

The
Sunday School Board
SOUTHERN BAPTIST CONVENTION
Its History and Work

J. M. FROST, Corresponding Secretary



25 Cents, Postpaid

SUNDAY SCHOOL BOARD
Southern Baptist Convention
NASHVILLE, TENNESSEE

TO THE READER.

The reader may not follow this story to the end. A consecutive reading might perhaps be more easily made by reading Sections I and II, then passing over to Section XI. These parts have to do more expressly with the History of the Board, while the intervening sections have to do with its work in a wide and more detailed scope.

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Presentation Service

Presenting New Sunday School Board Building
to Southern Baptist Convention in
Session at Nashville, Tenn.,
May 16th, 1914.

Tentative Program

Time, 10.30 A.M.

Place, Auditorium.

The Sunday School Board Present in a
Body, Led by Its President, Dr. E. E. Folk.

Presentation of Building—

Chairman Business Committee, A. B. Hill.

3. Addresses in Response—

(1) Rev. Lansing Burrows, D.D.

(2) Rev. George W. Truett, D.D.

4. Announcement of Song—

J. M. Frost, Corresponding Secretary.

Praise Song for Southern Baptists

Written by Margaret Ann Frost for the
occasion.

Praise Song for Southern Baptists.

MARGARET ANN FROST.

(Written for special service when presenting the Sunday School Board Building to Southern Baptist Convention May 16, 1914, at Nashville, Tenn.)

Tune: "The Crowning Day."

1.

Together we assemble, the Southern Baptist host,
From mountain and from valley, from inland and from coast,
To dedicate the building that doth a work proclaim,
For the Lord hath greatly blessed us. Praise His name.

CHORUS.

Oh, the Lord hath greatly blessed us,
Hosanna, let us sing!
Oh, the Lord hath greatly blessed us,
Sing praises to our King!
Oh, ye hosts of Southern Baptists,
His praises now proclaim,
For the Lord hath greatly blessed us,
Praise His name.

2.

In faith that work beginning, in faith that work did grow;
By many once rejected—but that was long ago—
For God did plan His purpose to set all hearts aflame,
Oh, the Lord hath greatly blessed us. Praise His name.

3.

Now one united people, our hearts and minds we gird,
To give in form that's purest, God's everlasting Word;
To teach to men a doctrine that does God's love proclaim,
For the Lord hath greatly blessed us. Praise His name.

4.

Here now we bring this building that for this work doth stand,
Our Sunday School Board home in our Southern Baptist land;
Now years just three and twenty, its onward growth may claim,
But the Lord hath greatly blessed us. Praise His name.

5.

O God, most humbly praying with heart that looks to Thee,
We come again for blessing, for strength and purity,
To keep this channel open, free for Thy every claim,
Years on years Thy glory showing. Praise Thy name.

I.

How the Board Came to Be.

THE Sunday School Board at Nashville was established by the Southern Baptist Convention in the session of 1891, at Birmingham, Ala. It was the final issue of a discussion which ran through several years, was conducted with tremendous energy, and stirred our people profoundly throughout the South. It was the settlement of one of the most vital and momentous questions ever raised in the Convention, and determined the far-reaching policy, that the Baptists of the South would act for themselves, and not depend on others to make their literature or conduct their publication interests or foster their Sunday school work.

The agitation arose first over the question whether the Convention should publish a series of Sunday school helps, and then the issue became more definite and concrete whether the Convention should have a separate and coördinate Board to take care of these several interests. The discussion went through several annual meetings of the Convention with stirring times intervening, viz: Augusta, '85; Montgomery, '86; Louisville, '87; Richmond, '88; Memphis, '89; Ft. Worth, '90; Birmingham, '91. These dates tell simply the chronological order of events as the matter went forward. The successive meetings grew, even became crowded in attendance, while the interest became deeper and more intense, and each time the result

issued in the same direction as if guided by an unseen hand toward a final goal.

1. FORMER SUNDAY SCHOOL BOARD.

We must needs, however, go further up the stream to find the source. There had been a former Sunday School Board of the Convention; it was created in 1863 at Augusta, and located first at Greenville, S. C. it was later removed to Memphis, and then discontinued by the Convention in the session of 1873, at Mobile—marking among our people a decade of almost tragic effort, of noble achievement and of memorable history. This early movement was led by Basil Manly, Jr., and John A. Broadus, who had charge of the Board as President and Corresponding Secretary. They were at the time Professors in the Southern Baptist Theological Seminary, then located at Greenville, S. C., and were making an effort for the betterment of the Sunday school condition while at the same time laying foundations for our great school of the prophets now located at Louisville.

Under the management of those men and their associates that former Board founded a Sunday school paper, which was called *Kind Words*, indicative of its spirit and purpose as issued among somewhat conflicting conditions. The paper, of course, went with the Board to Memphis, and when the Board was discontinued the paper was entrusted by the Convention to its Home Mission Board, located then Marion, Ala., now in Atlanta.

Kind Words abides to this day, having been published successively at Greenville, Memphis, Marion, Macon, Atlanta and now Nashville. Through all this

half century of somewhat checkered history the paper has never missed an issue, and has grown from a small monthly as a child's paper to a goodly sized eight-page weekly, very popular with all classes. Dr. Samuel Boykin became its editor at Memphis, and continued with it through all the years until his death at Nashville in 1899.

This paper may be traced like a golden thread through the annals of the Southern Baptist Convention, and is the connecting link between the past and present, between our prosperity of today and the severe struggle of our fathers in those far-away years. It is in great sense the basis of all we have today in Sunday school life and literature. And Samuel Boykin, who, more than any one man, kept it alive, deserves a place of high rank in the world's cabinet of Sunday school heroes.

2. FOUR YEARS' CONFLICT AND PROGRESS.

The removal of the Home Mission Board from Marion to Atlanta, 1882-83, with Dr. I. T. Tichenor as the new Corresponding Secretary, opened a new day in the South for Home Missions. It gave to the Home Mission Board a new career of usefulness and great enlargement. Dr. Tichenor coming to his new position, walked in fellowship with Dr. Samuel Boykin, then also recently removed to Atlanta, as editor of *Kind Words*. They were possibly related by marriage, and were certainly of kindred spirit. The editor strengthened the stakes, the Secretary lengthened the cords; one held the base while the other swept the field. No one surpassed the new Secretary as dreamer of dreams and seer of visions in denomi-

national needs and power of conquest, and not many equaled him in making others through his eloquence on the platform see what he saw and believe what he believed.

Under his leadership the Southern Baptist Convention was first brought to consider the proposition at Augusta, '85, and then a year later at Montgomery to authorize the Home Board to publish a Series of Sunday school helps—provided no indebtedness should be incurred. The plans were laid and carried out with great forethought and ability. The committee which made this report to the Convention consisted of E. W. Warren, Georgia, chairman; W. C. Cleveland, Alabama; A. T. Spalding, Texas; H. H. Harris, Virginia; D. A. Wilson, Mexico; M. D. Early, Arkansas; A. P. Scofield, Louisiana; H. M. Wharton, Maryland; J. W. Bozeman, Mississippi.

Acting under the instruction and led on by their Secretary the Home Mission Board issued the *Kind Words Series of Sunday School Periodicals* under a five-year contract with printers in Atlanta on a royalty basis. The Series consisted of *Kind Words*, *The Child's Gem*, *Kind Words Teacher* (a monthly magazine), and three quarterlies. We shall have more to say of these periodicals further on in our story. They are introduced now simply as a new enterprise in the Convention's life, and the immediate occasion of perhaps the most trying disturbance in the experience of our people. Dr. Tichenor believed in the movement profoundly, even unto conviction, and walked the heights in his vision of what these periodicals were worth for the onward movement of our cause.

I recall an incident concerning him. We had attended a State Mission Board meeting at Selma, Ala., where I was then pastor. Though after midnight we stood at the gate of his friend, Captain Hugh Haralson, with whom he was stopping, and talked for two hours. Rather he talked and I listened. I was sympathetic, but unable to follow his sweep of thought in outlining the future, showing what the Baptists of the South might accomplish, and the imperative need that a people make their own literature.

However the new movement met with prompt, vigorous and increasing opposition. Honored men among us thought it unnecessary, unwise, and from the first doomed to failure. There had been other efforts in former years which had failed, and these failures made our people afraid. Furthermore, the American Baptist Publication Society of Philadelphia, with immense assets and resources, was in the field, and had many earnest friends in the South; it was offering creditable periodicals and employing many Southern writers; it had large patronage among our churches, and gathered large harvests in return from its business; it did no little benevolent work among our people, and had come to hold a high and strong place with many. From this vantage ground which can hardly be stated too strongly, the Society through its friends, and by all the forces at its command, withstood the Home Board movement, even claimed to have preëmpted the field and challenged the right of the Convention to publish Sunday school periodicals.

The opposition became more and more severe as time passed, becoming at time almost a war on the Home Mission Board in every department of its work.

But over against it all, with heroism and generalship equal to the task, Dr. Tichenor and his splendid array of able associates and supporters held on their way with slow but steady advance. They carried the issue successively and successfully through sessions of the Convention at Louisville, Richmond, and at Memphis the severest of them all.

So the Baptists of the South moved out into another Convention year after the session at Memphis, 1889, profoundly stirred from Maryland to Texas. The momentous issue was still pending, and had almost become a threatening crisis in the affairs of our people. Those days of storm and stress in our denominational life can hardly be appreciated except by those who passed through them. And it is quite manifest now, looking back after a quarter of a century, that no one on either side of the conflict understood at the time the full meaning of that gigantic movement. There was, of course, all along much on the side concerning persons and incidents, which may easily be recalled by one or more persons, but which cannot be told here. A great people were in the throes of "growing pains," were coming to their own in heritage and responsibility. God was leading them a way they had not gone hitherto, and bringing them to the kingdom for larger service in the hour of need and opportunity.

3. A NEW QUESTION IN THE ISSUE.

This narrative is following annual sessions of the Southern Baptist Convention, and in point of time has come into January, 1890. The question concern-

ing *Kind Words* Series was somewhat enlarged, and a new question was brought into the discussion, the question of the Convention creating a new Board to have charge specifically of these publications and to look otherwise after the interests of the Sunday school cause in our churches.

This new question brought me into the very heart of the conflict that was on; indeed, the question of a new Board was of my making, and made the issue more sharp and concrete. Hitherto I had taken no public part in the discussion, though deeply concerned. I had taken little active part even in the sessions of the Convention, though always present and earnest in my study of its affairs. I was sympathetic with the Publication Society, and appreciated its work, but not as against this new movement of Southern Baptists. The Society had published my tract, and at this very time had one of my books going through the press; I had served on the program of its anniversary, and had defended its interests on more than one occasion; but when its request came for me to stand with the Society as against the Convention, my duty was plain, and the question had only one side from my point of view.

I could not consent to put myself into this narrative as is here being done, except for the many requests to write out the genesis of the Sunday School Board as I chance to be related to it. It is a task at once difficult and delicate, but the narrative shall move on in simple, straightforward fashion, and be left for the future historian, or as Dr. C. S. Gardner said in making his request, "For the student of the rise and progress of institutions." I make no effort

to interpret others, but my experiences of those days were as intense as fire burning in my soul, and became part of my very being.

Remembering an adverse word said at the time, I venture the remark, that my first thought of the new Board had no outside connection with any person or place so far as I can recall now or knew at the time. I crave the privilege of saying in the simplest way, God touched me and I thought it. The sense of that experience deepened into conviction, and became an impelling power. My first article proposing the new Board was published the latter part of February, 1890, in the *Religious Herald* at Richmond, one of the leading papers among Southern Baptists. It had been adverse to the Home Board movement, and became adverse also to my proposition for a new Board. Though not recalling the date of the paper, the article itself, as I now recall, was signed February 10, 1890—my forty-first birthday; it looked forward and contemplated presenting the proposition to the Convention at Fort Worth the following May.

Going back of the article, it came about somehow as follows: Since the Convention at Memphis the preceding year I had gone from Selma to Richmond as pastor of the Leigh Street Baptist Church, and was living in the parsonage on Libby Hill, at No. 5 Twenty-ninth Street. One night the latter part of January I was awakened from sleep with the thought of a new Board in full possession, and stirring my soul in such way as I make no effort here to describe, and for which I make no unusual claim. It worked itself out in a set of resolutions which I determined while lying there to present to the Fort Worth Convention. They were

written out in the early morning light, and were shown first that very morning, when *en route* to my study, to Dr. T. B. Bell, now of the *Christian Index*, but then with the Foreign Mission Board, and a member of the Leigh Street Church. He at once gave his earnest approval, and said the resolutions would be "a clarion call to the Baptists of the South." He knew more of the affair in its relation to me as the time went on than any other person, was always earnest in support, a constant guide, inspiration and joy as the conflict thickened.

The resolutions proposed a Board of Publication to have charge of the Sunday school periodicals and other related matters. The article set out more fully its purpose and advantage. I sent advanced proof sheets from the *Religious Herald*, through the courtesy of Dr. R. H. Pitt, then the junior editor, with a personal letter to all the denominational papers in the South, also to Dr. Benjamin Griffith, of the American Baptist Publication Society. My personal relation to him justified this.

Although intended in spirit and purpose as a compromise measure, the article brought on the most vigorous discussion which we had yet had. The first word of commendation came from J. B. Montgomery, deacon of the Second Baptist Church, Richmond, and the second from Dr. I. T. Tichenor earnestly commending the proposition. Many of the ablest men in the denomination withstood it, some of them my warmest personal friends. The Baptist papers of the South, while saying kindly things, set themselves in opposition. I recall now only two exceptions, namely, *The Baptist and Reflector*, with Dr. E. E. Folk as

editor, and *The Western Recorder*, with Dr. T. T. Eaton as editor. So the lineup was made and the discussion increased in vigor as the weeks passed.

And notwithstanding practically all the Baptist papers of the South were keeping a constant fire on my proposition for a new Board, I confined my discussion for the most part to the columns of the *Religious Herald*, where my first article had appeared; was careful not to have my replies too frequent, and yet have them survey the whole field and take account of what was being said in other papers. It was a trying ordeal, and I twinge a bit even now as it is all recalled. And yet there was no bitterness in the discussion, hardly anything even unkind or cutting. I maintained high regard for those opposing, wondered at my contravening their judgment and leadership, but was driven on with a conviction that could not yield. I wondered then, and wonder even to this day, as it comes back in memory.

At the time of writing my first article I did not know there had been the former Sunday School Board which has already been mentioned in this story. Immediately, however, Dr. John William Jones, a noble and heroic spirit, at that time serving effectively in connection with the Home Mission Board, sent me *The Home Field*, containing a full account of that former Board, and giving his approval of my proposition. I saw at once that without knowing it I had in my proposition only gathered up the broken threads of history as if knitting them together again. Manifestly the unseen hand that touched the heart and mind in the night time was weaving the life plan for Southern Baptists.

4. SET FORWARD AT FORT WORTH, 1890.

Things were shaping and lines being drawn for the issue in the approaching sessions of the Southern Baptist Convention. In April the Baptists of Georgia, in their annual meeting, the only State convention holding session in the spring, after a discussion, able, earnest and prolonged, had voted for the new Board and sent a memorial to Fort Worth in its behalf. But our people in that great State were not of one mind on the subject, both sides having able and earnest supporters. Throughout the whole South, from Maryland to Texas, the Baptists were stirred with the issue, surging almost as the sea surges. I recall meeting Dr. James A. Kirtley, one of Kentucky's strongest and best men, at the depot in Louisville, both being *en route* to Fort Worth. His greeting was friendly and familiar, saying he had decided not to go, but his wife had urged him, saying: "Brother Jimmie Frost may need you." His kindly word was reassuring, but also intensified the feeling of uncertainty as to what the final issue might be—certain and courageous as to my own convictions, but wondering as to the outcome, not knowing what the people would say.

At Fort Worth in May as intended the resolutions as first published were presented to the Convention, and on my motion were referred without debate to a committee consisting of one from each state as follows: J. M. Frost, Virginia, Chairman; Joe Shackelford, Alabama; W. E. Atkinson, Arkansas; N. A. Bailey, Florida; J. H. Kilpatrick, Georgia; E. C. Dargan, South Carolina; C. Durham, North Carolina; Joshua

Levering, Maryland; F. H. Kerfoot, Kentucky; J. L. Lawless, Missouri; J. B. Gambrell, Mississippi; W. S. Penick, Louisiana; B. H. Carroll, Texas. The best the committee could do after much effort was to present a majority report, which was adopted, with two members presenting a minority report. But even this majority report was in the nature of a compromise. It named a Sunday School Committee in place of a Board of Publication, to be located in Louisville, with an outline of duties specified.

This, however, was making headway toward the final goal, and set forward the new movement in some measure. The most marked feature perhaps of the occasion was the wonderful address by Dr. J. B. Hawthorne, one of the most eloquent and powerful ever heard before the Convention, in support of the report, even going beyond the report with a larger view and advocating still the new Board. Manifestly the work was not yet finished, and the end had not yet come.

5. SETTLED AT BIRMINGHAM, 1891.

Then followed another year of anxious waiting, discussion, earnest effort on both sides, for and against the new movement. And at the Convention in Birmingham a year later the Sunday School Committee from Louisville on the first day submitted its annual report. There had been little for it to do under the circumstances. The contract for printing the periodicals had not expired, so the Committee held its place, and now recommended to the Convention the appointment of a Sunday School Board. On my motion the report was referred to a committee and made a special

order for Monday morning. The Committee consisted of one from each state as follows: J. M. Frost, Virginia, Chairman; H. S. D. Mallory, Alabama; A. J. Holt, Arkansas; S. M. Province, Florida; F. C. McConnell, Georgia; W. S. Ryland, Kentucky; B. W. Bussy, Georgia; Joshua Levering, Maryland; J. B. Gambrell, Mississippi; R. W. Rothwell, Missouri; L. L. Polk, North Carolina; J. M. Mundy, South Carolina; W. C. Grace, Tennessee; B. H. Carroll, Texas. The first meeting of the Committee was marked by a wonderful manifestation of God's Spirit with a season of prayer which greatly moved our hearts. Dr. J. B. Gambrell and I were appointed a sub-committee to formulate a report.

It was a serious task. We represented opposing sides of the issue, but realizing the mighty moment into which the denomination had come, and what would be the far reach of our action in the settlement of the impending question, we set ourselves to the task with the best that was in us. We both cherish in sacred memory the experiences of those days in working to that end. I make no effort to set on record a recount of what went on between us, though it is fresh in memory after all these years.

After much conferring together, and at the close of a conference which lasted practically all day, he proposed to let me write the report and even name the location of the Board, provided he could write the closing paragraph. When the report was written and he added his words, they were accepted, provided he would let me add one sentence.

He consented, and the task was done so far as the sub-committee was concerned. It was the outcome

of an effort by two men, believing in each other, differing widely at the start, and in the end thinking themselves together. That report stands in the minutes of the Convention, just as it was finished that day in our "upper room" in the Florence Hotel, without any shadow of doubt but what an unseen presence was molding the two into one.

The report created a Sunday School Board coördinate with the other two Boards of the Convention, practically followed the lines of my original resolutions of nearly two years before, and named Nashville as the place of its location. It was unanimously adopted by the larger committee after some discussion, and later to the surprise of everyone was adopted in the Convention without discussion. That was a momentous outcome, and came about as follows, so far as such an occasion can be described on paper :

At the hour of the special order on Monday morning the great hall was crowded to the limit. I reached the hall with the report fresh from the committee, and was unable to enter the building, but was literally lifted in through a window and made my way to the platform as the report was already being called for. The excitement and expectation were intense. The rumor had gone out of a "battle between the giants," like the Battle of Waterloo, but with no one certain as to the outcome. I had scarcely finished reading, with the audience hushed to stillness, and before I could address the President, Dr. John A. Broadus was on the platform and in command of the occasion. And in less time than I can write it, he had brought

the Convention to a vote. No one knew how, but all saw it done and acquiesced in the decision.

He did what few men may do once, but perhaps no man would try a second time. He did not move the "previous question," for that would have failed, but he accomplished the same result through the sheer power of his influence, and brought the Convention to vote without debate. I make no effort to reproduce what he said. He made no speech, besought that others would not speak—put a lid on the volcano, and waited to see what would happen—a sublime moment of heroism and faith. It was masterful in the noblest sense. Some thought his action part of a scheme, but not so. He no doubt had his purpose and plan well in mind, but if he ever told anyone, the secret has never become known to me.

So the report was adopted with thirteen dissenting voices. The end had come; the Sunday School Board had been established, with all that it meant for those years of struggle and for the succeeding years into whose joy we have come.

I crave the privilege of mentioning one other incident for the sake of history. Immediately following the adoption of the report, Dr. Gambrell presented a paper signed by himself and Joshua Levering, without my knowledge, nominating me as Corresponding Secretary of the new Board. It not only surprised but fairly startled me. I begged that it should not come to a vote, and protested that I could not consider it for a moment. They were kindly, acceded to my earnest plea, and the Convention instructed the new Board to elect its own Secretary.

II.

The Board Organized for Work.

So the incident closed. The Convention entered a new era. The new Board came to its tasks and entered on its mission in its own way. As organized and elected by the Convention the Board took up its habitation in Nashville. Everything was new, and everything had to be done from the base up. The ordeal was somewhat trying, and yet from the first the brethren had things well in hand.

The location of the new Board had not played any large part in the discussion that preceded; indeed, had scarcely no public mention—though there were strong undercurrents, and for the most part favorable to Louisville.

As we look back over the years the conviction is very strong, and perhaps with everyone, that a wiser choice could not have been made. Nashville itself is a delightful city, and holds almost the exact geographical center of the Convention territory—from Maryland to Texas and New Mexico, a very important item in the conduct of our business. Then, too, Nashville is by far the largest printing center in the South, and one of the largest in the whole country. This has been of immense help in many ways, and promises to serve the Board yet many years to come.

The Board itself, as its records show, worked from the first in utmost harmony, and has come to hold a place of honor in the city.

1. THE PERSONNEL OF THE NEW BOARD.

As shown in the Minutes the personnel of the new Board appears as follows:

PRESIDENT.

W. R. L. SMITH, TENNESSEE.

VICE-PRESIDENT.

G. A. LOFTON, TENNESSEE.

OTHER VICE-PRESIDENTS.

A. A. LOMAX, <i>Miss.</i> ,	G. B. TAYLOR, <i>Md.</i>
E. K. BRANCH, <i>La.</i> ,	J. M. PILCHER, <i>Va.</i> ,
T. S. POTTS, <i>Texas</i> ,	M. L. KELLER, <i>N. C.</i> ,
J. J. TAYLOR, <i>Ark.</i> ,	E. J. FORESTER, <i>S. C.</i> ,
A. M. VARDEMAN, <i>Mo.</i> ,	F. C. MCCONNELL, <i>Ga.</i> ,
H. W. TRIBBLE, <i>Tenn.</i>	C. S. FARRIS, <i>Fla.</i> ,
J. N. PRESTRIDGE, <i>Ky.</i>	D. I. PURSER, <i>Ala.</i> ,

*....., *Corresponding Secretary.*

T. S. MEEK, *Recording Secretary.*

M. B. PILCHER, *Treasurer.*

M. F. JORDAN, *Auditor.*

BOARD OF MANAGERS.

G. C. SAVAGE,	C. H. JONES,
C. S. GARDNER,	J. M. SENTER,
E. E. FOLK,	G. W. NORTON,
J. E. BAILEY,	A. D. SEARS,
R. J. WILLINGHAM,	I. P. TROTTER,
R. A. VENABLE,	R. R. CALDWELL,
W. W. WOODRUFF,	JOHN EASTMAN.
M. M. RILEY,	

Dr. A. D. Sears, then pastor at Clarksville, died almost immediately following the Convention, and A. J. Harris, an honored merchant of Nashville, was elected to fill his place on the Board, and served until

*Vacancy to be filled by the Board.

his death only a few years ago. Many of the members lived away from Nashville, some even in other states. This was found to be a disadvantage and inconvenience. The Convention at its next meeting named all the member from Nashville, as is done with the other Boards in their respective cities.

2. SECURING A SECRETARY.

In its first meeting the new Sunday School Board elected Dr. Lansing Burrows, then of Augusta, Ga. as Corresponding Secretary. When he could not see his way to undertake the task, and declined, I was elected, and shall never forget the ache of soul which it brought. No effort is made here to tell of all it meant; that is allowed to pass as a thing only in memory. This will have further mention later on.

I came to my task July 1, 1891, sure of only one thing, namely, that I was doing what seemed my duty, with conviction and confidence as to the enterprise. After eighteen months I resigned, became pastor of the First Baptist Church, Nashville, and served as President of the Board. Dr. T. P. Bell was my successor, serving three years, and then resigned to become Editor of the *Christian Index*, which he had lately purchased. With his devout spirit, rare judgment as to denominational matters and fine business sense, he rendered noble service, and set the new enterprise forward in masterful way, and laid foundations upon which we are now building.

On his retirement I gave up the pastorate and again accepted the secretaryship, burned the bridge behind me, and now for these intervening years I have poured my life without reserve into this channel of

denominational work, desiring most of all to so administer these great interests of the Southern Baptist Convention as to win the approval and love of our great Baptist brotherhood of the South. Herein is my joy and crown of rejoicing.

3. PRESENT PERSONNEL OF THE BOARD.

PRESIDENT.

E. E. FOLK, TENNESSEE.

VICE-PRESIDENTS.

A. U. BOONE, <i>Tenn.</i> ,	W. A. HOBSON, <i>Fla.</i> ,
N. B. BROUGHTON, <i>N. C.</i> ,	R. A. FORD, <i>D. C.</i> ,
W. M. JONES, <i>S. C.</i> ,	J. H. SNOW, <i>Texas</i> ,
W. H. BAYLOB, <i>Md.</i> ,	G. W. DANBURY, <i>Ill.</i> ,
B. A. DAWES, <i>Ky.</i> ,	A. C. MILLER, <i>N. Mex.</i> ,
W. W. CHANCELOT, <i>Okla.</i> ,	S. H. CAMPBELL, <i>Ark.</i> ,
W. C. JAMES, <i>Va.</i> ,	R. L. DAVIDSON, <i>Mo.</i> ,
PRESTON BLAKE, <i>Ala.</i> ,	W. T. LOWREY, <i>Miss.</i> ,
LANSING BURROUGH, <i>Ga.</i> ,	W. H. BRENGLE, <i>La.</i>

J. M. FROST, *Corresponding Secretary and Treasurer.*

A. B. HILL, *Recording Secretary.*

ROGER EASTMAN, *Auditor.*

BOARD OF OTHER MANAGERS.

G. C. SAVAGE,	CHAS. H. EASTMAN,
J. E. BAILEY,	R. W. WEAVER,
G. A. LOFTON,	WILLIAM LUNSFORD,
W. C. GOLDEN,	W. M. GUPTON,
C. T. CHEEK,	F. P. PROVOST,
C. C. SLAUGHTER,	J. E. SKINNER,
J. T. ALTMAN,	H. B. ALEXANDER.
J. H. WRIGHT,	

4. THE BOARD'S PLACE OF BUSINESS.

Knowing the Board's city address would be changed from time to time, we chose a postoffice name—Bap-

tist Sunday School Board, Nashville, Tennessee—for use in business correspondence. This simple name tells who we are, and holds now an honored recognition among the business and financial circles of the city.

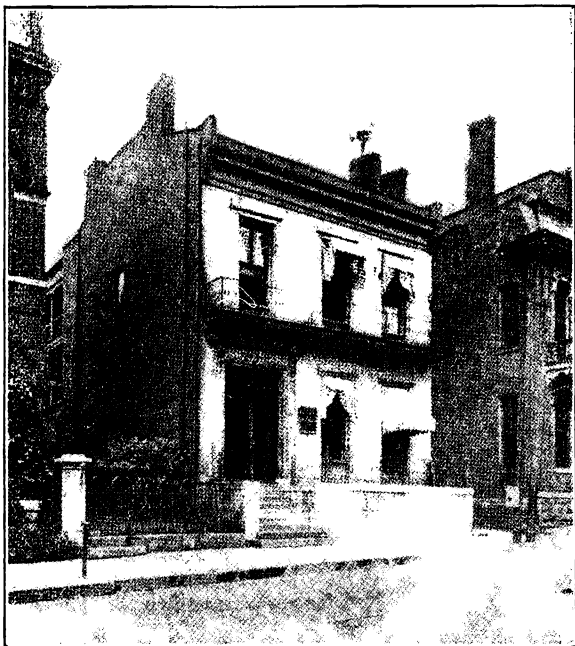
The history of the Board's work in its unfolding and enlargement, may almost be written in the history of its several places of business. One overlaps the other, and in telling one you largely anticipate the other.

1. At the first Dr. E. E. Folk, Editor of *The Baptist and Reflector*, allowed us without expense desk room in his office. It was located in a building opposite the Maxwell House, on Fourth Avenue, then called Cherry Street. Little space was needed, as there was only one piece of furniture, a simple desk brought from my study as pastor, and the one on which were written the resolutions which first proposed the new Board.

2. After six months—July to January—we moved to the Presbyterian Publishing House, but remained there only a short time, as we found it necessary to be near our printing.

3. To this end we moved to the Methodist Publishing House, where the printing was being done under contract. We were furnished rooms without expense and with every convenience and courtesy. Indeed, the men in charge there almost carried the Sunday School Board in those early days, and are held in grateful remembrance. So when the Convention met at Nashville, 1893, only two years after the Board's appointment, we had nothing to show as marking our local habitation. This gratified some, gave others

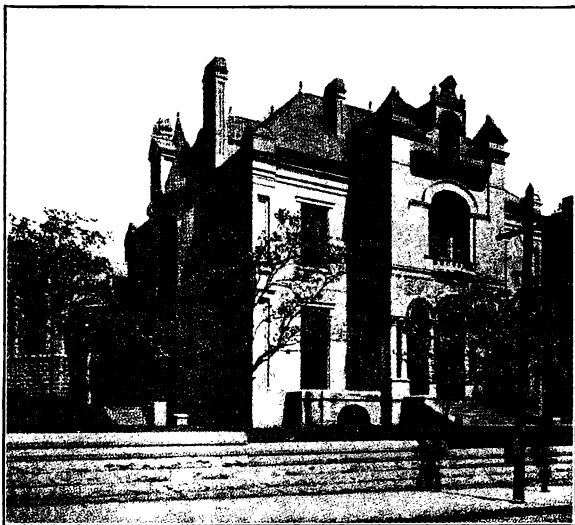
The Board's Former Home No. 1.



167 Fourth Avenue, North.

Purchased 1897 for \$10,000; sold 1903
for the same price.

The Board's Former Home No. 2.



710 Church Street.

Purchased 1903 for \$60,000; sold in 1912
for \$200,000.

The two houses presented herewith have served as the place of business for the Baptist Sunday School Board for such time as is indicated—each serving well in its time, as the demand grew for something larger.

grave concern, but nowise daunted the hopes or courage of those having things in charge.

4. After four years, however (1897), the Board moved out and set up for itself in a house of its own as a place for conducting business. The place was at 167 Fourth Avenue, North, a residence at the time, but easily changed to suit our purpose, and served our business well for six years. The work grew rapidly, and in the six years' time we found ourselves greatly crowded for room. We had paid \$10,000.00 for the place, and sold it for about the same price, in each case making practically a cash transaction.

5. In 1903 the Board purchased another place at 710 Church Street—another residence, but one of magnificent and commanding proportion and appearance. It also was changed and made almost ideal as a business house for our work. However, though so large and of ample scope at the start, it was found in six or seven years to be wholly inadequate to meet the growing demands. It had cost us \$60,000.00 cash, and in 1912 was sold on a cash basis for \$200,000.00. We reserved the right, however, to occupy the house until new quarters could be provided.

6. The Board moved into its new building October, 1913, less than fifteen months after selling the Church Street property. Immediately after the sale we began preparation for building. More than a year before we had purchased a lot for \$60,000.00 cash, and though offered a considerable advance on this price, the Board held it for building purposes—having made ready in advance of its need.

The lot fronts 56 feet on Eighth Avenue, North, (161), and extends through to Ninth Avenue, with a

street on the southern side, a beautiful lot in every way, and one of the best locations in the city. The building covers the entire lot, has four stories and a basement, and cost about \$160,000.00, all of which was paid when the work was completed—the lot and building aggregating \$220,000.00 with no encumbrance.

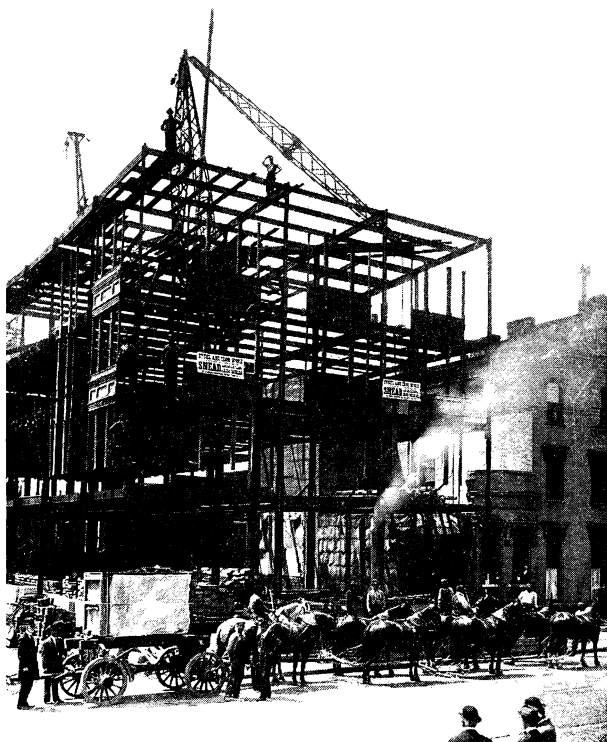
The building speaks for itself. The architecture is Corinthian with composite design, representing the three-fold idea of business place, banking house and with temple effect—something of a Baptist Business Temple. It is counted one of the handsomest and best constructed buildings in the city, and commands the attention of all who travel this great thoroughfare.

It is a long reach from the Board's first business place to its new building. But two decades and more had gone by and the Board's business had moved forward by great strides. We wonder at the ways of God, and count ourselves happy in the thought that His hand has guided in it all.

5. PUBLISHERS BUT NOT PRINTERS.

Though conducting a publishing business on large scale, as will presently appear, the Sunday School Board has not thought it necessary or wise to undertake printing on its own account. All of its printing has been done under contract, based on competing bids, and so far has been eminently satisfactory, and confirms the wisdom of our policy. Nashville has ample printing facilities, and we prefer to use these so long as this may be agreeable to all concerned. In this policy the Sunday School Board is following the

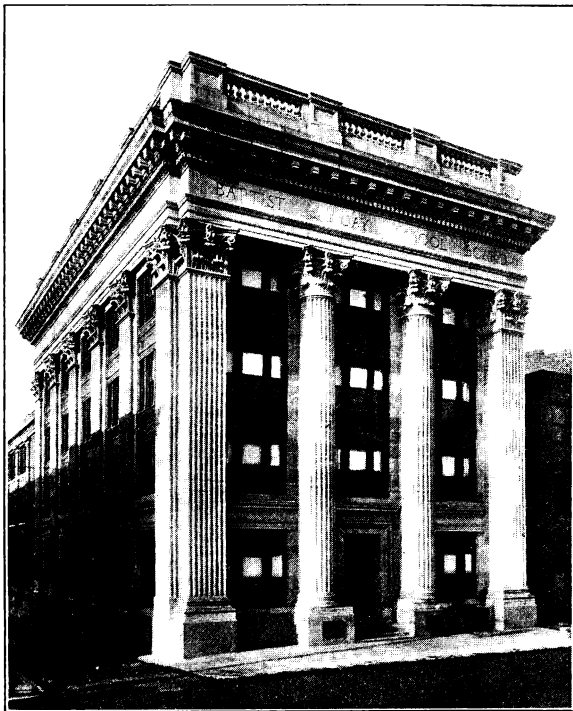
Building in Course of Construction.



April 30th,

This picture shows front of building in course of construction. The wagon drawn by a magnificent team of eight horses has just reached the building from the freight yards. It is loaded with a granite block weighing 27,000 pounds. Four of these blocks are required—two for the center columns and two for the front corner columns. The stone comes from the famous quarries of Bowling Green, Ky., and the granite from the mountains of North Carolina.

The New Building.



The New Building of the Sunday School Board Southern Baptist Convention, Nashville, Tenn.

Built of stone with granite base, representing the unity and solidarity of Baptist faith and life. It is 52 feet wide and 161 feet deep, extends from Eighth Avenue to Ninth Avenue with Furman Street on the side. Four stories and basement, with solid rock bed from one street to the other, and opening on the level with the street at Ninth Avenue. The building was occupied by the Board October, 1913. Lot cost \$60,000.00; building \$160,000.00—\$220,000.00.

method pursued by many of the largest and most successful publishing houses.

The periodicals were published first by the Methodist Publishing House of this city, later were distributed with three printing houses, but have been confined to one house for the last fifteen or more years. The new building is so constructed that a printing plant can be readily installed should it become necessary, and the Board is setting apart to meet the cost of such emergency an ample equipment and endowment fund. Its policy, in brief, is to do what seems best for the present, and then keep itself in readiness as far as possible, either to meet any new emergency or to undertake whatever may be called for by an ever-expanding business. The past gives us confidence for the future in this vital part of our task.

III.

Convention Series of Periodicals.

The Sunday School Board, as publishers, has its chief business in issuing Sunday school literature in such form and teaching as best suits the needs of the Baptist churches of the South. This was its purpose when first appointed, and is the line of its greatest business achievement. Herein lies the most commanding aspect of its present work, with large promise for the future. All else in the way of publishing and merchandise is incidental and side-lines, though accessory and even of immense importance.

The *Kind Words* Series of Sunday school periodicals, previously mentioned in this narrative, was transferred to the Sunday School Board by order of the Convention. Their first issue at Nashville under the new regime was the first quarter of 1892, without discontinuance or any break whatever in the removal from Atlanta. It was as though a living thing had but changed its abode and sphere of its operation. It was a change of postoffice, of printing presses and management, with the Series itself getting new endorsement and movement while entering on a career of larger usefulness.

1. DR. SAMUEL BOYKIN AND HIS SUCCESS.

This success must be attributed largely to Dr. Samuel Boykin, who has already had honorable mention in the previous pages. He was in the new movement which inaugurated these periodicals, was connected with them throughout, and came with them to Nashville, having been chosen by the Board as their editor in chief, though the Corresponding Secretary for the time was editor of the *Teacher* in the Series.

Eight years later when this venerable man of God had entered into rest, the Sunday School Board in its annual report (1900) paid him a great tribute for the work he had done. He "died November 3, 1899. For forty years he had been conspicuous among the Baptists of the South in connection with Sunday school literature, and for thirty years was Editor of *Kind Words*. No one surpassed him in nobility of character, and not many in the lasting contribution he made to our denominational life."

The same report records the coming of his successor, Dr. I. J. Van Ness, whom the Board elected as Editorial Secretary, to have charge of all its periodicals. He was at the time associate editor of the *Christian Index*, with Dr. T. P. Bell, but had previously been the honored and successful pastor of the Immanuel Baptist Church, Nashville, having come to this church at his graduation from the Southern Baptist Theological Seminary. He entered on his new duties January, 1900, nearly ten years after the Board had been established—seemingly a man uniquely endowed and equipped for this vital place in the denominational life. The conspicuous success in the management of these periodicals contributed largely to the Board's success in every other way—another forward step along the way in which God was leading us on.

2. ENLARGED AND INCREASED IN NUMBER.

We cannot specify here in detail either the changes that have been made in the periodicals, or the large increase in their number. When they came to the Sunday School Board we immediately changed the name from *Kind Words Series* to *Convention Series*. This displeased some, but for the most part met with much favor, as a name more commanding, designating their ownership and marking the Convention itself as a publisher through the Sunday School Board as its chosen agent.

The Series consisted then of *Kind Words* (monthly, semimonthly and weekly). *The Child's Gem*, *The Teacher*, and three *Quarterlies* (Advanced, Intermediate, Primary) six in all. Each of these has been enlarged and otherwise improved from time to time,

while the number has been increased many times over. In their intrinsic worth they are unsurpassed in the world's Sunday school literature, and unequalled in their fitness and service for the Baptist churches of the South. So the Southern Baptist Convention, through its Sunday School Board, and more lately through its Lesson Committee, has the making and directing of its literature, owns and controls its publishing interest.

Besides these periodicals the Board publishes also the *Graded Lessons*. These are used in graded schools, and though having started five or six years ago, are proving quite effective in such schools as are adapted to their use. There are two courses of these lessons, both prepared by the International Uniform Lesson Committee, namely, *The Biblical Series* and the *Extra-Biblical Series*. The Sunday School Board uses the Biblical Series for its Graded Lessons, the other being seriously objectionable and altogether unsatisfactory.

We did not, however, adopt even this Biblical Series until it had been modified and adapted to the wishes and needs of our Sunday schools. This revision was made by the Lesson Committee of the Southern Baptist Convention, of which we shall speak more fully later on. Through this method the Baptists of the South have practically their own Graded Lessons in texts and titles, and altogether their own in treatment and publication.

In addition, mention must be made of the Board's *B. Y. P. U. Quarterlies*. These are distinct from the Sunday school publications, and are for use in the meetings of the young people in our churches, for

their training in church life and for their culture in the things of Christ.

We venture to insert here a commonplace advertisement which will show somewhat the scope of these several publications in number, classification and large variety.

SUNDAY SCHOOL AND B. Y. P. U. SUPPLIES

Southern Baptist Convention Series.

UNIFORM LESSON SERIES:

Full line of Periodicals, all classes, from Beginners to Adults; Quarterlies, Papers, Bible Lesson Pictures and Picture Lesson Cards. Sixteen in all.

Sample Periodical publications free on application.

Maps of our own and other makes; Records, Class Books and general supplies.

Bibles, Testaments, Tracts; Books of our own and other publishers.

GRADED LESSONS, Biblical Series:

As adopted, modified and adapted to the use of Southern Baptists.

For Beginners, Primaries, Juniors and Intermediates—in all grades. Thirty - one publications.

Pamphlet explaining fully and containing sample lessons sent free.

Graded Supplemental Lessons in pamphlet form. Nine pamphlets, five cents each.

B. Y. P. U. Quarterlies—two grades; other supplies for B. Y. P. U.

LARGE CATALOGUE SENT FREE ON REQUEST

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENN.

3. BECOMES AN IMMENSE BUSINESS.

These periodicals in their several grades are issued each quarter of the year in literally millions and

millions of copies. Their production in matter and manufacture, handling them and getting them into the mails *en route* to our constituents throughout the territory of the Southern Baptist Convention from Maryland to New Mexico—this is a gigantic task, an immense volume of business coming quarter after quarter as the year goes round, and calls for the outlay of vast sums of money. The simple sense of its magnitude sometimes inspires, sometimes puzzles and depresses, often makes one wonder as to the final outcome.

These periodicals have an educational value which cannot be measured by any standard. They have their source in the Scriptures as the Word of God, and are set to teach the observance of what Christ commanded. They never waver from these great principles which hold their mighty place in the heart and conscience of our people. Their circulation is widespread throughout our territory. They are read and studied at the fireside and in the family circle of many, many thousands of homes. In churches and Sunday schools they bear the lessons for teachers and scholars. Through these periodicals the Sunday School Board as an agency of the Convention reaches more people, and reaches them more frequently, than any other one agent.

Our heart's desire and aim is that always and everywhere these periodicals shall speak for God in no uncertain word; shall speak the word which God bids us speak. We are sowing the seed, sowing broadcast, and the gathering of harvest shall surely come in the succeeding years as no man can number.

IV.

The Board's Financial History.

A business of such proportion would necessarily have an income-making power—a money value, but whether large or small will depend upon circumstances. It is not easy to write in simple way the financial history of the Sunday School Board. Our methods are simple, free from complication and “red-tape,” except where these are essential to safety, accuracy, and efficiency. Diligence, painstaking care, every possible precaution and watchfulness are exercised to expedite business, to serve the people in the best way, and to have all this of greatest worth in denominational life.

1. REACHING CLOSE OF FIRST YEAR.

The Sunday School Board was set to its task May, 1891, without means—absolutely without means. True, it was to have the Series of periodicals, and these were of great worth, but they were not available for many months yet to come. By July 1st, the Board had a Corresponding Secretary on its hands, and had promised him a salary, but was without income, with no way to make an income. Money which the Secretary chanced to have in hand, but which belonged to another, was used temporarily to meet immediate and pressing necessities. The denominational papers were kind enough to take our advertisements and wait for some future day for their pay.

This continued for nearly three months, when the latter part of September the Board secured from the First National Bank two short-time loans, the notes being endorsed by individual members of the Board. This carried us through until receipts began to come in early in December from the January issue of the periodicals—five thousand (\$5,000) dollars for the month of December—and the notes were paid when they came due. I recall well my excessive delight the first day our receipts amounted to \$100.00.

However, it was a grave question whether the Board could cover its first year's expenses and reach the Convention in May free of debt. No one thought it could. Many were the anxious days and nights which came and went. Sometimes debt seemed certain, inevitable, as we worked, watched, waited. But when we had closed our books April 30th, the end of the Board's first fiscal year, we had paid all bills due, had anticipated all bills coming due in the near future, and had on hand a balance of over one thousand (\$1,000) dollars. This was a surprise to us all, and threw a new light on the future.

We enlarged our plans and outlined a policy of how best to carry forward our task and best serve in the things to be done. I recall as a pleasing coincidence that in September of the second year, about one year from the time we had borrowed the money for expenses, and the only sum the Board ever borrowed, we made our first cash appropriation, about fifteen hundred (\$1,500) dollars distributed to the several State Boards. So the work began and so the work went on.

2. FINANCIAL RECORD FOR TWENTY-THREE YEARS.

The tables which follow are being preserved in the Board's annual reports to show by comparison the steady advance in its receipts; to show also what is being done and what is the present financial condition of the Board. Of course, this is all shown more clearly and in detail by the tables at the close of the report, but here they present a bird's-eye view, comparing one year with another:

Annual Tabular Statement.

Year	Total Receipts	Current Bible Fund	Perma't Bible Fd.	Appropriations	Reserve Fund	Building Fund	Net Assets
1892..	\$19,574 83	\$ 14 50	This fund came from the business earnings.	\$ 355 32	-----	New building being finished, this fund is now held for endowment and equipment.	\$ 4,081 63
1893..	43,078 71	-----		4,717 82	-----		7,562 94
1894..	48,539 16	45 66		3,857 15	-----		9,876 51
1895..	58,099 59	7 82		5,916 83	\$ 1,000 00		11,786 17
1896..	63,141 12	-----		9,912 01	2,500 00		14,312 30
1897..	66,280 41	91 31		11,477 09	†		22,511 63
1898..	*64,626 90	673 16		11,855 40	10,000 00		32,787 76
1899..	66,766 35	1,374 04		13,688 28	19,000 00		39,818 93
1900..	71,602 42	1,306 97		14,538 18	30,000 00		52,819 38
1901..	78,810 97	3,130 95		14,786 47	44,000 00		68,359 53
1902..	89,345 71	4,088 44		16,087 17	50,000 00	\$12,000 00	84,314 22
1903..	97,518 45	4,156 67		17,171 59	‡21,251 10	¶	106,281 81
1904..	109,782 76	5,323 78		21,096 46	32,000 00	-----	118,435 04
1905..	120,088 40	4,500 15		\$ 5,115 00	21,782 90	5,115 00	133,810 44
1906..	146,468 31	4,222 00		7,000 00	27,204 86	10,000 00	156,913 35
1907..	161,439 07	3,200 30		10,000 00	28,287 00	25,000 00	181,042 10
1908..	179,020 37	5,155 29		10,000 00	50,513 62	31,000 00	195,060 96
1909..	205,362 17	4,553 10		12,000 00	39,701 15	50,000 00	227,714 47
1910..	234,836 46	2,990 63		12,000 00	50,900 01	50,000 00	251,444 38
1911..	278,446 69	4,027 21		12,000 00	61,143 26	50,000 00	275,435 31
1912..	300,276 51	3,210 80		12,000 00	51,390 15	50,000 00	306,267 91
1913..	338,145 70	4,915 94		13,000 00	52,770 87	50,000 00	487,753 47
1914..	374,383 33	4,099 15		25,000 00	53,632 95	50,000 00	\$160,000 00
							556,277 20

*Reduction in price of periodicals.

†Used in buying Cherry Street House.

‡Drawn on to buy Church Street House.

¶Used to purchase Church Street House.

§Used in new building.

With this annual tabular statement we submit another exhibit in different form somewhat analyzing the receipts and specifying the several lines of our benevolence.

TWO DECADES AND THREE YEARS.

The Grand Total in Receipts.

1892-1895	.....	\$ 169,202 29
1896-1899		260,814 78
1900-1903		337,277 55
1904-1907		537,778 54
1908-1911		897,665 69
1912-1914		1,012,805 54
		<hr/>
Total	.....	\$3,215,544 39

Received for the Bible Fund (Included Above).

1892-1895	.....	\$ 67 98
1896-1899		2,138 51
1900-1903		12,683 03
1904-1907		17,246 21
1908-1911		16,726 23
1912-1914		12,225 89
		<hr/>
Total		.\$ 61,087 85

Board's Gifts to Benevolence and Missions.

1892-1895	.....	\$ 14,547 12
1896-1899		46,932 87
1900-1903		62,583 41
1904-1907		98,371 22
1908-1911		202,258 04
1912-1914		157,793 97
		<hr/>
Total	.....	\$582,486 63

These Gifts were Distributed as Follows:

Periodicals to Mission Sunday Schools.....	\$ 70,711	90
Field Work of Sunday School Board.....	212,389	62
To the Several States Through State Bds.	136,825	18
To the Foreign Mission Board.....	38,138	85
The Chinese Publication Society.....	2,700	00
Brazil Publishing Society.....	3,000	00
To the Home Mission Board.....	38,398	10
Southern Baptist Theological Seminary...	30,246	60
Southwestern Bap. Theological Seminary..	1,500	00
To the Woman's Missionary Union.....	6,600	00
The Woman's Training School.....	20,587	83
To Other Denominational Interests.....	21,388	55

Total\$582,486 63

Investments from Business Earnings.

Furniture and Fixtures.....	\$ 4,331	16
Permanent Bible Fund.....	25,000	00
Purchase of Eighth Avenue Lot.....	62,622	50
Expended on New Building.....	160,001	72
Reserve Fund	50,000	00
Equipment Fund from sale of Church St.		
Property	160,000	00
Other Assets (of current business).....	97,764	04

Total\$559,719 42

From these tables it appears that during the twenty-three years of operation the Board has made a most gratifying record, both in its business and as a benevolent institution. It may be counted in every high sense a business dedicated to missions, a denominational asset operating through many channels and contributing mightily to the great interests fostered by the Baptists of the South as represented in the Southern Baptist Convention.

3. FOSTERING BENEVOLENCE AND INVESTMENTS.

The Sunday School Board, with all of its holdings as in all of its operations, is answerable to the Southern Baptist Convention. It is chartered under the laws of Tennessee as to its corporate life and business, but is made dependent by the very terms of the charter upon the Convention as its governing power and the source of its life and activity. What has been attained in financial history is the attainment of the Baptists of the South as represented in their great Convention.

These tables and advancing columns of figures are instructive as a comparative study, and full of inspiration. They show steady growth in receipts, in net assets, in benevolence and invested funds.

1. The gifts of the Board one way and another for denominational advancement, amount to more than five hundred thousand dollars—more than half a million for these years, though it began its work only twenty-three years ago without means and without income. These gifts have gone into well-organized channels, and in that way were made more effective. While for the most part they have been expended and disappeared in the good done year by year, some of them have been permanent, for example, the Publishing Houses in Brazil and China, the Woman's Training School at Louisville, and the Southern Baptist Theological Seminary. The gifts put into these great institutions on the home field and the foreign field will bear fruit as the years come and go, will continue to share in the good work which they are doing.

2. The Board has thought it wise to set aside also as its business would justify, certain funds under its own supervision for the future enlargement and protection of the work. These several funds are invested in safe interest-bearing securities, and the interest is all turned into denominational channels for denominational advancement. They are not idle—not money laid up and profitless—but made to serve as need and opportunity arise.

It is certainly well that a business should be kept strong at its base—that a wheel should be strong in its hub. And we should mention in this connection the annuity of one thousand dollars, given the Board a few years ago by a noble Christian whose name has never been given to the public. It yields the donor a small income each year, the interest being paid semi-annually, while the fund itself is preserved intact under our invested funds.

(1) *The Reserve Fund*—\$50,000.00 for emergency purposes. It was begun in 1895 under the administration of Dr. T. P. Bell, but when two years later it had reached only \$2,500.00, we used the whole amount in the purchase of the Board's first house. It was then begun again and carried forward until it reached \$50,000.00, when the greater part of it was used in the purchase of the second house. Then we added to it again as the business would allow, and are holding it now at the figure already named for such need as might come upon us.

(2) *Equipment and Endowment Fund*—\$160,000.00. This was created by holding for this purpose the greater part of the proceeds from the sale of the Church Street property. Its necessity as a future

possibility in business will readily appear. The Board at present is not operating a printing plant, but the need for one might arise as an emergency sooner than we expect. Wisdom and forethought demand readiness in advance.

(3) *The Permanent Bible Fund*—\$25,000.00, the interest of which is used each year for the distribution of the Word of God. At the time of selling the Fourth Avenue property the Board set aside \$5,000.00 as a Permanent Bible Fund, and has since added to it from time to time out of its business. Two years ago a Baptist layman of Georgia, Col. W. L. Bowen, remembered this fund in his will, and left the Board \$1,000.00 to be used in this way. We shall hope to see this Permanent Bible Fund enlarged in the future by sums from our business, and also by such gifts as may come from our people.

4. THE CURRENT BIBLE FUND.

This fund is gathered and expended each year in the free distribution of the Scriptures and other religious literature. It is sustained by sums set aside for the purpose from the business of the Board, but also by gifts from individuals, churches, Sunday schools and classes in the schools. It is fair to all concerned to say that each year the Board gives much more than it receives from all sources for this purpose, making every dollar received do two and sometimes even four dollars' worth of work. In this way the small gift is combined with others and made to girdle the world in sending out the Word of God.

This free distribution of Bibles and other literature is made through the several State Boards and through

the Home and Foreign Boards. This has seemed the wiser policy as it gives the wider sphere of distribution, and at the same time brings us closer to the places of destitution. These several Boards have coöperated with the Sunday School Board in this work so as to make it more effective in its blessed fruitage.

This Current Bible Fund has an interesting history. It came of necessity, came of generous impulses at the very beginning of the Board's life. With grateful heart I mention here the names of those who made the first gifts to this fund in the very first year of struggle and misgiving.

An Alabama Sunday School per W. B. Crumpton.	\$3 00
Ella Fortune (Ala.) a young girl.	1 00
Dr. W. N. Chaudoin (Fla.)	5 00
Dr. J. W. M. Williams (Baltimore)	5 00
An Unknown Friend	50

It was a day of small beginning, but the work has grown and blessed many thousands of hearts, while these first gifts are held in grateful remembrance. Surely one scarcely knows when he is making history, and often it happens that a child stands at the place where great movements are starting.

During the secretaryship of Dr. T. P. Bell this part of the Board's work was given a distinct forward movement. The Board itself began voting distinct sums of money to the Bible Fund and inaugurated the Children's Day service in June for this special end. The program for these annual services was prepared by the W. M. U., published and furnished by the Sunday School Board without cost. The collection taken

was for the Bible Fund. This increased the annual collection for the Board by four or five thousand dollars and did good in many ways.

5. GRATEFUL MENTION OF THE W. M. U.

For this work in particular, and for the Sunday School Board in every way, we had through the early years the generous and able support of Miss Annie W. Armstrong, then Corresponding Secretary of the Woman's Missionary Union. She was largely the inspiration and guiding genius of this special feature of the work and in many ways helped to give the Sunday School Board its proper rank among the forces which make for denominational life. Indeed, it is not too much to say, and I recall it with grateful remembrance, that the Woman's Missionary Union with its successive officials has always given strong and able support to all our work. Truly, as everyone will recognize, the Woman's Missionary Union and the Sunday School Board have from the first given themselves to each other's work in many ways, and will go down in history as agencies working together for the building of the kingdom.

Much remains to be done in the way of Bible distribution, and the Board's Bible Fund is yet needed for this purpose. It is the one single channel in which the Baptists of the South are asked to center their gifts to this great end. It is the Convention's Bible work, and appeals to our people through all the states. Every gift sent the Board for this purpose, whether large or small, will be augmented by sums of equal or larger amounts from our business department, and so be made to do larger work.

It seems to the Board wise to discontinue Children's Day as a specific service, and will so announce in its annual report for May, 1914. We continue, however, the Bible Fund, and hope to have it enlarged year by year, making it greater in money and greater also in outgoing power. This sets a wide-open door for the largest usefulness, and is available to all who will coöperate with the Sunday School Board in doing this work.

V.

Making Itself a Mission Board.

It seems fitting at this point, and certainly in full accord with the history of events, to emphasize the Sunday School Board as a *Mission Board*. Reference to the previous tables of benevolence shows its gifts as follows: State Missions, \$137,125.18; Home Missions, \$38,398.10; Foreign Mission, \$38,138.85. These gifts were all made through their respective Boards so as to make them the more direct and efficient, while at the same time to promote and strengthen our denominational agencies.

Not only in money, however, aggregating over two hundred thousand dollars, but the Board from the first was missionary in spirit, in didactic power and efficiency. Its business might easily and fittingly be called a business conducted for missions. Its first book, "The Story of Yates," was a missionary book; this was the ground of its publication. Its periodicals also, first as *Kind Words Series*, later as *Convention Series*, have carried missionary instruction both in a

general way, and also in regular definite lessons in missions. This indeed has been one of the most marked of the distinctive features of all our publications.

The Board came into being at the time (1891) when the Baptists of the South and of the world were celebrating the centennial of Modern Missions, dating from the time of William Carey. It was in fullest sympathy with the spirit and purpose of the movement, and though limited in means gave itself in such ways as it could to making the celebration worthy and successful. As Secretary of the new Board, then bidding for denominational place and favor, I canvassed with others for the furtherance of the great interests. The occasion is recalled with delightful remembrance. My text then and the keynote of all our operations are expressed in the question and answer: How can we bring the Sunday school into missions? By putting missions into the Sunday school.

Missionary Day in the Sunday school has been a conspicuous factor in this special and specific line of work. It is carried forward by the three Boards—Sunday School, Home and Foreign—working jointly, with the proceeds, however, all going to missions through the two mission boards. Special programs are prepared and extra efforts made, all aiming for the specific instruction of our people in the great matter of evangelizing the world. Besides, a special lesson is arranged and carried in all the Quarterlies. These lessons, finely adapted to the purpose, are taught by nearly two hundred thousand teachers, with a student body of a million and a half of eager, ear-

nest minds. Surely the money value of this day's service, however great, is not to be compared with its educational value for culture in the things of Christ.

VI.

Book and Tract Publication.

In accordance with the ambition and wish of the Baptists of the South the Sunday School Board is all the while enlarging its book and tract publications. This is a distinct department of its work. The ultimate aim is a great book publishing house whose output shall represent the sentiment of our people and hold commanding place with the best evangelical literature. A Baptist house must be Baptist in its product in the highest and broadest sense. If this principle and policy impose restriction it is yet the restriction for larger good, and still leaves ample room for all lofty purpose and fruitage in the field of book making.

1. MUCH DONE ALREADY.

The following resolutions offered by Dr. T. P. Bell in the Southern Baptist Convention at Baltimore (1910), after some discussion, were unanimously adopted:

"WHEREAS, The removal of the branch houses of the American Baptist Publication Society from the South has left open a great field for the preparation and dissemination of Christian literature of many sorts, especially of the Baptist type; and,

"WHEREAS, Somebody is going to occupy this field, more or less, to the advantage of our Baptist interests; and,

"WHEREAS, There is no agency, individual or other, so well qualified to occupy it to the satisfaction and profit of our people as is our own Sunday School Board, which has means, experience, business touch with all our churches, Sunday schools, and pastors, knows well the needs of our people and enjoys their confidence and affection ; therefore be it resolved :

"1. The Board be authorized and urged to enter, at as early date as possible, on the work of supplying the brethren of our churches with books, tracts, hymn and song books, and indeed all supplies for churches, Sunday schools, missionary societies, Young People's Unions, such as are suitable and desirable.

"2. That in the prosecution of this work it enter into the closest possible coöperation, consistent with wise business management, with Baptist book houses in the various States, especially those under control of organized Baptist bodies.

"3. That the Board be authorized to seek from the churches, Sunday schools and other organizations coöperating with this Convention, gifts for its distinctively missionary operations in the matter of colportage, tract distributions, etc."

These resolutions, marked by the wisdom of their author, outline a large policy and contemplate a far reach into the future. A great publishing house comes of growth rather than something to be made. And the Sunday School Board, in full sympathy with the principle and policy of the resolutions, had already gone far in the line of their purpose.

Its book and tract literature even now hold a great place with our people, is a mighty force in the denominational life, and all the while on the increase as opportunity offers or can be made. We have published between thirty and forty books, a much larger number of tracts, while both have been issued in

reprints over and over again. Literally many hundreds of thousands, both tracts and books, have gone out among our people and bearing the imprint of their own house as its own product. Its books have all done well, some of them remarkably well in the book market. The most ambitious undertaking is the Board's line of Commentaries on the Bible. Two have already appeared, and others are in progress.

While no attempt is made here to give a list of the publications, we will gladly send free of cost the Board's large catalogue showing a full line of its periodicals, books and tracts and all supplies which are being offered by the Board, whether of its own making or the product of other houses.

For in its merchandising department the Board does a large order business, inviting orders on large scale from our people for any book they may wish, promising prompt attention and furnishing the book at publisher's price. This opens to the Board, and through the Board to the public everywhere, the book market of the world, and makes it possible to meet in the largest way the needs of those whom we serve.

Moreover, the Board in the last ten years has made distribution of free literature in books and tracts, far overreaching a hundred thousand dollars in money value. This distribution is not merely from its own product, but also largely from the product of other houses. The educational value of all this cannot be measured by money standards, or by any standards at our command. We are sowing broadcast in books and tracts, and shall expect a great harvest in the coming years.

HOW THE BOARD'S FIRST BOOK CAME.

It is a long reach from Birmingham, 1891, to Baltimore, 1910, from the Convention restriction at Birmingham in creating the Board to its Baltimore resolutions enlarging its scope and throwing wide open the door to the future. Then the Board was restricted to publishing Sunday school periodicals. The opposition demanded this, and the advocates acceded as a compromise toward the main end. My concession was given on the supposition that if the Board should fail there would be no call to publish books, but if the Board succeeded the Convention in due time would remove the restriction and leave the Board to do what needed to be done.

And so it came to pass. In less than two years those who had demanded the restriction began to relax, and even to inquire why the Sunday School Board could not publish books. It was a gracious sign on the horizon, but we made haste slowly. In the summer of 1897—six years after Birmingham—the manuscript of "The Story of Yates the Missionary," by President Charles E. Taylor, of Wake Forest College, came into my hand through the kindly courtesy and suggestion of Dr. A. J. Barton, then connected with the Foreign Mission Board. Indeed, the manuscript had been prepared at the request of that Board with the view of having it published by the American Baptist Publication Society at Philadelphia. But the Society, thinking it would not pay and having already on hand much similar literature, declined to publish it, and returned the manuscript. And so it found its way to Nashville.

May I tell frankly what happened? It is a wonderful book, and charmingly written. I spent nearly one whole night going through the manuscript, and found my soul stirred to the deepest depths. For three days I was as one who had been on the Mount of Transfiguration, and was left with the conviction that the book would move others as it had moved me; that it was a book which for every consideration should be published, especially by Southern Baptists, a book indeed which the Convention would want published whether it paid or not.

But there was the barrier of the Birmingham restriction, and the Board has always been true to the wish and instruction of the Convention. Honored and able brethren, members of the Sunday School Board and others, divided in judgment, some for, some against its publication—the only objection being, however, that the Board was not authorized to publish books. Confessedly there was no way to get around that, but my own heart would not be still, for I felt that we had come upon our opportunity.

My theory was that the Convention would want the book published, would commend the Board for its publication, and I tried to find someone who would furnish the money for the purpose. This, however, failed. Finally the Board decided to make the venture, and on December 31, 1897, ordered the book published, and provided the Matthew T. Yates' Publishing Fund of \$500.00 to take care of its expense. The first copy that came from the press went by agreement to Dr. Lansing Burrows as the first copy of the first book published by the Board, for which he paid one dollar in advance.

3. THE EXPECTED CAME TO PASS.

The Board presented the book to the Convention at Norfolk, May, 1898, with full explanation in its annual report. The natural thing happened. Some thought it a serious money risk and a breach of instructions; the Convention, however, adopted unanimously and even with enthusiasm a report on the Sunday School Board's work, written by Dr. George W. Truett, containing the following item:

"We express not only our hearty approval, but also our great pleasure in the publication of the life of Dr. Matthew T. Yates. And in this connection recommend compliance with the request which comes from the Board, namely, that it be allowed liberty in the publishing of books as part of its work; using, as indicated in the report, such money as it may deem practicable to appropriate from its business, or such money as may be contributed for this particular object. We recognize the far-reaching significance of this recommendation, but judging of the previous management of the affairs entrusted to its care, we feel perfectly safe in consigning to the Board this enlargement of its work."

And so the Birmingham restriction was removed, having served its purpose; the new interest was launched; another stage in the Board's history was reached and passed; the book has been a success in every way, and holds high place in missionary literature; and every year since has seen one or more books added to the list. So the work goes on, and has a future whose greatness cannot be calculated in richness and blessing.

4. THE BOARD'S SYSTEM OF BOOK ENDOWMENTS.

In solving the problem of printing its first book, the Board devised a system of book endowments which has worked so far only in a limited way, and yet effectively and with large returns. The system requires a gift of five hundred (\$500.00) dollars, which creates a publishing fund to bear such name as the donor may elect.

There are now three of these book publishing funds with their several names, and they have been in operation sufficient length of time to take a review of their results so far as we can judge from figures.

One of these gifts was created by the Sunday School Board itself setting aside five hundred dollars for the purpose, December 31, 1897. The other two were given by Mr. B. E. Garvey, January 21, 1899, and Dr. P. D. Pollock, then President of Mercer University, March 8, 1902. Under these three funds the Board has published twelve books, which aggregate nearly seventy-three thousand copies, as follows:

(1) Under the Matthew T. Yates Fund we published "The Story of Yates" (8,753 copies).

(2) Under the Eva Garvey Fund we published "Baptist Why and Why Not" (11,011 copies); "The Young Professor" (3,416 copies); "Doctrines of Our Faith" (14,148 copies); "The Moral Dignity of Baptism" (10,225 copies); "Memorial Supper of Our Lord" (3,000 copies); "Our Church Life" (3,198 copies); "Winning to Christ" (2,000 copies)—total, 46,998.

(3) Under the Constance Pollock Fund we published "The Pastor and the Sunday School" (5,011

copies) "Pastoral Leadership of Sunday School Forces" (7,000 copies); "Twentieth Century Sunday School" (2,500 copies); "The Pastor and Teacher Training" (2,500 copies)—total, 17,111.

These funds have not only been reimbursed and are now held intact, but have at the same time made large returns to the Board's business receipts, and have exerted tremendous power for good in homes and churches and Sunday schools.

These books—all twelve of them—with an aggregate issue of nearly seventy-three thousand copies, are a joint product. These two men, through their gifts of money, have laid the foundation for a great future in book publishing. They have joined themselves by their money gifts with authors and publishers, and share with them the glory of making good books, and the joy of blessing the world through the power of the printed page. And yet their work has hardly begun, as it will go on through successive years making new issues of these books and proving further blessing to succeeding generations. Both men after living honorable and highly useful lives have gone to their reward, but being dead they yet speak and their works do follow after.

These several publishing funds lay the foundation for future enlargement, and invite similar gifts for publishing other books. What has been done, though largely successful, is only an index of what can be done. There is room here for indefinite expansion, and the opportunity is very commanding.

CO-OPERATING WITH OTHERS IN LIKE BUSINESS.

In closing this statement of the Board's business in books and tracts it is somewhat important to understand how we relate ourselves to others in like business. This may be stated by a quotation from the Board's annual report to the Convention at Baltimore, 1910:

"On the withdrawal of the American Baptist Publication Society from the South, the wish has been expressed in many quarters and even in the form of request coming from several cities, that the Sunday School Board establish branch houses in various points. But this does not seem to be needful, at least for the present, and is hardly justified by the experience of older denominational houses. We shall endeavor to meet every necessity and demand to supply our people with whatsoever is needed, and will hold ourselves ready to answer their every call.

"And then, too, there are already a good number of Baptist book houses in the territory of the Convention—some of long standing; others of more recent date. It seems a wiser policy and more just to encourage these several houses in every possible way, and to foster their interests in putting out good literature and in making our people a reading people. There are many ways in which this can be done, and lines along which we can walk hand in hand. There is no need or even room in the book business for competition except such as will be coöperative and helpful. The policy of the Board has always been to help all and hinder none, and it shall be our purpose as heretofore to put the books of the Publication Society, as well as the books of these other houses, among our people in every possible way that may be opened to us."

VII.

Sunday School Education.

We use this term—Sunday School Education—to cover the Board's operation in distinctively Sunday school improvement and efficiency. It reaches out in many lines, can hardly be described in writing, and is counted by many the most important part of our work; indeed, the very crown of all the Board is doing in its several departments. Wonderful things are being done in this way, working through many channels, traceable to the Sunday School Board directly or indirectly. And the Baptists of the South, through this agency of their own creation, are well-nigh leading all others for the betterment of their Sunday school condition.

Sunday school education is itself a new term in our nomenclature, born of the new day and work into which we have come. It may mean training in Sunday school affairs or the education which the Sunday school gives. In either case it marks the new teaching and the new teacher. It stands for better church training, for instruction in Christian truth, for more emphasis on the observance of the things commanded, for culture in things of Christ, for making Christian character and greater efficiency in Christian service. These are high ends indeed, but surely the end toward which the Board is moving all its forces.

Churches are coming more and more to count on their school for teaching God's Word; Sunday school

teaching is being rated better than ever before, and is everywhere being marked as having more significance. Only awhile ago the Chancellor of New York University went on record as saying: "I wish we could require of every freshman a Sunday school diploma, certifying that he knew by heart the Ten Commandments, the Sermon on the Mount, a Church Catechism, and a score of Psalms, and a score of the best classic hymns. This university will join any association of universities and colleges that will demand them as entrance requirements." This may not be counted the ideal standard, but it surely marks a new emphasis and meaning in Sunday school education.

1. HOW THE FORCES MULTIPLIED.

The educational forces for training in Sunday school affairs are a mighty host, both in numbers and effective service. Without undertaking to enumerate all, and without disparagement of any, we name here with special mention and emphasis the men who are giving their life to this work in connection with the Sunday School Board and with the several State Boards.

Those of the Sunday School Board, taken in the order in which they entered the service, are as follows:

I. J. Van Ness, Nashville, Tenn.
B. W. Spilman, Kinston, N. C.
L. P. Leavell, Oxford, Miss.
H. Beauchamp, Dallas, Texas.
E. E. Lee, Dallas, Texas.
Arthur Flake, Baldwin, Miss.
P. E. Burroughs, Nashville, Tenn.
W. S. Wiley, Muskogee, Okla.

Associated with them, and serving in the Elementary Department, are Miss A. L. Williams, Birmingham, Ala., and Miss Margaret A. Frost, Nashville, Tenn.

Those of the several State Boards, taken in alphabetical order, are as follows:

Alabama—H. L. Strickland, Birmingham.
Arkansas—Clarence S. Leavell, Little Rock.
Florida—
Georgia—G. W. Andrews, Atlanta.
Kentucky—J. J. Gentry, Louisville.
Louisiana—J. B. Moseley, Shreveport.
Maryland—Leonard Leavell, Baltimore.
Mississippi—J. E. Byrd, Mt. Olive.
Missouri—T. J. Watts, St. Louis.
North Carolina—E. L. Middleton, Raleigh.
Oklahoma—W. D. Moorner, Oklahoma City.
South Carolina—
Tennessee—W. D. Hudgins, Estill Springs.
Texas—W. E. Foster, Dallas.
Virginia—J. T. Watts, Richmond.

“Some of the States are increasing their forces by the addition of other men and also some elementary workers. These men are all very efficient and doing a work in their several States that will tell mightily in the coming years.

“It is interesting to recall as helping to understand the worth of their service that such a list of names for such a work was impossible fifteen or even ten years ago. The whole Sunday school situation of the South has been changed for the better in that time, and the work being done cannot be overestimated in its value for Sunday school education in the Baptist churches of the South. It makes the Sunday School Board a great educational institution, with its immense business set for the higher things. Working

in coöperation with many agencies, it yet maintains its distinctive character and work, all the while augmenting its force and increasing its efficiency."

THE BOARD'S SYSTEM OF TEACHER TRAINING.

Sunday school education, viewed from any standpoint requires a wise and well-executed system of teacher training. We have tried to make provision for this, though the process has been slow and oftentimes beset with difficulties. It was new ground for our people. They had not gone this way hitherto. It required ten years or more before the Board's finances and other conditions justified us in undertaking distinctive Sunday school work, and even then teacher training, though perhaps the most important, could not be first undertaken. A curriculum had to be made for Sunday school teachers, methods for its operation had to be worked out, and forces for its execution had to be gathered—all of which required time, experiment and experience.

However, we have made great advancement and much has been accomplished through these years. The future holds even larger prospect for larger things. No attempt is made here to give in detail our system. It is fully set out in a booklet of over a hundred pages (price 25 cents), prepared by Dr. P. E. Burroughs, our Educational Secretary, in conjunction with the other Field Secretaries. The booklet indeed covers the whole of our Sunday school work and shows what the Board is doing in these several lines.

The system requires eight books in its curriculum; a diploma is given for successful completion of the

New Normal Manual; seven other seals are added, one as each of the other books is completed, with a red seal when half the course is finished, and the blue seal when all eight of the books have been successfully gone through with. This curriculum for teacher training allows wide scope, beginning with the average teacher and ending with what is worthy of the highest. We are just now adding a further course for our graduates, and on its completion a post-graduate diploma will be given.

We add herewith a table showing in a way what has been accomplished and showing also not only the large number of persons who have come under the training power of our curriculum, but how these persons are distributed throughout the territory of the Southern Baptist Convention :

Statement of Teacher Training Work April 30, 1914.

	Enrollments	Total			Increase		
	During Month.	Diplomas.	to Date. Red.	Blue.	During Month. Diplomas.	Red.	Blue.
Alabama.....	55	1885	224	134	66	4	2
Arkansas.....	0	608	81	28	2	1	1
Florida.....	0	479	67	26	0	0	0
Georgia.....	0	2911	284	145	53	16	14
Illinois.....	0	28	3	2	9	0	0
Kentucky.....	38	3785	634	393	129	31	17
Louisiana.....	46	1240	111	64	12	3	5
Maryland.....	0	99	7	2	2	2	0
Mississippi.....	1	2122	218	94	141	7	2
Missouri.....	29	676	99	50	42	12	1
North Carolina.....	221	2530	143	55	184	6	2
Oklahoma.....	1	840	112	57	10	3	2
South Carolina.....	9	1082	79	49	9	2	2
Tennessee.....	0	1422	246	119	43	3	8
Texas.....	138	3803	404	228	254	21	8
Virginia.....	0	1180	133	50	87	26	2
District of Columbia.....	0	61	9	6	0	0	0
Foreign.....	17	174	27	22	1	0	1
Total.....	555	24975	2881	1524	1044	137	67

Many forces are at work putting into operation this system of teacher training, and so making it effective as an effort in Sunday school education. The field force of the Sunday School Board, the efficient men who are serving with the State Boards, the training schools and seminaries at Louisville and Fort Worth, very many of our foremost schools and colleges, many pastors and churches throughout all our Southern Zion—all these are combined to give emphasis and efficiency to our curriculum for the training of Sunday school teachers in their noble work. It makes a great showing of what is being done with its immense possibilities. The word of Dr. J. B. Gambrell is not too strong and only voices what is being said everywhere: "The most significant movement ever inaugurated among Southern Baptists is the teacher training work of the Sunday School Board."

3. HOW IT FIRST BEGAN.

As a matter of history we must not forget that this whole system was started in the South, so far as our people are concerned, with Dr. B. W. Spilman. He formulated our teacher training system, with its curriculum, and saw it start with almost nothing to give it encouragement. In its changes and enlargement from time to time he has been a colaborer—I might say collaborated—with the other Field Secretaries of the Board who have come to us from time to time.

He became Field Secretary of the Sunday School Board May, 1901, when everything was raw and ten years after the Board had begun its work—our first

Field Secretar., without chart or compass in the way of precedents, the first man to put teacher training on the map in the South. With a brave heart and much wisdom he set himself to what seemed a hopeless task. He came to Nashville, looked into the little dingy office, the only thing we had to offer in our Fourth Avenue building, and decided to open his office on the field and set up his study in railroad trains and along the wayside. But how it has all changed now, and he rejoices with others in the fruit of his labors. We have another illustration of the saying of Dr. John A. Broadus: "Watch the beginning of things."

4. CONVENTION ADULT CLASS DEPARTMENT.

This is a new phase in the development of Sunday school education, and represents great potency and promise for the future. Its history as a work of our Board may be traced in the minutes of the Southern Baptist Convention for 1912 and 1913 at Oklahoma City and St. Louis.

Even the class name has become a factor in Sunday school organization, and the grouping of classes into one department creates a common bond both in classes and between classes. It is a far-reaching consequence that these classes, whatever the class name, should be distinctive in character and teaching. The class name itself should be educative, meaning much for doctrine and spirit, much also for Christian character and service. Otherwise it may dissipate and divert the interest and training, and its influence, though well meaning, may prove hurtful in a serious way.

This is true for the denomination at large, and especially for classes in their relation to the Southern Baptist Convention as expressing the organic life of the Baptist churches of the South. Why not a convention *esprit de corps* in Baptist classes in the highest and best sense? Sure it is worth while to foster such a spirit, and for this purpose we have organized the Convention Adult Class Department, with the commanding motto: For the Bible and the Church.

This department was organized with the approval of the Convention and is devised to work out this high end. The department name itself—The Convention Adult Class Department—indicates the alignment of the classes, whatever the class name, identifies them with the Convention, marks them as Baptist classes teaching Baptist truth and interested in Baptist affairs. Baraca and Philathea classes in Baptist churches will be more potent for good if known as Baptist Baraca and Baptist Philathea and grouped in the Convention Department of Adult Classes.

The General Association of Virginia, in session at Lynchburg last November, recognized the very principle and policy which we are advocating and passed the following resolutions:

“WHEREAS, The Baraca-Philathea Union of Virginia is contemplating putting a secretary in the field; and,

“WHEREAS, They propose to ask the classes in our Baptist churches to contribute toward the support of said secretary; therefore be it resolved,

“1. That we deem the multiplication of such agencies to be unwise.

“2. That we deprecate any tendency which might separate the organized classes from the Sunday school work of the local churches and of the denomination.

“3. That we favor coöperation through existing organizations.”

Organized classes are growing in number, increasing in size and real efficiency; they have large promise for usefulness, with much depending on their spirit and bent. It is a matter of real moment for these classes themselves to consider whether they should affiliate with Nashville or with Syracuse or any other center, with some outside organization however good and well meaning, or with their own people in the things that make for the kingdom, the church and the Book.

5. CLASS NAMES WITH A MEANING.

There are many class names, each with its own line of preferences. The Sunday School Field Workers' Association, at St. Louis last May, selected from a large number submitted and considered by them, five names for which we stand as suitable and distinctive for classes in Baptist churches. They mark the line of our work. We do not discriminate against other names, but commend these in the interest of harmony among our people and in the way of unifying our forces. These five names are as follows: The Berean Class, for young men; the Fidelis Class, for young women; the Convention Bible Class, for men and women; the T. E. L. (Timothy, Eunice, Lois) Class, for mothers; the Teacher Training Class, for prospective teachers and officers in the Sunday school. We will be glad to send, on request, literature giving full explanation of the character, significance and conduct of these several classes. The names show at once where the class stands, have

already become popular and of general use. Each class can be listed in the Adult Department at Nashville and have a Registration Certificate of Membership in the classroom to display as a badge of honor.

This is no idle show or idle plea. It would mean an immense gain and well deserves the attention and effort of all our Sunday school forces. It gives us distinct rank in the Sunday school world, and would give definiteness of character and standard, of purpose and effort; would create an institution which would be felt from one end of the country to the other. The Sunday School Board, in its annual report to the Convention at Oklahoma City, had the following word concerning this new and important development in organizing our work:

"The Adult Bible Class.—Organizing Adult Bible Classes—classes of men and classes of women—is one of the latest and most marked phases of Sunday school organization. It contributes immensely to Sunday school improvement and efficiency. These classes serve well for gathering grown-up people into the school, in holding them to the study of God's Word as the text-book, and otherwise serving the cause, while the scholars themselves grow in grace and knowledge. Such classes are a mighty power, full of promise, and should be well cared for in such ways and by such means as will be most effective in rendering the best service.

"The Sunday School Board is fostering these classes and trying to unify them in a compact body with common purpose and spirit."

The Convention Adult Class Department, at Nashville, though in operation only three years, has already a registered list of over eight thousand classes. These are Baptist classes seeking the forward movement of Baptists' interest in detail and in the large.

VIII.

Lesson Committee and Graded Lessons.

These also are new facts and factors in Sunday school education. They came in together and came of necessity to meet problems and acute conditions in the Sunday school world. Though of recent origin, dating back hardly four years, their history is too full and complicated to be given here in detail. It is of record in the minutes of the Southern Baptist Convention and the Annual Report of the Sunday School Board for the years 1910, 1911, 1912, 1913—Baltimore, Jacksonville, Oklahoma City, St. Louis, with somewhat more to say for the approaching session at Nashville.

1. BAPTISTS IN THE FOREFRONT.

The Baptists of the South were the first among denominations to have their own Lesson Committee, though others have since followed in the same course. This does not come from any narrow or sectarian spirit, but from a growing denominational consciousness, now becoming common and pronounced with all denominations. There is still large fellowship and a coöperative spirit among the Sunday school forces, perhaps even a larger fellowship than heretofore, but also a conviction with practical bent and purpose, that they must act for themselves. They are unwilling to commit to another the choosing of their lesson course. This means a new day of efficiency and

directing energy in the Sunday school life of the denomination, whether Baptists or others..

Our Lesson Committee is the committee of the Southern Baptist Convention, elected in its annual session on the nomination of the Sunday School Board. In the first instance, as elected at Jacksonville, the Lesson Committee consists of E. C. Dargan, B. W. Spilman, B. H. DeMent, O. C. S. Wallace, J. P. Greene. With these are associated as *ex officio* members J. M. Frost, Corresponding Secretary, and I. J. Van Ness, as Editorial Secretary of the Sunday School Board, and J. R. Sampey, member of the Uniform Lesson Committee. It remains the same in personnel, except that Dr. Wallace removed from the territory of the Convention, and the Sunday School Board requested Dr. J. B. Gambrell to serve in his place.

This committee has ably met the exigencies which called it into existence, has proven itself of great worth and made for itself permanent place in the organic life of our educational institutions. Indeed, all that has gone before with the Sunday School Board would be amply justified had it accomplished nothing more than provide for the crisis into which we came with the Graded Lessons. As first published, they seemed to threaten us with a real calamity in religious instruction and in undermining vital doctrines of evangelical faith. In delivering our people from this evil the Lesson Committee went further and did constructive work and gave us Baptist Graded Lessons for use in Baptist Sunday schools.

2. WORKING THE GRADED LESSONS.

The question of Graded Lessons for the Sunday school is interesting and something of a puzzle. The first series published was "extra-Biblical" as to subject-matter and unscriptural in its system and teaching. Though adopted and approved in a measure by the International Lesson Committee, they were thoroughly objectionable to others. The protest of the Southern Baptist Convention at Baltimore repudiated this extra-Biblical series as unfit for use in our Sunday schools and was the occasion of appointing a committee, out of which came our Lesson Committee. This protest never received any consideration at the hands of the International Association. No little criticism was made against the action of the Convention at the time, some of it among our own people. But what was done then has since been fully justified, for many denominations have taken the same course in dealing with this vital question.

Immediately after the Baltimore Convention with its protest, not however perhaps as a cause, the International Lesson Committee, in its meeting at Washington, set about to either reconstruct the Graded Lessons already published, or to supply a supplemental series. This was finally worked out and resulted in issuing a strictly Biblical series, making it largely free from serious objection and leaving the extra-Biblical series as a parallel course for such persons as might wish to use them. This Biblical series became the basis for the work of the Baptist Lesson Committee, were adopted, modified and adapted to the needs of our people.

Indeed these lessons, so thoroughly was the work done, became our own lessons in title, text and treat-

ment. They have proven satisfactory and brought on a new day in Sunday school instruction. It was a triumph in holding the Scriptures as the Word of God and the text-book for Sunday school teaching, in maintaining the redemptive work of Christ through his death on the cross and the universal need in human hearts for the regenerative work of the Holy Spirit. It will remain in the history of our work as another example and a new emphasis for the wisdom of a great people caring for their own affairs and holding their control commensurate with their responsibility.

3. THE NEW INTERNATIONAL LESSON COMMITTEE.

The latest and somewhat remarkable incident in the Sunday school world was a conference held in Philadelphia April 21, 1914, between the Sunday School Council of evangelical denominations of the United States and Canada and the Executive Committee of the International Sunday School Association, with headquarters at Chicago. The friction between these two bodies was becoming more and more severe and even acute, the Council resenting and protesting in the interest of denominational life, prerogative and efficiency, that the Association was too aggressive in assuming and directing matters which should be left to the several denominations for such control as each denomination might determine for itself.

(1) The complaint covered especially two matters of vital importance, namely, Sunday school teacher training and the International Lesson Committee as the agency for selecting lesson courses. It should be said the complaint was not against the Lesson

Committee, as such, but rather there has been the thoughtful recognition by all parties of the honorable and valuable service which this committee has rendered for nearly a half century—a service into which B. F. Jacobs, a distinguished Baptist layman, led the Sunday school world in forming the historic lesson committee. But changed conditions, with a quickening of denominational consciousness and sense of responsibility, called for a change in the make up and control of this committee, which until now had been absolutely in the hands of the International Association.

This change was effected in the Philadelphia conference, a change radical and almost revolutionary in character, yet came about by mutual and fraternal agreement between the two bodies, and for the most part conserving all interests involved. It will be no longer the *International* Committee except as indicating its territorial scope and somewhat its historical connection. For hereafter the Lesson Committee, though called International, is not the old committee at all, but is selected and controlled in a way radically different. It is of threefold composition, to be selected as follows: (1) Eight members chosen by the International Association; (2) eight members chosen by the Denominational Council; (3) one member chosen by each denomination which is a member of the Council and has a Lesson Committee of its own.

(2) These three groups compose the International Lesson Committee as now constituted, are each of equal standing, and answerable only to their respective bodies. Their product is available to any who may wish its use, and subject to approval or rejection, or

any change which any denomination may wish to make to have it more suitable for its own purpose. This new committee, though not ideal in character and the result of compromise, is an immense improvement over the former *regimé* and procedure. It recognizes, encourages and provides for the exercise of denominational rights; emphasizes and helps to denominational efficiency in such ways and along such lines as each one may determine for itself. Indeed nothing in recent years, so widespread and comprehensive in scope, has been so pronounced and aggressive for the denomination in the shaping and control of its own affairs—each one acting for itself in absolute independence and yet in harmony with the great Christian movements in the Sunday school world.

4. BAPTIST FORECAST, BALTIMORE, 1910.

It gives importance to our own Baptist Lesson Committee. Let it be said no more that Baptists are narrow or ill-timed when standing for Baptist control and assertive for Baptist thought and purpose. Our movements have only been in full sympathy and harmony with the broadest Christian spirit of the day and following what makes for the highest good of the highest thing. While Southern Baptists led all others in making their own lesson committee, others have followed since and still others anticipate the same action at an early date. The protest in the Southern Baptist Convention at Baltimore four years ago has not only been justified in a remarkable way, but beyond what any of us dreamed at the time. It was a forecast of this larger and general movement, was,

indeed, a preparation for the new conditions into which we have come. God still leads us on and we gird ourselves for the future.

IX.

The Convention B. Y. P. U. Work.

The B. Y. P. U.—Baptist Young People's Union—supplements the Sunday school. The church uses one as the agency for teaching God's Word, the other for training in church membership. The one is Sunday school education, the other B. Y. P. U. education. Both are channels for the outgo of church energy, the means for better church character and efficiency in service for the kingdom. Together they foster culture for character as well as culture for efficiency—"culture in the things of Christ, culture in his saving grace and service, in his doctrine and spirit, in the personal likeness of his character and for the triumph of his kingdom."

Having fostered this work for a number of years in connection with the B. Y. P. U. of the South, the Sunday School Board, in its annual report (1908) emphasized the work, as follows:

"The importance and far-reaching value of training Baptist young people is easily and plainly manifest. Surely it deserves and will amply repay all the attention the Convention can extend in its behalf. In the same way in which the Sunday school cause has been fostered and its conditions greatly improved, the Convention can readily and efficiently set its hand for the training of the Baptist young people of the South. While very much has been done, has not the

time fully come for something more distinct, more emphatic and more advanced?"

The Convention appointed a committee, which reported on the Board's work, making the following recommendation, which was unanimously adopted:

"We recommend to this Convention the forward step of this Board in its B. Y. P. U. work. We note with favor and approval the *B. Y. P. U. Quarterly*, the proposed *Junior Quarterly*, the work and office of the B. Y. P. U. Secretary. We recommend also the step in the direction of the B. Y. P. U. Study Courses, and trust this Convention may authorize the Sunday School Board to undertake this work. The time has long passed for this action, and may there be no further delay."

In this action at Hot Springs the Convention approved what the Sunday School Board had already done in B. Y. P. U. work, and authorized its going further. Indeed the Convention itself was taking charge of training its young people. The action gave great emphasis and forward movement to the B. Y. P. U. work in the South. All that was then contemplated had been accomplished and more than any one ventured to hope four years ago. The Board has provided literature in the way of quarterlies and books for study courses, which have proven popular and effective for the ends sought in the B. Y. P. U. It has two secretaries, able experts in the work—one west and the other east of the Mississippi River—giving all their time and coöperating also with the State Boards working along the same line and seeking the same ends. These efforts are bringing fine results in every way and promise as much for the B. Y. P. U. as has been accomplished for the Sunday

school cause, making of them mighty forces supplementing each other.

One of the best results from the action at Hot Springs was the removal almost immediately of the objections which some had to the B. Y. P. U. They thought of it as something apart from the church. We emphasize the B. Y. P. U. as a church agency, like the Sunday school, chosen by the church, guided and used within itself for the improvement of its membership. We magnify the local B. Y. P. U. rather than the B. Y. P. U. Convention; we urge the use of the B. Y. P. U. prayer meeting for development and enrichment of spiritual character; we count of great moment the training in church membership for making a better church life and giving increased efficiency in church service. These things are being done and are making of our young people a real force for education in efficiency.

All the Sunday School Board has done in this field of operation has been done jointly with the B. Y. P. U. of the South. They have between them an Education Committee, which superintends and directs in the matter of literature. The two have walked and worked together from the first. In the early nineties there was a great movement in the B. Y. P. U. A.—the Baptist Young People's Union of America, with headquarters at Chicago. It announced a good object, seemed to have large resources, and to be a movement of permanent and of growing power.

But somehow it did not get hold of the Baptist churches of the South, would never consent to be harnessed with the Sunday School Board, though requested more than once, and has come into its present condition, which is somewhat difficult of defini-

tion. While on the other hand, by a succession of events more or less interesting, some of them almost thrilling, we have developed our present condition. The Sunday School Board and the B. Y. P. U. of the South are working together under the fostering care of the Southern Baptist Convention. It is no idle boast, but simply a fact that speaks everywhere for itself, the work being done is of commanding and growing importance, and the B. Y. P. U. in the Southern States is far in advance of any other section of our great country.

X.

Need for Doctrinal Emphasis in Teaching.

This is a word for the leaders with both the Sunday school and the B. Y. P. U.; a vital word that calls for earnest attention. It means evangelizing plus didactizing as Christ gave us word and example; it means care for one's self in spiritual life and doctrinal character as urged by the great Apostle—care for one's self that he may save himself and others.

The Sunday School Board in its report to the Convention at St. Louis last May, expressed this great need as follows:

1. LACK OF DOCTRINAL CONVICTION.

"Christian character and life of today, in almost startling degree, lack the doctrinal earnestness of Jesus. We may be suffering, as some say, because of reaction from the polemic of other days. We have the spiritual, the ethical, the social, and yet are sadly

wanting in doctrinal conviction and conscience. We would not advocate returning to the method of other days, and yet the polemic was not an unmixed evil, as its absence is far from being wholly good. All polemics are not of a kind. It was Luther's polemic with which Europe was shaken to the center, and the Reformation of the sixteenth century wrought its way. It was Calvin's polemic that laid the foundations for superstructure of noble Christian belief and life through succeeding generations and centuries. In the days of Alexander Campbell it was the polemic of heroic men like A. P. Williams of Missouri, J. P. Jeter of Virginia, and hundreds of others throughout the Baptist ranks that saved the day for spiritual interpretation of the New Testament in general and of the ordinances in particular. In very truth, our fathers by their polemic laid the foundations on which we are building, and for the growth and glory of Baptist affairs throughout the South.

2. DIDACTIC IN PURPOSE.

"Christianity, as a system of truth and teaching, is essentially and preëminently doctrinal. While historical in its basis, it is yet doctrinal in meaning. Even its history—for example, the birth of Jesus, his death on the cross, his resurrection, primarily physical facts—is yet of doctrinal significance and mighty in making Christian character and doctrinal conscience. Its 'fundamental principles may not be put in didactic form or creedal statement, yet there must be didactic instruction. This is precisely what our Lord intended when he spoke of *touching* the observance of his commandments. He was setting the schedule and

program for coming ages by means of which his doctrines were to live, win their way, and bless mankind.'

"We need to give emphasis to creedal character and doctrinal conviction as having practical virtue and value in everyday Christian living. A lack of this is our deficiency and weakness, leaves the present-day Christian subject to every kind of doctrine of whatever fad or fancy, if only it be labeled religious or Christian or church. We have in our Lord a commanding example of doctrinal spirit and character, of doctrinal life and earnestness in teaching. A faithful walk in his ways at this point would break up our methods and revolutionize our time, would substitute soundness for softness, strength for weakness, and mark a new day in the kingdom of teaching."

THE KINGDOM, THE CHURCH, THE BOOK.

Christ founded a kingdom with a church, using preaching and teaching as the outward means—evangelizing and didactizing. He committed the same forces to the Apostles, and through them to us. And we have this today as our heritage from them—the kingdom, the church and the book. This may be taken as the expression of New Testament life and literature, as marking the life of all Christian purpose and endeavor.

Preach, teach, make disciples—train in Christian truth, evangelize—didactize. What God hath joined together let not man put asunder. Herein shall his kingdom come and his will be done on earth as in heaven. Herein is the line of Christ's triumph in saving the lost and winning the world so far as the outward means go. Herein shall we do most to serve his purpose, most also for his triumph among men,

most also for the kingdom, the church and the book. Evangelize and didactize is the combination for which we stand, and in which the Sunday School Board is marshalling and directing all its forces, for the coming glory of the King.

XI.

The Opposition and What Became of It.

The earlier pages told at length the severe conflict and opposition through which the Board came into being. It is worth while now to look back over the years to Birmingham, to see what became of the opposition and how the Board came to its place in public favor.

1. SEEING WHAT VICTOR HUGO SAW.

As I analyzed the situation then, and after years have brought no change of judgment, the leaders in the Convention may be thought of as standing in the front line divided, and perhaps a large majority with the opposition; but the rank and file standing just in the rear, a mighty host, preachers and others, in overwhelming majority were for the new Board, earnest and determined. Iron had met iron, Greek had met Greek, but the end had come. While the question had been settled there were severe problems yet ahead, and every thoughtful man looked on the future with concern. An earnest and devout leader predicted, when we submitted our first annual report, "that the Sunday School Board would split the Convention wide open."

It was a crisis in denominational life and affairs. We may more easily now than then recognize the presence of God on the field and in the settlement. We must not leave him out of the count; nor is it cant to give him the preëminence both in the vote at Birmingham and in the days that followed—giving sometimes what we wanted and sometimes what we did not want. But as Victor Hugo wrote of Waterloo, only let it not be said that anyone found his Waterloo at Birmingham: "A power above man controlled that day. One to whom there was no reply took it in charge.

Let us speak then coolly of Waterloo on both sides. Let us render unto Fortune the things that are Fortune's, and unto God the things that are God's.

Was it possible that Napoleon should win this battle? We answer no. Why? Because of Wellington? Because of Blucher? No. Because of God."

2. ACCEPTING WHAT THE CONVENTION DID.

The acquiescence at Birmingham, prompt and widespread among the churches, was one of the most remarkable things in our history—a triumph in Baptist life and New Testament church polity. Surely God touched the hearts of our people and turned them with a great turning. I recall in grateful remembrance and mention here with honor one great soul as typical of others—Dr. F. M. Ellis, then pastor of Eutaw Place Baptist Church, Baltimore, but since entered into rest and crowned in the presence of the King. He had taken no part in the conflict, certainly no public part, but when the vote was taken it almost broke his heart. I greatly honored him, and recall my

sense of pain in seeing him, the evening after the vote, as he walked backward and forward on the street before the hotel, head bowed and his hands behind him. It was the picture of a great soul disappointed in what he thought was right and best. I would not look on, but turned and walked away.

But later a different day came. We were campaigning together in the Missionary Centennial the following fall. At Winston-Salem, N. C., he had spoken in the forenoon and I followed at night. On purpose, but without his knowledge, of course, I shaped my talk to win his heart if possible, and his judgment in the mighty matters which I had in hand. There was a great crowd, but in one sense there was only one man present so far as the speaker was concerned, and I turned my heart loose to say its say. He listened kindly, sitting on the front seat. Occasionally his face lighted up as though catching something of the speaker's warmth and concern of heart. The services ended; we parted for the night without exchanging words; he to his place, I to mine wondering as to the outcome. Next morning, almost with the break of day, we were off for another appointment, going over to Greensboro for connection. As we walked the platform in that early morning waiting for the train, he turned on me his great face full of kindness, possibly with a touch of pity, declared himself for my work, pledged his tongue and pen in its support. Without breaking any former alignments he never wavered from that pledge, and was true and outspoken at times when I needed his support. Once in an address his great soul, in the fullness of strength when making a plea for the new Board, spoke this word: "Had the Sunday School Board been made

twenty-five years earlier this Centennial movement would go with greater power."

3. THE SOURCE OF OPPOSITION.

Not all followed the Convention's vote. The American Baptist Publication Society of Philadelphia was still in the field after Birmingham, and announced its purpose to continue its policy as hitherto. It had already branch houses in Atlanta and St. Louis, and almost immediately established a third at Dallas.

It was strongly entrenched in the South through its business and benevolence, had a host of friends who were sympathetic, sincere and earnest in its support. It claimed to be Southern in itself, to be equal with the Sunday School Board in rank and relation to our organized work. It was accorded place on the program and platform of State Conventions, sometimes of the Southern Baptist Convention—sometimes along with the new Secretary, sometimes in advance of him. It several times reduced the prices of its periodicals, once very seriously, and every year announced increase of its business in its Southern territory and received the plaudit of its host of friends.

At times the situation was very acute, more frequently in State Conventions and in denominational papers; but sometimes even in the Southern Baptist Convention, for example, Chattanooga, 1896, and Wilmington, 1897. Prior to Chattanooga the Society had first proposed to the Sunday School Board to absorb its life and business, and when this was declined, it then circularized the Baptists of the South to make the offer effective through the approaching session of the Convention. I had just returned to the secretaryship to encounter this new phase of the opposition,

but it failed to get any public consideration, though the situation was painful in private circles.

At Wilmington, however, a year later the opposition got into the open and produced a scene well-nigh dramatic. It was commonly reported that the Society had seventeen officials and employes in attendance. One of them made an open attack from the platform on the Sunday School Board, especially on its Bible work in a lengthy and elaborate speech. Governor Northen, of Georgia, with an able committee, had presented his report and followed with a few remarks of kindly commendation when the attack came. It created a stir of resentment in the audience as could be easily seen. At its close many men made an effort to get the floor. I never saw so many heavy guns unlimber so quickly and get ready for action. Dr. William E. Hatcher, of Virginia, got the floor, and in twenty-five minutes made a speech that was a marvel even for him. All of his powers with an audience came into play in that short time. He told how he had not favored making the Board at first; how it had won its place in the denomination; how the Baptists of the South had set it out as their policy; now with humor that convulsed the audience; now with pungent statement that shot like an arrow from a master's hand; now with pathos that swept like fire in a prairie; now again as he came to the close like thunder in the gathering storm. Can anyone who was present ever forget how he stirred and swept the people as he turned with a mighty sweep in the declaration: "I have been a life-long friend of the Publication Society, but it must not come here to interfere with our work. We have our way of doing things, and woe betide the man who crosses our path." He

ended, and there was no need for anything further. The case was disposed of, and a calm followed the storm.

The prelude to all this was interesting. In a semi-circle to the right of Judge Harralson, who was presiding, sat Gov. J. W. Northen, Dr. J. S. Felix, myself and then Dr. Hatcher—all in near speaking distance. As the speeches went on, first Dr. Felix and then Governor Northen said to me: "He must be answered." My reply to both was, I cannot answer him. Dr. Hatcher, meanwhile, had become interested and passed several questions to me: "Who is he?" and was told; "Are you sure of that?" Certainly I am; "Where do you get your Bibles?" From Holman in Philadelphia; "Do you care if I make a speech about that long?"—holding a half-finger length; do as you think best, I cannot say; "Leave it to me and I will take care of him." Just then the speech ended, and what followed was the crash of a lightning express in rear-end collision.

4. BOARD'S GROWTH IN PUBLIC FAVOR.

The Convention made history that Saturday afternoon and set itself forward for the coming years in principle and policy. Wilmington, six years after Birmingham, saw the first serious break in the opposition. It was the beginning of the end, though the end was as yet far away and called for further patience. Nothing is written here, I beg the privilege of saying in all good sincerity, with any touch of unkindness even in memory, but only with the purpose of having the record of history complete. Of course the situation oftentimes in those years severely tried the new enterprise and the inexperienced Sec-

retary. Sometimes he suffered in soul, but drove on, never once wavering in his faith for the final outcome—always, at least, thinking he saw “the pillar of cloud by day and the pillar of fire by night.”

Of course also he rejoiced in every mark of the Board's growth in public favor; and these became more frequent and pronounced as the years went on. Once, for example, in the Georgia Convention at Gainesville, after an ordeal that was trying and painful, I went to my room at night in the hotel, crying in my soul, “How long, O Lord, how long?” And yet the very next year the same Convention, meeting in Augusta, by a sweeping vote because of conditions I will not record here, ended all opposition and even competition to the Sunday School Board, so far as the sessions of that body were concerned.

And so the work grew—grew in its business and in the things being accomplished, grew also in its hold on the hearts of the people. Success brought favor in the public mind, and public favor again brought further success. The Board, in its annual report to the Convention in 1906, then meeting again in Chattanooga, memorable because of the meeting ten years before, reviewed the preceding decade and set out the comparison, as follows:

“Ten years ago the Convention met in Chattanooga. The Sunday School Board had just made a change of Secretaries. Dr. T. P. Bell, after three years of efficient service, had retired from the Secretaryship, leaving the Board in excellent shape. The present Secretary, on the call of the Board, had come a second time into the position only a few weeks before the Convention. There was moreover something of a crisis in the affairs, and even in the very life of the Board. It had received, as announced in its report at

that session, a proposition from the American Baptist Publication Society, at Philadelphia, 'looking to the unification of the publishing interest and greater harmony in the publication of Sunday school literature.' The Board's answer in declining was fraternal but decisive. Some honored men among us thought the proposition should receive more consideration; some that it should be accepted. The Convention approved the action of the Board. The incident was closed, and there was peace and harmony in our Southern Zion. A review of these ten intervening years, contrasting the Board's condition then and now, shows the wisdom of its decision."

Eight more years have been added to the decade, and confirmation has been added to confirmation until there is no division of sentiment. The Board holds its place without dispute. Instead of disrupting the Convention, as some predicted at the first, it has proved a great unifying power and yielded its part in our denominational life.

XII.

The Forces that Brought Success.

It is well in closing this narrative to take account of the forces which have made the Sunday School Board. So far as I am concerned, I seem to myself as one who through these two decades has stood off watching it go forward—much as I watched the new building go up last summer. In front of my office window on Church Street there was a magnolia tree with a vine climbing up its side, tender and green, and having life and growth. It often reminded me of the Sunday School Board and the institution being built on the inside. I never saw that vine grow,

never saw it move, and yet week after week I found it somewhat higher in its reach, climbing by the inherent forces it carried within itself, clinging to the tree for its support and guide, drawing it life and growth from the earth through the elements which nature was furnishing.

Speaking broadly, the forces are twofold: those operating in Nashville, caring for the things entrusted to us, and those on the outside operating in a productive way.

The Board itself. Composed of merchants, professional men and pastors, who without pay have served with faithfulness and ability. They came to a difficult and trying task inexperienced and with no precedents to follow. They now present to the denomination the result of their labors, and of the management of the affairs committed to their trust. Their unfailing fidelity, their large-hearted dealing to make these interests tell most for the denomination, helping all and hindering none, give them a conspicuous place in the making of the Board, and also a commanding place in denominational confidence.

They have been full of kindness to the Secretary, faithful in dealing with him in relation to the things they had in hand—sometimes corrective of his plans and policies, sometimes shaping and directing, but true always to the line in what should be done. He carries them in his heart with love and confidence, bears frank and grateful testimony that whenever their way crossed his and obtained against his wish, the outcome proved their judgment right.

The office force. These have been less conspicuous, but faithful and due large credit for the efficient way in which the business has been handled on the inside.

Some of them have been here almost from the first, and surely no concern ever had a force more true, more diligent, more efficient, more worthy of commendation. From my secretaries—three of these since the work started—to every department of the work these men and women have wrought their share and deserve this public mention of what they have done to make the Sunday School Board.

The business itself. Like the vine on the magnolia tree, the Board, as an institution and by virtue of its business, has a growing power within itself. This is inherent power of growth and came as the plant comes, grows as the vine grew. The business came through the process of the little—March, just passed, was the greatest month in the Board's history for receipts, and yet the average cash letter yielded but a small sum. "A thousand rills from a thousand hills," and the ordinary ran into the extraordinary. The periodical is its life and power, and the two-cent quarterly girdles the world. Making the periodicals what they should be has been a mighty factor in making the Sunday School Board.

Our printers. We have paid their bills—a growing sum year by year. But there are dues beyond this which can be paid only in our appreciation and in their sense of having done the work well. First the Methodist Publishing House, then distributed with three concerns, but now for more than fifteen years centered with the Marshall & Bruce Printing Company, who have been willing to increase their machinery many times over to take care of the Board's work. This has great meaning in the making of the Board. The printer's execution is next to the writer's art and essential to our very life. This re-

lates to printing the periodicals; the other printing is handled somewhat differently.

One other. Whose name cannot be recorded here or exhibited in public anywhere, who stood at perhaps the center of severest trial, had her share in the new and inexperienced task, abandoned the delight and joys of the pastor's wife to stand with the Secretary in building we hardly knew what. Those years of trial and pain have been folded and laid away, not to be opened again even in memory.

The W. M. U. This has already been mentioned and accorded grateful praise for its large share in giving success to our work. It cannot be omitted, however, from mention when making a list such as we are making here.

The field men. These with unsurpassed skill have enriched the field and made it more productive. Experts in their art and masterful in executing the Board's purpose and making a larger way for its onward movement. Through them the Board found itself in the great purpose of Sunday school betterment.

The denominational papers. A tremendous force in themselves and have contributed much for this work as they do for all denominational enterprises. In many ways they gave us their approval and support. Rejoiced in seeing the work go forward and sounded the note of its growth in public favor.

Other institutions. The Sunday School Board was not alone in the field, but stood with other institutions, giving as it could and in return receiving from them of the things which gave it growth and power—State Boards, our theological seminaries, our schools and colleges. These were our colleagues, with the

Home Mission Board and the Foreign Mission Board all standing together with one mind and one heart for the onward movement.

The people at large. In the last analysis everything goes back to them. The Baptists of the South made the Sunday School Board—first, in their vote at Birmingham; second, in their earnest support that made Birmingham possible and inevitable; third, in their loyal support since. Unstinted praise has been given in all sincerity to those who were in the opposition at first, but nobly afterward gave their support to the new enterprise.

But we must not forget the mighty host of our people who, beforehand, purposed to do what was done at Birmingham, and had it in their desire and hope to see accomplished what has been accomplished. But there is “glory enough for all,” and let none be omitted in the celebration of Baptist success.

Times propitious. This has been large element in making the Board. There came in about then, dating somewhat before and accelerated later such a period of prosperity for the South and for the Baptists sharing in it, as seldom comes to a people. The intervening years mark a growth unparalleled and amazing to all calculation, for every phase of our denominational life. The Convention’s receipts for that year for its two Boards was little over two hundred thousand dollars, for this present year approximating a million and a half. And yet there is growth in other things which cannot be rated by money standards—such things as made the money possible and yet greater than the advance in receipts.

We only synchronize the incoming of the Sunday School Board with this period, in whose fullness and

richness it has shared, receiving much and contributing somewhat as the new enterprise might be able. We have come into a large and wonderful heritage, whose future is yet larger and calls for an advance on all we have yet thought or dreamed. God not only brought in the Birmingham event, with the making of the Sunday School Board, but unrecognized by us he seems to have made the schedule in which it moved just on time, and coming to the kingdom for such a time with its demands and possibilities. To discern his presence and call, to put ourselves in the line of his movements, to receive what he holds in store for us, is the highest art of living and the richest blessing of life in his service.

XIII.

Personal Word Concerning My Secretaryship.

I have desired with great desire to see this history made of record, and am grateful that the task is finished—rather started and passed on to the future for another hand. Opening my heart to the Baptists of the South, I crave their patience for this final word as the outgoing of myself.

My frankest word in this: at the beginning I felt that to keep me in the secretaryship almost meant death, but that now to take me out would almost take away my life. I had neither taste or skill for the untried field, and loved the pastorate with a passion well-nigh consuming. Yet as the work grew, God so wrought it into my heart that love for the work, together with my faith in the enterprise, has been my stay and support all through these years.

1. HOW I CAME TO THIS POSTION.

If I may open my heart to tell it. My declining at Birmingham was final so far as I was concerned, but the call of the new Board threw me into consternation. A letter from Dr. John A. Broadus was the first word to get my ear, and made me feel that I should "at least stop and listen to the brethren."

While the call was pending for settlement I was the guest for a few days in the home of President Henry G. Weston, serving on his Examination Committee at Crozer Seminary. Sunday night, on the invitation of Professor Johnson's wife, I went with her to hear Dr. Ezekiel Robinson preach in Philadelphia (at the Fifth Baptist Church, I think). We were early and sat well at the front, my mind battling with the pending question of the secretaryship. The preacher made his appearance in the pulpit—tall, straight, commanding in appearance. I had never seen him before. He announced that as it had been raining and the audience was small, he would make a talk on how Christ put constraint on his disciples, and read the account of their passing out to sea and crossing to the other side. He told in touching, telling way how sometimes God crosses all our plans, turns our purpose aside, and constrains us into new lines of life. The message went home to my heart as a message from God—a voice that would not be hushed. I told Dr. Weston of it later and shall never forget his kindly eye and earnest word as he said: "Don't you dare decline that call from your brethren," following with some interesting experiences in his own life. I went home, offered my resigna-

tion as pastor of the Leigh Street Church, Richmond, and turned myself toward Nashville.

The first Sunday in Nashville was the most lonesome day of my life. Some who afterward became earnest personal friends looked on me then as intruding and a disturber of the peace. The brethren, however, for the most part were kindly considerate, especially members of the Board. Dr. G. A. Lofton and his wife, full of gracious care, gave me and my family a place in their home for a season. Dr. W. R. L. Smith, now of Chapel Hill, N. C., then President of the new Board and pastor of the First Baptist Church, Nashville—kind, thoughtful, of buoyant spirit and faith—was wonderfully helpful in launching the new enterprise. So the affairs shaped up and the work moved slowly out on such lines as we could, leading through the summer into the fall.

2. CAMPAIGNING THE STATE CONVENTIONS.

I knew the gravity of the situation and first of all set myself to win, if possible, those who had been counted in the opposition. Were I asking for credit, it would be largely for what I did not do. My philosophy, put in homely phrase, was to "brush the hair the right way," being sure to have no tacks in the brush. Never once did I discriminate even in mind against any one who had opposed the movement or crossed our plans for the new Board. I counted myself as serving the brotherhood in the large, and my business was to serve all.

My first task in the field was campaigning the State conventions, Texas coming first, in September at Waco, Tennessee following immediately at Clarks-

ville, and the others in their order. Some brethren looked on askance to see what I would do, others bore down somewhat heavily to see that nothing was done or attempted, some opposed even my speaking, but in the large the brethren everywhere were kind and gracious, gave me their smile and benediction. For the one I was grateful, for the other allowed no adverse feeling to start in my heart, counting all treatment as given not to me in person, but to the interests which I represented. Timid and somewhat shy perhaps because of the delicate situation, I at first took seat in the rear of the house and waited to be called; but it soon became manifest that the work which was my chief concern would never get to the front except as the Secretary put it forward. So I went to the front with the trust which had been committed to my care.

The only purpose in writing all this is to preserve some fair idea of the conditions which encountered the Sunday School Board in those years of its beginning. For let it be understood that the Secretary, through that first year and succeeding years, had some wonderful experiences and even rapturous seasons. And these played by far the greater part. That first Convention at Waco left a fragrance which is fresh now in memory after more than twenty years, and awakens all that is worth while in me. Dr. B. H. Carroll, a kingly man with a kingly heart, was pastor of the First Church, and had me preach at the morning service on Sunday.

The announcement on Saturday took me by surprise, startled and abashed me. That night the Lord visited me, and my subject for next day was, The Meaning of the Empty Sepulcher. There came refresh-

ing from his presence, and I went in the strength of it for many days, thankful for this first oasis in the secretaryship. Many others have followed since through the succeeding years.

3. THAT PERIOD OF OUT AND IN.

There seems need for this word if the frankness will be allowed. After I had served only eighteen months I laid down the secretaryship, became pastor of the First Baptist Church of Nashville, and after serving there three years returned to the secretaryship again, by the good graces of the Board and the brotherhood at large. This period of out-and-in is not calculated to awaken a sense of pride—possibly just a touch of the opposite.

I entered the secretaryship at first with a mental reservation, supposing two years would suffice to show whether the Sunday School Board could succeed; if it did, then another could make it go; if not, there would be no need for a Secretary. In either case I would be free to return to the pastorate, and in this way I quieted my deep sense of pain in taking up the new work. This confession may not be of credit, but it is honest. The opportunity came sooner than was anticipated, and in what seemed a fitting way. I rushed for what seemed an open door, and returned to the pastorate. Dr. T. P. Bell served the Board those three years in masterful fashion—perhaps as no one else could have done at the time and under the circumstances. And by the time of my return he had set the affairs of the Board far forward.

In coming back to the secretaryship my return was whole-souled, and I vowed a vow to the Lord and my brethren that my services should be at their com-

mand as long as needed. And here I am to this day ; happy in the work, all opposition gone ; no sores left behind, so far as I know, and the Sunday School Board and its work a joy to our people everywhere.

4. THE SECRETARYSHIP A PUBLIC TRUST.

So I have regarded it from the first. In coming to it, whether first or second, I gave myself in all that I am and have to this work. This work has been first with me always, everything else has been secondary—made tributary if possible to this one thing. Neither personal interest nor family comfort was considered when the interests of the Board were involved. Everything was laid on this altar for God and the making of his kingdom. The reward has been great and gracious. I have written three books and edited two others, but these with one exception were without profit to the author. It is due, however, the Board to say, there was willingness on its part to remunerate, but on my part there must be no private gain in a public trust. I have rejoiced in the privilege of serving in this way, and find no greater joy than in being able to serve.

5. A CLOSING WORD FOR THE FUTURE.

The Sunday School Board has not come to its full of growth and usefulness. Every annual report from the first to the last, 1892-1914, has shown enlargement of the work in every way, and bore expressions of confidence and larger outlook for the future. The end is not yet. We have so far hardly more than the foundations rising above ground. The building is yet to follow through such hands and hearts as God shall call to the task. The Baptists of the South may well

learn to follow his lead, to enter whatever door he may set open as he beckons them to the front and then forward.

Here I lay down my pen and take again the tools of the toiler, turn from writing history to making more history. Thus far—now henceforth, with yet more to be done and all the future calling us forward. On one occasion when making connection at Charlotte, N. C., I passed around the head of the train and saw the engineer, stalwart, overalls begrimed, climbing down from his cab and stood leaning against the engine and caressing the great iron machine in love tones as if it were a thing of life—a mighty engine it was, throbbing in such way that you could not tell whether it were panting from the former pull or pulsing in eagerness for a fresh start. The signal was given. The engineer climbed back into his cab, laid his hand firmly on the throttle, and the mighty machine responded to his touch as if alive, and bounded off for the national capital.

He peered out into the night as he swept through the darkness, strong of nerve, with confidence in his engine because of what had been done, yet knowing that a possible slip in the train following or defect in the rail ahead might be the undoing of himself and the things entrusted to his care.

But the track is clear. Everything is propitious. The possibilities are immense and capable of indefinite expansion. The past is full of promise for the future. The Baptists of the South should lead all other people for the coronation of the King and the bringing in of the kingdom. We conquer for him, when loyal and making conquest in the things that are his.