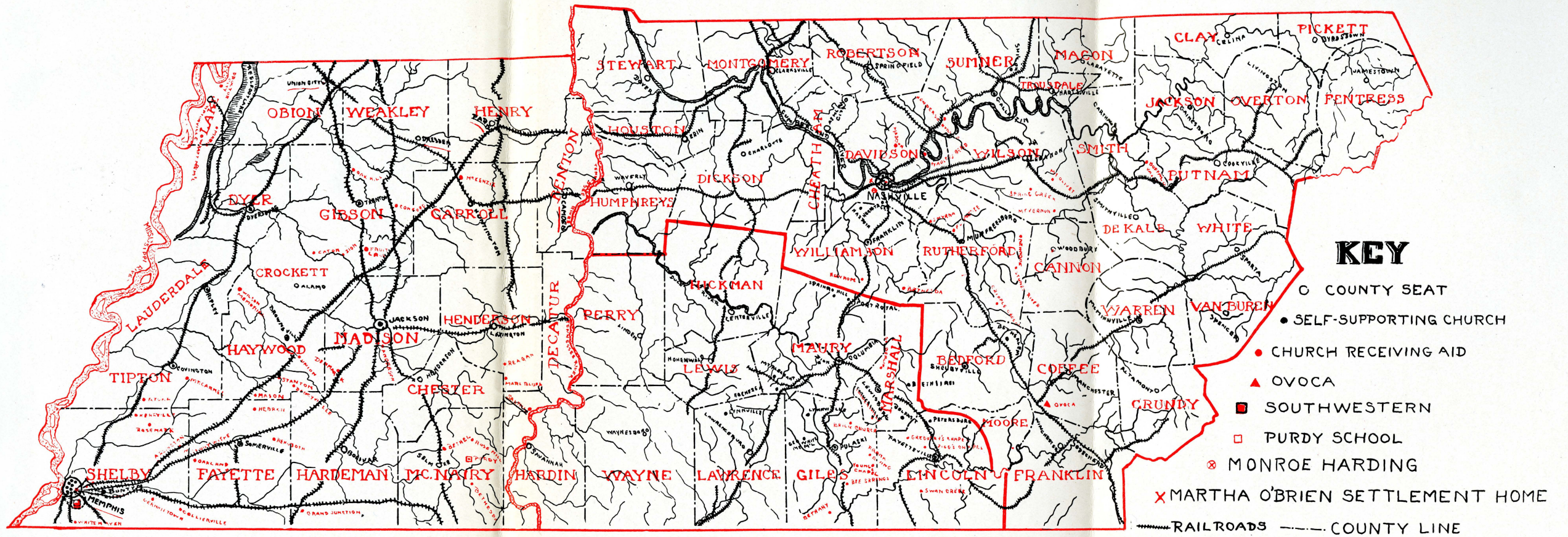


THE STORY OF A VINEYARD

THE WORK OF THE PRESBYTERIAN CHURCH U. S.
IN THE SYNOD OF TENNESSEE



Drawn By P. Caldwell, Southwest ern, Memphis

MAP OF THE SYNOD OF TENNESSEE

THE STORY OF A VINEYARD

THE WORK OF THE PRESBYTERIAN CHURCH U. S. IN THE SYNOD OF TENNESSEE

“There was a certain householder, which planted a vineyard, and hedged it round about and digged a wine-press in it, and built a tower and let it out to husbandmen, and went into a far country.” Matthew 21:23.

COMPILED AND EDITED BY
CHARLES E. DIEHL
President of SOUTHWESTERN

Published by
THE DAVIS PRINTING COMPANY
Memphis, Tennessee

TO
THE WOMAN'S AUXILIARY

THROUGH WHOSE FAR-SEEING CO-OPERATION
THIS STUDY-BOOK HAS BEEN PUBLISHED,
AND WHOSE EVER LOYAL MEMBERSHIP
HAS LABORED THROUGH ALL THE YEARS
IN CEASELESS AND SACRIFICIAL DEVOTION
FOR THE COMING OF THE KINGDOM,
THIS LITTLE BOOK IS GRATEFULLY INSCRIBED.

FOREWORD

MANY persons have labored to make this book possible. The Historical Sketch of the Synod was prepared by the careful hand of the Reverend J. H. Lumpkin, D.D., the Stated Clerk of the Synod. The article on Monroe Harding Children's Home was written by Mr. W. D. Trabue, the President of the Board. The chapter on SOUTHWESTERN was written by Dr. Charles E. Diehl, and the chapter on the Louisville Seminary was written by Dr. John M. Vander Meulen, the respective presidents of those institutions. The chapter on Home Missions in Memphis Presbytery was prepared by the Reverend J. J. Hill, D. D., Superintendent of Home Missions of that Presbytery. The material for the article on Home Missions in Nashville and Columbia Presbyteries was gathered by the Reverend W. L. Caldwell, D.D., of the Woodland Street Presbyterian Church, Nashville, assisted by the Reverend S. P. Hawes, D.D., of Spring Hill, Tennessee. The article on Young People's Work was formulated by Mrs. Charles S. Kinkead, of Nashville, one of the enthusiastic pioneers in this field of endeavor, and the section on Religious Education was prepared by the Reverend H. S. Henderson, Chairman of Synod's Permanent Committee on Religious Education. The chapter on The Woman's Auxiliary was prepared by Mrs. Ross Woods, of Lewisburg, Tennessee, President of the Tennessee Synodical. In each instance, except in the cases of the chapter on Monroe Harding Children's Home and the article on Religious Education, there is printed a small cut of the person to whom we are indebted for the content of that chapter.

In addition to these, the Editor desires to acknowledge his indebtedness to Mr. Paul Caldwell, a Sophomore at SOUTHWESTERN, for drawing the excellent two-color map of the Synod, and to his colleagues, Professors A. T. Johnson and Samuel H. Monk, of the English Department of SOUTHWESTERN, for generous assistance in getting the manuscripts in proper shape and in reading the proof.

THE EDITOR.

PREFACE

AT the meeting in July, 1926, at Montreat, North Carolina, of the Presbyterian Educational Association, in connection with Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary, it was decided to overture the various Synods of the Church to emulate the example of the Synod of Virginia by having prepared and published a book for each Synod which would acquaint the members of our church with the work which was being done by that particular Synod.

Assurance was given by the officials of the Woman's Auxiliary that the fullest co-operation would be given by that organization, to the end that such a book would be gladly adopted by the auxiliaries as a study book for the fall of 1927, and perhaps also by the men's organizations and the young people's societies. This is an end devoutly to be desired, for those of us who are representatives of the great causes and agencies of the church feel at times with regard to the lack of information on the part of Presbyterians, who are presumably informed and interested supporters, as Mr. Woodrow Wilson did with regard to the general public when he said, "It is impossible to exaggerate the ignorance of the average audience."

The Synod of Tennessee, like the other Synods, realizing the wisdom of this suggestion and forecasting its far-reaching consequences, authorized the preparation and publication of such a book. The work was entrusted to those who were already overburdened, and the time for collecting the material was short. As a result, the book is by no means all that we would like it to be. However, every thoughtful reader will find in it interesting and helpful information, which, we trust, will result in a more intelligent appreciation and a more loyal support of those agencies which are striving so earnestly to answer that comprehensive petition of the prayer which our Lord taught us to pray—"Thy kingdom come."

CHAS. E. DIEHL.

Memphis, Tenn.
February 21, 1927.

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CHAPTER I.

A HISTORICAL SKETCH OF THE SYNOD OF TENNESSEE

From historical sources, fragmentary but apparently authentic, now in the possession of the present Stated Clerk of the Synod of Tennessee, it appears that the original Synod of



DR. J. H. LUMPKIN,
Stated Clerk

THE ORIGINAL SYNOD 1817

Tennessee was organized in October, 1817, at

Nashville, Tennessee, the Reverend James W. Stephenson having been appointed by the General Assembly to act as Moderator, and that it comprised the Presbyteries of Union, Shiloh, West Tennessee and Mississippi. It seems to have been de-

rived from the Synod of Kentucky, though it does not appear whether all the territory covered by these Presbyteries was at that time included in the Synod of Kentucky.

The Synod of West Tennessee was organized at Huntsville, Alabama, October, 1826, the Reverend Robert Hardin being directed to act as

THE SYNOD OF WEST TENNESSEE 1826

Moderator. It comprised the Presbyteries of West Tennessee, Shiloh, Mississippi and North Alabama. As to

territory, it appears to have differed from the Synod of Tennessee in that it omitted the Presbytery of Union and added that of North Alabama. What then became of the Synod of Tennessee? Since the original records are inaccessible, the writer of this sketch is unable to designate the territory, or to state the names of the Presbyteries remaining in the Synod of Tennessee

after the organization of the Synod of West Tennessee. But its territory was restricted, and in the course of events, its strength was reduced probably by the Old and New School division. Therefore, in 1839, the Synod of Tennessee was dissolved by the General Assembly, and two of its Presbyteries which had remained loyal to the Old School were transferred to the Synod of West Tennessee.

The name of the Synod of West Tennessee was changed by the General Assembly in 1850 to that of the Synod of Nashville. Whether or not there was any change of territory there is no means of ascertaining, since the records of these Synods respectively, from their organization down to and including the year 1850, have been lost.*

The Synod of Memphis was organized in October, 1847, the Reverend G. W. Coons acting as Moderator.

It comprised the Presbyteries of Western District, Chickasaw, Arkansas and Indian. Thus it will be seen that Presbyterianism was growing and pushing its way westward, while at the same time its tendency to divide and effect new organizations is evident. For example, in 1829, three years after its organization, the Synod of West Tennessee was divided, a part of its territory having been set off to aid in forming the Synod of Mississippi and South Alabama. A second division resulted in the organization of the Synod of Memphis. It is not clear what territory was included in the Presbytery of Indian, or what became eventually of that Presbytery, but territory in

*Any information touching these records would be greatly appreciated by the Stated Clerk of the present Synod of Tennessee.

Arkansas was included in this Synod, a part of which was given up in 1852 to aid in forming the Synod of Arkansas. The Presbytery of Chickasaw was in the State of Mississippi, and Western District may have been a change of name from Presbytery of West Tennessee. It probably included that part of the State of Tennessee which lies west of the Tennessee River. From this Presbytery, the Presbytery of Memphis was organized in 1850.

As stated above, the name of the Synod of West Tennessee was changed in 1850 to that of the Synod of

TERRITORY OF THE SYNOD OF NASHVILLE Nashville. The first record of the Synod of Nashville, now available, does not show that the Synod met in 1850.

But presumably it did meet, for this record states that at "Courtland, Alabama, October 30, 1851, Synod met pursuant to adjournment." It seems to have comprised the Presbyteries of Holston, Knoxville, Maury, Nashville and Tuscumbia. At later dates the names "Maury," and "Tuscumbia" disappear, the name "North Alabama," found formerly in the Synod of West Tennessee, again appears, and in October, 1875, it was changed to that of Columbia Presbytery. Whether or not Columbia Presbytery then retained all the territory that was included in North Alabama Presbytery the record does not show. However, at some date prior to 1901, that part of the State of Alabama that had been included in the Presbytery of Columbia was transferred to the Synod of Alabama.

It is interesting to note that the Synod of Nashville, in session at Pulaski, Tennessee, in October, 1875, appointed a committee "To confer with the Synod of Memphis with a view to a union of that portion of the Synod of Memphis within the State of Tennessee, with the Synod

of Nashville, thus forming a Synod embracing the whole State."

About 1900 there was a movement throughout the Southern Presbyterian Church to have the boundary lines of Synods conform, as nearly as practicable, to state lines. Consequently, in 1901 the Synod of Memphis was, at its own request, dissolved by the General Assembly, the Presbytery of Chickasaw and the Presbytery of North Mississippi were transferred to the Synod of Mississippi, and that part of the Presbytery of Memphis which was in the State of Arkansas was transferred to the Synod of Arkansas, becoming a part of the Presbytery of Arkansas. The Presbyteries of Memphis and Western District were united with the Synod of Nashville to form the Synod of Tennessee. This union was consummated at Bristol, Tennessee, October 23, 1901. The Synod of Tennessee thus comprised the Presbyteries of Holston, Knoxville, Nashville, Columbia, Memphis and Western District. In 1913 the Presbyteries of Memphis and Western District were merged into one Presbytery under the name, "The Presbytery of Memphis."

In 1915, in order to erect the Synod of Appalachia, the General Assembly severed from the Synod of Tennessee the Presbyteries of Holston and Knoxville, thus leaving the Synod of Tennessee comprising, as at present, the Presbyteries of Columbia, Memphis and Nashville, covering Middle and West Tennessee.

Thus the present Synod of Tennessee can be traced back through the Synod of Nashville, the Synod of Memphis, and the Synod of West Tennessee, to the Synod of Tennessee organized in 1817.

THE MONROE HARDING CHILDREN'S HOME,
INCORPORATED

The property upon which the Home is located was given in 1894 to the Synod of Tennessee (successor of the Synod of Nashville) by Mrs. Fannie E. Harding as a memorial to her husband, Dr. Monroe Harding. This property is within the corporate limits of Nashville but very near the northwest boundary line, and has city water and fire and police protection. In the original deed of gift it was stipulated that the Home to be established was "for the use and purpose of an Orphans' Home for the orphan children of Presbyterian parents." Subsequently Mrs. Harding modified that restriction, and gave permission to accept orphans whose parents were members of other churches provided the Board of Directors saw fit to do so.

The original gift from Mrs. Harding consisted of the residence, which was an old but large brick house, and about eleven acres of ground. A few years after the Home was organized, it was found necessary to provide additional room. This was done by the erection of a three-story brick building about seventy-five feet south of the old residence. The old building is now used as a boys' dormitory, the girls being housed in the new or main building. This building also provides room for the kitchen, dining room, play room, library, laundry, and office. When crowded to capacity the Home can accommodate about thirty boys and forty girls.

The Home is under the control of the Synod of Tennessee, and is almost entirely supported by the gifts of in-



BIBLE CLASS

MANAGEMENT individuals, Presbyterian churches, societies, and Sunday Schools. The Synod each year elects a Board of Directors made up principally from the men and women of the Nashville churches. Prior to the adoption of the systematic benevolence plan by our churches, more effort was required to secure the necessary support than under the present system. But it must not be understood that we have ever had cause to feel that our churches did not respond to the appeals from this Institution.

Prior to 1914 the average maintenance cost per child per year was about one hundred and twenty-five dollars. Since then it has gradually increased until our present average is about two hundred and seventy dollars. This includes every kind of expense with the exception of permanent improvements.

The Home has successively been under the superintendence of the following: Mr. and Mrs. J. C. Van Busen, the Reverend C. T. Blair, Mrs. Hall, the Reverend and

Mrs. R. W. Wilson, Dr. H. H. Newman, Mr. T. A. Patton, Miss Jessamine V. Barkley, Miss Elizabeth J. Fuller. Miss Fuller has as co-workers two assistants who devote their time principally to the details, one to the girls' building and the other to the boys' building. She also has with her two girls who were reared in the Home, one of whom has charge of the nursery, and the other acts as stenographer and general assistant. There is also one other helper who conducts supervised play and primary work for the younger children in the mornings. In the afternoons and evenings she conducts group study periods. The other paid employees consist of a negro man in the garden and yard, a negro cook and a negro laundress.

Applications for admission to the Home must be thoroughly investigated, approved, and recommended by the

ADMISSION
OF CHILDREN

Session of the nearest Presbyterian Church. The ages of children to be admitted should be not over twelve years, and not under three years. The Home must be vested with all the rights of parents over the person of any child committed to its charge, must be given legal control, and have the right to secure a home or employment for or to apprentice said minor for the purpose of learning a trade or profession. The children are kept in the Home until a more suitable one is provided, or until they are of an age at which they can take care of themselves.

The traveling expenses of children who have been accepted must be paid by their friends or those making application for their admission, and the children should not be delivered to the Home until notice has been received that the Directors have approved the application. Too frequent visits to children are often harmful, and are not encouraged by the Directors, but visiting is permitted, upon application to the Superintendent.



STORY HOUR

The clothing of the children is largely a work of love, and this is furnished by the circles and our church auxiliaries.

CARE AND EDUCATION OF CHILDREN

Our children go to a nearby city public school until they reach the seventh grade when they are transferred to the Junior High School, which is about a mile from the Home. When they have reached the tenth grade, they go to the Hume Fogg High School, which is about two miles from the Home. Whenever boys or girls have shown genuine earnestness and fitness, a way has been found to enable them to get a college education.

Of course every attention is directed towards their proper moral and Christian education. They all attend Sunday School at the Second Presbyterian Church, and eventually they all join this Church, but we are very careful that their doing so shall be voluntary. Miss Ray Rosser devotes an entire day and evening each week to the conduct of classes studying the Bible. In preparation

for these lessons it is required that the children should diligently study the Bible throughout the week. Mr. Fagan Thompson and Miss Mary Smith of the Second Presbyterian Church, Nashville, twice each week conduct in the Home an orchestra made up of about thirty of the children. This has proved very helpful in the promotion of discipline and loyalty, and is an inspiration to the children. Several of the children who show a talent for music are given lessons free of charge by the best of our local music teachers, to whom we are very grateful.

The old-fashioned Institution was "only an Orphanage." We have tried to make of Monroe Harding a

NEEDS OF THE CHILDREN

children's home, as nearly like a real home as possible. In this connection emphasis should be placed upon the cooperation of the women throughout our Synod. Their prompt and wholehearted response to the needs of our boys and girls accounts largely for the homelike atmosphere. Our children are neatly and attractively clothed. They are provided with the most wholesome fruits and vegetables, grown in Tennessee and canned by our own women. When bedding or linen is needed, these same women cheerfully provide it. It is this personal interest on the part of our women that has done so much toward making of Monroe Harding Children's Home, a "home."

Of course, we have many subnormal children, and it is extremely difficult to harmonize their lives with the others. They should be in a Home devoted exclusively to the scientific training of subnormal children.

Local conditions will soon make it imperative that we find another location for Monroe Harding Children's Home. We hope that it can be better situated, and that



OFF FOR THE CREEK

we may have sufficient ground to produce a larger part of the fruits and vegetables needed in the Home, and that there may be provided at that time better facilities for vocational training.

We want the Presbyterians of the Synod of Tennessee to know that we could hardly have attained to the splendid moral, mental, and physical condition surrounding our children except for the gratuitous services of many of the best physicians of Nashville. There have been occasions when we have had to call in the assistance of the Juvenile Court of Nashville. We have always found this Court ready to assist us in every possible way, and it is our opinion that it is very ably conducted.

An Angel passed in his downward flight
 With a seed of truth and love and light:
 And said, "Where must this seed be sown
 That it bring most fruit when fully grown?"
 The Savior heard and said, as He smiled,
 "Go plant it for me in the heart of a child."

FOR MONROE HARDING CHILDREN'S HOME

Town..... State.....

I give, devise and bequeath to the MONROE HARDING CHILDREN'S HOME, of Nashville, Tenn., to be used and disposed of for the benefit of said charity in such manner as its Trustees or Board of Directors may determine upon, the following property, viz.:

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Date..... Signed.....

Communications should be addressed to Monroe Harding Children's Home, 1621 Eighteenth Avenue, North, Nashville, Tennessee.

QUESTIONS

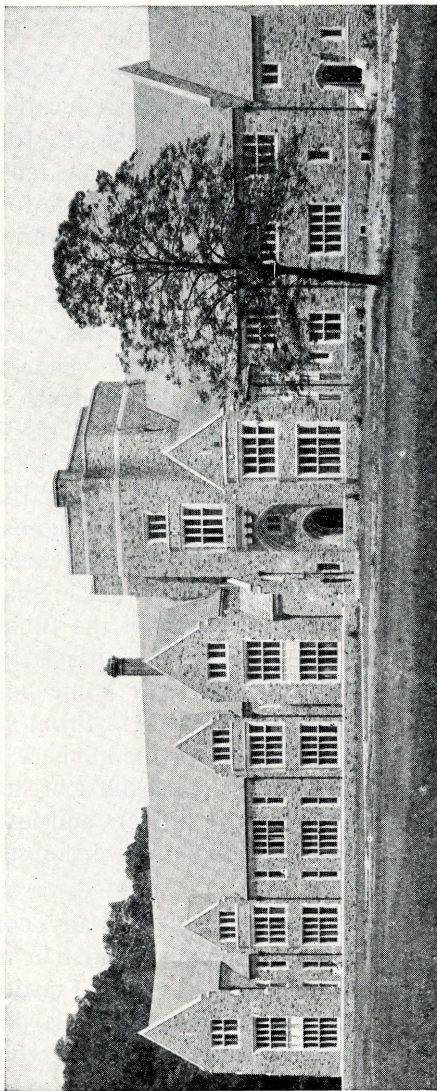
THE HISTORY OF THE SYNOD

(See the map of the Synod in the front of the book)

1. When was the original Synod of Tennessee organized? Of what Presbyteries was it composed? Whence was it derived?
2. What was the relation of the Synod of West Tennessee to the old Synod of Tennessee? When was the Synod of West Tennessee founded? What became of the old Synod of Tennessee?
3. When did the Synod of Nashville come into existence? How? What territory did it include?
4. Discuss the organization and the territory of the Synod of Memphis.
5. How did the present Synod of Tennessee come into existence? Why was the need for reorganization felt? What Presbyteries does it include? What other Synod exists within the State of Tennessee?

MONROE HARDING CHILDREN'S HOME

1. When, by whom, for what purpose, and in whose memory was the Monroe Harding Home founded? What is its corporate name?
2. Where is the Home located? Describe its equipment. How many children can it accommodate?
3. Who controls the Home? What are its sources of income? What is the average annual cost of the maintenance of one child?
4. How is admission to the Home obtained? At what ages can children be accepted? What are the facilities for the education of the children? What is being done within the Home in the way of religious education and recreation?
5. What have the Women's Auxiliaries done for the children in the Home?
6. What needs are being felt at present by the Home? How can the women of the Church help?



PALMER HALL

SOUTHWESTERN
MEMPHIS

CHAPTER II.

SOUTHWESTERN

The Official College of the Synod of Tennessee.

By Christian education we mean education which is based on the plain teachings of Jesus as found in the Bible, which is conducted entirely by those whose allegiance to Him is un-



CHAS. E. DIEHL,
President

wavering, which is given in an atmosphere that is surcharged with His principles, and which definitely endeavors to inculcate in the students unswerving loyalty to Him. This is the task which the Christian college has set for itself. It believes that no man is educated who is ignorant of the

Bible, and it believes that the arts and sciences should be taught by Christian teachers, from a Christian point of view, with the Bible and the God of the Bible determining that point of view. Such education is fundamental to the work of foreign missions, of home missions, and of every Christian cause and calling. From such institutions we secure our candidates for the ministry, our Christian teachers for the public schools, our Christian business and professional men, and the officers and leaders of our churches. Such an institution is a power house for Christian leadership.

The most important thing about any college is its faculty. There are some splendid Christian men on the faculties of all types of institutions, but, generally speaking, it is only the denominational college which makes wholehearted allegiance to Jesus Christ a fundamental

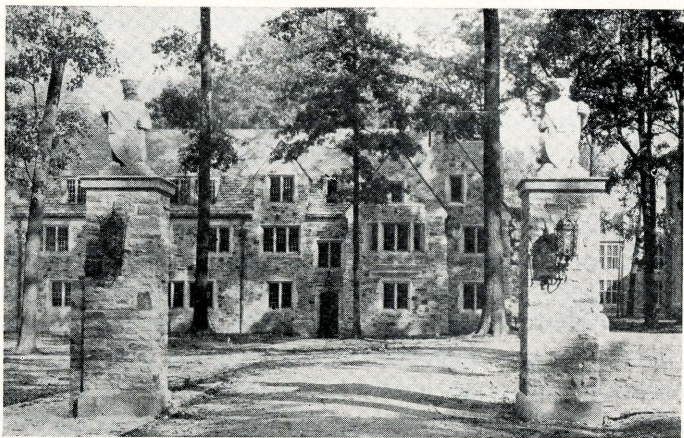
THE CHURCH
COLLEGE

requirement for *every member* of its faculty. Naturally students are greatly influenced by their teachers, and often a brilliant and attractive atheistic or agnostic professor exercises a most unwholesome influence over the young man during the impressionable student age, when ideals are taking shape, when habits are being formed, and when life purposes are becoming fixed. The principle of the separation of Church and State which obtains in this country does not usually admit of any organized religious teachings at the institutions which are supported by public funds. Those parents whose Christian faith is their most priceless possession, who would rather lose their money, their homes, their health, their honors, their social standing, or their future prospects, than imperil their faith; who would rather that their sons should be good than great, upright than wealthy or prominent—those parents feel that it is highly essential both to patronize and to support their Church colleges. Such persons are willing to tax themselves doubly for the privilege of having an institution which can be trusted to furnish Christian leadership. They must pay their taxes to the State anyway, but they are willing to provide also the large funds necessary for the endowment and support of a first-class institution which will give our young people the best advantages of higher education under Christian influences.

Before the Civil War the Presbyterian Church had a well defined policy of higher education. The program was to have one first-class college for each Synod. The State system of schools had not been elaborated, and the education of this section was practically in the hands of the Presbyterians. Within the bounds of the four Synods which own and control SOUTHWESTERN, the Synods of Alabama, Louis-

ian?, Mississippi, and Tennessee, there were three Presbyterian colleges and an academy, which was the nucleus of a college. These institutions had several hundred students, and assets which aggregated considerably more than half a million dollars. During the War and the reconstruction era, these institutions were either destroyed or lost to the Church, with the exception of Stewart College, at Clarksville, Tennessee, and little was left of that except the bare brick walls.

There was nothing but desolation and poverty everywhere. These Presbyterians, however, determined to rebuild their schools along with their homes, their churches, and their fortunes. It was manifestly impossible to re-establish each institution, and the leaders of the Church determined to pool their interests and build one institution for the Presbyterian Church in this Southwestern territory. After a discussion of some years, a Plan of Union was finally adopted by the Synods in 1873. In



ASHNER GATEWAY AND ROBB HALL

1874 the offer of Stewart College, which was supplemented by the offer of the City of Clarksville, was accepted, and in 1875 Stewart College became Southwestern Presbyterian University. The late Dr. Benjamin M. Palmer, of New Orleans (the man who abolished the Louisiana Lottery), because of his strong advocacy and earnest efforts, has been regarded as "the Father of SOUTHWESTERN." The leaders of the Synods wisely concluded that concentration and co-operation offered the only means by which the Church might be served effectively.

From 1875 to 1925 the institution functioned at Clarksville as a college of liberal arts and sciences. SOUTHWESTERN was the first institution to put the Bible as a textbook in its curriculum, making a knowledge of its truths a pre-requisite for its degree, an action which has been followed by many other colleges. The Theological Department, which was maintained from 1885 to 1917, was suspended because of lack of funds, and because, in the interest of economy, the students could be more effectively trained in some of the other of our strong seminaries. SOUTHWESTERN has furnished one-fifth of the ministers of the Southern Presbyterian Church, more than one-third of the ministers in the Southwest, and more than thirty missionaries for the foreign fields, as well as hundreds of men of marked distinction who have entered other vocations, notably the teaching profession. There are now thirty-two candidates for the ministry at SOUTHWESTERN.

For many years the Synods realized that the institution at Clarksville was badly located for the territory it was supposed to serve. As a result, the college commanded neither the patronage nor the support of the Church, and it became evident that it was necessary

either to close down the institution, which had been of great value to the Church and the nation, or to move it to a more central location. Memphis, which is the trade center and almost the geographical center of the four co-operating Synods, and easily accessible, was the only city of its size in the country which had not in it or near it a college of arts and sciences. In 1920 Memphis subscribed five hundred thousand dollars towards the removal of the institution, on condition that the four co-operating Synods subscribe one million dollars. This was done, and in 1924 Memphis subscribed an additional sum of approximately three hundred thousand dollars for endowment. In the meanwhile a beautiful campus of one hundred and twenty-four acres was secured on North Parkway, just opposite beautiful Overton Park, and the seven buildings necessary for beginning the work were erected. A stone quarry was purchased, and there is an adequate source of supply for future buildings. The architecture is of the collegiate Gothic type, and the plant is entirely modern, beautiful, and enduring. SOUTHWESTERN opened in Memphis in September, 1925, with an enrollment of more than four hundred students. The largest enrollment at Clarksville was one hundred eighty-seven students. The college has a future of indefinite possibilities.

Five years ago SOUTHWESTERN adopted certain distinctive ideals which make it a unique institution.

**DISTINCTIVE
IDEALS**

Some of these ideals, as expressed by the President, are as follows:

“While every proper economy will be observed in the planning for and the administration of SOUTHWESTERN, the fundamental principle upon which all our planning shall proceed is the welfare, and especially the moral welfare, of the students, for whom the institution exists, even though the application of this principle prove to be more costly in dollars and cents.



LEFT TO RIGHT: PALMER HALL, ROBB AND CALVIN HALLS, DINING HALL,
SCIENCE BUILDING

“We favor the policy of selecting carefully all students, this selection to be made on the basis of moral character, intellectual fitness and preparation, qualities of leadership, and potentialities of usefulness to Church and State, and of limiting the number of students accepted by our ability to give the best advantages, such advantages as they have a right to expect from the standard college of a Church which enthrones honesty and which worships the God of righteousness.”

Nothing has been spared that contributes to the highest good and efficiency of the individual student, and as a result SOUTHWESTERN offers unusual advantages. It is a standard college, and since 1911 it has been a member of the Association of Colleges and Secondary Schools of the Southern States. The institution is characterized by thoroughgoing honesty, and its work is uniformly excellent. The Bible Department is especially strong, and the atmosphere of the campus is wholesome. The Science Building is about the last word in a structure of this kind, and the equipment is modern and adequate. There are few insti-

for three years, if those in authority would finish the plant, open the institution in Memphis in 1925, and undertake a campaign for one million two hundred thousand dollars in the Synods. This campaign has recently been approved by the Synods. The debt of seven hundred thousand dollars must be paid, and the endowment must be speedily increased. There is such a thing as cheap higher education, but there is no such thing as good higher education which is cheap. Presbyterians want the best advantages, and those cannot be secured cheaply. SOUTHWESTERN offers the best, and strives for the highest standards and ideals of Christian education.

No student is charged the full cost of his collegiate education. If he were, only the children of the well-to-do could have the advantages of a college education, and, generally speaking, it is not the sons of the rich who furnish the leadership in Church and State. Educational standards have been greatly raised during the past two or three decades, and the instructional cost today of high school training is about as much as college training cost a quarter of a century ago, while the instructional cost of a college education has trebled. By the instructional cost is meant the amount of money required by the college to pay the salaries of the professors and other workers, the bills for light, heat, insurance, printing, equipment and other expenses incident to *instruction*, and does not include the living expenses, such as room rent, board, and other such items. These are separate, and should not be confused with "instructional cost." Living expenses one has as long as he lives, wherever he is or whatever he does, and these are quite distinct from the instructional cost of a college.

ENDOWMENT
UNITS

The instructional cost is found by dividing the annual budget of the college (which provides merely for instruction, and which does not include room rent or board) by the number of students in attendance. For a college of arts and sciences of the size of SOUTHWESTERN, a college which is honestly measuring up to present day standards and is giving its students the advantages they have a right to expect from a standard college, the minimum figure set as the instructional cost per student is four hundred and fifty dollars per year.

SOUTHWESTERN charges its students for tuition and fees two hundred dollars per year, of which one hundred and fifty dollars goes toward instructional cost. The remaining fifty dollars is applied to other purposes which are desirable and necessary, but which are separate and distinct from instructional cost. This means that the student at SOUTHWESTERN pays exactly one-third of the estimated instructional cost, and that in the case of each student it is necessary to secure three hundred dollars over and above what he pays, in order to avoid a deficit. That is why endowments are essential for a college, and why annual gifts are a necessity.

The income on five thousand dollars at six per cent interest will furnish annually the three hundred dollars noted above as necessary to supplement the amount paid by the student, and the Board of Directors has, therefore, set this sum as an "Endowment Unit." It is highly desirable that there should be as many of these five-thousand-dollar Endowment Units as there are students. An endowment of one hundred thousand dollars would thus provide for the deficit sustained by the annual enrollment of twenty students, all of whom are paying all that the college charges. Since each student is educated at a

loss, it is evident that a college should exercise great care in limiting its enrollment in accordance with its financial support. Unless this is done, students will be denied the advantages which they have a right to expect from a standard college, and such a procedure would not be honest, much less Christian.

A college has only three sources of income:

	From tuition
NEEDS	From income on endowments
	From gifts by individuals, churches, societies, or other organizations.

In view of the fact that SOUTHWESTERN has comparatively few Endowment Units, it is of the utmost importance that churches and societies send in their full apportionment of the benevolences which should go to SOUTHWESTERN, and that individuals annually send in generous gifts as they are able. The debt of seven hundred thousand dollars must be paid. SOUTHWESTERN needs an additional endowment of at least one million dollars. SOUTHWESTERN needs at least three additional dormitories, which will cost seventy-five thousand dollars each, and several faculty houses. Endowment Units of five thousand dollars each make enduring and far-reaching memorials. In some cases, interested supporters of SOUTHWESTERN, who could not at this time give the capital sum of five thousand dollars, have agreed to send in three hundred dollars annually, the interest on this amount, until the capital sum is paid, whether this is done during the donor's lifetime or whether provision for it is made in his will.

Those who believe in Christian education can help:

- | | |
|--------------|--|
| | (1) By sending to SOUTHWESTERN the most promising students of their community. |
| WAYS TO HELP | (2) By establishing living, enduring memorials for loved ones. |

(3) By including SOUTHWESTERN in their wills, and by adding codicils to their wills. (The corporate name of the institution is just one word—"SOUTHWESTERN."*)

(4) By making gifts on the annuity plan, by which the donor receives the income from his gift as long as he lives. Several gifts of this kind have already been received.

(5) By taking out life insurance in favor of SOUTHWESTERN.

(6) By interesting others in giving to SOUTHWESTERN.

(7) By earnest, persevering prayer that God will move our people to provide adequately for the College, and that He will give wisdom and grace to all who govern or teach or study there.

A catalogue and illustrated bulletins may be secured by writing to President Chas. E. Diehl, SOUTHWESTERN, Memphis, Tennessee.

*It should be noted that the name of this institution is not "Southwestern College" nor "Southwestern University." It is incorporated as one word "SOUTHWESTERN," and communications require for their address only the words, "SOUTHWESTERN, Memphis, Tennessee."

QUESTIONS

1. What is meant by Christian Education, and why is it fundamental?
2. Why should we be called upon to patronize and to support the Church College?
3. Give a brief history of SOUTHWESTERN.
When and where was it founded, and under what circumstances?
What four Synods co-operate in its control?
Who is the "Father of SOUTHWESTERN"?
When was the Theological Department suspended and why?
Why and when was the College moved to Memphis?
4. Name some of the distinctive ideals of SOUTHWESTERN.
5. State some of the unusual advantages which it offers. What can you say of the Faculty?
6. How many Directors are there? How are they elected? and how is the College bound to the Church?
7. Describe its present financial condition, naming its assets, its debt, and the amount sought in the proposed campaign.
8. What is an endowment unit, why is it needed, and how much does it cost?
9. Enumerate its urgent needs.
10. What seven things can we do to help?

CHAPTER III.

THE LOUISVILLE SEMINARY

The Seminaries of the Southern Presbyterian Church are owned and controlled by different Synods. The Southern Synods which have united in this ownership of the Louisville Seminary are, in the chronological order in which they have done so, the Synod of Kentucky, the Synod of Missouri, the Synod of Appalachia, the Synod of Alabama, and the Synod of Tennessee. To these must be added the (Northern) Synod of Kentucky, U. S. A.



J. M. VANDER MEULEN,
President

The governing Board consists of thirty-six Directors chosen by these Synods, twenty-four of whom, according to the terms of the Charter, must be from the U. S. (Southern) Presbyterian Church and twelve of whom are chosen by the U. S. A. (Northern) Presbyterian Church. Of the twenty-four from the Southern Presbyterian Church, fifteen are chosen by the Southern Synods named, each Synod selecting three and the other nine are chosen by these fifteen (Southern) Presbyterian Directors.

The Members of the Board from the Synod of Tennessee are:

The Reverend A. B. Curry, D.D., Memphis
The Reverend J. H. Lacy, D.D., Clarksville
W. S. Fleming, Esquire, Columbia.

Professors are elected by this Board of Directors and it takes a two-thirds vote of all the Directors (not merely of the Directors present) to elect a professor. The

choice both of directors and professors is subject to the approval of the General Assembly South and the General Assembly North.

As to the standards to be taught, the Charter provides that the standards shall be those in existence before the separation of the Southern Church from the Northern, which are the standards today of the Southern Church. Every professor, on taking charge of his department, must take a solemn oath that he will teach nothing contrary to these standards.

Theological Seminaries must have courses of studies sufficiently varied and extensive to equip their students with the knowledge and skill which the ministry requires. Experience has demonstrated that a period of at least three years is necessary to give this training. The wide and important range of subjects demands this.

THE SUBJECTS
TAUGHT

The original Scriptures are studied in the languages in which they were originally written, the Old Testament in Hebrew and the New Testament in Greek. No minister can be sure that he is absolutely true to the meaning of his text unless he knows the Hebrew and Greek in which it was written. The Old Testament Hebrew is the Department taught by the Reverend Jesse L. Cotton, D.D., LL.D., and the New Testament Greek by the Reverend Chas. R. Hemphill, D.D., LL.D., who is also the Dean.

SYSTEMATIC THEOLOGY: The minister must, further, be trained in the system of theology contained in the Scriptures and formulated in the creeds of his church. With this training he is able to detect or refute destructive errors. It enables him also to preach each Sabbath the connected and

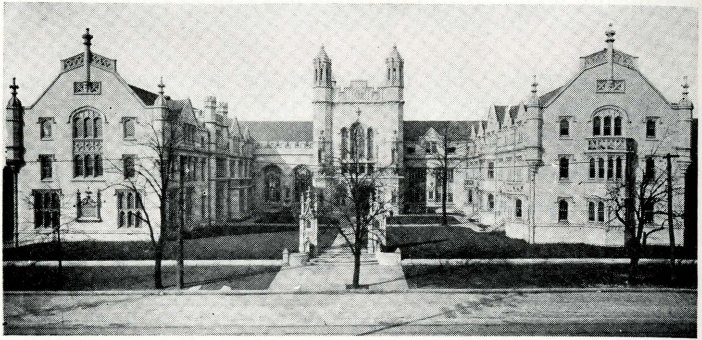
organically whole system of religious truth as found in God's Word.

APOLOGETICS: He must also be prepared to resist the attacks of unbelievers upon the fundamentals of the faith and to warn the minds of his people against them. The professor of these two departments is the Reverend Thornton Whaling, D.D., LL.D., Litt.D.

CHURCH HISTORY: The study of Church History enables the leader of a Church to avoid the mistakes of the past, to catch the inspiration from the lives of the Christian heroes of different periods and to obtain comfort against doubt and pessimism by the disclosure of God's providence and Christ's leading of the Church through her history. This Chair has just been left vacant by the death of Professor Henry E. Dosker, but immediate steps are being taken to fill it with an able and worthy successor.

THE ENGLISH BIBLE AND BIBLICAL THEOLOGY: The Bible of the people is the English Bible, and the preacher ought to know it better than he knows anything else. He ought to be able to quote it correctly, to read it attractively, and to know just where to turn in it for every need and occasion. Neither must he be allowed to forget the great central message of each book and author, and Biblical Theology steeps his mind in these. These two departments are taught by the Reverend Andrew W. Blackwood, D.D.

HOMILETICS: All the preceding departments of theological study reach their goal in the department of Homiletics. Here the student is taught the art of preaching by studying the methods of great preachers. He must be familiar with the various sermons and he must be able to prepare and deliver them in a pleasing, attractive manner with clearness, charm, and earnestness. Be-



LOUISVILLE SEMINARY QUADRANGLE

sides being the President of the Louisville Seminary, the Reverend John M. Vander Meulen, D.D., LL.D. teaches this department.

PASTORAL THEOLOGY: The minister must be able to do more than engage in public ministrations; he must be able to deal with men personally, to comfort the sick and the sorrowing, to guide the young, to counsel with the mature, to win sinners, to interest the indifferent, to be a strong, sympathetic friend to all. This is taught by the several professors into whose departments the varied phases of Pastoral Theology merge.

RELIGIOUS EDUCATION AND YOUNG PEOPLE'S WORK: More and more has our modern age come to realize the value of the Sunday School. Each well-equipped Seminary today has a special department where the young minister is drilled in the most modern and best method of making this great phase of the Church's life count the most for the souls of men. He must know how to organize his church efficiently; how to finance it both for its congregational needs and its great beneficences—in short, how to make his Church

a true army of the Lord. This department is in charge of the Reverend Lewis J. Sherrill, D.D.

MISSION STUDY: No minister can be counted sufficiently educated who does not know something of the world-wide movements of the Kingdom and something more of the foreign and home missionary enterprises of the Church.

EVANGELISM: Another very important subject for the equipment of a minister is a knowledge of the spirit and methods of Evangelism. The Church now feels that the best results in the winning of souls is for a pastor to be his own Evangelist. These two departments are in charge of the Reverend Chas. H. Pratt, D.D.

POST-GRADUATE COURSES: To prepare the modern minister to keep step with the similar advance made in other callings and needs of his age, it is necessary, in addition to the older subjects, to teach him newer ones, such as Religious Education, Evangelism, Church Efficiency, and others. It is difficult to accomplish this in three years. We have, therefore, added a fourth year in which he may, if he desires, attain further proficiency for his great calling. For the successful pursuit of the three-year course he is given on graduation the degree of Bachelor of Divinity. If, in addition to this, he takes a fourth year, there is added the degree of Master of Theology.

The most important element of a Seminary is the Faculty. The Louisville Seminary has not been narrow in its choice of its professors. In whatever branch of Presbyterianism it could find a man of sound faith, intellectual ability, and scholarly equipment it has reached out and taken such a man to fill some important Chair. It is

THE PRESENT
FACULTY

thus able to present a Faculty most harmonious in its loyalty to the faith, but very exceptional in gift and acquisition.

The students of this Seminary include about ninety select and ambitious young men, drawn from various sections of our country, who desire to secure under the best auspices adequate preparation for the ministry in this twentieth century. It is in itself a high privilege to belong to the goodly fellowship of these rare young spirits; and amongst the chief attractions of this institution are the loyalty, *esprit de corps*, culture, spirituality, the fine brotherliness, and noble aspirations of the students who in such large measure constitute its life and glory. Membership in such a body is itself a powerful appeal to high thinking and noble living.

Of exceedingly vital concern to the Seminary is the spiritual life of its student body. For whatever may happen to a minister's intellectual development, he should be a man filled with the Spirit. And it is entirely possible, unless special care be taken to forestall it, that a student become so absorbed in the intellectual aspects of even a theological course as to lose his spiritual fervor. The chief way to meet this need is, of course, the student's own private prayer life, which he is continually urged to foster.

But in addition to this, there are various means of grace at the Seminary, through which it is sought to bring before his heart the intimate things of God.

a. The first Sabbath of the Seminary session, the Sacrament of the Lord's Supper is celebrated in the Chapel, and the last Sabbath of the session closes with the

same celebration to the end that both professors and students may remind themselves that they are disciples and table companions of the atoning Lord.

b. There are the daily Chapel exercises. Every day the students and professors gather together for a half hour of devotion. Sometimes this consists of a sermon preached by some member of the Senior class. Sometimes it consists of a passage of Scripture expounded by one of the professors, with special application to the inner heart life with Christ.

c. Then every evening, just after supper, all the students assemble in the social room for a short period of devotion and prayer. Each student in turn conducts the service in whatever manner he chooses. Occasionally one of the noted ministers of the city is invited to make a short talk on some phase of ministerial life. But primarily this is a period of prayer, a season of communion with God. "It is here," to quote the description of one of the students themselves, "that we learn the meaning of prayer; we get closely into the spiritual life of one another; we find strength in the Scripture selections read; we pray definitely and, we believe, not in vain; and it is here that the spirit of brotherly love is most developed among the students." Here, too, are brought requests for prayer, not only on the part of the students, but even on the part of outsiders. And some remarkable answers have come from God.

d. One day each month all classes are suspended, that professors and students may give themselves to the consideration of and prayer for the coming of the Kingdom of Christ, either in foreign or in home lands. This is generally under the leadership of some foreign missionary or other distinguished and consecrated messenger of God.

e. Further, the students are divided into groups and apportioned to each professor for his pastoral care, guidance, and counsel.

f. Finally, every student is required to do some actual practical and personal service for Christ without remuneration. This includes preaching at the noon hour in shops, preaching on the streets in front of the court house or elsewhere, working in missions or engaging in some personal form of Christian service which, while it helps to redeem men and glorify God, at the same time impresses on the student the need of the world for the Saviour and the sufficiency of the Gospel for that need.

In these and other ways, the Seminary tries to keep constantly in the foreground the necessity of its own spiritual life and of the communion with God through Christ.

The glory of a Seminary, as of any other educational institution, is its Alumni. From the Louisville Seminary, if we include its pre-civil war days at Danville, there have gone out 1,142 men. The Alumni of the Seminary since its existence at Louisville number 757. These heralds of the Gospel have gone into all parts of America and the world, proclaiming always the everlasting Gospel of an atoning, redeeming Saviour. Who can measure the blessing which the Louisville Seminary has thus brought to the Church and to the world? At the date of writing, the Alumni of the Louisville Seminary in the Synod of Tennessee are:

The Reverend D. D. Little, Columbia

The Reverend E. M. Nesbit, D.D., Fayetteville

The Reverend W. H. Wakefield, Delrose

The Reverend J. B. Carpenter, D.D., Memphis

The Reverend U. S. Gordon, Memphis

The Reverend I. J. Heizer, Brownsville
 The Reverend C. A. Pharr, Ridgely
 The Reverend Geo. P. Scott, Dyersburg
 The Reverend L. J. Sherrill, Louisville, Ky.
 The Reverend W. H. Armistead, Franklin
 The Reverend S. W. McGill, D.D., Memphis
 The Reverend J. O. Reavis, Nashville
 The Reverend H. F. Williams, Nashville
 The Reverend H. F. Cunningham, Chattanooga

Discussion of the finances of the Louisville Seminary falls under three heads: first, Permanent Assets; second, Current Expenses; and third, Current Contributions of Synods, Churches, and Individuals.

a. The first of the permanent assets are non-productive and consist of the Seminary Quadrangle, which includes dormitories, refectory, library, chapel, offices, and social rooms. In addition to this, the Seminary owns a dormitory for married students, known as Bingham Hall; a home for the President, and four homes for professors. Finally, the Seminary owns a beautiful ten-acre tract in the suburbs of the city, purchased with a view to a possible change in its future location. The sum total of these non-productive assets in real estate and buildings would probably amount at present sale values to \$707,751.00.

1. PERMANENT ASSETS

b. The second of the permanent assets of the Seminary is the Endowment Fund, which has been invested in gilt-edged bonds and first mortgages on real estate. These amount to \$821,938.32.

a. The total expenses during year 1925-26 were \$63,759.70.

2. CURRENT EXPENSES

b. The total income from all sources was \$58,506.62, leaving a deficit of \$4,253.08.

In addition to the income derived from the investment of these permanent endowment funds, the Seminary depends upon the annual contributions of synods, churches, and individuals.

3. CURRENT CONTRIBUTIONS OF SYNODS, CHURCHES, AND INDIVIDUALS

a. The Budget of Controlling Synods.

Under this head belongs, first of all, what the Seminary receives from the budget of the Synods, which own and control it. Of the Synods owning and controlling the Louisville Seminary, only two have put it in their budgets—the Synod of Kentucky, U. S. and the Synod of Missouri, U. S. During the church year of 1925-26, the Seminary received from the budget of the Synod of Kentucky, \$3,447.96. It received from the Synod of Missouri, \$1,795.12. This makes a total of \$5,243.08.

b. The Woman's Auxiliaries.

The only contributions from Woman's Auxiliaries come from the women of Missouri. They contributed during the year 1925-26, \$315.65.

c. Individual Churches.

The third source of annual contributions is the individual churches. These contributions are not included in the Synodical budgets, and amounted during the year 1925-26 to \$1,123.35.

d. Individuals.

The fourth source of income of current contributions is from generously disposed individuals who are especially interested in the work of training men for the Gospel

ministry. During the year 1925-26, these contributions amounted to \$8,766.19. It will be seen that the gifts from individuals amounted to more than all the other current contributions put together. The total amount of current contributions during the year 1925-26 was \$18,824.65.

It will be seen from the above statement of the finances of the Seminary that what it needs is additional annual funds to carry on its ever-growing work. Putting forth every effort to make ends meet, its deficit last year (1925-26) amounted to \$4,253.08. This takes no account of the economy which had to be practiced or of the service which had to be curtailed in order to keep down the deficit to so low a figure. Students were turned away from our doors because we could not afford to receive more. And there were additional, profitable courses and advantages that could have been given them, if there had been more adequate equipment and larger financial means.

Further, much of the time of the President is necessarily spent in seeking large and small gifts from individuals in order to balance the budget. This time ought to be given, instead, on the one hand, to teaching the students at the Seminary, and, on the other, to visiting colleges, in order that he may attract into the ministry gifted and promising young men.

The needs can be met by larger current contributions from synods, churches, and individuals.

In order that the Louisville Seminary may do adequately the great task entrusted to her, she needs additions to her permanent funds.

PERMANENT
NEEDS

One attractive form of permanent gift to the Seminary is a Scholarship, which is a fund

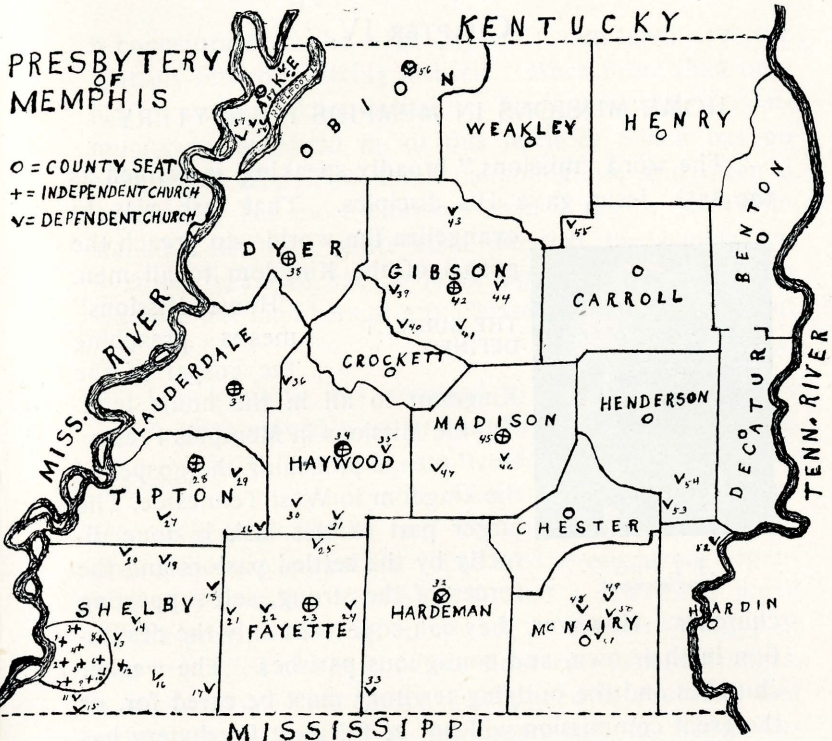
of \$2,500, safely invested, the interest of which goes each year to some worthy student at the Seminary.

Another is the endowment of a Professorship. There are three professorships which are fully endowed, and three others are partially endowed. But there are two that have no endowment at all. One of these is the Professorship of the Old Testament; the other is the Presidency of the Seminary. It is hoped that some consecrated individuals or churches in our controlling Synods may undertake the endowment of these.

QUESTIONS

1. How is the Louisville Seminary governed?
2. Who are the directors from the Synod of Tennessee?
3. How are the professors elected?
4. What are the standards taught?
5. What are the subjects taught?
6. Who are the professors in the different departments of the Louisville Seminary?
7. Who are the student body?
8. How is the spiritual life of the student body maintained?
9. What is the total number of the Alumni? and who of those are now in the Synod of Tennessee?
10. What are the permanent assets of the Louisville Seminary?
11. What were the current expenses and what the deficit for the year 1925-1926?
12. What are the sources of our current contributions?
13. What is a Scholarship?

An attractive book of fuller information about the Louisville Seminary may be had by writing to President John M. Vander Meulen, 109 East Broadway, Louisville, Ky.



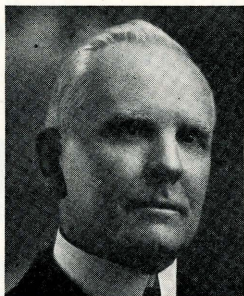
O = COUNTY SEAT
 + = INDEPENDENT CHURCH
 v = DEPENDENT CHURCH

- | | | |
|-----------------------------------|----------------------|----------------------|
| 1 - First, Memphis | 17 V Collierville | 39 V Eaton |
| 2 - Second, Memphis | 18 V Arlington | 40 V Zion |
| 3 - Chelsea Ave.,
Memphis | 19 V Rosemark | 41 V Fruitland |
| 4 - Grace Covenant,
Memphis | 20 V Kerrville | 42 - Trenton |
| 5 - Westminster,
Memphis | 21 V Hickory Withe | 43 V Oak Hill |
| 6 - Idlewild, Memphis | 22 V Oakland | 44 V Concord |
| 7 - McLemore Ave,
Memphis | 23 - Somerville | 45 - Jackson, First |
| 8 - Evergreen, Memphis | 24 V Rehoboth | 46 V Anderson |
| 9 - Glenview, Memphis | 25 V Hebron | 47 V Denmark |
| 10 V Lamar Heights,
Memphis | 26 V Mason | 48 V Bethel Springs |
| 11 V Norris Ave, Memphis | 27 V Atoka | 49 V Rose Hill |
| 12 - Buntyn, Memphis | 28 - Covington | 50 V Purdy |
| 13 V Highland Heights,
Memphis | 29 V Mt. Carmel | 51 V Bethesda |
| 14 V Eastland, Memphis | 30 V Stanton | 52 V Saltillo |
| 15 V Whitehaven | 31 V Dancyville | 53 V Marl Bluff |
| 16 V Germantown | 32 V Bolivar | 54 V Reagan |
| | 33 V Grand Junction | 55 V New Hope |
| | 34 - Brownsville | 56 V Union City |
| | 35 V Union | 57 V Wyatt Memorial |
| | 36 V Wilson Memorial | 58 V Madie |
| | 37 - Rinley | 59 V Tiptonville |
| | 38 - Dyersburg | 60 V Proctor City |

CHAPTER IV.

HOME MISSIONS IN MEMPHIS PRESBYTERY

The word "missions," broadly speaking, is defined as the task Jesus gave His disciples. That task was to evangelize the world—to preach the gospel of the Kingdom to all men.



J. J. HILL,
Superintendent

"Home Missions" means preaching the gospel of the

Kingdom to all in the home land. "Home Missions in Memphis Presbytery" means preaching the gospel of the kingdom to West Tennessee. The larger part of this task is done directly by the settled pastors and the forces of the strong, self-supporting

churches. However, they can cope with only the destitution in their own, and contiguous parishes. The weaker churches and the outlying territory must be cared for, or the great commission will not be fulfilled. Presbytery has put this part of the work under the care of a representative committee of about fifteen ministers. This committee has charge of Home Missions in Memphis Presbytery.

Memphis Presbytery is bounded on the north by Kentucky, on the east by the Tennessee River, on the south by Mississippi, and on the west by the

THE FIELD Mississippi River. There are about 10,400 square miles in this territory. It is divided into twenty and a fraction counties, with a population of approximately 750,000 English speaking people. There are no unoccupied lands in this territory. The population

is concentrated in the large city and is scattered over the sparsely-settled, outlying districts. Much more than one-half of the population is white. There is scarcely a community to be found in all this territory which has no evangelical church of some denomination, and often a community has more churches than it needs. Notwithstanding this fact, more than one-half the population, over ten years of age, is made up of men and women who are not members of any Christian church, Protestant or Catholic.

This territory was occupied by the Indians until, in 1818, they moved west of the Mississippi River. Emigrants from Middle Tennessee, Kentucky, the Carolinas, and Virginia rapidly settled this fertile and well-timbered territory, and churches were organized. The first Presbyterian organization was called "Shiloh," located a few miles north of the present town of Humboldt, in Gibson County. It was organized in 1825, by the Reverend Samuel Hodges, a missionary. This church was moved to Fruitland and called "New Shiloh." A few years ago its name was changed to "Fruitland." From 1825 to 1840, fifteen to twenty churches were established in West Tennessee. Western (later Western District) Presbytery was organized in 1829, by the Reverends Samuel Hodges, John G. Gillespie, Daniel Weir and John Lynch.

The Presbytery of Memphis was organized by order of Synod in the Second Church of Memphis, on October 26, 1850, the Reverend H. M. Kerr, acting as Moderator. This Presbytery originally included parts of Mississippi and Arkansas. Later the Mississippi and Arkansas territories were ceded to Presbyteries in those States. In

1913 Western District Presbytery united with Memphis Presbytery, forming our present body and territory.*

The following statistics are gathered from the latest published reports of the four Presbyterian bodies operating in West Tennessee. (1926 Minutes):

Names of Bodies	Ministers	Churches	Communicants
Presbyterian Church in United States	40	74	10204
Cumberland Presbyterian Church	56	128	10336
Presbyterian Church in United States of America	24	24	2023
Associate Reformed Presbyterian Church	7	9	1573
Totals	127	235	24136

A study of the map reveals that there are six counties in which we have no churches, namely: Weakley, Henry, Benton, Decatur, Chester, and Crockett. Our churches are largely in the southern half of the territory, and more largely in the southwestern corner. Memphis, with its suburbs, has three-fifths of the numerical strength, and a larger proportion of the financial strength of the Presbytery. The Cumberland and U. S. A. churches are much stronger in the northern half of the territory, where our church is weak. Wherever we have no churches, there are other Presbyterian Churches. As a result, there is very little territory unoccupied by the Presbyterian Churches of one kind or another.

*These historical facts have been gathered largely from a pamphlet entitled "Historical Churches in West Tennessee," by the Reverend A. B. Curry, D.D., Pastor of the Second Church of Memphis. This pamphlet is recommended for use as supplementary reading in this course.

While we have seventy-four churches on our roll, only about sixty are functioning as churches. The others are names, which, for one reason or another, have been retained on the roll. This explanation is made here, because later, in reviewing our churches, it will be seen that we account for only sixty.

Fifty to a hundred years ago, West Tennessee was almost entirely a rural section. The people lived in the newly settled country, and were engaged in agriculture and the timber business. The country church was blessed with whatever ability, in leadership and money, the country possessed. For the last fifty years towns and cities have been rapidly developing. The leaders of the country churches, together with their money, have been moving into the towns and cities. Strong churches have been developed in the cities and large towns at the expense of the country churches. For example, Denmark, which was once the strongest church in our territory, has given almost the last drop of her life blood to the strong churches of Jackson and Memphis. The children of the stalwart settlers of this section have moved to town and city. To a great extent they hold their inherited farms, which are occupied by tenants. Many of the tenants are negroes. This condition has caused the death of some of our country churches. The movement from the country to town and city has created the problem of the country church. There are more people in the country than ever before, and the rural church has more members than at any time in its history. A comparison of twenty-three rural churches in our Presbytery for the past ten years reveals a gain of more than 35%, while sixteen urban churches, for the same period, show a gain of less than 25% in membership. The shift-

THE PROBLEM
OF THE RURAL
CHURCH

ing of the population has weakened some of our rural churches, and caused some to die; but others have been strengthened. The task of the rural church is greater than ever before. The problem is the want of leadership and money. If the rural church ever measures up to its task and opportunity, it must have help along these two lines. There is latent leadership in the rural churches; but it must be discovered and developed. Only a few will ever discover and develop themselves. We need ministers in the rural churches who are capable of discovering and developing leadership; for the minister is the key to the situation. We need ministers who will give themselves to this task, and who will not hold the rural charge simply as a stepping stone to a town or city pastorate. If, however, the desirable type of minister can be found, it is not possible to give every rural church a full-time pastor. Many of our churches must be content with ministerial services only one Sabbath a month. Under such conditions very little development of leadership can be expected. To meet this need, we have our lay workers, who have been prepared at the Assembly's Training School, or elsewhere and who are ready to do this very service, if we are ready to employ them. To give a minister in a group of rural churches a competent lay worker would more than double the results, for if one can chase a thousand, two can put ten thousand to flight. The development of leadership must be done largely through the young people and children. It requires time. It cannot be done in a day or a month, or a year. To provide a salary sufficient to employ a competent minister and a lay worker requires money. The fields cannot meet the requirement. They must have financial aid. The Home Mission treasury is the only hope. The strong ought to help the weak. Here the strong church has a

glorious opportunity. Here is a great opportunity for benevolence. People in town and city who own land in the country ought to realize their obligation to help maintain religion in the country, not simply as an act of benevolence or charity, but as a good business proposition. The value of their property depends upon it.

A good church in a community is a great asset to property-holders. The tenant class will not build and maintain churches alone, but must have substantial aid from the land owners; yet this class must be cared for, if the church obeys its Lord's command. The tenant class needs the gospel and the church, just as much as if it owned the land. Moreover, many of the tenants of today will be the land owners of tomorrow.

Because of the automobile we do not need rural churches near each other as we did in former days. As consolidation of rural schools has proved a blessing to the country, so some consolidation of churches would prove a blessing. While it is not necessary to have a church at every cross road, there at least ought to be an afternoon Sabbath School within easy access of every child. Every church ought to maintain afternoon Sabbath Schools in contiguous territory, if there is any room for such schools.

As long as people were moving to new and outlying districts, these were the most fruitful Home Mission fields.

OUR MOST FRUITFUL FIELD Today the trend of population is to the cities; hence the growing city is the most fruitful Home Mission field. Dr. Homer McMillan, Associate Secretary of our Assembly's Home Missions, said, "Today the growing city is our greatest Home Mission opportunity." Memphis is the largest city in the Mississippi valley between St. Louis and New Or-

leans, and doubtless will continue to grow rapidly. There is no greater Home Mission opportunity in the South than in Memphis. Its location, rapid growth, strong Presbyterian constituency and the location of Southwestern, our College of the Mississippi Valley, all combine to make Memphis a Home Mission field of unsurpassed importance. Missions rapidly develop into churches. Idlewild, in a generation, has grown to be one of the great churches of our Assembly. Fifteen years ago Evergreen was a mission; now it is the third largest Presbyterian Church in the city. Twenty-five years ago Memphis and its suburbs had six churches, with 2,316 communicants; today it has fourteen churches, with 6,111 communicants, a gain of nearly 164%. There are several promising points where Presbyterian missions should be established.

In 1921, five years ago, Presbytery decided to enter upon a more aggressive Home Mission work, by employing a Field Worker. This was done and two years later he was made Superintendent and Treasurer of the Home Mission work. Results have amply justified the movement. Five years ago the report showed that seven ministers had been aided by the Committee to the sum of \$1,422.00; and they had ministered to sixteen churches. Last year the report showed that eleven ministers had been aided by the Committee, to the amount of \$4,637.00; and they had ministered to twenty-eight churches. During this period five Home Mission churches have been given full-time pastors, and one of these has become self-supporting. The annual gifts to the work have increased 74%.

We now have seventeen independent churches in the Presbytery. The term "independent" means churches

THE PRESENT
SITUATION

which have full-time pastors without any outside aid. They must be grouped, or receive financial aid. Many of the weak churches must both be grouped and receive financial aid. The Home Mission Committee looks to the independent churches for the large part of the financial support, and is charged with the care of the dependent churches, grouping them and giving financial aid where it is needed. The dependent churches are at present arranged in the following groups, or pastorates. They are subject to change at any time.

- (1) Lake County and Union City Group:
Wyatt Memorial, Madie, Tiptonville, Proctor City, and Union City.
- (2) Gibson County Group:
Concord, Fruitland, Zion, Eaton, and Oak Hill.
- (3) East Side Group:
Saltillo, Marl Bluff, Reagan, and New Hope.
- (4) McNairy County Group:
Bethel Springs, Purdy, Bethesda, and Rose Hill.
- (5) Denmark Pastorate.
- (6) Mt. Carmel Group:
Mt. Carmel and Atoka.
- (7) Stanton Group:
Stanton, Mason, Dancyville, and Hebron.
- (8) Rosemark Pastorate.
- (9) Arlington Pastorate.
- (10) Oakland Group:
Oakland and Hickory Withe.
- (11) Bolivar Group:
Bolivar and Grand Junction.
- (12) Collierville Group:
Collierville, Germantown, and Kerrville.

- (13) White Haven Pastorate.
- (14) Eastland Pastorate.
- (15) Highland Heights Pastorate.
- (16) Norris Avenue Pastorate.
- (17) Lamar Heights Pastorate.

Union, Rehoboth, Anderson, and Wilson Memorial are cared for by neighboring pastors.

About twelve years ago, the Reverend C. N. Ralston was sent to McNairy County as a Sunday School missionary. He found that conditions at Purdy, once the County Seat, were not favorable to the simple organization of a Sunday School since the children could not read, and there were no leaders to conduct the school. To overcome the difficulty, he took charge of a little school there, which had been started under the ministry of the Reverend William Thorne. For a time he conducted the school as a private enterprise, getting aid from Presbytery and wherever he could. Presbytery adopted the school, and gave it a place in the benevolence budget. Later it placed it under the care of the Home Mission Committee. Under the fostering care of the Committee and as a result of the unrelenting efforts of Mr. Ralston, the school has grown into an accredited high school, with about 140 acres of land, a large new two-story brick school house, taking the place of the old building which was burned, a large two-story dormitory, a neat house for the principal, and other buildings, altogether representing an estimated property value of \$30,000. This was accomplished under the able leadership of the Reverend J. H. Lumpkin, D.D., who, as Chairman and Treasurer of the Home Mission Committee, was for many years the wise and efficient director of the Home Mission work of the Presbytery.

Since the school had developed from a Home Mission enterprise into a work of Christian education, Presbytery, at its spring meeting in 1926, removed the school from the care of the Home Mission Committee, and placed it under the care of a Board of Trustees, and assigned, for its support, seven and one-half percent of the benevolence "askings." The Board of Trustees may make its own presentation of Purdy School; but this brief statement of the development of the school under the care of the Home Mission Committee should be made in this connection.

While the entire Home Mission effort is embraced in the term "evangelism," the Committee promotes a special summer evangelistic campaign for the rural churches. Presbytery asks its ministers to hold at least one evangelistic meeting during the year in one of the dependent churches, if such meeting can be arranged. The result has been that each year from twenty-five to forty meetings have been held in the churches which do not have full-time pastors. These meetings have brought strength to the churches in many ways, and a blessing to the ministers who conducted them.

For the last two years the Superintendent of Home Missions has circulated a quarterly news letter among the churches in the interest of Home Missions. In April, 1926 the Presbytery adopted a recommendation from the Home Mission Committee, that a small bi-monthly paper be published, at a nominal subscription price, in the interest and for the promotion of the entire work of Presbytery, and that it should be circulated in the homes of all our church members, the work of all the permanent committees, the Woman's Auxiliary, and the individual churches to have a

place in its columns. The publication of the paper was entrusted to the Home Mission Committee, the expenses of publication to be underwritten by this Committee, to an amount not to exceed \$500. The Committee elected the Reverend J. B. Carpenter, D. D., editor, and the Reverend J. J. Hill, D. D., business manager. The first issue appeared July, 1926. It is mailed in packages to each pastor, or other person designated, for distribution in the homes of the congregation. THE MESSENGER has been favorably received, and will become a great influence in furthering the work of the kingdom, if news is furnished the editor regularly and promptly, and the issues properly circulated, so that a copy may reach every home. Information is necessary if people are to become interested in the church's task.

(1) Annual Funds:

The present program calls for about \$12,000 to meet the annual obligations to the workers, and not less than \$5,000 for annual equipment purposes. A large sum used in the equipment of our fruitful fields would yield good and prompt returns. If we could only give adequate equipment to several of our mission churches now, in a few years they would be strong self-supporting churches, helping to build others. Presbytery has assigned for the support of Presbyterial Home Missions twenty-one percent of its benevolence "askings," fifteen percent of this to be used for the annual work, and six percent to be used for equipment.

(2) William Thorne Church and Manse Building Association.

Presbytery at its fall meeting in 1926 authorized the Home Mission Committee to organize the William Thorne

Church and Manse Building Association, for the purpose of giving aid in the completion of church and manse buildings.

The Reverend William Thorne spent his entire ministerial life in West Tennessee. He was a man of ability and consecration. For more than thirty-three years he lived a sacrificial life, and rendered a Christ-like service as a minister in the Home Mission field. He was more especially interested in the neglected people and destitute communities. He was instrumental in building many churches. It is eminently fitting that he should be memorialized in this way.

The Committee has set up the organization, and hopes to secure a large number of members. The plan is to make calls only for the completion of a church unit, or a manse. Each member is to respond to the call by sending not less than one dollar. Only three calls can be made in one year.

(3) Permanent Loan Fund.

With the proceeds from the sale of the LaGrange Church property, Presbytery began a Permanent Loan Fund, which is entrusted to the Home Mission Committee. The Committee lends from this fund to needy churches on good security, at a low rate of interest. This is only a small beginning, but if it can be enlarged it will be a great blessing. If it were possible to lend \$50,000 to four or five of our growing young churches at 5% for ten years, at the end of that time Memphis Presbytery would have that number of strong churches and its \$50,000 and interest to help others. Here is a great opportunity for God's people to invest some of His money. This fund will continue to develop churches until Christ comes.

QUESTIONS

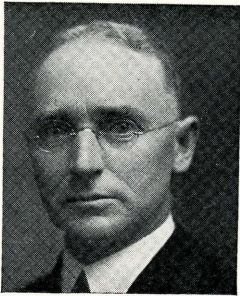
1. What does the expression "Home Missions" mean? What is the work of the Presbyterial Home Mission Committee?
2. Name the boundaries, counties, and population of Memphis Presbytery. Is there any new territory to be occupied? Is the territory supplied with churches? Are the people all church members?
3. Name the first Presbyterian church organized in West Tennessee. Where, when, and by whom? Name the first Presbytery and give date of its organization. When and where was Memphis Presbytery organized? When did West Tennessee become the territory of Memphis Presbytery?
4. Name the Presbyterian bodies operating in West Tennessee and give statistics of each. Where are our churches most numerous?
5. What is the rural church "problem," and its cause? What about the task and opportunity of the rural church today? What are the two weak elements of the rural church? How can the Home Mission Committee help to develop leadership in the rural churches? What obligation rests upon the land owner? What about Sunday Schools?
6. Where is our most fruitful field? Why have the most fruitful Home Mission fields changed from the frontier to the city? Tell something about Memphis as a Home field.
7. When and how did our Presbytery inaugurate a forward movement in its Home Mission Work? What are some of the things which have been accomplished?
8. What is meant by "independent" and "dependent" churches? How many are independent? How many are dependent? Into how many fields are the dependent churches arranged at present?

9. Give brief account of the development of Purdy School.
10. Give account of summer evangelistic campaign, number of meetings and results.
11. What is the purpose of THE MESSENGER? How is it circulated? What two things are essential for its future success?
12. How much is the Committee's present annual budget? What percent of Presbytery's benevolence "askings" is assigned to Presbyterial Home Missions? What is the William Thorne Church and Manse Building Association? How was the Permanent Loan Fund started, and what are its possibilities?

CHAPTER V.

HOME MISSIONS IN NASHVILLE AND COLUMBIA PRESBYTERIES

Nashville and Columbia Presbyteries together occupy the territory known as "Middle Tennessee," a natural, as well as a political, division of the State.



W. L. CALDWELL,
Chairman

The western boundary is the Tennessee River; the Cumberland Mountains

form its picturesque eastern boundary. A line running midway from the Tennessee River on the west to the northwest corner of Bedford County, and dropping in a graceful curve to the State line, separates these two presbyteries. There are thirty-one counties in Nashville Presbytery and nine and

one-half counties in Columbia Presbytery. The territory has a diversified soil and climate, ranging from the aluvial plains of the river valleys to the Cumberland Plateau and the Cumberland Mountains.

The early settlers of this section, whose descendants still abide, were largely Scotch Irish, who came from Virginia and the Carolinas. Many of these were Presbyterians, and among them were pioneer preachers, who took an important part in the formation of the new State of Tennessee, and in laying the foundation for the Presbyterian Church.

NASHVILLE PRESBYTERY

There are thirty-nine organized churches in Nashville Presbytery, eighteen of which are self-supporting,

or so grouped as to be independent of aid. The remaining twenty-one are more or less dependent upon the Home Missions Committee, or some other agency, for their support. There are no churches in the city of Nashville now receiving aid from the Home Missions Committee. *The West Nashville Church*, for many years dependent, has recently secured a pastor, the Reverend I. S. McElroy, a splendid young man, who retired from the foreign service on account of ill health. Under his leadership, the church has found itself and has undertaken to become self-supporting. *The A. G. Adams Church*, located in a factory section, is supported by the First Church. *The Martha O'Bryan Settlement House* is also maintained in this same northern section of the city. It is supported by the First Church, with the co-operation of other Presbyterian churches of the city. A free clinic is maintained, together with a kindergarten, Bible classes, a Sunday School, and other helpful agencies, which are doing a splendid work for a needy people.

The McNeilly Day Home in the eastern part of the city, while not now denominational, is closely connected with our work financially and sentimentally. It bears the name of that Nestor of Presbyterianism in Nashville, the sainted Dr. James H. McNeilly. The auxiliaries of some of our churches share in its control and contribute to its expenses.

Saint Andrews Church is the only colored Presbyterian church in Nashville Presbytery. The Reverend Spencer Jackson is and has been for more than a quarter of a century its devoted pastor. The church is doing a good work and pays a portion of the pastor's salary, which is supplemented by the churches of Presbytery through a special local committee.

THE McNEILLY
DAY HOME

MISSION WORK
AMONG COLORED
PEOPLE

Five groups of churches in the interior, or in small towns, are maintained in part by the Home Missions Committee. The policy of the Committee is to secure the best available men for these fields, to pay them an adequate salary, and to encourage the churches to increase their offerings gradually, to the point where the Committee may retire, leaving them on a self-supporting basis. To this end the minimum salary for such groups has been fixed at \$1,800.00 and a manse, and this sum is underwritten by the Committee.

CHURCHES AIDED
BY HOME MIS-
SIONS COMMIT-
TEE

The Madison and Hendersonville Churches are located about eight miles apart on the beautiful Jackson Highway leading out of Nashville toward Louisville. Not far away, across the river, soon to be spanned by a million dollar bridge, is the flourishing village of Old Hickory. These churches are at present quite weak, but they will probably share in the development which is almost sure to take place in all that region.

MADISON AND
HENDERSONVILLE

On the other side of Nashville is the enterprising town of Smyrna, and not far away the village of Florence. They are on the Memphis-to-Bristol Highway. *The Smyrna Church* has recently erected a splendid new church building and manse. At present the members' load is heavy, and the Committee is giving financial aid, but it will not be long before they are again self-supporting.

SMYRNA

The Milton Group is made up of four rural churches, *Hopewell* (at Milton), *Stones River*, *Cripple Creek* in Rutherford County, and *Woodbury* in Cannon County. Their territory is not reached by a railroad, but is bisected by the splendid Memphis-to-Bristol Highway, and is easily accessible.

THE
MILTON GROUP

The Bethesda Group in Williamson County is also in an isolated section. Both *Bethesda* and *New Hope* are small churches. They have been "dying that others might live." Many of their young people have moved into the towns and cities, some of them have become officers in these churches, and two have entered the gospel ministry. It is far better to live at that "poor dying rate," than not to live at all.

THE BETHES-
DA GROUP

The Watertown Group has three churches in Wilson County, *Mount Olivet*, *Mount Vernon*, and *Spring Creek*, and one in Putnam County at *Buffalo Valley*.

THE WATER-
TOWN GROUP

Into the history of the Buffalo Valley Church, there is woven a human interest story worth the telling. Thirty-two years ago the Reverend John R. Herndon, Presbyterial evangelist, went into this frontier village and held a meeting. It was a difficult undertaking. He found the country resting under the double curse of strong drink and infidelity. Saloons were abundant, churches were almost unknown. A brilliant young lawyer, who had come to the hill country in search of health, was a disciple of Ingersoll. With his foot on the bar-rail and a Bible in his hand he preached infidelity. He literally filled the whole countryside with his wicked teachings.

FOUNDING OF
BUFFALO VALLEY
CHURCH

In spite of unfavorable conditions, a church was organized with sixteen charter members. Among them was a young man named W. W. Jared, who made the good confession, and was ordained an elder. His good Methodist wife, who is now even a better Presbyterian, entered heartily into the work with him. A lot was donated by the Tennessee Central Railroad on its right of way, and

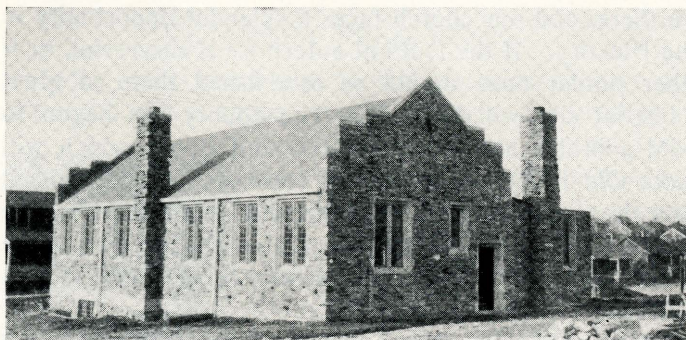
they built "the little white church in the vale." This building has long since been replaced by a better one in a more desirable location, the lot having been given by Mr. Jared.

The way was often dark, and many were their discouragements. Even the Presbytery almost lost heart and considered giving up the work. But the good elder and his wife and the few faithful souls who followed his leadership refused to give up. Today, as the reward of their faith and zeal, we have a splendid working church, paying in full its portion of the pastor's salary, and contributing liberally to the benevolent causes of the church.

The churches of this group to which Buffalo Valley belongs, lie in a rich agricultural section, and it is confidently believed that under the wise leadership of the present pastor, the Reverend F. J. Garman, they will soon be independent.

The Hermitage Church is under the pastoral leadership of the Reverend W. H. Richardson, D.D. It is well known that Andrew Jackson played an important part in the development of Nashville. The Church has the same name as his famous residence, The Hermitage, which is nearby. He was a Presbyterian, and built this little brick church, in which a devoted band of Presbyterians, some of them descendants of this distinguished statesman, still worship.

The church in *Old Hickory* is at present a special charge of the Home Missions Committee, and the Presbyterian evangelist, the Reverend H. R. McFadyen, is devoting all of his time to it. Old Hickory is an industrial center, owned and controlled by the DuPont interests. Originally this



THE NEW SUNDAY SCHOOL BUILDING OF OLD HICKORY CHURCH

was a quiet rural section, with a small Presbyterian church. During the World War, the area called Hadley's Bend, almost entirely surrounded by the Cumberland River, was purchased by the United States Government, and a huge factory was erected there for the manufacture of gunpowder. The Government took over the church building, and the church was disbanded. After the war, the church was re-organized. About two years ago, the DuPont interests established a Rayon Fibre Silk factory there, employing about three thousand white laborers. The company owns all of the village, but very generously gave to the Presbyterian Church a ninety-nine year lease on a beautiful lot, on which is being built a splendid church of concrete and native stone. With the money obtained from the United States Government in payment for the old church building, and donations from two of the Nashville churches, the congregation was enabled to build without debt a Sunday School building which cost thirteen thousand five hundred dollars. The problems of a church in an industrial center, where work goes on twenty-four hours every day in three shifts, are exceedingly difficult and perplexing. But the people are there, and their children

are there, and our church faces a splendid opportunity in Old Hickory. If the DuPont enterprise is successful, or if other similar ones should be established there, a great industrial city will be built. The county has begun to build a bridge across the Cumberland River, which will make Old Hickory a suburb of Nashville, easily reached by a thirty minute ride. The present membership of the church is ninety-six. There are a hundred and sixty-three in Sunday School, with an attendance of more than a hundred.

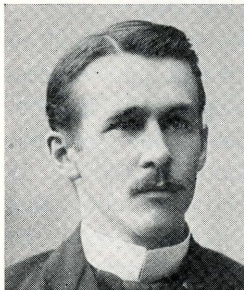
In the outskirts of Old Hickory is the little village of Hopewell. Its people have had few advantages. They do not attend either the Old Hickory Church, to the north of them, or the Hermitage Church, about the same distance to the south of them. A devoted young lady, a member of the Hermitage Church, has therefore started a Sunday School and prayer meeting in a temporary shack. The people crowd the building. A permanent, modest, and comfortable chapel will be built there in the near future.

A similar work is being done at Sylvan Mills in Bedford County near Shelbyville, and is being maintained by the church in Shelbyville. During the past year evangelistic meetings were held there, and about thirty people united with the church.

There are at present four vacant churches in Nashville Presbytery, so weak that they cannot support a pastor, and so situated that they cannot be grouped into a pastorate. They are not left entirely without the ministrations of the gospel, inasmuch as they are occasionally visited by a minister.

COLUMBIA PRESBYTERY

Lying in the south central part of the State there are nine and a half counties. These comprise the Presbytery of Columbia. There are no large cities in this section, and the churches are not as a rule financially strong. There are twenty-five churches, four of them independent. Ten churches are arranged in groups that are self-supporting; the remaining eleven must be aided by the Home Missions Committee. These are divided into four groups.



S. P. HAWES
Pastor

One of the most interesting of these is the Bethany Group.

It is a typical home mission pastorate, located in Giles County. The churches of the group are *Bethany*, *Bee Spring*, and *Young's Chapel*. The building of a new railroad about three miles away brought into being the new town of

BETHANY
GROUP

BETHANY CHURCH

Frankewing. In the course of time a church was organized there, and became a member of this group, being served by the Reverend W. H. Wakefield. During the past year, with some assistance from the Home Missions Committee, the congregation has erected a splendid new building.

For a number of years the Presbytery maintained an evangelist. Much good was accomplished and several new churches were organized. But because of a lack of funds, this work has been done for the past few years by the pastors as best they could. The strong have tried to help the weak. The Presbytery is handicapped in its work by insufficient means to man its churches with strong pastors. For this same reason it is unable to do any pioneer work in the five and one-half counties in which it has no organization.

A glance at the map of these two presbyteries reveals some interesting and startling facts. Most of our Southern Presbyterian churches are concentrated in a few counties. More than one-half of the members of the church in Nashville Presbytery, as well as nearly one-half of the Southern Presbyterians of Middle Tennessee, live in the City of Nashville. There are nineteen counties in Nashville Presbytery and five and one-half counties in Columbia Presbytery in which there is not a single Southern Presbyterian church. At least eleven of these have no sort of Presbyterian church. It is said that there are a few counties with no church of any sort. A comparison of the map of our own Synod of Tennessee and that of the Synod of Appalachia shows that there are four entire counties, Cumberland, Bledsoe, Sequatchie, and Marion, which are not claimed by either synod. In two of these the blue banner of Presbyterianism has never been un-

EVANGELISTIC
WORK

UNOCCUPIED
TERRITORY

furl'd by any hand. When we remember that in many "occupied" counties, we have only one small, struggling church, we see that the destitution of Middle Tennessee is appalling. If other Christian bodies were evangelizing these people, this condition would not be so distressing, but, if reports are true, so far as the churches are concerned, there is a vast area even in these two presbyteries in beautiful Middle Tennessee that must be characterized as "No Man's Land."

Surely these facts should arouse those who sit in comfortable churches and feast to satiety on the great "doctrines of grace," the heritage of godly sires. The opportunity of hearing these doctrines is not to be selfishly enjoyed, but is to be shared with those who are fellow-heirs of the same grace, but who by reason of adverse circumstances, have not come into their inheritance. There are two ways by which the church may reach these communities.

The first method in the development of the church calls for men and money, which shall be sent into other and barren regions where the word shall be planted in human hearts. Let the Pauls plant and the Apolloses water, and God will give the increase. So the church will grow.

If this method is beyond our ability, or if the church does not rise to its duty in providing the men and means, we are not hindered in our laudable efforts to help the coming of the Kingdom. The local church can reach out to some needy community, like Hopewell or Sylan Mills, referred to above, and go to work. A Sunday School will probably be the beginning; out of it may come an organized church. And so the church will grow. Let the church hear the challenge of her glorious Lord, "Lengthen thy cords and strengthen thy stakes."

YOUNG PEOPLE'S WORK IN THE SYNOD OF TENNESSEE

The church has no work more important than that among the young people. They are responsive, enthusiastic, and full of energy. When the gospel is brought to them in such a way as to meet their needs, they gladly accept it, and are ready to do their share in the advancement of the kingdom.



MRS. CHAS. S. KINKEAD,
Secretary

Ours is a conservative church, and for years after its organization, it was thought that the regular church services and the Sunday Schools were all that was needed for the spiritual development of the young people. As time went on, some of the children were organized into Mission Bands, and later into Covenanters and Miriams. There were only a few Christian Endeavor Societies, but since the General Assembly endorsed these organizations, their number has grown very rapidly.

At present the young people can find opportunities for work in the Endeavor Societies, (Junior, Intermediate and Senior), in organized classes in Sunday School, and in girls' circles. The reports of 1926 show sixty-one Christian Endeavor Societies, fifty-four organized Sunday School classes, and nineteen girls' circles, the three organizations having a total membership of 2842.

ORGANIZATIONS
FOR YOUNG
PEOPLE'S WORK

The pastors have encouraged young people's work, but, having many demands on their time and sympathies, they have welcomed the co-operation of the Woman's Auxiliaries, whose young people's secretaries are promoting such organizations as best meet the needs of the groups in each local church.

Until the coming together of the young people of the Columbia Presbytery at Lewisburg in 1920, no effort had been made to effect an organization of the individual young people's societies which were existing as separate units within the churches. There, however, the first steps were taken towards an organization of the groups within the Presbytery. Though the gathering was small and the leaders inexperienced, God blessed this meeting, and today Columbia Presbytery has the best young people's league in the Synod. Two meetings are held during the year, at which times the members enjoy the fellowship of coming together, hear good inspirational speakers, and join in the discussions of new plans for the work. It has been customary for members from flourishing Christian Endeavor Societies to arrange to go out and help organize similar societies in other churches.

In 1921 the Young People's League of Nashville Presbytery was formed. Though the organization of neither Presbytery was called a League in the beginning, it functioned as such, and each has now adopted the uniform name. In accordance with the plan of the Auxiliary, the organizations in the Presbytery have been arranged in geographical groups;

a leader for each group is appointed by the president. A successful meeting of the Nashville group was held in 1926. The Franklin Christian Endeavor has been especially active in helping the rural churches organize; in several of these the Christian Endeavor conducts the only night service which these churches have.

In 1920, there were two meetings of the young people of Memphis Presbytery, but no permanent organization was formed until November, 1926.

YOUNG PEOPLE'S LEAGUE OF MEMPHIS PRESBYTERY The members are enthusiastic over the plans for reaching and organizing the churches which have no Christian Endeavor Societies. The purpose of the League is not only to stimulate the work in the local church, but to arouse interest in the Ovoca Conference, and to secure for it a large attendance.

When the women of the Synodical learned of the fine conferences other Synods were holding for their young people, they urged the Synod of Tennessee to have such a conference within its bounds. The request was granted, and the following were appointed on the conference committee: the Reverends C. C. McNeil, Chairman; J. B. Carpenter, and Clyde Johnson. Mrs. Bessie Frierson, Synodical Secretary of Young People's Work, and Mrs. Charles S. Kinkead acted with the Synod's committee in the planning and carrying out of the conference. The Synod appropriated no money for the expenses of the conference, but the Auxiliaries of the various churches in the Synod gave two hundred dollars for the initial expense.

The first conference was held June, 1921, at Bon Aqua Springs. Its purpose was to gather from all our

PURPOSE OF THE CONFERENCE churches in the Synod the most promising young people, between the ages of sixteen and twenty-four, and inspire them with a fourfold purpose: "(1) Recreation of the most enjoyable and profitable character; (2) Information concerning the big problems of life and the objectives of our beloved church; (3) Inspiration to assume bravely the responsibilities of life, and to grapple with its God-given tasks; (4) Consecration of heart and life to the Great Captain who alone can lead to victory."

THE PROGRAM The daily schedule, beginning at eight in the morning, included devotional exercises, followed by two class periods, at each of which three different courses were offered. A conference hour closed the morning program. Swimming, hiking, boating, and a track meet filled the afternoon. In the evening the open air Vesper Services were followed by inspirational speeches, a pageant, and stunt night.

Among the outstanding features were the great enthusiasm of the young people, the determination to interest and enlist those of the Synod, as well as of their own Presbytery, and the volunteering of many for home and foreign mission service.

THE SECOND CONFERENCE Inasmuch as Bon Aqua was overcrowded with an attendance of one hundred and seventy-five, it was necessary to secure a larger place. Ovoca, near Tullahoma, was chosen, and the conferences continue to be held there. The extensive grounds, the large lake, and the falls have added to the attractiveness of the conference. Dr. W. R. Johnson was the Synod's Chairman for the second

conference, and he was assisted in conducting it by the Reverend J. B. Carpenter, Mr. Warren Newsum, and the same Synodical committee. The attendance at this conference increased to three hundred and forty. The program was along the same general lines, except that there were four courses for each period instead of three, and that soul winning was the subject of the night addresses. The delegation from each Presbytery adopted the name of a Scottish Clan. Columbia chose MacDonald, Nashville chose MacGregor, and Memphis chose MacPherson. A loving cup was given into the keeping of the Clan which made the highest score in class attendance, behavior, athletics, and stunt night. The cup was awarded to Clan MacPherson of Memphis.

The Presbyteries contributed a small amount for the conference, and this, with the two hundred dollars from the Woman's Auxiliary, was all that was given for the conference. Six conferences have been held, and sufficient money remains in the treasury for the necessary expenses preliminary to the 1927 conference.

As both Mr. McNeil and Dr. Johnson left the Synod shortly after each of the first two conferences, Dr. Lynn R. Walker was appointed Chairman for the third conference. Having been called to a church in another Synod, he left before the time for the conference, and, as a result, this third conference was held without the presence of a single member of Synod's original committee. Three men substituted at the last minute. In consequence, a large part of the responsibility for this conference was borne by the Synodical Committee, to which Mrs. Bruce Cochran, Synodical Secretary of

FINANCING THE
CONFERENCES

THE THIRD
CONFERENCE

Young People's Work, and Mrs. Warren Newsum were added. The third conference was smaller in numbers, but the personnel of the young people was of a high order, and many quiet discussions of life service were held.

The Reverend H. S. Henderson was one of the men who so kindly substituted on the committee for 1923.

LATER COM-
MITTEES IN
CHARGE OF
CONFERENCES

Since he had rendered such faithful and valuable service, Synod appointed him Chairman for 1924, in which position he continues to serve, giving his time and energy unsparingly to this work. Mr. Henderson succeeded in having Synod make Religious Education one of its standing committees. Since the conference is a part of that work, its occurrence each year became certain.

The Reverend I. J. Nash served faithfully in the conferences of 1924 and 1925. Synod's committee for 1927 is, besides the Reverend H. S. Henderson, Chairman, the Reverends J. V. Johnson, E. W. Nesbit, Waller Blain, and Dr. M. G. Buckner. The latter not only serves on the committee, but, for five years, has freely given his professional services to those attending the conference.

STUDENT
GOVERNMENT

The student government, which has functioned to some extent during the remaining conferences, began in 1923. Each year a young man has been elected president of the conference. He presides over the conference hour, and is chairman of the student governing committee.

At the last conference Tennessee diplomas were given those who had received certificates for three years. Cer-

DIPLOMAS AND
CERTIFICATES

tificates had been given for two years for faithful attendance at the classes. Another important innovation was that the young people conducted the Vesper Services, as well as the morning worship.

THE CUP

The cup, which symbolizes good behavior, and faithful class attendance, as well as success in athletics and stunt night, has been closely contended for. It went first to Clan MacPherson (Memphis) then to Clan MacDonald (Columbia), and the last two years has been won by Clan MacGregor (Nashville).

SPEAKERS AND
TEACHERS

There have been present many faithful teachers, as well as some of the greatest preachers of our denomination. Among them are Dr. J. Layton Mauze, Dr. J. M. Vander Meulen, Dr. Ben R. Lacy, Dr. Chas. Pratt, Dr. W. I. Carroll, Dr. Egbert W. Smith, Dr. J. O. Reavis, Dr. James I. Vance, Dr. J. P. Marion, Dr. C. W. Sommerville, and the Reverend Walter Getty. For three years the Y. M. C. A. has generously furnished trained recreational directors for the conference.

VALUE OF THE
CONFERENCES

It is difficult to estimate the value of the Ovoca conference in the spiritual development of the young people. They are consecrating themselves anew to their Saviour, and promising to follow Him into whatever sphere in life He leads them. Many are preparing for their life work; some are already taking their places in full-time service.

The young people of the Synod unite in giving a scholarship at the Assembly's Training School. This

THE SCHOLARSHIP

year the student is a girl, who volunteered at the first conference. Having completed her professional training, she expects to go very soon to Africa as a trained nurse.

THE FUTURE OF THIS WORK

We have been discussing the history of young people's work, but what of the future; what does it mean to you? This work has the endorsement of the General Assembly, for under its direction, the Reverend Walter Getty was made director of the Young People's Division, and he furnishes not only plans for the work, but material for carrying them out.

In our Synod there are thousands of young people, with great personal attraction, bright minds, a longing for spiritual things, and an earnest desire to do their part in the affairs of the world. If they are given the proper training, there is no limit to what they may be able to accomplish for the Master. We know He wants them. Are you willing to be used of God in bringing them to Christ, in helping to develop their Christian characters, and in training them for Christian service?

RELIGIOUS EDUCATION

At the meeting of the Synod of Tennessee in the McLemore Avenue Church, Memphis, October, 1925, the old Committee on Sunday Schools and Young People's Work was enlarged, and the name was changed to the Committee of Religious Education. One year earlier than this, at the meeting of Synod in the Westminster Church, Memphis, October, 1924, the Summer Conference for young people, generally known over the Synod as the Ovoca Conference, had been placed under the control of this committee.

The first Conference for young people was held in the summer of 1921. It was directed by a special committee of three appointed by the Synod, and a committee of like number appointed by the Synodical. The Conference was such a success that another Conference was held under the same arrangements in 1922, and also for the next two years. By the meeting of Synod in the fall of 1924, the Conference was no longer an experiment, and Synod determined to make it a permanent institution by placing it under the proper Permanent Committee, namely, the Committee on Sunday Schools and Young People's Work, later changed to the Committee of Religious Education. The Committee of Religious Education is ably assisted in this phase of its work, the Young People's Conference, by three women appointed by the Synodical.

The general work of the Conference is described in another part of this book, but it should be stated here that the Synod is very much indebted to the Synodical for the part they have taken in the Conference. No sketch of the Young People's Work in Tennessee could be given without paying tribute to the untiring efforts of Mrs. C. S. Kinkead of Nashville. She is the only person in Tennessee who has attended every Conference held, and she has borne a major part of the responsibility of some of them.

The Synod of Tennessee at its meeting in October, 1925, took steps to employ a superintendent of Religious Education, as many other Synods have done. A resolution was passed requesting the Assembly's Committee on Publication and Sabbath Schools at Richmond to pay the salary of such Superintendent and a request was made of the three Presbyteries to appropriate

SUPERINTENDENT
OF RELIGIOUS
EDUCATION

one per cent of Benevolences to cover the expenses of the Superintendent in the field. The Committee at Richmond granted the request of Synod, and the Presbyteries readily agreed to appropriate one per cent of Benevolences to this cause. The next thing was to secure the right man. The Committee feels that the Lord directed them to the man we needed. The Reverend R. Waller Blain accepted our call and began work on October 1, 1926. He has his office in Franklin, Tennessee, and may be addressed there. The Committee is grateful for the high grade of work that Mr. Blain is doing, for the fine spirit he shows, and for the excellent co-operation that is given by the churches of Synod.

As Superintendent of Religious Education, Mr. Blain will, upon invitation, assist churches with Young People's Societies and with Sunday Schools; he will aid in arranging for Daily Vacation Bible Schools, for Standard Training Schools or Local Training Classes, and he will co-operate with the Committee in the Young People's Conference. His services may be secured by addressing a request to him at Franklin, Tennessee. He will be glad to give help in any phase of this department's work.

The Committee is anxious for every church in the Synod, where it is at all possible, to hold a Daily Vacation Bible School during the summer of 1927. Plans are now being made to assist churches with these schools by employing several young ladies from the Assembly Training School to work in the Synod during the summer.

The Synod and the three Presbyteries have appropriated one per cent of Benevolences for the support of this important work. This amount is needed and all churches are urged to send this amount to the Treasurer, the Reverend H. S. Henderson, Lewisburg, Tennessee.

A liberal offering on Rally Day is also urged, for it is by this means that the Committee at Richmond is enabled to provide a Superintendent.

The following are a few of the things that the Committee of Religious Education has as goals for the near future: a better Young People's Conference, more Standard Training Schools, very many more Local Training Classes, a worth-while Rally Day Program and liberal offering, Daily Vacation Bible Schools in as many churches as possible, and live Young People's Societies in every church where it is practicable.

QUESTIONS

HOME MISSIONS IN NASHVILLE AND COLUMBIA PRESBYTERIES

1. How many churches in Nashville Presbytery require financial help?
2. To what extent is work being done among colored people?
3. What plan does the committee pursue with regard to aiding the smaller churches?
4. Tell of the history and progress of Old Hickory Church.
5. What is the greatest present need in Nashville Presbytery?
6. How many churches in Columbia Presbytery need financial help?
7. How much of the territory included in this presbytery is totally unoccupied by the church?
8. By what means may the church reach new territory?
9. Why may Nashville be regarded as a Presbyterian stronghold?
10. How is evangelistic work in Columbia Presbytery now being carried on?

YOUNG PEOPLE'S WORK IN THE SYNOD

1. Describe briefly the amount of organized young people's work in the early days of the church.
2. What organizations for young people now exist?
3. What is accomplished by the Young People's Leagues?
4. What is the relation of the Women's Auxiliaries to the work of the young people?
5. What are the purposes of the annual conferences?
6. What constitutes the daily conference program?
7. What is being accomplished by the conferences?
8. How are new young people's societies usually formed?
9. How is the continuation of the conference program assured?
10. Discuss the future possibilities of young people's work.

RELIGIOUS EDUCATION

1. When was the Committee of Religious Education organized? Of what older Committee was it the outgrowth?
2. Who is the present Superintendent of Religious Education? What is his address?
3. What are the duties of the Superintendent? What appropriation is made by Synod and the Presbyteries for the support of his work?
4. Toward what particular ends is the Committee of Religious Education striving?

CHAPTER VI.

THE WOMAN'S AUXILIARY OF THE SYNOD OF TENNESSEE

In order to secure a historical background or setting for the facts to be discussed in this chapter, it is necessary to go back to the first and second decades of the last century, when



Mrs. Ross Woods
President

HISTORY P r e s b y t e r i a n
churches were being established in this section of the country. According to records at hand, our oldest church organization was *Zion*, in Maury County, near Columbia. It was founded in 1808. The history of this cradle of Presbyterianism is full of interest and sacred memories. Revolutionary

soldiers, whose last resting places are in the cemetery within the churchyard, and other pioneer settlers, were of the sturdy Scotch-Irish Presbyterian stock, who left their imprint upon the world in educational and civil, as well as spiritual affairs.

The structure itself, with its slave gallery, which extends around three sides, where the faithful negroes worshiped with their owners, reminds us of the past. Among the interesting treasures of those former days are two communion services: one of pewter, with pottery plates; the other of silver; and the tokens—little circular pieces of lead or pewter, with Z. C. on them.

The second oldest organization of this Presbytery is *Bethbirei*, near Lewisburg, established in 1810, on a camp meeting ground. In a corner of the churchyard, a slab, bearing the date and text of the sermon preached,

is imbedded in the rock used as the pulpit. The Rock Creek Bible Society, organized in this church five years later, continues to meet annually as an auxiliary of the American Bible Society and adds a bit more to the thousands of dollars already forwarded to publish and distribute Bibles to every "tongue and nation."

Later on there were Presbyterian churches in the county seats and towns, but even today Columbia is known as a rural Presbytery.

In Nashville Presbytery we find that the *Presbyterian Church of Franklin* possesses the oldest records, kept safely till this day, and containing many pages in the writing of Gideon Blackburn, who came to Franklin in 1810, preaching at stated intervals in the town, one-fourth of his time. In 1811 the church was organized, and it is interesting to note that of the forty-five charter members, twenty-six were women. The records show that the "meeting house" was not erected until two years later, when a committee was chosen to select and purchase the ground, but it was given to a woman to add the finishing touches. Mrs. Anna Bland Dudley (wife of Colonel Guilford Dudley, Revolutionary soldier) became a member of this church in 1812. She advocated painting at least the interior of the church building, but the congregation was small and funds were scarce. This faithful woman went into the church, locked the doors, and painted it with her own hands. Among the ordinances enacted by the session was one to the effect that "tokens shall be necessary for all who may come forward (for communion), as in the scattered State of the Church the officers may be easily imposed upon without this necessary precaution." The second house of worship had its slave gallery, and the appear-

ance of servants' names on the church roll showed that colored evangelism was begun in the early history of the church.

Among our notable beginnings is the *First Presbyterian Church of Nashville*, organized in 1814 by Dr. Gideon Blackburn. The Presbyterians having been called together for this purpose at the Court House, six women and one man responded. In this church our first organized woman's work was begun in May, 1817, and was called "The Female Bible and Charitable Society." Mrs. Felix Grundy, a member of this church, organized the first Sunday School held in Nashville, which met in a dilapidated cabin in the rear of McKendree Methodist Church, fifteen children and three assistant teachers being present.

Surpassing all others in romantic interest is the story of the founding of the *Hermitage Church*, near Nashville, in honor of a woman. General Andrew Jackson, seventh president of the United States, erected this quaint little building in 1823, on his own plantation, to gratify his beloved wife; and ever since its life and work have been the peculiar care of loving women.

The First Church of Murfreesboro had its beginning in a log cabin near Murfree's Spring in 1812. *Shelbyville First* was founded in 1915. Both of these churches are noted for their strong women's auxiliaries, which trace their beginnings through notable organizations of former years. After this time many other Presbyterian churches were established in Middle Tennessee.

Passing from Middle to West Tennessee, during that time, a century ago, we see other Presbyterian churches being established. One story of fascinating interest, in

which a woman was a central figure, began in 1819, when West Tennessee was purchased from the Chickasaw Indians and the Reverend James Holmes and Mrs. Holmes worked as missionaries among them. In 1833, as the Indians were moved further west, the Holmes family settled in Tipton County, many of the Indians going with them. There a few weeks later in Mrs. Holmes' kitchen, *Mt. Carmel Church* was born.

Early in the twenties the *First Presbyterian Church of Memphis* was organized. Others whose histories are interesting and whose records are noble, soon followed, and today the greatest numerical strength of our Synod is in West Tennessee.

The Nashville organization, the oldest of the Presbyterian organizations, was formed in 1891, as a federation for mutual help among the local foreign missionary societies of Nashville, but later on they invited other societies of the Presbytery to join them. Thus they became the Woman's Foreign Missionary Union. Mrs. W. H. Payne was the first president and presided four years.

Early in 1899, a number of women, representing our churches in Memphis and Covington, met with the Reverend W. W. Akers to discuss the organization of a union. The result of this meeting was that in October, 1899, in the First Church of Memphis, a Woman's Missionary Union was organized by a committee which had been appointed by Presbytery, and which had also prepared a constitution which they considered suitable. Four Memphis churches were represented at this first meeting, and Mrs. B. F. Haller was elected president. Other societies soon joined, and through the prayerful interest

of the President and with the aid of a Missionary Lecturer, churches were visited and societies formed. From this small beginning we have our largest Presbyterian, containing in 1926 more auxiliaries than Columbia and Nashville combined.

The union in 1913 of Western District and Memphis Presbyteries brought about the merging of their Presbyterian Auxiliaries. The Presbyterian Auxiliary of the Western District Presbytery, organized by Mrs. Annabel Nisbet, was merged into the Memphis Presbyterian. A very much stronger organization was thus secured.

Columbia Presbyterian was formed as a Missionary Union in 1904, after the earnest efforts of such godly women as Mrs. Annie White, lovingly known as "Mother White," and Mrs. Rebecca McLemore, both of Columbia, had secured from Presbytery an order to that effect. The question caused much discussion in Presbytery, with party lines closely drawn, but a majority of one made organization possible at once. For the progress of the Union much credit is due to the late Mrs. John R. Marshall, of Lewisburg, who served with undaunted zeal for a number of years as president.

After years of independent work, the need of a Synodical Union was realized, and an overture from Memphis

ORGANIZATION
OF SYNODICAL

Presbyterial was sent to Synod in session at Covington, in 1911, asking permission to form such an auxiliary. A temporary organization was made the following summer at Montreat, but not until September, at the First Church, Nashville, was the Synodical Auxiliary permanently formed. There were at this time five Presbyterials, but by the formation of Appalachia Synod, we lost Holston and Knoxville. Mrs. Robert S. Webb, of Nashville, was elected President. The other presidents to date have

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been Miss Ella Cummins, Covington, a former missionary to Mexico; Mrs. Charles S. Kinkead, Nashville, and Mrs. Ross Woods, Lewisburg.

Our Synodical at present is composed of Columbia Presbyterial, with sixteen local auxiliaries; Nashville Presbyterial, with twenty-nine; and Memphis Presbyterial, with forty-three. The presidents of these Presbyterials are the vice-presidents of the Synodical, and all Presbyterial officers are members of it. The Presbyterials meet in the spring and the Synodical in the fall. Each body has similar offices.

The Synodical President is a member of the Woman's Advisory Committee, familiarly known as the W. A. C.

WOMAN'S ADVISORY COMMITTEE

This organization is composed of the presidents of the sixteen Synodicals, Mrs. W. C. Winsborough, Superintendent of the Woman's Auxiliary, and Mrs.

D. A. McMillan, Treasurer. The W. A. C. meets every summer at Montreat, North Carolina. Its officers are elected annually, and consist of a chairman, a vice-chairman, and a secretary. Mrs. Chas. S. Kinkead served as chairman two years, the first year on account of the death of the elected chairman; the second year by election. Mrs. Ross Woods is secretary at present.

Reports are given from each Synodical, and plans for enlarged work are made and sent to the local auxiliaries through the Presbyterials, in the form of recommendations.

The first notable advancement in auxiliary work was brought about by the Auxiliary Circle plan, which as yet has not been adopted by all the organizations, but is steadily growing in favor. This plan, so applicable to all churches, large or small, is bringing forward women in

GROWTH OF THE WORK

every part of the church who are proving leaders of no little strength; and the plan of rotation, which prevails in every department of the Auxiliary, is training them in all phases of the work of our church.

Conferences play a very important part in our organizations. The Young People's Work and Confer-
 CONFERENCES ences will be taken up in another section. As our work broadens, Secretaries of Causes are added, a policy which has increased the list of officers from four and five, in the days of "Ladies' Aid" and "Missionary Societies," to twelve or more for an Auxiliary. For a study of their duties and for solutions for their problems, the Group Conferences have proved a source of wonderful help. Our Synodical has been well districted, and the District Chairmen every fall are putting on efficient programs. Keep in mind that this is no delegated assembly but is for every one, especially those who are unable to attend Presbyterials. This is also the best means for getting in touch with the women of churches which have no Auxiliary organizations.

Inter-racial work continues to challenge us by its proximity and its dire need. Every local Auxiliary finds
 INTER-RACIAL much to do, but as a Synodical we are
 WORK answering the call with our Colored
 Women's Conferences. Three such
 conferences have been held in the last three years, two in Memphis and one in Nashville, and plans are being formed for two this year.

The following quotation, taken from the Information Service of the Federal Council of Churches of Christ in America, indicates the esteem in which this work is held:

“The efforts of church organizations to apply the principles of goodwill in inter-racial co-operation are illustrated in a movement fostered by the woman’s auxiliary of the Southern Presbyterian Church. Over a period of nine years a series of summer conferences has been developed where white and colored women leaders of the Southern states meet for mutual exchange of views, for Bible study, and for consideration of community life problems and methods of meeting them.

“These conferences are designed, particularly, to meet the need of potential community leaders among colored people. They arose out of a desire of the superintendent of the woman’s auxiliary and her associates, to co-operate with and serve the colored women in some practical way. They are essentially seven-day schools of intensive training for such leaders.

“The programs of these conferences vary somewhat to meet the local conditions in each state, but in general cover such questions as the several phases of homemaking, hygiene and health in the home, the church and community, general community betterment, methods and phases of inter-racial co-operation, the training of children, the conservation of food, and religious education. Playground demonstrations and a health clinic are often conducted, cooking and sewing are taught and the delegates take part in practical demonstrations of all these methods.

“The faculty or leaders, as well as the platform speakers, have been made up of both white and colored leaders, and at some of the conferences leading white women of the states have been regular attendants. Ministers, doctors, lawyers, business men, and teachers have given their time and talents in lectures and demonstra-

tions. In one instance some of these men thanked the committee in charge for the privilege of the experience."

Other work which is not new, but which has only in recent years been reported, is that which comes under the head of Christian Social Service. SOCIAL SERVICE This work increases the activities of auxiliaries very much. The White Cross Work, which gives every Auxiliary the privilege of helping supply a hospital on the foreign field, was readily accepted by the women in our Synodical, although it must be an "over and above gift."

Perhaps no greater incentive for better work has been found than our "Standard of Excellence." This has been a sort of measuring rod. It determines the proper percentage of the work accomplished, and makes prayer, study, and giving, the basis for our achievements.

Our educational growth is worthy of mention. Our study classes, including those of Bible, Stewardship, and Home and Foreign Missions are increasing in interest and membership as the years go by.

The following report, beginning with the first year since we numbered three Presbyterials, shows the advancement for each fifth year since.

COMPARATIVE REPORT

	1916	1921	1926
Organizations.....	61.....	72.....	82
Membership.....	1152.....	3597.....	6055
Prayer Bands.....	15.....	114.....	231
Mission Study Classes.....	36.....	136.....	226
Surveys.....	949.....	858.....	1214
Bible Classes.....	54.....	128

FINANCIAL REPORT

	1916	1921	1926
Foreign Missions	\$ 5,865	\$10,615	\$16,305
Home Missions	1,282	3,701	4,680
C. E. and M. R.	542	5,331	2,712
S. S. Extension	168	765	653
Orphans' Home	1,163	2,101	3,467
Bible Cause	43	184	231
Miscellaneous	852	15,106	8,026
Contingent Fund	232	596	1,904
Total to all causes	16,804	48,375	75,979

We have grown, we have done things worth while, yet there is much more to be done. "Beginning at Jerusalem," we find that twenty-five per cent of the churches in our Synod have no organized woman's work. Can we not increase our roll? Going into "Samaria," do you not hear the calls that are coming to our Assembly's Home Mission Committee? Surely we can answer in a manner that will be acceptable to Him. Nor of the "uttermost parts of the earth" will we be unmindful. Since their needs are greater, our help must increase.

Does the fact that only one third of the women in our organizations belong to a Prayer Band affect the progress of our Synodical?

Are our women living up to the slogan—"Every woman in the church praying for, studying about, and giving to, every cause in the church"?

QUESTIONS

1. Give some historical data concerning your church and auxiliary.
2. What is the advantage to organizations of belonging to a Presbyterian?
3. Do your Presbyterian officers give the assistance you desire from them?
4. Make out a worth-while program for a Group Conference.
5. What points in Standard of Excellence are hardest to attain? Why?
6. Do you know the model Auxiliary-Circle plan?
7. What recommendations of the W. A. C. have you failed to carry out? Why?
8. Has your Auxiliary grown in proportion to the Synodical?