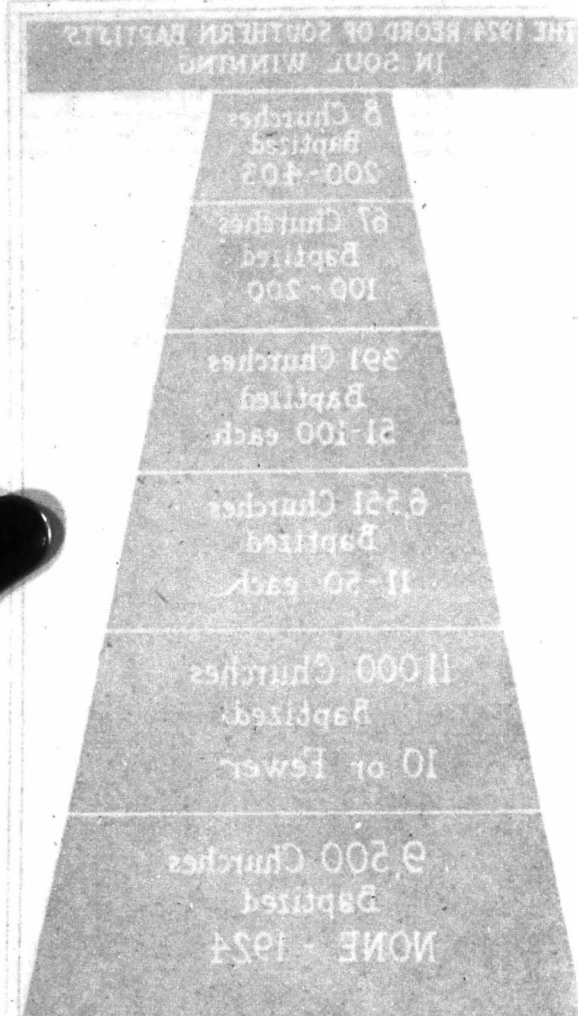
And now look at the summary:

Churches baptizing	200 to 403	8
Churches baptizing	100 to 200	67
Churches baptizing	51 to 100	391
Churches baptizing	11 to 50	6,551
Churches baptizing	1 to 10	11,000
Churches baptizing	none	9,500

In God's name, can't Southern Baptists improve that record?

THE 1924 REORD OF SOUTHERN BAPTISTS IN SOUL WINNING





CHAPTER VII

DR. L. R. SCARBOROUGH, AN EVANGELISTIC LEADER

The Gift of Godly Parentage

When God would make a great man, some one has said, He usually begins with the grandparents. Whether God began with L. R. Scarborough's grandparents, is not known to this writer; but it is known that he began in the hearts and lives of his parents. The son of a pioneer Baptist preacher and a stalwart in his convictions of the great truths of God's Book, L. R. Scarborough had for a mother one of the most remarkable women ever known to this writer. Less than ten days after the birth of L. R. Scarborough, July 4, 1870, this frail little mother got out of her sick bed, placed her hands upon the sleeping infant and fell upon her knees, and asked God to take her new-born child and make a preacher of him. At this time the family lived in Colfax, Louisiana. But about four years later, they moved to McLennan County, Texas, (near Waco) and four years still later, they moved again—this time to Jones County on the very frontier of Texas. Here on a ranch and farm, Lee Scarborough grew to young manhood.

In the fall of 1887, when he was seventeen years of age, there came a Cumberland Presbyterian preacher, Rev. Will James by name, to Merkel, Texas, to hold a revival meeting

—all the various denominations co-operating. Two years previous to this time Lee Scarborough had made a profession of religion and united with the church, only to discover later that he was mistaken in his profession. During the progress of this meeting in Merkel he again came under great conviction of sin, and, by the aid of his preacher-father, his consecrated mother and the faithful messages of the evangelist, he came into a genuine and abiding experience of grace.

In Training For Life's Task

In January, 1888, another great change came over the life of L. R. Scarborough. For at this time the young lad from the frontier ranch home in Jones County, went back to Waco, Texas, and entered Baylor University and came in touch with, and under the powerful personality of, Dr. B. H. Carroll. Not being satisfied with his former baptism (before he was really converted), L. R. Scarborough united with the First Baptist Church, of Waco, and insisted on being really baptized, and Dr. Carroll baptized him. By the sacrifices of his godly parents, he succeeded in remaining in Baylor until he graduated with the class of 1892. After finishing at Baylor, he taught one year at Baylor and two years at Mexia. From Mexia he went to Yale in the fall of 1895 and graduated with honors in June, 1896. While he was at Yale, preparing himself for the Law, he felt the call of God to preach and, after four months bitter struggle against God's will, surrendered himself to the gospel ministry on the 16th day of April 1896—at the age of 26.

Finding his Place and Work in the Ministry

In August, 1896, having preached his first sermon in the First Baptist Church of Abilene in June preceding, L. R. Scarborough ac-

cepted his first pastorate. This was at Cameron, Texas, where he remained for three years. Leaving Cameron in September, 1899, he entered the Southern Baptist Theological Seminary. While in the Seminary, on February 4, 1900, he married Miss Neppie Warren, of Abilene, Texas. At the conclusion of his year in the Seminary, he again became pastor of the Cameron Church where, after one year's further service, he accepted the call of the First Baptist Church of Abilene. He spent seven years at Abilene, built up one of the greatest soul-winning churches in Texas and went out far and near to hold great evangelistic meetings with other churches, in all of which meetings he had phenomenal success. So that already he had come to be recognized as one of the greatest evangelists among Southern Baptists.

It was natural, therefore, that when Dr. Carroll began planning for a great evangelistic department for the new Theological Seminary which he was then bringing into existence, he should think of L. R. Scarborough as the one man best fitted for the far-reaching work he had in mind. For almost three years, therefore, Dr. Carroll continued to press this matter upon the heart of Dr. Scarborough, unabashed by three or four definite refusals. Finally, in a great meeting with Dr. Ross Moore of the First Baptist Church, Pine Bluff, Ark., the decision was made. We will let Dr. Scarborough's own words tell the story:

"It was probably the greatest meeting I ever saw. One day in the meeting I preached on the Will of God, and, after one of the greatest services I ever saw, I went to my room, fell across the bed and, like a broken-hearted, weeping child, I surrendered to God's will and accepted the professorship of Evangelism in the Southwestern Baptist Theological Seminary and so wrote Dr. Carroll."

Locates Seminary and Teaches Evangelism

Then followed seven years of the most strenuous and prodigious work known to the busy, crowded life of Dr. L. R. Scarborough. The youthful Seminary in which he held "the chair of fire," as Dr. Carroll termed the chair of Evangelism, remained in Waco but for a year or such matter after Dr. Scarborough became connected with the institution. It was then removed to its present habitat at Fort Worth, Texas. The burden of the removal of the Seminary largely fell upon the shoulders of Dr. Scarborough. In a never-to-be-forgotten forty days, in the fall of 1909, he raised the money for the removal of the Seminary to Fort Worth, and for the erection of the administration building. In the meantime, he lectured twice a week to the whole student body of the new Seminary on evangelism and set himself to the task of preparing a literature bearing upon the work of his department, since there was none in existence. But in addition to his work in helping Dr. Carroll finance the new Seminary and in lecturing twice a week to the whole school of the prophets on the new subject of evangelism, Dr. Scarborough went here and yonder over the country holding great evangelistic campaigns and winning hundreds of souls to the Master. And then, as Dr. Carroll's great powers began to fail and his stalwart body gave way under the great strain and overwork of former years, Dr. Scarborough was more and more called upon to assume the executive duties of the president of the Seminary.

Seminary President, Soul-Winner and Author

In 1914, at the beginning of Dr. B. H. Carroll's fatal illness, Dr. Scarborough was made acting-president of the new Seminary and

in February, 1915, upon the death of Dr. Carroll, the founder and first president of the Southwestern Baptist Theological Seminary, Dr. L. R. Scarborough became president of the institution. But he not only continued his work as head of the Department of Evangelism and the work of going out all over the land and conducting great revival campaigns in which multitudes were brought to Christ, but he began the production of a large and splendid body of literature on the subject of evangelism. Eleven volumes have come from his prolific pen within the last ten years, as follows: "Recruits for World Conquests," "With Christ After the Lost," "The Tears of Jesus," "Prepare to Meet God," "Endued to Win," "Marvels of Divine Leadership," "Christ's Militant Kingdom," "Holy Places and Precious Promises," "A Search for Souls," "The Will of God Is Best," and "How Jesus Won Men."* Some of these books, notably "With Christ After the Lost," have gone through numerous editions and have been adopted as text-books in many schools and theological seminaries.

In addition to his classes in evangelism in the Seminary (which from the first in 1908 until this good year of 1925 have comprised from 200 to 400 persons every year), Dr. Scarborough has been successful in maintaining in the Southwestern Seminary a remarkable evangelistic spirit on the part of the whole student body, every one of whom is required to take two years in evangelism in order to graduate with any degree. As a natural development of this evangelistic spirit, there has grown up in the Seminary what is known as the Department of Practical Work. This department is composed of students and members of the faculty who are willing in

*The last two books are yet to be published.

any way to engage in the actual work of soul-winning. Careful statistics of the results of the efforts of this Department of Practical Work indicate that between 8,000 and 16,000 persons have been brought into the churches annually for fifteen years, through the labors of the students and members of faculty, counting the work done both during the regular school sessions and that done during the vacation periods. In other words, during the fifteen years of the history of this Department of Practical Work not less than 150,000 persons have been led to make profession of faith in Christ, while 100,000 or more have been led to take membership in the churches.

Leading in the 75 Million Campaign

Along with Dr. Scarborough's other gifts, as noted above, we must take account of his amazing success in raising money for the Lord's cause. It is not generally known, but a fact nevertheless, that he not only raised the money for the location of the Seminary at Fort Worth, but for the past fifteen years, Dr. Scarborough has continued to raise from \$150,000.00 to \$250,000.00 a year for the Seminary of which he is president. In addition, he has gone afield every year for twenty-five years and assisted his Texas brethren in the raising of the funds for the support of all phases of Texas Baptist work. Because of his well-known gifts in raising large sums of money for Christ's Kingdom as well as for his well-known powers and passion to win men to Christ, he was chosen as the Director of the Seventy-five Million Campaign for Southern Baptists in 1919, and served the denomination in that capacity until December 31, 1924. Of his success in conducting this great campaign for Southern Baptists, it is but truth to say that in spite of the failure of

Southern Baptists to reach the goal, Dr. Scarborough's achievements have no parallel in the life and work of any man connected with the Baptist cause in modern times.

Thirty Years of Soul-Winning Work

In August of 1926, Dr. Scarborough will be able to celebrate his thirtieth year in the one great work of his great busy life—soul-winning. For as a matter of fact, he has never had but one purpose, one task, or one thought, and that has been to win men to Christ. He has been given a number of degrees, but no one of them expresses the soul of the man. Some institution of learning should yet give him the real degree for which he has worked these twenty-nine years—the degree of C. C., or "Crusader for Christ." More than almost any man I ever knew, this has been his meat and drink (and I have known him for 29 years). Sometimes he has been pastor, but his work was to win souls for Christ. At other times, he has been out raising great sums of money for the Lord's cause; but the money has been made to count in winning men to Christ. Again, he has been administering the affairs of a great Theological Seminary, the second greatest in the nation; but the Seminary is shot through and through with the purpose to win men to Christ, at home and abroad. Still again, he has been hid away in his study writing out the great messages of his heart; but when we have read those messages we have found them all asurge and aflame with some great passion and plan to win men to Christ.

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DR. L. R. SCARBOROUGH

An Evangelistic Leader (1870.—)

How can we summarize such a life as this? Well, happily, there is apparently no need to summarize it for many years to come. For at 55 the tides in the soul of this great soul-winner are still running strong and unchecked, and he seems fitted for another 25 years. But if the past years are to be matched by the coming ones, it makes the soul of a statistically inclined man fairly thrill with the wonder of what the final results will be, of such a life as that of this soul-winning man. Dr. Scarborough has made an average of delivering over 550 sermons and addresses a year for twenty-five years. He has to his credit, therefore, 13,750 sermons, not counting those of the first four years of his ministry. His travels, including those abroad, go beyond one million miles. He has held 475 revival meetings and witnessed a total of approximately 55,000 professions of faith in his meetings—1,000 professions of faith for every year of his life so far. Practically 50,000 persons have been added to the churches by his ministry, counting those who came into his own churches when he was pastor, and those who have come into the churches where he assisted in revival meetings. And what is equally remarkable, Dr. Scarborough has witnessed the surrender of more than 6,000 young people to the call of God, to be ministers, missionaries, and other special workers. And looking down into the future he says: "I expect to go for another twenty-five years, teaching, preaching, winning the lost, building the Kingdom, campaigning for money and men, writing books and doing everything else I can for the glory of Christ." God grant that it may be so!



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(An Evangelistic Leader (1870—))

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CHAPTER VIII

"THE WORLD'S GREATEST NEED"

By M. E. DODD, D.D.

Pastor of the First Baptist Church,
Shreveport, La.

Note: The message which follows was delivered by Dr. M. E. Dodd before the Conference on Evangelism held in connection with the sessions of the Southern Baptist Convention at Memphis, Tennessee, May 12-18, 1925. In order that our readers may appreciate this great challenging message it should be said that Dr. Dodd has been pastor of the First Baptist Church of Shreveport for over thirteen and one-half years (Nov. 1, 1925), and that during thirteen years and seven months of his ministry he has witnessed approximately 2,200 conversions; has baptized into the fellowship of his church over 2,100 persons; has welcomed 4,700 new members into his church and has seen his church membership rise from 600 to 3,700 at the present time. In addition to his labors with his own great church, moreover, he has held 67 evangelistic meetings with other churches or groups of churches, including several county-wide and association-wide revival meetings where from 25 to 60 churches were co-operating in the effort. In these 67 "outside" evangelistic meetings there have been approximately 4,690 conversions and 3,350 baptized into the fellowship of the churches. In other words, dur-

ing Dr. Dodd's thirteen years and seven months service with the First Baptist Church at Shreveport, he has witnessed a total of 6,990 conversions and a total of 5,450 baptized into his own and the other churches which he served, or an average of 514 conversions and 408 baptisms annually throughout his pastorate. And these figures do not take account of Dr. Dodd's one year's service in overseas work during the Great War, during which he witnessed more than 2,000 conversions and over 500 dedications to special forms of Christian work. Surely God has anointed this great pastor with peculiar power as a soul-winner; and all Southern Baptists can afford to hear and heed his great message which follows:

I. The Lesson of the Great Past

The prophet Habakkuk looked out upon the world of his day, and saw:

Laziness in the administration of law. Hab. 1: 4.

Treachery and deceit. Hab. 1: 13.

Grasping for gold, greed, and graft. Hab. 1: 16.

Wine bibbing and drunkenness. Hab. 2: 5.

Men running around neglecting and deserting their families. Hab. 2: 19.

Profiteering. Hab. 2: 6.

Idolatry. Hab. 2: 19.

These political, social, economic, domestic, personal, and religious conditions were distressing enough. They broke the heart of God's prophet.

How could these conditions be corrected? What was the remedy? What could be done?

God's man did not run off to some legislature to get a new law passed.

He did not race around to establish some new form of education.

He did not call a council of leaders and propose the promotion of some social service program.

But he lifted up his tear-stained eyes, and cried out of the anguish of his heart, "Oh, Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

A revival of genuine spiritual religion was then, is now, and forever will be the supreme need of the world.

When God's prophets today look out upon the world as it is, do they not see conditions which parallel those of Habakkuk's time, namely, political corruption, social iniquity, personal impurity, and religious decay?

The world, as to its past, is in ruins; as to its present, is restless; as to its future, needs redemption.

The history of the past is that of wrecked nations, destroyed empires, broken-down civilizations. It is in ruins, physically, intellectually, and morally.

And none of the things in which men have put their trust have ever saved any people, nation, or civilization. Just a little journey back up the stream of human history will reveal this fact.

Europe had the finest scientific efficiency the world had ever known, and yet the fields of Europe are torn with war trenches; the industry of Europe is broken down; the economics of Europe are in wreck, dismantled villages, destroyed industries, bankrupt institutions—these are found everywhere.

Go back one step further, and you will find the Roman civilization in ruins. The grim, ghastly, ghostly, gaping Coliseum and the wrecked Forum tell the tragic tale of how

the world's finest jurisprudence could not save their civilization.

Go back still further, and you will stand with Paul on Mars Hill in Athens. Beautiful literature, splendid philosophy, and fine arts have marked her past, and yet the Parthenon, the supreme architectural triumph of all the centuries, lies in ruins on the Acropolis, sad reminder of the powerlessness of these things to save man.

In Babelbek, Syria, a colossal temple of worship, erected to the sun god, now a desolate waste, is a tragic reminder of the impotence of even a beautiful natural religion to save the people from wreck and ruin.

Go far back to the beginnings of civilization where literature, the arts, and the sciences came to their birth, and stand with me under the shadow of the Pyramids. The swirling sands and hot winds of the desert moan and sob and sigh for the wrecked empire of the past which could not be saved by its mighty imperialism.

There comes but one voice to us from all this mighty past, and that is that individuals, families, nations, and empires who leave out God, are doomed for destruction regardless of all the laws, literature, arts, sciences, or education they may have.

II. The Urge of the Mighty Present

The world, in its present state, is one vast, seething, surging sea of restless, raging humanity. Men's hearts are failing them for fear. Anxiety and nervousness are manifest everywhere. Dissatisfaction, restlessness, and a desire for change are seen on every hand.

With the warning voice of the past ringing in their ears, and the challenging call of the present clamoring for their help, God's proph-

ets are everywhere sounding out the message of old, "Oh, Lord, revive thy work."

A revival of spiritual religion is the imperative need, the sole salvation, and the imperious call of God's great today.

This is not simply the statement of a preacher of the gospel alone. Statisticians and statesmen, evangelists, and educators, philanthropists, and philosophers, all unite in one harmonious voice in declaring that the only hope of the hour is a revival of spiritual religion.

To confirm this, I might quote Roger W. Babson, President Wilson, President Harding, the president of the American Bankers' Association, Mr. David Lloyd George, and scores of other great leaders of world thought on the fact that a revival of spiritual religion is the world's supreme need.

How are those of us who are charged with the responsibility of promoting such religion meeting our obligations and opportunities along this line at the present time?

When we Southern Baptist people compare ourselves with ourselves, or compare ourselves with others, we may express a pardonable pride in the record which we are making in the promotion of personal soul-winning, general evangelism, salvation by grace, and a spiritual religion.

For example, the records reveal that our big cities in the South in twenty years gained in population 67.5 per cent; in 17 years the Catholic Church membership gained 43.9 per cent; the Methodists gained 126.4 per cent; and the Baptists gained 147.3 per cent. That is to say, our Baptist gain was two and one-half times that of the population.

Our advance in the large cities has been so rapid that in Richmond, Virginia, we have one member of a Baptist church to every three and four-tenths persons in the entire popula-

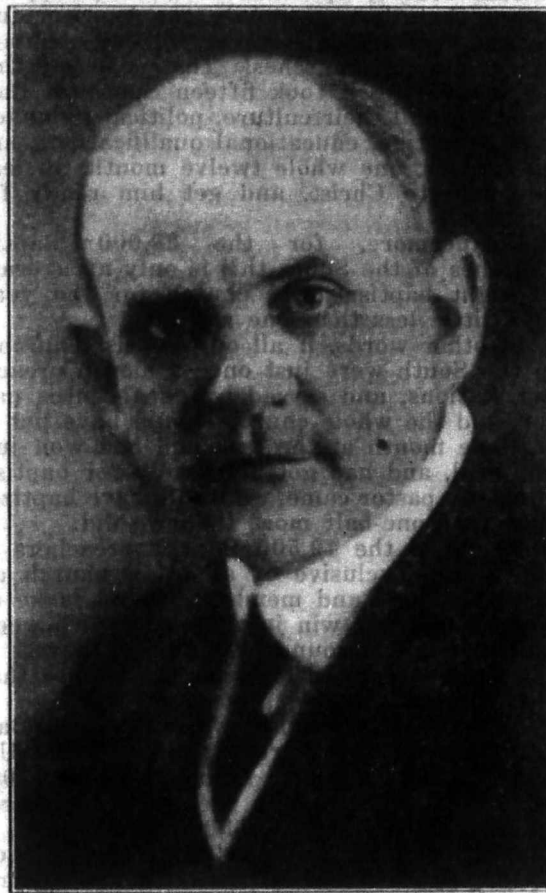
tion; in Atlanta, Georgia, we have one member in a white Baptist church to every six and eight-tenths persons in the population.

During a given year Southern Methodists received upon profession of faith 106,839; Northern Methodists, 105,625; Presbyterians of America received 106,587; Episcopalians received 80,594; Catholics received 50,457; and Southern Baptists received into their churches upon profession of faith 224,680 or more than twice as many as any of the other great denominations and more than any two of them put together.

The record of our foreign fields is not less inspiring. Presbyterians, with 707 missionaries, 50,720 members, expended \$1,360,116.00 and received upon profession of faith 5,626 at the per capita cost of \$224. Methodists have 566 missionaries, 47,376 members, expended \$1,547,750, and received upon a profession of faith 5,271 members at a per capita cost of \$274; while Baptists have 544 missionaries, 111,872 members, expended \$1,912,770, and received upon profession of faith 12,856 new members, at a per capita cost of \$149. It will be noticed here that Baptists received more than twice as many new members as any of the others and at a per capita cost of only a little more than one-half of the others.

These figures may be dry and uninteresting statistics to some, but to me they glow with the glory of the burning bush. They are vibrant with the very breath of God himself.

But notwithstanding this glorious record, as compared with others, when compared with what we might do and ought to do in meeting the tragic need of the world, we must put our faces in the dust of humility and confess to our God that we are not measuring up to our great opportunities and titanic tasks.



DR. M. E. DODD

Pastor First Baptist Church, Shreveport, La.

This record, splendid as it may appear, means that there was only one baptism during the entire year for every fifteen members of our Baptist churches. That is to say that on an average it took fifteen Southern Baptists, with all their culture, political influence, social prestige, educational qualifications, and fine power, one whole twelve months to lead one soul to Christ, and get him ready for baptism.

Furthermore, for the 28,000 Baptist churches of the South this is only an average of eight baptisms per church for the year, or a little less than one a month.

In other words, if all our Baptist churches in the South were just once a month preaching stations, and served by an absentee pastor, and the whole church should have put in a whole month at the task and had won just one soul, and had got him ready for baptism when the pastor came, we would have baptized that year one-half more than we did.

Again, if the 19,500 Baptist preachers of the South, exclusive of all other church officers, leaders, and members, would make an earnest effort to win just one soul each week, and then play around at nothing the rest of the time, we would have baptized more than four times as many as we did.

To look at it another way, Southern Baptists, with 28,000 churches, 14,000 B.Y.P.U.'s and 21,000 Sunday schools, and 22,000 W.M.U.'s, and 19,500 preachers; Southern Baptists with \$141,000,000.00 worth of church property, with 24 hospitals, 19 orphanages, 119 schools, and \$75,000,000 worth of other denominational property; with all their culture, education, influence and wealth, won to Christ and baptized in one year one person for each fifteen members, eight persons for each church, and eleven persons for each Baptist preacher.

What is more tragic still is the fact that fully 9,500 of our churches report no baptisms at all and 11,000 others baptized fewer than 10 persons each. And while 542 of our churches baptized over 200,000 of the 224,000 who were received, we have over 17,000 of our churches which are doing very little in evangelism.

Furthermore, there are 400 cities in the South with an aggregate population of around 200,000 which have not a white Baptist church in them. And while Atlanta boasts one white Baptist church member to every eight and six-tenths of the population, New Orleans can claim only one white Baptist church member to every 124 of the population.

And with 18,000,000 unsaved people in the South can we boast that we have discharged our duty, and our obligation, and measured up to our opportunity in the one supreme need to which we are called as Christians and churches for the redemption of the world in the promotion of personal evangelism, and the salvation of souls?

Are we not neglecting the major matter in the interest of the minor? As a result all interests are suffering.

III. The Destiny of a Great Future

In the promotion of soul-winning we contribute to all other forms of human service: Political purity, social service, and philanthropic work are all dependent upon saved souls for their promotion and success. These causes are promoted by evangelism and not evangelism by them. Soul-saving is the root; social service is the fruit.

When one wins a soul to Christ he promotes in the greatest way all political reforms. Reformation without regeneration is an impossibility.

A state legislature in session had up the question of race-track gambling. The issue was drawn and the sides lined up. On the side of reform was a brilliant up-state leader, who had the moral interests of the young men at heart, and who fought valiantly in their defense. On the side of the gambling organizations was another brilliant leader, who gave all of his talents and powers to defeat the bill for the elimination of the iniquity from his state. These two brilliant men matched wits and in the arena of oratorical combat fought faithfully, each for his side. What was the difference between these two men? The difference was that twenty-five or thirty years before this, some Christian father or mother, some faithful Sunday-school teacher, some earnest preacher had sat down by the side of one of these boys and won him to Christ; while somebody allowed the other one to slip through his hands and to go out into the world to stand always on the side of wrong. I submit that the faithful soul-winner who won that great Christian political leader to Christ contributed the largest possible service to future political reform.

Soul-winning always renders the greatest service to domestic and social life. To be a Christian is to be the best possible parent or child, the finest citizen, the most conscientious business man, and in fact the best character in all the social relationships. To win a man to Christ and send him home to his wife and children a saved man is to render that home the greatest possible service for all the future. To win a man to Christ and make out of him an honest conscientious fair-dealing business man is to render the greatest possible service to the economic world. There is no form of social service which equals in its meaning and power that of soul-saving.

To win souls to Christ is to contribute to the world the greatest philanthropic service. The greatest givers are those who have spiritual dynamics in their own hearts, and a spiritual motive in life. Only very few can ever hope to make really great gifts to any benevolent, educational, or missionary enterprise, but all Christians can entertain the hope of winning some boy to Christ, who, in after years, will be the great philanthropist because of his saved life. I wonder who won John D. Rockefeller to the Master, and put in his heart the motive to give away the \$135,000,000.00 which he now has to his credit?

In a certain Southern city there are two great men. They are about the same size physically, about the same age, and are not very much different intellectually, but vastly different spiritually. In recent years they have both become immensely wealthy. One of these men spends his money on race-track gambling, poker-playing, wild women, and bad liquor. He is a corrupting influence throughout the entire community. The other man is spending his money building church houses, orphan homes, hospitals, and schools. He is taking care of orphan children, educating poor boys and girls, and blessing the world with his great philanthropies. What makes the difference between these two men? The difference is that, back yonder twenty-five years ago, faithful servants of Christ won this philanthropist to Jesus, and sent him out into the world with the power of the risen and living Christ in his heart and life; while some Sunday-school teacher or some preacher failed to win the other one.

Just a little while ago an old Baptist preacher, out in the piney woods of the state where these men live, passed away. He was a beneficiary of the Ministerial Relief Board. Other friends had helped him by giving him

their old clothes. He died in borrowed clothes and on a bed that was not his own. This was the preacher who baptized that great philanthropist, when he was but a bare-foot boy out in the country. And I have an idea that when the Great and Righteous Judge of all the earth calls this great servant of his up for his reward that he will also call for the old preacher, and ask him to stand by the great man's side, and to receive an equal reward.

"O Lord, revive thy work and send thy people out to promote soul-winning and spiritual religion everywhere, and in so doing to serve the largest interests of humanity in body, mind, and heart."

PART II

THE BOOK OF NUMBERS

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PART II

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SOUTHERN BAPTIST GAINS IN 1924

CHAPTER I

SOUTHERN BAPTIST GAINS IN 1924

In Chapter VI of Part I of this Handbook will be found the detailed story of Southern Baptists record in soul-winning within recent years. Suffice it to say that, within the past five years (1920-1924, inclusive) we have baptized 1,037,550 persons on profession of faith. This not only surpasses any other two great denominations in America but it also surpasses our own record for the preceding five years by 323,217, or 64,644 annually.

OUR GROWING NUMBERS

1800 we numbered only 70,000 white and colored.
 1845 we numbered over 350,000 white and colored.
 1851 we numbered over 454,070 white and colored.
 1871 we numbered over 730,400 white and colored.
 1879 we numbered over 1,478,224 white and colored.
 1881 we numbered over 1,715,749 white and colored.
 1890 we numbered over 1,235,765 the whites only.
 1895 we numbered over 1,468,991 the whites only.
 1900 we numbered over 1,657,996 the whites only.
 1906 we numbered over 2,009,471 the whites only.
 1910 we numbered over 2,832,464 the whites only.
 1916 we numbered over 2,708,870 the whites only.
 1921 we numbered over 3,199,005 the whites only.
 1922 we numbered over 3,220,888 the whites only.
 1923 we numbered over 3,366,211 the whites only.
 1924 we numbered over 3,474,189 the whites only.
 1925 we numbered over 3,674,531 the whites only.

Net gain the past year, 100,342.

GAINS IN NUMBER OF BAPTISMS
1924

States	Baptized In 1923	Baptized In 1924	Gains
Ala.	13,068	15,461	2,393
Ark.	9,711	10,255	544
D.C.	811	545	266
Fla.	4,760	5,862	1,102
Ga.	18,191	19,288	1,097
Ill.	2,894	3,377	483
Ky.	14,257	17,192	2,935
La.	7,777	8,633	856
Mo.	801	819	18
Miss.	11,664	12,140	476
Ne.	12,320	11,605	L. 715
N.H.	815	977	162
N.C.	17,887	21,859	3,972
Okla.	10,341	10,345	L. 4
S.C.	11,225	10,195	L. 1,030
Tenn.	15,215	15,621	406
Tex.	33,780	34,507	727
Va.	9,385	9,897	512
Reporting	1,284	1,284	None
Totals	196,864	209,676	12,812

Southern Baptists baptized 4,032 persons every week of 1924.

GAINS IN CHURCH MEMBERSHIP
1924

States	1923	1924	Gains
Ala.	253,539	265,846	12,307
Ark.	148,084	149,571	1,487
D.C.	13,300	13,504	204
Fla.	83,702	87,830	4,128
Ga.	385,874	397,114	11,240
Ill.	67,996	68,576	580
Ky.	287,949	297,085	9,136
La.	108,928	109,491	563
Mo.	17,884	18,107	223
Miss.	207,040	209,207	2,167
Ne.	225,298	229,208	3,910
N.H.	11,228	10,798	L. 430
N.C.	387,447	342,786	44,661
Okla.	113,883	115,788	1,905
S.C.	199,429	205,785	6,356
Tenn.	257,060	276,392	19,332
Tex.	471,140	484,511	13,371
Va.	207,985	211,529	3,544
Reporting	91,775	91,775	None
Totals	3,474,189	3,574,531	100,342

Southern Baptists had a net gain of almost 2,000 members each week of 1924.

SOUTHERN BAPTIST GROWTH FIFTY YEARS'

1875-1925

1875
888,417
White Baptists

1885
997,509
White Baptists

1895
1,468,991
White Baptists

1905
1,832,638
White Baptists

1915
2,588,633 **White Baptists**

1925
3,574,531 **White Baptists**

GAINS IN SUNDAY SCHOOLS

States	Sunday Schools In 1923	Sunday Schools In 1924	Gains in 1924
Ala.	1,598	2,001	403
Ark.	969	975	6
D.C.	23	28	5
Fla.	634	823	189
Ga.	2,131	2,192	61
Ill.	463	480	17
Ky.	1,527	1,640	113
La.	547	549	2
Mo.	95	100	5
Miss.	1,121	1,239	118
Ne.	1,621	1,506	L. 15
N.H.	97	96	L. 1
N.C.	2,171	2,161	10
Okl.	726	771	35
S.C.	1,070	1,130	60
Tenn.	1,847	1,519	52
Tex.	2,943	2,634	93
Va.	1,075	1,096	21
Non-Reporting	613	613	none
Totals	20,601	21,570	969

Southern Baptists gained more than 18 additional Sunday Schools every week in 1924.

80 YEARS GROWTH OF SUNDAY SCHOOLS 1845 - 1925

1845	468 Sunday Schools 27,924 Enrolled
1875	5,085 Sunday Schools 289,768 Enrolled
1885	5,160 Sunday Schools 325,080 Enrolled
1895	9,107 Sunday Schools 547,823 Enrolled
1905	11,296 Sunday Schools 736,248 Enrolled
1915	17,232 Sunday Schools 1,605,871 Enrolled
1925	21,570 Sunday Schools 2,536,953 Enrolled

GAINS IN SUNDAY SCHOOL ENROLLMENT—1924

States	Enrolled in 1923	Enrolled in 1924	Gains in 1924
Ala.	160,082	185,452	25,370
Ark.	88,837	93,987	5,150
D.C.	13,995	11,730	L. E. 2,265
Fla.	62,440	65,625	3,185
Ga.	254,789	256,527	1,738
Ill.	42,809	44,458	1,649
Ky.	196,669	217,829	20,960
La.	54,547	56,716	2,169
Mo.	16,499	17,270	771
Mass.	102,853	112,769	9,916
Mo.	156,388	162,631	6,243
N.M.	7,550	8,738	1,188
N.C.	274,405	287,466	13,061
Okla.	90,325	104,473	14,148
N.C.	152,505	157,282	4,777
Tenn.	163,132	179,436	16,304
Tex.	337,509	357,530	20,021
Va.	176,669	187,302	10,633
Non-Reporting	29,914	29,914	None
Totals	2,381,717	2,536,953	155,236

Southern Baptists had a net gain of almost 3,000 in Sunday School enrollment every week in 1924.

GAINS IN B.Y.P.U.'S

States	Number B.Y.P.U.'s 1923	Number B.Y.P.U.'s 1924	Gains in 1924
Ala.	1,199	1,804	106
Ark.	424	510	66
D.C.	29	49	10
Fla.	507	529	22
Ga.	1,800	1,834	34
Ill.	244	244	None
Ky.	638	718	80
La.	780	780	None
Md.	117	110	L. 7
Miss.	810	1,106	296
Mo.	1,163	1,320	167
N.M.	106	137	31
N.C.	1,378	1,610	132
Okla.	1,000	1,183	183
S.C.	983	1,177	194
Tenn.	696	764	68
Tex.	3,285	3,503	218
Va.	860	887	27
Totals	16,019	17,666	1,646

Southern Baptists had a net gain of over 31 B.Y.P.U.'s every week in 1924.

GAINS IN B.Y.P.U. ENROLLMENT
1924

States	Enrolled in 1923	Enrolled in 1924	Gains in 1924
Ala.	38,466	43,616	5,349
Ark.	14,672	16,320	1,448
D.C.	1,507	1,577	L. 10
Fla.	13,557	14,722	1,155
Ga.	55,200	56,015	815
Ill.	8,946	8,946	None
Ky.	19,361	19,771	420
La.	21,775	21,775	None
Md.	3,137	3,024	L. 103
Miss.	24,741	25,918	8,977
Mo.	34,939	43,932	8,993
N.M.	2,280	2,754	474
N.C.	41,102	49,146	7,966
Okla.	29,760	35,125	5,375
S.C.	31,863	37,994	6,131
Tenn.	21,612	21,587	L. 225
Tex.	98,599	100,840	2,241
Va.	33,282	35,320	2,038
Totals	495,149	546,193	51,044

Southern Baptists enrolled almost 1,000 additional young people in the training service of the church every week in 1924.

TEN YEARS' GAINS OF B. Y. P. U's 1915 1925

1915

4,711
B. Y. P. U's
175,540
Enrolled

1925

17,765
B. Y. P. U's
546,193
Enrolled

GAIN IN NUMBER OF CHURCH HOUSES 1924

States	Church Houses 1923	Church Houses 1924	Gain
Ala.	1,733	1,768	35
Ark.	880	777*	L. 103
D.C.	23	25	2
Fla.	888	726	162
Ga.	2,081	2,039*	L. 42
Ill.	478	492	14
Ky.	1,620	1,723	103
La.	561	669	108
Mo.	94	65*	L. 29
Miss.	1,344	1,356	12
Ne.	1,630	1,588	42
N.M.	79	77	L. 2
N.C.	1,963	1,938*	L. 25
Okla.	610	636	26
S.C.	1,034	1,075	41
Tenn.	1,489	1,565	76
Tex.	2,150	2,718	568
Va.	1,077	1,061*	L. 16
Totals	19,361	20,318	957

*incomplete reports. Full reports from all the states will show over 1,000 new church houses built in 1924.

GAIN IN VALUE OF CHURCH PROPERTY
1924

States	Church Property 1923	Church Property 1924	Gains for 1924
Ala.	\$6,857,895	\$7,470,299	\$712,404
Ark.	4,057,415	5,341,042*	L. 696,553
D.C.	1,414,500	1,752,350	337,850
Fla.	5,613,819	6,756,723	1,122,907
Ga.	12,097,951	12,616,154	518,203
Ill.	1,825,368	2,070,915	245,547
Ky.	10,297,556	12,213,712	1,916,156
La.	3,479,900	3,825,075	345,175
Mich.	2,298,700	2,516,500	219,800
Miss.	5,777,393	6,167,244	389,851
Mo.	9,451,379	10,265,512	814,133
N.M.	493,416	460,100*	L. 33,315
N.C.	13,067,425	14,997,030	1,929,605
Okla.	5,063,283	5,211,235	147,952
S.C.	8,707,667	9,132,672	425,005
Tenn.	8,151,509	9,110,143	958,634
Tex.	16,289,096	21,249,015	4,959,920
Va.	9,976,826	12,379,363	2,402,535
Totals	127,021,098	141,737,127	14,716,029

Southern Baptists invested \$1,226,335 every month in 1924 in new or improved church houses.

GAINS IN LOCAL CHURCH CONTRIBU-
TIONS—1924

States	Gifts to Local Church Exp. in 1923	Gifts to Local Church Exp. in 1924	Gains in 1924
Ala.	\$1,504,223.56	\$1,546,632.64	\$34,409.06
Ark.	693,845.04	644,909.35	L. 48,935.69
D.C.	260,347.03	236,721.80	L. 23,625.23
Fla.	1,040,646.22	1,179,727.34	139,081.12
Ga.	1,957,766.15	2,029,977.56	72,211.41
Ill.	364,620.13	400,494.79	35,874.66
Ky.	2,014,974.47	2,309,659.68	294,685.21
La.	764,627.16	849,024.21	84,397.05
Mich.	311,416.40	373,176.46	61,760.06
Miss.	1,155,043.24	1,362,850.78	207,807.54
Mo.	1,822,367.67	1,884,370.75	61,983.08
N.M.	101,417.33	109,705.79	8,288.46
N.C.	2,647,667.34	3,024,974.00	377,306.66
Okla.	1,099,651.60	1,164,860.02	65,208.42
S.C.	1,375,996.29	1,463,265.23	87,268.94
Tenn.	1,869,162.68	2,016,466.14	147,303.46
Tex.	3,908,669.13	4,821,231.31	912,562.18
Va.	2,103,062.83	2,346,283.10	243,220.27
Totals	\$26,045,518.09	\$27,496,460.06	\$1,450,941.97

Southern Baptists made a per capita gift to local church expense of \$7.69 in 1924, and increased their gifts to this cause over \$204,220 every month in 1924.

GAINS IN GIFTS TO MISSIONS AND BENEVOLENCES—1924

States	Gifts to Missions, etc. in 1923	Gifts to Missions, etc. in 1924	Gains and Losses in 1924
Ala.	\$463,061.62	\$420,875.29	L. 44,186.33
Ark.	279,386.07	521,731.12	\$242,345.05
Cal.	125,887.18	121,480.99	L. 22,516.19
Fla.	180,428.78	271,040.74	80,611.96
Ga.	797,967.29	901,734.74	143,767.45
Ill.	151,601.21	113,060.69	L. 10,620.22
Iowa	1,018,131.60	1,009,112.20	L. 9,019.30
Kan.	224,519.14	226,147.32	20,628.18
Mo.	187,594.31	123,616.02	L. 3,776.29
Miss.	468,803.64	437,782.04	L. 24,417.80
Ne.	409,380.86	486,970.92	57,620.06
N.C.	62,638.42	34,911.13	L. 7,627.29
N.D.	898,771.66	949,763.35	51,011.69
Okla.	284,099.50	261,176.74	L. 34,922.61
S.C.	723,690.34	841,567.81	117,767.47
Tenn.	643,003.30	519,266.60	L. 23,737.70
Tex.	1,609,903.73	1,664,002.96	44,099.23
Va.	1,068,294.67	969,122.04	L. 99,172.63
Totals	9,292,263.63	9,863,163.00	469,899.37

Ten of the states fell below their former records of gifts to denominational causes; while the gains in the other eight states brought us out \$469,899.37 ahead of the previous year.

SUMMARY OF SOUTHERN BAPTIST GAINS

Items	1923	1924	Gains
Churches	27,098	27,617	434
Church Members	3,417,189	3,574,631	100,542
Ordained Ministers	19,600	19,625	L. 55
Baptisms	198,864	209,676	13,812
Sunday Schools	80,601	21,670	969
Sunday School Enrollment	2,361,717	2,456,985	165,236
Number S.Y.P.U.'s	16,019	17,666	1,646
Enrolled in S.Y.P.U.'s	496,149	546,195	61,044
Church Houses	19,361	20,218	967
Pastor's Homes	2,810	3,027	187
Total Church Property	\$127,021,098.	\$141,737,127.	\$14,716,029.
Gifts to Local Church Expenses	26,045,518.03	27,496,460.66	2,450,642.77
Gifts to Miss. Education & Benevolences	9,292,263.63	9,863,163.00	469,899.37
Total Gifts to All Purposes	\$34,439,071.92	\$37,369,614.66	\$2,920,542.74

Taken as a whole, no great denomination in America has a record to match this record of Southern Baptists for 1924.

CHAPTER II

BAPTIST STRENGTH IN THE SOUTH

Which is the strongest Baptist State in the South (that is, within the bounds of the Southern Baptist Convention)? The answer depends upon whether we look at the matter from the standpoint of the largest number of Baptists in the States or the largest per cent of Baptists in the total population of the States. From the standpoint of actual numbers, the following table gives the relative standing of the States:

I. Numerical Strength of States

(White and colored and miscellaneous bodies counted.)

1. Georgia with	992,697	Baptists.
2. Texas, with	706,668	Baptists.
3. Mississippi, with	664,846	Baptists.
4. North Carolina, with	694,835	Baptists.
5. Alabama, with	570,661	Baptists.
6. Virginia, with	507,383	Baptists.
7. Tennessee, with	491,626	Baptists.
8. Kentucky, with	426,722	Baptists.
9. South Carolina, with	406,446	Baptists.
10. Missouri, with	283,973	Baptists.
11. Arkansas, with	257,119	Baptists.
12. Louisiana, with	237,724	Baptists.
13. Oklahoma, with	231,909	Baptists.
14. Florida, with	201,876	Baptists.
15. Illinois, with	73,247	Baptists.
16. District of Columbia	50,336	Baptists.
17. Maryland, with	41,846	Baptists.
18. New Mexico, with	10,997	Baptists.
Unreporting churches	91,776	Baptists.
Total for the South	6,840,862	

II. Per Cent of Baptists to Population

If we now list the States according to the per cent of the Baptists to the whole population, the States stand as follows (on basis of 1920 population returns).

1. Mississippi, with684,345—1 to 2.6 persons
2. Georgia, with992,697—1 to 2.9 persons
3. So. Carolina with406,446—1 to 3.8 persons
4. Alabama, with570,661—1 to 4.2 persons
5. Virginia, with507,388—1 to 4.3 persons
6. No. Carolina, with ...594,835—1 to 4.4 persons
7. Tennessee, with491,325—1 to 5.1 persons
8. Florida, with201,875—1 to 5.7 persons
9. Kentucky, with426,722—1 to 5.9 persons
10. Arkansas, with367,119—1 to 6.7 persons
11. Texas, with705,538—1 to 7.2 persons
12. Louisiana, with237,724—1 to 7.9 persons
13. Dist. of Columbia 50,335—1 to 9 persons
14. Missouri with283,973—1 to 12.5 persons
15. Oklahoma, with231,909—1 to 12.7 persons
16. Illinois 73,247—1 to 23 persons
17. Maryland, with 41,846—1 to 35.5 persons
18. New Mexico, with ... 10,997—1 to 36.8 persons

N.B. Of course the new Census of Religious Bodies coming in 1926, will change all these figures somewhat, because it will give us to date figures on the miscellaneous bodies of Baptists.

III. Summary of Baptists in the South

In reality, how many Baptists are there in the South? The answer is: **No one knows.** Our latest figures for the white Baptists co-operating with the Southern Baptist Convention are for the year 1924. The latest figures for the Negro Baptists are for 1923, or even further back. Whereas, the latest statistics for the various and miscellaneous bodies of Baptists go back to the Government Census reports of 1916. The latest available statistics for the several groups of Baptists in the South, however, stand as follows:

Southern Baptists	3,483,141
Arkansas Landmarks	47,782
Texas B. M. A. Baptists	43,609
Negro Baptists in the South...	3,009,083
Free Will Baptists	72,136
Regular Baptists	18,836
Duck River Baptists	6,872
Primitive Baptists	69,615
Colored Primitives	15,040
Predestinarians	558
German Baptists	29,044
Seventh-Day Baptists	258
General Baptists	22,417
Separate Baptists	2,198
United Baptists	18,469
Free Baptists	2,414
Total Baptists in South	6,840,862

IV. Southern Baptists—White and Colored

[The White Baptists here listed include the Hardshells, Free Will and other miscellaneous groups; while the figures for the Negroes include those of the Boyd faction and those of the National Convention].

States	Total White Baptists 15 Groups	Total Negro Baptists 2 Groups	Grand Total White & Colored Baptists
Ala.	285,078	285,875	570,953
Ark.	159,619	97,500	257,119
D.C.	13,456	36,879	50,335
Fla.	96,875	105,000	201,875
Ga.	424,143	568,464	992,607
Ill. St.	62,183	11,114	73,297
Ky.	336,722	90,000	426,722
La.	110,753	124,991	235,744
Md.	34,846	17,000	51,846
Miss.	214,345	450,000	664,345
Mo.	248,973	35,000	283,973
N.M.	10,997	----	10,997
N.C.	394,835	200,000	594,835
Okla.	119,909	113,000	232,909
S.C.	204,446	200,000	404,446
Tenn.	301,525	190,000	491,525
Tex.	490,558	215,000	705,558
Va.	239,572	267,572	507,144
Unreport- ing Chs.	91,776	----	91,776
Totals	3,651,779	3,009,063	6,660,842

V. Miscellaneous Groups of Baptists

As will be seen from the summary of the Baptists of the South, given above, there are more than a dozen small or miscellaneous groups of white Baptists in the South. In the order of their importance these smaller groups of Baptists ranked as follows in 1916 (the latest available statistics):

1. **Free Will Baptists:** These perhaps number between 75,000 and 100,000 at this time, though the latest figures available give them only 72,136. They appear in all the States except Virginia, Missouri and Illinois. Almost one-half of them, however, are in the one State of North Carolina.

2. **The Hardshells:** There are in fact three distinct bodies of the Hardshells who are listed as "Primitives," "Colored Primitives," and "Predestinarians." They appear in all the States except New Mexico, and numbered as follows in 1916: Primitives, 69,615; Colored Primitives, 15,040; Predestinarians, 558. This is considerably smaller than their numbers were in 1860 or even in 1880.

3. **German Baptists or Dunkards:** There were 29,044 German Baptists in the South in 1916; but most of them were found in Virginia and Maryland.

4. **General Baptists:** These numbered 22,417 in 1916. Most of these, we have understood, affiliate in some sort of way with our Southern Baptist Convention forces—though they "wash the saints' feet" still and are very backward in supporting the mission causes.

5. **United Baptists:** Of the 18,459 United Baptists in the South in 1916, 17,125 of them

were in Kentucky. They are not very different from our regular Southern Baptists in faith and it may be that they will gradually join our forces in the coming years.

6. Association Baptists: The Landmark Baptists in Arkansas and B.M.A.'s in Texas, together with the Nunneryite Baptists in Oklahoma, and a sprinkle in other States, have organized the M.B.A.A.—Missionary Baptist Association of America. These people perhaps number 150,000 to 200,000 altogether; but many of them are still counted with our Southern Baptists at present.

BAPTISTS AND OTHER FAITHS IN THE SOUTH

States	Population 1924 Estimate	All Baptists White and Colored	All Other Faiths 1924 Est.
Ala.	2,489,064	510,681	521,911
Ark.	1,887,834	257,119	311,520
D.C.	443,825	80,355	191,400
Fla.	1,086,578	222,875	208,841
Ga.	5,069,581	992,697	643,645
Ill. S. I.	1,718,602	73,047	618,852
Ky.	2,661,887	425,723	610,562
La.	1,906,419	237,724	712,875
Mo.	1,836,640	41,646	607,281
Miss.	1,898,065	464,345	355,296
Ne.	5,608,898	223,973	1,210,606
N.M.	340,350	10,997	223,420
N.C.	2,712,670	594,825	544,795
Okla.	2,149,979	231,909	323,941
S.C.	1,784,747	406,446	387,058
Tenn.	2,478,158	491,525	550,146
Tex.	4,945,021	705,658	1,212,082
Va.	2,447,728	207,388	486,049
W. Va.		91,775	
Totals	39,012,687	6,640,862	9,659,968

CHURCH MEMBERS AND NON-CHURCH MEMBERS IN THE SOUTH

(1924 Estimates)

States	Church Members All Faiths	Non-Church Members All Ages*	Total Population All Ages
Ala.	1,092,502	1,298,802	2,489,044
Ark.	669,649	1,298,497	1,867,386
D.C.	241,735	222,080	463,825
Fla.	610,716	513,262	1,023,978
Ga.	1,536,142	1,533,439	2,069,581
Ill. S. I.	692,099	1,026,802	1,718,601
Ky.	1,087,084	1,524,543	2,611,627
La.	960,807	968,812	1,929,619
Ms.	649,127	887,513	1,536,640
Miss.	1,019,841	879,416	1,899,257
Mo.	1,494,579	2,113,713	3,608,292
N.H.	224,417	123,385	347,802
N.C.	1,159,450	1,563,040	2,722,490
Okla.	558,880	1,594,129	2,153,009
S.C.	752,484	991,243	1,743,727
Tenn.	1,041,671	1,456,487	2,498,158
Tex.	1,917,640	2,025,883	3,943,523
Va.	928,432	1,464,806	2,393,238
Unreport- ing Sta.	91,776	-----	-----
Totals	16,480,840	22,623,622	39,104,462

*Note: About 30% should be deducted from the figures in this column for the children under ten years of age, which would leave 16,480,840 church members as compared to 18,098,898 ten years old and up who claim no church connection whatever.

CHAPTER III

SUNDAY SCHOOLS OF SOUTHERN BAPTISTS, 1924

Big Business of the Kingdom: The Sunday schools are fast becoming the "big business of the Kingdom" among Southern Baptists. For although our reports of the Sunday schools of the South are far from being complete and they are a full year out of date, yet Southern Baptists reached a new high water mark in their Sunday-school achievements in 1924. Our gains in the number of Sunday schools, for example, averaged 18 each week of the year, making a clear gain of 969 Sunday schools in 1924. (See the tables on the following pages.) The enrollment, likewise, came up with a net gain of 155,236—a record not approximated by any other great denomination in the nation. The Sunday School Board's receipts showed a gain of \$53,028.22 over the preceding year, and \$336,133.54 was expended on denominational work. Co-operative or partnership book stores were established by the Board in Virginia, South Carolina, Georgia, Texas, Arkansas, Louisiana, Florida, and Oklahoma. The large Sunday schools—those with over 925 in the enrollment—mounted up at the rate of almost one each week. Several of the departments, notably the B.Y.P.U. Department, were enlarged, and our new Department of Daily Vacation Bible Schools was successfully launched.

Daily Vacation Bible School Work: This department, under the leadership of Dr.

Homer L. Grice, has made a marvelous beginning. In 1924, between 130 and 140 Daily Vacation Bible Schools were held by Southern Baptist churches. In the summer of 1925, the first year the Baptist Sunday School Board had a department promoting Vacation schools, the number of Daily Vacation Bible schools passed the 300 mark, Georgia leading with seventy-three schools. Every State in the territory of the Southern Baptist Convention had Daily Vacation Bible schools in 1925. About 55,000 pupils and 5,000 teachers were enrolled in the 1925 schools.

Big Forces Now on the March: The Sunday schools of Southern Baptists, as we have just seen, have become a great and growing army. Even those of us who are looking at these hosts every day, can scarcely realize the growing magnitude of this great army. Here, for example, is the record of Sunday-school enrollment since 1918, Dr. Van Ness' first year as Corresponding Secretary:

1918 Sunday School Enrollment	1,759,208
1919 Sunday School Enrollment	1,885,935
1920 Sunday School Enrollment	1,966,610
1921 Sunday School Enrollment	2,201,245
1922 Sunday School Enrollment	2,220,085
1923 Sunday School Enrollment	2,381,717
1924 Sunday School Enrollment	2,586,953
Net Gain in seven years	777,745

OTHER DENOMINATIONS HAD BAD YEAR

The table which follows indicates that only five of the twelve great denominations in America reported any gains in their Sunday schools, and that Southern Baptist gain of 155,236 was more than any other four denominations in America. Let us glance at the record:

SUNDAY SCHOOL LOSSES AND GAINS MAIN DENOMINATIONS 1924

(Note: Here is set forth a disquieting, if not alarming situation. Not since 1919, has there been a parallel to it.)

Some Main Denominations in U.S.	S.S. Enrollment 1923	S.S. Enrollment 1924	Gains in 1924
Baptists (No.)	1,098,873	1,093,673	L. 5,200
Baptists (Col.)	1,086,020	992,435	L. 93,585
Baptists (So.)	2,381,917	2,536,953	155,236
Catholics*	1,988,376	2,038,624	50,248
Congregationalists	779,753	760,375	622
Disciples	1,097,366	1,063,896	L. 33,470
Episcopalians	492,436	612,800	20,364
Lutherans**	1,113,416	1,069,514	L. 43,902
Methodists (No.)	4,334,360	4,319,472	L. 14,908
Methodists (So.)	2,220,663	2,143,654	L. 77,229
Presbyterians (Northern)	1,513,490	1,451,756	L. 61,734
Presbyterians (Southern)	404,380	421,176	16,796
Totals (12)	19,511,110	19,424,319	Net Loss 86,791

*The figures for Roman Catholics are Parochial School enrollment and not Sunday School enrollment.

**The figures for Lutherans are for 1920 and 1921.

GAINS IN SUNDAY SCHOOLS 1924

States	Sunday Schools in 1923	Sunday Schools in 1924	Gains in 1924
Ala.	1,598	2,001	403
Ark.	969	975	6
D.C.	23	25	2
Fla.	634	623	L. 11
Ga.	2,131	2,192	61
Ill.	463	480	17
Ky.	1,527	1,640	113
La.	547	549	2
Mo.	96	100	5
Miss.	1,121	1,239	118
Mo.	1,521	1,506	L. 15
N.M.	97	96	L. 1
N.C.	2,171	2,181	10
Okla.	738	771	33
S.C.	1,070	1,130	60
Tenn.	1,467	1,519	52
Tex.	2,741	2,634	93
Va.	1,075	1,096	21
Non- Reporting	613	613	None
Totals	20,601	21,570	969

Southern Baptists gained more than 18 additional Sunday Schools every week in 1924.

GAINS IN SUNDAY SCHOOL ENROLLMENT

States	Enrolled in 1923	Enrolled in 1924	Gains in 1924
Ala.	38,466	43,816	5,349
Ark.	14,872	16,320	1,448
D.C.	1,587	1,577	L. 10
Fla.	13,567	14,722	1,155
Ga.	55,209	56,013	804
Ill.	8,946	8,946	None
Ky.	19,351	19,771	420
La.	21,775	21,775	None
Mo.	3,127	3,024	L. 103
Miss.	24,741	33,718	8,977
Mo.	34,939	43,932	8,993
N.M.	2,280	2,754	474
N.C.	41,182	49,148	7,966
Okla.	29,760	35,155	5,395
S.C.	31,863	37,994	6,131
Tenn.	21,612	21,387	L. 225
Tex.	98,599	100,840	2,241
Va.	33,282	35,320	2,038
Totals	495,149	546,193	51,044

Southern Baptists enrolled almost 1,000 additional young people in the training service of the church every week in 1924.

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Mo.	96	100	5
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Mo.	1,521	1,506	L. 15
N.M.	97	96	L. 1
N.C.	2,171	2,181	10
Okla.	738	771	33
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CHURCHES WITHOUT SUNDAY SCHOOLS

-000-

States	Total Churches	Total Sunday Schools	Churches without Sunday Schools
Alabama	2,103	2,001	102
Arkansas	930	650	270
Dist. of Col.	23	23	0
Florida	616	623	192
Georgia	2,646	2,192	376
Illinois	578	480	90
Kentucky	1,997	1,640	357
Louisiana	773	649	224
Maryland	99	100	0
Mississippi	1,639	1,239	400
Missouri	1,935	1,506	429
New Mexico	167	96	71
North Carolina	2,286	2,181	105
Oklahoma	1,033	771	262
South Carolina	1,197	1,130	67
Tennessee	2,062	1,619	643
Texas	3,067	2,629	558
Virginia	1,144	1,096	66
Totals	24,440	22,337	4,114

*Maryland reports one more Sunday School than churches.

SUNDAY SCHOOL ENROLLMENT AND CHURCH MEMBERSHIP COMPARED

-000-

States	Total Enrollment of All Sunday Schools	Total Church Membership
Alabama	185,452	265,846
Arkansas	74,370	101,589
Dist. of Col.	11,720	13,504
Florida	65,623	89,820
Georgia	256,527	397,114
Illinois	44,458	68,376
Kentucky	217,629	297,065
Louisiana	56,716	109,491
Maryland	17,270	18,107
Mississippi	112,789	209,207
Missouri	162,631	229,208
New Mexico	8,736	10,796
North Carolina	287,466	342,786
Oklahoma	104,473	115,788
South Carolina	157,282	203,735
Tennessee	179,436	276,392
Texas	336,111	441,104
Virginia	187,302	211,529
Totals	2,466,003	3,391,467

BAPTISMS FROM SUNDAY SCHOOLS

States	S.S. having part of territory	S.S. having less than 10 sq. miles	S.S. having 11-25	S.S. having 26-50	S.S. having 51-100	S.S. having more than 100 sq. miles
Ala.	974	611	115	37	7	1
Ark.	670	87	28	8	4	0
D.C.	2	15	7	1	2	0
Fla.	379	70	23	12	3	0
Ga.	1,166	884	134	60	9	1
Ill.	854	107	25	32	0	0
Ky.	1,070	287	99	25	10	1
La.	266	171	51	20	5	0
Me.	80	60	17	2	1	0
Mass.	244	222	47	8	1	0
Mo.	232	64	24	6	0	0
N.H.	82	24	9	5	1	0
N.J.	227	222	250	71	12	0
N.Y.	224	84	29	14	2	0
R.I.	222	222	127	44	3	0
Tenn.	1,222	142	77	20	2	0
Tex.	1,275	604	253	75	19	5
Va.	222	222	69	41	9	1
Totals	10,207	4,022	1,322	422	97	9

SUNDAY SCHOOL ENROLLMENTS CLASSIFIED

States	Average enroll- ment per S.S.	Total enroll- ment S.S.	Report- ing en- rollment	S.S. enroll- ing less than 100	S.S. enroll- ing 100-999	S.S. enroll- ing 200-499	S.S. enroll- ing 500-999	S.S. enroll- ing 1000-5000	S.S. enroll- ing over 5000	Total enroll- ment reported
Ala.	92.6	185,482	490	1,127	306	46	26	6	-	2,001
Ark.	114.4	74,370	53	421	172	30	9	2	-	669
D.C.	469.2	11,750	--	2	9	6	5	3	-	25
Fla.	108.3	65,523	37	347	154	14	6	2	-	552
Ga.	117.02	255,527	59	1,316	469	69	49	8	-	1,970
Ill.	98.6	44,458	11	337	101	15	4	-	-	468
Ky.	138.7	217,629	1	868	551	48	33	4	-	1,505
La.	103.5	56,716	-	398	119	12	13	1	-	543
Mo.	172.7	17,270	-	34	47	12	4	-	-	97
Mass.	91.03	112,769	6	774	308	25	19	1	-	1,123
Mich.	107.3	162,631	2	1,071	344	45	25	8	1	1,496
Minn.	91.02	8,758	-	72	21	1	2	-	-	96
N.C.	131.3	297,466	1	1,126	640	120	42	6	-	2,135
Okla.	135.5	104,473	19	347	301	29	14	2	-	712
S.C.	139.1	157,282	3	494	463	68	28	4	-	1,060
Tenn.	118.1	179,436	64	979	361	41	36	11	-	1,514
Tex.	132.9	336,111	15	1,540	780	103	55	27	1	2,521
W.Va.	170.9	187,302	8	510	376	83	52	20	-	1,019
Totals		2,466,003	789	11,763	5,723	737	486	106	2	19,545

BAPTISMS FROM THE SUNDAY SCHOOLS

Sunday Schools Reporting 50 Baptisms and Above, 1924

ALABAMA

Avondale, Birmingham	60 baptisms
First Church, Birmingham	150 baptisms
Southside, Birmingham	80 baptisms
Union Church, Bessemer	57 baptisms
Parker Memorial, Calhoun Ass'n.	51 baptisms
Enterprise, Coffee Ass'n.	50 baptisms
Clayton St., Montgomery	70 baptisms
First, Montgomery	55 baptisms
Clanton, Unity Association	62 baptisms

ARKANSAS

Monticello, Bartholomew Association	42 baptisms
Childress Chapel, Gainesville Ass'n.	66 baptisms
First Church, Pine Bluff	88 baptisms
Earl, Mt. Zion Ass'n.	54 baptisms
First, Jonesboro	50 baptisms

DISTRICT OF COLUMBIA

Calvary, Washington, D. C.	84 baptisms
Fifth Church, Washington, D. C.	70 baptisms

FLORIDA

First Church, Jacksonville	73 baptisms
Main St., Jacksonville	68 baptisms
First Church, Lakeland	62 baptisms

GEORGIA

Edgewood, Atlanta	50 baptisms
First, East Point	70 baptisms
Tabernacle, Atlanta	128 baptisms
Mt. Zion, Norman Park	87 baptisms
Woodlawn, Augusta	58 baptisms
Crawford Ave., Augusta	76 baptisms
Cordele Church, Cordele	80 baptisms
Vienna Church, Vienna	61 baptisms
Second Church, Savannah	65 baptisms
First Church, Macon	58 baptisms
Tabernacle, Macon	50 baptisms
Camilla, Camilla	66 baptisms

ILLINOIS

First, LaGrange	54 baptisms
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KENTUCKY

Mentor, Mentor	141 baptisms
Jellico, Tenn.	65 baptisms
Calvary Church, Lexington	76 baptisms
Mayfield, Mayfield	92 baptisms
Baptist Tabernacle, Louisville	72 baptisms
Calvary, Louisville	57 baptisms
Walnut Street, Louisville	69 baptisms
Shelbyville, Shelbyville	85 baptisms
Harrodsburg, Harrodsburg	50 baptisms

First, Hazard	85 baptisms
Harlan, Harlan	84 baptisms

LOUISIANA

First, Monroe	70 baptisms
Ruston, Ruston	50 baptisms
Parkview, Shreveport	70 baptisms
First, Shreveport	93 baptisms
First, New Orleans	56 baptisms
Slagle, Slagle	60 baptisms

MARYLAND

Brantly (Western Dist.)	54 baptisms
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MISSISSIPPI

D'Lo, D'Lo	58 baptisms
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MISSOURI

None over 50 reported.

NEW MEXICO

Albuquerque	90 baptisms
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NORTH CAROLINA

First, Asheville	75 baptisms
Wake Cross Roads, Central Ass'n.	50 baptisms
Calvary, Gastonia	50 baptisms
So. Marietta, Gastonia	75 baptisms
Clyde's Chapel, Johnson Ass'n.	60 baptisms
Corinth, Johnson Ass'n.	50 baptisms
Edgemont, Durham	100 baptisms
Temple, Durham	64 baptisms
West, Durham	76 baptisms
Haymore Memorial, Pilot Mt. Ass'n.	90 baptisms
Wendell, Raleigh	70 baptisms
First, Rocky Mount	58 baptisms
First, Wilson	71 baptisms
East Sanford, Sanford	68 baptisms
Cliffside, Cliffside	50 baptisms
Spindale, Spindale	75 baptisms
First, Salisbury	66 baptisms
Faulks, Union Ass'n.	58 baptisms

OKLAHOMA

Geary, Geary	52 baptisms
First, Enid	88 baptisms
Tonkawa, Perry County	50 baptisms

SOUTH CAROLINA

First, Greenwood	56 baptisms
Brandon, Greenville Ass'n.	58 baptisms
Morgan Memorial, Greenville Ass'n.	50 baptisms
First, Inman	56 baptisms
West End, York Ass'n.	68 baptisms

TENNESSEE

Ellejoy, Chilhowee Ass'n.	65 baptisms
Maryville, Chilhowee Ass'n.	94 baptisms

Central, Johnson City	61 baptisms
Bell Ave., Knoxville	50 baptisms
Broadway, Knoxville	62 baptisms
Immanuel, Knoxville	88 baptisms
Riverview, Knoxville	64 baptisms
First, Nashville	75 baptisms
Bell Ave., Chattanooga	56 baptisms

TEXAS

Grandview Church, Grandview	63 baptisms
South Side, Austin	52 baptisms
Calvary, Dallas	76 baptisms
Cliff Temple, Dallas	220 baptisms
First Church, Dallas	96 baptisms
Buckner Orphan's Home, Dallas	93 baptisms
Denton, Denton	76 baptisms
First Church, San Angelo	57 baptisms
First Church, Gainesville	77 baptisms
Immanuel, El Paso	50 baptisms
First, Denison	87 baptisms
First, Sherman	72 baptisms
Mexia, Mexia	90 baptisms
First, Amarillo	86 baptisms
Chillicothe, Chillicothe	114 baptisms
Sulphur Springs	56 baptisms
Gilmer	54 baptisms
Beacon Hill, San Antonio	120 baptisms
First Church, San Antonio	154 baptisms
San Marcos	125 baptisms
Van Buren, Beaumont Ass'n.	50 baptisms
Memorial, Port Arthur	68 baptisms
Rogersville, Port Neches	58 baptisms
Edgewood	50 baptisms
Mart	50 baptisms
Bellmead, Waco	91 baptisms
Brook Avenue, Waco	60 baptisms
Columbus Avenue, Waco	50 baptisms
Tabernacle, Waco	120 baptisms
Turner Street, Waco	50 baptisms
First, Wichita Falls	75 baptisms

VIRGINIA

Clifton Forge, Augusta Ass'n.	56 baptisms
Suffolk	50 baptisms
Pine St., Richmond	62 baptisms
Fulton, Richmond	71 baptisms
Tabernacle, Richmond	60 baptisms
Westerford Memorial, Middle Dist.	53 baptisms
First, Bluefield	50 baptisms
First, Newport News	87 baptisms
Freemason St., Norfolk	50 baptisms
Spurgeon Memorial, Norfolk	55 baptisms
College Hill, Lynchburg	108 baptisms
Belmont, Roanoke	60 baptisms
Vinton, Vinton	75 baptisms

LIST OF SUNDAY SCHOOLS WITH ENROLLMENT OVER 925

ALABAMA (13)

	1924	1925
Birmingham, Southside	2,923	2,898
Birmingham, First	1,930	2,211
Tuscaloosa, First	1,628	.....
Troy, First	1,160	.....
Ensley, First	1,150	1,066
Mobile, Dauphin Way	1,128	.....
East Lake, Ruhama	1,124	1,294
Montgomery, First	1,117	.....
Birmingham, 66th St.	1,020	1,048
Selma, First	1,010	.....
Montgomery, Clayton St.	945	.....
Gadsden, First	938	.....
Mobile, First	925	.....

ARKANSAS (6)

El Dorado, First	1,912	.....
Little Rock, Immanuel	1,606	.....
Ft. Smith, First	1,535	.....
Jonesboro, First	1,192	.....
Pine Bluff, First	1,165	.....
Little Rock, Second	1,150	.....

DISTRICT OF COLUMBIA (2)

Washington, Calvary	3,863	.....
Washington, Fifth	1,831	.....

FLORIDA (7)

Jacksonville, Main St.	1,275	.....
Tampa, First	1,240	.....
Jacksonville, First	1,210	.....
Lakeland, First	1,080	.....
Miami, First	1,050	.....
Tampa, Palm Ave.	960	.....
Orlando, First	934	.....

GEORGIA (17)

Atlanta, Tabernacle	2,799	2,176
Atlanta, Capitol Ave.	1,573	1,562
Atlanta, West End	1,537	944
Macon, First	1,446	.....
Columbus, First	1,326	.....
Atlanta, First	1,291	1,164
Savannah, Second	1,285	.....
Atlanta, Druid Hills	1,260	1,558
Cordele, Cordele	1,260	.....
Savannah, First	1,232	.....
Gainesville, First	1,178	.....
Savannah, Calvary	1,151	.....

	1924	1925
Atlanta, Second	1,069	747
Augusta, First	1,017	.....
Athens, First	959	.....
LaGrange, First	957	.....
Atlanta, Grant Park	928	939

ILLINOIS (8)

Herrin, First	1,073	.....
Marion, First	1,144	.....
Frankfort (West), First	1,036	.....
E. St. Louis, Lansdowne	920	.....
Harrisburg, First	925	.....

KENTUCKY (15)

Louisville, Walnut St.	1,851	2,051
Mayfield, First	1,643	.....
Newport, First	1,362	.....
Bowling Green, First	1,366	1,846
Harlan, Harlan	1,351	.....
Paducah, First	1,300	.....
Frankfort, First	1,258	.....
Owensboro, First	1,268	1,415
Lexington, Calvary	1,222	.....
Middlesboro, First	1,215	.....
Danville, First	1,140	1,160
Louisville, Tabernacle	1,072	980
Owensboro, Third	1,053	1,104
Somerset, First	1,036
Hopkinsville, First	1,064

LOUISIANA (1)

Shreveport, First	2,615	2,820
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MARYLAND (None)

MISSOURI (19)

Kansas City, First	3,528	5,042
St. Louis, Third	1,711
St. Joseph, First	1,337	1,087
Hannibal, Calvary	1,334	1,445
Columbia, Columbia	1,301	.....
Independence, Independence	1,120	1,344
Sedalia, First	1,145	.....
Springfield, First	1,103	1,066
Caruthersville, First	1,100	.....
Joplin, First	1,071	1,161
St. Louis, Lafayette Park	1,053	.....
St. Louis, Euclid	1,049	.....
Kennett, First	1,000	.....
Chillicothe, Chillicothe	950	.....
Hannibal, Fifth St.	938	1,650
Springfield, Hamlin Memorial	915	.....

	1924	1925
Moberly, First	900	.....
Springfield, Grant Ave.	900	.....

MISSISSIPPI (6)

Columbus, First	1,350	.....
Jackson, Second	1,342	.....
Meridian, First	1,145	.....
Laurel, First	1,092	.....
Jackson, First	1,060	.....
Hattiesburg, First	934	.....

NEW MEXICO (None)

NORTH CAROLINA (10)

Gastonia, Loray	3,012	.....
Charlotte, First	1,700	.....
Asheville, First	1,571	1,925
Raleigh, Tabernacle	1,496	.....
Greensboro, First	1,298	1,209
Durham, Temple	1,039	.....
Durham, Edgemont	1,029	.....
Rocky Mount, First	962	.....
Kannapolis, First	938	.....
Raleigh, First	1,013	.....

OKLAHOMA (14)

Oklahoma City, First	1,734	.....
Shawnee, First	1,673	.....
Tulsa, First	1,465	.....
Enid, First	1,333	.....
Henryetta, First	1,294	.....
Ada, First	1,080	.....
Lawton, First	1,030	.....
Ardmore, Broadway .....	.....	1,036
Muskogee, First	1,209	1,488
Sapulpa, First	1,010	.....
McAlester, First	1,000	1,266
Okmulgee, First	1,000	.....
Altus, First	948	.....
Oklahoma City, Olivet	934	.....
Durant, First	926	.....
Muskogee, Central	920	.....

SOUTH CAROLINA (11)

Charleston, Citadel Square	1,242	.....
Anderson, First	1,752	1,866
Greenville, First	1,211	.....
Hartsville, First	1,122	.....
Spartanburg, First	1,100	.....
Rock Hill, First	1,100	.....
Columbia, First	1,050	.....
Gaffney, First	950	.....
Greenwood, First	950	.....
Greenville, Pendleton St.	928	.....
Greenville, Central	1,072	.....

1921	1924	1925
TENNESSEE (12)		
Nashville, First	1,746	
Knoxville, First	1,719	
Knoxville, Bell Ave.	1,502	
Memphis, Central	1,450	2,428
Chattanooga, First	1,358	1,326
Memphis, First	1,320	2,186
Memphis, Bellevue	1,288	1,265
Knoxville, Fifth Ave.	1,059	
Knoxville, Broadway	1,053	
Memphis, Temple	1,050	1,289
Morristown, First	1,008	
Johnson City, Central	978	1,108

TEXAS (40)		
Ft. Worth, First	8,452	
Dallas, First	6,060	
Dallas, Cliff Temple	4,593	
Houston, First	2,989	
Wichita Falls, First	2,671	2,854
Waco, First	2,036	
Beaumont, First	1,955	
Abilene, First	1,787	
El Paso, First	1,750	
Dallas, Gaston	1,650	
Ft. Worth, Broadway	1,621	1,621
San Antonio, First	1,484	1,610
Sherman, First	1,426	1,112
Port Arthur, First	1,404	
Hillsboro, First	1,373	1,375
Denton, First	1,370	
Waco, Tabernacle	1,353	
Amarillo, First	1,317	
Tyler, First	1,207	
Dallas, Second Ave.	1,187	
Paris, First	1,163	
San Marcos, First	1,150	
Ft. Worth, College Ave.	1,130	1,030
Waco, 7th & James	1,129	
Dallas, McKinney Ave.	1,127	
Waco, Columbus St.	1,118	
Ft. Worth, North Ft. Worth	1,102	1,124
Ennis, Tabernacle	1,075	
Galveston, First	1,050	
San Angelo, First	1,067	
Houston, Magnolia Park	1,010	
Greenville, First	1,007	
Austin, First	993	
Temple, First	992	1,041
San Antonio, Beacon Hill	986	
Ft. Worth, Travis Ave.	954	1,093
Galveston, First	953	
McKinney, First	956	

	1924	1925
Texarkana, First	986	
Dallas, Calvary	928	
Dennison, First		1,018

VIRGINIA (30)		
Richmond, Pine St.	1,972	2,139
Richmond, Tabernacle	1,864	2,250
Roanoke, Belmont	1,812	1,822
Richmond, First	1,783	1,746
Richmond, Leigh St.	1,664	1,690
Roanoke, First	1,551	1,557
Roanoke, Melrose	1,441	1,303
Richmond, Northside	1,361	1,280
Roanoke, Calvary	1,344	1,230
Norfolk, Park Place	1,332	
Alexandria, First	1,305	1,125
Richmond, Barton Heights	1,290	1,570
Lynchburg, College Hill	1,246	
Suffolk, Suffolk	1,162	
Charlottesville, First	1,113	
Newport News, Ocutt Ave.	1,070	1,089
Richmond, Second	1,070	1,127
Norfolk, Freeman St.	1,067	
Richmond, Randolph	1,050	
Richmond, Venable St.	1,044	1,047
Petersburg, West End	1,042	997
Norfolk, First	1,021	
Lynchburg, First	1,019	
Portsmouth, Port Norfolk	986	
Newport News, First	970	1,016
Richmond, Grove Ave.	965	1,037
Portsmouth, Fourth St.	968	
Lynchburg, Rivermont Ave.	962	
Richmond, Grace St.	957	
Richmond, Weatherford Memorial	927	
Total Schools		188

GROWTH OF SUNDAY SCHOOLS IN THE WORLD

A Comparison of the Sunday School Figures of the World for 1920 and 1924

Items	1920	1924	Gains	Southern Baptist Gains
Number of Schools	287,426	347,001	69,575	1,150
Number of Officers and Teachers	2,586,619	3,620,192	993,373	42,247
Number of Pupils	27,709,706	29,157,419	1,447,713	528,096
Total Enrollment	30,296,525	32,677,611	2,381,086	570,343

B.Y.P.U.'s of the South and for the preparation and publication of the B.Y.P.U. literature. At the New Orleans Convention in 1917, the Sunday School Board was asked to incorporate the B.Y.P.U. work into its own work and give general direction to the B.Y.P.U. work in the South.

The growth of B.Y.P.U. work, particularly during the past ten years has exceeded even the fancies of the most sanguine advocate of the work in early days. In 1915, for example, we reported 4,711 Unions and 175,540 total members enrolled; whereas in 1925 we report (for the year 1924), 17,755 Unions and 546,193 total members enrolled.

The progress of the B.Y.P.U. work of the South is further illustrated by the tables which follow:

B.Y.P.U. Work in the South

From forward-looking and progressive leaders in the South have had young people's unions since perhaps 1875 to 1880. But it was not until 1883 that the Southern Baptist Convention began to set a vision of the possibilities of a Southwide organized movement among the young people of our churches. And it was not until 1895-1900, after the launching of the Episcopate movement among Southern Baptists, that the B.Y.P.U. movement was fully approved by the Convention. At the Hot Springs Convention in 1900, the Sunday School Board was asked to become responsible for the field work of the

GAINS IN B.Y.P.U.'S 1924

States	Number B.Y.P.U.'s 1923	Number B.Y.P.U.'s 1924	Gains in 1924
Ala.	1,199	1,304	105
Ark.	424	510	86
D.C.	59	49	10
Fla.	607	629	22
Ga.	1,800	1,854	54
Ill.	244	244	None
Ky.	658	718	60
La.	780	780	None
Mo.	117	110	L. 7
Miss.	810	1,106	296
Mo.	1,151	1,320	169
N.M.	106	137	31
N.C.	1,878	1,610	132
Okla.	1,000	1,183	183
S.C.	955	1,177	194
Tenn.	696	764	68
Tex.	2,285	2,503	218
Va.	850	867	17
Totals	16,019	17,665	1,646

Southern Baptists had a net gain of over 51 B.Y.P.U.'s every week in 1924.

GAINS IN B.Y.P.U. ENROLLMENT 1924

States	Enrolled in 1923	Enrolled in 1924	Gains in 1924
Ala.	36,466	43,816	5,349
Ark.	14,872	16,320	1,448
D.C.	1,687	1,577	L. 10
Fla.	13,567	14,722	1,155
Ga.	65,200	66,015	815
Ill.	6,946	6,946	None
Ky.	19,361	19,771	420
La.	21,775	21,775	None
Mo.	3,127	3,024	L. 103
Miss.	24,741	33,718	8,977
Mo.	34,939	43,932	8,993
N.M.	2,260	2,754	494
N.C.	41,182	49,148	7,966
Okla.	29,760	35,135	5,375
S.C.	31,863	37,994	6,131
Tenn.	21,612	21,307	L. 225
Tex.	96,599	100,840	2,241
Va.	33,282	35,320	2,038
Totals	496,149	546,193	51,044

Southern baptists enrolled almost 1,000 additional young people in the training service of the church every week in 1924.

TEN YEARS' GAINS OF B. Y. P. U's 1915 1925

1915 4,711
B. Y. P. U's
175,540
Enrolled

1925 17,765
B. Y. P. U's
546,193
Enrolled

FIFTEEN FEATURES OF B.Y.P.U. WORK

1. **Singing.** A good church member ought to know how to sing Gospel hymns. The B.Y.P.U. appoints one member as a chorister who is to give time and thought to songs and how to sing them.

2. **Praying.** A good church member ought to be willing to pray in public. The B.Y.P.U. gives the young Christian an opportunity to begin by offering sentence prayers. The group captain urges every member of his group to respond to this invitation.

3. **Speaking.** A good church member ought to be able to speak publicly about the Lord and the Lord's work. The B.Y.P.U. provides just the right place for a young church member to begin this and also provides helps which encourage and enable him to begin.

4. **Organization.** A good church member ought to know how to work with others in an organization. The B.Y.P.U. trains in this through its committee work, and through the work of its groups under the leadership of the group captain.

5. **Giving.** A good church member ought to give systematically and proportionately. The B.Y.P.U. trains in giving, stressing tithing as a minimum of giving. The business of the treasurer is to approach each member personally upon this matter, give them literature, and urge them to begin.

6. **Daily Bible Readings.** A good church member ought to read the Bible daily and love to read it. The B.Y.P.U., more than any other church organization, succeeds in training its members in this habit. It utilizes several methods to accomplish this, one of the most effective of which is the appointment of a Bible Readers' Leader who works with each group captain to this end.

7. **Prayer Meeting.** A good church member ought to be a regular attendant upon the prayer meeting. The B.Y.P.U., more than any other organization, trains its members to love the prayer meeting and take part in it. These young people become enthusiastic helpers for the pastor. In his absence, the B.Y.P.U. can conduct a splendid prayer meeting.

8. **Personal Work.** A good church member ought to be a soul-winner, constantly looking for opportunities to do personal work. The B.Y.P.U. trains its members in doing personal work. It teaches them verses of Scripture which will be effective in winning the lost.

9. **The Ministry.** Out of the B.Y.P.U. more than out of any other phase of church life, there come the volunteers for the ministry. Test this matter in any convention where there are many young preachers, or in any seminary or training school. The B.Y.P.U. gives lessons dealing with the ministry and the call to the ministry.

10. **Missions.** The B.Y.P.U. stresses missions both in its weekly meetings and its study course text-books. It is no wonder that during the 75 Million Campaign, the majority of volunteers for mission work were from the B.Y.P.U.

11. **Social Life.** The B.Y.P.U. develops in young people the talent for hospitality. The social life provided through the activities of the social committee means for many of our young people the happiest and most wholesome experiences which they enjoy. Churches are using social opportunities of the B.Y.P.U. to counteract the evil influences of the modern day.

12. **Stewardship.** The B.Y.P.U. teaches stewardship in the weekly meetings and in the text-books which it offers. It urges upon young people a life of stewardship, and not

simply the giving of one-tenth of one's income. Most of all, it urges upon its members their stewardship of the Gospel.

13. Leadership. The B.Y.P.U. develops leadership. Its officers and its group captains are particularly exercised in leadership. If they do their work well, they are actually leaders in the B.Y.P.U. What they learn in the B.Y.P.U. gives them a vision of larger opportunities for leadership in their church and denomination.

14. Evangelism. Many B.Y.P.U.'s go into the work of evangelism. They go in bands to hold cottage prayer meetings, to visit the sick, to hold open-air meetings, and conduct services in nearby churches which have no pastor. Many Unions have rented tents or stores and conducted evangelistic services during a series of weeks.

15. Good Church Workers at Home. The B.Y.P.U. teaches that not all Christians are called to be ministers, missionaries, or general workers, but that most Christians must find their field of service at home. It, therefore, urges upon its members that they be loyal and efficient in the work of their own church at home. After all, possibly, the best Christian is the one who is the best member of his own church.

II. W.M.U. Young People's Work

Historically speaking, the Baptist women of the South began definite work among the young people long before the Southern Baptist Convention was organized. In fact, when the old Triennial Baptist Convention (taking in all the Baptists of America) was organized at Philadelphia in May, 1814, "the Charleston Juvenile Missionary and Educational Society" was already in existence. And the work of

organizing and developing missionary societies among the young people of the South in connection with and under the general direction of the Woman's Work in our churches has gone right along for all these 111 years since that far off day. Far back in these early days (the precise date being unknown) our women began to organize Sunbeam societies, taking in the children of both sexes under ten years of age. Miscellaneous organizations of various types also were effected to enlist and develop the girls and the young women of the churches. In the good year of 1907, however, there was perfected what we know as the Graded Union of the local church, which comprises the following young people's missionary organizations:

Sunbeams (both sexes)	3-9
Royal Ambassadors—Juniors	9-13
Royal Ambassadors—Seniors	13-17
Girl's Auxiliaries—Juniors	9-13
Girl's Auxiliaries—Seniors	13-17
Young Women's Auxiliaries	17-25
Woman's Missionary Society	

Under the leadership and direction of the Woman's Missionary Society in each well-organized church among Southern Baptists, therefore, there are four distinct young people's missionary and educational organizations which are given over to five main activities, viz:

- (1) Training in organization and in the conduct of their own meetings, under proper supervision.
- (2) Missionary study, both in the preparation for the special programs rendered and in Study Class work.
- (3) Doing White Cross work, making garments for the poor and needy, carrying needed articles to the sick and suffering including flowers, and serving in other ways.
- (4) Prayer for missionaries and workers at home and abroad.
- (5) Gifts to the missionaries, institutions and causes fostered.

Number of Young People's Organizations

We have no way of ascertaining the precise numbers of young people enlisted and being trained and rendering actual service in the various young people's organizations fostered by the W.M.U. of the South; but there must be something like 250,000 young people altogether in training in this work.

In May, 1925, the number of organized young people's societies under the direction and supervision of the W.M.U. was as follows.

Sunbeam Societies	5,607
Royal Ambassadors	1,448
Girl's Auxiliaries	2,717
Young Woman's Auxiliaries	2,519
Total number	12,191

CHAPTER V

SCHOOLS AND COLLEGES IN 1924-25

In presenting the accompanying survey of Southern Baptist schools and colleges, covering the year 1924-25, which was prepared by Dr. A. R. Bond, editorial secretary of the Southern Baptist Education Board, we call attention, first of all, to the comparative growth in this field of Southern Baptist endeavor during the past two years:

TWO YEARS' COMPARATIVE GROWTH

Items Considered	1923-24	1924-25	Gains and Losses
Schools and Colleges Reporting.....	115	118	3
Students Enrolled.....	36,437	37,774	1,337
Ministerial Students	3,132	3,280	148
Members in Faculty.....	1,951	1,866	Loss 85
School Property.....	\$30,529,135	\$33,428,472	\$2,599,337
Endowment.....	\$15,115,284	\$15,933,429	\$818,145
TOTAL VALUATION.....	\$45,644,419	\$49,361,901	\$3,417,482

FIVE YEARS' EDUCATION GAINS 1920—1925

The Education Board of the Southern Baptist Convention was established in 1919, and presented its first report at the Washington, D. C., convention in 1920. The following table will give a concrete view of the great gains which have come to Southern Baptist work in Christian Education in these five years:

Items Compared	1919—20	1924—25	Five Years' Gains
Number of Schools Reporting	119	118	—1
Students Enrolled	24,632	37,774	13,142
Ministerial Students	2,088	3,280	1,192
Buildings & Equipment	\$15,488,827	\$33,428,472	\$17,939,645
Endowment	\$7,348,562	\$15,933,429	\$8,584,867
Total School Property and Endowment	\$22,837,389	\$49,361,901	\$26,524,512

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	Students Enrolled	Number in Faculty	Property	Endw't	Total Valuation
Howard College	Birmingham, Ala.	Jno. C. Dawson	S	1,652	36	\$416,610	\$393,400	\$810,010
Enslay-Howard High Sch.	Enslay, Ala.	E. B. Cox	A	381	5	50,000		50,000
Judson College	Marion, Ala.	E. V. Baldy	S	274	23	621,038	305,287	926,325
Newton Institute	Newton, Ala.	C. J. Chedea	J	223	8	100,000		100,000
Elridge Bapt. Academy	Elridge, Ala.	J. H. Longster	A	106	8	96,000		96,000
Tenn. River Inst.	Bridgeport, Ala.	M. M. Barnett	A	101	7	80,000		80,000
Ouchita College	Arkadelphia, Ark.	C. E. Dickson	S	367	12	380,000	610,000	990,000
Central College	Conway, Ark.	D. S. Campbell	A	250	21	323,000	10,500	333,500
Hagarville Academy	Hagarville, Ark.	Burl A. Ramay	A	208	6	24,500		24,500
Maynard Academy	Maynard, Ark.	F. M. Myrick	A	189	6	21,800		21,800
Jonesboro College	Jonesboro, Ark.	J. N. Mallory	A	286	9	241,000		241,000
Mt. Home College	Mt. Home, Ark.	H. D. Morton	A	368	9	116,451	100	116,551
Mt. Ida Academy	Mt. Ida, Ark.	T. D. Mullins	A	81	6	18,500		18,500
Newton County Acad.	Parthenon, Ark.	W. T. Burdine	A	209	6	30,000		30,000
Carroll City Inst.	Russ Eyn, Mo.	I. H. Leach	A	98	5	24,700	1,000	25,700
Jno. B. Stetson Univ.	DeLand, Fla.	Lincoln Bailey	S	468	30	1,000,000	1,025,900	2,025,900
Mercer University	Macon, Ga.	H. W. Weaver	S	1,147	39	818,149	853,900	1,772,049
Bessie Tift College	Forty, Ga.	A. A. Chalmers	S	307	14	449,100	81,268	530,368
Shorter College	Rome, Ga.	W. D. Perry	S	227	26	488,846	200,786	689,632
Blairville Col. Inst.	Blairville, Ga.	W. P. Landford	A	75	3	30,000		30,000
Brenton-Parlier Inst.	Mt. Vernon, Ga.	A. M. Getton	A	198	10	125,000		125,000
Chattahoochee High Sch.	Clermont, Ga.	W. L. Walker	A	100	4	22,000		22,000

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925—Continued

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	Students Enrolled	Number in Faculty	Property	Endw't	Total Valuation
Gilson-Mercer Acad.	Bowman, Ga.	J. W. Brookshire	A	88	7	\$50,000		\$50,000
Hearn Academy	Cave Springs, Ga.		A					
Hiawasse Jr. College	Hiawasse, Ga.	H. E. Nelson	J	101	7	30,000		30,000
M.P. Willingham Ind. S.	Blue Ridge, Ga.	A. B. Greene	A	150	8	95,000		95,000
Locust Grove Inst.	Locust Grove, Ga.	Claude Gray	A	179	10	89,904		89,904
Norman Institute	Norman Park, Ga.	L. H. Browning	J	255	15	112,500	\$ 100,000	232,500
No. Ga. Bapt. Institute	Morganton, Ga.	J. L. Underwood	A	39	2	17,000		17,000
Piedmont Institute	Waycross, Ga.	W. C. Carlton	A	203	8	67,500		67,500
Ewing College	Ewing, Ill.	August Grimes	J			140,000	19,000	159,000
Sou. Bapt. Theo. Sem.	Louisville, Ky.	H. Y. Mullins	B	415	10	600,000	1,850,000	2,450,000
Georgetown College	Georgetown, Ky.	M. B. Adams	S	414	30	140,000	639,003	779,112
Bethel College	Russellville, Ky.	W. C. James	J	125	11	260,000	85,000	345,000
Bethel Woman's College	Hopkinsville, Ky.	J. W. Gaines	J	225	11	260,000	10,400	270,400
Cumberland College	Williamsburg, Ky.	J. L. Creech	J	274	21	320,512	475,509	796,023
Southeast Bapt. Sch.	Barbourville, Ky.	Walter Hurd	A	263	3	62,000		62,000
Hazard Institute	Hazard, Ky.	L. E. Strickland	A	255	7	150,000		150,000
Magoffin Institute	Salersville, Ky.	P. T. Thompson	A	100	6	125,000		125,000
Oneida Institute	Oneida, Ky.	Mrs. S. W. Russell	A	321	10	100,000	13,671	113,671
Campbellsville College	Campbellsville, Ky.	L. E. Curry	J	207	14	135,000	10,000	145,000
W.M.U. Tr. School	Louisville, Ky.	Mrs. Janie C. Rose	B	160	14	275,000	102,000	377,000
Bapt. Bible Institute	New Orleans, La.	B. H. DeMent	B	251	22	400,000		400,000
Louisiana College	Pineville, La.	C. C. Cunningham	S	532	22	450,830	292,000	742,830

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925—Continued

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	Students Enrolled	Number in Faculty	Property	Endw't	Total Valuation
Acadia Academy	Church Point, La.	Thos. E. Mixon	A	120	8	\$24,500		\$24,500
Mississippi College	Clinton, Miss.	J. W. Provins	S	677	21	376,288	\$627,617	1,003,870
Miss. Woman's College	Hattiesburg, Miss.	J. L. Johnson	S	400	16	400,000	10,000	410,000
Blue Mt. College	Blue Mt., Miss.	L. T. Lowery	S	287	20	285,000	28,200	313,200
Clarke Memorial College	Newton, Miss.	H. T. McLaurin	J	145	8	58,000		58,000
Hillman College	Clinton, Miss.	M. L. P. Berry	J	128	13	50,000		50,000
William Jewell College	Liberty, Mo.	H. C. Wayman	S	404	17	538,028	819,116	1,357,144
Hardin College	Mexico, Mo.	S. J. Vaughn	J	295	31	438,000	108,000	546,000
LaGrange College	LaGrange, Mo.	J. W. Crouch	J	255	12	87,000	98,000	185,000
Stevens College	Columbia, Mo.	J. M. Wood	J	590	49	1,224,517	20,000	1,244,517
Southwest Bapt. Col.	Bollivar, Mo.	J. C. Pike	J	281	12	159,000	15,000	174,000
Willi Mayfield College	Marble Hill, Mo.	A. F. Hendricks	J	364	11	187,000	150,000	337,000
Montezuma College	Montezuma, N. M.	J. M. Cook	S	210	16	572,115		572,115
Wake Forest College	Wake Forest, N. C.	W. L. Potent	S	878	38	333,862	1,776,748	2,109,610
Meredith College	Raleigh, N. C.	C. E. Brewer	S	457	47	396,500	411,562	807,062
Boiling Springs H. S.	Boiling Spgs., N. C.	J. D. Huggins	A	276	13	250,000	4,200	254,200
Buie's Creek Acad.	Buie's Creek, N. C.	J. A. Campbell	A	740	23	230,000		230,000
Chowan College	Murfreesboro, N. C.	C. P. Weaver	S	125	19	274,500	24,879	299,379
Fruitland Institute	Hendersonville, N. C.	N. A. Melton	A	208	10	83,804		83,804
Haywood Institute	Clyde, N. C.	L. B. White	A	165	7	55,000		55,000
Liberty-Piedmont Inst.	Wallburg, N. C.	E. F. Mumford	A	217	8	50,000		50,000
Marshall College	Marshall, N. C.	R. L. Moore	J	881	20	299,818	25,000	314,818

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925—Continued

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	Students Enrolled	Number Faculty	Property	Endw't	Total Valuation
Mt. View College	Hays, N. C.	J. C. Pou	J	123	8	\$75,000		\$75,000
Oxford College	Oxford, N. C.	R. H. Holaday	J	127	14	80,000		80,000
Alexander Schools	Union Mills, N. C.	N. R. Prickett	A	60	7	82,000		82,000
S. Mt. Ind. Inst.	Bostle, N. C.	Miss Ora Hull	A	88	7	3,000	\$500	3,500
Sylva Collegiate Inst.	Sylva, N. C.	J. C. Hough	A	121	7	92,000		92,000
Wingate Jr. College	Wingate, N. C.	J. V. Huff	J	230	16	175,500	500	176,000
Yancey Collegiate Inst.	Burnsville, N. C.	R. M. Lee	A	140	6	91,000	325	92,325
Oklahoma Bapt. Univ.	Shawnee, Okla.	J. B. Lawrence	S	1,036	28	327,234	6,000	333,234
Furman University	Greenville, S. C.	W. J. McGlothlin	S	1,079	26	1,283,288	287,159	1,569,366
Anderson College	Anderson, S. C.	Jno. E. White	S	285	25	267,480		267,480
Coker College	Hartsville, S. C.	Carlyle Campbell	S	241	18	809,073	450,785	1,259,859
Greenville Woman's Col.	Greenville, S. C.	V. M. Ramsey	S	472	33	753,000	1,000	753,000
Limestone College	Gaffney, S. C.	R. C. Granberry	S	289	18	487,000	70,000	557,000
Edisto Academy	Belvern, S. C.	W. H. Cannada	A	81	6	77,000		77,000
No. Greenville Academy	Tigerville, S. C.	H. C. Hester	A	166	8	100,000	150	100,150
Long Creek Academy	Mt. Rest, S. C.	L. H. Raines	A	142	6	50,000		50,000
Six Mile Academy	Six Mile, S. C.	W. F. Estridge	A	79	6	76,900		76,900
Pee Dee Academy	Nichols, S. C.	W. F. Hagen	A	47	3	29,000		29,000
Union University	Jackson, Tenn.	H. E. Watters	S	1,117	20	610,462	139,785	750,247
Carson-Newman Col.	Jefferson City, Tenn.	O. E. Sams	S	667	29	463,393	500,000	963,393
Hall-Moody Jr. Col.	Martin, Tenn.	J. T. Warren	J	268	13	147,227		147,227
Tenn. College	Murfreesboro, Tenn.	E. L. Atwood	S	160	16	352,119		352,119

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925—Continued

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	Students Enrolled	Number Faculty	Property	Endw't	Total Valuation
Cosby Academy	Cosby, Tenn.	R. L. Marshall	A	110	5	\$25,000		\$25,000
Doyle Institute	Doyle, Tenn.	J. L. McAliley	A	30	9	44,800		44,800
Harrison-Chilcass Inst.	Seymour, Tenn.	J. E. Barton	A	268	5	61,000		61,000
Stockton Valley Acad.	Helena, Tenn.	Miss Osie Allison	A	182	6	20,000		20,000
Smoky Mt. Academy	Sevierville, Tenn.	Miss M. Grimes	A	105	4	15,000		15,000
Watkins Academy	Rutler, Tenn.	C. C. Perry	A	77	5	25,000		25,000
S. W. Bapt. Theo. Semi.	Fort Worth, Tex.	L. R. Scarborough	B	587	33	1,358,200	\$465,240	1,817,440
S. W. Bapt. Tr. School	Fort Worth, Tex.	Mrs. J. W. Byars	B					
Baylor University	Waco, Texas	S. P. Brooks	S	1,559	60	1,122,173	455,846	1,577,519
Baylor College	Belton, Texas	J. C. Hardy	S	1,500	48	1,169,558	53,624	1,213,183
Burleson College	Greenville, Texas	H. L. Durham	J	456	18	230,000		230,000
Decatur College	Decatur, Texas	J. O. Ward	J	184	8	150,000	15,000	165,000
Howard-Payne College	Brownwood, Texas	E. Godbold	S	758	34	589,111	30,000	619,111
Jacksonville College	Jacksonville, Texas	B. J. Allbritton	J	150	10	95,672		95,672
Marshall College	Marshall, Texas	J. W. Smith	J	285	15	325,000		325,000
Rusk College	Rusk, Texas	C. G. Pruitt	J	225	14	350,000		350,000
San Marcos Academy	San Marcos, Texas	J. V. Brown	A	372	16	336,415		336,415
Simmons University	Arlene, Texas	J. D. Sandzier	S	1,268	40	877,235	123,000	1,000,235
Wayland College	Plainview, Texas	G. W. McDonald	J	412	15	360,000		360,000
Univ. of Richmond	Richmond, Va.	F. W. Boatwright	B	1,228	52	1,930,288	2,143,655	4,073,944
Averett College	Danville, Va.	J. P. Craft	J	204	13	195,000	6,210	201,210
Virginia-Intermont Col.	Bristol, Va.	H. G. Noffsinger	J	274	42	475,000	94,000	569,000

SOUTHERN BAPTIST SCHOOLS AND COLLEGES 1924-1925--Continued

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Students Enrolled	Number in Faculty	Property	Endow't	Total Valuation
Blue Ridge Mem. Sch.	Buffalo Ridge, Va.	B. A. Henderson	157	9	\$27,000		\$27,000
Blue Ridge Mem. Sch.	Castell, Va.	B. A. Henderson	298	11	100,000		100,000
Port Union Mil. Acad.	Port Union, Va.	M. J. Padden	142	11	\$23,000		\$23,000
Rapraus Military Acad.	Chatham, Va.	A. H. Casden	148	11	\$23,000		\$23,000
Lee Institute	Piedmont Gap, Va.	J. S. McNeil	131	11	\$23,000		\$23,000
Oak Hill Academy	Kindrick, Va.	W. A. Black	154	11	\$23,000		\$23,000
Piedmont Mission Sch.	Albemarle, Va.	P. C. Gannon	75	11	\$23,000		\$23,000
Bluefield College	Blue Field, W. Va.	R. A. Landell	126	11	\$23,000		\$23,000
TOTAL			97,774	84	\$33,472	\$5,933	\$39,405

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

E. Y. Mullins, President, Louisville, Ky.

The year has been marked by our efforts to secure necessary buildings funds and the putting up of the structures which will soon be the new home of the Seminary. During these activities relative to the material equipment of our school we have, however, been engaged in our part of the kingdom building program of Southern Baptists. We have prosecuted our campaign for money in such a way as to not interfere with our regular Seminary program.

Seminary representatives have gone into almost every Southern Baptist state seeking gifts. In their contacts they have been faithful to the agreement made with the Southern Baptist Convention and have protected the interests of our South-wide program. Reports have come in from various points indicating that where hearty responses were received the by-products of the Seminary campaign have been a quickened interest in the Kingdom in general.

At the present time it is impossible to state just what the total result will be for the entire campaign. Considering the various demands made on our people and the spreading and deepening interest in the Unified Budget, which we have heartily boosted, our returns have been gratifying.

New Norton Hall, the administration building, and the new dormitory at "The Beeches" are nearly completed at this writing. Other buildings needed immediately are under way. We believe now that our original plans to move to our new home in January, 1926, will be carried out. This session, therefore, will no doubt be our last on the down-town campus and students who matriculate here-

after will be favored with the unusual conveniences of our new plant.

Unless one has been here for a few days at a time trying to do school work under present conditions it will be hard to realize what our handicaps have been and what a great difference it will make when we once get settled in our suburban home. "The Beeches" is superbly fitted for school work. Of course in the new plant we will be able to do a greater quantity of our type of work but we feel that it will be no less true that the quality of the work of the Seminary will be raised. There will be ample room for every professor and class in the administration building and the new dormitory provides a separate room for each student. These rooms will be outside rooms with running hot and cold water. The new buildings will provide for almost twice as many students as we have been having in recent years.

As a school we have reaped many by-products of the campaign. Never before in the history of our school has a session begun with quite the same spirit and buoyancy as this session. The anticipation of a removal to the new home this session seemed to inspire the large student enrollment with a wholesome fervor.

In promoting the campaign we have also uncovered a number of interesting figures relative to what the Seminary has actually been doing for our world program. We have discovered that fifty-one per cent of the male missionaries sent out by the Foreign Mission Board and thirty-five per cent of their female missionaries have been trained here. A check of the 1924 Southern Baptist Convention minutes with our alumni records show that 65 per cent of the officers, commissioners, committeemen, executives, secretaries, school men and others who are ministers, are

Southern Baptist Theological Seminary graduates.

Then we have found out some exceedingly interesting things about what our former students are doing in the pastorates over the South. For instance in one of the gulf states of our Southern Baptist Convention the Louisville Seminary, which is one of seventeen Baptist Seminaries in America, is furnishing 12.56 per cent of the active pastors. This 12.56 per cent is shepherding 20 per cent of the Baptists of the state and baptized last year 21.34 per cent of the converts. For the last year of the 75 Million Campaign their churches paid 39.6 per cent of the money turned in and 49.7 per cent of all that was given through this channel for the five year term.

In addition to this it will be interesting to note similar data gathered from the Seminary's relation to Kentucky. In Kentucky the Seminary furnishes 35 per cent of the ministers who baptized 40-51 per cent of the converts and whose churches raised 70 per cent of the money raised for the Unified Budget.

In Kentucky there are many student-pastors. At first thought one might think these would have a tendency to pull the general average in the state down. Investigation, however, proves the contrary. In one association of thirteen churches served entirely by student pastors there were eleven baptisms per church while the state average was 8.4. In respect to finances we found that while the average for the state was higher than the student-pastor association for home expenses, the student-pastor association gave \$826.61 per church for the Unified Budget as against \$448.39 per church for the state.

These figures simply corroborate statements made by leading Southern Baptists

that the Seminary is "the greatest single asset of Southern Baptists." We were pleased to hear these unsolicited compliments passed on the school and gratified that when we interpreted the data we had gathered that the service of the Seminary was so large.

Our people will also be interested to know something about our 1925-26 enrollment. For four sessions previous to the present session the enrollment has averaged 429 licensed and ordained ministers annually. Besides these there have been several hundred women each year who have been welcomed to our classes. These men came from thirty-three states and twenty-seven foreign countries. In fact the session of 1924-25 we had more students from Northern states than half of the Northern Baptist seminaries had in their entire individual schools.

We are happy to report that this session our enrollment has gone over 350 and indicates that another registration exceeding 400 will be reported by spring.

THE SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

By President L. R. Scarborough, Seminary Hill, Texas.

The Seminary had one of its greatest sessions during this period. We enrolled 600 students from many lands and from almost everywhere in the United States. We graduated about 125. During this period we received \$150,000.00 from Mrs. George E. Cowden of Fort Worth, Texas, for the erection of a building for our School of Sacred Music. This building is now going up and will be finished during this year. It will be, as far as I know, the only house dedicated to Gospel Music.

During the last year we had a great celebration, celebrating the tenth anniversary of the present president's administration and also celebrating the 75 Million Campaign victories under his leadership. During this period the Seminary came under the ownership and control of the Southern Baptist Convention and the Training School under the advisory direction of the W. M. U. of the South.

For our support the Seminary gets 4 1-2 per cent from the Southwide funds and 5 3-4 per cent from Texas state funds.

The Seminary's great need is more endowment. We have less than \$500,000.00. We need at least 2 million dollars in endowment. We greatly need an administration building, a gymnasium, and a building for the School of Religious Education. These will cost in the neighborhood of one and a half million dollars. With this endowment and these buildings the Seminary would be equipped for a long period of time for glorious service.

The present session enrollment runs to 562 up to the present. This will be increased by at least 150 during the year. We have a faculty of forty-odd teachers.

The institution is divided into four schools—the School of Theology, Religious Education, Sacred Music, Missionary Training; and has two great departments, that of Practical Work and Extension. We have around a thousand students a year enrolled in correspondence. Under the practical work department the faculty and students average a thousand professions of faith and more than that in additions to Baptist churches every month. The institution stands for conservative views of the Gospel and for the old Pauline theology and for all the enterprises fostered by co-operating Baptists. The institution is seek-

ing to send out to the world men and women prepared in all the phases of church and kingdom work for the promotion of the Gospel, sound in theology, profound in scholarship, evangelistic, missionary, and practical in all the affairs of the Kingdom of God—soul-winners, Kingdom-builders.

Around 7,000 students have already passed through our halls and under our tuition, out into the world of activity, in the short period of the Seminary's history. We face the future with the sunlight of God on our foreheads, His love and Gospel in our hearts, and the sense of His Kingdom responsibilities resting upon our souls.

THE BAPTIST BIBLE INSTITUTE

By President B. H. DeMont, 1220 Washington Ave., New Orleans, La.

The Baptist Bible Institute has entered auspiciously upon its eighth session. Each session has registered an improvement over its predecessor. Perhaps the most marked improvement seen in any one year has been witnessed in the past session. There has been a transformation of our buildings, inside and out, and an encouraging increase in the number of students, while the spirit of the institution has a richness and depth never before realized.

Such changes have been wrought in the buildings and campus as to make the Baptist Bible Institute one of the beauty spots of this romantic metropolis. Our visitors are profoundly impressed with our physical equipment since it evidently makes a contribution to consecration and culture. The third floor of the Lecture Hall has been completely remodeled, making excellent quarters for our growing Music Department, providing studios

and an assembly room for music students. The dormitories for young men and young women are beautiful and commodious, while the quarters for married students meet all the requirements of a simple, comfortable home life.

Our faculty consists of thirteen professors, eleven instructors, three tutors and three helpers in practical work. The business of the institution is well organized under the supervision of the Business Manager, Mr. N. T. Tull.

One remarkable thing is the fact that we have never lost a member of the faculty by either resignation or death. The only changes made in our original faculty have been additions, and never were we so thoroughly united in ideals and activities as we are at present.

Our student body is larger and more representative than ever before. We have about twenty-five more registered at this time than at the corresponding date of any previous year—228, distributed as follows: Alabama, 8; Arkansas, 3; Florida, 16; Georgia, 9; Illinois, 3; Indiana, 4; Kentucky, 7; Louisiana, 51; Mississippi, 48; Missouri, 5; Michigan, 1; New Mexico, 1; North Carolina, 7; Oklahoma, 5; South Carolina, 26; Texas, 16; Tennessee, 10; Virginia, 3; West Virginia, 2; District of Columbia, 1; Canal Zone, 1; Honduras, 1. Several nationalities are represented in the institution but enrolled from the United States rather than their native country.

Our students are enrolled for the following courses leading to degrees: Christian Training, Missionary Training, Theology, Religious Education and Music. Certificates are given to all who complete definite work at the Institute, but degrees are conferred only upon those who have completed a junior college course or its equivalent. There is a one

year's course outlined especially for pastors' assistants.

The Board of Trustees decided that hereafter, "Certificates will be awarded to all students completing prescribed courses; degrees will be conferred only upon those who have completed at least two years of a standard college course or its equivalent. This does not prevent any student from entering the Institute and taking any of the courses, whether he has a high school or college education or not. It is required for graduation and not for entrance. The average grade of 75 is required for the completion of any subject."

At the last commencement 49 awards were conferred—7 certificates, 10 diplomas and 32 degrees. Eight received the Master's Degree and 24 the Bachelor's Degree.

Along with scholarship and spirituality we emphasize practical activities. Every student is given one or two assignments to special tasks in and near the city each week. Weekly reports are handed in at Report Hour which is a period of throbbing interest to the entire school. These activities are under the superintendency of Dr. George H. Crutcher, Head of the Department of Evangelism.

The following is a report of work done by the students and faculty of the Baptist Bible Institute from September 15, 1924, to September 15, 1925: Number of meeting worked in, 423; addresses delivered, 15,863; persons dealt with, 16,940; number professing conversion, 6,191; addition to churches, 2,741; addition by baptism, 1,971.

During the past year three helpers in practical work have been appointed to assist Dr. Crutcher.

The Department of Religious Education has been enlarged. Prof. Cleverdon, head of the Department, is assisted by Dr. Dean, a teacher

of kindergarten and woman's work and one of our able students as tutor.

The fellowship services are held by the women every evening at their dormitory and by the men in Managan Chapel. On the first day of each month all the regular classes of the Institute are suspended and various services are held bearing upon missionary problems of our day. Some brother, with a kingdom vision and warm heart, is secured to give an address on that occasion. This Missionary Day is a monthly epoch in the life of the Institution.

Our growth but multiplies our needs. This is true of families, of churches, of business and of educational institutions. The Lord has blessed us beyond our expectations. We look to him and to the brotherhood to supply our needs. We are vitally connected with the Co-operative Program of Southern Baptists. When that program is supported, we are helped; when it is neglected, we suffer. Its returns are our source of supply.

The supreme need in our equipment is an adequate, modern, fire-proof library building. We have one of the largest and most unique libraries in the land. Six years ago Dr. John T. Christian placed at our disposal his invaluable library of some twenty-five thousand volumes. Valuable additions have been made through his alertness and aggressiveness and the response of loyal friends. The present building is altogether inadequate, and many books have to be located in other buildings. Then, too, the present building is only semi-fire-proof. We sorely need \$50,000 for the first unit of a modern, fire-proof building for our priceless library.

The most pressing need of our school is for a larger and more dependable current support. With not one cent of endowment, and with obligations increasing along with a

healthy and normal growth, it is imperative that more money be found from some source and by some means for meeting these obligations. Aside from the current support of our institution, it now becomes necessary to provide a fund for meeting the principal and interest payments on the bond issue of \$300,000.

According to the recommendations of the Southern Baptist Convention, the Baptist Bible Institute was allocated three per cent of the southwide apportionment for 1925 and same for 1926. If Southern Baptists would give during this year five million dollars of distributable funds, we could meet imperative expenses and make commendable progress.

The prospects of the Baptist Bible Institute have always been bright, but are brighter now than ever before. We thank God and take courage. We crave the privilege of giving our preachers, laymen and women the best possible training for Christian service that we may be able to fulfill our highest providential mission. We crave the prayers and co-operation of our Baptist people everywhere.

CHAPTER VI

SOUTHERN BAPTIST HOSPITALS AND ORPHANAGES, 1924

I. Southern Baptist Hospitals

A Methodist Leader's View

The story of the hospital work of Southern Baptists has gotten abroad. Here for example, follows the story of this department of Southern Baptist work as given by Dr. C. C. Jarrell, secretary of the General Hospital Board of Southern Methodists, as presented in the Nashville Christian Advocate of September 11, 1925. Dr. Jarrell's headquarters are in Atlanta, Ga., and he has immediate charge of the great hospital program of Southern Methodists since 1922. Here is Dr. Jarrell's story of our hospital work:

"One of the noblest chapters in American Christianity is being written by our Southern Baptist neighbors in their hospital building and administration. The progress they have made in building and managing hospitals surpasses any achievement in this field outside the Church of Rome among the Southern Churches.

"Thirty-five years ago a group of Baptists in Missouri read something else besides 'baptizo' in the New Testament. They saw that the same Jesus who said 'make disciples' said also 'heal the sick,' that the same Jesus who said 'preach the gospel' said also 'heal the sick,' said it almost in the same

breath, with the same emphasis, with the same authority, and under the same solemnizing circumstances. They secured an old residence in St. Louis and spent on it a ridiculously small amount of money that was ridiculously hard to get. They finally offered to the public a hospital with ten beds, and this too under the shadow of venerable houses of healing belonging to the Church of Rome and to the city. This was two years before Mr. Barnes left his benefaction for a Methodist hospital and fourteen years before Barnes Hospital opened. The little Missouri Baptist Sanitarium grew at last to have 375 beds and to be valued at \$675,000.

"Seventeen years went by before the Baptist Convention decided to act the part of the good Samaritan a second time out on the highway of life where robber diseases and accidents waylay unwary wayfarers. In 1907 the real hospital advance of the Southern Baptist Church began. One wonders if this was not a vital part of that general awakening of Southern Baptists spread over the last score of years that has made them such a moral force in the Southern States. In 1907 the Texas Baptist Hospital, of Houston, Texas, was founded with a plant having 100 beds and costing \$200,000. This has grown to be a big institution, having 200 beds and valued at \$1,000,000 (indebtedness, \$500,000), with the distinguished Mr. Robert Jolly as its superintendent.

"For the next decade Baptist hospitals sprang up one for nearly every year. The movement is widespread and forward, interrupted for the duration of the World War, then resuming its impressive advance with increasing vigor. By the outbreak of the World War Southern Baptists had eight hospitals in seven different States, as follows: Missouri, Texas, Mississippi, Oklahoma, Tennessee, Georgia, and South Carolina.

"Before the war was over they were building again: three in 1917, one in 1918, one in 1919, and four in 1920, making a total in 1920 of thirteen hospitals valued at \$3,614,728, having 2,000 beds and with six projected institutions just ahead.

"This was a milestone year. In this year the Southern Baptist Hospital Association was authorized, and a Standing Committee on Hospitals became a part of the General Convention. The whole Church agreed to center on a big hospital in New Orleans.

"The next year, 1921, showed a total of seventeen institutions and seven new projects, and a general Church-wide hospital fund was suggested. Two million one hundred and twenty-five thousand dollars of the 75-Million Campaign Fund had been allocated to hospitals and several State Conventions added to this in State-wide allocations.

"In 1922 the number had grown to nineteen with a total valuation of \$8,000,000. The idea of a Church-wide hospital fund was endorsed by the Convention.

"The year 1923 showed 2,800 beds and the Southern Baptist Hospital Association finally organized and officered.

"By 1924 there were twenty-four hospitals, and the Convention adopted a Church-wide hospital policy.

"The Home Mission Board had completed the first unit of an immense tubercular sanitarium at El Paso and had gotten under way the 'Connectional' New Orleans hospital, to which the Convention pledged the support of the entire denomination.

"The Convention fixed the second Sunday in May as Hospital Day, thus timing their special day as near as possible to National Hospital Day, May 12, the birthday of Florence Nightingale. Sixteen of their hospitals ran this year without deficits.

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"In 1925 the Hospital Commission of the Convention secured a charter from the State of Louisiana and established headquarters at New Orleans. L. J. Bristow was made Secretary-Treasurer. The Convention made the big New Orleans hospital a Church-wide enterprise and allocated \$150,000 per year of Church-wide funds to help finance the project.

"This brief story represents an ethical insight into the New Testament, a modern expression of the primitive Christian spirit, an adjustment of the Christian mission to the twentieth century, and an efflorescence of the evangelical conscience that must react powerfully upon the Baptist denomination and advance greatly the kingdom of God.

"Methodists are happy to have done some of the notable pioneering of the Christian spirit. They are proud to salute their Baptist co-laborers of the South in their great hospital achievements. We promise not to leave this Christlike ministry altogether to non-Methodists. We are pledged by our 'first principles' to do good to the souls and bodies of men."

SUMMARY OF THE YEAR 1924

The hospital year with Southern Baptists ends March 1 of each year. The record of the year 1925 is, therefore, not yet available. But we take great pleasure and pride in presenting here the record of "services rendered" and other items of interest covering the year 1924:

Number of hospitals	24
Value of hospital property	\$11,247,694.74
Indebtedness on hospital property	\$3,186,898.19
Number of hospital buildings	75
Grounds (in acres and blocks)	(acres) 187.7 and 17 blocks
Number of hospital beds	8,109
Total receipts (1924)	\$2,826,941.42
Net earnings (9)	\$8,458.29

Extensions planned by hospitals	5
Proposed extensions will add beds	286
Cost of proposed extensions	\$765,000.00
Patients turned away for want of room	632
Research work carried on in hospitals	8
Nurses in training	1,188
Number of surgical patients	26,786
Number of medical patients	12,446
Total patients cared for	56,982
Charity patients cared for	7,846
Total expended on charity patients	\$329,621.84
White patients cared for	40,071
Colored patients	268
Foreign patients cared for	55
Baptist patients cared for	14,046
Methodist patients cared for	8,264
Presbyterian patients cared for	2,466
Disciples cared for	1,339
Catholics cared for	1,906
Patients of other faiths cared for	6,972
Patients claiming no religious faith	15,303
Hospitals of Class A	16
Hospitals of Class B	1
Eligible for classification	1

NEW HOSPITALS AND ENLARGEMENTS

Since our last report, in May, 1925, only one new hospital has been opened. This one is located at Harlingen, Texas, in the lower Rio Grande Valley. The first unit of this new hospital provides for 50 hospital beds. It is the only non-Catholic hospital in a great, broad section of country, and will no doubt be a great blessing to humanity and glory to the name of Christ. Quite a number of our hospitals are making improvements, securing additional equipment and building new units to the present plant. The Virginia Baptists, for example, are building a second large unit to their new hospital, at Lynchburg, and have been happy to receive, recently, a handsome gift of \$75,000 from a good woman whose husband was served by the institution.

OTHER DENOMINATIONS IN HOSPITAL WORK

In the meantime some of the other denominations are rapidly developing great hospital programs.

Roman Catholics: We called attention last year to the great Catholic hospital program in the South, as well as in the East and North. They have in the South alone, for example, 98 hospitals with a total bed capacity of 14,448 and 3,007 student nurses in training.

Lutherans: Lutherans lead all non-Catholic bodies in hospital and other benevolent work, maintaining about 90 hospitals and homes for the suffering.

Northern Methodists: Northern Methodists, however, form a close second to the Lutherans. Their report covering the year 1923 is so interesting we venture to give a summary, as follows:

Hospitals in United States	81
Homes for Children in United States	44
Homes for Aged	39
Other Institutions	11

Total Hospitals and Homes 175

Southern Methodists: The story of the rapid development of the hospital program of Southern Methodists is splendidly summarized in the words of the Nashville Christian Advocate of April 26, 1924, as follows:

"The Hospital Board of our Church has been in existence only two years. In that short time it has effected thorough organization, established its office, secured charter, and awakened in the Church no small amount of interest in hospitals. The promotion expenses of the Board have amounted to \$14,000, and properties valued at \$750,000 have come to the Church through its agency. The Secretary, Dr. C. C. Jarrell, reported at the meeting of the Board last week that our

Church has in hospitals, buildings, equipment, and endowment, \$5,275,143. We have hospitals in operation at St. Louis, Atlanta, Memphis, Houston, Texas, and Hattiesburg, Miss. Last year these hospitals treated 10,830 patients. The average cost per day to the hospitals in caring for patients was \$5.03. A great amount of free care rendered, amounting in one of these hospitals to one-fifth of its total service. At Dallas and Fort Worth, Texas, and at Montgomery, Ala., hospital enterprises are well advanced. The pledges for the Fort Worth Hospital amount to \$750,000."

SOUTHERN BAPTIST HOSPITALS, 1924-1925

NAME AND LOCATION	SUPERINTENDENT	When Opened	Value of Property	Indebtedness	No. of Buildings	Grounds in Acres or Blocks
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma	1922	\$300,000.00	\$125,000.00	2	1 block
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham	1922	275,000.00	250,000.00	2	1/4 block
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma	1922	10,000.00	3,000.00	1	2 lots
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff	1920	150,000.00	4,000.00	1	1/4 block
Ark., Baptist State	Dr. J. P. Runyan, Little Rock	1920	500,000.00	245,351.43	4	1 block
Ga., Georgia Baptist	Arch C. Cross, D.D., Atlanta, 317 Palmer Bldg.	1918	577,221.90		1	1 block
Ky., Kentucky Baptist	Mr. F. J. McGinty, Louisville	1924	410,000.00	800,000.00	1	5 acres
La., Louisiana Baptist	Mr. J. E. Oliver, Alexander	1917	150,079.16	70,000.00	1	1 block
Miss., Mississippi Baptist	Mrs. B. E. Golightly, Jackson	1910	250,000.00	50,000.00	2	390x390 ft
Mo., Missouri Baptist	Dr. B. A. Wilkes, 919 N. Taylor Ave., St. Louis	1890	677,784.48	75,000.00	9	4 acres
N. M., New Mexico Baptist	Miss Essie Crenshaw, Clovis	1920	50,000.00	none	1	1 block
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem	1923	230,000.00	125,000.00	1	110a. (4 blk)

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	When Opened	Value of Property	Indebtedness	No. of Buildings	Grounds in Acres or Blocks
Okla., Oklahoma Baptist	Mr. David Furry, Muskogee	1909	127,351.65	45,054.99	3	1/4 block
Okla., Miami Baptist	Mr. G. M. London, Miami	1919	150,000.00	none	2	1/4 block
S. C., South Carolina Baptist	Rev. W. M. Whitelide, Columbia	1914	458,000.00	170,000.00	6	1/4 block
Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville	1912	1,800,000.00	210,000.00	2	2 Lots
Tenn., Baptist Memorial	Mr. Geo. D. Sheats, Memphis	1908	1,888,297.64	404,991.77	11	1 1/2 blocks
Texas, Baylor Hospital	Mr. W. J. Meyers, B'ness Mgr., Dallas	1907	1,000,000.00	500,000.00	7	1 block
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston	1920	450,000.00	275,000.00	1	2 blocks
Texas, Cent. Tex. Bap. Hosp. in	Mr. H. R. Haney, Mgr., Waco	1923	300,000.00		4	1 block
Texas, Ft. Worth Baptist	Dr. W. M. Whitelide, Ft. Worth	1919	556,000.00		6	143.7 a.
Texas, So. Bap. T. B. Sanat'm	Rev. H. F. Vermillion, D.D., El Paso	1924	236,000.00	85,000.00		
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene	1924	330,000.00	90,000.00	1	25 acres
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg					
TOTALS 24 Hospitals			\$11,247,694.74	\$3,136,398.19	75	

*Taken over by Baptists October 1924 — No figures available.

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	Total Capacity in Beds	Total Receipts Past Year	Net Earnings if Any	Planning Extensions
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma	68	\$31,967.95		No
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham	100	150,000.00	none	No
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma	50	10,000.00		
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff	57	30,900.94	12,393.55	
Ark., Baptist State	Dr. J. P. Runyan, Little Rock	225	75,643.94	4,212.02	No
Ga., Georgia Baptist	Arch C. Cross, D.D., Atlanta, 317 Palmer Bldg.	110	239,540.54	none	Yes
Ky., Kentucky Baptist	Mr. F. J. McGinty, Louisville	150		none	No
La., Louisiana Baptist	Mr. J. E. Oliver, Alexandria	60	71,000.00	1,531.60	Yes
Miss., Mississippi Baptist	Mrs. B. E. Goughly, Jackson	75			Yes
Mo., Missouri Baptist	Dr. B. A. Wilkins, 919 N. Taylor Ave., St. Louis	375	386,275.21	16,807.14	No
N. M., New Mexico Baptist	Miss Eadie Crenshaw, Clovis	23	11,926.26		No
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem	106	78,000.00	none	No

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	Total Capacity in Beds	Total Receipts Past Year	Net Earnings if Any	Planning Extensions
Okla., Oklahoma Baptist	Mr. David Furry, Muskogee	64	64,726.30	9,491.32	No
Okla., Miami Baptist	Mr. G. M. London, Miami	50	32,208.72	28,602.83	No
S. C., South Carolina Baptist	Rev. W. M. Whiteside, Columbia	126	158,808.65	5,659.69	
*Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville				
Tenn., Baptist Memorial	Mr. Geo. D. Sheats, Memphis	400	488,900.00	13,710.15	No
Texas, Baylor Hospital	Mr. W. J. Meyers, B'nom Mgr., Dallas	432	502,095.04	none	No
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston	200	200,000.00	6,000.00	No
Texas, Cent. Tex. Bap. Sanit'm	Mr. H. R. Haney, Mgr., Waco	100	100,136.68	none	No
Texas, Ft. Worth Baptist	Dr. W. M. Whiteside, Ft. Worth	65	48,210.89		Yes
Texas, So. Bapt. T. B. Sanat'm	Rev. H. F. Vermillion, D.D., El Paso	125	115,000.00	none	No
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene				
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg	52	21,522.00	none	Yes
TOTALS 24 Hospitals		3,109	\$2,825,941.42	\$88,458.29	5

*Taken over by Baptists October 1924 — No figures available.

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	Proposed Extension in No. of Beds	Cost of Proposed Extension	No. of Patients Turned Away for Lack of Room	Research Work	No. of Nurses in Training
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma			none		25
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham			26	No	50
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma					
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff			none	No	22
Ark., Baptist State	Dr. J. P. Runyan, Little Rock				Yes	68
Ga., Georgia Baptist	Arch C. Cree, D.D., Atlanta, 317 Palmer Bldg.	150	\$500,000.00		No	78
Ky., Kentucky Baptist	Mr. F. J. McGinty, Louisville			none	Yes	22
La., Louisiana Baptist	Mr. J. E. Oliver, Alexander	Nurses' Home	40,000.00	none	No	25
Miss., Mississippi Baptist	Mrs. B. E. Gollightly, Jackson	Nurses' Home	50,000.00		Yes	30
Mo., Missouri Baptist	Dr. B. A. Wilkes, 919 N. Taylor Ave., St. Louis			none	Yes	120
N. M., New Mexico Baptist	Miss Emie Crenshaw, Clovis			none	No	
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem			none	No	24

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	Proposed Extension in No. of Beds	Cost of Proposed Extension	No. of Patients Turned Away for Lack of Room	Research Work	No. of Nurses in Training
Okla., Oklahoma Baptist	Mr. David Purry, Muskogee			none	No	30
Okla., Miami Baptist	Mr. G. M. London, Miami			none	Yes	16
S. C., South Carolina Baptist	Rev. W. M. Whiteside, Columbia				some	90
*Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville					
Tenn., Baptist Memorial	Mr. Geo. D. Sheats, Memphis			none	No	175
Texas, Baylor Hospital	Mr. W. J. Meyers, B'nem Mgr., Dallas			none	some	180
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston			482	No	75
Texas, Cent. Tex. Bap. Sanit'm	Mr. H. R. Haney, Mgr., Waco			unk'n	No	45
Texas, Ft. Worth Baptist	Dr. W. M. Whiteside, Ft. Worth	60	75,000.00	none		36
Texas, So. Bapt. T. B. Sanat'm	Rev. H. F. Vermillion, D.D., El Paso				none	
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene					15
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg	75	100,000.00	25	No	18
TOTALS 24 Hospitals		285	\$765,000.00	532	8	1,133

*Taken over by Baptists October 1924 — No figures available.

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. of Surgical Patients	No. of Medical Patients	Total No. of Patients	No. of Charity Patients	Total Expended on Charity Patients
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma	846	930	1,776	246	\$12,000.00
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham	1,792	702	2,494	50	5,000.00
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma			1,328		
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff	549	153	702	67	3,520.60
Ark., Baptist State	Dr. J. P. Runyan, Little Rock	1,085	736	1,821	199	6,791.64
Ga., Georgia Baptist	Arch C. Cree, D.D., Atlanta, 317 Palmer Bldg.	2,306	836	3,142	362	30,269.11
Ky., Kentucky Baptist	Mr. F. J. McInty, Louisville					
La., Louisiana Baptist	Mr. J. E. Oliver, Alexander	1,254	188	1,442	125	3,028.00
Miss., Mississippi Baptist	Mrs. B. E. Gollightly, Jackson	1,319	890	2,209	289	1,423.84
Mo., Missouri Baptist	Dr. B. A. Wilkes, 919 N. Taylor Ave., St. Louis	3,832	1,275	5,107	303	19,000.00
N. M., New Mexico Baptist	Miss Essie Crenshaw, Clovis	286	159	445	17	381.00
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem			1,750	225	

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. of Surgical Patients	No. of Medical Patients	Total No. of Patients	No. of Charity Patients	Total Expended on Charity Patients
Okla., Oklahoma Baptist	Mr. David Furry, Muskogee			1,234		2,519.76
Okla., Miami Baptist	Mr. G. M. London, Miami	378	442	820	64	3,605.89
S. C., South Carolina Baptist	Rev. W. M. Whiteside, Columbia	1,216	1,112	2,328	348	18,030.46
Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville					
Tenn., Baptist Memorial	Mr. Geo. D. Sheata, Memphis			11,557	2,327	129,977.63
Texas, Baylor Hospital	Mr. W. J. Meyers, B'ness Mgr., Dallas	6,527	2,909	9,436	1,516	36,821.37
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston	3,207	1,568	4,775	1,191	26,000.00
Texas, Cent. Tex. Bap. Sanit'm	Mr. H. R. Haney, Mgr., Waco	1,892	398	2,290	152	5,295.34
Texas, Ft. Worth Baptist	Dr. W. M. Whiteside, Ft. Worth					6,174.01
Texas, So. Bapt. T. B. Sanat'm	Rev. H. F. Vermillion, D.D., El Paso		179	219	62	11,704.21
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene					
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg	277	91	368	8	169.00
TOTALS 24 Hospitals		24,788	12,446	37,234	7,645	\$320,821.84

*Taken over by Baptists October 1924—No figures available.

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. White Patients	No. Colored Patients	No. Foreign Patients	No. Baptist Patients	No. Methodist Patients	No. Presbyterian Patients
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma				605	349	155
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham						
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma						
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff	772	101	32	280	208	80
Ark., Baptist State	Dr. J. P. Runyan, Little Rock	1,821	none	none	467	309	81
Ga., Georgia Baptist	Arch C. Cree, D.D., Atlanta, 317 Palmer Bldg.	3,604			1,450	814	324
Ky., Kentucky Baptist	Mr. F. J. McGinty, Louisville		none	none	300	275	160
La., Louisiana Baptist	Mr. J. E. Oliver, Alexander	1,277	135	no record	473		
Miss., Mississippi Baptist	Mrs. B. E. Golightly, Jackson	2,119	none		760	375	300
Mo., Missouri Baptist	Dr. B. A. Wilkes, 919 N. Taylor Ave., St. Louis	5,861	none		816	600	482
N. M., New Mexico Baptist	Miss Emde Crenshaw, Clovis	440			143	142	62
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem	1,750			565		

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. White Patients	No. Colored Patients	No. Foreign Patients	No. Baptist Patients	No. Methodist Patients	No. Presbyterian Patients
Okla., Oklahoma Baptist	Mr. David Purry, Muskogee				286	231	105
Okla., Miami Baptist	Mr. G. M. London, Miami	820	none	6	85	71	18
S. C., South Carolina Baptist	Rev. W. M. Whiteside, Columbia	2,437	none	no record	949	390	142
*Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville						
Tenn., Baptist Memorial	Mr. Geo. D. Sheats, Memphis	11,587	none		2,889	2,703	1,044
Texas, Baylor Hospital	Mr. W. J. Meyers, B'n's Mgr., Dallas				2,062	1,394	452
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston	4,770			894		
Texas, Cent. Tex. Bap. Sanit'm	Mr. H. R. Hanes, Mgr., Waco	2,266	27	8	891	333	56
Texas, Ft. Worth Baptist	Dr. W. M. Whiteside, Ft. Worth						
Texas, So. Bap. T. B. Sanat'm	Rev. H. F. Vermillion, D.D., El Paso	219	none				
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene						
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg	368			138	75	45
TOTALS 24 Hospitals		40,071	268	55	14,045	8,264	3,466

*Taken over by Baptists October 1924 — No figures available.

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. Disciples Patients	No. Catholic Patients	Others	No. Religion	What Standard
Ala., Alabama Baptist	Mr. W. R. Seymore, Selma		19	230	412	Class A-1
Ala., Birmingham Baptist	Mr. N. A. Barrett, Mgr., 708 Tuscaloosa Ave., Birmingham					Grade A
Ala., Good Samaritan (Colored)	Mr. W. R. Seymore, Selma					
Ark., Baptist Davis	Miss Coral M. Page, Pine Bluff	81	29	48	284	Not comp'ly standardized
Ark., Baptist State	Dr. J. P. Runyan, Little Rock	126	62	48	748	Grade A
Ga., Georgia Baptist	Arch C. Cree, D.D., Atlanta, 317 Palmer Bldg.	140	68	716	92	A-1
Ky., Kentucky Baptist	Mr. F. J. McGinty, Louisville	50	35	unk'n	unk'n	A-1
La., Louisiana Baptist	Mr. J. E. Oliver, Alexander					Grade B
Miss., Mississippi Baptist	Mrs. B. E. Golightly, Jackson		150	100	444	Class A
Mo., Missouri Baptist	Dr. B. A. Wilkes, 919 N. Taylor Ave., St. Louis		947	1,364	1,667	Class A
N. M., New Mexico Baptist	Miss Essie Crenshaw, Clovis	18	20	10	50	
N. C., North Carolina Baptist	Dr. G. T. Lumpkin, Winston-Salem			750	238	Standard A*

SOUTHERN BAPTIST HOSPITALS, 1924-1925—Continued

NAME AND LOCATION	SUPERINTENDENT	No. Disciples Patients	No. Catholic Patients	Others	No. Religion	What Standard
Okla., Oklahoma Baptist	Mr. David Furry, Muskogee	95	51	92	373	Not Comp'ly standardized
Okla., Miami Baptist	Mr. G. M. London, Miami	64	9	11	436	First Class
S. C., South Carolina Baptist	Rev. W. M. Whiteside, Columbia	204	22	98	632	Mem. Amer. Col. of Surg.
*Tenn., Baptist Hospital	Mr. Foster Gaines, Nashville					Class A
Tenn., Baptist Memorial	Mr. Geo. D. Rhoads, Memphis		880	1,614	1,507	Class A
Texas, Baylor Hospital	Mr. W. J. Meyers, B'nw Mgr., Dallas	472	81	310	5,200	Class A
Texas, Baptist Hospital	Mr. Robt. Jolly, Houston			1,433	2,442	A-1
Texas, Cent. Tex. Hosp. B'nw M	Mr. H. R. Haney, Mgr., Waco	119	20	68	504	A-1
Texas, Ft. Worth Baptist	Dr. W. M. Whiteside, Ft. Worth					Grade A
Texas, Gr. Bapt. T. H. Sanat M	Rev. H. F. Vermilion, D.D., El Paso					
Texas, West Texas Baptist	Mr. H. V. Campbell, Abilene					
Va., Virginia Baptist	O. B. Barker, Pres., Lynchburg	none	12	78	28	Eligible
TOTALS 24 Hospitals		1,329	1,906	6,972	15,808	

*Taken over by Baptists October 1924 — No figures available.

II. Southern Baptist Orphanages

Attention has already been called to the fact that our Orphanage work has been crowded into the background for some years past. We have been so far behind with our Hospital work and some of our schools and colleges have been in such pressing need, that we have lost sight of the fact that our 4,500 orphan children had to eat and be clothed and go to school. Not only so, but we have neglected to provide room for the increasing numbers of children who have crowded into our Children's Homes; so that the Homes are overcrowded, and over 2,000 are being turned away every year for want of more room. The sums allocated to orphanage work have been shamefully small and, to make bad matters far worse, the churches have not sent in their contributions with any degree of regularity. The various Homes in the South have, therefore, been put to the necessity of borrowing large sums of money, of buying supplies on a credit at extra cost, and of waiting and hoping for a better day—which has not yet arrived. In several of the States, the State workers and other institutions are paid regularly and monthly, while the children at the Homes and the sacrificial superintendents and teachers who look after these children, are left to the mercy of delinquent and dilatory churches or the credit of the banks and the stores, to secure even the necessities of life. Well; it is high time that such treatment of our Orphans' Home work should come to an end. Surely, surely, Southern Baptists can arrange for our 4,500 little orphan children to be fed, day by day, clothed properly and otherwise cared for! If we are to have preferred creditors at all, let's put the orphans on that list.

GREAT SERVICES RENDERED IN 1924

In spite of all the handicaps and hardships which have come to those who were carrying on the work in our Orphans' Homes, however, we must record the greatest year's work ever rendered to homeless children by Southern Baptists:

Number of Orphans' Homes...	19
Value of equipment and furnishings	\$ 836,772.00
This is a net gain of \$90,000 for the year	
Total value of Orphanage property	\$4,866,432.81
This is a net gain of \$538,412.44 for the year	
Indebtedness on Orphans' Homes \$	310,789.65
The indebtedness was reduced \$11,129.71 the year.	
Total acreage in farms	5,441
This is a decrease of about 80 acres	
Total number of buildings utilized	158
This is a gain of 7 over the preceding year	
Number of children in the Homes	4,416
This represents an increase of 644 the year.	
Total capacity of the 19 Homes	4,634
This represents an increase of 728 the year.	
Total children declined for want of room	2,943
In spite of enlargements, this is greatest number ever turned away.	

SOUTHERN BAPTIST HANDBOOK

Teachers employed in 19 Homes	97
This is a decrease of 21 the year.	
Expended on maintenance, 19 Homes	\$ 824,259.39
This is an increase of \$163,049.82 the year	
Average expended on each child	\$ 200.00
Surgical and dental treatments given	1,450
Nearly 500 decrease in year.	
Medical treatments given	1,158
This is almost 700 decrease in the year	
Number of day schools maintained	12
This is a gain of one for year	
Number Homes utilizing public schools	7
Grades taught in Home schools	2-12
Homes offering vocational training	14
Kinds of vocational training offered	48
Homes offering regular games and entertainments	10
Daily and weekly religious services in Homes	10
Children placed out in private homes	301
This is double the number of last year.	

SOUTHERN BAPTIST ORPHANAGES, 1924-1925

Orphanage	Superintendent	Value of Property	Indebtedness	Average in Farms	No. of Buildings
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	\$83,315.00	\$10,697.31	207	10
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	150,000.00	56,600.00	245	4
Baptist Home for Children	Mary N. Talmadge, 904 Newton St., N.E. Wn., D.C.	28,540.00	5,000.00		7
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	100,000.00	9,800.00		11
Georgia Bapt. Orphans' Home	W. E. Anderson, Hapeville, Ga.	325,000.00	25,394.42	72	5
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	135,000.00	30,000.00	309	12
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	185,000.00	none		10
Louisville Bapt. Orphans' H.	O. M. Huey, 1022 So. 2nd St., Louisville, Ky.	79,500.00	58,397.92	430	5
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	267,500.00	me Finding	Agency.	12
The Baptist Child's Aid Society	Baltimore, Md.	150,000.00	none	112	6
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	125,000.00	none	15	6
The Missouri Bapt. Orph. H.	Mrs. A. H. Eilers, St. Louis, Mo.	35,000.00	10,000.00	160	3
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	887,568.81	50,000.00	450	19
Thomasville Bapt. Orphanage	Rev. M. L. Keeler, Thomasville, N. C.	100,000.00	none	40	3
Oklahoma Bapt. Orph. Home	E. A. Howard, 223 1/2 W. 1st St., Okla. City, Okla.	600,000.00	27,500.00	650	29
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	225,000.00	none	284	9
Tenn. Bapt. Orphans' Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	1,100,000.00	28,000.00	1,940	20
Buckner Orphans' Home	H. F. Buckner, Joe D. Buckner, Mgrs., Dallas, Tex.	300,000.00	23,000.00	200	15
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.				
TOTALS 19		\$4,866,423.81	\$310,789.65	5,441	158

1924-1925

*Last Year's Report

SOUTHERN BAPTIST ORPHANAGES, 1924-1925—Continued

ORPHANAGES	SUPERINTENDENTS	Value of Equip- ment and Furnishings.	No. of Children in Homes.	Capacity of Homes.	Children De- clined for want of Room.
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	\$18,771.79	220	210	12
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	50,000.00	75	125	12
Baptist Home for Children	Mary N. Talmadge, 904 Newton St., N.E. Wn., D.C.	2,500.00	37	17	none
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	20,000.00	120	125	125
Georgia Bapt. Orphans' Home	W. P. Anderson, Hapeville, Ga.	25,000.00	337	300	none
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	8,000.00	105	110	400
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	18,000.00	220	250	100
Louisville Bapt. Orphans' H.	O. M. Huey, 1022 So. 2nd St., Louisville, Ky.	7,500.00	162	155	none
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	125,000.00	180	200	none
The Bapt. Child's Aid Society	Baltimore, Md.				
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	10,000.00	175	208	1,000
The Missouri Bapt. Orph. H.*	Mrs. A. H. Eilers, St. Louis, Mo.	15,000.00	177	225	180
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	1,353.50	50	55	98
Thomasville Bapt. Orphanage	Rev. M. L. Keeler, Thomasville, N. C.	440,617.09	944	944	30
Oklahoma Bapt. Orph. Home	E. A. Howard, 223½ W. 1st St., Okla. City, Okla.	10,000.00	180	130	1,000
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	35,000.00	350	350	236
Tenn. Bapt. Orphans' Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	25,000.00	191	210	60
Buckner Orphans' Home	H.F. Buckner, Joe D. Buckner, Mgrs., Dallas, Tex.		688	688	225
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.	30,000.00	285	290	none
TOTALS 19		\$836,772.98	4,416	4,634	2,943

*Last Year's Report.

SOUTHERN BAPTIST ORPHANAGES, 1924-1925—Continued

ORPHANAGES	SUPERINTENDENTS	Teachers Employed.	Expended on Maintenance.	Expended on Each Child (Per Annum).	Surgical and Dental Treat- ment.	Medical Treat- ment Given.
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	none	\$ 37,068.00	\$185.00	137	31
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	1			15	
Baptist Home for Children	Mary N. Talmadge, 904 Newton St., N.E. Wn., D.C.	5	9,392.74		18	no rec'd
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	3	26,178.72	18.58	20	25
Georgia Bapt. Orphans' Home	W. P. Anderson, Hapeville, Ga.	5	69,362.00	205.00	337	78
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	3	18,602.77	186.00	15	1
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	none	27,210.93	159.13	25	10
Louisville Bapt. Orphans' H.	O. M. Huey, 1022 So. 2nd St. Louisville, Ky.		31,673.00	134.00	50	236
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	4	24,407.66	163.00	50	60
The Bapt. Child's Aid Society	Baltimore, Md.					
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	12	23,252.60	10.00	77	52
The Missouri Bapt. Orph. H.*	Mrs. A. H. Eilers, St. Louis, Mo.	2	30,679.00	173.00	85	
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	none	11,741.74		23	45
Thomasville Bapt. Orphanage	Rev. M. L. Keeler, Thomasville, N. C.	21	264,491.78	289.44	146	165
Oklahoma Bapt. Orph. Home	E. A. Howard, 223½ W. 1st St., Okla. City, Okla.		42,000.00	323.00	50	25
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	12	108,000.00	240.00	865	145
Tenn. Bapt. Orphans' Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	4	37,000.00	175.00	many	many
Buckner Orphans' Home	H.F. Buckner, Joe D. Buckner, Mgrs., Dallas, Tex.	18		309.00		
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.	7	65,198.46	150.00	45	225
TOTALS 19		97	\$824,259.39	\$200.00	1,460	1,158

*Last Year's Report.

SOUTHERN BAPTIST ORPHANAGES, 1924-1925—Continued

ORPHANAGES	SUPERINTENDENTS	Value of Equip- ment and Furnishings.	No. of Children in Homes.	Capacity of Homes.	Children De- clined for want of Room.
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	\$18,771.79	220	210	12
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	50,000.00	75	125	12
Baptist Home for Children	Mary N. Talmadge, 904 Newton St., N.E. Wn., D.C.	2,500.00	37	17	none
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	20,000.00	120	125	125
Georgia Bapt. Orphans' Home	W. P. Anderson, Hapeville, Ga.	25,000.00	337	300	none
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	8,000.00	105	110	400
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	18,000.00	220	250	100
Louisville Bapt. Orphans' H.	O. M. Huey, 1022 So. 2nd St., Louisville, Ky.	7,500.00	162	155	none
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	125,000.00	180	200	none
The Bapt. Child's Aid Society	Baltimore, Md.				
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	10,000.00	175	200	1,000
The Missouri Bapt. Orph. H.*	Mrs. A. H. Eilers, St. Louis, Mo.	15,000.00	177	225	180
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	1,353.50	50	55	96
Thomasville Bapt. Orphanage	Rev. M. L. Keeler, Thomasville, N. C.	440,617.09	944	944	30
Oklahoma Bapt. Orph. Home	E. A. Howard, 223½ W. 1st St., Okla. City, Okla.	10,000.00	180	130	1,000
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	35,000.00	350	350	236
Tenn. Bapt. Orphans' Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	25,000.00	191	210	60
Buckner Orphans' Home	H.F. Buckner, Joe D. Buckner, Mgrs., Dallas, Tex.		688	688	225
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.	30,000.00	285	290	none
TOTALS 19		\$836,772.98	4,416	4,634	2,943

*Last Year's Report.

SOUTHERN BAPTIST ORPHANAGES, 1924-1925—Continued

ORPHANAGES	SUPERINTENDENTS	Teachers Employed.	Expended on Maintenance.	Expended on Each Child (Per Annum).	Surgical and Dental Treat- ment.	Medical Treat- ment Given.
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	none	\$ 37,068.00	\$185.00	137	31
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	1			15	
Baptist Home for Children	Mary N. Talmadge, 904 Newton St., N.E. Wn., D.C.	5	9,392.74		18	no rec'd
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	3	26,178.72	18.58	20	25
Georgia Bapt. Orphans' Home	W. P. Anderson, Hapeville, Ga.	5	69,362.00	205.00	337	78
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	3	18,602.77	186.00	15	1
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	none	27,210.93	159.13	25	10
Louisville Bapt. Orphans' H.	O. M. Huey, 1022 So. 2nd St. Louisville, Ky.		31,673.00	134.00	50	236
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	4	24,407.66	163.00	50	60
The Bapt. Child's Aid Society	Baltimore, Md.					
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	12	23,252.60	10.00	77	52
The Missouri Bapt. Orph. H.*	Mrs. A. H. Eilers, St. Louis, Mo.	2	30,679.00	173.00	85	
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	none	11,741.74		23	45
Thomasville Bapt. Orphanage	Rev. M. L. Keeler, Thomasville, N. C.	21	264,491.78	289.44	146	165
Oklahoma Bapt. Orph. Home	E. A. Howard, 223½ W. 1st St., Okla. City, Okla.		42,000.00	323.00	50	25
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	12	108,000.00	240.00	865	145
Tenn. Bapt. Orphans' Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	4	37,000.00	175.00	many	many
Buckner Orphans' Home	H.F. Buckner, Joe D. Buckner, Mgrs., Dallas, Tex.	18		300.00		
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.	7	65,198.46	150.00	45	225
TOTALS 19		97	\$824,259.39	\$200.00	1,460	1,158

*Last Year's Report.

SOUTHERN BAPTIST ORPHANAGES, 1924-1925—Continued

ORPHANAGES	SUPERINTENDENTS	School Main- tenance	Grades Taught	Kinds of Voc- ational Train- ing	Monthly Enter- tainments	Weekly Relig- ious Services	Children Placed Out
Louise Short W. and O. Home	J. O. Colley, Troy, Ala.	No		5	No	Yes	84
Bottoms Baptist Orphanage	C. R. Pugh, Monticello, Ark.	Yes	2		Yes	Daily	15
Baptist Home for Children	Mary N. Talmdge, 904 Newton St., N.E. Wn., D.C.	No			Yes	Daily	1
Florida Bapt. Children's Home	Rev. J. E. Trice, Arcadia, Florida	Yes	8	5	weekly	Daily	none
Georgia Bapt. Orphan's Home	W. P. Anderson, Hapeville, Ga.	Yes	7	5	weekly	Daily	none
Carmi Baptist Orphanage	Rev. J. D. Mathias, Carmi, Ill.	Yes	8	48	No	Daily	none
Kentucky Bapt. Children's H.	M. Geo. Moore, Glendale, Ky.	No		5	No	Daily	none
Louisville Bapt. Orphan's H.	O. M. Huey, 1023 So. 2nd St., Louisville, Ky.	No		4	Yes	Yes	79
Louisiana Bapt. Children's H.	Rev. F. C. Flowers, Monroe, La.	Yes	7		Yes	Yes	
The Bapt. Child's Aid Society	Baltimore, Md.						
The Mississippi Bapt. Orph.	Rev. J. R. Carter, Jackson, Miss.	Yes	8	6	Yes	Daily	39
The Missouri Bapt. Orph. H.*	Mrs. A. H. Ebers, St. Louis, Mo.	Yes	2	2	Yes	Yes	7
New Mexico Bapt. Orph. H.	Rev. C. W. Stumph, Box 485, Albuquerque, N.M.	No	none		No	Daily	
Thomasville Bapt. Orphanage	Rev. M. L. Kuder, Thomasville, N. C.	Yes	11	5	+	Yes	none
Oklahoma Bapt. Orph. Home	E. A. Howard, 223 1/2 W. 1st St., Okla. City, Okla.	No	11	2	+	Yes	10
Connie Maxwell Orphanage	Dr. A. T. Jamison, Greenwood, S. C.	Yes	11	5	+	Yes	
Tenn. Bapt. Orphan's Home	Rev. W. J. Stewart, Route 5, Franklin, Tenn.	Yes	10	2	+	No	16
Huckner Orphan's Home	H. F. Duckner, Joe D. Duckner, Mgrs., Dallas, Tex.	Yes	11	6	+	Yes	100
Bapt. Orphanage of Virginia	Rev. P. H. Chelf, Salem, Va.	Yes	10	1	+	Daily	none
TOTALS 19		12			10	18	301

*Last Year's Report.

SOUTHERN BAPTIST BENEVOLENCES ¹ 1924			
HOSPITALS		ORPHANAGES	
Alabama	3	Every	
Arkansas	2	Southern	
Georgia	1	State	
Kentucky	1	Has	
Louisiana	1	ONE	
Mississippi	1	and	
Missouri	1	Kentucky	
New Mexico	1	Has	
No Carolina	1	TWO	
Oklahoma	2		
So Carolina	1		
Tennessee	1		
Texas	6		
Virginia	1		
Total 23		Total 19	
Patients 59,317		Children 3,772	
UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS		OLD MINISTERS RETIRED BOARD Founded in 1918 Made gifts to 568 Aged Ministers 342 Widows and 100 Dependent Children in 1924	
		FOREIGN MISSION HOSPITALS 9 Hospitals 38 Doctors 36 Nurses 23 Buildings	
		Total 9	Patients 77,715

[illegible]

WORK OF THE GENERAL BOARDS
1924-25

Dr. J. F. Love, Corresponding Secretary,
Richmond, Va.

	1923-24	1924-25
Churches	1,095	1,109
Self-Supporting Churches	308	291
Out-Stations	3,017	2,899
Baptisms	12,856	12,134
Total Membership	111,872	117,723
Foreign Missionaries	544	539
Native Workers	2,448	2,494
Missionary Residences	129	146
Houses of Worship	819	722
Sunday Schools	1,511	1,573
Pupils in Sunday Schools	76,504	84,511
Woman's Miss'ny. Societies	No report	461
Enrolled in W.M.S.	No report	7,906
B. Y. P. U.'s	No report	510
Enrolled in B. Y. P. U.'s	No report	7,892
Contributions of Native Christians	\$ 444,568.00	\$ 391,841.00
Total Number of Schools and Colleges	860	846
Total Number of Students	35,106	32,124
Foreign Physicians	19	26
Native Physicians	19	15
Foreign Nurses	7	10
Native Nurses	29	73
Hospital Buildings	23	16
Hospital Beds	786	640
Hospitals	9	9

SOUTHERN BAPTIST FOREIGN MISSION WORK

The Whole Gospel for the Whole World

THE LEADERS	THE FIELDS	THE WORK
Corresponding Secretary	CHINA North China Central China Interior China South China	① Preaching
Associate Secretary	SIBERIA AFRICA	② Teaching
Treasurer	ITALY BRAZIL North Brazil South Brazil	③ Healing
Office Assistant	CHILE MEXICO JAPAN ARGENTINA	④ Informing
FOREIGN MISSION BOARD	RUSSIA Roumania Palestine and Syria Hungary Jugo Slavia Spain	⑤ Training
18 State Members	18 Local Members	

UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

ACHIEVEMENTS OF SOUTHERN BAPTIST FOREIGN MISSIONS 1845 ————— 1924

I Dr. James B. Taylor's Administration First 26 Years 1845-1871	Fields Occupied 3 Missionaries in 1871 28 Churches 15 Members 755 Receipts (26 Years) \$626,201.64
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II Dr. H. A. Tupper's Administration 22 Years 1872 to 1893	Fields Occupied 5 Missionaries in 1893 92 Churches 75 Members 2,923 Receipts (22 Years) \$1,506,343.75
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III Dr. R. J. Willingham's Administration 21 Years 1893 to 1914	Fields Occupied 7 Missionaries in 1914 278 Churches 380 Members 99,991 Receipts (21 Years) \$6,631,164.83
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IV Dr. J. F. Love's Administration 10 Years 1914 to 1924	Fields Occupied 18 Missionaries in 1924 544 Churches 1,095 Members 118,872 Receipts (10 Years) \$16,149,994.64
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Major Operations	820	976
In-Patients	6,299	5,398
Out-Patients	20,716	20,419
Total Patients	26,915	25,817
Total Treatments Given	299,123	299,123
Total Receipts	\$1,512,770.00	\$1,400,700.00
Debts Reported	711,611.92	1,550,792.45

II. Home Mission Board

Dr. B. D. Gray, Corresponding Secretary,
Atlanta, Ga.

This was the eightieth year of service for the Home Mission Board. Some of the outstanding achievements of the 80 years of service and the services rendered during the past year (1924-25) may be recounted here:

Eighty Years of Service

Eighty years of service by this Board, since its organization in 1845, constitute a romance in Home Missions. Through countless vicissitudes, but with a steady and unvarying purpose for the salvation of the lost and the up-building of the kingdom of God in our Southland, the work of the Home Mission Board presents an unbroken history of fidelity and spiritual conquest. It has been the great constructive, co-operative, unifying agency of Southern Baptists, the foster mother of our weaker enterprises, the founder and supporter of thousands of our churches, the precursor of most of our State Conventions and a stimulating factor in their organizations and prayers.

A Significant Comparison

The following comparative statement by periods shows a steady onward and upward movement of the activities of the Board since its organization:

Items Compared	1845-1908	1908-1915	1915-1920	1920-1924
Missionary's Employed	10,586	10,407	10,770	6,291
Stations Supplied	38,793	27,496	25,094	20,237
Baptisms	82,742	187,299	255,210	199,983
Churches Organized	3,649	2,068	1,247	1,109
Cash Raised and Expended	\$3,520,000	\$3,584,000	\$5,337,000	\$4,810,966

It will be observed that the number of baptisms and the money raised increased remarkably, while the number of churches organized decreased proportionately, which is a fine tribute to the development feature of our work. In the early period the frontiers and waste places called for the organization of churches while in the latter period it called for their development.

March Week of Prayer

On every hand information has come to the effect that observance of this season was the most profitable of any year since its inauguration. The Woman's Missionary Union, auxiliary to the Southern Baptist Convention, prepared excellent literature for the occasion and the Home Mission Board supplied them with thousands of copies of our annual report. Thus our whole round of Home Mission activities was studied by our women.

While all the work of the Home Mission Board was brought under review for this occasion, the offerings were made for our Mountain Schools and Good Will Centers, the aim being \$35,000, of which \$25,000 was to be for Mountain Schools and \$10,000 for Good Will Center work. According to our books we have received \$23,189.32. They did not reach the full amount aimed at, but this will be of substantial help and we believe is a prophecy

of greater things in the future. The Board sincerely appreciates this co-operation from the Woman's Missionary Union.

Laymen's Missionary Movement

We continue our payment of a portion of the expense of the Laymen's Executive Committee and are confident that the constant insistence upon stewardship of life and possessions by Secretary J. T. Henderson is destined to bring far-reaching results in the future.

Chaplaincy Work

The joint Commission on Army and Navy Chaplains with headquarters in Washington continues its useful service. Our Board appropriated \$500 towards the expense of the Commission, of which the Corresponding Secretary is a member. Congress has in recent years given more serious attention to the moral and spiritual welfare of the army and naval forces and have enacted some very desirable measures. The position and worth of the chaplaincy have received special attention by recent acts of Congress. Other measures are pending which will still further accentuate the dignity and value of the chaplaincy.

New Orleans Hospital

Our Board has transferred to the New Orleans Hospital Commission titles to the hospital site donated to the Board by the citizens of New Orleans, and work has been begun on the first unit of the hospital by the Commission.

The Convention instructed the Home Mission Board to make an advance loan of \$250,000 to the Hospital Commission during the fiscal year 1925, beginning the first of Janu-

ary with the payment of \$50,000, and quarterly payments of a like sum for the balance of the year, the repayment of said loan to begin with 1926. Your Board felt that, inasmuch as we are to advance \$250,000 in 1925 and receive none of the funds allocated to hospital work this year, we ought to have at least 50 per cent of the annual hospital receipts thereafter in the way of repayment, and so stated to the Hospital Commission, in reply to the proposition of the Commission that twenty-five per cent of the annual receipts for hospital work from South-wide allocations would be refunded to the Board.

After full conference on the matter it developed that the Hospital Commission had committed itself to its bondholders to a repayment of only 25 per cent from the South-wide funds to the Home Mission Board in liquidation of the \$250,000. At a joint meeting of the special committee of the Home Mission Board and a committee from the Hospital Commission, the following was recommended to our Board and the Hospital Commission:

"In view of the fact that the Hospital Commission is committed to its bondholders to a repayment of only twenty-five per cent of its receipts from South-wide funds to the Home Mission Board in the liquidation of the \$250,000 of the loan from the Board to the Commission, we would recommend that the Home Mission Board assent to the above percentage of twenty-five per cent, said payments to embrace all receipts from South-wide Hospital funds in 1926, payments to be made monthly as funds are received."

Our Home Mission Board adopted the recommendation and we are assured that the Hospital Commission will do the same.

Student Religious Activities

We still continue to bear our proportion of the expense of the Inter-Board Commission on the Student Religious Activities, of which our Secretary is Chairman. He reports that

the work of the Commission during the year has been most gratifying. We make only this brief reference, inasmuch as the Commission will make its own report to the Convention.

Financial Situation

The Home Mission Board is seriously handicapped with debt which at this time (May 1, 1925) amounts to \$1,105,750.41.

Evangelistic Report May 1, 1924- April 30, 1925

Number of workers	24
Days of actual service	4,477
Services conducted	6,475
Sermons and addresses	4,681
Solos sung	2,846
Professed conversions	11,344
Additions by baptism	8,001
Additions by letter	3,093
Total additions	11,094
Volunteers for Christian service	928
Personal workers' conferences held	365
Signers of Bible Readers' League	1,724
Family altars established	1,141
Promises to tithe	733
Addresses and conferences on Home Missions	194
Shop, factory and street meetings conducted	174
Estimated attendance at these meetings	79,375
Pages of tracts distributed	517,760
Subscriptions for "Home and Foreign Fields"	7
Subscriptions for denominational papers	54
Collections for Evangelism and expenses	\$23,336.21
Collections for other purposes	5,931.36
Amount of salaries	\$6,582.36
Amount of expenses	6,409.73

Work Among Foreigners, 1924-1925

Number of workers	65
Weeks of service	1,588
Sermons and addresses	6,313
Prayer meetings conducted	2,361
Religious visits made	30,166
Additions by baptism	753
Additions by letter	327
Churches constituted	22
Sunday schools organized	20

Periods taught in day schools	20,474
Bibles and Testaments distributed	2,024
Pages of tracts distributed	245,180
Christian societies organized	51

Work Among Indians, 1924-1925

Number of workers	15
Weeks of labor	516
Sermons and addresses	1,782
Prayer meetings held	398
Religious visits	4,162
Additions by baptism	412
Additions by letter	114
Total additions	526
Churches constituted	2
Sunday schools organized	7
Bibles and Testaments distributed	312
Pages of tracts distributed	34,128

Work Among Negroes, 1924-1925

Number of workers	28
Weeks of labor	1,021
Sermons and addresses	6,991
Prayer meetings conducted	2,867
Religious visits made	5,662
Additions by baptism	1,590
Additions by letter	1,862
Total additions	2,952
Number of churches constituted	8
Number of Sunday schools organized	8
Bibles and Testaments distributed	374
Pages of tracts distributed	31,545

Work of Mountain Schools

Number of Mountain schools	20
Teachers	235
Students	5,001
Ministerial students	219
Conversions among students	344
Graduates taking diplomas	547
Income	\$ 238,627.00
Value of improvements	247,329.00
Total value of property	\$2,167,125.68

Work in Cuba

The year has been one of great activity. In addition to the constant labors of the pas-

tors, and their frequent interchange for special meetings, two evangelists have been kept at work all the time and one other part of the time. The results have been positive and encouraging. Better preparation for evangelistic work is desirable. An evangelistic corps, with singers and personal workers to supplement the efforts of the preacher, would accomplish great things, especially in our larger places.

A brief statistical statement is as follows:

Present number of churches	88
Number baptized in the year	171
Present number of church members	2,743
Religious visits	23,201
Preaching services	3,774
Prayer meetings	1,783
Contributed by churches	\$13,763.68
Number of Sunday schools	65
Number of pupils enrolled	1,116
Contributed by Sunday schools	\$ 1,990.29

Work Among Soldiers and Seamen

Number of workers	1
Hours engaged in the work	14,993
Sermons and addresses	1,124
Classes, group meetings, etc.	399
Hospital work	9,869
Religious visits, talks and prayers	182
Reconsecrations	884
New Testaments given away	450
Tracts and literature distributed	14,143
Professions of faith	1,420
Baptisms	361
Letters to home folk or church	408
Inquiries dealt with	964

Building and Loan Fund

The Church Building Loan Fund at present amounts to \$1,270,786.54. We have in outstanding loans, \$948,381.26. There has been received during the year from gifts and interest on outstanding loans, \$47,015.96. A detailed statement of the present status of the fund is contained in our Treasurer's Report for the year.

WORK OF HOME MISSION BOARD 1845 1925

THE LEADERS

THE WORK

Dr D B Gray 1903-1925	14- Work among Jews 1921-1925
Dr F C McConne 1901-1903	13- Work among Deaf Mutes 1921-1925
Dr F H Keisler 1900-1901	12- T. B. Sanatorium 1918-1925
Dr F I Tichenor 1882-1899	11- Church Extension 1900-1925
Dr W H M Intosh 1875-1882	10- Enlistment 1904-1925
Dr M T Sumner 1862-1875	9- Sunday School Publications 1873-1891
Dr Russel Homan 1845-1862 1852-1856	8- Mountain School Work 1900-1925
Dr Joseph Walker 1852-1856	7- Work among Foreigners 1884-1925
Dr T F Curtis 1851-1852	6- Work in Cuba 1886-1925
Dr D P Nestor - 1845	5- Work among Soldiers and Seamen 1860-1925
	4- Work among Indians 1885-1925
	3- Work among Negroes 1845-1925
	2- Evangelism 1845-1906-Departmental 1906-1925
	1- Cooperative (State) Missions 1845-1925

UNIFIED BUDGET PROGRAM, SOUTHERN BAPTISTS

Tuberculosis Sanatorium Work

Patients in sanatorium, April 10, 1924	59
Patients admitted within year—males, 48; females, 47	95
Office and out-patients examined and treated—males, 49; females, 34	83
Total patients within year—males, 141; females, 96	237
Patients died in sanatorium—males, 14; females, 2	16
Patients left sanatorium improved or arrested cases—males, 41; females, 31	72
Patients left sanatorium unimproved—males, 1; females, 1	2
Patients now in sanatorium apparently improved—males, 24; females, 28	52
Patients now in sanatorium apparently unimproved—males, 2; females, none	2
Total patients now in sanatorium	54
Office and out-patients now under treatment—males, 6; females, 7	13
Total patients now under treatment	66
Physical examinations	627
Visits to patients by physician—approximate number	36,500
Reports to physicians, relatives and friends by medical director—approximate number	1,800
Artificial pneumothoraces administered	461
Quarts light treatments given	4,746
Deep light therapy treatments	22
Heliotherapy treatments	2,165
Laryngeal heliotherapy treatments	2,920

III. Baptist Sunday School Board

**Dr. I. J. Van Ness, Corresponding Secretary,
Nashville, Tenn.**

We must again record losses by death. Mr. Harry L. Strickland, who was seemingly in the very prime of life and usefulness, died of blood poisoning on November 4, after having been sick but a few days. He had become greatly interested in certain evangelistic plans for the organized classes and was in the midst of an evangelistic meeting when the seemingly trivial accident, which caused his death, took place.

The Board suffered greatly also through its loss, on December 21 last, in the death of Mr. R. M. Dudley. Mr. Dudley was reared a Primitive Baptist but a few years ago became related to one of our Missionary Baptist churches. He entered immediately upon effective service to our various causes, bringing to them his fine business ability, combined with an unusual doctrinal training, but accompanied by spiritual fervor. He served the Sunday School Board as a member of its business committee and as chairman of its committee on publications.

Additions to Our Force

During the year there have been some changes and additions to the working force of the Sunday School Board. Mr. Bryan Robinson retired from his position in the Department of Sunday School Administration in order to accept work of a different kind in Texas.

The coming of Dr. Homer L. Grice to take charge of the Daily Vacation Bible School is noted in another connection.

Mrs. Aurora M. Shumate joined our force on October 1, 1924, as an associate in the Elementary Department and with special interest in the development of the pre-primary age. She has done effective work.

On August 1 Miss Willie Jean Stewart, who has been prominent in Alabama, joined our editorial force as an associate editor, with special oversight of the elementary publications.

We also regret the loss of W. J. H. Wallace, who has done effective work in our Architectural Department. He came to us with an experience as a church architect and has done pioneer work in developing certain types of church buildings. He leaves us to establish an office of his own in Nashville.

Our Denominational Work

In addition to the above extensive business organization the Board carries on a number of lines of distinctive denominational work, all of this being non-productive so far as profits are concerned, except as they result in increased Sunday-school development, and so have effect upon our business.

1. The work of Sunday-school extension and development. This is carried on through the following departments:

(1) The Educational Department, which has charge of the teacher training work.

(2) The Department of Sunday School Administration, which leads in the work of the superintendents and the officers.

(3) The Organized Class Department.

(4) The Intermediate Department.

(5) The Elementary Department.

(6) The Architectural Department, which gives advice and suggestions in the matter of church building, and especially in providing adequate Sunday-school equipment.

2. The Baptist Young People's Union extension work: This department leads in the development of the B.Y.P.U., having charge of all leaflets and printed matter, the preparation of text-books, and also general oversight of the periodicals which are issued for use in the B.Y.P.U.

3. The Daily Vacation Bible School Department: This is our newest department, and it has the general leadership in the development of the new and interesting movement for Vacation Bible School work.

4. Co-operative work with the states.

5. Bible distribution.

6. Tract work.

7. Statistical work.

8. Home and Foreign Fields: The publication of Home and Foreign Fields, which is the official missionary journal, must be classed

with this non-productive work as it is published at a loss to us each year. It is, however, one of the most important of our enterprises.

9. Stewardship co-operation: The development of the last two years with renewed emphasis upon the matter of stewardship, we have co-operated with various state and other agencies in furnishing free text-books, and also furnishing supplies to churches introducing the budget for the first time.

10. Co-operation with the Laymen's Movement, the Woman's Missionary Union, the Southern Baptist Theological Seminary, the Southwestern Baptist Theological Seminary, and the Baptist Bible Institute, through annual contributions to their specific work.

A glance over the above will show how the earnings of the Sunday School Board are applied and a little consideration will show how essential all these lines of work are to our development at home, and that there is no other agency prepared or equipped to do these necessary things. The Sunday School Board is frequently referred to as a money-making institution. Any fair estimate of its work will couple with this additional fact that it is a great denominational agency, as essential to our life as any other missionary agency we have, the only difference being that it is required to earn the money to carry on its work.

During the present year we have expended \$336,133.54 in carrying forward various forms of denominational work either directly or through co-operation with others.

Our Book Stores

As we have been developing as a book publishing agency, we have become more vitally concerned as to the channels of distribution for these books. Our large interest in training books for the Sunday school and B.Y.P.U.

has also made the question of distribution a very vital one to us. For these and other reasons our attention has been called to the various book stores conducted by the state organizations, and for the last three years we have been holding occasional conferences with those conducting these stores on the matter of book selling.

As a result of our study of this situation, and of negotiating with the various book houses, we have inaugurated an experiment of far-reaching significance. We have proposed to the state organizations that they enter into a co-operative relationship with us which involves: (1) the conduct of these stores upon a uniform policy; (2) consolidated buying through the Sunday School Board; (3) the concentration of the efforts of these stores along definite lines.

This proposal has now been accepted by the State Boards of Virginia, South Carolina, Georgia, Texas, Arkansas, Louisiana, Florida and Oklahoma, and it is expected that on May 1st of this year the plan will go into effect. The plan has been proposed to the other states and whenever they see their way to accept the necessary conditions of such co-operation the same relationship will be offered to them. We recognize that there is an element of experiment in this venture, but we are sanguine that it will be a successful one.

The Business Side

Receipts for the past year (1924-25) were \$1,474,931.28, or an increase of \$53,028.22 over the preceding year. Our total resources have reached the mark of \$1,616,279.45. Deducting our liabilities of \$58,166.89 from this leaves our net resources at \$1,558,112.56, which represents a net gain of \$97,418.40 over the preceding year.

Sunday School Achievements

The year has been marked by great gains in Sunday-school growth and development along many lines. There was a net gain of 969 Sunday schools in the South—or 18 additional Sunday schools for every week in the year.

While most of the other great denominations showed little or no gain in Sunday-school enrollment, our Sunday schools increased their enrollment by 155,236 during the year, or almost 3,000 additional pupils every week in the year.

The number of the "Big Sunday Schools," those numbering over 925 enrollment, showed a gain of almost one each week.

The new Department of Daily Vacation Bible Schools was launched under the direction and leadership of Dr. Homer L. Grice of Georgia, who came to Nashville and took charge of the work in May, 1924.

Periodicals and Books Publications

A healthy and marked growth of the Sunday school and B.Y.P.U. periodicals edited by Drs. Dargan and Moore was another feature of the year's work. About 30 books were published under the general supervision of Dr. John L. Hill, book editor.

Special Features

The teacher training awards reached 78,963 during the year.

About 765 churches received help of the architectural department during the year, in constructing new houses of worship or remodeling old ones.

The first South-wide Elementary Conference was held at Louisville during the year; and ten states in the South reported elementary workers.

The Department of Sunday School Administration made a feature of some great Sunday-school clinics during the year.

IV. The Education Board

Dr. A. R. Bond, Editorial Secretary,
517 North 22nd St., Birmingham, Ala.

The Education Board has outlined its policy and program through seven departments of work. The past year has given large encouragement to our work.

1. **Survey Department.**—Intelligent educational progress may best be made in the light of conditions and needs in education. Hence, the Board carries forward a number of surveys, the results of which serve as a basis for appraisal of our situation and for plans for improvement. Surveys cover the curricula, administrations, equipment, finances, faculties, student bodies, denominations in education, cost of education, etc. Through the data thus secured the Board serves as a real clearing house of information for the denomination.

2. **Publicity Department.**—Through tracts, posters, bulletins, press articles, advertisements, addresses, Christian Education Day the Board features a large publicity for Christian education throughout the year. Through this method a conscience on Christian education among the Baptists is being cultivated.

3. **Department of Institutions.**—(a) Co-operative. The Board does not have an organic control over any school owned by the various states, but it maintains the closest relation with all these and with the various organizations that foster these. The Board has been ready at any and all times to lend its influence in general and in special financial campaigns and efforts for these schools.

SOUTHERN BAPTIST SCHOOLS AND COLLEGES

1924

IN THE HOMELAND

IN FOREIGN LANDS

Senior Colleges 32		31 Kindergartens 683 Lower Elementary Schools
Junior Colleges 30		73 Higher Elementary Schools
Academies and High Schools 52		38 Middle Schools
Biblical Schools 5		5 Colleges
Home Mission Schools in Cuba 13		13 Normal and Training Schools
Total Schools 132		17 Theological Schools
Total Pupils 37,780	Southern Baptist Education Board	Total Schools 860 Total Pupils 35,106

UNIFIED BUDGET PROGRAM SOUTHERN BAPTISTS

This is true for both the South-wide and local institutions. (b) Administrative. In addition to its large co-operative educational work, the Education Board has two commanding administrative tasks.

(1) The Southern Baptist Assembly at Ridgecrest, North Carolina, is owned and operated by the Education Board with the purpose to make a great inspirational and educational center for the entire South similar to Northfield of the North. Plans have been definitely made for large improvements and developments at Ridgecrest for the season of 1926. The present property is valued at a half million dollars.

(2) The Board owns and operates the Nuyaka Indian School and Orphanage at Okmulgee, Oklahoma, which has a valuation of \$75,000.00, and which was secured by the Board without cost to the denomination. This is the only educational work by Southern Baptists for Indians, and the only Indian orphanage Southern Baptists have ever had. Special opportunity is here offered for friends of Indian missions to establish loan funds for worthy Indians and to endow chairs for teachers.

(c) Disbursing Agency. The Board serves as disbursing agency for funds for the South-wide Educational institutions. This service is done without charge to the schools.

4. **Student Department.**—The Board participates in the work of the Inter-Board Commission in its work through the religious activities in the Baptist and state schools.

The Board has in mind when opportunity affords to establish loan funds and scholarships for worthy students. It seeks continually to co-operate with the schools in this particular.

The Board has the unalterable conviction that a divine call to the ministry should be

supplemented by a divine call to preparation for the ministry. The Board is trying to bring to the attention of worthy students the question of the ministerial and missionary calling. This work touches both the ministry and the definite service in church life in all forms of consecrated service.

5. **Teacher Bureau Department.**—The Board is enlarging its teacher bureau department so that it may serve in a large way in bringing qualified Baptist teachers to the attention of our Baptist schools.

6. **Legal and Legislative Department.**—This department is charged specially with the duty of caring for all legal matters as they may affect the Board and its work; to care for the interests of Baptist education as regards both individuals and institutions, as they may be affected by existing or contemplative legislation; and to co-operate with other agencies for the promotion of the general cause of education throughout the South.

7. **Department of Standardization and Promotion.**—The Board has as expert advisory body a commission composed of college men. The purpose of this commission is to help in the largest possible way our schools to attain proper grades of efficiency by which to commend the work of education to our constituency. The purpose of the commission is two-fold, namely: standardization and promotion. It erects standards of efficiency and assists the schools to reach such standards.

V. Relief and Annuity Board

Dr. Wm. Lunsford, Corresponding Secretary,
1226 Athletic Club Building, Dallas, Texas.

Our relief beneficiaries received during the year \$127,021.35; the annuity beneficiaries \$10,103.58, making a total of \$137,124.93.

which is more than the Board has paid out in benefits in any one year.

The Board repeated itself last December in sending out Christmas checks to beneficiaries, the amounts ranging from \$5.00 to \$10.00 each, according to the circumstances. We hope to make this the habit of the Board.

It is already well known that for the past year the Annuity Department has been paying the maximum of \$500.00.

Relief Department

The roll of the Relief Department at present is as follows:

Ministers	600
Widows	386
Dependent children	100

Total 1,086

The following new cases were favorably acted upon and accepted during the past fiscal year:

Ministers	112
Widows	47

Total 159

Deceased:	
Ministers	88
Widows	36

Total 124

The Board is rendering large aid to states which are wholly unable to provide for their retired preachers. We are spending thousands of dollars annually in this specific kind of aid. There was but little hope for a large class of our dependent preachers until the Relief and Annuity Board was organized.

In the five years covering the period of the 75 Million Campaign, which closed December 31, 1924, the Board donated large amounts

to a number of our states, not so strong financially as some of the others, in order that their beneficiaries might receive regular stipends, as well as the beneficiaries of other states.

By donations we mean that we have furnished to these states certain sums, over and above what they have sent to us for relief. We have done this in order that we may keep the stipends as nearly uniform as possible. The total amount donated to these states within the period of five years covered by the 75 Million Campaign was \$53,838.72.

Six Years of Ministerial Relief

The following figures give facts concerning our great denomination, in the matter of giving aid and comfort to its disabled and worn-out ministers, their widows and orphan children, for a period covering six years since the 75 Million Campaign was put on.

	Total No. of Beneficiaries	Total paid to Relief Beneficiaries	Total Assets
May, 1920	500	\$ 52,217.61	\$ 162,128.10
May, 1921	750	118,988.82	914,897.70
May, 1922	804	128,966.88	1,149,088.52
May, 1923	925	113,322.15	1,490,193.59
May, 1924	1,010	125,449.50	1,740,444.17
May, 1925	1,086	127,021.35	1,964,672.06

Running Expenses

The income of the Board for the Convention year in actual cash from all sources, for relief, was \$149,958.93; for the Annuity Department \$242,825.03; loans matured, collected and reinvested \$278,914.00. The office expenses for the year was \$20,836.55, or 3 per cent of all moneys collected and disposed of.

Defraying Expenses

This Board has received, in round numbers, from May 1, 1919, to May 1, 1925, \$1,769,000.00. Not one cent of this money has been used to defray the current expense from year to year. The work of the Board is divided into two departments, and each department bears its own expenses.

The source of revenue for the Relief Department for expense money is the income on its permanent fund, which yielded this year \$14,528.60. The total office and convention expenses for the year have been \$12,661.18, leaving a balance of \$1,867.42 to go to the permanent fund.

The Annuity Department

The Annuity Department has two sources of income for expense. First the income on the permanent fund. Second, 6 per cent of all premiums paid in. The permanent fund has earned this year \$27,994.80. The 6 per cent of premiums amount to \$3,663.48, thus making a total of \$31,658.28. The total office and convention expenses of the Annuity Fund was \$14,182.78, thus leaving a balance of \$17,475.50 to be added to the permanent fund.

Thus we find that the two great departments of our work have paid their own running expenses, and have left a balance of \$19,342.92.

Salient Points of the Service Annuity Plan

An annuity plan, called "The Service Annuity," based on service and salary, is herewith presented by the Relief and Annuity Board of the Southern Baptist Convention.

It will be observed that this "Service Annuity" plan is only an enlargement, and the

last word in development, of our contributory annuity plan with a different method of securing the money with which to operate the same, and providing for a larger and more adequate schedule of benefits.

This "Service Annuity" will be available for all ministers, missionaries and other workers of the denomination at the age of 65, having served at least 35 years as pastor, or as missionary—lay or ordained—under the direct control of the Foreign Mission Board of the Southern Baptist Convention; or as a missionary—lay or ordained—under the direct control of the Home Mission Board; or as a secretary of any South-wide or State Board, either as office executive or field representative; or as editor of any of our weekly papers; or as a professor or teacher in any of our distinctly denominational schools and colleges, or as an officer of one of the Boards of the Convention, if otherwise eligible, the Relief and Annuity Board will grant an annuity equal to 1 1-4 per cent of the salary of each of those years during which the full 10 per cent had been paid to the Relief and Annuity Board in his or her behalf, after the first day of May, 192... This annuity will also be available for widows and minor children. It is available at the age of 65 without requiring retirement. It is also available in case of disability whenever total and permanent disability occurs.

Disability prior to the age of 65 entitles the participant to a proportionate annuity—that is, upon total and permanent disability the member receives an annuity equal to 40 per cent of his annual salary received for the ten years preceding disability, with a minimum of \$500.00.

Those under 65 years of age when the plan is put into operation may enter the plan.

For those then 65 or more years of age, and still in active service, the plan provides a mini-

minimum retiring annuity of \$500.00, but not to exceed 50 per cent of the average salary during the past ten years, provided they register with the Board within one year after the plan is begun. This provision is to be financed by reserve funds to be raised later.

The "Service Annuity" will be 1 1-4 per cent of each year's salary for service rendered after the new plan is started, and for which year the full 10 per cent dues had been paid. The plan is based upon contributions, or dues, the equivalent of 10 per cent of the salary.

The 10 per cent dues of each minister, or other servant of the denomination, covered under the annuity plan, shall be divided as follows:

Seven and one-half per cent shall be paid by the church, the Board or the organization which pays the salary.

Two and one-half per cent shall be paid by the minister or other person receiving such salary.

These payments shall be made quarterly, or semi-annually, in advance.

The plan builds to an annuity approximately 50 per cent of the average salary since entering the service of the denomination.

For annuity purposes the minimum salary will be taken as \$1,000.00 so that the minimum annuity, at the age of 65, shall not be less than \$500.00.

Annuities based upon future service rendered after the inauguration of the new plan are provided for by the 10 per cent annual payment; annuities based upon prior service are to be financed out of a fund to be raised at such time as the Convention shall designate. The minister is entitled to prior service annuity credits financed out of this fund, only if he comes into the new plan within one year from the date of its inauguration.

The widow's annuity will be one-half her husband's annuity, with a minimum of \$300.

Minor orphan children will receive the widow's annuity in the event of her death.

Those who elect to pay on a salary basis less than \$1,000 would receive service annuity credits and disability credits of one and one-fourth per cent of the salary upon which the dues were based and paid. For every year of the husband's service, the widow would receive an annuity of one-half of his credits, or one-half of one and one-fourth per cent—625.

(Note.—Since there can be no minimum annuity at age 65 or at prior disability, or for the widow where there is no minimum salary basis, the Board, in each instance, would endeavor to increase the annuity payments out of the provisions for general relief so as to make the total benefits commensurate with needs and service rendered.)

The grants of the Relief Department will be continued, as long as needed.

A fund of several millions must be raised to take care of the accrued liabilities arising from prior service under the new plan and the present Annuity Department Certificates.

The amount of this fund will be determined after a thorough actuarial survey of the ministry of the Convention and the liabilities involved.

It is the intention of the Board to apply the funds thus raised toward building up the service annuity credits of those in active service, and under the age of 65 when the new plan is started, so that there will be no less than \$500.00, or later \$800.00, and so on, to be increased from time to time as the resources justify. The object is ultimately to provide annuity credits based upon all prior service, so that the member's retirement annuity credits will be the amount which would have been payable to him had the new an-

nuity plan been in operation during his entire period of service. The prior service annuity credits thus financed would be payable on retirement.

Relation to the Annuity Fund

The holder of a certificate in the Annuity Department of the Relief and Annuity Board may continue his membership in that department, in addition to membership under the "Service Plan," without affecting any of his rights or privileges under his original certificate, with the provision that the prior service annuity, if any, under the "Service Plan" membership, shall include, and not be in addition to, the denomination's share (or 80 per cent) of the annuity benefits provided under the Annuity Certificate.

VI. Woman's Missionary Union, S. B. C.

Miss Kathleen Mallory, Corresponding Sec'y
1111 Age-Herald Bldg., Birmingham, Ala.

Root derivations often yield large returns even from "superficial" study. Such is certainly true concerning the words "radiant, radium and radio." Each comes from the same Latin verb which means to "shine, make beaming, emit beams." This discovery is all the more fascinating in the light of the fifth verse of the thirty-fourth Psalm: "They looked unto Him and were radiant." Since radiant and radium have the same derivation, see what additional power comes into the verse if the latter word is substituted. "They looked unto Him and were radium." Again, they scope may be widened by substituting radio: "They looked unto Him and were radio." In the three-fold effect of this verse the work of

the Woman's Missionary Union will be reviewed as follows, the hope being expressed that the narration of the facts may so clearly show that each victory came through the goodness of God that those who read will more steadily look unto Him and become as radiant as light, as healing as radium and as broadcasting as radio.

Among the light-producing policies of the Union may be listed its various publications and its promoting of mission study classes. The most extensive of its publications is its monthly magazine, "Royal Service," which has a paid-up subscription list of over 65,000. For the past three years the Union has also published a magazine which is entirely for young people, both boys and girls, under seventeen years of age. It is a monthly, has a subscription list of about 10,000 and bears the very comprehensive title of "World Comrades," the avowed purpose of which is to "Girdle the World with Friendliness." The Union also issues many leaflets and pamphlet programs, the distribution of such free literature amounting last year to 987,639 copies.

To have "the eyes of the heart enlightened" might well be given as the reason for mission study, in anticipation of which Union members conducted during the year 17,773 mission study classes. To the students in these classes there were awarded 113,884 small seals and 487 large official ones. When it is understood that the winning of an official seal means the study, with examination, of eight books it is seen that much enlightenment must result from such classes. However, there is doubtless a more steady glow from the regular weekly or monthly study of the programs as given in the Union's two monthlies, mentioned above, and in the W.M.U. department of "Home and Foreign Fields." Decidedly enlightening also are the various articles published from week to week

on the W.M.U. pages in the various state papers.

Interpreting the Psalmist's verse in terms of radium, as applied to Union activities, it is a delight to report concerning its personal service work, which is defined as "Christ-life living in one's own community." To this beneficent end Union members made 2,061,525 visits, gave away 780,001 garments and trays of food, devoted 342,806 hours to nursing the sick, held 59,177 religious services, distributed 13,900 Bibles or portions thereof and had a large share in the conversion of 7,464 persons. Who but God can estimate the healing power of such merciful ministrations as, like the Great Physician, the women and young people have gone about doing good. If \$5,000 worth of physical radium can be enclosed in a case no larger than a grain of wheat, how priceless indeed must all such personal service be in the spiritual kingdom, the undergirding principle of which is: "Except a grain of wheat fall into the earth and die, it abideth alone; but if it die, it beareth much fruit"? Therefore, the Union increasingly encourages its members to "follow in His steps," knowing that there is "healing in His wings," that there awaits shelter for all whom they gently bring under the "Tree whose leaves are for the healing of the nations."

Under the broadcasting or radio interpretation of the word radiant, as applied to Union activities, the chief emphasis may be laid upon the grouping of the members into organizations, upon their gifts of money and upon their participation in prayer. The total number of organizations is 22,837 of which 12,191 are among young people. The records in the state W.M.U. offices show that there are 9,595 S. B. C. churches which have at least one W.M.U. organization, either for women or young people. This means that

PROGRESS OF WOMAN'S WORK 1888—1924

1888
10 State W. M. U's
1206 Local Organizations
\$45,758 Denominational Gifts

1916
16 Co operating State W. M. U's
14 663 Local Organizations
\$416 843 " Cash and Boxes
as Denominational Gifts

1924
18 Co operating State W. M. U's
22 326 Local Organizations
\$ 3 124 960 " Cash and Boxes
as Denominational Gifts

there is at least one missionary organization in every third Southern Baptist church. The same state records show that 4,528 churches have two of the Union organizations, that 1,545 have four such societies and that 614 have the full graded W.M.U. This final statement has more of the radio qualities when it is announced that this is just another way of saying that there is the full graded Union in one out of every forty-five S. B. C. churches. To be sure, the Union "has its pitying eye" upon the two out of every three churches which are not encouraging their women and young people to maintain missionary broadcasting societies and also upon the forty-four out of every forty-five churches which have not developed their constituency through the five-fold power of the graded W.M.U. Nevertheless, it knows that much has been achieved in the reaching of at least one-third of the churches and in the highly specialized missionary work in one out of every forty-five.

It may be well to explain that a full graded W.M.U. includes one each of the following organizations: Sunbeam Band for boys and girls under 9 years of age; Girls' Auxiliary for girls between 9 and 17; Royal Ambassador for boys of the same age; Young Woman's Auxiliary for young women from 17 to 25, and Woman's Missionary Society for the other women. As far as is practical it is advised that there be two G. A. organizations; Jr. G. A. comprising the girls between 9 and 13 years of age and the Intermediate G. A. for the girls from 13 to 17 years. Similarly it is highly desirable for the boys to be grouped as juniors and intermediates.

In the 22,837 W.M.U. societies there is a membership of 269,905. Granting that among the tiny Sunbeams there are perhaps 50,000 who are not church members, it would mean that in W.M.U. organizations there is

enrolled one out of every sixteen members in S. B. C. churches. This ratio will be more truly "sweet sixteen" when the remaining fifteen join with the one! To this good goal each society, whether of women or young people, is urged to win as many new members as possible and to put forth all worthy efforts for their more whole-hearted missionary enlistment.

The uniform Standards of Excellence are constant reminders of this ideal, practically every point of each standard having enlistment very definitely in mind. Last year 8,683 of the 22,837 societies reached at least four points on their standard, while 2,118 reached every point, which even for the little Sunbeam Bands means meeting eight requirements. The Union is particularly proud of these 2,118 A-1 societies, for it means that one out of nearly every ten is a standard organization. Think of the many directions in which they broadcast for missions!

In contemplation thereof it is believed that increasing the existence of one standard A-1 W.M.U. organization in a church will stimulate the standardizing of the others until there will be a host of churches with the full graded W.M.U., every one of whose five organizations is on the A-1 Honor Roll. In recognition thereof, beginning with next May, the Union will at each annual session award a pennant to every church which is thus standardized along missionary lines.

Speaking of the Standard of Excellence, mention should certainly be made of the forty-five College Y.W.A.'s which reached the A-1 Honor Roll. One of their chief aids in thus attaining was the bi-monthly College Y.W.A. Bulletin published by the Union.

As for the gifts of money by W.M.U. members, the records show a total for the year of \$2,972,865. Some of this was for the so-called "W.M.U. Specials," comprising the

W.M.U. Training School in Louisville, Ky., the Margaret Fund for helping in the education of S. B. C. missionaries' children and the Bible Fund for the further distribution of Bibles. Most of the \$2,972,865, however, was given to the Baptist 75 Million Campaign and to the 1925 Program of Southern Baptists, the Union solidly supporting the program and urging its members to assist to the utmost in securing pledges and payments to the 1926 Program.

It is also believed that in prayer many Union members have looked unto Him and have become as radios in their own communities and "unto the uttermost parts." It is gratifying to note that over 7,400 of the societies among the women and young people had a part in the January Week of Prayer for World-Wide Missions and that more than half that number gathered to pray for home missions during the March Week of Prayer. Too many of the missionaries send word of special strength being granted on "their day" on the Union's Calendar of Prayer for there to be any doubt of its daily use by a host of W.M.U. members.

And so by prayer, study, enlistment, personal service and giving Union members are being urged to look unto Him. In so doing they will become radiant indeed.

W. M. U. WORK OF SOUTH—SUMMARY OF YEAR 1925-1926

NUMBER OF NEW ORGANIZATIONS										Mission Study Classes		Young People	Women's Missionary Societies	Bibles Distributed	Cash and Box Total
Sunbeam Band	Royal Ambassadors Chapters	Girl's Auxiliaries	Young Women's Auxiliaries	Women's Missionary Societies	Total (New)	Total (to date)	W. M. S.	Young People							
Alabama	77	31	36	30	269	604	525	175	748	315	1,767.29				
Arkansas	79	26	22	22	204	561	236	402	409	552	190,276.51				
District of Columbia						70	40	6	25	25	12,143.50				
Florida	31	20	20	17	122	389	225	104	409	552	20,782.06				
Georgia	72	36	20	17	139	913	1,019	344	409	552	20,782.06				
Illinois	21	13	20	17	103	307	92	120	120	120	20,782.06				
Kentucky	40	29	20	17	119	1,406	589	222	710	1,108	245,412.46				
Louisiana	58	20	20	17	135	331	334	101	234	618	111,753.08				
Maryland	13	5	20	17	62	214	61	38	234	618	29,011.33				
Mississippi	67	22	20	17	211	1,444	1,200	329	743	943	1,54,332.39				
Missouri	32	9	20	17	139	368	275	94	645	94	109,412.46				
New Mexico	14	5	20	17	68	145	93	73	678	1,401	9,305.41				
North Carolina	112	28	20	17	199	2,399	854	304	532	1,401	381,431.57				
Oklahoma	48	34	20	17	239	1,127	1,146	304	532	1,401	11,553.53				
South Carolina	49	26	20	17	211	1,368	613	330	720	2,019	355,330.34				
Tennessee	89	37	20	17	343	1,188	343	214	527	1,401	213,432.46				
Texas	90	10	20	17	337	2,954	3,214	402	1,401	1,401	600,332.39				
Virginia	40	48	20	17	147	2,761	1,521	1,139	592	702	313,137.16				
TOTAL	932	399	763	500	3,510	22,337	12,576	4,897	10,646	18,900	\$2,095,690.50				

AREA AND POPULATION OF THE WORLD

(Figures by Missionary Education Movement)

COUNTRIES	AREA	POPULATION
United States and Possessions	3,683,497	107,114,000
Canada and Newfoundland	3,809,045	9,056,000
Mexico	767,300	15,593,000
Central America	206,226	5,790,000
West Indies	87,945	8,648,000
Total North America	8,554,013	146,111,000
Argentina	1,084,000	8,706,000
Brazil	3,300,000	30,645,000
Chile	293,000	3,755,000
Other South American Countries	2,179,000	20,755,000
Total South America	6,856,000	63,855,000
Total for Europe	3,794,000	443,971,000
China	4,300,000	120,000,000
Japan	281,300	11,607,000
Dutch East Indies	733,642	49,850,000
Philippine Islands	115,000	10,361,000
India	1,856,500	119,075,000
Persia	635,000	9,500,000
Turkey (Asiatic)	295,000	16,000,000
Other Asian Countries	9,109,000	172,000,000
Total for Asia	17,305,442	449,970,000
British Africa	3,845,540	40,624,000
French Africa	4,285,970	40,467,000
Belgian Congo	947,200	12,400,000
Portuguese Africa	799,700	12,800,000
Italian Africa	774,500	1,677,000
Spanish Africa	103,300	652,000
Egypt	400,000	12,587,000
Abyssinia	312,000	8,000,000
Liberia	36,800	1,463,000
Miscellaneous and Islands	8,960	1,800,000
Total for Africa	11,513,970	136,173,000
Australasia and Oceania	3,322,375	7,500,000
Arctic and Antarctic Land	5,838,000	14,000
Total for World	57,183,800	1,491,710,000

CHAPTER VIII

BIG CHURCHES AMONG SOUTHERN BAPTISTS

NOTE: For most part, we have been compelled to use 1924 figures, but have used the 1925 figures also when we could secure them.

ALABAMA

Churches	Members 1924	M. B. Pastor	Address	Members 1925
Mobile, Oakdale	500	R. M. Hunter	Mobile	
Alexander City, First	506	A. S. Smith	Alexander City	
Greenville, First	519	H. Ross Arnold	Greenville	
Fairfield, First	520	E. B. Gatlin	Fairfield	562
Gadsden, 12th St.	532	W. C. Henson	Gadsden	
Albertville, First	548	Wm. N. Black	Albertville	
Union	565	F. E. Steeley	Beasemer	
Florence, First	581	R. L. Motley	Florence	
Alabama City, First	594	R. V. Locke	Alabama City	
Siloam	659	R. Kelley White	Marion	
Jasper, First	685	J. J. Taylor	Jasper	

Churches	Members 1924	Pastor	Address	Members 1925
Bessemer, First	676	J. O. Williams, 1810 5th Ave., Bessemer		794
Anniston, First	685	L. N. Claxton, Anniston		706
Talladega	692	J. M. Thomas, Talladega		
Pratt City	701	J. M. Patridge, Pratt City		
Ensley, Pike Ave.	723	Theo. Harris, 1116 22nd Ave., Ensley.		
Birmingham, Hunter St.	725	L. M. Bradley, 1931 Hays Ave., B'ham		
Florala	727	G. E. Ellis, Florala		
Enterprise	738	S. F. Lowe, Enterprise		
Montgomery, Highland Ave..	764	T. M. Flemming, Montgomery		
Mobile, Dauphin Way	800	C. B. Arendall, Mobile		
Gadsden, First	896	W. R. Rigell, Gadsden		
Albany, Central	912	W. P. Reeves, Albany		
Birmingham, Avondale	940	W. M. Sentell, 4022 4th Ave., S., B'ham	1,032	
Birmingham, West End	969	J. A. Cook, 114 Pine St., W. E. B'ham.	1,042	
Dothan, First	1,014	H. O. Bass, Dothan		
Anniston, Parker Memorial..	1,014	J. T. McGlothlin, Anniston		
Troy, First	1,043	J. C. Leekemby, Troy		
Montgomery, Clayton St. ...	1,128	F. M. Barnes, Montgomery		
Andalusia, First	1,144	T. B. Gibson, Andalusia		
Ruhama	1,170	J. C. Stivender, East Lake	1,317	
Selma, First	1,176	J. P. Tucker, Selma		

Churches	Members 1924	Pastor	Address	Members 1925
Mobile, First	1,250	J. W. Phillips, Mobile		
Birmingham, 56th St.	1,257	Frank McDonald, 5510 3rd Ave., N. Birmingham		1,319
Ensley, First	1,387	David M. Gardner, 2613 19th Ave., Ensley		1,558
Tuscaloosa, First	1,519	J. P. Boone, Tuscaloosa		
Montgomery, First	1,550	C. A. Stakely, Montgomery		
Birmingham, First	1,925	J. R. Hobbs, 571 N. 22nd St., B'ham..	2,251	
Birmingham, Southside	2,795	J. E. Dillard, 1924 16th Ave., S., Birmingham	3,015	

ARKANSAS

Booneville, First	500	....., Booneville		
Paragould, First	519	B. L. Bridges, Paragould		
Springdale, First	528	M. L. McDowell, Springdale		
Malvern, First	537	....., Malvern		
Fayetteville, First	545	C. E. Willbanks, Fayetteville		
Crossett, First	556	....., Crossett		
Blytheville, First	561	Perry F. Webb, Blytheville		
Pine Bluff, Ohio St.	578	....., Pine Bluff		

Churches	Members 1924	Pastor	Address	Members 1925
*Conway, First	637	E. P. J. Garrett, Conway		
Warren, First	743	G. L. Boles, Warren		
Texarkana, Beech St.	757	O. J. Wade, Texarkana		
Hope, First	758	F. W. Carnett, Hope		
Little Rock, People's	772	J. O. Johnston, Little Rock		
Little Rock, First	855	L. M. Sipes, Little Rock		
*Arkadelphia, First	876	H. L. Winburn, Arkadelphia		
El Dorado, First	900	T. D. Brown, El Dorado		
Jonesboro, First	1,177	B. A. Pugh, Jonesboro		
Pine Bluff, First	1,223	S. E. Tall, Pine Bluff		
Ft. Smith, First	1,369	B. V. Ferguson, Ft. Smith		
Little Rock, Immanuel	1,531	Otto Whittington, Little Rock		
Little Rock, Second	1,834	Calvin B. Waller, Little Rock		

*Last year's figures. No minutes for this year.

DISTRICT OF COLUMBIA

Temple, Washington	508		
West, Washington	544	C. B. Austin, 1426 M. St. N. W.	
Bethany, Washington	552	Hugh T. Stevenson, 3060 Q St., N. W.	

Churches	Members 1924	Pastor	Address	Members 1925
First, Washington	566	S. J. Porter, Washington		
Grace, Washington	703	F. W. Johnson, 401 Seward Sq., S. E.		
Centennial, Washington	734	E. Hez Swem, 905 Mass. Ave., N. W.		
Second, Washington	814	E. C. Primm, 738 4th St., S. E.		
Immanuel, Washington	933	G. G. Johnson, 3121 13th St. N. W.		
Metropolitan, Washington ..	1,147	J. Compton Ball, 311 Maryland Ave., N. E.		
Fifth, Washington	1,385	Jno. E. Briggs, 623 F St., S. W.		
Calvary, Washington	3,067	Wm. S. Abernathy, 16th St. Mansions.		

FLORIDA

Bartow, First	504	J. E. Martin, Bartow		
Ft. Myers, First	557	Wm. H. Adams, Ft. Myers		
*Gainesville, First	559	Thos. V. McCaul, Gainesville		
Palatka, First	584	J. F. Savell, Palatka		
DeLand, First	616	R. W. Thiot, DeLand		
*St. Petersburg, First	620	E. T. Poulson, St. Petersburg		
*Tampa, Tenth Ave.	640	L. A. Rawls, Tampa		
Tallahassee	601	Bunyan Stephens, Tallahassee		
Arcadia, First	668	W. D. Nowlin, Arcadia		

Churches	Members 1924	Pastor	Address	Members 1925
Pensacola, First	753	G. J. Rousseau, Pensacola .....		.....
*Tampa, Palm Ave.	814	A. M. Bennett, Tampa .....		.....
Sanford, First	857	F. D. King, Sanford .....		.....
Plant City, First	868	W. R. White, Plant City .....		.....
Orlando, First	1,029	J. D. Adcock, Orlando .....		.....
Jacksonville, Main St.	1,134	W. L. Mahon, Jacksonville .....		.....
Miami, First	1,419	J. L. White, Miami .....		.....
Jacksonville, First	1,720	Len. G. Broughton, Jacksonville .....		.....
Lakeland, First	1,738	W. J. Bolin, Lakeland .....		.....
*Tampa, First	1,780	C. W. Duke, 206 Cardy St., Tampa .....		.....

*Last year's figures. No minutes for this year.

GEORGIA

Monroe, First	504	J. H. Webb, Monroe .....	.....
*Cool Springs	505	....., Smyrna .....	.....
Commerce, First	505	....., Commerce .....	.....
New Holland, First	506	J. H. Kemsey, New Holland .....	.....
Shadnor, First	507	J. H. Gresham, Stonewall .....	.....
Vienna, First	509	T. W. Tippet, Vienna .....	.....

Churches	Members 1924	Pastor	Address	Members 1925
Quitman	510	R. L. Clark, Quitman .....		.....
Cross Roads	511	Geo. C. Steed, Lavonia .....		.....
Lafayette, First	514	....., Lafayette .....		.....
Rome, North Road	515	O. E. Rutland, Rome .....		.....
Macon, Vineville	522	Martin A. Wood, 102 Pierce Ave., Macon .....		.....
Avera, Pleasant Grove	524	J. G. Page, Avera .....		.....
Forsythe, First	525	R. L. Bivins, Forsythe .....		.....
*Jerusalem	534	....., Fairmont .....		.....
LaGrange, Southwest	544	C. H. Dickey, LaGrange .....		.....
Newman, Central	544	O. W. Durden, Newman .....		.....
Hartwell, Sardis	548	....., Hartwell .....		.....
Atlanta, Edgewood	551	L. B. Crantford, 83 Whiteford Ave.		673
Union Point	551	R. L. Robinson, Woodville .....		.....
Dalton, First	556	Josiah Caudup, Dalton .....		.....
Waycross, First	553	W. H. Rich, Waycross .....		.....
Augusta, Woodlawn	573	....., Augusta .....		.....
Fitzgerald, First	580	J. F. Singleton, Fitzgerald .....		.....
Atlanta, College Park	592	Lee Roberts, College Park		543
Hartwell, First	592	W. A. Duncan, Hartwell .....		.....
Hawkinsville, First	596	W. D. Ogletree, Hawkinsville .....		.....

Churches	Members 1924	Pastor	Address	Members 1923
Atlanta, Oakland City	609	B. E. Jones, 10 Princess Ave.....		736
Tifton, First	620	F. C. McConnell, Jr., Tifton		
Bainbridge, First	630	H. H. Shell, Bainbridge		
Augusta, Crawford Ave.	648	B. F. Halford, Augusta		
Marietta, First	649	G. J. Davis, Marietta		
Hapeville, First	650	B. J. W. Graham, Hapeville.....		704
Atlanta, Inman Park	655	S. A. Cowan, 41 Poplar Circle.....		706
Canton, First	657	W. H. Moody, Canton		
Barnesville	662	Arthur Jackson, Barnesville		
Valdosta, First	666	Hansford D. Johnson, Valdosta.....		
Hartwell, Reedy Creek	676	....., Hartwell		
Pelham, First	701	....., Pelham		
Americus, First	706	....., Americus		
Waycross, Central	718	T. T. Davis, Waycross		
Milledgeville, First	722	H. D. Warnock, Milledgeville		
Atlanta, Capitol View	725	W. Lee Cutts, 45 Athens Ave.		851
Atlanta, North	732	....., Atlanta		640
Atlanta, Bellwood	741	W. N. Pruitt, 16 Glass St., Atlanta...		818
Statesboro, First	742	....., Statesboro		
Atlanta, Central	755	Luke Rader, 807 Piedmont		733
Macon, East Side	756	....., Macon		

Churches	Members 1924	Pastor	Address	Members 1923
Cedartown, First	756	W. H. Massey, Cedartown		
Athens, Prince Ave.	784	J. J. Bennett, Athens		846
Decatur, First	793	Adell J. Moncrief, Decatur		885
Atlanta, Grant Park	797	A. W. Reeves, Atlanta		811
Kirkwood, First/	801	J. L. Jackson, Kirkwood		856
Elberton	804	W. A. Wray, Elberton		799
Thomasville	873	W. H. Harris, Thomasville		
East Point, First	893	Jas. A. Crumbley, East Point		1,023
Macon, Tattnall Square	909	H. M. Fugate, 111 Coleman Ave.		
Rossville, First	911	....., Rossville		
Macon, Tabernacle	919	A. C. Baker, 559 Orange St.		
Gainesville, First	946	E. F. Campbell, Gainesville		
Dublin, First	954	C. D. Graves, Dublin		
Atlanta, Western Heights...	955	W. M. Albert, 343 Simpson		997
Athens, First	981	J. C. Wilkenson, Athens		1,005
Atlanta, Druid Hills	997	F. C. McConnell, 720 Ponce de Leon..		1,225
Cordele, First	1,012	Pope A. Duncan, Cordele		
Atlanta, Ponce de Leon	1,016	M. A. Jones, 591 Piedmont		1,069
Atlanta, Gordon St.	1,019	W. H. Faust, 439 Lucile		1,108
Augusta, Second	1,028	O. M. Seigler, Augusta		
Augusta, Curtis St.	1,038	E. C. Sheridan, Augusta		

Churches	Members 1924	Pastor	Address	Members 1925
Griffin, First	1,054	L. M. Latimer, Griffin		1,124
Rome, First	1,068	J. E. Sammons, Rome		1,068
Moultrie, First	1,069	W. P. Binns, Moultrie		1,069
Newman, First	1,070	E. W. Stone, Newman		1,070
Albany, First	1,143	J. B. Turner, Albany		1,143
Augusta, First	1,161	Edw. L. Grace, Augusta		1,161
Atlanta, Woodward Ave.	1,174	H. T. Brookshire, 152 Park Ave.		1,210
LaGrange, First	1,199	Spencer Tunnell, LaGrange		1,199
Atlanta, Capitol Ave.	1,291	W. H. Major, 254 Myrtle St.		1,339
Savannah, First	1,381	Norman W. Cox, Savannah		1,381
Columbus, First	1,408	John A. Davidson, Columbus		1,408
Macon, First	1,632	Wm. R. Owen, 121 High St.		1,632
Atlanta, West End	1,644	W. M. Seay, 107 Gordon St.		1,712
Atlanta, Second	1,753	Carter Helm Jones, 501 W. Peachtree.		1,728
Atlanta, First	1,764	Chas. W. Daniel, 595 W. Peachtree... ..		1,825
Atlanta, Tabernacle	2,640	W. H. Houghton, Atlanta		2,640
Savannah, Calvary Temple ..	2,693	Jno. S. Wilder, Savannah		2,693

*Last year's figures.

ILLINOIS

Churches	Members 1924	Pastor	Address	Members 1925
Pickneyville	550	E. H. Zipprodt, Pickneyville		550
E. St. Louis, Lansdowne	582	J. M. Pepper, 517-A Missouri Ave.		582
West Frankfort, First	671	J. A. Musgrove, West Frankfort.		671
Eldorado	705	T. M. Estes, Eldorado		705
DuQuoin	937	R. F. Doll, DuQuoin		937
Harrisburg, First	991	Julian Atwood, Harrisburg		991
Herrin	1,005	I. E. Lee, Herrin		1,005
Marion, First	1,491	A. E. Prince, Marion		1,491

KENTUCKY

Louisville, Calvary	517	T. J. Parksdale, 3807 W. Broadway... ..	521
Shawnee Run	520	W. L. Moore, Lawrenceburg	528
Lebanon Junction	521	W. G. Potts, Lebanon Junction.	543
Winchester, Central	526		
Princeton, First	530	O. M. Schultz, Princeton	530
Lexington, Ashland Ave.	532	Clarence Walker, 808 Aurora Ave.	532
Louisville, East	533	Fred G. Tucker, 415 E. Chestnut.	579
Louisville, Clifton	535	E. C. Stevens, 185 Vernon Ave.	570
Corbin, South	536	W. L. Singleton, Corbin	536

Churches	Members 1924	Pastor	Address	Members 1925
Russellville	541	W. W. Landrum, Russellville		
Franklin, First	543	J. G. Barbe, Franklin		
Louisville, Crescent Hill	544	Chas. L. Graham, 233 Haldeman Ave..		557
LaGrange, First	546	T. E. Ennis, LaGrange		
Pineville, First	546	L. C. Kelly, Pineville		
Murray, First	553	H. B. Taylor, Murray		
Louisville, W. Broadway	566	E. T. Estes, 703 S. 4th, Louisville....		738
Barbourville, First	572	C. M. Thompson, Jr., Barbourville....		
Owensboro, Walnut St.	588	J. N. Phillips, Owensboro		680
Glasgow, First	593	J. A. Easley, Glasgow		654
Severns Valley	595	W. P. Stewart, Elizabethton		
Madisonville	602	M. E. Staley, Madisonville		
Central City	603	H. L. Thornton, Central City		638
Paducah, Immanuel	626	H. W. Ellis, Paducah		786
Louisville, Third	639			718
London, First	642	W. R. Dixon, London		
Louisville, Broadway	644			688
Jellico, Tenn.	652	T. C. Crume, Jellico, Tenn.		
Berea	659	A. W. Denlinger, Berea		
Paris, First	667	J. H. Buchanan, Pastor		574
Winchester, First	670	J. W. Gillon, Winchester		

Churches	Members 1924	Pastor	Address	Members 1925
Fulton, First	680	C. H. Warren, Fulton		723
Louisville, Fourth Ave.	713	J. F. Fraser, 511 W. St. Catherine....		638
Campbellsville, First	720	H. S. Summers, Campbellsville....		
Lebanon, First	787	T. J. Porter, Lebanon		
Covington, Madison Ave.	742	H. D. Allen, Covington		744
Latonia, First	743	O. J. Steger, Latonia		754
Somerset, First	759	W. E. Hunter, Somerset		
Williamsburg, First	759	C. C. Pugh, Williamsburg		
Louisville, Immanuel	775	J. N. Binford, 707 E. Oak, Louisville..		805
Louisville, Weaver Memorial.	775	R. H. Tandy, 218 Oak, Louisville		
Lexington, Felix	791	W. M. Nevins, 237 E. 5th St.		
Harlan, First	811	J. R. Black, Harlan		
Henderson, First	814	L. B. English, Henderson		
Louisville, Tabernacle	846	A. K. Wright, Louisville		906
Georgetown, First	863	T. W. Eberhardt, Georgetown		
Harrodsburg, First	900	C. W. Knight, Harrodsburg		1,023
Covington, First	904	L. L. Henson, Covington		906
Louisville, 22nd and Walnut.	929	C. D. Stevens, 2713 W. Jefferson....		964
Shelbyville, First	942	R. C. Goldsmith, Shelbyville		
Middlesboro, First	1,015	Sam P. Martin, Middlesboro		
Louisville, Parkland	1,021	L. W. Benedict, 1338 Catalpa St.		1,087

Churches	Members 1924	Pastor	Address	Members 1925
Newport, First	1,024	W. B. Harvey, Newport		
Owensboro, First	1,097	W. C. Boone, Owensboro		1,144
Hopkinsville, First	1,112	P. C. Walker, Hopkinsville		
Danville	1,141	L. W. Doolan, Danville		1,256
Owensboro, Third	1,251	Jno. W. Wray, Owensboro		1,100
Paducah, First	1,286	D. B. Clapp, Paducah		
Bowling Green, First	1,303	J. E. Hampton, Bowling Green		1,340
Lexington, First	1,325	Geo. Ragland, 226 Bell St.		
Lexington, Calvary	1,504	T. C. Eaton, 132 E. High St.		
Frankfort	1,548	Chesterfield Turner, Frankfort		
Mayfield, First	1,618	Arthur Fox, Mayfield		
Louisville, Walnut St.	1,997	F. F. Gibson, 111 S. 3rd St.		2,147

LOUISIANA

DeRidder, First	543	C. C. Jones, DeRidder		
Alexandria, Calvary	559	W. P. Price, Alexandria		
Homer, First	560			
Baton Rouge, Immanuel	562	Paul Jones, Baton Rouge		
Glenmora	586	E. N. Weaver, Glenmora		
New Orleans, Coliseum Pl.	558			

Churches	Members 1924	Pastor	Address	Members 1925
Monroe, West	665	W. W. Hamilton, 714 St. Charles Ave.		
Winnfield, First	688	C. A. Voyles, Cedar Grove		827
New Orleans, St. Charles Ave.	708	B. F. Wallace, 1610 Maple St.		804
Cedar Grove, First	718	A. J. Smith, Shreveport		1,026
Shreveport, Parkview	775	Dana Terry, Kentwood		
Owensboro, Shreveport	784	D. C. Freeman, Minden		
Kentwood, First	825	T. W. Gayer, Pineville		
Minden, First	832			
Pineville, First	850	Geo. W. Clark, Lake Charles		
New Orleans, First	895	J. P. Olive, Oakdale		
Mansfield, First	904	C. A. DeVane, Alexandria		
Lake Charles, First	962			
Oakdale	962	W. H. Knight, Baton Rouge		
Bogalusa, First	964	L. T. Hastings, Monroe		
Alexandria, Emmanuel	998	M. E. Dodd, Shreveport		3,635
Ruston, First	1,050			
Baton Rouge, First	1,136			
Monroe, First	1,226			
Shreveport, First	3,333			

MAKAYAND

Churches	Members 1924	Pastor	Address	Members 1925
Newport, First	1,024	W. B. Harvey, Newport		
Owensboro, First	1,097	W. C. Boone, Owensboro		1,144
Hopkinsville, First	1,112	P. C. Walker, Hopkinsville		
Danville	1,141	L. W. Doolan, Danville		1,256
Owensboro, Third	1,251	Jno. W. Wray, Owensboro		1,100
Paducah, First	1,286	D. B. Clapp, Paducah		
Bowling Green, First	1,303	J. E. Hampton, Bowling Green		1,340
Lexington, First	1,325	Geo. Ragland, 226 Bell St.		
Lexington, Calvary	1,504	T. C. Eaton, 132 E. High St.		
Frankfort	1,548	Chesterfield Turner, Frankfort		
Mayfield, First	1,618	Arthur Fox, Mayfield		
Louisville, Walnut St.	1,997	F. F. Gibson, 111 S. 3rd St.		2,147

LOUISIANA

DeRidder, First	543	C. C. Jones, DeRidder		
Alexandria, Calvary	559	W. P. Price, Alexandria		
Homer, First	560			
Baton Rouge, Immanuel	562	Paul Jones, Baton Rouge		
Glenmora	586	E. N. Weaver, Glenmora		
New Orleans, Coliseum Pl... ..	558			

Churches	Members 1924	Pastor	Address	Members 1925
Monroe, West	665	W. W. Hamilton, 714 St. Charles Ave.		
Winnfield, First	688	C. A. Voyles, Cedar Grove		827
New Orleans, St. Charles Ave.	708	B. F. Wallace, 1610 Maple St.		804
Cedar Grove, First	718	A. J. Smith, Shreveport		1,026
Shreveport, Parkview	775	Dana Terry, Kentwood		
Owensboro, Shreveport	784	D. C. Freeman, Minden		
Kentwood, First	825	T. W. Gayer, Pineville		
Minden, First	832			
Pineville, First	850	Geo. W. Clark, Lake Charles		
New Orleans, First	895	J. P. Olive, Oakdale		
Mansfield, First	904	C. A. DeVane, Alexandria		
Lake Charles, First	962			
Oakdale	962	W. H. Knight, Baton Rouge		
Bogalusa, First	964	L. T. Hastings, Monroe		
Alexandria, Emmanuel	998	M. E. Dodd, Shreveport		3,635
Ruston, First	1,050			
Baton Rouge, First	1,136			
Monroe, First	1,226			
Shreveport, First	3,333			

MAKAYAND

MARYLAND

Churches	Members 1924	Pastor	Address	Members 1925
Baltimore, First	511	J. E. Hicks, 1105 W. Lafayette.....	.....	.....
Baltimore, Temple	537	P. B. Watlington, 3100 Walbrook Ave. ....	.....	.....
Baltimore, Fuller Memorial..	624	H. P. Jackson, 929 N. Fulton Ave....	.....	.....
Baltimore, Seventh	807	C. H. Pinchback, 2722 N. Calvert.....	.....	.....
Baltimore, Hampden	817	Edward Faber, Greenway Apts. ....	.....	.....
Baltimore, Fulton Ave.	824			
Baltimore, Brantly	1,380	H. M. Wharton, 224 W. Lafayette....	.....	.....

MISSISSIPPI

Macedonia	504			
D'Lo, First	520		D'Lo	583
*Hattiesburg, Immanuel	526	W. S. Allen, Hattiesburg. ....	.....	.....
Picayune, First	526	R. Q. Leavell, Picayune .....	.....	548
Starkville, First	537	J. D. Ray, Starkville .....	.....	546
McComb, East	548	W. A. Gill, McComb City .....	.....	.....
Pleasant Ridge	575		Pleasant Ridge .....	.....
West Point, First	585			
Natchez, First	628	W. A. Borum, Natchez .....	.....	768
Laurel, Wausau	628	M. J. Derrick, Laurel .....	.....	.....

Churches	Members 1924	Pastor	Address	Members 1925
Blue Mt., Lowery Memorial..	628	W. R. Cooper, Blue Mt. ....	.....	.....
Grenada, First	660	W. E. Farr, Grenada .....	.....	.....
Corinth, First	675	T. W. Young, Corinth .....	.....	.....
New Albany, First	682	G. W. Duncan, New Albany .....	.....	.....
Clinton, First	741	B. H. Lovelace, Clinton .....	.....	.....
Vicksburg, First	755	J. C. Greenoe, Vicksburg .....	.....	.....
Crystal Springs	766	J. P. Harrington, Crystal Spring .....	.....	.....
Laurel, First	790	L. G. Gates, Laurel .....	.....	.....
Greenwood, First	797	E. J. Caswell, Greenwood .....	.....	.....
*Gulfport, First	800	W. A. McComb, Gulfport .....	.....	.....
Tupelo, First	806	D. I. Purser, Jr., Tupelo .....	.....	.....
Columbus, First	845	Jesse D. Franks, Columbus .....	.....	.....
Water Valley, First	849	J. G. Lott, Water Valley .....	.....	802
*Hattiesburg, Main St.	898			
Meridian, Fifteenth Ave.	917	J. C. Owen, Meridian .....	.....	.....
Columbia, First	1,046	Wayne Alliston, Columbia .....	.....	.....
Brookhaven, First	1,065	J. E. Taylor, Brookhaven .....	.....	.....
Meridian, First	1,102	L. B. Christie, Meridian .....	.....	.....
*Hattiesburg, First	1,148	W. F. Yarborough, Hattiesburg .....	.....	.....
Jackson, Second	1,324	H. M. King, Jackson .....	.....	.....

Churches	Members 1924	Pastor	Address	Members 1925
McComb, First	1,327	J. W. Mayfield, McComb City.....		
Jackson, First	2,071	W. A. Hewitt, Jackson		

MISSOURI

Kansas City, Central	500	C. H. Berry, Independence	565
Charleston, First	501	P. D. Mangum, Charleston	
Excelsior Springs	502	C. M. Phillips, Liberty	
St. Joseph, King's Hill	517	S. I. Meyers, 223 Indiana, St. Joseph..	502
Kansas City, Bethany	518	T. H. Boggess, 408 N. Lauderdale...	569
Caruthersville, First	521	D. K. Foster, Caruthersville	
Kirkville, First	522	C. T. Acree, Kirkville	
Clinton, First	583		
St. Louis, Delmar	583	Ryland Knight, St. Louis	
Hannibal, Fifth St.	540	J. B. Trotter, Hannibal	583
Festus, Crystal City	541	A. J. Clittenden, Festus	599
St. Louis, Tower Grove	560	P. A. Lowry, 4227 Norfolk St.	
Eldon, First	562	G. M. Magruder, Eldon	
St. Louis, West Park	563	P. G. Van Zandt, 5944 Easton.....	
Poplar Bluff, Second	563	Wm. S. Smelser, Poplar Bluff	
St. Joseph, Pattee Park.....	578	O. P. Bishop, 26th & Mitchell	696

Churches	Members 1924	Pastor	Address	Members 1925
Flat River, First	579	E. D. Owen, Flat River		
Chillicothe, First	587	W. H. Brangle, Chillicothe		
Springfield, East Ave.	611	M. M. Smelzer, 2300 Howard		540
Fulton, First	616	A. D. Tandy, Fulton		611
Warrensburg, First	637	R. L. Payne, Warrensburg		
Marshall, First	643	Elmer A. Love, Marshall		681
DeSoto, First	655	J. F. Kane, DeSoto		694
Carrollton, First	657	G. L. Prather, Carrollton		649
Sedalia, East	659	W. B. McGraw, Sedalia		
Carthage, First	676	W. W. Pierce, Carthage		694
St. Joseph, Wyatt Park	699	A. D. Cooper, 2709 Olive, St. Joseph..		763
Nevada, First	710	Geo. O. VanNay, Nevada		729
Slater, First	715	R. W. Settle, Slater		715
Springfield, Hamlin Memorial	719	L. H. Maples, 928 W. Yhoman		762
Louisiana, First	720	....., Louisiana		586
St. Louis, Second	751			
Kansas City, Kensington, Ave	766	E. J. Rogers, 2625 Spruce		849
Kansas City, Calvary	842	G. Elton Harris, 5704 McGee		879
St. Louis, Lafayette Park...	843	R. K. Kelley, 2050 Lafayette.....		
Columbia, First	875	L. W. Smith, Columbia		
Trenton, First	878	Geo. L. Hale, Trenton		

Churches	Members 1924	Pastor	Address	Members 1925
Jefferson City, First	891	Paul Weber, Jefferson City		898
Independence, First	916	L. M. Proctor, Independence		943
Mexico, First	929	F. E. Cooper, Mexico		710
Liberty, First	955	O. R. Mangrum, Liberty		
St. Joseph, First	998	W. H. Williams, St. Joseph		1,005
Joplin, First	1,050	G. T. Kelley, Joplin		1,083
Moberly, First	1,108	E. V. Lamb, Moberly		
St. Louis, Euclid	1,359	R. B. Whiteside, 5066-A Page		
Sedalia, First	1,532	R. M. Inlow, Sedalia		
Springfield, First	1,739	C. B. Miller, 455 South St.		1,650
Kansas City, Bales	1,824	J. W. Bradbury, 3514 E. 10th St.		
		Kansas City		702
St. Louis, Third	2,614	H. A. Porter, 5133 Waterman		
Kansas City, First	3,180	D. J. Evans, 3322 Wabash		3,307

NEW MEXICO

Roswell, First	726	J. J. Cook, Roswell	
Clovis, First	742	J. F. Nix, Clovis	
Albuquerque, First	744	Albuquerque	

NORTH CAROLINA

Churches	Members 1924	Pastor	Address	Members 1925
Ballard's Bridge	502	J. R. Taylor, Tyner		
Winston-Salem, Southside	507	V. M. Swain, Winston-Salem		
Piney Grove	516	R. E. Atkins, Raleigh		
Colerain, First	529	Colerain		
Andrews, First	532	L. P. Smith, Andrews		
Mt. Airy, First	532	E. G. Davis, Mt. Airy		
Forest City	536	W. A. Ayers, Forest City		
Wilkesboro, First	539	W. L. Griggs, Wilkesboro		618
Clayton, First	540	R. C. White, Clayton		
Flat Rock	540	Chas. Howard, Youngsville		
Rocky Mount, Arlington St.	541	Rocky Mount		
New Bern, First	544	W. H. Horton, New Bern		
Charlotte, Friendship	545	R. D. Carroll, Charlotte		
Canton, First	553	A. V. Joyner, Canton		543
Spencer, First	554	M. W. Gordon, Spencer		537
Statesville, Western Ave.	563	P. A. Hicks, Statesville		584
Dunn, First	567	E. N. Johnson, Dunn		
High Point, Green St.	572	C. R. Sorrell, High Point		618
Ahoskie, First	574	E. J. Isenhower, Ahoskie		
Henderson, First	574	Hugh A. Ellis, Henderson		

Churches	Members 1924	Pastor	Address	Members 1925
Scotland Neck, First	584	R. C. Campbell,	Scotland Neck .....	.....
Elizabeth City, Blackwell Memorial	589	J. H. Thayer,	Scotland Neck .....	.....
Greensboro, Asheboro, St. ..	591	B. K. Mason,	Greensboro	707
Kinston, First	592	.....	Kinston .....	.....
Reidsville, First	602	W. E. Goode,	Reidsville	623
Shelby, Second	602	Rush Padgett,	Shelby	450
Cliffside, First	606	Chas. H. Stevens,	Cliffside .....	.....
Elizabeth City, First	619	S. H. Templeman,	Elizabeth City .....	.....
Monroe, First	621	J. D. Harte,	Monroe .....	.....
Edenton	628	.....	Edenton .....	.....
Wilson, First	636	I. M. Mercer,	Wilson .....	.....
Lexington, First	638	C. A. Owens,	Lexington .....	.....
Hickory, First	641	W. R. Bradshaw,	Hickory .....	.....
Wadesboro, First	643	C. L. Jackson,	Wadesboro .....	.....
Asheville, Calvary	650	J. B. Grice,	Asheville	742
Burlington, First	652	M. W. Buck,	Burlington .....	.....
Edenton, Rocky Hook	655	.....	Edenton .....	.....
Charlotte, Pritchard Mem'l. ..	685	Clay I. Hudson,	Charlotte .....	.....
Windsor, Ross	685	A. Finch,	Merry Hill .....	.....
Durham, West	688	Edward Stubblefield,	W. Durham .....	.....

Churches	Members 1924	Pastor	Address	Members 1925
Winston-Salem, Salem	688	.....	Winston-Salem .....	.....
Winston-Salem, Brown Mem'l ..	691	W. D. Spinx,	Winston-Salem .....	.....
Buie's Creek, First	714	J. A. Campbell,	Buie's Creek .....	.....
Hendersonville, First	714	E. E. Bomar,	Hendersonville .....	.....
Lumberton, First	717	C. H. Durham,	Lumberton .....	.....
Winston-Salem, East 4th.	717	J. T. Byrum,	Winston-Salem .....	.....
Salisbury, First	744	A. O. Moore,	Salisbury	763
Hamlet, First	758	J. B. Willis,	Hamlet .....	.....
Oxford, First	782	.....	Oxford .....	.....
High Point, First	799	L. T. Wilson,	High Point	867
Shelby, First	826	Zeno Wall,	Shelby	833
Charlotte, Ninth Ave.	844	L. R. Pruetto,	Charlotte .....	.....
Wilmington, Southside	895	Jno. F. Warren,	Wilmington .....	.....
Gastonia, First	896	W. C. Barrett,	Gastonia .....	.....
Winston-Salem, First	937	J. R. Jester,	Winston-Salem .....	.....
Fayetteville, First	944	J. S. Snyder,	Fayetteville .....	.....
Durham, First	946	C. C. Coleman,	Durham .....	.....
Kannapolis, First	982	C. K. Turner,	Kannapolis .....	.....
Goldsboro, First	991	.....	Goldsboro .....	.....
Durham, East	1,001	H. F. Brinson,	E. Durham .....	.....
Wilmington, Calvary	1,010	J. A. Sullivan,	Wilmington .....	.....

Churches	Members 1924	Pastor	Address	Members 1925
Durham, Edgemont	1,017	Chas. S. Norville, Durham		
Greensboro, First	1,059	J. Clyde Turner, Greensboro		1,109
Durham, Temple	1,094	T. D. Collins, Durham		
Wilmington, First	1,118	J. M. Kester, Wilmington		
Rocky Mount, First	1,194	J. W. Kincheloe, Rocky Mount		
Gastonia, Loray	1,210		Gastonia	
Raleigh, First	1,279	T. W. O'Kelly, Raleigh		
Asheville, First	1,423	R. J. Bateman, Asheville		1,725
Raleigh, Tabernacle	1,448	C. L. Greaves, Raleigh		
Charlotte, First	1,925		Charlotte	

OKLAHOMA

*Hugo, First	500	D. H. Turhite, Oilton		
Oilton	514	J. W. Holluma, Cushing		
Cushing	521	B. M. Jackson, Mangum		641
Mangum, First	527			
*Henryetta	531	C. E. Myrick, Oklahoma City		
Oklahoma City, Immanuel	534	J. T. Early, Tulsa		
Tulsa, Nogales Ave.	580	L. D. Mitchell, Elk City		687
Elk City	691			

Churches	Members 1924	Pastor	Address	Members 1925
*Paulo Valley	603	F. G. Netherton, 227 W. A. Okla. City		
Oklahoma City, Capital Hill	648	H. B. Wilhoyte, Blackwell		
Blackwell, First	660	Thos. P. Haskins, Federick		
Frederick, First	706	C. Stubblefield, Miami		773
Miami, Calvary	710			
Ames, First	714	E. A. Godsoe, Oklahoma City		
Oklahoma City, Central	725	G. W. Sheaffer, Bartletttsville		
Bartletttsville, First	741	F. S. Portar, 1515 W. 24th		
Oklahoma City, Trinity	755	A. W. Lackey, Drumright		
Drumright, First	770	J. W. Bruner, Chickasha		915
Chickasha, First	835	F. B. Thorn, McAlester		993
McAlester	836			
*Altus, First	837	P. J. Conkright, Sapulpa		
Lawton, First	845			951
Sapulpa, First	851	C. C. Morris, Ada		
Durant	1,000			1,010
Ada, First	1,012	Andrew Porter, Enid		
Ardmore, Broadway	1,086			
Muskogee, First	1,166			
Okmulgee, First	1,200			
Enid, First	1,225			

Churches	Members 1921	Pastor	Address	Members 1923
Oklahoma City, Olivet	1,232	J. A. Huff, Oklahoma City		1,018
Duncan, First	1,257	Elmer Ridgeway, Duncan		
Muskogee, Central	1,549			
Oklahoma City, First	1,700	Lincoln McConnell, Oklahoma City...		
Tulsa, First	1,839	W. O. Anderson, Tulsa		
Shawnee, First	1,970	J. B. Lawrence, Shawnee		

*Last year's figures.

SOUTH CAROLINA

Belton, Second	505	M. M. McCuen, Belton	531
Lancaster, Second	522	J. P. Dendy, Lancaster	
Pacolet Mills	523		
Union, First	525	E. S. Reaves, Union	514
Greenville, Brandon	542	A. E. Howard, Greenville	
Darlington, First	543	F. W. Putney, Darlington	
Columbia, Shandon	544	A. T. Helms, Columbia	
Spartanburg, Boiling Springs	552	J. G. Wood, Spartanburg	623
Graniteville, First	573	O. E. TeBow, Graniteville	
Greenville, Morgan Memorial	581		

Churches	Members 1924	Pastor	Address	Members 1925
Laurens, First	585	Weston Bruner, Laurens		
Edgefield, First	599	A. T. Allen, Edgefield		
Greenville, Piedmont	607		Greenville	
Greer, First	614	P. M. Bailes, Greer		
Union, Mt. Aetna	615	C. B. Prince, Union		581
Mt. Bethel	620	L. M. Smith, Due West		626
Mullins, First	626		Mullins	
Sumpter, First	664	W. E. Thayer, Sumpter		
Inman, First	665	H. C. Brabham, Inman		686
Rock Hill, First	670	W. R. Alexander, Rock Hill		
Charleston, Rutledge Ave... ..	693	J. E. Bailey, Charleston		
Anderson, Oakwood	700	E. C. White, Anderson		1,052
Spartanburg, Green St.	706	J. S. Cobb, Spartanburg		715
Gaffney, First	729	C. V. Cook, Gaffney		789
Spartanburg, Southside	749		Spartanburg	
Columbia, Tabernacle	754	A. B. Kennedy, Columbia		
Hartsville, First	788	W. H. Morgan, Hartsville		
Chester, First	797	W. G. Moore, Chester		
Columbia, Second	798	J. D. Crain, Columbia		
Gaffney, Cherokee Ave.	869	C. A. Kirby, Gaffney		909
Greenville, Pendleton St.	902		Greenville	

Churches	Members 1924
Orangeburg, First	1,007
Greenwood, First	1,088
Florence, First	1,095
Greenville, Central	1,278
Columbia, First	1,401
Greenville, First	1,421
Spartanburg, First	1,422
Charleston, Citadel Square ..	1,462
Anderson, First	1,787

Pastor	Address	Members 1925
Geo. E. Davis,	Orangeburg .....	.....
W. M. Vines,	Greenwood .....	.....
F. H. Martin,	Florence .....	.....
	Greenville .....	.....
T. C. Skinner,	Columbia .....	.....
G. W. Quick,	Greenville .....	.....
W. L. Ball,	Spartanburg .....	.....
R. G. Lee,	Charleston .....	.....
Jno. E. White,	Anderson	2,010

TENNESSEE

Lenoir City, First	607
Dyersburg, First	511
Jefferson City, First	519
Knoxville, Oakwood	524
Nashville, Park Ave.	548
Nashville, Grace	572
Nashville, N. Edgefield	575
Nashville, Eastland	578
Knoxville, Immanuel	587

F. J. Harrell,	Dyersburg	577
R. B. Jones,	Jefferson City .....	.....
G. W. Mahaffey,	Knoxville .....	.....
A. M. Nicholson,	Nashville	588
Tom L. Roberts,	Nashville	833
A. W. Duncan,	Nashville	575
Britton Ross,	Nashville	649
A. R. Pedigo,	Knoxville, R. 3.	605

Churches	Members 1924
Knoxville, Island Home	606
Chattanooga, St. Elmo	608
Nashville, Third	618
Newport, First	618
Humboldt, First	648
Chattanooga, Central	657
Harriman, Trenton St.	662
Sweetwater, First	664
Jackson, Second	672
Springfield, First	703
Knoxville, Fifth	706
Knoxville, South	741
Murfreesboro, First	756
Jackson, West	766
Cleveland	792
Clarksville	803
Memphis, Union Ave.	812
Knoxville, Lonsdale	844
Nashville, Immanuel	849
Erwin	852
Memphis, Bellevue	863

Pastor	Address	Members 1925
C. D. Creasman,	Knoxville, R. 3.	415
	Chattanooga	694
W. Rufus Beckett,	Nashville	604
A. L. Crawley,	Newport .....	.....
E. H. Marriner,	Humboldt .....	.....
W. L. Pickard,	Chattanooga	611
J. H. Sharp,	Harriman .....	.....
O. D. Fleming,	Sweetwater .....	.....
C. L. Skinner,	Jackson .....	.....
L. S. Ewton,	Springfield	718
J. L. Dance,	2361 E. 5th Ave.	979
J. K. Haynes,	Knoxville	797
Austin Crouch,	Murfreesboro	726
R. E. Guy,	Jackson .....	.....
C. F. Clark,	Cleveland	851
W. C. Reeves,	Clarksville .....	.....
H. P. Hurt,	31 E. Parkway	806
W. A. Atchley,	122 W. Connecticut ..	864
P. W. James,	Nashville	845
A. C. Sherwood,	Erwin	873
W. M. Bostick,	454 Angelus Place...	1,063

Churches	Members 1924	Pastor	Address	Members 1923
Jackson, First	891	J. J. Hurt, Jackson .....	.....	.....
Chattanooga, Highland Park ..	919	J. B. Phillips, Chattanooga .....	.....	989
Nashville, Edgefield	935	W. M. Wood, Nashville .....	.....	986
Memphis, LaBelle	963	D. A. Ellis, 462 Edith, Memphis .....	.....	752
Knoxville, Deaderick Ave. ..	962	Claud E. Sprague, Knoxville .....	.....	1,061
Chattanooga, Tabernacle ...	971	T. W. Calloway, Chattanooga .....	.....	950
Etowah	986	A. F. Mahon, Knoxville .....	.....	.....
Memphis, Temple	987	J. Carl McCoy, 984 S. Cooper St. ....	.....	1,080
Maryville, First	1,042	J. R. Johnson, Maryville .....	.....	.....
Memphis, Central	1,063	Ben Cox, 1272 Vinton, Memphis .....	.....	1,300
Morristown, First	1,083	J. Harvey Deere, Morristown .....	.....	.....
Johnson City, Central	1,085	L. M. Roper, Johnson City .....	.....	1,074
Knoxville, Bell Ave.	1,209	J. Allen Smith, Knoxville .....	.....	1,304
Memphis, First	1,393	A. U. Boone, 1283 Vinton, Memphis ..	.....	1,546
Knoxville, Broadway	1,439	B. A. Bowers, Knoxville .....	.....	1,473
Nashville, First	1,618	W. F. Powell, Oakland Ave., Nashville.	.....	1,655
Knoxville, First	1,684	F. P. Brown, Knoxville .....	.....	1,975
Chattanooga, First	1,835	Jno. W. Inzer, Chattanooga .....	.....	1,759

TEXAS

Churches	Members 1924	Pastor	Address	Members 1923
*Anson, First	502	W. D. Boswell, Granger .....	.....	.....
*Center, First	502	E. C. Hutcherson, Cameron .....	.....	.....
Granger, First	505	W. J. Nelson, Eastland .....	.....	.....
*Cameron, First	507	J. D. Allen, Bowie .....	.....	.....
Eastland, First	508	R. E. Bass, 510 Turner St. ....	.....	685
*Conroe, First	517	W. A. Corkerin, Kerens .....	.....	.....
Bowie, First	518	Thornton A. Payne, Arlington .....	.....	.....
Waco, Turner St.	518	L. O. Vermillion, El Paso .....	.....	.....
Kerens, First	519	Bonnie Grimes, Nacogdoches .....	.....	.....
Arlington	520	W. J. Rushing, Tulia .....	.....	.....
El Paso, Emmanuel	521	T. C. Jester, Taylor .....	.....	.....
Nacogdoches	521	R. F. Nanney, Clarksville .....	.....	.....
Tulia, First	524	Hal. F. Buckner, Buckner's O. Home..	.....	.....
Taylor, First	528	C. R. Joyner, Rogers .....	.....	.....
*Clarksville, First	529			
*Midland, First	531			
Pittsburgh, First	532			
Dallas, Buckner's O. Home..	533			
*Rogers, First	534			
*Mt. Pleasant	535			

Churches	Members 1924	Pastor	Address	Members 1925
Weatherford, N. Side	585	C. H. Ray, Weatherford		
Georgetown, First	586	W. C. Moffett, Georgetown		
Temple, Memorial	588	W. W. Rivers, Temple		615
Coleman, First	541	E. E. Dawson, Coleman		
Sherman, East	544	C. A. Baxter, Sherman		590
Athens	549	M. L. Fuller, Athens		
Houston, Magnolia Park	550	W. S. Garnett, Houston		
Kenedy	550	J. H. Richards, Kenedy		
Chillicothe, First	551	C. E. Lancaster, Chillicothe		
Jacksonville, First	553	G. E. McKinney, Jacksonville		
Gonzales	557	W. K. Penrod, Gonzales		
Seminary Hill	558	H. G. Williams, Seminary Hill		618
Cisco, First	561	C. G. Howard, Cisco		
Sweetwater, First	568	L. G. Morony, Sweetwater		
Graham	569	C. R. Taylor, Graham		
Marlin, First	571	S. D. Dollahite, Marlin		
Comanche, First	575	J. C. Boyd, Comanche		
Memphis, First	582	C. T. Whaley, Memphis		
Corpus Christi, First	587	W. M. Groom, Corpus Christi		
Goose Creek, First	593			
Dublin, First	594			

Churches	Members 1924	Pastor	Address	Members 1925
Cleburne, Henderson St.	598	C. A. Harwell, Cleburne		
Houston, West End	603	J. E. Boulet, Houston		
Longview, First	604	O. L. Smith, Longview		
Ballinger	604	Alvin Swindoll, Ballinger		719
Houston, Woodland	605	Chas. S. Rush, Houston		
West, First	614	Alpha Shelton, West		584
Winnboro, First	620	T. A. Binford, Winnboro		
Decatur	625	R. E. Bell, Decatur		
Lampassas, First	636			
Texarkana, Rose Hill	637	Geo. W. Owens, Texarkana		502
Cleburne, First	643	O. E. Wauford, Cleburne		
Dallas, Ervay St.	666			
San Antonio, Calvary	669	W. W. Lee, 716 Hays St., San Antonio		904
Cleburne, Field St.	667	S. R. McClung, Cleburne		
Slaton, First	678	Jno. P. Hardesty, Slaton		
Quannah, First	680	E. B. Atwood, Quannah		
Winters	691	H. H. Stephens, Winters		758
Sour Lake	696	W. E. Wright, Sour Lake		
Houston, S. Main	697	M. M. Wolf, Houston		
Terrell, First	697	J. B. Rowan, Terrell		
Brownwood, First	700	W. P. Wilkes, Brownwood		

Churches	Members 1924	Pastor	Address	Members 1925
Dallas, E. Grand Ave.....	704	H. E. Fowler, 908 E. Bacon, Dallas...		
*Stamford, First	713	C. E. Matthews, 3019 Travis Ave.....		832
Ft. Worth, Travis Ave.	716	W. A. Reagan, Groveton		
Groveton, First	718	W. T. Turner, 1829 N. 7th, Waco		634
Waco, Brook Ave.	721	S. B. Culpepper, Stephenville		
*Huntsville, First	732	H. J. Matthews, Mineral Wells		740
*Stephenville, First	732	L. E. Finney, Burkburnett		792
Mineral Wells	733	O. J. Hull, Gatesville		
Burkburnett, First	756	E. P. West, Houston		
Gatesville, First	759	E. M. Francis, Electra		871
Marshall, First	767	J. J. Kellam, Yoakum		
Houston, Baptist Temple....	768	W. R. Brown, Orange		
Electra, First	773	W. R. Hornburg, Brownwood		
Yoakum	775	M. T. Andrews, Texarkana		780
Orange, First	778	E. F. Lyon, Vernon		912
*Brownwood, Coggin Ave....	780	M. E. Weaver, Weatherford		
Texarkana, First	780	W. A. Bowen, Lubbock		
Vernon, First	789	F. M. McConnell		
Weatherford, First	796			
*Lubbock, First	801			
Bonham, First	811			

Churches	Members 1924	Pastor	Address	Members 1925
Dallas, Forest Ave.	815	W. H. Wynn, 3022 S. Boulevard		
Dallas, McKinney Ave.	819	....., 3001 Routh, Dallas		
Denison, First	821	H. R. Long, Denison		845
Childress, First	845	Geo. A. Curlee, Childress		
Abilene, College Heights ..	853	C. A. Powell, Abilene		
Belton, Baylor College	876	M. C. Edison, San Antonio		837
San Antonio, Beacon Hill ..	886	C. R. Shirar, Breckenridge		
Breckenridge, First	888	Jno. A. Held, Mexia		
Mexia, First	914	J. R. Nutt, Lufkin		
McKinney, First	917	....., Mart		1,036
Lufkin, First	936	A. L. Aulick, 2110 Gaudalupe Ave....		1,143
*Waxahachie, First	965	A. R. Copeland, 1925 Clay		1,079
Mart, First	976	J. Howard Williams, Sulphur Springs		
Austin, University	1,025	Jas. T. McNew, Tyler		
Waco, Tabernacle	1,044	J. F. Nurrell, Gainesville		
Sulphur Springs	1,115	Geo. W. McCall, San Angelo		
Tyler, First	1,131	C. V. Edwards, 1401 Washington Ave..		1,229
Gainesville, First	1,137			
San Angelo, First	1,151			
Beaumont, Calvary	1,172			
Ft. Worth, College Ave.	1,177			

Churches	Members 1924	Pastor	Address	Members 1923
Temple, First	1,177	R. W. Leazer, Temple		1,251
Austin, First	1,180	Geo. Green, 802 West Ave.		1,343
Bryan, First	1,200			
Corsicana, First	1,231	E. P. Kennedy, Corsicana		
Port Arthur, First	1,240	C. W. Culp, Port Arthur		
Waco, Columbus Ave.	1,280		Waco	1,353
Palestine, First	1,299	Byron Smith, Palestine		
Belton, First	1,326	Layton Maddox, Belton		1,732
Plainview, First	1,337		Plainview	
Houston, Trinity	1,348	D. L. Griffith, Houston		
Waco, 7th and James	1,357	W. W. Melton, 1801 S. 9th		1,402
Greenville, First	1,367	A. A. Duncan, Greenville		
Paris, First	1,367	W. M. Wright, Paris		
San Marcos, First	1,386	R. L. Powell, San Marcos		
Hillsboro, First	1,433	M. B. Hays, Hillsboro		1,683
Ft. Worth, Broadway	1,436	Forest Smith, 2912 Jennings Ave.		1,569
Galveston, First	1,453	Thos. F. Harvey, Galveston		
Amarillo, First	1,594	G. L. Yates, Amarillo		
Sherman, First	1,643	T. L. Holcomb, Sherman		1,712
Dallas, Gaston Ave.	1,656	Harold Major, 4412 Gaston Ave.		
Ft. Worth, North	1,859			2,007

Churches	Members 1924	Pastor	Address	Members 1923
Waco, First	1,937	J. M. Dawson, 717 Speight		2,031
Denton, First	1,940	W. C. McClung, Denton		
Wichita Falls, First	2,096	O. L. Powers, Wichita Falls		2,308
Abilene, First	2,169	Millard Jenkins, Abilene		
Beaumont, First	2,349	J. H. Pace, Beaumont		
San Antonio, First	2,386	I. E. Gates, San Antonio		2,498
El Paso, First	2,539	T. U. Neal, El Paso		
Dallas, Cliff Temple	2,898	Wallace Bassett, 219 Montreal		
Houston, First	4,115	J. B. Leavell, Houston		
Dallas, First	5,222	Geo. W. Truett, 5105 Live Oak		
**Ft. Worth	7,112	J. Frank Norris, Ft. Worth		

*Last year's figures. No report this year.

**Unaffiliated.

VIRGINIA

Waynesboro	512	B. B. Smith, Waynesboro	553
Covington	524	T. H. Bimford, Covington	599
Buchanan	532	R. W. Torbert, Buchanan	
Charlottesville, High St.	534		Charlottesville
Roanoke, Jefferson St.	540	W. J. Yeaman, Roanoke	565

Churches	Members 1924	Pastor	Address	Members 1925
Lynchburg, Madison Heights.	541	R. G. Kendrick, Portsmouth	.....	.....
Portsmouth, Jackson Mem'l.	550	B. F. Bray, Jr., Lynchburg	.....	.....
Lynchburg, Franklin St....	553	C. E. Burrell, Farmville	.....	636
Farmville	562	C. W. Hudson, Syringa	.....	549
Harmony Grove	564	B. L. Rhodes, Norfolk	.....	.....
Norfolk, Berkley Ave.	566	A. J. Arthur, Indian Neck	.....	567
Upper King & Queen	577	T. R. Sanford, S. Boston	.....	663
South Boston	580	L. B. Padgett, Richmond	.....	487
Richmond, East End	581	P. F. Harmon, 106 Warren Ave.	.....	.....
Lynchburg, West	594	Wm. T. Hall, Berkley, W. Va.	.....	656
Martinsburg, First	597	W. H. Carter, Crewe	.....	.....
Crewe	610	W. E. Gibson, Richmond	.....	590
Richmond, Broadus Mem'l..	614	J. B. Hill, 112 Dundee Ave.	.....	678
Richmond, Westerford Mem'l	619	E. W. Winfrey, Culpepper	.....	.....
Culpepper	632	P. M. Petty, Achilles	.....	648
Union	642	J. Elwood Welch, Portsmouth	.....	.....
Portsmouth, Court St.	642	J. L. Rosser, Bristol	.....	.....
Bristol, First	651	J. M. Hamrick, Richmond	.....	676
Richmond, Fairmouth	655	D. P. Harris, Portsmouth	.....	.....
Portsmouth, Calvary	708	S. A. Campbell, Norfolk	.....	.....
Norfolk, Burrous Memorial..	709			

Churches	Members 1924	Pastor	Address	Members 1925
Staunton	726	M. A. McLean, Staunton	.....	744
South Norfolk	727	C. S. Sawyer, S. Norfolk	.....	.....
Danville, Moffett Memorial..	735	C. J. D. Parker, Danville	.....	.....
Vinton	751	H. B. Jordan, Vinton	.....	684
Richmond, Bainbridge St....	752	W. H. Moore, 1020 Porter St.	.....	762
Clifton Forge	765	H. B. Cross, 87 McCormick St.	.....	802
Portsmouth, South Street...	774	H. M. B. Jones, Portsmouth	.....	.....
Bluefield, First	804	J. T. Stinson, Bluefield, W. Va.	.....	.....
Norfolk, Central	825	Frank L. Hardy, Norfolk	.....	.....
Richmond, Fulton St.	828	J. T. Colburn, Richmond	.....	743
Salem	832	J. K. Goode, Salem	.....	752
Petersburg, First	833	W. M. Craig, Petersburg	.....	847
Lynchburg, Rivermont	843	R. A. McFarland, Lynchburg	.....	.....
Charlottesville, First	868	C. Roy Angell, Charlottesville	.....	.....
Portsmouth, Fourth	884	A. R. Love, Portsmouth	.....	.....
Danville, First	889	J. M. Shelburne, Danville	.....	.....
Petersburg, Second	895	F. W. Moore, Petersburg	.....	899
Richmond, Barton Heights..	906	Geo. E. Waite, 2904 Hawthorne	.....	1,013
Norfolk, Spurgeon Memorial	907	R. J. Dogan, Norfolk	.....	.....
Richmond, Northside	911	W. R. Flannigan, Richmond	.....	1,005
Newport News, First	915	A. J. Dickinson, Newport News	.....	1,195

Churches	Members 1924	Pastor	Address	Members 1925
Richmond, Stocton St.	921	W. R. Leckliter, S. Richmond		899
Alexandria, First	929	P. L. Vernon, Alexandria		793
Portsmouth, Port Norfolk ..	947	H. F. Jones, Portsmouth .....		.....
Newport News, Orcutt Ave..	965	J. L. Carrick, Newport News		982
Richmond, Grove Ave.	980	J. W. Storer, Richmond		1,012
Richmond, Randolph	996	W. E. Robertson, 302 Randolph St....		995
Petersburg, West End	1,032	G. C. Smith, Petersburg		1,055
Richmond, Second	1,072	S. B. Cousins, Richmond		1,134
Norfolk, First	1,130	Howard L. Stewart, Norfolk .....		.....
Norfolk, Freemanson St....	1,162	S. W. Melton, Norfolk .....		.....
Norfolk, Park Place	1,190			
Norfolk, Park Ave.	1,199			
Suffolk	1,262			
Richmond, Grace St.	1,264	W. W. Weeks, Richmond		1,255
Richmond, Venable St.	1,269	A. O. Boda, Richmond		1,297
Fredericksburg, First	1,367	E. L. Swift, Fredericksburg		1,336
Lynchburg, First	1,380			
Roanoke, Melrose	1,390	H. W. Connelly, Roanoke		1,207
Roanoke, Belmont	1,521	H. J. Goodwin, Roanoke		1,635
Lynchburg, College Hill ..	1,589	A. B. Conrad, Lynchburg .....		.....
Roanoke, Calvary	1,634	R. S. Owens, Roanoke		1,724

Churches	Members 1924	Pastor	Address	Members 1925
Richmond, Leigh St.	1,635	Jno. L. Slaughter,		1,630
Richmond, Tabernacle	1,698	R. A. Williams, Richmond		1,796
Roanoke, First	1,971	J. F. Vines, Roanoke		2,060
Richmond, Pine St.	1,993	Leland L. Powell, Richmond		2,027
Richmond, First	2,003	Geo. W. McDaniel, Richmond		2,100

CHAPTER IX
FINANCES OF SOUTHERN
BAPTISTS

What is the matter with Southern Baptist finances, in the good year of 1925? In 1924, we went forward all along the line, making tremendous gains in all our contributions to the needs of the local churches and our institutions in the homeland, and making shamefully slight gains in our gifts to all our mission causes. On the whole, however, it was not a bad record.

I. Some Big Gains in 1924

Here is the way the main items read: "The value of church property increased from \$127,021,098 in 1923, to \$141,737,029 in 1924—or a clear gain of \$14,716,029 for the year. This means that Southern Baptists invested \$1,226,335 in new or improved church houses every month in 1924.

The value of hospital property, also mounted up from \$9,441,499.52 in 1923, to \$11,237,694.74 in 1924—a clear gain of \$1,806,195.22 in hospital property for the year. The indebtedness on hospital property was also reduced by over \$300,000 for the year. This means that Southern Baptists invested \$150,516.27 in new or improved hospitals every month in 1924, and in addition, reduced the debts on the hospitals more than \$25,000.00 every month.

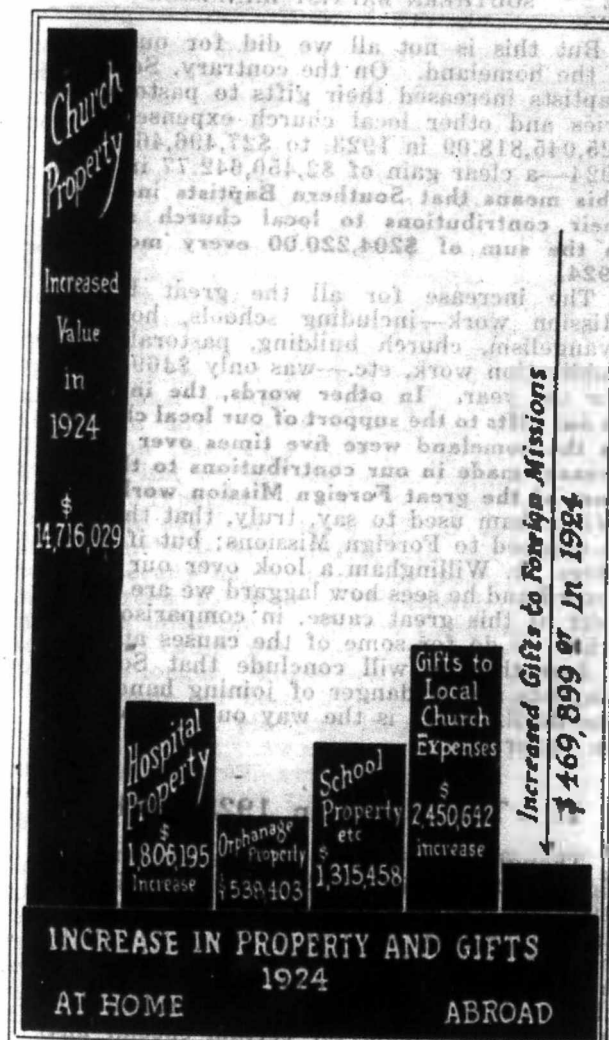
The value of orphanage property passed from \$4,328,020.37 to \$4,866,423.81 in 1924—a clear gain of \$538,403.44. The debts were reduced only about \$11,000.00 during the year. This means that Southern Baptists invested practically \$44,867.00 in orphanage property each month in 1924, and paid almost \$1,000 per month on the indebtedness.

The value of school and college property and endowment increased from \$44,819,961.00 in 1923 to \$46,135,419.00 in 1924—a clear gain of \$1,315,458.00 in 1924. I have no data showing indebtedness on our schools and colleges. But, taken at its face value, this means that Southern Baptists invested \$109,621.50 in school property or endowment every month in 1924.

The net resources of the Baptist Sunday School Board increased from \$1,366,820.38 in 1923, to \$1,558,112.56 in 1924—a clear gain of \$191,292.18 for the year. This means that the net resources of the Sunday School Board increased at the rate of \$15,941.01 every month of 1924.

The total assets of the Relief and Annuity Board mounted up from \$1,740,444.17 in 1923, to \$1,954,126.57 in 1924—a clear gain of \$213,782.40 for the year. This means a monthly increase of \$17,815.20 for each month in the year.

Now all this means a total gain of \$18,781,160 to the property and endowment of these Southern Baptist institutions alone, in 1924; whereas, there were also healthy increases to the value of the property of our three great Seminaries and several of the State Mission Boards, etc. Taking in all the institutions and agencies of Southern Baptists and, allowing proper deductions from the Home Mission Board's property, Southern Baptists closed the year of 1924 almost \$20,000,000 better off than when they started into this year.



But this is not all we did for our work in the homeland. On the contrary, Southern Baptists increased their gifts to pastors' salaries and other local church expenses from \$25,045,818.09 in 1923, to \$27,496,460.88 in 1924—a clear gain of \$2,450,642.77 in 1924. This means that Southern Baptists increased their contributions to local church support in the sum of \$204,220.00 every month in 1924.

The increase for all the great Foreign Mission work—including schools, hospitals, evangelism, church building, pastoral work, publication work, etc.—was only \$469,899.97 for the year. In other words, the increases in our gifts to the support of our local churches in the homeland were five times over the increases made in our contributions to the support of the great Foreign Mission work! Dr. Willingham used to say, truly, that the devil is opposed to Foreign Missions; but if Christ gives Dr. Willingham a look over our recent record and he sees how laggard we are in support of this great cause, in comparison with what we do for some of the causes at home, I fear that he will conclude that Southern Baptists are in danger of joining hands with the devil. Here is the way our record looks on paper.

II. The Slump in 1925—Why?

Though we cannot yet secure the complete figures of the gifts of Southern Baptists for 1925, it is quite evident that we have sustained the most decided slump in our contributions to budget benevolences which has been experienced in some years. It is true that various special appeals have called forth a rather large sum for certain special institutions. But, when these designated gifts have been added to the Unified Program

contributions, the amount will likely show a slump, ranging from 10 per cent to 20 per cent in the several states of the South, as compared to 1924 contributions.

Nor are the causes for this slump difficult to understand. On the contrary, most of the causes are exceedingly and painfully patent and challenging. It will perhaps help in some way to their removal, therefore, if we here summarize the main difficulties encountered in Southern Baptist finances in 1925:

1. **Reaction from 75 Million Campaign.** Two experiences in the course of the 75 Million Campaign made most of our best churches and our best and most faithful givers afraid to pledge large sums, in keeping with the 75 Million Campaign gifts of the preceding years. First of all, our people shrank from a possible repetition of the "deflation" calamity which overtook the South in 1920 and from which it still suffers. In the second place, literally hundreds of our best churches were forced to delay local church-building programs until the 75 Million Campaign was over; but could not wisely postpone these programs longer. These two experiences, and others, made our best churches and best people timid about pledging large sums to the Unified Program. As a rule, the best churches pledged for 1925 about 60 per cent of the former annual gifts to the 75 Million Campaign.

2. **Small Per Cent of Our Churches Coming into the Unified Program.** But, notwithstanding the 40 per cent cut in the pledges of our best churches to the Unified Program, all would have been well for all great causes of Southern Baptists, if there had been a sustained and an effective effort put forth to enlist even one-half our churches in some way. We say "in some way" advisedly; for very many of our churches, perhaps without

446 816

Enlisted
Baptists
in 1924Gave
\$8,630,259.15to
All Missions
etc.Per Capita
Enlisted Baptists
\$19.313127 715 Baptists
in 1924Gave only \$1,232,894.15
to All Missions, etc.3 574,531 Southern Baptists
in 1924 Gave

\$9,863,153.30 to All Missions, etc.

\$2.75 per capita per year 23 cents per month

38¢ per capita for all Missions, etc.

knowing all the facts, felt that our schools and our hospitals got more than their share of the 75 Million Campaign receipts, and they did not propose to line up in any other campaign where this experience might be repeated. In other words, many of our churches could have been definitely enlisted and would have pledged worthy amounts and paid them regularly, provided that it had been definitely understood that they themselves should have to fix the percentages by which their gifts should be distributed. There can be no sort of doubt that right here is the weakest part of the Unified Program of Southern Baptists: (1) That we did not provide that the churches themselves, where they wished to do so, might indicate how, and to what causes, their gifts were to be applied; and (2) that we did not go afield and enlist at least one-half of our churches in a definite program of regular pledges and monthly remittances to state headquarters. Surely we will not repeat these mistakes another year!

As a result of these mistakes, as I firmly believe, the office of the Unified Program at Nashville is forced to announce that only about 5,000 churches adopted the budget of the Unified Program. And some figures have been given out by the Stewardship Promotion Committee which indicate that practically one-eighth of the members in Southern Baptist churches were contributing seven-eighths of all the funds which go to support our denominational causes; whereas, the other seven-eighths of our members were contributing only one-eighth of these funds. The accompanying graph will illustrate this calamitous situation:

3. Wanted: An Automatic Budget! Another most serious difficulty has arisen by reason of our childish conception of the nature and functions of the budget in handling

our denominational causes. Our people have naively imagined the budget a sort of automatic elevator which, forsooth, would always lift the churches and the great causes of our Lord upward—once it was installed. And now we have learned two painful things about this new piece of machinery: (1) That even as an automatic elevator, the budget must be operated by the passengers; it is in our hands absolutely; and (2) that it can take a church and a whole denomination down into the basement, as well as up to the roof garden. Is there anything wrong, then, with the machine? Not at all! It is our gifts, however, which touch the button; and some of our churches have given so little that the faithful and effective machine has landed these churches, and some of our great causes, in the basement. Before getting a sledge-hammer and breaking the machine to pieces, however, suppose we put away our childish simplicity and touch the button, at least once a month, with a great and worthy gift sent into state headquarters and see how it works.

Our trouble, in plain English, has been that we have been counting on the budget and failing to call, and keep on calling, in the cash.

The non-budgeting churches would respond to a definite call in behalf of our great causes, if someone were to go to them in the spirit of Christ and lay on their souls the great needs of these causes. How many of them have been systematically sought out and appealed to for our great causes? Half of them? I think not. We have contented ourselves by adopting a new motto, we Southern Baptists. "Let the Budget do it." Well; it would, if we would get in it, commit ourselves to it and touch the button with our gifts. But why, oh why, do we not in the meantime, go out to the non-budgeting

churches for all our main great causes and appeal to them and "take the collection"?

4. **Adopting a Unified Program and Shooting it to Pieces with Special Appeals.** But Southern Baptists have not been content to adopt a Unified Program and "let the Budget do it"; on the contrary, the Unified Program had scarcely gotten under way, when an epidemic of special campaigns for special objects broke out in many sections of the South. Some of these special campaigns, notably the one for the Southern Baptist Theological Seminary, utilized a much larger working force and, for several months, secured larger publicity than the whole Unified Program.

In many, if not most, of the states some one or more special causes were being pushed constantly throughout the year. We think that all these special campaigns represented worthy causes in dire need; but, we submit, that neither the Unified Program nor the Budget has had much opportunity to function among Southern Baptists, and we have yet to test the real value of these great plans.

5. **Looking Back to the "Good Old Days" of Special Appeals.** It should also be frankly admitted that many of our people have gone away from the so-called "good old days" of special appeals like Lot and his family left Sodom—with a pronounced disposition to look back. Some of our leaders are almost to the point of rebelling and electing a captain to go back to the Egypt which, in fancy, they believe we had here in the South before the 75 Million Campaign and "all this unified stuff." And the cry has gone up: "Wherefore have we been brought out here into this wilderness to die under the weight of increasing debts?" Without a shadow of a doubt, we are out in the wilderness, all right—the so-called "good old days" of the past are gone forever, but our Promised Land is not even in sight—not yet! Not only so!

but Southern Baptists face two inexorable facts: (1) We can not go back to the "good old days" of special appeals even if we wanted to—all the leaders in the Southern Baptist Convention can not carry us back. (2) But if they could carry us back it would mean irretrievable disaster. Let us reflect a little.

The "Good Old Days" Examined.

In all the "good old days" from 1845 down to 1919, the Foreign Mission Board received only \$12,510,214.64; whereas, during the five years (1919-1924) this same Foreign Mission Board received \$12,405,490.24. In other words, five years of a unified South-wide program called forth almost as much cash for Foreign Missions as the whole preceding 74 years.

In the first 74 years of the "good old days" of the Home Mission Board's work (1845-1919) Southern Baptists gave \$9,182,267.90; whereas, in the five years of a unified effort in the 75 Million Campaign (1919-1924) Southern Baptists gave \$9,031,068.20. In other words, five years of a unified South-wide program called forth almost as much cash for Home Missions as the whole preceding 74 years.

The grand total of all school property and endowment possessed by Southern Baptists as the accumulations of all the "good old days" from 1845 down to 1919 was \$23,267,389.00, whereas, in the five years of a unified South-wide program the schools and colleges of Southern Baptists came into possession of \$22,868,030.00 more school property and endowment. In other words, five years of a unified South-wide program gave Southern Baptists almost as much school property and endowment as they had been able to gather and preserve through the preceding 74 years.

Comparing "The Good Old Days" and the New Ones

BAPTISMS 1915 - 1919 714,333	BAPTISMS 1920 - 1924 1,037,550
Hospital Property 1890-1919 \$3,689,728.17 29 years	Hospital Property 1920-1924 \$7,557,996.57 5 years
School Property and Endowment 1845-1919 \$23,267,389.00 74 years	School Property and Endowment 1920-1924 \$22,868,030.00 5 years
Home Mission Receipts 1845-1919 \$9,182,267.90 74 years	Home Mission Receipts 1920-1924 \$9,031,068.20 5 years
Foreign Mission Receipts 1845-1919 \$12,510,214.64 74 years	Foreign Mission Receipts 1920-1924 \$12,405,490.24 5 years
SOUTHERN BAPTIST HOSTS	
1845	1925

At the Washington Convention in 1920, Dr. F. H. Grover reported that Southern Baptists had 13 hospitals valued at \$3,689,728.11; whereas, in 1924, after five years of a unified South-wide program, we were able to report 11 new hospitals and additional property amounting to \$1,557,998.57. In other words, five years of a unified South-wide program have added over 300 per cent to the hospital property of Southern Baptists.

In the matter of soul-winning also the "good old days" are happily gone and something better, far better, has come in their stead. In 1915-1919, the best five years Southern Baptists ever had in the old days, there were 114,838 baptisms—an average of 142,866 annually; whereas, in the years of 1920-1924, when we had a unified South-wide program, the number of baptisms climbed to 1,037,560—an average of 107,510 annually. In other words, during the five years of a unified South-wide program Southern Baptists won 329,217 more souls to Christ than in any similar period in their history.

Thank God for the "good old days"; they made possible, not our shameful return to them—either in standards or methods—but our going on to greater and better things!

Impossibility of Special Appeals

We should not, therefore, attempt to go back to the "good old days" of special appeals, if we could; but we come now to note the impossibility of such a program. Let us take Texas as an example. Texas has 12 seminaries and colleges, outside the Southwestern Seminary at Fort Worth. And we have no doubt that each one of these schools sorely needs, and could make splendid use of, a solid month in which to present its appeal to the churches. The case of some of these schools is so urgent that they have launched special

The FOLLY of ATTEMPTING TO MAKE SPECIAL APPEALS



campaigns lasting several months already. Why not give them the time needed? Well, it so happens that Texas also has one of the greatest orphanages in the world, and it must be given opportunity to make its appeal at some season of the year. Then, in addition, Texas has seven hospitals—and every one of them could well utilize a full month in presenting its appeal. Likewise, also Texas has 121 district associations and, some time during the year, they should have at least a week, if not a month, in which to appeal to the churches to support the mission work right at their doors. In addition to all of these, however, are the six great causes fostered by all Southern Baptists which are very dear to Texas Baptist hearts, viz: Foreign Missions, Home Missions, State Missions, Southwide Education, Old Ministers' Relief, and the great Tuberculosis Hospital at El Paso and the great General Hospital at New Orleans. When shall all these special causes and institutions be heard? With only 52 Sundays in the year and with 12 schools and colleges, 1 orphanage, 7 hospitals, 3 Southwide Theological Seminaries, 2 Southwide hospitals, and 4 great mission causes—Foreign, Home, State, Association—it would require 29 Sundays simply to present the special appeals, to say nothing of making the round-ups to gather in the funds! A like situation obtains in Georgia and, to some extent, in all the states. To turn all these institutions and agencies loose to make special campaigns is therefore to invite confusion, disaster and bankruptcy.

Such a day has passed and gone forever. It is a new day and a new way in which we are called to walk henceforth—a new way, a difficult way and a trying way, but we must follow it on to the Promised Land of better things, or else die out in the wilderness of

doubt and debt at Kadesh-Barnea and let God raise up a new generation; for we can not go back to the old days and old ways.

How We Spend Our Dollars

According to the "American Education Digest," the dollar in this country is divided as follows: Living costs, 24 1-2 cents; luxuries, 22 cents; waste, 14 cents; miscellaneous, 13 1-2 cents; investment, 11 cents; crime, 8 1-2 cents; government, 4 1-2 cents; schools, 1 1-2 cents; church, one-half of one per cent.

And from these figures the Y. M. C. A. Yearbook draws the following significant deductions concerning the people in the United States: Our people:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one-half as much for investments as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.
9. Waste \$19 for every \$1 they spend on church and religious interests.
10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

UNITED STEWARDSHIP COUNCIL STATISTICS, 1924

A COMMUNION	B PER CAPITA GIFTS		C PER CAPITA GIFTS	D ALL PURPOSES	E Total Gifts for Budget Benevolence	F Total Gifts for Congregational Expenses	G Total Gifts for All Purposes	H Member- ship	I End of Year
	Budget Benevo- lences	Congre- gational Expenses							
1 United Presbyterian U. S. (S.)	\$13.28	\$26.11	\$36.62	\$36.62	\$2,322,991.00	\$3,322,370.00	\$8,099,433.00	185,188	March 31, 1924
2 Presbyterian U. S. (S.)	9.11	18.45	31.82	31.82	4,000,023.00	8,090,188.00	13,944,416.00	438,418	March 31, 1924
3 Moravian, North	8.31	13.74	22.05	22.05	145,134.00	230,133.00	385,267.00	17,465	Dec. 31, 1923
4 Reformed in America	6.73	22.70	31.55	31.55	909,826.00	3,236,332.00	4,146,158.00	142,809	April 30, 1924
5 Presbyterian U. S. A. (N.)	5.84	22.38	31.88	31.88	10,427,337.00	40,017,434.00	50,444,771.00	1,786,898	March 31, 1924
6 Baptist, North	5.76	17.42	23.88	23.88	7,890,028.00	23,853,262.00	31,743,290.00	1,368,967	April 30, 1924
7 Presbyterian in Canada	5.74	17.68	24.04	24.04	2,151,440.00	6,025,304.00	8,176,744.00	374,951	Dec. 31, 1923
8 Methodist in Canada	5.30	17.59	23.24	23.24	2,194,970.00	7,253,304.00	9,448,274.00	414,047	April 30, 1924
9 Christian	5.21	8.87	14.08	14.08	483,638.00	74,393,885.00	74,877,523.00	92,833	Sept. 30, 1924
10 Methodist Episcopal (N.)	4.87	19.08	24.78	24.78	18,909,694.00	74,393,885.00	93,303,579.00	3,895,434	Oct. 31, 1923
11 Protestant Episcopal	4.72	26.43	32.38	32.38	5,462,268.00	30,581,315.00	36,043,583.00	1,156,207	Dec. 31, 1923
12 Lutheran Synodical Conference*	4.38	12.74	17.36	17.36	3,584,103.00	10,180,640.00	13,764,743.00	790,817	1923
13 Evangelical Church*	4.08	21.91	28.39	28.39	3,843,975.00	4,593,844.00	8,437,819.00	200,684	Aug. 31, 1924
14 Lutheran, Except 12, 19*	3.93	12.37	18.22	18.22	3,671,584.00	11,589,397.00	15,260,981.00	997,859	1923
15 Church of Brethren	3.92	10.47	18.40	18.40	446,750.00	1,183,750.00	1,630,500.00	113,930	Feb. 28, 1924
16 Baptist in Canada	2.90	13.30	17.08	17.08	537,467.00	2,001,130.00	2,538,597.00	137,812	Sept. 30, 1924
17 United Brethren	2.74	11.36	18.26	18.26	1,364,619.00	4,031,344.00	5,395,963.00	380,725	Sept. 30, 1923
18 Congregational	2.69	11.33	18.26	18.26	3,177,073.00	18,241,691.00	21,418,764.00	881,168	Dec. 31, 1923
19 United Lutheran*	2.69	14.35	18.92	18.92	3,093,764.00	12,023,314.00	15,117,078.00	839,279	1923
20 Reformed, United States	2.58	12.84	18.38	18.38	1,192,302.00	4,356,223.00	5,548,525.00	342,206	May 31, 1924
21 Baptist, South	2.42	9.49	11.87	11.87	9,487,314.00	25,045,818.00	34,533,132.00	3,494,189	May 30, 1924
22 Disciples of Christ	2.37	9.49	11.87	11.87	3,701,088.00	12,897,885.00	16,598,973.00	1,358,890	June 30, 1924
23 Methodist Protestant	1.97	11.40	13.39	13.39	368,564.00	12,897,885.00	13,266,449.00	184,537	Jan. 31, 1923
24 Methodist Episcopal (S.)	1.40	11.40	16.05	16.05	3,389,207.00	2,128,270.00	5,517,477.00	2,415,174	Dec. 31, 1923
24 Communion	\$4.11	\$15.76	\$30.68	\$30.68	\$60,169,172.00	\$18,907,353,903.00	\$443,377,268.00	21,906,875	

Compiled for the United Stewardship Council.

HARRY S. MYERS, Secretary.
276 Fifth Avenue, New York City.* Figures for the United States and Canada.
† Not including Methodist Episcopal South.
November, 1924.

CHAPTER X

SOUTHERN BAPTIST AUTHOR-
SHIP

In attempting to present all the Southern Baptist authors who have issued books within the past year (November 1924 to November 1925) we find ourselves embarrassed by the fact that perhaps a dozen authors have published books within the past year which have not come to our attention. We wish it to be distinctly understood, however, that we have not willingly or knowingly omitted the work of any Southern Baptist author from this roster. We have done the best we could to ascertain every author publishing a book within the past twelve months—since the last report. The list contains 39 publications.

Aldredge, E. P., "Southern Baptist Handbook, 1925," in two parts. Part I carries a survey of the great revivals of America and their influence upon Southern Baptist life and work; whereas, Part II presents the summary and analysis of all the main features of Southern Baptist work for 1924—the 1925 statistics not all being available when this book went to press. Published by the Baptist Sunday School Board at Nashville, price \$1 in leatherette and 60c in paper. Also "Southern Baptists Working Together," published by the Baptist Sunday School Board and carrying the story of all phases of the co-operative work of Southern Baptists. A mission study book of the B.Y.P.U.'s of the South, also the

W.M.U.'s of Tennessee and other sections. Price 60c in cloth and 40c in paper.

Bonsteel, Mrs. A. B., "Hidden Pearls," a splendid gift book, being the story of a wonderful girl who lived a wonderful life and found in her wedding robe some wonderful pearls, etc. Published by the Baptist Sunday School Board.

Buhlmaier, Miss Marie, "Along the Highway of Service," the high notes and great experiences of this saint of God who has been our missionary among the foreigners in the South for years. Published by the Baptist Home Mission Board of Atlanta, Ga., 140 pages, price 50c in cloth and 35c in paper.

Coleman, Robt. H., assistant pastor of First Baptist Church in Dallas, "The Little Evangel," one of his new song books.

Conner, Prof. W. T., "Gospel Doctrines," being an abridged form of his larger work: "A System of Christian Doctrine." One of our Teacher Training books and one of the clearest and simplest statements of the great doctrines of the New Testament Scriptures. Published by the Baptist Sunday School Board.

Cranfill, Dr. J. B., "From Nature to Grace," being the story of Dr. Cranfill's conversion (worth the price of the book) and a number of great addresses to his Sunday-school class. By oversight this book was omitted from our former list. Published by the Baptist Sunday School Board.

Cressman, Mrs. C. D., "Working With Juniors." And she knows what she is writing about, for that is her job as well as her message: "Working With Juniors." One of the best books on the subject. Published by the Baptist Sunday School Board.

Denham, Prof. W. E., of the Baptist Bible Institute, "Introducing the New Testament." The book puts in convenient form all the average church worker wishes to know about

the various books of the New Testament Scriptures. Published by the Sunday School Board.

Drummond, Professor N. R., of the Southwestern Baptist Theological Seminary at Fort Worth, "The Educational Function of the Church." Published by the Baptist Sunday School Board.

Flake, Arthur, head of the Department of Sunday School Administration of the Baptist Sunday School Board, "Young People and Adult Departments"—a text-book and a guide-book and several things all in one. Published by the Baptist Sunday School Board.

Grice, Homer L., head of the Department of Daily Vacation Bible Schools of the Baptist Sunday School Board, "Daily Vacation Bible School Text-Books—Beginner, Primary and Junior." Published by the Baptist Sunday School Board. An indispensable help for those conducting Daily Vacation Bible Schools.

Lambdin, J. E., General Field Secretary and Associate Editor of B.Y.P.U. publications, "The General B.Y.P.U. Organization," an indispensable manual. Published by the Baptist Sunday School Board.

Landrum, Dr. W. W., pastor of First Baptist Church, Russellville, Ky., "Settled In The Sanctuary," a series of superb short sermons. Published by the Baptist Sunday School Board.

Leavell, L. P., head of B.Y.P.U. work of Southern Baptists, "B.Y.P.U. Year Book, 1926." Published by the Baptist Sunday School Board, price 25 cents.

Love, Dr. J. F., Secretary of the Baptist Foreign Mission Board of Richmond, Va., "Today's Supreme Challenge to America"—the message of a statesman calling upon Southern Baptists, in particular, to seize their great opportunity for service to the needy

broken world. Published by the Baptist Sunday School Board.

McDaniel, Dr. Geo. W., President of the Southern Baptist Convention and pastor of the First Baptist Church, Richmond, Va., "The People Called Baptists," revised and brought down to date. Published by the Baptist Sunday School Board.

Martin, Evangelist T. T., "The Wm. Jennings Bryan Memorial on Evolution," also "Reply to 'Bryan's Fundamentalism Analyzed and Answered'"; also "The Dying School Boy—The Tragedy of a Soul." Do not know the publishers; but interested parties can write the author at Blue Mountain, Miss.

Mason, Roy, Th.D., "The Church That Jesus Built," 188 pages, \$1.25. Published by the author. Baptist Book Concern, Louisville, Ky.

Moore, Hight C., Editorial Secretary of the Baptist Sunday School Board, "Points for Emphasis, 1926," also "The Books of the Bible." The first one of these little books is indispensable to the Sunday-school teacher and the second is an invaluable helper to all Bible students and one of the B.Y.P.U. Study Course Books. Published by the Baptist Sunday School Board.

Niese, R. B., an active layman and newspaper reporter, "The Newspaper and Religious Publicity." Every pastor in the South ought to have a copy of this little book. Published by the Baptist Sunday School Board.

Owen, Dr. Wm. Russell, Pastor of First Baptist Church of Macon, Ga., "Play Fair Professor," a masterful and eloquent message to young people and those who deal with young people. A splendid gift book. Published by the Baptist Sunday School Board.

Pettie, Dr. A. S., Pastor of the First Baptist Church, Lawrenceburg, Ky., "On the Doctrines of Grace"—a series of unexcelled expositions by one of the profoundest students of God's Word among Southern Baptists.

Published by the Baptist Sunday School Board.

Poteat, President W. L., Wake Forest College, "Can a Man Be a Christian Today?" The learned author's attempt to harmonize all the main implications of the theory of organic evolution with the fundamental facts of the Christian religion. Price \$1.50. Published by the University of North Carolina Press.

Ray, Prof. Jeff D., of the Southwestern Baptist Theological Seminary at Fort Worth, Texas, "The Country Preacher," worthy of a place in every preacher's library. Published by the Baptist Sunday School Board.

Robertson, Dr. A. T., of the Southern Baptist Theological Seminary, "Introduction to the Textual Criticism of the New Testament"; also "The Mother of Jesus." Dr. Robertson now bears a two-fold distinction among Southern Baptists, if not among all Baptists living. He is at once our greatest New Testament Greek scholar and our most distinguished and prolific author. These two recent publications are among the choicest productions of the great mind and heart of this great man of God. Both volumes are issued by the Geo. H. Doran Co., and by the Baptist Sunday School Board.

Scarborough, President L. R., of the Southwestern Baptist Theological Seminary of Ft. Worth, Texas, "A Search for Souls"; also "The Will of Christ is Best" and "How Jesus Won Men"—all published by the Baptist Sunday School Board.

Stafford, Prof. T. P., of the Kansas City Baptist Theological Seminary, "A Study of the Kingdom"—a very able and sound discussion of this much misunderstood and misused subject. Published by the Baptist Sunday School Board.

Stephenson, G. T., of Winston-Salem, N. C., "The Pastor Beloved"—a great layman's

appreciation of a great pastor. Published by the Baptist Sunday School Board.

Tidwell, Prof. J. B., of the Chair of the Bible in Baylor University, "Introducing the Old Testament"—one of our Teacher Training books but also a handy volume for every busy pastor. Published by the Baptist Sunday School Board.

Wallace, Dr. O. C. S., Baltimore, "Looking Towards the Heights"—a series of inspiring and gracious messages from a great pastor. Published by the Baptist Sunday School Board.

CHAPTER XI

BAPTISTS IN UNITED STATES AND WORLD

Baptists in the United States

A Century's Progress

1723, A.D.,	500	(Newman.)
1784, A.D.,	35,101	(C. B. E.)
1790, A.D.,	60,970	(Asplund)
1792, A.D.,	65,345	(C. E. B.)
1800, A.D.,	100,000	(Newman)
1807, A.D.,	122,500	(C. E. B.)
1812, A.D.,	172,912	(C. E. B.)
1816, A.D.,	178,608	(C. E. B.)
1817, A.D.,	188,245	(B. P.)
1819, A.D.,	239,073	(L. D. L.)
1820, A.D.,	253,913	(L. D. L.)
1821, A.D.,	256,638	(L. D. L.)
1882, A.D.,	384,926	(A. B. M.)
1880, A.D.,	2,296,327	(C. B. E.)
1890, A.D.,	3,070,047	(U. S. C. B.)
1892, A.D.,	3,289,806	(A. B. Y.)
1900, A.D.,	4,253,678	(A. B. Y.)
1906, A.D.,	4,981,256	(S. B. C. A.)
1912, A.D.,	5,530,666	(S. B. C. A.)
1916, A.D.,	6,133,094	(S. B. C. A.)
1917, A.D.,	6,238,757	(S. B. C. A.)
1919, A.D.,	6,854,503	(S. B. C. A.)
1920, A.D.,	7,804,449	(A. B. Y.)
1921, A.D.,	7,976,563	(B. S. B.)
May 1, 1922,	8,167,084.	
May 1, 1923,	8,349,431.	
May 1, 1924,	8,581,025.	
May 1, 1925,	8,745,570.	

Baptist Forces and Growth in United States (Reported May 1, 1925)

Baptist Bodies	1923	1924	Gains
Northern Convention.....	1,284,764	1,368,967	84,203
Southern Convention.....	3,474,189	3,574,531	100,342
Negro Convention.....	3,253,733	3,349,306	95,573
Miscellaneous Baptists (15 bodies).....	385,824	385,824	No Report Since 1916
Foreign Speaking Baptists (12 bodies).....	75,942	75,942	No Report
Totals.....	8,474,452	8,745,570	271,118

Baptists in the World

Northern Convention	1,368,967
Southern Convention	3,574,531
Negro Convention	3,340,306
Miscellaneous Bodies (15)	385,824
Foreign Speaking Baptists (12 bodies)	75,942
Total in United States	8,745,570
Canada	140,025
Central America and Canal Zone	1,531
Mexico	5,414
West Indies	55,124
South America	24,640
Great Britain, England, Scotland, Ireland, etc.	411,315
Continental Europe	230,366
Russia (estimated)	2,000,000
Asia	281,627
Africa (5 sections)	62,811
Australia (7 Provinces)	31,582
Grand Total May 1, 1925	11,994,005

Main World Religions

(Figures furnished by Missionary Education Movement of United States and Canada, 150 Fifth Ave., New York)

1. Unclassified	16,000,000	0.9%
2. Jews	16,000,000	0.9%
3. Shintoists	25,000,000	1.5%
4. Animists	120,000,000	7.7%
5. Buddhists	185,000,000	7.9%
6. Hindus	218,000,000	12.9%
7. Mohammedans	235,000,000	13.9%
8. Confucianists and Taoists	310,000,000	18.3%
9. Nominal Christians	610,000,000	36.0%
Evangelical Christians	190,000,000	11.2%
Orthodox Catholics (Greek)	125,000,000	7.4%
Roman Catholics	295,000,000	17.4%

AREA AND POPULATION OF THE WORLD
(Figures by Missionary Education Movement)

COUNTRIES	AREA	POPULATION
United States and Possessions	3,688,497	107,114,000
Canada and Newfoundland	3,809,045	9,066,000
Mexico	767,300	15,508,000
Central America	208,228	5,790,000
West Indies	87,945	8,648,000
Total North America	8,554,013	146,111,000
Argentina	1,084,000	8,700,000
Brazil	3,300,000	30,645,000
Chile	292,000	3,755,000
Other South American Countries	2,179,000	20,755,000
Total South America	6,856,000	63,855,000
Total for Europe	3,794,000	443,975,000
China	4,300,000	320,000,000
Japan	261,300	77,607,000
Dutch East Indies	733,642	49,350,000
Philippine Islands	115,000	10,351,000
India	1,856,500	319,075,000
Peru	635,000	9,500,000
Turkey (Asiatic)	295,000	10,000,000
Other Asian Countries	9,108,000	99,208,000
Total for Asia	17,305,442	895,970,000
British Africa	3,845,540	45,630,000
French Africa	4,285,970	40,487,000
Belgian Congo	947,200	15,400,000
Portuguese Africa	799,700	7,529,000
Italian Africa	774,500	1,675,000
Spanish Africa	103,300	824,000
Egypt	400,000	13,387,000
Abyssinia	312,000	8,000,000
Liberia	36,800	1,403,000
Miscellaneous and Islands	8,960	1,860,000
Total for Africa	11,513,970	136,175,000
Australasia and Oceania	3,322,375	7,680,000
Arctic and Antarctic Land	5,838,000	14,000
Total for World	57,183,800	1,693,780,000

AREA	POPULATION	MISSIONS
1. North America	100,000,000	100
2. South America	100,000,000	100
3. Europe	100,000,000	100
4. Asia	100,000,000	100
5. Africa	100,000,000	100
6. Australia	100,000,000	100
7. Oceania	100,000,000	100
8. Total	100,000,000	100

CHAPTER XII WORLD MISSIONS—A SUMMARY

During the first part of 1925, there was published by the Institute of Social and Religious Research, 370 Seventh Avenue, New York City, the most complete and illuminating survey of the whole great enterprise of World Missions,* as carried on by all religious bodies, which has ever been published. It is a veritable thesaurus of information about all kinds and all phases of foreign mission work, everywhere in the world. Because of its completeness and its many maps and statistical tables, as well as its size, the price of this invaluable volume is beyond the reach of most students; and for this reason we are undertaking the very difficult task of giving a summary of this great survey—the greatest survey of world missions ever made.

Missionary Societies Carrying on Work

The summary of the societies carrying on foreign mission work is given as follows:

Main societies sending out missionaries	380
Auxiliary societies sending out missionaries	86
Committees aiding certain societies	80
Co-operating and collecting societies	273
Independent missions	47
Total organizations in the work	866
Total expenditures on the work	\$60,555,148.00

*The World Missionary Atlas, by Harlan P. Beach and Charles E. Felt, 1925, Institute of Social and Religious Research.

FOREIGN MISSION SOCIETIES AND THEIR EXPENDITURES

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Nations, etc., Sending out Missionaries	Societies, Auxiliaries and Committees	Independent Missions	Annual Expenditures
Canada	29	none	\$2,367,729
United States	215	1	43,272,792
Australia	24	none	1,622,502
New Zealand	13	none	791,602
England	186	none	11,569,694
Scotland	21	none	1,431,716
Ireland	14	none	621,093
Austria	2	none	no report
Belgium	1	none	2,730
Holland	14	none	6,016
France	6	none	122,868
Germany	4	none	162,461
Switzerland	74	none	29,740
Netherlands	20	none	920,204
Norway	13	none	262,944
Sweden	11	none	1,490,739
Switzerland	11	none	424,662
South Africa	24	1	499,722
So. Africa, etc.	20	none	49,274
West India	7	none	7,221
Argentina	none	1	300
Poland	none	1	no report
Brazil	none	8	4,010
Brit. Guiana	none	1	no report
Venezuela	none	1	2,444
China	20	16	624,909
India	22	16	407,446
Japan	16	7	143,236
Korea	4	3	62,241
Siam	1	none	no report
Dutch India	7	none	36,712
Philippines	1	none	no report
Totals - 27 Countries	778	49	\$9,526,144

Total World Missionary Forces

The total number of missionaries doing work on foreign fields (1924) were as follows:

Ordained men	7,625
Unordained men	8,619
Wives	8,619
Unmarried women and widows	9,126
Total	29,188
Residence stations	4,598

Growth of Workers Since 1903

Items Compared	1903	1911	1924
Foreign missionaries	15,288	20,233	29,188
Residence stations	2,980	3,761	4,598
Native workers	72,752	102,948	161,738
Church members	1,236,308	2,344,629	3,614,164

Native Churches and Workers

The following is the summary of the native workers and other Christian forces on all foreign fields:

Total (men and women) native workers	161,738
Organized churches	86,240
Out stations, etc.	56,513
Self-supporting churches	3,978
Church members	3,614,164
Total added past year	209,741
Other persons under Christian instruction	1,660,116
Sunday schools	50,277
Enrolled in Sunday schools	2,626,726
Contributions of native Christians	\$7,469,198.00

Educational Work on Foreign Fields

The following is the complete summary of the education work on foreign fields, covering the year 1924:

Kindergarten schools	742
Kindergarten pupils	27,005
Elementary schools	46,580
Elementary pupils	2,166,842
High and Middle schools	1,932
Pupils in High and Middle schools	188,952
Industrial schools	295
Students in Industrial schools	10,718
Teacher Training schools	297
Students in Teacher Training schools	11,442
Fees collected in all schools	\$3,763,096
Medical schools	19
Students in medical schools	914
Nurses' Training schools	72
Students in Nurses' Training schools	1,085

Medical Work on Foreign Fields

The summary of the medical work being done by all religious bodies stood as follows (1924):

Foreign physicians, men	801
Foreign physicians, women	356
Foreign nurses	1,007
Native physicians, men	513
Native physicians, women	98
Trained assistants, men	2,597
Trained assistants, women	2,861
Total physicians	1,769
Total trained assistants	5,458
Total trained nurses	1,007
Number of hospitals	859
Number of hospital beds	31,264
Number of in-patients	389,712
Number of dispensaries	1,686
Treatments given in dispensaries	10,441,533
Visits to homes	137,152
Major operations performed	53,717
Minor operations performed	146,122
Total number patients treated	4,788,254
Total number treatments given	11,548,885
Medical fees received	\$1,767,764

Orphanage Work in Foreign Lands

The orphanage work done by all foreign mission workers in 1924 was as follows:

Countries in which orphanages were maintained	47
Number of orphanages maintained	261
Boys cared for in orphanages	4,474
Girls cared for in orphanages	4,239
Total children cared for	10,724

AREA AND POPULATION OF THE WORLD (Figures by Missionary Education Movement)

COUNTRIES	AREA	POPULATION
United States and Possessions	3,683,497	107,114,000
Canada and Newfoundland	3,809,045	9,056,000
Mexico	767,300	15,508,000
Central America	206,226	5,790,000
West Indies	87,945	8,648,000
Total North America	8,554,013	146,111,000
Argentina	1,084,000	8,700,000
Brazil	3,300,000	30,645,000
Chile	238,000	3,755,000
Other South American Countries	2,179,000	20,765,000
Total South America	6,866,000	63,865,000
Total for Europe	3,794,000	442,975,000
China	4,800,000	820,000,000
Japan	361,300	77,807,000
Dutch East Indies	722,642	49,350,000
Philippine Islands	111,000	10,351,000
India	1,854,600	319,075,000
Turkey (Asiatic)	635,000	9,500,000
Other Asian Countries	295,000	10,000,000
Total for Asia	17,305,442	886,970,000
British Africa	3,845,540	45,630,000
French Africa	4,285,970	40,467,000
Belgian Congo	947,200	15,400,000
Portuguese Africa	798,704	7,620,000
Italian Africa	774,500	1,675,000
Spanish Africa	103,300	824,000
Egypt	408,000	13,387,000
Abyssinia	312,000	8,000,000
Liberia	86,800	1,403,000
Miscellaneous and Islands	8,960	1,860,000
Total for Africa	11,512,970	186,175,000
Australasia and Oceania	3,322,875	7,680,000
Arctic and Antarctic Land	5,828,000	14,000
Total for World	57,141,000	1,683,780,000

Lepor Asylums Maintained

Countries in which leper asylums were maintained	14
Number of institutions maintained	104
Inmates cared for, males	4,213
Inmates cared for, females	2,715
Children cared for	8,498
Total inmates cared for	10,880

Homes for Untainted Children of Lepers

Such homes maintained in only 5 countries.	
Number of homes caring for such children	47
Total boys and girls cared for	710

Deaf and Blind Institutes

Such institutions are maintained in only 7 countries.	
Number of institutions, for the deaf or blind	32
Total boys and girls cared for	1,130

Other Charitable Institutions

Besides the foregoing, the foreign mission forces of the world maintain 114 other charitable institutions and care for 3,451 inmates.

Bible Distribution in Foreign Lands

There are three main Bible societies doing work on foreign fields—the American Bible Society; the British and Foreign Bible Society (which is largest); the National Bible Society of Scotland. Besides these, there is a small Bible society in the Netherlands and another in Japan which operates in certain special sections. Some idea of the immense amount of work done on foreign fields by these agencies may be gathered from the following summary:

Total volumes issued in 1924	17,555,074
Bibles distributed	422,134
Testaments distributed	831,884
Portions of Bible distributed	16,112,516

Work Among the Jews of the World

Number of societies doing work among the Jews	32
Missionaries—ordained men	88
Missionaries—unordained men	69
Missionaries—wives	58
Missionaries—unmarried women	159
Total missionaries	374
Stations occupied	111
Out stations	9
Baptized Hebrew workers	176
Baptized during the past year	851
Inquiries	838
Number of Sunday Schools	29
Enrolled in Sunday Schools	1,923
Industrial schools maintained	8
Pupils in industrial schools	304
Day schools fostered	88
Pupils in day schools	3,607
Physicians supported	16
Hospitals maintained	5
Dispensaries maintained	17
Treatments during past year	132,689

Progress of the Mission Spirit

"The progress of the mission spirit since 1859 has been marvelous indeed. In that year the total income of all non-Catholic societies was \$4,104,296, the United States gave \$1,002,845 of this amount. By the beginning of this century the income had arisen to \$19,598,823; of this amount Great Britain and Ireland gave \$9,459,562, the Continent gave \$2,441,013, the United States gave \$5,916,781, and Canada gave \$545,998. From a modest \$19,598,823 to almost \$70,000,000 in this, the first quarter of the century, for foreign mission work is truly marvelous.

"In 1900 the United States gave 32 per cent and Canada 2 3-4 per cent of the total. At the present time the United States is contributing 65 per cent and Canada 5 per cent of the total. In 1900 the United States and Canada were contributing slightly more than one-third of the total. Now, they contribute more than two-thirds of the total.

"There has been a marked and glorious development in the number of members on the various fields since 1900. Asia has had an increase from 622,460 to 1,533,057; Africa from 342,857 to 1,015,683; the indigenous populations in Australia, Netherlands, Indies and the Pacific Islands, from 117,092 to 647,728; Latin America and the West Indies, from 132,388 to 368,228. A marvelous increase has been made in China from 112,808 to 402,539; Japan from 42,835 to 134,547; India from 376,617 to 811,505; while Korea has shown the most marvelous growth, from 8,288 to 277,377. Madagascar shows a growth during the 25 years of 67,646 to 145,284. The United States took over the Philippine Islands in 1898; there were only 266 non-Catholics in the islands in 1900; there are now 64,184. There are at present 8,342,378 communicants under instruction at the 116 areas for which statistics are reported. The number so reported in 1900 was only 3,613,391.

"There are 50,277 Sunday schools with 2,535,726 teachers and pupils. The contributions from the Sunday schools have more than doubled since 1911, it is now reported as being \$7,469,198.

"The educational advancement has been wonderful indeed. In Asia the elementary schools have increased from 12,635 in 1900 to 24,205. During the same time the pupils have increased from 506,363 to 932,147.

"In Africa the elementary schools have increased from 6,528 in 1900 to 16,516. The pupils have increased from 369,650 to 889,432.

"The Christian colleges and universities have an enrollment of 22,827, of whom 2,333 are women. India, China, Japan, in the order named, lead in higher education, while 42 separate mission fields are reported as without

a college or university. There are 461 Theological and Bible Training Schools; they report 11,363 students, over half of whom are women. Syria (French Mandate) is the only area reported without a Bible or Theological School; they have, however, one Christian college with 158 male students. There are 19 schools that are training 663 men and 251 women to be physicians. There are 1,085 nurses in training in 72 centres.

"Missionaries are now in residence at 4,598 stations."—W. M. McFarland, Kentucky.

The Religions in India

"The latest volume of statistics for British India shows that there are four and three-quarter million Christians in a population of 316,000,000. Seventy per cent of the population are Hindus, and there are three and three-quarter million Sikhs, eleven and one-half million Buddhists, and sixty-eight and three-quarter million Moslems. Parsees, Jews, and Jains figure among the minor religions. Of the Christian population, the Roman Catholics number 1,823,000 out of 4,753,000. The Anglican Church comes next with 533,000, but among the European residents it is much stronger than the Catholics. The ancient Syrian-Jacobite Church numbers 367,000, mostly in Travancore and Cochin. There are 88,922 Salvationists (mostly Indians), 237 Greek Church, 240,000 Lutherans (converts of German Missions), 208,000 Methodists, 254,000 Presbyterians, and 440,000 Baptists."—Christian Advocate.

Southern Baptist Foreign Mission Forces 1925

Churches	1,101
Self-Supporting Churches	291
Out-Station	2,899
Baptisms	12,134
Total Membership	117,723

Houses of Worship	722
Sunday Schools	1,573
Enrolled (Scholars)	84,511
Woman's Missionary Societies	461
Enrolled Members	7,906
B.Y.P.U.'s	510
Enrolled Young People	7,892
Contributions of Native Christians	\$391,841
Schools and Colleges	846
Students	32,124
Foreign Physicians	26
Native Physicians	15
Foreign Nurses	10
Native Nurses	73
Hospitals	9
Hospital Buildings	16
Hospital Beds	640
Major Operations	976
In-Patients	5,558
Out-Patients	59,410
Total Patients	83,861
Total Treatments	279,201

Great Religious Groups of the World

(Figures furnished by Missionary Education Movement of United States and Canada, 150 Fifth Ave., New York)

1. Unclassified	16,000,000—0.9%
2. Jews	15,000,000—0.9%
3. Shintoists	25,000,000—1.5%
4. Animists	180,000,000—7.7%
5. Buddhists	185,000,000—7.9%
6. Hindus	218,000,000—12.9%
7. Mohammedans	235,000,000—13.9%
8. Confucianists and Taoists	310,000,000—18.3%
9. Nominal Christians	610,000,000—36.0%
Evangelical Christians	190,000,000—11.2%
Orthodox Catholics (Greek)	125,000,000—7.4%
Roman Catholics	295,000,000—17.4%

Onward March of Christianity

The following figures furnished by "Christian Herald" are perhaps the most nearly accurate of all the various estimates of the march of Christianity down the centuries.

"We have never seen any estimate claiming to be accurate, showing, the aggregate number of Christians in the first century

A.D. From that little gathering of 120 souls in Jerusalem (mentioned in Acts I) the numbers must have increased rapidly, especially when we take into consideration the activities of the disciples, not only in home but in foreign missionary work. Greece, Italy, and what is now Asia Minor or Anatolia, were visited, and the Gospel preached with most encouraging results. There is a tradition that the King of Edessa with all his people accepted Christianity in one day. Many of the larger cities had doubtless a considerable Christian following. Besides these, the Gospel spread, during that first century, to the southern shores of the Mediterranean and the islands of that sea. We give below the figures of the growth during the following centuries and the total throughout the world today. It should not be forgotten, however, that there are extensive territories in Asia (including Tibet) and in Central Africa, and part of South America still unreached, to say nothing of the Arctic lands. At the close of Jesus' earthly ministry, thousands were brought into the Kingdom and at the end of the first century A.D., the little group in the "upper room" had augmented to half a million, according to the best estimates of experienced writers. In one of his sermons, Dr. Talmage quotes Sharon Turner, an eminent English jurist and historian, and recognized as a man of unusual accuracy—who gives these surprising statistics in regard to the growth of Christianity:

"Christianity's Growth by Centuries

100, A.D.—	500,000
200, A.D.—	2,000,000
300, A.D.—	5,000,000
400, A.D.—	10,000,000
500, A.D.—	15,000,000
600, A.D.—	20,000,000

The Messages of Religions and Cults

...of the Rev.
...the Rev.
...the Rev.

CHAPTER XIII

HOME AND FOREIGN MISSION- ARIES AND EVANGELISTS

I. Home Board Missionaries

B. D. Gray, Corresponding Secretary, 804
Wynne-Claughton Bldg., Atlanta, Georgia.

FOREIGNERS, INDIANS AND NEGROES FOREIGNERS

Alabama—Miss Mary Strange, Pratt City;
Jerome D'Arpa, Ensley; Chas. Palm, Silver
Hill.

Florida (among Italians)—West Tampa:
Miss Kate McLure, Miss Fannie H. Taylor,
Miss Mary Hunter, Miss Martha A. Dabney.

Florida (among Cubans)—Ybor Station,
Tampa: J. G. Chastain, Pastor; Mrs. Emily
Black, Mrs. J. M. Mabry, Miss Maud McCalip,
Mrs. Aurelia Baez.

Illinois—Miss Mary Kelly, Christopher; M.
Fabian, Granite City; Miss Ruby Mayer, West
Frankfort; Byron Davis, Harrisburg; Miss
Mildred Bollinger, East St. Louis.

Oklahoma—Pascal Arpaio, Pastor at Hart-
shorne and Haileyville; Miss Carolyn Miller,
Krebs; Mrs. I. Box 102, Perkins.

Missouri—Joseph Napoli, Kansas City.

New Mexico—Miguel Chaparro, Roswell;
Pedro Suarez, Alamogordo; J. G. Sanchez, Al-
buquerque.

Tennessee (among Italians)—Joseph Papia,
Memphis.

National Baptist Convention—H. W. Ham
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Texas (among Mexicans)—A. Velez, Misses Gladys McLanahan, Lily Mae Weatherford, El Paso; Francisco Banda, Gonzales; Rev. and Mrs. P. C. Bell, Box 73, Bastrop; Joel E. Garcia, Laredo; Matias Garcia Del Rio, Victor Gonzales, Dallas; Carlos Gurrola, Waco; F. A. Hernandez, Cameron; Geo. B. Mixim, Brownsville; S. W. Newbrough, Harlingen; L. Ortiz, Uvalde; Moises Robeldo, Mission; Emmett Rodriguez, Kerrville; Wm. Ybarro, Bryan; Miss Myro D. Reeves, Eagle Pass; J. A. Lopez, Pearsall; Ollie Lewellyn, San Antonio; Gregoria Garcia, Laredo; A. N. Porter, Mrs. A. N. Porter, Waco; Elias Delgado, Seminary Hill; Leonardo Riscici (among Italians), Beaumont; Daniel Delgado, Corpus Christi; E. G. Dominguez, San Antonio; Celestino Gris-ciotti, Stockdale; Donato Ruiz, San Marcos; M. D. Godinez, San Marcos; Scott Cotten, Ft. Stockton; Jose Martinez, El Paso; Cayetano Jarcia, Del Rio.

INDIANS

Alabama—L. A. Weathers, Malcolm.
Mississippi—P. C. Barnett, Union (Choctaws).
New Mexico—Rev. F. E. Graham, Farmington.
North Carolina—J. N. Lee, Cherokee (Cherokees); J. K. Henderson, Pembroke, (Cros-tians).
Oklahoma—Robt. Hamilton, Westville; Miss Grace Clifford, Pawnee; T. D. New, Pawnee; William Harris, Rt. 1, Box 102, Perkins; M. B. Hurt, Red Rock; C. W. Burnett, Pawhuska; Mrs. Geo. F. English, New Kirk; Solomon Kent, Avery; R. D. Sheldon, Fairfax.

NEGROES

National Baptist Convention—W. F. Love-lace, Cor. Sec., Wynne, Ark; Geo. W. Hamp-

ton, Anchorage, Ky.; Thoa. P. Hillard, Tex-arkana, Ark.; W. L. Jeffries, Selma, Ala.; A. B. Murden, Athens, Ga.; R. N. Davis, Til-lie, Ark.; E. B. Topp, Jackson, Miss.; G. D. McGruder, Union, La.; A. J. Brown, Ybor City, Fla.; T. Timberlake, Louisville, Ky.; William Howard, Darlington, S. C.; William Collier, Memphis, Tenn.; Miles W. Jenkins, Abilene, Texas; W. M. Harris, Nashville, Tenn.; B. J. Ashley, Oklahoma City, Okla.; S. N. Reid, Gadsden, Ala.; J. W. Jackson, Atlanta, Ga.

New Era Workers—Wm. Cousins, Ports-mouth, Va.; A. L. Brent, Staunton, Va.; M. T. Boone, Sharpe, Va.; A. L. Johnson, Selma, Va.; J. Goins, Kansas City, Mo.; W. U. Hen-derson, Live Oak, Fla.

Institute and Colleges—J. H. Gadsden, Ma-con, Ga.; J. W. Howard, Rome, Ga.; J. P. Garrick, Sumter, S. C.; A. F. Owens, Selma, Ala.; H. E. McWilliams, C. C., Phillips, Ill.

ENLISTMENT AND EVANGELISM ENLISTMENT

Alabama—J. E. Barnes, 127 S. Court St., Montgomery, Ala.

Florida—C. M. Brittain, Baptist Bldg., 218 W. Church St., Jacksonville.

Georgia—B. S. Railey, 317 Palmer Bldg., Atlanta; J. Fred Eden, Jr., Toccoa; J. P. Mc-Gray, Dublin; J. S. Claxton, 708 N. Jackson St., Albany; J. T. Roberts, 451 College St., Cedartown; D. B. Nicholson; Claxton; L. E. Dutton, Columbus.

Illinois—E. W. Reeder, East St. Louis; T. J. Wheeler, Robinson; O. W. Shields, Girard.

Kentucky—A. C. Hutson, Jackson; J. L. Dotson, Louisville; G. W. Ellers, Louisville.

Louisiana—E. O. Ware, Box 12, Shreve-port.

North Carolina—R. L. Randolph, Bryson City; K. D. Stukenbrok, N. Wilkesboro.
Oklahoma—G. R. Naylor, Ada.

EVANGELISM

Ellis A. Fuller, Supt., 804 Wynne-Claughton Bldg., Atlanta, Ga.

General Enlistment Evangelist—J. W. Beagle, 567 Woodland, Lexington, Ky.

Missionary to Deaf—J. W. Michaels, 704 Park Ave. Blvd., Northside, Fort Worth, Texas.

Missionary to Jews—Jacob Gartenhaus, 804 Wynne-Claughton Building, Atlanta, Ga.

Field Worker—Miss Emma Leachman, 804 Wynne-Claughton Building, Atlanta, Ga.

Mountain School Department—J. W. O'Hara, Superintendent, 308 Legal Building, Asheville, N. C.

CUBA AND THE CANAL ZONE

Cuban Workers

Rev. and Mrs. M. N. McCall, Baptist Temple, Havana; Rev. and Mrs. A. Echevarria, Rev. and Mrs. M. M. Calejo, Baptist Temple, Havana; Prof. and Mrs. H. S. McCall, Prof. and Mrs. M. R. Vivanco, Cuban-American College, Havana; Rev. and Mrs. M. R. Ponce, Miss Edelmira Robinson, Miss Lucy Cunyus, Mrs. P. Massiques, Mrs. Luz Peraza, Miss M. Utreta, Z. Yeghoyan, Miss Maria Avacion, Josefa Munoz, Havana; Rev. and Mrs. F. J. Rodriguez, Quirorga; Rev. and Mrs. R. R. Machado, Vibora; Rev. and Mrs. L. J. Morin, Jacomino; Rev. and Mrs. F. Hernandez, Regla; Rev. and Mrs. P. J. Franqui, Arroyo Apolo; Rev. and Mrs. G. de Cardenas, San Francisco; Rev. and Mrs. Emillio Planos, Guanajay; Rev. and Mrs. Ismael Negrin, Consolacion del Sur;

Rev. and Mrs. I. Guerra, Pinar del Rio; Rev. and Mrs. A. Corujedo, Prof. M. Gonzales, San Juan y Martinez; Rev. Angel Pinelo, La Palma; Rev. and Mrs. J. J. Negrin, Batabano; Rev. and Mrs. A. Vallmitjana, Miss Mildred Matthews, Miss Eva Inlow, Havana; Rev. and Mrs. Jose Carreno, Pueblo Nuevo; Rev. and Mrs. Rene Alfonso, Cardenas; Rev. and Mrs. J. B. Silva, Rev. and Mrs. Jose Cartaya, Colon; Rev. M. A. Gonzales, Miss Christine Garnett, Miss Kathryn Sewell, Miss Leonella Perez, Santa Clara; Rev. Domingo Hernandez, Camajuani; Rev. and Mrs. R. Fraguera, Caibarien; Rev. and Mrs. A. S. Rodriguez, Sagua la Grande; Rev. and Mrs. F. J. de Armas, Cruces; Rev. and Mrs. Benigno Diaz, Lajas; Rev. and Mrs. E. Calejo, Palmira; Rev. and Mrs. A. T. Bequer, Miss Virginia Perez, Miguel Talavera, Cienfuegos; Rev. and Mrs. M. A. Calleiro, Matanzas; Rev. and Mrs. A. Pereira, Cumanayagua; Rev. and Mrs. Daniel Hernandez, Casilda; Rev. and Mrs. E. Becerra, Trinidad; Rev. and Mrs. J. L. Greno, Sancti Spiritus; Rev. A. Pontigo, Guayos; Rev. and Mrs. F. Santana, Melena del Sur; Rev. and Mrs. Jacobo Gonzales, Madruga; Rev. and Mrs. A. Martinez, Guanabacoa.

Student Missionaries—Havana: J. B. Ferrer, Jose Prado, Enrique Vasquez, Jose Marques, Ciro Medina, Heriberto Rodriguez, J. M. Pleytes, Augustin Ruiz.

CANAL ZONE WORKERS

Geo. F. Austin, Supt., Balboa Heights; Rev. Stephen Witt, Rev. Joseph Thrift, Gatun.

II. Foreign Board Missionaries

J. F. Love, Corresponding Secretary; T. B. Ray, Associate Secretary, Richmond, Va.

SOUTH CHINA

Canton—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. Anderson, E. E. Beddoe,* M.D., Mrs. Beddoe,* J. T. Williams, Mrs. Williams, J. R. Saunders,* Mrs. Saunders,* Miss Flora Dodson,* Miss Laura Coupeland,* George William Greene,* Mrs. Greene,* Miss Mary Alexander, M. T. Rankin, Mrs. Rankin, W. H. Tipton, Mrs. Tipton, C. A. Hayes, M.D.,* Mrs. Hayes,* Miss Essie E. Smith.

Shiu Hing—Miss Margie Shumate, Miss Alvada Gunn.

Shiuchow—Via Canton—Miss A. M. Sandlin,* Ben Rowland, Mrs. Rowland, A. R. Gallimore,* Mrs. Gallimore,* Miss Ruth Pettigrew, Miss Nellie Lee Putney, M. W. Rankin, Mrs. Rankin.

Wuchow—G. W. Leavell, M.D., Mrs. Leavell, Rex Ray, Mrs. Ray, Miss Mollie McMinn, J. M. Bailey, M.D., Mrs. Bailey, Miss Pearl Johnson, Edwin Dargan Smith, M.D., Mrs. Smith.

Macao—J. L. Galloway, Mrs. Galloway.

Kong Moon—John Sundstrom,* Mrs. Sundstrom,* Miss Lora Clement, Miss Sarah Funderburke, Miss E. E. Rea, Miss Leonora Scarlett.

Kwei Lin—C. J. Lowe, Mrs. Lowe,* Dr. R. E. L. Mewshaw,* Mrs. Mewshaw,* Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vie Summer, Miss Reba Stewart,* Miss Eva Major, F. T. N. Woodward, Mrs. Woodward.

Luichau City, Kwong Tung Province, via Hong Kong—E. T. Snuggs, Mrs. Snuggs, Miss Faith Snuggs, H. H. Snuggs, Mrs. Snuggs.

CENTRAL CHINA

Shanghai—R. T. Bryan, Mrs. Bryan, Miss Willie Kelley, Miss H. F. Sallee, Miss Pearl

Johnson, J. M. Rogers, Mrs. Rogers, Miss F. Catharine Bryan, Miss Mary N. Lyne, Miss Sallie Priest, Mrs. W. E. Crocker,* Eugene E. Steele, Mrs. Steele, Miss Rose Marlowe, Jan. Hamilton Ware, Mrs. Ware, M. O. Cheek, Mrs. Cheek, Miss Lila E. Echols, Miss Lillie Mae Hundley, E. W. Norwood, Mrs. Norwood, Miss Louise Willis.

Shanghai Baptist College and Seminary—C. H. Westbrook, J. B. Webster,* Mrs. Webster,* J. B. Hipps,* Miss Elizabeth Kethley, J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson, T. Neil Johnson, Mrs. Johnson, Miss Lillian Thomason.

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A. B. Hill	A. E. Pickup
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Terms to Expire in 1928

B. R. Kennedy	O. L. Hailey
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Terms to Expire in 1929

I. J. Van Ness	William Gupton
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Frank H. Leavell, Executive Secretary, Memphis, Tenn.

SOUTHWIDE INSTITUTIONS

Southern Baptist Assembly, Headquarters, Ridgecrest, N. C.

J. E. Dillard, D.D., President, 1924 16th Ave., So., Birmingham, Ala.; Albert R. Bond, D.D., Corresponding Secretary, winter address, 517 No. 22nd St., Birmingham, Ala.; summer address, Ridgecrest, N. C.

Theological Seminaries

The Southern Baptist Theological Seminary, Louisville, Ky., E. Y. Mullins, D.D., LL.D., President, Norton Hall, Louisville, Ky.

Southwestern Baptist Theological Seminary, Seminary Hill, Texas, L. R. Scarborough, D.D., LL.D., President, Seminary Hill, Texas.

The Baptist Bible Institute, New Orleans, La., B. H. DeMent, D.D., President, 1220 Washington Ave., New Orleans, La.

Sanatorium

Southern Baptist Tuberculosis Sanatorium, El Paso, Texas, H. F. Vermillion, D.D., Superintendent, El Paso, Texas.
New Orleans Hospital.

Southwide Papers and Periodicals

(1) **Home and Foreign Fields**, 161 Eighth Avenue, North, Nashville, Tenn., G. S. Dobbins, D.D., Norton Hall, Louisville, Ky., Editor.

(2) **Royal Service**, 1111 Age-Herald Bldg., Birmingham, Ala., Mrs. W. R. Nimmo, Managing Editor, Edited by the Woman's Missionary Union.

(3) **Review and Expositor**, Norton Hall, Louisville, Ky. Edited by Faculty of Southern Baptist Theological Seminary, E. Y. Mullins, D.D., Managing Editor.

Southwestern Journal of Theology, Seminary Hill, Texas. Edited by Faculty of Southwestern Baptist Theological Seminary. L. R. Scarborough, D.D., LL.D., Editor-in-Chief.

Sunday School and B.Y.P.U. Periodicals, published at 161 Eighth Avenue, North, Nashville, Tenn. Hight C. Moore, D.D., Lit. D., Managing Editor; Noble Van Ness, Assistant Managing Editor, and Miss Marian Phelps, Editors' Assistant, as follows:

Quarterlies—Adult Bible Class Quarterly—E. C. Dargan, LL.D., Editor, lessons prepared by Editor; Senior Quarterly—E. C. Dargan, LL.D., Editor, lessons prepared by J. B. Weatherspoon, Th.D.; Intermediate Quarterly—E. C. Dargan, LL.D., Editor, lessons prepared by Charles L. Greaves, D.D.; Junior Quarterly—E. C. Dargan, LL.D., Editor, Miss Willie Jean Stewart, Associate Editor, lessons prepared by Miss Margaret A. Frost; Children's Quarterly—E. C. Dargan, LL.D., Editor, Miss Willie Jean Stewart, Associate Editor, lessons prepared by Mrs. A. T. Robertson; Home Department Magazine—Hight C. Moore, Lit.D., Editor; On the Wing with the Word (pocket quarterly)—Hight C. Moore and Noble Van Ness, Editors; B.Y.P.U.

Quarterly—L. P. Leavell, D.D., Editor; Intermediate B.Y.P.U. Quarterly—L. P. Leavell, D.D., Editor; Junior B.Y.P.U. Quarterly—L. P. Leavell, D.D., Editor; The Leader's Quarterly for Intermediates and Junior B.Y.P.U.'s—L. P. Leavell, D.D., Editor.

Monthlies—The Teacher—E. C. Dargan, D.D., LL.D., Editor; Sunday School Builder—Hight C. Moore and Arthur Flake, Editors; Organized Class Magazine—Hight C. Moore, Editor.

Weeklies—Kind Words—Hight C. Moore, Lit.D., Editor; The Boys' Weekly—Hight C. Moore and Noble Van Ness, Editors; The Girls' Weekly—Hight C. Moore and Miss Novella Dillard, Editors; Child's Gem—Miss Willie Jean Stewart, Editor.

LIST OF COMMITTEES**COMMITTEES AND COMMISSIONS TO REPORT IN 1926**

Better Church Music—I. E. Reynolds, Texas, Chairman; Fred Schofield, Ala.; C. W. Daniel, Ga.; E. O. Sellers, La.; E. C. Dargan, Tenn.

Business Efficiency—Austin Crouch, Tenn., Chairman; P. C. Ratcliff, Ala.; H. G. Pugh, Ark.; E. Hilton Jackson, D. C.; C. W. Duke, Fla.; John D. Mell, Ga.; Julian Atwood, Ill.; W. W. Landrum, Ky.; Ben Johnson, La.; W. M. McCormick, Md.; W. M. Whittington, Miss.; Minetry Jones, Mo.; A. B. Parry, N. Mex.; Gilbert T. Stephenson, N. C.; J. W. Bruner, Okla.; T. C. Skinner, S. C.; Cliff Caldwell, Texas; L. F. Powell, Va.

Change of Representation in Convention—E. Y. Mullins, Ky., Chairman; C. W. Daniel, Ga.; V. I. Masters, Ky.; C. E. Burts, Tenn.; J. H. Anderson, Tenn.; E. C. Routh, Texas; R. H. Pitts, Va.

Commission on Social Service—(See list of members on page 6).

Commission on Co-operative Program—J. E. Dillard, Ala., Chairman; G. W. Puryear, Ark.; John E. Briggs, D. C.; J. Dean Adcock, Fla.; W. H. Major, Ga.; C. C. Allen, Ill.; W. S. Farmer, Ky.; J. H. Tharp, La.; E. H. Marriener, Miss.; R. M. Inlow, Mo.; A. L. Maddox, N. Mex.; R. J. Bateman, N. C.; C. C. Morris, Okla.; W. J. McGlothlin, S. C.; J. H. Anderson, Tenn.; J. H. Pace, Texas; J. T. Watts, Va.; five General Board Secretaries; State Secretaries; Secretary Layman's Movement; Presidents of three Southwide institutions; President of Woman's Missionary Union; Secretary of Woman's Missionary Union; Mrs. C. M. Thompson, Tenn.; J. Clyde Turner, N. C.; Elsie Harrison, Ark.

Education Board Report—J. M. Shelburne, Va., Chairman; J. T. McGlothlin, Ala.; Roland W. Lawrence, Ark.; J. J. Muir, D. C.; C. V. Ellis, Fla.; Mrs. Robert E. Connelley, Tenn.; S. J. Douglas, Ill.; Mrs. W. P. Stuart, Ky.; M. G. Beckwith, La.; Mrs. Charles T. Bagby, Md.; Mrs. J. L. Johnson, Miss.; T. P. Stafford, Mo.; J. M. Cook, N. Mex.; J. A. Campbell, N. C.; F. B. Thorn, Okla.; J. S. Dill, S. C.; W. W. Dunn, Tenn.; M. T. Andrews, Texas.

Executive Committee—(See list of members on page 6).

Foreign Mission Board Report—L. R. Christie, Miss., Chairman; R. M. Jennings, Ala.; W. James Robinson, Ark.; Henry J. Smith, D. C.; George Hyman, Fla.; Mrs. Broadus E. Jones, Ga.; Edward Lee Stovall, Ill.; M. E. Staley, Ky.; Miss Virginia Hamilton, La.; J. C. Martien, Md.; S. E. Ewing, Mo.; H. P. Garrett, N. M.; Miss Macy Cox, N. C.; W. O. Leach, Okla.; H. M. Fallaw, S. C.; C. D. Creasman, Tenn.; T. C. Gardner, Texas; T. W. Page, Va.

Home Mission Board Report—E. A. Fuller, S. C., Chairman; Paul V. Bomar, Ala.; Perry F. Webb, Ark.; H. W. O. Millington, D. C.; R. T. Russell, Fla.; Ben S. Thompson, Ga.; H. B. Atherton, Ill.; Mack Parrish, Ky.; E. O. Ware, La.; H. P. McCormick, Md.; E. B. Hatcher, Miss.; G. H. Murch, Mo.; N. A. Moore, N. M.; Mrs. H. F. Brinson, N. C.; O. L. Gibson, Okla.; D. L. Sturgis, Tenn.; R. E. Cornelius, Texas; W. W. Hamilton, Va.

Hospital Commission—(See list of members on page 7).

Laymen's Missionary Movement—(See list of members on page 6).

Legal Status of Boards—Clifford Walker, Ga., Chairman; Frank Willis Barnett, Ala.; W. E. Atkinson, Ark.; J. W. Porter, Ky.; M. H. Wolfe, Texas; Ernest M. Long, Va.

Memorials—W. E. Atkinson, Ark.; Chairman; C. A. Stakely, Ala.; J. W. Mitchell, Fla.; Louie D. Newton, Ga.; Joshua Levering, Md.

National Baptist Memorial—B. D. Gray, Chairman; B. C. Hening; E. B. Jackson; T. C. Skinner; W. L. Ball.

New Service and Annuity Plan—Robert N. Simms, N. C., Chairman; George W. Ellis, Ala.; Alfred R. Willingham, Ga.; E. M. Nuckols, Ky.; A. J. Aven, Miss.; C. C. Hatchett, Okla.; I. B. Tigrett, Tenn.; Pat M. Neff, Texas; Cornelius Gilbert, Va.

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Order of Business—J. R. Hobbs, Ala., Chairman; Otto Whittington, Ark.; W. E. Mitchell, Ky.; J. M. Kester, N. C.; E. P. Alldredge, Tenn.

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Sunday School Board Report—Harold Major, Texas, Chairman; J. L. Ivey, Ala.; C. D. Wood, Jr., Ark.; Chas. S. Austin, D. C.; S. P. Morgan, Fla.; J. K. Redwine, Ga.; J. M. Dameron, Ill.; Mrs. H. W. Ellis, Ky.; W. A. Jordan, La.; C. H. Taylor, Md.; J. A. Taylor, Miss.; C. M. Truex, Mo.; Mrs. W. M. Couch, N. M.; J. W. Whitley, N. C.; W. O. Leach, Okla.; Charles A. Jones, S. C.; O. F. Huckaba, Tenn.; L. E. Barton, Va.

Woman's Work—W. M. Seay, Ga., Chairman; E. J. A. McKinney, Ark.; T. V. McCaul, Fla.; Mrs. J. W. Parker, Ky.; Mrs. W. C. Barrett, N. C.

NEW COMMITTEES REPORTING IN 1925

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Committee on Committees—John Jeter Hurt, Tenn., Chairman; R. G. Bowers, Texas; Joseph P. Boone, Ala.; J. Hunt Hargrave, Va.; W. N. Jones, N. C., and the Vice-Presidents of the Convention.

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Nominate Trustees of Southern Baptist Theological Seminary—C. B. Arendall, Ala., Chairman; Arthur Fox, Ky.; J. L. Wise, La.; John S. Sowers, Md.; C. V. Cook, S. C.; Martin Ball, Tenn.; T. L. Halcomb, Texas.

Religious Services—J. Carl McCoy, Memphis, Chairman, and Baptist pastors of Memphis.

Resolutions—C. W. Duke, Fla., Chairman; J. W. Gillon, Ky.; W. W. Hamilton, La.; M. A. Jenkins, Texas; J. M. Shelburne, Va.

BAPTIST BOOK STORES OF THE SOUTH

Baptist Book House, Miss Gulnare E. McGuire, 405 Donaghey Building, Little Rock, Ark.

Baptist Book House, Baptist Convention Building, 218 West Church Street, Jacksonville, Fla.

Baptist Book Department, Miss Eva Blackstock, 317 Palmer Building, Atlanta, Ga.

Baptist Book Department, B. F. Rodman, Room 11, Brookings Building, Du Quoin, Ill.

Baptist Book Concern, E. E. Porter, 656 South Fourth Street, Louisville, Ky.

News and Truths Book Store, H. Boyce Taylor, Murray, Ky.

Baptist Book Store, Mrs. F. J. Katz, 301-302 Giddens-Lane Building, Shreveport, La.

Baptist Book Department (Sunday School and B.Y.P.U. Department), R. E. F. Aler, 405 Hearst Tower Building, Baltimore, Md.

Baptist Book Store, W. G. Mize, Jackson, Miss.

Baptist Book Department, J. C. Hockett, Jr., 3046 Main Street, Kansas City, Mo.

The Baptist Convention of New Mexico, C. W. Stumph, Box 485, Albuquerque, N. M.

Baptist Book Shop, R. L. Middleton, Raleigh, N. C.

The Book Shop, Miss Mattie Straugham, Greensboro, N. C.

Baptist Book Rooms, Mrs. Ida S. Burton, 7 West Ninth Street, Cincinnati, Ohio.

Messenger Book House, C. P. Stealey, 223 West First Street, Oklahoma City, Okla.

Baptist Book Depository, Miss L. M. Durham, Baptist Building, Columbia, S. C.

Standard Book Store, E. C. Routh, 206 1-2 Browder Street, Dallas, Texas.

Baptist Book Store, George F. Reynolds, 110 North Second Street, Richmond, Va.

Columbia Association of Baptist Churches, Rev. Henry W. O. Millington, 329 Woodward Building, Washington, D. C.

Baptist Book Rooms, H. C. McGill, 161 Eighth Avenue, North, Nashville, Tenn.

BAPTIST CHAPLAINS

(Taken from American Baptist Year Book)

BAPTIST CHAPLAIN'S CLUB

Organized in Buffalo, N. Y., June 28, 1920.

OFFICERS**President**

Chap. L. J. Velte, 1925 Marshall Ave., Minneapolis, Minn.

Secretary-Treasurer

Chap. C. A. Carman, Grinnell, Iowa.

The foregoing Officers, together with Chaplains W. S. Booth, Collingswood, N. J., and S. A. Devan, Plainfield, N. J., constitute the Governing Board.

Object. To cement the fellowship of Baptist ministers who served as chaplains in the great war and those now in service; and to secure the co-operation of the churches in the work of our chaplains now in service. Also to secure and guard legislation relative to the chaplains' work.

Eligibility. Baptist ex-chaplains and chaplains now in service are requested to send their names, rank, and name of units, stations, or ships, where last served, or now serving, to the Secretary.

**NORTHERN BAPTIST CHAPLAINS
REGULAR ARMY**

Ballentine, Lieut. Harlan J., 5th Corps Aero Headquarters, Ft. Benj. Harrison, Ind.

Blanchard, Lieut. Henry N., Ft. Oglethorpe, Ga.

Brasted, Capt. Alva J., 4th Field Artillery, Ft. Sam Houston, Texas.

Bronson, Lieut. Berton F., U. S. A., Tientsin, China.

Carter, Capt. Louis A. (colored), 25th Inf., Nogales, Ariz.

Caver, Lieut. Monroe S. (colored), 10th Cavalry, Ft. Huachuca, Ariz.

Hayes, Capt. Frank H., Ft. Sam Houston, Texas.

Head, Lieut. Hal C., Ft. Ethan Allen, Vermont.

Ramsden, Capt. Stanley C., Ft. Hamilton, N. Y.

Rideout, Lieut. Frank C., Ft. Snelling, Minn.

Thorn, Lieut. Edgar N., Schofield Barracks, H. T.

Webster, Lieut. Joseph B., Plattsburg Barracks, New York.

Wescott, Lieut. Henry R., Jr., Fort Sam Houston, Texas.

Yates, Lieut.-Col. Julian E., Office of the Chief of Chaplains, War Department, Washington, D. C.

NAVY

Forsander, J. P. (Lieut. j.g.), acting Chaplain, U. S. S. Beaver, care P. M., San Francisco.

Hall, Lieut. Wilfred R., U. S. S. Idaho, care P. M., San Francisco.

Leonard, Lieut. Morris M., 2nd Brig., U. S. M. C., Santo Domingo, D. R.

Neyman, Lieut. C. A., Naval Training Station, San Diego, Calif.

Patrick, Captain Bower R., Fleet Chaplain, Pacific Fleet, U. S. S. California, care P. M., San Francisco.

Rafferty, W. H. (Lieut. j.g.), Acting Chaplain, U. S. S. Dobbins, care P. M., New York.

Stone, A. E. (Lieut. j.g.), Acting Chaplain, U. S. S. Chewink, New London, Conn.

**SOUTHERN BAPTIST CHAPLAINS
REGULAR ARMY**

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Blakeney, Lieut. James L., Fort Douglas, Utah.

Clampitt, Capt. Orville I., Vancouver Barracks, Wash.

McMurry, Lieut. George J., 7th Cavalry, Ft. Bliss, Texas.

Parker, Lieut. Roy H., Manila, P. I.

NAVY

Ackiss, Lieut. A. L., Naval Station, St. Thomas, V. I.

Albert, F. L. (Lieut. j.g.), sick leave.

Day, Lieut. J. S., U. S. S. Shawmut, care P. M., New York.

Ellis, Lieut. Charles V., Naval Air Station, Pensacola, Fla.

Eure, O. A. (Lieut. j.g.), Acting Chaplain, U. S. S. Altair, care P. M., San Francisco.

Hester, James M. (Lieut. j.g.), U. S. S. Oklahoma, care P. M., San Francisco.

II. STATEWIDE DIRECTORIES

STATE MISSIONS, EDUCATION, SUNDAY SCHOOLS AND B.Y.P.U.'s

Alabama.—The Alabama State Convention. Headquarters 127 S. Court St., Montgomery; W. A. Davis, Anniston, President; M. M. Wood, D.D., 517 North 22nd St., Birmingham, Ala., Recording and Statistical Secretary; A. S. Barnes, Montgomery, Assistant Statistical Secretary; D. C. Cooper, Oxford, President Executive Board; F. M. Barnes, Montgomery, Recording Secretary, Executive Board; D. F. Green, Montgomery, Secretary-Treasurer, Executive Board; Rev. S. H. Bennett, Montgomery, Stewardship Secretary; Emmett Moore, Montgomery, Sunday School Secretary; Miss Arrie Moody, Montgomery, Elementary Secretary; R. Elton Johnson, Montgomery, B.Y.P.U. Secretary; Miss Georgine Coley, Montgomery, Junior and Intermediate B.Y.P.U. Secretary. State Conven-

tion meets at Selma, Ala., November 17-19, 1925.

Arkansas.—The Arkansas State Baptist Convention. Headquarters, 405 Donaghey Building, Little Rock, Ark.; G. W. Puryear, Jonesboro, President; Ben L. Bridges, Paragould, Recording Secretary; E. J. A. McKinney, Atkins, Ark., Statistical Secretary; J. P. Runyan, M.D., Little Rock, President of Executive Board; E. P. J. Garrott, Conway, Recording Secretary of Executive Board; J. S. Rogers, D.D., Little Rock, General Secretary; J. P. Runyan, Little Rock, Treasurer; F. M. Masters, Little Rock, State Mission Secretary; H. V. Hamilton, Little Rock, Sunday School and B.Y.P.U. Secretary. State Convention meets at Conway, November 18, 1925.

District of Columbia.—Columbia Association of Baptist Churches, Washington, D. C.; Gratz E. Dunkum, 5322 Colorado Avenue, Northwest, Moderator; S. G. Nottingham, 1321 Emerson St., Northwest, Clerk; James C. Hering, 3743 McKinley St., Northwest, Treasurer; Rev. Henry W. O. Millington, D.D., Baptist Headquarters, Rooms 320-324 Woodward Building, Executive Secretary. Association meets November 16-19, 1925, with the First Baptist Church, Washington, D. C.

Florida.—The Florida Baptist Convention. Headquarters, 201-210 Baptist Building, 218 West Church St., Jacksonville; J. L. White, D.D., Miami, President; C. L. Collins, D.D., Ocala, Recording and Statistical Secretary; W. L. C. Mahon, D.D., Jacksonville, President of the Executive Board; S. B. Rogers, D.D., Jacksonville, Corresponding Secretary and Treasurer; C. M. Brittain, D.D., Jacksonville, Superintendent of Missions; W. W. William, D.D., Jacksonville, Sunday School and B.Y.P.U. Secretary; J. P. Edmunds, State Sunday School and B.Y.P.U. Field Worker. State Convention meets at First Church, Tampa, Tuesday, December 8, 1925.

Georgia.—Baptist Convention of the State of Georgia. Headquarters, 317 Palmer Building, Atlanta; J. D. Mell, D.D., Athens, President; B. D. Ragsdale, D.D., Macon, Recording and Statistical Secretary; E. J. Forrester, D.D., Sparta, Treasurer; Chas. W. Daniel, D.D., Atlanta, President of Executive Board; T. H. Robertson, Gainesville, Recording Secretary, Executive Board; Arch C. Cree, D.D., Executive Secretary-Treasurer, Executive Board of the Georgia Baptist Convention; B. S. Railey, Superintendent Field Work; L. D. Newton, Superintendent Publicity; George W. Andrews, Sunday School Secretary; J. W. Merritt, Sunday School Field Worker; Channing P. Hayes, acting B.Y.P.U. Secretary. State Convention meets in Savannah, December 9, 1925.

Illinois.—The Illinois Baptist State Association. Headquarters, DuQuoin; Rev. A. L. Smith, Dix, President; Rev. J. A. Musgraves, West Frankfort, Recording Secretary; Rev. I. E. Lee, Chairman of Board of Directors; Rev. A. E. Prince, Marion, Recording Secretary of Board of Directors; B. F. Rodman, General Secretary-Treasurer; Miss Aretta Beswick, DuQuoin, W.M.U. Secretary; L. W. Wiley, DuQuoin, Sunday School and B.Y.P.U. Secretary. Illinois Baptist State Association meets at Anna, October 26-29, 1925.

Kentucky.—The General Association of Baptists in Kentucky. Headquarters, 205 East Chestnut St., Louisville; W. E. Hunter, Somerset, Moderator; H. S. Summers, Campbellsville, Chairman of State Mission Board; Rev. E. C. Stevens, Louisville, Recording Secretary of State Mission Board; C. M. Thompson, D.D., Louisville, Corresponding Secretary and Treasurer; W. A. Gardner, Louisville, Sunday School Secretary; Mrs. W. A. Gardner, Louisville, Elementary Secretary; Lyman P. Hailey, Louisville, B.Y.P.U. Secretary.

Association meets at Louisville, November 10, 1925.

Louisiana.—The Louisiana Baptist Convention. Headquarters, 321-326 Giddens-Lane Building, Shreveport, P. O. Box 12; Rev. L. W. Sloan, Bossier City, La., President; Rev. J. P. Durham, Springhill, and John S. Ramond, Monroe, Recording Secretaries; W. H. Managan, Westlake, President of the Executive Board; Hurren Smith, Shreveport, Recording Secretary of the Board; Rev. E. D. Solomon, Shreveport, Corresponding Secretary; J. B. Moseley, Shreveport, Sunday School and B.Y.P.U. Secretary; Miss Georgia Barnette, New Orleans W.M.U. Secretary. State Convention meets November 17-20, 1925, 10 a.m., Winnfield.

Maryland.—The Maryland Baptist Union Association. Headquarters, 405 Hearst Tower Building, Baltimore; O. C. S. Wallace, Baltimore, President; W. H. Brannock, Baltimore, Recording Secretary; J. Milton Lyell, President of State Mission Board; William T. Hall, Baltimore, Treasurer; W. H. Baylor, D.D., Baltimore, Superintendent of Missions; Rev. R. E. E. Aler, Baltimore, Sunday School and B.Y.P.U. Secretary. Association meets in Baltimore, First Baptist Church, October 21-23, 1925.

Mississippi.—The Mississippi State Convention. Headquarters, Jackson; P. I. Lipsey, Clinton, President of the State Convention; Walton E. Lee, Como, Recording Secretary; R. A. Kimbrough, Charleston, President of the State Convention Board; R. B. Gunter, Jackson, Corresponding Secretary and Treasurer of the State Convention Board; J. E. Byrd, Mt. Olive, Sunday School Secretary; E. C. Williams, Jackson, Assistant Sunday School Secretary; Miss Minnie Brown, Pontotoc, Elementary Sunday School Worker; Howard Spel, New Hebron, and Wyatt Hunter,

Mashulaville, Rural Sunday School Workers; D. M. Nelson, Clinton, Secretary of the Baptist Education Commission; Auber J. Wilds, Oxford, Secretary of the B.Y.P.U.; Miss Sallie Paine Morgan, Jackson, Secretary Junior and Intermediate B.Y.P.U. The State Convention meets at New Albany, Tuesday, 7:15 p.m., November 10, 1926.

Missouri.—The Missouri Baptist General Association. Headquarters, 300-306 Terminal Trust Building, Main and 31st Sts., Kansas City, Mo.; Minetry Jones, St. Joseph, Moderator; S. E. Ewing, St. Louis, Recording and Statistical Secretary; Lex McDaniel, Kansas City, Treasurer; Minetry Jones, St. Joseph, Chairman of Executive Board; Howard P. Smith, Palmyra, Secretary of Executive Board; Arthur J. Barton, D.D., 300-306 Terminal Trust Building, Kansas City, General Superintendent; Mrs. J. G. Reynolds, Kansas City, W.M.U. Corresponding Secretary; J. C. Hockett, Jr., Kansas City, Sunday School and B.Y.P.U. Secretary. State Convention meets at Carthage, October 20-22, 1925.

New Mexico.—The Baptist Convention of New Mexico. Headquarters, Barnett Building, Albuquerque, New Mexico; Rev. J. F. Nix, President, Clovis; Rev. J. Jay Cook, President State Board; Mrs. E. C. Green, Recording Secretary; Rev. C. W. Stumph, Corresponding Secretary; Rev. S. S. Russell, Sunday School Secretary; Rev. Geo. F. Elam, B.Y.P.U. Secretary; Miss Amy Goodman, W.M.U. Secretary. The address of all state workers is Box 485, Albuquerque, N. M. State Convention will meet with the First Baptist Church, Alamogordo, November 11-13, 1925.

North Carolina.—The North Carolina Baptist Convention. Headquarters, Raleigh; I. M. Mercer, Wilson, President; Rev. W. M. Gilmore, Raleigh, Recording Secretary; Walters Durham, Raleigh, Treasurer; J. R. Hunt-

er, Raleigh, Chairman Executive Board; William A. Yost, Raleigh, Secretary Executive Board; Charles E. Maddry, D.D., Raleigh, Corresponding Secretary; Rev. A. C. Hamby, Mars Hill, Associate Corresponding Secretary; Rev. Walter Gilmore, Raleigh, Stewardship Secretary; Prof. J. Henry Highsmith, Raleigh, President of Board of Education; C. L. Greaves, Raleigh, Secretary Board of Education; M. A. Huggins, Raleigh, Corresponding Secretary Board of Education; R. T. Vann, D.D., Raleigh, Associate Secretary Board of Education; E. L. Middleton, Raleigh, Sunday School and Statistical Secretary; Perry Morgan, Raleigh, Secretary of B.Y.P.U.; Mrs. W. N. Jones, Raleigh, President W.M.U. Convention; Miss Mary Warren, Raleigh, Corresponding Secretary, W.M.U. State Convention meets at First Baptist Church, Charlotte, November 17-20, 1925.

Oklahoma.—The Baptist General Convention of the State of Oklahoma. Headquarters, Baptist Building, Oklahoma City, Okla.; A. N. Hall, Muskogee, President; E. D. Hamilton, Recording Secretary and Secretary of the Executive Board; Dan Curb, Fairview, Assistant Recording Secretary; A. N. Hall, Muskogee, President of Executive Board; Rev. J. B. Rounds, D.D., Oklahoma City, Corresponding Secretary-Treasurer; Fred A. McCauley, Edmond, Sunday School Secretary; T. H. Farmer, Oklahoma City, B.Y.P.U. Secretary. The State Convention meets at Muskogee; time, November 11-13, 1925.

South Carolina.—State Convention of Baptist Denomination in South Carolina. Headquarters, 1301 Hampton Ave., Columbia. A. T. Jamison, Greenwood, President; W. C. Allen, Dillon, Recording and Statistical Secretary; A. B. Kennedy, Columbia, Assistant Recording Secretary; I. H. Hunt, Newberry, President of Baptist General Board; George P. White, Fountain Inn, Secretary of Gen-

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New Mexico.—The Baptist Convention of New Mexico. Headquarters, Barnett Building, Albuquerque, New Mexico; Rev. J. F. Nix, President, Clovis; Rev. J. Jay Cook, President State Board; Mrs. E. C. Green, Recording Secretary; Rev. C. W. Stumph, Corresponding Secretary; Rev. S. S. Russell, Sunday School Secretary; Rev. Geo. F. Elam, B.Y.P.U. Secretary; Miss Amy Goodman, W.M.U. Secretary. The address of all state workers is Box 485, Albuquerque, N. M. State Convention will meet with the First Baptist Church, Alamogordo, November 11-13, 1925.

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er, Raleigh, Chairman Executive Board; William A. Yost, Raleigh, Secretary Executive Board; Charles E. Maddry, D.D., Raleigh, Corresponding Secretary; Rev. A. C. Hamby, Mars Hill, Associate Corresponding Secretary; Rev. Walter Gilmore, Raleigh, Stewardship Secretary; Prof. J. Henry Highsmith, Raleigh, President of Board of Education; C. L. Greaves, Raleigh, Secretary Board of Education; M. A. Huggins, Raleigh, Corresponding Secretary Board of Education; R. T. Vann, D.D., Raleigh, Associate Secretary Board of Education; E. L. Middleton, Raleigh, Sunday School and Statistical Secretary; Perry Morgan, Raleigh, Secretary of B.Y.P.U.; Mrs. W. N. Jones, Raleigh, President W.M.U. Convention; Miss Mary Warren, Raleigh, Corresponding Secretary, W.M.U. State Convention meets at First Baptist Church, Charlotte, November 17-20, 1925.

Oklahoma.—The Baptist General Convention of the State of Oklahoma. Headquarters, Baptist Building, Oklahoma City, Okla.; A. N. Hall, Muskogee, President; E. D. Hamilton, Recording Secretary and Secretary of the Executive Board; Dan Curb, Fairview, Assistant Recording Secretary; A. N. Hall, Muskogee, President of Executive Board; Rev. J. B. Rounds, D.D., Oklahoma City, Corresponding Secretary-Treasurer; Fred A. McCauley, Edmond, Sunday School Secretary; T. H. Farmer, Oklahoma City, B.Y.P.U. Secretary. The State Convention meets at Muskogee; time, November 11-13, 1925.

South Carolina.—State Convention of Baptist Denomination in South Carolina. Headquarters, 1301 Hampton Ave., Columbia. A. T. Jamison, Greenwood, President; W. C. Allen, Dillon, Recording and Statistical Secretary; A. B. Kennedy, Columbia, Assistant Recording Secretary; I. H. Hunt, Newberry, President of Baptist General Board; George P. White, Fountain Inn, Secretary of Gen-

eral Board; Chas. A. Jones, D.D., Columbia, Secretary-Treasurer; W. T. Derieux, D.D., Columbia, Mission Commission Secretary; Charles A. Jones, D.D., Columbia, Education Commission Secretary; Rev. Thomas J. Watts, D.D., Columbia, Secretary Commission on Sunday School and B.Y.P.U.; W. S. Dorsett, Ridge Spring, Chairman of Benevolence Commission. State Convention meets at Columbia; time, December 8-10, 1925.

Tennessee.—The Tennessee Baptist Convention. Headquarters, 161 Eighth Avenue, North, Nashville, Tenn.; G. M. Savage, D.D., Jackson, President; Rev. Fleetwood Ball, Lexington, Recording Secretary; N. B. Fetzer, Nashville, Statistical Secretary; O. E. Bryan, D.D., Nashville, Treasurer. The Executive Board Tennessee Baptist Convention:

—, President; Mrs. N. B. Fetzer, Nashville, Recording Secretary; Dr. O. E. Bryan, Corresponding Secretary; W. D. Hudgins, Tullahoma, Sunday School Secretary; W. H. Preston, Knoxville, B.Y.P.U. Secretary. State Convention meets at Johnson City, November 11, 12, 13, 1925.

Texas.—Baptist General Convention of Texas. Headquarters, 720 Slaughter Building, Dallas, Texas; O. S. Lattimore, Austin, President; Rev. J. L. Truett, Whitewright, Recording Secretary; Rev. I. J. White, San Marcos, Recording Secretary; R. E. Burt, Dallas, President of Executive Board; George J. Mason, Dallas, Recording Secretary of Executive Board; F. S. Groner, D.D., General Secretary; George J. Moore, Treasurer; L. J. Mims, Dallas, Stewardship Secretary; T. V. Herndon, Dallas, Budget Director; William P. Phillips, Hillsboro, Sunday School Secretary; T. C. Gardner, Dallas, B.Y.P.U. Secretary; Rev. John Caylor, Student Secretary. State Convention meets in Mineral Wells, December 2-7, 1925.

Virginia.—Baptist General Association of Virginia. Headquarters, 906 Grace-American Bank Building, Richmond, Va.; C. A. Johnston, Richmond, President; H. C. Smith, D.D., Huntington, W. Va., Recording Secretary; Rev. T. S. Dunaway, D.D., Statistical Secretary; Frank T. Crump, Richmond, Va., Treasurer; Chas. A. Johnston, Richmond, Va., President Virginia Baptist Board of Missions and Education; R. D. Garland, Richmond, Va., Secretary of Missions; Joseph T. Watts, D.D., Secretary of Sunday Schools, B.Y.P.U. and Colportage; R. D. Garland, Richmond, Va., Acting Secretary of Christian Education. The General Association meets Tuesday after the second Sunday in November at Calvary Baptist Church, Roanoke, Va., at 2:30 p.m.

STATE PERIODICALS

Alabama.—The Alabama Baptist, Lincoln Life Building, Birmingham; Rev. L. L. Gwaltney, Th.D., Editor and Business Manager; J. E. Dillard, D.D., Chairman of Board of Directors; founded 1835; circulation 14,000; organ of Alabama Baptist State Convention and owned by the Convention.

Arkansas.—The Baptist Advance, 405 Donaghey Building, Little Rock; J. S. Compere, D.D., Editor and Business Manager; owned by Arkansas State Convention; founded 1902; circulation 9,000; organ of Arkansas Baptist State Convention.

Florida.—Florida Baptist Witness, Jacksonville; J. W. Mitchell, D.D., Editor and Manager; owned by the Florida State Convention; published by the State Board of Missions; founded in 1887; circulation 6,000; organ of the State Convention.

Georgia.—The Christian Index, Georgia Baptist Headquarters, Atlanta; Louie D. Newton, Editor; Arch C. Cree, D.D., Treasurer;

F. C. McConnell, Chairman Board of Directors; owned by Baptists of Georgia; founded in 1821; circulation 28,900.

Illinois.—The Illinois Baptist, Marion; W. P. Throgmorton, D.D., Editor and Business Manager; owned by Illinois Baptist State Association; founded in 1905; circulation 4,300; organ of Illinois Baptist State Association.

Kentucky.—Western Recorder, 205 East Chestnut Street, Louisville; Victor I. Masters, D.D., Editor; W. A. Frost, Business Manager; owned by the General Association of Kentucky Baptists; purchased in 1919; circulation 20,000.

Louisiana.—The Baptist Message, Box 12, Shreveport; Rev. F. W. Tinnin, Editor and Business Manager; organ of Louisiana Baptists; circulation 15,000.

Maryland.—Maryland Baptist Church Life, 405 Hearst Tower Building, Baltimore, Md.; Francis A. Davis, Editor; published monthly; founded 1917; circulation 1,423. (Through the co-operation of our Maryland 1925 Program Committee and our State Mission Board, this paper will be mailed free to every Baptist home in Maryland for the period of May to December, inclusive. This will bring its circulation to over 5,000 copies monthly.)

Mississippi.—The Baptist Record, Jackson; P. I. Lipsey, D.D., Editor; R. B. Gunter, D.D., Business Manager; E. E. Ballard, Circulation Manager; owned by Mississippi Baptist State Convention; founded 1878; circulation 10,000; organ of the Mississippi Baptist State Convention.

Missouri.—Word and Way, incorporating the Central Baptist, Kansas City; S. M. Brown, D.D., R. K. Maiden, D.D., Editors; a private ownership; a special Committee to co-operate with all State interests; founded 1896.

New Mexico.—The Baptist New Mexican,

Albuquerque; C. W. Stumph, Editor and Business Manager; owned by New Mexico Baptist Convention; founded 1916; circulation 1,850; organ of Baptist Convention, New Mexico.

North Carolina.—Biblical Recorder, Raleigh; Livingston Johnson, D.D., Editor; Rev. J. S. Farmer, Business Manager; N. A. Dunn, Chairman of Board of Directors; owned by Biblical Recorder Publishing Co.; founded 1833; circulation 17,000; organ of North Carolina Baptist State Convention.

(2) Charity and Children, Thomasville; Archibald Johnson, Editor; Fuller B. Hamrick, Business Manager; E. F. Aydlette, Chairman Board of Directors; owned by Trustees Thomasville Baptist Orphanage; founded 1885; circulation 25,183; Orphanage organ of Baptists of North Carolina.

Oklahoma.—The Baptist Messenger, Oklahoma City; Rev. C. P. Stealey, D.D., Editor and Business Manager; owned by the Baptist General Convention of Oklahoma; founded 1912; circulation 7,000; organ of Baptist General Convention of Oklahoma.

South Carolina.—The Baptist Courier, Greenville; Z. T. Cody, D.D., Editor; J. S. Dill, D.D., Circulation Manager; owned by Baptist Denomination in South Carolina; founded 1869; circulation 17,000; organ of State Convention of the Baptist Denomination in South Carolina.

Tennessee.—Baptist and Reflector, Nashville; Dr. John D. Freeman, Editor; owned by State Convention; Dr. W. F. Powell, Chairman Board of Managers; founded 1834; organ of Tennessee Baptist Convention.

Texas.—The Baptist Standard, Dallas; E. C. Routh, D.D., Editor and Business Manager; J. M. Dawson, D.D., President Board of Directors; owned by Baptist General Convention; founded 1888; circulation 22,500 (paid in advance); organ of Baptist General Convention of Texas.

Virginia.—The Religious Herald, Richmond, Va.; R. H. Pitt, D.D., Editor and Business Manager; owned by R. H. Pitt; founded 1828; circulation 8,000; represents the Baptists of Virginia.

STATE W.M.U. ORGANIZATIONS

Alabama.—Headquarters, 127 South Court St., Montgomery; Mrs. William H. Samford, 914 South Perry St., Montgomery, President; Mrs. John Altscheler, 318 Clayton Ave., Montgomery, Recording Secretary; Mrs. Ida M. Stallworth, 127 S. Court St., Montgomery, Corresponding Secretary-Treasurer; Miss Hannah E. Reynolds, 127 South Court St., Montgomery, Young People's Secretary and College Correspondent. Next annual meeting, First Baptist Church, Eufaula, November 10, 11, 12, 1925.

Arkansas.—Headquarters, 407 Donaghey Building, Little Rock; Mrs. W. D. Pye, Little Rock, President; Mrs. J. L. Hawkins, Little Rock, Recording Secretary; Mrs. J. G. Jackson, Little Rock, Corresponding Secretary; Mrs. Una Roberts Lawrence, Little Rock, Young People's Secretary; Miss Elsie Harrison, Little Rock, Treasurer. Place of next meeting, Little Rock, Immanuel Church, April 7-9, 1926.

Florida.—Headquarters, 210 Baptist Building, Jacksonville; Mrs. J. A. Mellon, Tampa, President; Mrs. William Bashlin, DeLand, Recording Secretary; Mrs. H. C. Peelman, Jacksonville, Corresponding Secretary; Mrs. W. L. Harrell, Young People's Leader and Field Worker; the next annual meeting, First Baptist Church, Tampa, December 7, 1925.

Georgia.—Headquarters, 320 Palmer Building, Atlanta; Mrs. W. J. Neel, Cartersville, President; Mrs. E. C. Laird, Atlanta, Recording Secretary; Miss Laura Lee Patrick, Corresponding Secretary-Treasurer; Miss

Julia Allen, Atlanta, Young People's Leader; next annual meeting Pineville Church, Macon, November 10-12, 1925.

Illinois.—Headquarters, 10 Brookings Building, DuQuoin; Mrs. I. E. Lee, Herrin, President; Mrs. W. P. Throgmorton, Marion, Recording Secretary; Miss Aretta Beswick, DuQuoin, Corresponding Secretary-Treasurer; Miss Pearl Marie Baugher, DuQuoin, Young People's Leader; next annual meeting, Anna, Tuesday, November 3, 1925.

Kentucky.—Headquarters, 205 East Chestnut St., Louisville, Ky.; Mrs. J. M. Roddy, Springfield, President; Miss May Gardner, Louisville, Recording Secretary; Mrs. Janie Cree Bose, Louisville, Corresponding Secretary; Miss Jennie Graham Bright, Louisville, Young People's Leader; next annual meeting at Hopkinsville, October 13-15, 1925.

Louisiana.—Headquarters, 1220 Washington Avenue, New Orleans; Mrs. T. E. Stephenson, Shreveport, President; Mrs. A. W. Johnson, New Orleans, Recording Secretary; Miss Georgia Barnette, New Orleans, Corresponding Secretary-Treasurer; Miss Ora Fleming, Field Worker; next annual meeting, place First Baptist Church, Mansfield, April 13-15, 1926.

Maryland.—Headquarters, 405 Hearst Tower Building, Baltimore; Miss Clara M. Woolford, 409 N. Carey St., Baltimore, President; Mrs. Samuel R. Barnes, 405 Hearst Tower Building, Baltimore, Corresponding Secretary; Mrs. Ole C. Carman, Baltimore, Recording Secretary; Mrs. Oscar G. Levy, Baltimore, and Miss Lucy Cleveland, Baltimore, Young People's Leaders; next annual meeting at First Baptist Church, Baltimore, October 21, 1925.

Mississippi.—Headquarters, Baptist Building, Jackson; Mrs. A. J. Aven, Clinton, President; Miss M. M. Lackey, Jackson, Corresponding Secretary; Miss Fannie Taylor, Jack-

son, Young People's Leader; next annual meeting April 6-8, 1926, Laurel, Miss.

Missouri.—Headquarters, 3046 Main St., 303 Terminal Trust Building, Kansas City, Mo.; Mrs. J. G. Reynolds, Corresponding Secretary; Miss Reitha Hight, Young People's Leader; annual meeting Carthage, October 19, 1925.

New Mexico.—Headquarters, 38 Barnett Building, Albuquerque; Mrs. W. C. Thomas, Roswell, President; Mrs. N. P. Mallory, Recording Secretary; Miss Amy Goodman, Box 485, Albuquerque, Corresponding Secretary-Treasurer and Young People's Leader; next annual meeting at Alamogordo, November 10-11, 1925.

North Carolina.—Headquarters, 215-216 Recorder Building, Raleigh; Mrs. Wesley N. Jones, Raleigh, President; Mrs. W. M. Gilmore, Raleigh, Recording Secretary; Miss Elsie K. Hunter, Raleigh, Office Secretary-Treasurer; Miss Mary Warren, Raleigh, Corresponding Secretary and Mission Study Superintendent; Miss Dorothy Kellam, Raleigh, Young People's Leader; next annual meeting to be in Raleigh, N. C.

Oklahoma.—Headquarters, 223 1/2 West First St., Oklahoma City, President, Mrs. R. T. Mansfield, 223 1/2 West First St., Oklahoma City; Vice-President, Mrs. W. A. Everett, 1415 E. Third Street, Tulsa; Corresponding Secretary, Mrs. Berta K. Spooner; Recording Secretary, Mrs. C. A. Richards, El Reno; Personal Service Chairman, Mrs. P. B. Lowrance, Ponca City; Mission Study Chairman, Mrs. E. E. Lively, Enid; White Cross Chairman, Mrs. A. J. Thrasher, Enid; next annual meeting, Muskogee, November 9-10, 1925.

South Carolina.—Headquarters, 1301 Hampton Street, Columbia; Mrs. J. D. Chapman, Anderson, President; Miss Jessie King, Columbia, Treasurer; Miss Vonnice E. Lance, Columbia, Corresponding Secretary; Mrs.

George E. Davis, Miss Effie Rose and Mrs. W. J. Hatcher, Young People's Leaders; next annual meeting, Limestone College, Gaffney, June 10-11, 1925.

Tennessee.—Headquarters, 161 Eighth Avenue, North, Nashville; Mrs. W. J. Cox, Memphis, President; Mrs. H. E. Mullens, Nashville, Recording Secretary; Miss Mary Northington, Corresponding Secretary; Miss Cornelia Rollow, Y.W.A. and G.A. Leader and College Correspondent; Rev. L. S. Sedberry, Royal Ambassador Leader; Mrs. Hattie Baker, Martin, Sunbeam Leader; Mrs. J. T. Altman, Treasurer, Nashville; next annual meeting at Johnson City, November 11-13, 1925.

Texas.—Headquarters, 724-25 Slaughter Building, Dallas; Mrs. F. S. Davis, Dallas, President; Mrs. Joe F. Etter, Sherman, Recording Secretary; Mrs. J. E. Leigh, 724-25 Slaughter Building, Dallas, Corresponding Secretary-Treasurer; Miss Kate Mayers, Dallas, Young People's Leader; next annual meeting Mineral Wells, December 2-7, 1925.

Virginia.—Headquarters, Commercial Building, 216 North 2nd Street, Richmond; Mrs. C. W. McElroy, Norton, President; Miss Alta Foster Richmond, Recording Secretary; Miss Blanche S. White, Richmond, Corresponding Secretary; Mrs. F. T. Crump, Richmond, Treasurer; Miss Katherine Harris, Richmond, Young People's Secretary; Miss Bessie Trevett, Richmond, Va. Educational Secretary; the W.M.U. of Virginia meets in Lynchburg, October 29, 1925.

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