

Baptists. North Carolina. State Convention.  
Speakers' Hand-book.

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# SPEAKERS' HAND-BOOK



## North Carolina Baptist Centennial Campaign



308 PROFESSIONAL BUILDING

RALEIGH  
North Carolina



# Suggested Scripture for Speakers

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## **I Chron. 22:16.**

“Arise therefore, and be doing, and the Lord be with thee.”

## **II Samuel 10:12.**

“Be of good courage, and let us play the men for our people and for the cities of our God.”

## **Ps. 62:11.**

“God hath spoken once, twice, have I heard this that power belongeth unto God.”

## **Neh. 4:6.**

“So we built the wall; and all the wall was joined together unto the half thereof, for the people had a mind to work.”

## **Neh. 3:5.**

“And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.”

## **Neh. 2:18.**

“And they said, let us rise up and build. So they strengthened their hands for this good work.”

## CHAPTER I

### EDUCATION IS OUR HISTORIC POLICY

Education is the historic policy of North Carolina Baptists. The State Convention was conceived and formed in 1830 primarily because the fathers realized it was imperative to train future leadership for the Baptist churches.

The first reason for the convention, given in the constitution, was "to train young men called of God to the ministry."

#### **Wake Forest Our First Cooperative Undertaking.**

The first cooperative undertaking of the new convention was to establish Wake Forest College—in 1834. Ever since the day Wake Forest opened, it has been the center of the organized work of the Baptist churches of North Carolina.

#### **Meredith's Conception.**

In 1835 Rev. Thomas Meredith moved that, since the college for young men was established, the convention proceed to found a college for young women at Raleigh. His motion did not carry until sixty-odd years later.

#### **Other Schools Founded.**

The most important thing before most of the annual sessions of the State Convention was the matter of education. In 1852 the State Convention passed a resolution encouraging each Association to establish a preparatory school which should send students to Wake Forest. Several were established and served their day and generation with telling results for the Kingdom.

Other colleges were founded in the following order: Chowan, 1848; Mars Hill, 1859; Campbell, 1887; Wingate, 1895; Meredith, 1899; Boiling Springs, 1905.



## The Greatest Session of the Convention.

The "greatest session of the convention ever held, before or since" was that in 1856, which was a great educational mass meeting. \$100,000 was raised that year for Wake Forest endowment—an unprecedented achievement for that period. "Men wept and laughed and prayed and sang, and all felt as Peter did on the Mount, that 'it was good to be there'."

Education, education, more education, better education, education that shall be Christian through and through, has been the one consuming passion of North Carolina Baptists.

Each generation of Baptists has rededicated themselves to the educational policy.

They have kept the faith with oncoming Baptist boys and girls, providing institutions of education under Christian agencies to train and nourish future leaders for the Baptist churches.

## Results of Our Educational Policy.

What has been the result of this educational foresight? The Baptists have grown from 20,000 in 1830 to 375,000 in 1927. "The people called Baptists" have developed under God's blessing from a small, ridiculed sect to the greatest body of Christian followers in the State.

There can be no **human** explanation of this remarkable growth. It is due primarily, of course, to God's blessing and guidance, but the outstanding human factor in this steady progress has been our policy of education. During this same period of time, we have seen other denominations in our State, just as zealous and devoted to Christ's Kingdom, shrink and decay and lose their opportunity to serve God, because they would not educate their youth in their own schools.

Baptists of North Carolina believe in education. They have committed themselves, year after year, to the educational vision.

## A Rededication to the Educational Ideal.

Now the Baptists of this generation are asked to rededicate themselves to the historic policy of our Convention and to celebrate the Centennial of our organized work by raising a fund of \$1,500,000 for our six colleges and one high school.

Let us be true to our part in this century-long duty. Some one has said, "He is a bad man who does not pay to the future as much as he has received from the past."

In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and were loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe;  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though poppies grow  
In Flanders fields.

## CHAPTER II

### CHRISTIAN LEADERSHIP

Our educational institutions are "God's plant beds" for leaders in our churches—preachers, missionaries, lay workers.

The denominational college is the only adequate source of supply for the trained leadership of any denomination.

The denominational college is to its denomination what West Point is to the Army and Annapolis is to the Navy.

#### **The First College in America.**

The first College in America, Harvard, was established to educate church leadership. On its gates were inscribed these words: "We longed to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall be in the dust."

The denomination which has not the vision or self-sacrifice to build its own colleges, soon perishes from the face of the earth, its testimony for Christ ended.

#### **Who Trained Our Preachers?**

For illustration, look at the list of the present Baptist preachers in North Carolina. Those who had the privilege of college education were educated at the following colleges:

|  |     |
|--|-----|
| Wake Forest .....  | 272 |
| Mars Hill .....  | 66  |
| Campbell .....   | 60  |
| Wingate .....  | 20  |
| Other Baptist colleges outside<br>of our State—about.....  | 50  |
| From non-Baptist colleges in<br>North Carolina—about ..... | 6   |

Without our own Baptist colleges we would be without a trained ministry.

## **We Must Train Our Own Preachers.**

Look at it in another way:

Our State University is an institution of which every North Carolinian should be proud. It has been producing men for the past 140 years unsurpassed for character and ability anywhere in the world. It was Prof. Hooper, of the University, who made the motion at State Convention which founded Wake Forest. Some of our strongest Baptists owe their education to the University. Let us build it up in order that it may continue to bless the commonwealth as it has in the past.

But its job is not to educate ministers: If the churches of the State had depended upon the University for an educated ministry organized religion would have gone out of business long ago.

In 140 years the University has given us 28 Baptist preachers, while Wake Forest, Campbell, Mars Hill and Wingate have given us 3,200 Baptist preachers.

The University has given the Methodists 39 preachers, while Trinity (now Duke) has educated 1,400 Methodist preachers.

The University has given the Presbyterians 75 preachers, while Davidson has educated 698 Presbyterian preachers.

It's the same in every State. In the past 30 years the University of Virginia has educated 3 Methodist preachers, while Randolph-Macon was educating 330 Methodist preachers.

No, we must train our own leaders; that is part of our duty to God's Kingdom.

These facts and illustrations regarding the training of ministers are tangible and convincing evidence that we must educate our own preachers.

The Christian education of business men, lawyers, physicians, farmers, mothers and fathers, is just as important, but less tangible.

While our colleges have been training Baptist ministers, they have also been giving the State and

nation thousands of men and women who have been trained for Christian citizenship in varied walks of life.

### **Train Other Christian Leaders, Also.**

Our girls colleges, Meredith and Chowan, together with our co-educational institutions, are sending back to our churches young women who put their training and talent in the service of the Master through their work in the W. M. U., Sunday school, choir, and all activities of the churches.

Through our educational institutions, we have trained many of our best young men and women. They in turn, have given consecrated leadership to the churches, helping to build them up to the greater glory of God.

We all know the great contribution Scotland has made to the Christian world. Scotland has put her faith in two things—churches and schools. She has insisted upon the Christian education of her youth and this little country has sent out a band of Christian leaders who have influenced the whole world. We have felt the influence here of Scotland's educated ministry; and so has every nation on earth, civilized or uncivilized.

### **Quotations.**

“The Christian college is the manufactory which takes the finest raw material the church can furnish, multiplies its value a hundred fold and returns it to the church in a life-giving stream of intelligent faith, trained power, and consecrated leadership.”—Henry L. Smith.

“The churches of Christ have given one per cent of their sons and daughters to their colleges, and the colleges have given back 90% of the church's ministers and missionaries.”—President Bates.

“Titus ravaged Jerusalem and left behind a million corpses and salt-sown ruins. He thought he had made an end of the hated nation, but before he sailed

from Joppa a rabbi obtained permission to gather a few boys out of the desolation and teach them the law. It was a concession fatal to Roman supremacy. That school was the cause of the recovery of the amazing vitality and persistence of the Jewish people. It built law, national spirit, consciousness of being a peculiar people into mind. That abides."—  
F. D. Powers.

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### CHAPTER III

#### CHRISTIAN EDUCATION

"The soul of education is the education of the soul."

There is a vast difference between education and Christian education. Mr. Roosevelt once said: "To educate a man in mind and not in morals is to educate a menace to society."

The boy or a girl who studies under a professor, who is interested only in imparting knowledge, is a different product from the boy or girl who studies under a professor who is deeply concerned over the character and soul of his pupils.

#### Character in Education.

Dr. John J. Tigert, U. S. Commissioner of Education, has said: "We must do something to develop character in our educational system." The Baptists of North Carolina are doing that something by maintaining six colleges and a high school. In these schools are 150 teachers who are men and women of the highest scholastic equipment combined with a deep love for Christ and His Kingdom. Our Baptist boys and girls are enabled to learn science and history and all the rest from men and women who also keep before them at all times Christ's claim upon their enlarged talents. In our schools they are won toward Christ instead of weaned from Him.

## **Christian Men in Prominent Positions.**

Out from our schools have come some of the best trained men and women of the State—governors, a U. S. Senator, members of Congress, judges, State executives, mayors, and other public officials. Thousands of teachers have been given the State by our colleges, many college professors, county superintendents of schools, and at least 25 college presidents. Many of our graduates have achieved distinction in medicine, law, business.

## **Christian Citizens.**

And all of the men and women of our schools, regardless of the line of work which they have taken up, are marked by splendid Christian character. They have been Christian citizens of their communities, doing their full part in making and keeping North Carolina Christian.

The forces of agnosticism, of evil, and of anarchy would rejoice if the Baptists, the Methodists and the Presbyterians of North Carolina would grow weary in their good works and close up their Christian colleges. That would be a great day for the forces of evil.

A young lady of North Carolina recently became ready for college. After considerable discussion in the family, her father sent her to a finishing school outside our State, at a cost of over twice what it might have been in Carolina. Her pastor said upon her return: "This lovely girl has been robbed of her greatest possession—her love of Christ and of her church. She is no longer one of us."

Explain it as you will, there is something about education which, when not connected with religious training, turns the heart cool toward the love of God and of His church.

## **Quotations.**

Roger Babson, the great business analyst, says: "The need of the hour is not more factories or materials, not more railroads or steamships, not

more armies or more navies, but rather more education based on the plain teaching of Jesus.”

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“The question to be asked at the end of an educational step is not ‘What has the child learned?’ but ‘What has the child become?’”—J. P. Monroe.

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“Character is caught, not taught.”—H. C. King.

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President Coolidge, at South Dakota State College, September 9, 1927: “There is something more in learning and something more in life than a mere knowledge of science, a mere acquisition of wealth, a mere striving for place and honor. Our colleges will fail in their duty to their students unless they are able to inspire them with a broader understanding of the spiritual meaning of science, of literature and of the arts.”

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“We must maintain a stronger, firmer grasp on the principle declared in the Psalms of David and echoed in the proverbs of his son, Solomon, that ‘The fear of the Lord is the beginning of knowledge.’” “Just here it becomes apparent that education by the State cannot be complete education. By the very genius of our government, the State cannot teach religion. What religion would the State teach? What would it say about the person and gospel of Christ? What would the State say about the church, and the Bible, and church history? To ask these questions is at once to indicate that the State has no religious functions at all. Through the long centuries our Baptist people have been the consistent and historic advocates of absolute liberty of conscience in the realm of religion and of its inevitable corollary, namely, the separation of church and state. Our Baptist fathers in Holland thus stated the principle in 1611: ‘The magistrate is not to meddle with religious matters of conscience, nor compel men to this or that form of religion, because Christ is King



and Law-giver of the conscience.' Baptists are found under every flag, and they will flourish under any political regime that does not seek to coerce conscience. Any attempt by the church to force religious beliefs upon the state, or any attempt by the state to play the part of religious mentor to the church, is a procedure insufferable to a true Baptist. Every state church on the earth is spiritual tyranny and monstrosity. By all means, let Baptists hold to their age-old contention of the separation of church and state. Let them go on joyfully rendering unto Caesar the things which are Caesar's, and unto God the things which are God's."—Dr. G. W. Truett.

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"Another contribution which our schools are making is worthy of our keen interest. Wake Forest, Mars Hill, Wingate and Campbell have summer schools. Last summer at Wake Forest some 400 public school teachers had their first opportunity to study the Bible under competent teachers. Since most of our boys and girls must be trained in the public schools, it must be of deep concern to us that the conduct and attitude of these teachers shall be not only morally good but positively Christian. And such an attitude our Baptist summer schools are meant to impart."—M. A. Huggins.

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"Scholarship has never, as far as I can recall, been associated with any religion, except the religion of Jesus Christ."—Woodrow Wilson.

## CHAPTER IV

### THE MILLION AND HALF DOLLAR CENTENNIAL FUND

The Centennial Campaign is for the purpose of putting our six colleges and schools on a cash basis. The shrinkage in collections after the 75 Million Campaign placed some of these schools in an embarrassing financial position.

#### **Meredith Bonds.**

From 1923 to 1926 the State Convention borrowed one million dollars for the purpose of establishing Meredith College at its new site. Bonds were issued for this amount, and it was expected to refund these bonds out of the annual contributions from the churches to the Board of Education. At that time the churches contributed \$200,000 a year for education. It was planned to use \$100,000 of this amount for refunding and paying the interest on the Meredith bonds.

As you all know, the contributions from the churches have fallen off a great deal since 1923 and that plan, therefore, could not be carried out. The Department of Education now receives only \$95,000 a year from the churches instead of the \$200,000 expected.

#### **Needs of Other Schools.**

Several of the other colleges find themselves in a similar situation because of this falling off of contributions. The State Convention has had to take over all these obligations of our schools and the Centennial Campaign is for the purpose of wiping them all out and putting the schools on a cash basis.

Boiling Springs needs \$40,000; Campbell, \$40,000; Chowan, \$25,000; Mars Hill, \$85,000; Meredith, \$1,000,000; Wingate, \$60,000, and Wake Forest needs

\$250,000 for a new building, making a total of \$1,500,000.

### **Entire \$1,500,000 is for Permanent Equipment.**

All of this money which has been borrowed for our schools has been invested in buildings and permanent equipment, none of it has gone for operating deficit. We have on every campus our money's worth and far more, for every dollar that has been spent. Now we must pay for what we have.

### **These Are Convention Obligations.**

These debts are Convention obligations—not individual school debts. Everything we owe is the Convention's and everything we receive, money for missions, benevolence and education, is pledged for the payment of these debts. North Carolina Baptists have never defaulted in a cent and never will. The banks have trusted us—our credit, our honor is at stake. We must keep our credit at gilt edge.

### **Interest Payments Are a Heavy Load.**

It is not good business for us to let these debts continue. We have to pay \$70,000 a year now in interest on these debts. We get only \$95,000 a year from the churches for educational purposes and \$70,000 of it has to go to the bond holders for interest. We must clear off this indebtedness and use this \$70,000 a year for helping with the running expenses of our schools. By realizing this \$70,000 a year we can enable our schools to meet in some measure the sharp competition of other schools around us in the amounts paid teachers.

This \$70,000 a year which we plan to save, now being paid in interest, is equal to the income from \$1,400,000 endowment—three times the present endowment of Meredith.

## **Total Assets.**

The total net assets of our colleges now are \$6,318,000, a fact which makes all of us proud.

The Centennial Campaign will not do all that should be done for Wake Forest. Our first responsibility is to raise the Centennial Fund of one million, five hundred thousand dollars and get our schools on a cash basis, where we hope they will always be kept hereafter, and where they would have been kept heretofore had it not been for the disappointment in the receipts following the 75 Million Campaign. Wake Forest will need much more money than the \$250,000 which she will get from the Centennial Fund, and it is hoped that in 1934 she can celebrate her centennial by raising an adequate amount for her needs.

## **Worthy Method of Celebrating Centennial.**

The Baptists of other generations before us have measured up to the demands for their educational institutions. The only worthy way we can celebrate the close of one hundred years of Baptist achievements in North Carolina is by paying our debts on our educational institutions, making secure the investment made by the fathers.

## **CHAPTER V**

### **HOW WE HOPE TO RAISE THE MILLION AND HALF DOLLAR FUND**

The million and a half dollar Centennial Fund ought to be subscribed by individual Baptist men and women over and above their contributions to the regular co-operative program—given in grateful remembrance of the blessings of the past ninety-seven years and for the purpose of strengthening these institutions which have meant so much to our present power as a denomination.

#### **The Centennial Committee in the Church.**

Every church which is willing to co-operate in this great Centennial Movement is asked to appoint a Centennial Campaign Chairman and Key Woman and a committee who will be willing to solicit the individual Baptists in their church who might be willing to subscribe to this fund. This church has appointed the following to represent them in this movement—(mention here the names of the committee).

This committee is planning to call upon the individuals in the church. Subscriptions will be payable over a period of ten quarterly payments, covering a period of two and one-half years. This will bring the final payment in 1930 so that we can celebrate our centennial in 1930 with the money all paid in.

#### **Large Giving Required.**

This fund is going to require subscriptions of five and ten times as much as you think you can make when you first think of it. After consideration you will begin to see the significance of this thing in its true light, and we hope you will want to make a sub-

scription which will be worthy of the great cause. We are hoping there will be at least two Baptists in North Carolina who will give \$50,000 each, four who will give \$25,000 each, and several others who will give \$10,000 and \$5,000, \$2,500, and \$1,000. Of course we want subscriptions for any amount, even for a dollar, if that represents the most that one can give to this enterprise, but it is worthy the consideration also of those able to give in large amounts.

God has blessed the gifts of the men and women of fifty and ninety years ago. Their money given to these institutions has wrought tremendous things in the Kingdom of God. Because of the leadership that these gifts have trained we have grown steadily from a despised sect of 20,000 in 1830 to the largest Christian denomination in North Carolina today. Men and women who had the vision and unselfishness to give the money during the past century must now look down upon what their money has accomplished with great pride and joy. Money given now to build these institutions for the next hundred years for Service will bring as great joy to those who give it.

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Our folks are easily able to give the \$1,500,000 Centennial Fund. It is said that 1200 Baptists in North Carolina are worth over \$150,000,000. No one knows how great are the combined resources of all our people!

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During the year from July 1, 1926, to July 1, 1927, the people of North Carolina paid a gas tax of \$8,120,604.29. This means we paid a total of \$44,663,323 for gasoline last year. Baptists surely paid not less than \$11,000,000 for gas in one year's time. And we ask from them only \$1,500,000 for our seven educational institutions—payable over 2½ years.

“Our business men often say that we will build up our educational institutions when our people become more wealthy. But that theory begins at the wrong end of the matter. We can not wait to sow until we have reaped a rich harvest. We must become more wealthy by building up our educational plants. It was not by waiting to be rich that Massachusetts built up her colleges and universities. She made them great and they made her rich. The South must follow the same way to great wealth.”—Bishop Warren A. Candler.









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