

SOUTHERN BAPTIST JOURNALISM.

A Thesis

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of

DOCTOR IN THEOLOGY.

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To

MY WIFE

AND MY MOTHER,

whose devotion and sacrifice
have made possible this work.

PREFACE.

My purpose in undertaking the task of writing a thesis on the subject of "Southern Baptist Journalism" has been primarily practical. When the call of the Master came I had already spent many years in the printing business and in secular newspaper work. My ambition was to be an efficient journalist. More and more the conviction has grown upon me that there is no more powerful agency in the world to-day for carrying on the work of the Kingdom than the press. In addition, therefore, to my practical experience, I determined to acquaint myself with the history of Baptist journalism in the South as a further preparation for usefulness and efficiency if, in God's providence and in his good time, I should be called upon to serve him and my denomination in the field of journalism.

First of all I have been concerned with learning the facts. While I have limited myself to the history of journalism in the states of the Southern Baptist Convention, I have thought it quite necessary--and have assuredly found it profitable--to show the relation of printing to those movements which have resulted in the modern world, and to get a bird's-eye view of the genesis of journalism.

After this I have undertaken to trace in detail the history of journalistic enterprises among Southern Baptists, endeavoring to show the conditions under which these enterprises had their inception and development, the forces that made for success and failure, and the contribution of each to the life and history of the denomination.

Outside of Cathcart's "Baptist Encyclopaedia" and Dr. T. T. Eaton's article on "American Baptist Newspaper and Periodical Press--Southern and Southwestern," in Newman's "A Century of Baptist Achievement," my sources have been almost exclusively the files of the papers whose histories are followed. References to newspaper history in the Baptist histories of the various states have been found painfully inaccurate. Often where the files happen to be incomplete it has been wholly impossible to secure exact dates. The minutes of state conventions have frequently yielded valuable information, though generally the committees on publication do not seem to have taken themselves very seriously. Yet for the most part I have succeeded in getting the salient facts.

Realizing that these files are inaccessible to the average reader, and will be beyond my reach hereafter, I have felt it justifiable to quote at length editorial utterances and historical statements of unusual importance. Indeed, bound up within these decaying volumes are rare

treasures of thought and history that I was forced reluctantly to lay aside. It would be a most worthy task to write a history of Southern Baptists as reflected in these papers.

Having secured the facts as best I could, I have attempted to draw from them such conclusions as seemed to be obvious, reasonable, and fair. That I am mistaken in some of these conclusions is altogether likely. My viewpoint is confessedly modern, and my judgments have been formed accordingly. That such a viewpoint should be the result of unprejudiced historical study, especially when that study reveals the universal failure of reaction against progress and life, seems to me not only natural but inevitable.

I wish to acknowledge with gratitude the many kindnesses shown me by members of the Seminary faculty, and also to mention the patient and cheerful assistance of the Assistant Librarian. Time would fail me to make mention of the many courteous and helpful replies to inquiries addressed to editors, preachers, and teachers, who have furnished me with invaluable information. To each one I express my heart-felt gratitude.

God grant that we may realize more and more the value of our denominational journals in the work of the Kingdom, and that we may burden ourselves with responsibility for their right management and support.

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CHAPTER ONE.

THE GENESIS OF BAPTIST JOURNALISM.

I.

THE ART OF PRINTING.

"Four men, Gutenberg, Columbus, Luther, and Copernicus, stand at the dividing line of the Middle Ages, and serve as boundary stones marking the entrance of mankind into a higher and finer epoch of its development."* The effect of the thought and daring of these four men on the course of history is wholly inestimable. It is impossible to conceive of the modern world except in relation to the influence upon its development of the practical application of the art of printing by Gutenberg, the discovery of America by Columbus, the inauguration of the Reformation by Luther, and the opening up of a wonderful and revolutionary conception of the universe by Copernicus.

As, however, one studies the course of events during the marvelous century which follows the invention of printing, and sees the mighty new world emerge from the shell of the old, he is forced to the conclusion "THE ART PRESERVATIVE OF ARTS." that the greatest contribution of the age, the contribution that did most "to lift up the spirit of mankind and to

* Geo. Haven Putnam, "Books and Their Makers in the Middle Ages," Vol. II, p. 348.

open for men the doors to the new realms that were in readiness," was made by the German printer of Mainz. The fruits of every great movement from the time of Gutnberg to the present have been conserved by the art of printing, "the art preservative of arts."

The Lutheran Reformation ushered in a new period in history; yet the forerunner of the Reformation was the Renaissance. "It is impossible," says Symonds, "to exaggerate the benefit conferred upon Europe by the Italians at this epoch. The culture of the classics had to be re-appropriated before the movement of the modern mind could begin, before the nations could start upon a new career of progress; the chasm between the old and the new world had to be bridged over."* Nevertheless, as immeasurable as was the influence of this literary awakening, and as priceless the benefits of re-discovery of the classic masterpieces, the total value of it all would have been confined to a comparatively limited scholarly circle had it not been for the invention of printing.

It is a significant fact that Gutenberg's first book was a Latin version of the Bible. It is also a matter of striking significance that this book, the first success-

*Symonds, "Renaissance in Italy," pp. 15-16.

ful production of the new invention, was printed in Germany, the country of Martin Luther, and in a town which was not a university center but a commercial center, and as Kapp points out, "was from the outset carried on, not by scholars, but by workers of the people, and this fact doubtless had an important influence in bringing the whole business of the production of books and the distribution of literature into closer relations with the mass of the German people than was the case in France." *

Knowledge of the printing art quickly spread abroad, and in Italy and France particularly was the new means of reproducing literature pressed into service. Naturally, the character of books printed in these countries would be determined largely by the fact that the Revival of Learning had its inception in Italy and gained its chief strength in France, hence we find the first books printed there to be editions of the classics.

In Germany, however, it was quite otherwise. The earlier issues of the German presses were addressed directly to the interests of the people at large, and were concerned very slightly with the classics. Here, a generation later, is to be the storm-center of the Reformation, and, humanly speaking, without the printing press, with which the masses of the people were to be reached, there could have been no Lutheran Reformation.

* Kapp, F., "Geschichte des Deutschen Buchhandels," cited by Putnam, p. 363.

The intense interest in literature which had been created by the Revival of Learning furnished a rich and fruitful field for the development of the printing art, which otherwise would have fallen on barren ground. The Renaissance gave to the development of printing a great forward impetus and at the same time printing made of the Renaissance a movement of world-wide significance. Still another fortunate circumstance in the development of printing is the fact that the popes of the time were largely men of liberal education and intellectual tastes. Whatever else may be said of Leo X., he was a free-thinker, and fostered and encouraged art and literature. The Church became a patron of printing, and the first Italian presses were supported by bishops and cardinals, especially in the production of editions of the classics for scholarly readers.

It was a number of years before the Church began to realize the power of the press in the dissemination of heretical doctrines, but when this realization was forced upon it, its authority was exerted to restrict, and where necessary to repress, the operations of dangerous printers, and to bring printers and publishers under strong ecclesiastical supervision and censorship. How this tendency to dread and suppress printing grew on the part of the Church until it reached the bitter and violent spirit

so manifest in the persecution of printers of proscribed books can best be told in the story of Bible translation and printing, for which there is not space here.

It would be a fruitful theme to trace the relations between the development of the art of printing and the history of the Protestant Reformation. The relations they bear to each other are vital. Had it not been for the

RELATION TO LUTHERAN REFORMATION. printing press Luther's revolt would have been but a local heresy that the Church could have stamped out in short order. On the other hand, this religious movement, which gripped the hearts

of the people with mighty force, at once pressed the new means of communication into service, and made of the toy, or at best the implement of exclusive scholarship, a terrible engine of warfare in the course of the Reformation.

Luther's life covered the sixty-three years between 1483 and 1546. The printing press, therefore, was about a third of a century old at his birth. He printed his first book, a collection of sermons on the Ten Commandments and the Lord's Prayer, in 1518. He seems at once to have realized the immense value of printing as an ally of preaching in the cause which he believed God had called him to champion. If the fight against Rome were to succeed, he recognized that he must reach the masses rather

than the small circle of the educated. He immediately began to put forth his sermons, tracts, and controversial pamphlets in the language of the people. The voice of this bold-hearted Augustinian monk, as it thundered in a thousand places at once through the printed page, was the voice of the oppressed masses. The pamphlets were eagerly bought, and more eagerly read, till soon Germany was ablaze with revolt against papal tyranny and abuses. And then, as the crowning work of his life, made possible alone by the printing press, "he completed his great appeal to the understanding and the moral sense of his fellow-countrymen with the stupendous and magnificent achievement of the German Bible."

Notwithstanding the censorship of the Church, and its vigorous efforts to suppress or regulate the press, printing from this time forward becomes one of the great factors in the life of the people. Those who have sought to lay hold on the mind and heart of the populace have hitherto depended on the spoken word; now the appeal is to be made more and more through the medium of the printed page. Never again will a movement of any consequence, whether political, religious, social, or in any other interest, be undertaken without taking into account and pressing into service the power of the press.

The English Reformation assumed an entirely differ-

ent aspect from that in Germany. It had its basis, not in an appeal to the conscience of the people, but in the lust and bigotry of an unscrupulous king. Indeed, Henry VIII. utilized the newly-discovered art of printing to

CONTRIBUTION TO ENGLISH REFORMATION. publish a scurrilous and bitter attack on Luther, whose answer, however, quickly shut the mouth of the English king. Printing, therefore, did not become as immediately popular in England as in Germany. The books issued from the press of William Caxton, England's first printer, were largely literary and philosophical in character, and naturally did not appeal to so wide a reading public. The most popular of all Caxton's publications was Chaucer's "Canterbury Tales," which did more than any other one thing to coalesce the many dialects of England into a national language.

From Henry's break with the pope in 1529 to the accession of Elizabeth the chief service of printing to religion was in connection with Bible translation. The first book printed in England came from the press in 1474, almost a hundred years after Wycliffe's work of translation. Nearly fifty years after Caxton had set up his press in Westminster William Tyndale succeeded in issuing the first printed New Testament in English, published, however, on the Continent, whither Tyndale had been forced

to flee. Coverdale's translation, finished in October, 1535, was also printed on the Continent, probably because of the lack of security which its promoters felt, and doubtless also because of the superior printing facilities to be found in Germany and elsewhere. The first edition of this Bible was without direct royal sanction, but a second edition, "overseen and corrected," was published by Nycolson, a printer of Southwark, in 1537, "and for the first time set forth with the king's most gracious license."* From this time forward the printing of Bibles became a great industry in England. The demand for copies in the vernacular was enormous. Efforts at suppression during the latter periods were in vain, and Tyndale's ambition to "cause the boy who driveth the plough to know more of the Scriptures" than the priests of his day, was in great measure realized. The influence of this widespread circulation of the English Bible, made possible only by the printing press, is wholly inestimable. To the reading of the Bible, more than to all else, is due the origin of the great movement for religious liberty in England in which the Baptists played so noble a part, and without the art of printing such a movement, had it arisen at all, would have been doomed to failure.

During the reign of "Bloody Mary" the art of printing deteriorated rapidly. Mary was merciless in her

* Westcott, "History of the English Bible," p. 96.

efforts to keep the press under control, the best printer of her reign, John Day, having to flee to the Continent for safety.

The Elizabethan era is a splendid one in the history of printing in England. Printing now took on the form of a great organized business, thriving and profiting under the monopoly patents granted by the queen. Progress was rapidly made in every branch of the art. Improved methods of type-casting, paper-making and book-binding were developed. Illustrations and ornaments became more common, and much emphasis was laid on the artistic. Book-selling also began at this time to assume commercial importance.

During the Stuart period printing suffered a gradual decline, until we reach what Plomer calls "the darkest and most wretched period in the history of English printing,"* from 1640 to 1700, when Civil War and reconstruction brought disorganization and chaos to English trade.

The work of William Caslon, whose first book appeared in 1722, marks an era in English printing. He was the greatest of English type-founders of the eighteenth century, and by his skill raised the art of printing to a higher level than it had reached since the days of John Day. Before the beginning of this century the English

* Henry R. Plomer, "History of English Printing," p.187.

press had achieved its freedom, and now definitely entered upon the modern period, bringing to its aid all the great inventions which begin to revolutionize the world. The eighteenth century witnessed the transition from the mediæval world to the modern, and the story of this transition in large part is the story of the triumphs of invention.

Although great progress had been made in type-designing and casting, no important changes in the form or mechanism of the printing press had been made up to the year 1800, the original slow and cumbersome hand-press

of the early inventors being everywhere
 PRINTING AND in use up to this time. The first
 THE MODERN notable improvement was made by an
 WORLD. American inventor, in 1816, by which

much greater speed and evenness of impression were secured. By this time experiments with steam had resulted in a practical steam engine, and after much labor and many failures a power-press was perfected which, by the year 1827, was capable of printing five thousand copies of a single sheet per hour.

To trace the development of printing from this point onward would require many volumes. The history of printing becomes the history of the modern world. Practically every great invention of the age has been brought to the

service of the printing art. As printing has been commercialized and developed into a commercial enterprise of enormous proportions, it has been separated into three more or less distinct branches of business--newspaper and periodical publishing, book publishing, and commercial printing. To each of these three great branches of industry are attached scores of allied industries. Great type foundries furnish type and printing materials of wonderful beauty and accuracy; stereotyping and electrotyping form cheap and indispensable methods of printing from plates; photo-engraving makes the reproduction of pictures in print easy and inexpensive; paper-making from wood pulp has reduced the cost of printing-paper to such a degree as to make books and papers within the reach of all; marvelously ingenious composing machines enable one operator to do the work of from six to eight hand compositors; and scarcely less wonderful printing presses print, fold and count from one to two hundred thousand copies of an eight-page paper per hour. No better conception of the gulf that separates the twentieth century from the eighteenth could well be obtained than by transporting oneself in imagination to the printing office of William Caslon, the master-printer of his age, with its hand-set pages of type "formes," printed on a hand-press the maximum speed of which was less than two hundred pages per hour; and then walking into the com-

posing and press rooms of a metropolitan daily newspaper or publishing house, with its batteries of linotypes and perfecting presses, rattling and roaring as thousands of pages of printed matter are issued hourly.

How intimately the progress of the human race is bound up with inventive discovery becomes more and more manifest as we dwell upon the significance of the facts presented in this brief sketch. As we note the part played by the printing press in the spread of the Renaissance movement, in the success of the Lutheran Reformation, in the gradual working out of English religious freedom, in the tendencies that have resulted in the democratized and enlightened age in which we now live, we are better in position to estimate the power of the press in our day and in the future; to realize its power for good and for evil; and to lay hold on its service with fresh eagerness in the face of conditions which it has been so largely instrumental in creating--conditions which constitute a world-wide challenge to Christianity and a world-wide opportunity for Baptists.

II.

THE FORERUNNERS OF BAPTIST JOURNALISM.

Even among the Romans, in the time of Julius Caesar,

there was issued what Mommsen refers to as a "Roman intelligence sheet," that is, a brief record of the transactions of the Senate, called "Acta Senatus," as well as other matters of public interest.

BEFORE THE INVENTION OF PRINTING. These bulletins, as we should rather call them, became an established feature of Roman life, and were copied and widely circulated, both in Rome and in the provinces. We do not know just how long this news service lasted, but probably until after the removal of the court to Constantinople.

The demand for the dissemination of such intelligence was based on the wide-spread interest in public affairs which resulted from the all-embracing organization of the Roman Empire. But when this organization fell to pieces, and the Germanic peoples took the lead in the history of Europe, they were, as Bücher points out, neither fitted to maintain this news service, nor did they require it.

"All through the Middle Ages the political and social life of men was bounded by a narrow horizon; culture retired to the cloisters, and for centuries affected only the people of prominence. There were no trade interests beyond the narrow walls of their own town or manor to draw men together. It is only in the later centuries of the Middle Ages that extensive social contri-

butions once more appear. It is first the Church, embracing within her hierarchy all the countries of Germanic and Latin civilization, next the burgher class, with its city confederacies and common trade interests, and, finally, as a counter-influence to these, the secular territorial powers, who succeed in gradually realizing some form of union. In the twelfth and thirteenth centuries we notice the first traces of organized service for transmission of news and letters in the messengers of monasteries, the universities, and the various spiritual dignitaries; in the fourteenth and fifteenth centuries we have advanced to a comprehensive, almost post-like, organization of local messenger bureaux for the epistolary intercourse of traders and of municipal authorities. And now, for the first time, we meet with the word 'Zeitung,' or newspaper. The word originally meant that which was happening at the time (Zeit--time), a present occurrence; then information on such an event, a message, a report, news."*

The news-letter, therefore, differed from the pamphlet as to contents in two important respects. First, it dealt with current events and had as its primary purpose the giving of information rather than the molding of public opinion. Second, it was issued in a continuous series. The first distinctively news-letter was issued

* Bücher, "The Industrial Revolution," p. 220.

~~was~~ on the Continent of Europe, and probably in the Netherlands, dated as early as 1526.* These early newsletters, however, did not circulate among the masses.

THE NEWS-LETTER. They were prepared for a select circle of the upper classes, including those in authority in government, churchmen and educators, and merchants. But as the great middle class emerged from its long night of ignorance, it began to throb with interest in the wonderful outer world from which it had been so long shut off. News of every kind was eagerly sought and read. As the industrial revolution progressed, by which the feudal system was abolished and the industrial age introduced, political and trade news became commercially indispensable, and guilds of news-gatherers grew up. In some instances, especially in Germany, newspaper writing became a business with an organization that, for the existing conditions of trade, is really wonderful.**

Thus we see as we trace the history of the beginnings of journalism that the newspaper had its origin in a purely commercial need. For a long time the newspaper played a very inconsiderable part in religion or politics, books and pamphlets being used for practically all literary as well as controversial purposes.

* Ency. Brit. (New Edition) Vol. XIX, Art. "Newspapers."

** Bücher, "The Industrial Revolution," p. 227.

Not until the time of Swift, Defoe, Bolingbroke, and Pulteney was the newspaper used as an instrument in political and religious strife (1704-1740). The struggle in England for freedom of speech and for the press was a long and bitter one. Time and again the press was suppressed, only to be revived in the face of fine, imprisonment and pillory. Even long after the accession of William and Mary in 1689 and the granting of religious liberty consequent, obstructive measures of taxation and imprisonment were enacted and enforced for the suppression of the press. Indeed, not until 1865 was the stamp tax finally abolished.

The attitude of the English Government toward a free press, particularly in the period of religious dissent, reflects with much accuracy its attitude toward the Baptists in their struggles for freedom. A strict censorship of the press forestalled any thought of its use on the part of dissenters, though we find the germ of the modern religious press in the tracts which were published and distributed to such extent as was possible in the face of these adverse conditions.

The purpose of these tracts was, in the main, twofold: First, to furnish accurate information as to the

principles for which the Baptists stood; and, second, to defend these principles from attack and proclaim their scriptural justification. In these tracts, written by Smyth, Helwys, Busher, Grantham, and others, we have exemplified that which is to be one of the chief functions of the Baptist journal of the modern period--the propagation and defense of Baptist truth.

However, notwithstanding that periodical publications had been developed to a point of great political and commercial importance by the middle of the eighteenth century, it was not until near the beginning of the nineteenth century that anything resembling religious journalism was undertaken. No doubt the chief reason for this in England was the low estate of religion generally, both in the Church of England, and among Non-conformists; and, too, religion and politics were still so inseparably bound up that the discussion of one included the other. In America the mighty problem of grappling with the wild forces of nature was complicated by war with the Indians, with France, with the mother country itself, and then, in addition to all of this, by the gigantic task of organizing a republican government.

The first efforts at Baptist journalism were begun in England in the dark period of the eighteenth century, when "Antinomianism and hyper-Calvinism struck the churches with a blight that was fatal not only to their

growth, but often to their existence....All England was in a state of religious stagnation. Worldliness characterized the church, and infidelity was rampant. The Stuart period was bearing its natural fruit, and the Baptists went down with the rest....Yet, even then there were found among them men of consecration, learning and zeal."*

Among the foremost of these worthy men was John Rippon (1755-1836), who succeeded the noted Dr. Gill as pastor at Carter Lane. In 1790 he undertook the task of publishing "The Baptist Annual Register, Including

Sketches of the State of Religion
Among Different Denominations at Home
and Abroad." Had Dr. Rippon lived in
later times he would doubtless have
become a great editor. He had the instinct of a born
journalist, as is evidenced by the catholicity of his
interests and his genius as a news-gatherer, as well as
by his love for truth and for the Master's kingdom. The
front page of the first volume bears the appropriate
verses:

"From east to west, from north to south,
Now be His name ador'd!
Europe, with all thy millions, shout
Hosannahs to thy Lord!

* Armitage, "History of the Baptists," pp. 559-560.

"Asia and Africa, resound
 From shore to shore His fame;
 And thou, America, in songs,
 Redeeming love proclaim."

The undertaking is dedicated "To all the Baptized Ministers and People in America, England, Ireland, Scotland, Wales, The United Netherlands, France, Switzerland, Poland, Prussia, Russia, and Elsewhere...with a desire of promoting an universal interchange of kind offices among them, and in serious expectation that before many years elapse (in imitation of other wise men) a deputation of all these climes will meet probably in London, to consult the ecclesiastical good of the whole, which is now first of all submitted to their superior wisdom by the unworthiest of all their brethren,

"The Author."

Dr. Rippon, in the preface to the first volume, sets forth some of the fundamental principles for which Baptists have uniformly stood, and calls attention in pathetic words to their persecutions and sufferings. He then deplores the fact that their confidence in the final victory of the truth has led to neglect of aggressive measures "which piety would have sanctioned and which prudence demands." The Baptists, he says, "have not been, at all times, sufficiently acquainted with their own history--a history which demonstrates them to have been a body of the worthiest of men and of the best of citi-

zens." Some few efforts have been made at preserving historical records, but for the most part "the many have been chargeable with such a neglect of their church history as will be for a lamentation among the wisest and best men in our posterity, through all their generations to the very end of time." He cites the fact that the followers of Wesley, the Moravians, and even the Quakers "cherish an universal acquaintance among themselves. But," he continues, "we spend half a century and know not in Devonshire a single circumstance of the churches in Lancashire, nor in Somerset of anything that passes among our connections in Yorkshire," to say nothing of brethren in America and elsewhere.

The writer then sets forth in ten articles what he proposes to include in the contents of the Register. Among these are: A copper-plate engraving of some eminent Baptist each year; an account of the origin and design of the Baptist associations with a brief history of each from the year 1644; each year a corrected list of the Particular Baptist churches in England and Wales; extracts from the Irish and American association letters; biographical and historical sketches; "miscellanies, viz, extracts from scarce books and expensive publications, which relate to the Baptist interests." The periodical is to consist of not more than two parts in

a year, unless in extraordinary cases. Later we find the statement that circumstances make necessary the issuance of the Register much more frequently than semi-annually, though whether it was issued monthly as Dr. Armitage states does not appear.

The Register continued in existence until 1803, faithfully adhering to the original design of its founder, and containing more and more of foreign news. A notable feature of some of the later issues is the publication of letters from foreign missionaries, including a number of communications of absorbing interest from William Carey.

CHAPTER TWO.

THE PERIOD OF BEGINNINGS IN AMERICA.

The Baptist Annual Register ceased to be issued in the year 1802. In 1801 Rev. Henry Holcombe of Georgia began the publication of The Analytical Repository, the first Baptist periodical published in America. The Repository, however, dealt but slightly with matters of current interest, being a sort of miscellany. It was discontinued the following year for lack of support.

In 1803 The Massachusetts Baptist Missionary Magazine was begun, the first number being issued in September. It was printed in pamphlet form, "Published for the Benefit of the Society," as the front page states, to be "Issued Quarterly, Each Number to Contain Thirty-two Pages." For the first fourteen years of its existence it was edited by Dr. Thomas Baldwin, pastor of the Second church, Boston, and "one of the most eminent Baptist ministers of the time."* The avowed purpose of the magazine is to promote the cause of missions, though in the extant files of those first fourteen years there are to be found interesting news-notes, biographical

* Newman, "A Hist. of the Bapt. Churches in the U.S." p. 384.

sketches, articles bearing on questions of local interest, defenses of the Baptist position, pleas for better educational advantages for Baptist ministers, arguments in support of a paid ministry, etc. The editorials are fresh and vigorous, and the communications for the most part well written and timely. Extracts from letters of William Carey and other missionaries are reproduced, together with missionary argument and appeals that would do credit to a modern missionary journal; for example, "The Importance and Advantages of Missionary Effort," Vol. IV, No. 2, p. 35.

Dr. Newman points out that it would be a mistake to suppose that the Baptists of America were first brought to recognize their obligation to foreign missionary enterprise by the conversion of Judson and Rice,* yet this event unquestionably marks an epoch in American Baptist history. From this time onward there is to be a vigorous, definite missionary movement, and missions, the supreme religious motive of progress, is to call forth the dormant strength of the Baptists along every line of denominational activity. The work of local evangelization and the struggle for freedom might possibly be carried on with some degree of success without interdependence and united denomina-

* Newman, "A Hist. of the Bapt. Churches in the U.S." p.385.

tional cooperation; but the huge task of world evangelization, with all that this mighty undertaking implies, calls for, indeed, absolutely demands a measure of unity in thought and purpose that is simply impossible under a condition of isolated independence.

How to unite the Baptists of America, scattered as they were, and cut off from each other by the barriers of an undeveloped land, was the problem of these early advocates of missions. One answer to the question was the denominational journal. The Triennial Convention was organized in Philadelphia in May, 1814, and three years later The Massachusetts Baptist Missionary Magazine was adopted as its official organ, the name being changed to The American Baptist Magazine. It was issued once every two months until 1825, when it became a monthly.

As we have seen in the preceding chapter, it was in 1816 that the first noteworthy improvement in the printing press was made. By 1827 a successful power-press had been invented, and newspapers and periodicals of every sort began to multiply rapidly.

THE NEW ERA
IN AMERICA.

A great era of national development was begun in the United States. Railroads were built, cities sprang up, farm lands were cleared for cultivation, a great tide of

immigration set in, and pioneers undertook the settlement of the South and West. It was a time of great political storm and stress, when the organization of the great political parties of the United States was being effected, and there sprang up everywhere daily and weekly newspapers, flooded with political controversy. The age of the press was being ushered in, and of course men whose chief interest was in religion were not slow to discover the power of journalism in the spread of religious intelligence and the propagation of religious opinions.

The Congregationalists were foremost in the issuance of a weekly religious paper, The Recorder of Boston making its appearance in 1816. Three years later The Christian Watchman was started, "a weekly religious paper...

THE CHRISTIAN
WATCHMAN.

intended to be an organ of the Baptist denomination, setting forth and vindicating, in a kind, Christian spirit, the peculiar tenets and practices of the Baptist churches in this country."*

The Watchman was devoted primarily to the cause at home; The Baptist Missionary Magazine was not very widely read, being rather too expensive to be popular. Thus the press was not being used effectively in the interest of missions. Luther Rice reached America in 1813,

* Cathcart, "Baptist Encyclopaedia," Vol. II, p. 1216.

returning for the purpose of securing the assistance and support of the Baptists of his native land in the prosecution of the missionary work that he and Adoniram Judson had begun in Burmah. He was quick to recognize the possibilities of the printed page, and as early as 1816 "suggested the plan of issuing under the patronage of the Board a quarterly publication, THE LATTER-DAY LUMINARY. the object of which should be to diffuse information on the subject of missions."* A letter dated October 24, 1817, states that the plan of this quarterly publication had succeeded, and Taylor says that the periodical was "ably conducted and greatly promotive of the important object for which it was originated."** It was styled The Latter-Day Luminary, and was published in Philadelphia by "a committee of the Baptist Board of Foreign Missions for the United States. Price \$3.00." It was issued quarterly until 1821, when it was transferred to Washington, and issued monthly. Up to this time Dr. Staughton seems to have done most of the editorial work, with Rice's assistance as field editor. Volume VI, 1825, bears the name of O.B. Brown, pastor of the First Baptist church of Washington, as editor. The Luminary continued until 1826, when Rice was removed

* Taylor, "Memoir of Rev. Luther Rice," p. 177.

**Ibid, pp. 177-8.

from the agency of the Board, and the Board moved to Boston.*

In January, 1822, appeared the first issue of The Columbian Star, a weekly religious newspaper, published at Washington, D. C., originated by Mr. Rice, and under the editorial management of Rev. James D. Knowles. From the first the interests of missions were given a large place in its columns. The cause of THE COLUMBIAN Baptist education was pressed with STAR. great vigor, and particularly were kept in the foreground the interests of Columbian College, for the success of which Mr. Rice was so greatly burdened. Space is given to the news of the day, both as to current events, national and foreign, and as to events of interest in the denomination. Baptist principles are asserted and defended; communications from correspondents are printed; and much space is given to historical writings. Though there was change of editorship from time to time, the influence of Luther Rice was dominant throughout the paper's career, and gave to it prestige and authority. The story of the struggle of this brave-hearted hero to make of Columbian College a national Baptist institution need not be told here; lack of funds forced The Star into other

* I am indebted to Dr. E.B. Pollard for the above information, there being no files of The Luminary in the library of the S.B.T.S.

hands, and in 1828 it was removed to Philadelphia, published there until 1833 as The Columbian Star and Christian Index, and then removed to Atlanta, Georgia, where it continued to be published as The Christian Index.

CHAPTER THREE.

EXPANSION AND CONTROVERSY.

Much of Rice's time was spent in the South during the most arduous years of his missionary labors. His latter years were almost wholly spent in the South. Nowhere was his influence so powerfully felt as in the Southern States. The responsive Southern heart warmed to the eloquent pleading and unselfish labors of this apostle of progress, and soon he had won many adherents to the cause of missions and education.

THE MISSION-
ARY MOVEMENT.

But Rice was far in advance of the great body of his people, and in the measure that he became successful there grew up a spirit of opposition that soon gathered tremendous force, engendering the bitterest of feelings, and disrupting churches throughout the land.

The seed sown, however, had fallen on good soil. Slowly but surely the advocates and supporters of the doctrines for which Rice gave himself so unstintedly began to grow in power and influence. The feeling took possession of many of the thinking men of the denomination that it was time for Baptists "to come in, come up, and come out." They saw, as Rice saw, that

disorganization and disunity have no virtues in themselves, and that there could be interdependence of the most helpful sort among locally independent bodies. But these men of wider vision, as Dr. Pollard shows, confronted "that keen suspicion, if not morbid fear, which Baptists have always shown towards centralization. Would not associations and conventions simply end in the complete destruction of the local independency of the churches? Is not cooperation just another name for centralization and tyranny? Besides, had Baptists not seen enough already, in the established churches, of the corruption of a hireling ministry; and would not the collection of money to support foreign missionaries be a long step on the road to apostasy? Why forge new instruments of torture against which the fathers fought? Or why go along this new Appian Way to Rome?"* Thus many sincere men were led to reason, and in this light to view the new movement.

From a weak and inconsiderable folk at the beginning of the Revolutionary War, the Baptists had grown to be a great host, and during the period of revivalism, in the earlier years of the nineteenth century, when this country was swept by the most remarkable series of revivals of religion in our history, the Baptists of the South experienced ingatherings into their ranks that

* Review and Expositor, "Luther Rice in American History," October, 1913, p. 519.

made of them a body to be reckoned with. The problem that confronted the real leaders of this heterogeneous and unwieldy mass was its organization and direction for united and effective service in the Kingdom of God, on distinctive Baptist principles, avoiding on the one hand narrowness and ineffectiveness, and on the other, loss, through ultra-liberality, of those principles which Baptists have ever held most dear.

Just at the time, then, when Rice, Judson, Staughton, Peck, Mercer, Johnson, Holcombe, Brantly, Sherwood, Ripley, Marshall, Sanders, and a few other such men of Kingdom consciousness, were trying to unify Baptist forces and lead the denomination out of a corner, the reactionary forces began to bestir themselves, and to strike with the vigor of desperation at these organized forms of activity, all of which they styled "human institutions," "without foundation in the Scriptures as institutions of God."

OPPOSITION.

In response to the impulse given to missionary activity by the conversion of Judson and Rice, the Triennial Convention had been organized, as we have seen, in 1814. So vigorously was its task prosecuted, and so great did the stimulus to denominational life prove, that soon the subject of state organization began to be dis-

cussed, and in 1821, under the influence of Richard Furman, the South Carolina Baptist State Convention was organized. "The Grand Objects," as stated in the constitution, are to be "the promotion of evangelical and useful knowledge by means of religious education; the support of missionary service among the destitute; and the cultivation of measures promotive of the true interests of the churches of Christ in general, and of their union, love and harmony in particular."* Only three of the seven associations of the state were represented in the convention. Georgia followed the example of South Carolina one year later. Movements were begun in almost all the other states looking toward similar organization.

The anti-missionary forces now began to strike, and the period of controversy was on in earnest. The advocates of missions and organization were frequently a minority, but planting themselves firmly on the Scriptures and human need they went steadily forward in the enunciation of their principles. As the intensity of feeling increased the two factions became more and more widely separated. Many churches were split asunder, and the progress of the denomination retarded for years in many communities. But the

* Newman, "A Hist.of the Bapt.Churches in the U.S." p.403.

fight of the anti-missionary forces was inevitably a losing one, and gradually we see them dwindling in numbers and influence, as the progressive party takes the field. The "great split" came in the years from 1836 to 1838, when it became impossible for these two members of the Baptist family to live together. As Dr. Riley observes: "This cleavage was most fortunate. The separation was the dawn of a better day to the missionary Baptists churches of the South. The difference between the histories of the two branches of the Baptist families is most instructive. The one has grown with enlightenment and developement, has founded and maintained its schools of learning, has established a most reputable denominational press, has produced a type of scholarship which is equal to that of the most advanced, has planted its churches in the most commanding centers, and has sent its missionaries to the farthest regions of the globe. The other has steadily kept itself in the remote rural regions, beyond the confines of enlightenment and progress."*

State organization went steadily forward in this period, despite almost frantic opposition in some quarters. Following the example of the two states already mentioned, Virginia and Alabama organized conventions in 1823; North Carolina in 1830; Kentucky in 1832; Ten-

*B.F.Riley, "A History of the Baptists of the So. States E. of the Miss.," p. 173.

nessee in 1833; Maryland and Missouri in 1836; Mississippi in 1839. Thus we see that ten of the fourteen

states which were later to form the
 STATE Southern Baptist Convention had
 ORGANIZATION. perfected state organizations by the
 time of the withdrawal of the anti-
 missionary forces from the missionary Baptist ranks-- a
 clear indication of the assured victory of the latter.

In order to a full understanding of the conditions
 which arose during these troublous years, from 1820 to
 1845, when Baptist journalism put off its swaddling
 clothes and came into the arena as a force both for good
 and evil, it is necessary to refer briefly to the Camp-
 bellite heresy, which added its burden
 ALEXANDER of confusion and bitterness to the
 CAMPBELL AND already heavy load. It will be impos-
 HIS "REFORMATION!" sible and unnecessary here to go into
 any discussion either of the history
 or of the doctrines of Alexander Campbell and his fol-
 lowers. Yet, few things have affected Southern Baptist
 history more profoundly than this heresy, and nothing
 so absorbed the attention of writers for the Baptist
 press of the South as efforts to combat the views of Mr.
 Campbell and the "Campbellites," as they were opprobiously
 termed.

The conditions which have been referred to as favoring the controversy over missions, education, and organization were likewise highly favorable to the rise and progress of the movement begun by Campbell. The same conditions of illiteracy, which made for intense prejudice, and which, when controlled, found expression in extremes of enthusiasm, as well as the prevalence of hyper-Calvinistic or antinomian views among the Baptist preachers, were all favoring factors which Mr. Campbell was quick to utilize.

Alexander Campbell was baptized in 1812, and soon thereafter his church was admitted into the Redstone Association on somewhat doubtful terms. From the first there was opposition to his views, and in 1823 Mr. Campbell and thirty others secured letters of dismissal from the Brush Run church and formed a church in Willisburg, Ohio, becoming members of the Mahoning Association in September, 1824. At this juncture Campbell flashes into prominence as the central figure of a "reformation," "to restore the ancient Gospel, long since buried beneath human traditions; and his unrelenting and merciless warfare against the clergy, including the Baptist, Methodist, and Presbyterian ministry; his pronounced opposition to missionary societies and to all so-called human institutions for the propagation of the

Gospel; his repudiation of creeds and his insistence on limiting doctrinal statements to the language of Scripture; his repudiation of the requirement of the relation of one's Christian experience before baptism, which prevailed in Baptist churches, and which was in some respects open to criticism, and his substitution therefor of a simple acknowledgement of belief that Jesus is the son of God as the prerequisite to baptism for the remission of sins--these and other features of his system proved highly popular, and there were few Baptist churches in the regions traversed by Campbell and his followers that were not more or less affected by his views."*

The inevitable crisis came in 1826 and 1827, when action began to be taken by various associations excluding these "Reformers" from their fellowship. But the infection had spread like wild-fire, and so numerous did the followers of Campbell become that they began to take on all the characteristics of a denomination. With a zeal worthy of a better cause these "Disciples" invaded the ranks of Baptists, Methodists, and Presbyterians alike, though the Baptists were the heaviest sufferers. "For a time," says Dr. Riley, "it seemed that it would overwhelm every other denomination."** No wonder Baptists became alarmed; no wonder they

* Newman, "A Hist. of the Bapt. Churches in the U.S." pp.489-90.

** Riley, "History of Baptists in So. States," p.176.

"contended earnestly for the faith," with an energy that was oftentimes more warlike than Christian.

It was in the midst of such conditions as these that Southern Baptist journalism grew up. The only Baptist publication of importance by 1822 that reached the South was Rice's Columbian Star, a paper conducted on a high plane, and devoted chiefly to the interest of missions and Columbian College. In 1823 Mr. Campbell

THE CHRISTIAN BAPTIST. began the publication of The Christian Baptist, a newspaper whose sole object, according to Dr. Vedder, was

avowed to be "the eviction of truth, and the exposure of error in doctrine and practice."*

"No polemic literature," continues Dr. Vedder, "in this country, has surpassed, if it has equalled, the issues of The Christian Baptist in sarcasm, bitterness, and unrelenting severity of attack upon the chief existing religious institutions and methods." The Christian Baptist was a small monthly, published in "Buffaloe (Bethany), Brooke County, Va.," and continued in existence until 1830. By this time the break between Campbell and the Baptists had become so pronounced that he determined to change the name of his paper, and increase its scope. "I have commenced," he says, "a new work, and taken a new name for it on various accounts. Hating

* Vedder, "History of Bapts.in Middle States " pp. 106,107.

sects and sectarian names, I resolved to prevent the name of Christian Baptists being fixed upon us, to do which efforts were making."* The "new work" was given the significant title, The Millennial Harbinger, and was considerably enlarged. A careful reading of the files of these two publications has convinced the writer that in addition to Mr. Campbell's qualifications as debater and orator unquestionably he possessed a rare gift of expression as a writer, and a remarkable power as a journalist to turn everything that came to his hands into material that would glorify himself, his paper, and his cause.

The influence of Campbell's paper, which was widely circulated and read, is of far-reaching importance in the history of Baptist journalism in the South. Loyal Baptist leaders recognized the immense power wielded by this man through the press, and the conclusion was forced upon them that they must meet his specious arguments and spread wholesome information among the people by a like medium. Furthermore, if their plans of organization for effectiveness in missionary and educational work were not to fail, there must be organs of intelligence to disseminate news and propagate the principles for which they stood.

* The Christian Baptist, Vol. VII, No. 12.

The first of these efforts to found Baptist publications were failures without exception. It would be tedious, and of no practical value, to give the history of these short-lived journals. The greater number of them were begun in Kentucky, and among them might be mentioned The Kentucky Missionary and Theological Magazine, issued in 1812 at Frankfort, and suspended during the war with Great Britain; its successor, The Gospel Herald, afterwards The Baptist Herald, and then The Baptist Chronicle, edited by Rev. Silas M. Noel, who seems to have thought to revive his dead enterprise each time by changing its name.

The Baptist Monitor and Political Compiler was begun in 1823 by Rev. Stephen Ray, but was likewise soon discontinued for lack of support. Probably in November, 1825, and certainly not later than February, 1826, The Baptist Recorder, the successor of the Baptist Monitor and Political Compiler, made its appearance at Bloomfield, Kentucky, with Spencer Clark^c and George Waller in control. They immediately took up the cudgel against Campbell, and in the issue of May, 1826, the editor of The Christian Baptist pays his respects to The Recorder, and especially to Editor Waller, in his usual forcible terms. The reply of Waller in the following issue of The

Recorder, is no less pointed, personal and vigorous--a fair indication of the tenor which Baptist newspaper controversy is now to take.

Dr. T. T. Eaton enumerates several papers which originated about this time, whose precise dates and relations to each other he declares he is "unable satisfactorily to determine, viz, The Baptist Herald and Georgetown Literary Messenger (sic, but should be Register) at Georgetown; The Cross and Baptist Weekly Journal, probably at New Castle; The Cross and Baptist Banner, at Frankfort, edited and published by Uriel B. Chambers, and then The Cross by the same, The Banner being laid aside. In 1834, however, Dr. J. S. Wilson, of Shelbyville, a leading physician, revived The Baptist Banner, which continued to wave for a year, when the famous John L. Waller became editor, moved the paper to Louisville, consolidated it with The Baptist of Nashville, Tennessee, and The Western Pioneer of Alton, Illinois, and called the resultant The Baptist Banner and Western Pioneer. This name it bore till 1851, when it became The Western Recorder."* As Dr. Eaton was for many years the editor of The Recorder we may accept the above statements as authoritative.

The Religious, Herald, destined to be throughout its long history one of the strongest Southern Baptist

* Newman, "A Century of Bapt. Achievement," p. 264.

journals, was established in Richmond, Virginia, January 11, 1828, by William Sands, who continued as its editor until feeble health, old age and misfortunes of war forced his retirement. Mr. Sands was born in Ulverstone, Lancashire, England, about 1793. In 1818 he immigrated to America, and being a printer by trade, found employment for a time in Washington. Afterwards he removed to Baltimore and became a proof-reader in the printing house of John D. Toy. While here he was converted and baptized. In 1827 Mr. Sands took up his residence in Richmond, Virginia, coming upon the solicitation of Deacon William Crane to commence the publication of a religious journal. "On the 11th of January following The Religious Herald was first issued. Deacon Crane furnished the money, or secured the credit for the prosecution of the enterprise, Mr. Sands superintended the type-setting and printing, and Rev. H. Keeling did the duties of editor. The editorial labors, after a year or two, were devolved on Rev. Eli Ball, who, in a short time, transferred them to Mr. Sands. From that period he became, and for many years continued to be, the sole editor of the paper. The establishment of The Herald required long years of toil, self-denial and struggling. In the beginning, it

had but few subscribers; of these none paid in advance, few paid punctually, according to the terms of subscription, and many never paid at all. For years, the paper was sustained by the contributions of the generous, who felt the need of such a vehicle of religious information, added to its meager income, and aided by the rigid economy of its conductor. While we render due credit to Mr. Sands for the part he took in founding *The Herald*, we should not forget to pay suitable tribute to Crane, for the capital which he employed or staked, and to Keeling and Ball for the talents and influence which they exerted in the work."*

The consolidation of *The Baptist Banner*, *The Baptist of Tennessee*, and *The Western Pioneer of Illinois*, above referred to, took place in March, 1839. John L. Waller, of Louisville, Kentucky, J. M. Peck, of Rock Spring, Indiana, and R. B. C. Howell, of Nashville, Tennessee,

<p>THE BAPTIST BANNER AND WESTERN PIONEER.</p>	<p>became joint editors of the combined publication. They immediately announced their aim to make <i>The Baptist Banner</i> and <i>Western Pioneer</i> the greatest Baptist paper published.</p>
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A corps of correspondents was secured, representing Illinois, Missouri, Mississippi, Louisiana, Arkansas, and Texas, and the effort to make of the pub-

* *The Religious Herald*, Sept. 10, 1868.

lication a real denominational newspaper was in large measure realized. William C. Buck, who since 1836 had been pastor in Louisville, first of the First church, and then of East church, became editor-in-chief in 1841, as the successor of John L. Waller, bringing to this position a wealth of scholarship and good practical sense. Dr. Waller continued his connection as contributor. Under this arrangement The Banner and Pioneer became unquestionably the strongest member of the Baptist press. Its circulation grew rapidly, and the signed articles of these editors and contributors carried the weight of authority. In connection with the publication of the paper, there was carried on an extensive job printing and publishing business. In the flush of hopefulness which came with the splendid outlook for such an undertaking, subscriptions were taken and printing done on credit to such an extent that the publishers soon found themselves seriously embarrassed for funds. In 1842 Howell discontinued his connection, alleging that increased pastoral duties prevented his further service. In 1843 Dr. Peck ceased to act as editor, and the burden of publication then fell wholly on William C. Buck. Though the paper passed through many vicissitudes and stormy and perilous seasons he managed to keep it alive until 1851, when he gave up his editorial work to

take the position of secretary of the Bible Board of the Southern Baptist Convention at Nashville.

Why did not the plan of The Banner and Pioneer, as outlined in the first issue of the consolidated publication, succeed? No one can doubt the effectiveness of the paper during the first two years of its issuance. The answer is not to be found in the inherent weakness of the plan, but rather in the conditions of unrest, of change, and of controversy which characterized the period. One is made to feel ashamed of the Christianity of the time when in the files of the papers he reads attacks of such cruel bitterness made by brethren upon brethren. In such an atmosphere, with the missionary and the anti-missionary forces, the education and anti-education factions, the Campbellites, and the Millerites, and the abolitionists warring with each other and threatening, so many thought, the overthrow of true religion,--in such an atmosphere it was psychologically impossible for men to trust each other. These men, though bound together by many common ties, could not or would not work in harmony. The other reason for failure was lax business management. The perpetual problem of a newspaper is financial support. In order to attract talent to its editorial and correspondence staffs, the paper must have a wide circulation. Increased circulation and enlarged

size call for an adequate printing plant, which in turn requires far more money for maintenance than the average man realizes. These men were not practical printers and journalists; they were preachers journalizing. Hence their failure to put the business of the enterprise on a sound basis, and hence the inevitable failure. An attempt to curtail expenses by reduction of the paper in size and circulation simply meant to drop back to the old position of ineffectiveness, in a hand-to-mouth struggle for existence. It took a brave and persevering spirit to stick to the task of publishing a Baptist paper in such circumstances, and one feels impelled to a high admiration for such a man as William C. Buck, who struggled unselfishly and heroically to preserve an organ of intelligence for the Baptists of the Mississippi Valley. He was not a journalist by training nor by gifts, but he was a faithful soldier of Jesus Christ.

Mention has been made of The Columbian Star, and its transference from Washington, D. C. to Philadelphia. Here in 1826 Dr. William T. Brantly, Sr., was called to succeed Dr. Holcombe, pastor of the First church. One of the burdens that he took upon himself was the continuation of this publication. The plans and ideals of Rice he followed largely in editing The Star and Index, as it was now called, devoting it chiefly to devotional

writings, missionary news, general denominational intelligence, and the cause of education. One finds but little controversy in its columns. In Georgia, the state that Dr. Brantly had left to take up the work in Philadelphia, Jesse Mercer had come to be the acknowledged leader of the progressive forces of the denomination. A man of splendid education himself, he deplored the ignorance of his brother ministers, and of his people in Georgia in general. He became the apostle of education and advance, and in 1833 purchased from Dr. Brantly the plant of The Star and Index, moved it to Washington, Georgia, and began to use it vigorously in behalf of those causes he espoused.

THE CHRISTIAN
INDEX.

The name of the paper was now changed to The Christian Index. He was assisted by Rev. William Stokes, who possessed considerable ability as a writer. Because of the gifts and high standing of Dr. Mercer, The Index became popular, and was widely read throughout Georgia. Dr. Mercer's editorial policy was not that of controversy and contention, but of unification and education. He was a clear and forcible thinker, thoroughly grounded in the Bible and in Baptist history, and delighted in expository writing. With his keen wit he met the attacks of enemies of missions and education in a

Christian spirit that took the sting from his exposure of error. His contribution to unity and sound thinking through The Index was a large one, and came just at the time when it was most needed. Yet, Dr. Mercer was not a journalist; rather, he was an essayist, a writer of expository sermons, a man of great personality and striking breadth of vision, struggling to reach through the medium of the printed page a larger constituency than could come within the sound of his voice from week to week. The duties of editorship were irksome to him. He was a man of large means, hence he did not have the problem of financial support that has proved the undoing of so many Baptist publications; yet the task became to him uncongenial and burdensome, and so in 1840 he offered The Index as a gift to the convention. The gift was accepted, and from 1840 to 1862 the paper was published by a committee appointed by the state convention.

"No single agency," says Dr. William Cathcart in his Baptist Encyclopaedia, "has done so much to unite and develop the Baptists of North Carolina as The Biblical Recorder." North Carolina was one of the first Southern states to organize an effective organization for greater effectiveness, and was blessed in this trying period with a number of Baptist leaders of sound

judgment and Kingdom ideals. Among the foremost of these men was Thomas Meredith, pastor of Edenton, who in 1829 prepared the constitution of the state convention. The mold of the man is shown in his statement of the objects of the convention, viz: "The education of young men called of God to the ministry....The employment of missionaries within the limits of the state, and the cooperation with the Baptist General Convention of the United States, in the promotion of missions in general." In 1833 Mr. Meredith began the publication of The Baptist Interpreter, a small monthly in pamphlet form. Two years later, under the title, The Biblical Recorder, his journal was changed to a weekly, and in 1838 was united with The Southern Watchman of Charleston, South Carolina, a small and struggling Baptist weekly, after which it was published under the style of The Recorder and Watchman. Twice during its struggle the paper was forced to suspend publication, but the sacrifices of its promoters and editor in each instance saved it. After the first of these suspensions the paper was revived as The Biblical Recorder, which title it still bears. Mr. Meredith died in 1851, and of him Dr. Cathcart says: "He was beyond question the ablest man who has yet appeared among the Baptists of North Carolina, and as the founder, and for nineteen years the editor, of The Biblical

Recorder, probably did more to develop the denomination than any man who has ever lived in the state....As an editor he was the equal of any man in the United States in his day."* The great work of Meredith and The Recorder in this period was that of unification. He brought his brethren closer together, and with the instincts of a true journalist kept before them in a constructive way discussions and plans and ideals looking to the upbuilding of the Kingdom, especially through the channels of education and missions.

The early history of journalism in South Carolina is for the most part the history of failure. The first effort to establish a Baptist organ in the state was made by William H. Brisbane, who in 1833 began the publication of The Southern Baptist and JOURNALISM IN General Intelligencer. Dr. Brisbane, SOUTH CAROLINA. then a young man only thirty years of age, was possessed of unusual attainments, and was in many ways fitted for editorial work. Only one file of his paper is known to be in existence, in which are copies from January to December, 1836. ** In the issue of April 29, 1836, Brisbane writes: "It is with feelings of no little mortification and sorrow that I am compelled to bid adieu to The Southern Baptist.

* Cathcart, "Baptist Encyclopaedia," Vol. II, p. 785.

** Miscellaneous File No. 15, Library S.B.T.S.

I have put off the evil day as long as I could, in the hope that circumstances would yet warrant a continuance of my labors. But it is impossible for me to continue longer in the editorial department, without great disadvantage to myself, and such a sacrifice as I am confident could not be expected of me by my brethren." Why it is that The Recorder of North Carolina and The Index of Georgia are supported, while The Southern Baptist is permitted to die for lack of patronage, he says he does not understand; but one thing is certain, there are not enough subscribers to sustain it, and many of them will not pay their subscriptions. The paper was continued by the publisher, James.S. Burges, until January of the following year, when Basil Manly, Sr., undertook the editorship, and managed to sustain publication until 1838, when the paper was moved from Charleston and consolidated with The Biblical Recorder. In his "Salutatory" Dr. Manly emphatically states that he is no journalist, but is simply desirous of preserving the paper, and will give up the editorship just so soon as other arrangements can be made. Naturally his brief term of service made no lasting impression.

Nowhere, perhaps, in the entire South was the anti-missionary and anti-education spirit so rampant as in Alabama. The convention was organized in 1823, and this

was the signal for an outbreak of fanatical opposition that tore the churches of Alabama asunder. Hosea Holcombe, in his "History of Baptists in Alabama," gives some stirring accounts of the struggles of this early

period, and one is at no loss to understand why progress in that state was so slow, when he reads of the virulence of the opposition to all ad-

STRUGGLES IN
ALABAMA.

vance and realizes the strength of the reactionaries, who stood in the way of growth and enlightenment. Perhaps this accounts for the tardiness with which journalistic efforts were undertaken. We are told by Dr. Eaton that the first Baptist paper published in the state was The Southwestern Baptist Pioneer at Jacksonville in 1834, with William Wood as editor. Dr. James Murfee says that The Family Visitor was begun in 1836, under the sanction of the convention, with John D. Williams as editor.* About 1838-40 Mr. Williams made a present of The Family Visitor to the convention. Soon thereafter it ceased publication. Alabama was then without a denominational paper until 1843, when The Alabama Baptist was begun at Marion. It was at first issued by a "Committee of Brethren," whose names are not given, but in the first issue, February 4, 1843, it is stated that they are in correspondence with several "distinguished brethren in relation

* The Alabama Baptist, "Journalism of the Bapt. Denom. in Ala." Dec. 2, 1908.

to assuming the editorial management of the paper." Dr. Milo P. Jewett assumed from the beginning the chief editorship, though as a labor of love, associating with him J. B. DeVotie as business manager. In March, 1845, Dr. Jewett resigned his position to James W. Hoskins, but the following December Mr. Hoskins surrendered his office and the paper was again placed in the hands of "An Association of Brethren." This was the third denominational paper in the state. In 1848 it passed into the hands of A. W. Chambliss, and became the fourth journal of the denomination, under the title of The Alabama Baptist Advocate. At no time during this period was the paper adequately supported, though it was edited with considerable ability, especially during Dr. Jewett's term as editor.

The publication of a Baptist journal in Missouri was begun in 1842. In the issue of October 27, 1842, of The Baptist Banner and Western Pioneer, we find the following notice: "The Missouri Baptist. This is the title of a neat paper of a small size, IN MISSOURI. the first number of which has just reached us....It is published weekly at St. Louis, and is edited by the Revs. I. T. Hinton and R. S. Thomas. The names of one at least of the editors (presumably I. T. Hinton, an Englishman of wide

influence during his fourteen years as a preacher in America) is extensively known, and is a guarantee that the paper will be conducted with much ability. While we sincerely wish success to every undertaking that will promote the interest of the Redeemer, our long experience in the publication of a Baptist paper inclines us greatly to doubt whether multiplying their number is at all calculated to advance the cause of Christ." These were words of doubtful encouragement, but proved prophetic, for two years later the paper was abandoned. Four years later The Western Watchman was begun, but a disastrous fire soon thereafter destroyed its plant, and the paper was not revived until 1851, when William Crowell and S. B. Johnson undertook its re-publication. They succeeded in keeping the paper alive until the outbreak of the war, ten years later, when it was finally suspended.

A few other newspaper enterprises were undertaken by Baptists in various sections of the South prior to 1845, but they were short-lived and inconsequential.

In Mississippi, for example, various
 EFFORTS attempts were made to establish a
 ELSEWHERE. Baptist organ, but all efforts failed
 to 1857, there being found no support
 for the paper. In Louisiana no attempt was made to es-

establish a state paper until 1855. In 1847 a futile effort was made by James McDonald to establish a Baptist paper in Florida, but The Baptist Telegraph soon failed. Not until 1872 did Florida succeed in obtaining a state paper. The first Baptist journal in Texas was begun in 1855, and the first in Arkansas in 1859.

SUMMARY.

Up to the year 1823, in addition to The Columbian Star, which, while not published in the South, reached there its chief constituency, there had been three timid ventures made in the field of Baptist journalism, each of which had resulted in failure. From 1823 to 1845, twenty-four Baptist newspaper enterprises had entered the field included in what is now the Southern Baptist Convention. Kentucky heads the list with eight; South Carolina is next with four; North Carolina contributes three; Georgia two; Alabama two. Of course some of these represent the same printing plant, and are successors of defunct papers, but are nevertheless distinct claimants for recognition and denominational support.

The causes of this rapid multiplication of journals are found in the conditions of the period. (1) Inven-

tion and discovery had made cheap printing possible, and it was the fashion of the day for every cause to produce a journalistic champion; furthermore, modern journalism was in its infancy, and men had not learned the hard requirement that the successful journalist must meet. (2) It was a period of controversy. Not only must the long battle between the two antagonistic wings of the Baptist family be fought out, but foes from without contested every inch of Baptist advance. Methodists, Presbyterians, and Congregationalists alike assailed the Baptist position through their denominational organs, which, under denominational control, were fewer, stronger, and in general more ably edited. Here Baptist independence left to private enterprise the defense of the faith, and almost every leading Baptist thinker of the time was pressed into editorial service. (3) In addition to these causes was the rise of heretical sects, chief among which were the Campbellites. Innumerable grievances arose as the outcome of these struggles, and the possession of a grievance by a sufficient number of people was generally the signal for the establishment of a "religious" paper. It has not come within the scope of this thesis to follow the history of such papers as arose in this fashion, as, for example, Campbell's Christian Baptist, The Primitive Baptist, etc., but all

such were added inducements to the undertaking by "regular Baptists" of newspaper enterprises to counteract the influence of these destructive papers.

Let us summarize the contents of the papers of this period. (1) News. The telegraph had not been introduced, and the railroad was in its infancy during this period. News-gathering was difficult, and the religious newspapers having no organized service, their news was meagre. Most papers had a department of "secular" news, in which a re-hash of the news of the daily papers was printed. News of the churches, reports of conventions, marriages, deaths, ordinations, pastoral changes, etc., came through correspondents and constituted in many instances the most valuable feature of the paper. (2) Religious literature. Here "literature" is used in the old sense of simply "something written." The editor of The Columbian Star bewails the unhappy day on which he first admitted a poem to the columns of the paper. He has just paid 12½ cents postage on an anonymous piece of doggerel, "without rhyme or sense," and declares that no more "poetry" need be sent for publication. If the story is about a Sunday school scholar, he always dies an untimely death; if about a sinner, he dies "having found no place for repentance." No story

nor anecdote is complete without a death-bed scene. There are, however, historical articles of real worth, and occasionally are to be found expositions of Scripture that exhibit scholarship. The printing of sermons has not yet come into vogue, though there are occasional sermon outlines. On the whole, the literary features of these early papers make dry reading. (3) Editorial. The evolution of the religious editorial in this period is interesting. At first the editor's function was that which the original meaning of the word "edit" implies; he gathered the material, revised and corrected it, and exercised a sort of censorship over what should be printed. Announcements concerning the affairs and policy of the paper then were the only editorials. But events of unusual importance, past or future, often called for more emphasis or interpretation than the mere announcement or recording gave, hence the necessity for comment by the editor. As differences of opinion arose, these divergences were naturally reflected in the correspondents, whose communications, if admitted at all, must be approved or disapproved by the editor. This necessarily involved him in controversy over the disputed points, so that by and by his function of editing in the strict sense was frequently delegated to some subordinate, while the real editor became a champion of the cause his paper

supported. (4) Controversy. The controversial feature is decidedly the most prominent in nearly all of the papers during these formative years. Many were born in controversy, and existed almost wholly for controversial purposes. Much of the contributed matter is polemic, and frequently these articles are bitter and cruelly personal. It is of utmost importance to realize the conditions of suspicion, warfare, and schism that so characterize these twenty-five years of Southern Baptist history in order to an understanding of the course of Baptists journalism in later years. The stamp of these years of controversy has never been wholly effaced.

To the everlasting honor of the press of this period, almost without exception it stood for organization, missions, ministerial education, Sunday schools, and

every form of denominational activity.

POLICY.

Now and then there is a warning against going too far in the direction of over-organization, but when the crisis came, absolutely every paper of any importance in the Southern States was found on the side of progress.

CHAPTER FOUR.

SEPARATION AND WAR.

Long before the year 1845 the slavery question had become an issue of tremendous importance in American politics. Each year witnessed the growth of bitterness in sentiment on the part of both abolitionists and slaveholders as the discussion advanced. There had been secured in the Constitution of the United States the separation of church and state; but so long as the same man is at one and the same time a member of the church and of the state, there can be no separation of religion and politics. By the close of our last period, therefore, one of the burning issues among Baptists was the slavery question.

Antinomianism and opposition to missions had by this time almost run their course, and the complete victory of the progressive forces of the denomination only awaited the lapse of time. The followers of Alexander Campbell had put off their thin Baptist disguise, and had made of themselves a distinct denomination. They continued as a disturbing factor for half a century more, but were no longer a menace to Baptist unity. The year

1843 passed by without any cataclysm remotely resembling the end of the world, much to the disappointment of William Miller and the Millerites. The South prospered under the diligent cultivation of her fertile fields and the development of her immense natural resources. Schools were founded, the labor of slaves gave leisure for study and the development of the cultural side of life, and that finest flower of the nineteenth century, the Southern aristocracy, came to full bloom. The spirit of littleness and narrowness was gradually dispelled by the genial warmth of prosperity. The Baptists of the South began to feel that they were somebody, and not merely a despised sect, against whom every man's hand was turned.

The events leading up to the separation of Northern and Southern Baptists, and the formation of the Southern Baptist Convention, have been too often related for repetition here. The purpose of this chapter is to show the part played by the Southern Baptist press in this separation, and to trace the history of Baptist journalism during the next twenty years, when lowering war clouds slowly gathered until they burst at last in fury, swept our nations for four years, and left the South desolated and all but ruined. As we shall see, the part of the Southern Baptist press in these years is no insignificant one.

As early as 1830 we begin to find articles on slavery, deprecating the "fanatical" statements by Northern brethren on this subject, and attempting Scriptural justification. By 1840 these articles are becoming numerous, and more and more stress is laid on the fact that there is no explicit condemnation of slavery in the New Testament, but on the contrary it is accepted as inevitable in human society, and clearly sanctioned by Paul. One has only to read these articles to be convinced of the complete sincerity of the writers. Cruel treatment of slaves is condemned unmercifully, and men are called upon to report and punish by law slave-owners who are inhuman in their treatment, or who use their slaves for immoral purposes. Much evident concern is expressed for the spiritual condition of the Negroes.

In the heart of the South there was no hesitancy on the part of Baptists to write nor Baptist editors to print defenses of slavery and condemnations of abolitionists, but farther North and West there was manifest a feeling of consideration for those who opposed sincerely slavery as an institution. In *The Baptist Banner* and *Western Pioneer*, the leading paper of the denomination, there appeared the following, under date of April 29, 1841: "Slavery and Anti-Slavery. Do our fiends 'down South' insist on the insertion of resolutions and docu-

ments in favor of slavery and against abolitionists in The Banner and Pioneer? If so, we must claim the same right on behalf of Baptist abolitionists in the states and territories north of the Ohio, to insert the anti-slavery resolutions of their associations and churches. On the union of The Western Pioneer with The Baptist Banner in January, 1839, the arrangements with the editors and publishers was that matters of the above description should be kept out, and the paper be directed in sustaining the principles of the Bible as held by Baptists both north and south of the Ohio river. Our brethren of the South will perceive the propriety of this suggestion. If they prefer to insert matters on the slavery question, we shall not object, but only claim our privilege of an equal proportion on the opposite side to be published! Still it is our opinion that such topics, being more directly of a political and state character, had better be kept out of The Banner and Pioneer, and turned into other channels." This was signed by J. M. Peck.

The year previous to this the Board of Foreign Missions had passed a resolution declaring itself absolutely neutral on the slavery question. The Index of Georgia and The Religious Herald of Virginia contain editorials from time to time, advising caution, and forbearance

with what they term the "fanaticism" of Northern brethren. Yet in spite of all this it becomes more and more apparent that separation is inevitable.

The Triennial Convention met in 1844. Richard Fuller of South Carolina, representing the conservative sentiment of the South, undertook by resolution to exclude the subject of slavery altogether from the Convention's deliberations, but his efforts failed. However, the following resolution, which was widely published in the Southern papers, was unanimously adopted: "Resolved, that in cooperating together as members of this Convention in the work of foreign missions, we disclaim all sanction, either express or implied, whether of slavery or of anti-slavery, but as individuals we are perfectly free both to express and promote our own views on these subjects in a Christian manner and spirit."

In March and April of 1844 there appeared in The Religious Herald of Virginia the famous letters of Richard Fuller of South Carolina, and Francis Wayland of Massachusetts, debating the slavery question. Dr. Fuller represented the coolest and most conservative sentiment of the South, and Dr. Wayland, president of Brown University, represented the best culture and Christian spirit of the North. The debate was characterized throughout by a fine type of Christian courtesy,

but of course accomplished nothing in the settlement of the issue. Each side claimed a decided victory for its champion.

That separation is inevitable some now begin to see. The editor of The Biblical Recorder of North Carolina pleads that no hasty or rash action be taken, and is besieged with communications criticising his lukewarm position. The retirement of John SEPARATION. Bushyhead, an Indian Baptist preacher of high standing, which was procured by the Board because he was a slave-holder, together with reported statements of the secretary of the Boston Board that slavery would no longer be tolerated by the Acting Board of the Triennial Convention, served to bring matters to a crisis. An inquiry from the Alabama convention addressed to the Foreign Mission Board brought this decisive response: "If....any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him."* The entire answer is conciliatory in tone, but to this question, to which the Alabama Convention demanded a categorical answer, the reply is unequivocal.

The Alabama Baptist, which had leaned with The Biblical Recorder towards conservatism, changed hands just at this crisis, and united forces with The Index,

* The Christian Index, March 14, 1845.

and The Religious Herald in calling for a separation from the Triennial Convention and the formation of a Southern Convention. The Banner and Pioneer, still conservative in its policy, opposed the call for a convention, but favored a conference which should endeavor to settle the question without resorting to separation. The Biblical Recorder and The Baptist of Tennessee occupied similar ground. "We are fully determined on sustaining the rights of the South; but think this can be better done by frustrating the designs of the abolitionists in the North, and holding on to as much interest on that side of the line as possible."*

In the issue of The Index for March 21, 1845, there appear resolutions of the Board of the Virginia Foreign Missionary Society, in which, under five heads, they declare the decision of the Board of the Triennial Convention to be: (1) Unconstitutional; (2) a manifest violation of the compromise resolution adopted previously; (3) inconsistent with admissions made in the letter accompanying; (4) unjust to the supporters of the Convention; (5) as unwise as it is unjust. Resolutions follow calling for a convention of the Southern States at Augusta, Georgia, "Thursday before the second Lord's day in May."

These resolutions are at once taken up, and the

* Baptist Banner and Western Pioneer, May 1, 1845.

columns of all the papers are filled with matter pertaining to the convention. We realize as we read the momentous happenings of the next few weeks that Baptist history is in the making, and none seemed to realize more than these editors their responsibility for the guidance of public opinion. Such an article as the following from Editor Baker of The Christian Index is significant of the attitude of the Southern press at this time:

"The Proposed Convention--Things Desirable.

"....It is important, essentially important, that we meet under a deep sense of our need of divine guidance to lead us to adopt wise and salutary measures, and of divine grace to enable us to carry out those measures to the praise of God's glory and the good of souls.It is important that we meet with a prayerful spirit --that there should be connected, with a sense of our dependence on divine aid, an agonizing, wrestling spirit of prayer. To have this when we meet, we must be careful to cherish it before we meet. Seek it, brethren, diligently, cultivate it daily and hourly....It is important that we appear not before the Lord with empty hands.Funds will be needed to prevent a serious interruption in our missionary operations, and to enable the Convention to carry out the plans which, under divine

guidance, they may finally adopt....One word more--will not some of our anti-missionary brethren meet with us?We doubt not that you would be cordially received and treated, not as enemies, but as brethren....At all events, meet us, and leave results to God, who orders all things according to the councils of his own will." *

It is of great value that the South possessed at this time of trial and crisis a religious press to offset the violence and bitterness of the secular press. It is of still more value to the Baptists of the South that its press was manned by cool, progressive, statesmanlike editors, whose utterances and policy, while partisan, were Christian. It is of inestimable value to the denomination that by the time of this crisis there should have been developed a half-dozen papers which are capable of springing into the lead and bringing to bear all the powers of argument and persuasion for the preservation and continuation of a policy of missions and education. Never did the denomination face such a danger in the South, involving the possibility of loss of all the gains of the preceding periods through disorganization and reaction, and never was the power of the press in the hands of consecrated men more clearly shown. Writes William C. Buck, in The Banner

* The Christian Index, March 28, 1845.

and Pioneer of June 5, 1845:

"The S^Virit of the South.

"We rejoice that our brethren at the Georgia convention have so pre-eminently exhibited the spirit, patience and love of the Gospel in their proceedings. In the language of Dr. Wayland, they have showed to the North 'how Christians ought to act.' They have not returned railing for railing upon their Northern persecutors, but seem by their silence to say, 'The Lord rebuke thee.' Such a beginning portends the happiest results. We do hope that such men as Wayland, Cone, Williams, and Summers of the North...will bring up with them such an influence to the Triennial Convention that, whether the North and the South ever unite their benevolent associations or not, they may, nevertheless, maintain a brotherly intercourse; and that, at that meeting, rabid abolitionism may be so effectually rebuked and defeated as to be ever after classed with Mormonism and Millerism, as another specimen of the fanaticism of the nineteenth century."

The events of 1845 were revolutionary, and in the history of the Baptists of the South form their most distinctive epoch. It was no easy nor simple matter to adjust themselves to work under the changed conditions. Many serious problems confronted them. What was the

relation of the Southern Convention to missionaries already on the foreign field? How should funds for the prosecution of home and foreign missions be raised? What steps ought to be taken looking towards the establishment of a theological school for young Southern ministers? With a vast territory of fourteen states, and something like two thousand preachers, many of whom were illiterate, the Convention faced an appalling task.

The year following, 1846, the Convention met in Richmond, Virginia, to report the progress made for the year, and to confer over these problems and tasks. It was a meeting of great power, in which was manifested such devotion and wisdom as to instill new hope into Southern Baptists. One thing is evident, the division between the North and the South has drawn together the warring factions among Southern Baptists and united them in a great common cause. There is scarcely a breath now of opposition to missions, education, and organization. Baptists of this stirring period know that they must stick together, and many and long are the articles defending Baptist faith and practice, and exposing the errors of Pedobaptists.

This struggle and division between the two great bodies of Baptists, together with the bitter struggle with Campbellism and the fierce attacks of Methodists

and Presbyterians on principles dear to Baptist hearts, no doubt intensified the feeling of exclusiveness which has always been more or less peculiar to our people, and in all probability led to the distraction among churches of the Southwest occasioned by J. R. Graves and J. M. Pendleton, in their "Old Landmark" controversy.

As has been noted above, The Baptist of Tennessee was established in 1835 by R. B. C. Howell, who afterwards combined it with The Baptist Banner and Western Pioneer of Kentucky, and who became for a time associate editor of the latter. The arrangement, as we have seen, did not prove satisfactory, and soon after Dr. Howell's withdrawal he resumed the independent publication of The Baptist at Nashville.

In 1845 J. R. Graves, then a young man of twenty-five, came to Nashville. He established a small private school, united with the First Baptist church of that city, and by reason of his unusual gifts and talents was called within a few months to the charge of the Second church, on Cherry street. The year following he became associated with Dr. Howell in the publication of The Baptist, and with this his remarkable career began.

Like many other Baptist papers of this period, The Baptist was small in size, mediocre in contents, limited in circulation to about 1,000, and barely able to exist. The name of the paper was changed to The Tennessee Baptist, and with a vigor which characterized every undertaking of this remarkable man, Graves began to make his publication known and felt. He was what is usually termed a "self-made" man. His education he had acquired largely without the aid of instructors. Possessed naturally of a logical and keenly analytical mind, his minute and painstaking study of the Bible, and especially of Paul, led him to the formation of conclusions which admitted of no alteration nor modification. He was from the beginning a Baptist of the Baptists, proud of Baptist history and glorying in Baptist principles. His vigorous writings at once attracted attention. The circulation of the paper increased rapidly. In 1848 he became sole editor, and from this time until the breaking out of the War, The Tennessee Baptist grew in popularity until, according to Dr. Cathcart, it had attained the largest circulation of any Baptist paper in the world.

With the beginning of Volume VI, September 6, 1849, Dr. Graves having become sole editor, a characteristic editorial says: "Touching our editorial course we have some few things to say. The controversial feature of

The Baptist is prominent and undisputed. This is owing to our idea of what a religious paper should be, of what Christianity is. We may have offended some by pursuing the course we have....They think the reign of Solomon preferable to that of David--they desire peace and not war. They think we are too much like David--a man of war from our youth, that we really love to contend; this is the offense, that we 'appear to love to contend,' and they are opposed to discussion, especially religious discussion.

"Now, our defense is that there is no neutral ground in religion. One of the distinctive features of Christianity is, unless we altogether mistake its spirit, its active propagandism, its vigorous, uncompromising aggression upon error, in whatever form, even though labelled with the imposing and sacred title of religion; it is our mature opinion that the Protestantism of the nineteenth century is a more formidable obstacle to the approach of the Millennium than papacy itself. We mean the isms of Protestantism....Every Baptist is an enemy to his denomination and the principles he professes, who remains neutral, or dissuades from active warfare. The time is fully come when everyone should take his stand, and be either a Baptist or a Pedobaptist, and be no longer lukewarm,--or seek to be the friend of both....

"We are decided as to our course, and we appeal to heaven for the integrity of our motives; it is the truth, and the truth only, we seek to defend, and error, not men, spiritual wickedness we wish to overthrow. Relying, then, on the rectitude of our purpose, urged irresistibly on by a sense of duty, and fully aware of the danger of our position, friends, brethren, and foes without, we have put The Tennessee Baptist 'in battery,' and are equally ready for the conflict, before the walls of Rome, or under the gates of Carthage--for defensive or offensive warfare, our motto is PROGRESSION by aggression."

With terrific vigor the "battery" of The Baptist is from this time ⁽¹⁸⁴⁷⁾ forward turned against what Dr. Graves was pleased to term "Pedoism." The Methodists in particular were the objects of his attacks. Every form of Pedobaptist error is brought into the searching light of Graves' remorseless logic. Debates, written and oral, between Graves and various Pedobaptist champions often served to inject the element of personal bitterness into these discussions. Graves was attacked, of course, by his Methodist and Presbyterian enemies, who, being no match for him in controversy, frequently resorted to the worsted man's last recourse--personal abuse and villification.

It is small wonder, then, that Graves came to look upon Pedobaptists as enemies of the truth, not only to be refused communion, but even to be denied as evangelical Christians. Gradually from 1850 these views were in process of formation, crystallizing at length in 1854 in a series of articles from the pen of J. M. Pendleton, pastor of Bowling Green, Kentucky, and one of the strongest preachers in the state, on the subject: "Ought Baptists to Recognize Pedobaptists as Gospel Ministers?*" These articles were written at the suggestion of Graves, and were afterwards reprinted in tract form and scattered broadcast.

The title which Dr. Graves gave the tract was, "An Old Land Mark Reset." The defense and propagation of this idea, namely, that a Pedobaptist body ought not to be recognized by Baptists as a church, nor its minister as a properly qualified preacher, now became one of the chief objects of the paper's existence. To many Baptists the idea appealed powerfully. The discussion was taken up throughout the country, and became one of absorbing interest. Much heated opposition arose, the Southern Baptist press being almost unanimous in rejecting the conclusion of Graves and Pendleton as necessarily following from the Baptist position on close communion. In many cases, where "Landmarkism" gained sway, adher-

* The Tennessee Baptist, Vol. X, Nos. 47-50.

ence to this position was made a test of fellowship. At one time it began to look as if there would be a split in the denomination, and that the "Landmarkers" would form a sect of themselves. But the greater issue of slavery soon overshadowed this, and with the outbreak of the War "Landmarkism" was forgotten. After the War the controversy was revived to a limited extent, and some remnants of the followers of Graves and Pendleton are still to be found scattered throughout the Mississippi Valley, but for the most part the position has been abandoned by Baptists.

Dr. Graves, often referred to by his admirers endearingly as "little Graves," stands out as the most prominent figure of this period. He was not a journalist; his paper was not a representative Baptist organ. He was a great controversialist, the equal if not the superior of Alexander Campbell, and simply used his newspaper as a medium through which to reach the people with his views. That he rendered the denomination a great service in his emphasis upon New Testament, and therefore Baptist, truth, there can be no doubt; that he went to unnecessary and hurtful extremes there can be scarcely less doubt. He was a popular preacher, greatly in demand, and frequently deserted his editorial chair for months at a time on long preaching tours. The unscrup-

ulous attacks of Pedobaptists upon Baptist doctrines, especially immersion; the almost frantic fear with which some Baptists beheld a seeming tendency towards compromise; the hostility between the North and the South, which led many to feel that Southern Baptists were the sole guardians of pure Baptist truth; and the genius of this man Graves, who threw himself boldly into the current of this reactionary stream, and by virtue of his ability and personality became the admired hero of a great host of Baptists whose sentiments he represented--all these things combined to give to The Tennessee Baptist the foremost place among Southern Baptist journals for a period of nearly fifteen years.

Mention has already been made of those papers which survived from the preceding period, and continued into 1845. For the most part, with occasional change of editors, they continue to be most influential during the period with which we are now dealing. With all of them the struggle for existence was constant, the ever-recurrent plea being for more liberal support, and the standing lament being that subscribers will not pay for the paper. In spite of this a large number of new Baptist journals sprang into existence, some with careers so short as scarcely to deserve mention, others to drag out an existence until the War summarily put them to a

merciful death; and still others to continue in existence on into the next period, with many changes and consolidations, a few surviving to the present time. Let us notice some of the journalistic evolutions and new enterprises prior to the outbreak of the War.

In the golden age of The Baptist Banner and Western Pioneer John L. Waller had been one of its associate editors. After his withdrawal from this position he established a Baptist monthly magazine, known as The Western Baptist Review, published at Louisville, Ky. In 1850 Dr. William C. Buck gave up the editorship of The Banner and Pioneer, after having lost \$30,000 in

an effort to sustain it, and Dr.

THE WESTERN
RECORDER.

Waller was called to take his place.

The name of the paper was changed to

The Western Recorder, and the magazine above referred to, that is, The Western Baptist Review, became The Christian Repository, with Charles D. Kirk associate editor, Dr. Waller filling the place of editorial chief on both the newspaper and the magazine. Dr. Waller succeeded in securing the services of Dr. R. L. Thurman, a prominent Kentucky preacher and educator, and retained the services of A. W. LaRue, who since 1849 had been assisting Dr. Buck, and proposed with these two strong helpers to realize the ideal which

he had conceived in years past when The Banner and Pioneer was projected--to make the paper the Baptist organ for the whole Mississippi Valley. The first issue under the new name, The Western Recorder, appeared June 11, 1851. It is a seven-column folio, almost without advertising, and filled from the first column to the last with well-written, timely articles, well-edited correspondence, and fresh, readable religious and denominational news. Dr. Waller's policy, as announced in this first issue under the new name, is to be progressive and constructive. He has no doctrinal hobby to ride, no peculiarity to defend. "We shall strive," he declares, "to make this all that is necessary for a family paper." First in importance he puts the function of gathering and disseminating religious news, and such other news as is of unusual interest and importance; next is the propagation and defense of Baptist truth. He believes that the Baptists are especially set for the defense of the faith; "But," he says, "it is necessary that we should be daily informed respecting the movements of all other denominations." That he has no sympathy with the unfraternal views of Graves and Pendleton is evident. "With the greatest pleasure will we lay before our readers the triumphs of the truth and the conversion of sinners through the instrumentality of other denominations than

our own. Whenever the Gospel is preached, and whenever souls are saved, no matter who may be employed of God in the glorious work, we will rejoice." He pledges The Recorder to do its utmost to advance the cause of education and missions.

One cause particularly dear to Dr. Waller's heart was that of Bible revision. He never let an opportunity pass to point out the inadequacy of the Authorized Version from the standpoint of scholarship, and at last succeeded in originating the Bible Revision Association.

Dr. Waller was a forcible writer, clear and logical, and the possessor of a charming style. His diction was pure and elegant, and he seems never to have condescended to trivialities nor personal abuse. He delighted in expository writings, and while he seldom engaged in the kind of controversy that was meat and drink to such men as Graves and Alexander Campbell, when he did enter into a debate he exhibited rare talent and a ready wit that must have been extremely disconcerting to his opponent.

Aside from his vigorous, virile doctrinal writings, Dr. Waller leaned chiefly towards the literary. Among his writings are to be found many gems of real literature. He was fond of reproducing good poetry and the best and most wholesome stories he could find.

Just as Dr. Waller was reaching the zenith of his

usefulness, at the age of forty-five, death claimed him. He died in his home in Louisville, October 10, 1854. In his death Kentucky lost one of her most patriotic citizens and statesmen, and the Baptist denomination one of its few real journalists. The Western Recorder continued under the editorship of S. W. Lynd, A. W. LaRue, A. D. Sears, William M. Pratt, and L. Fletcher, who adhered largely to the program their dead chief had outlined, making of the paper a strong, readable Baptist organ. It cannot, however, be other than a matter of disappointment to the reader to see the high tone of Waller gradually abandoned until at last The Recorder is as deeply embroiled as any of the other papers of the period in polemics and controversy, especially with Graves and Pendleton of The Tennessee Baptist, with whom the wordy warfare became thoroughly bitter and unchristian in spirit.

By the fall of 1858 the attitude of Graves and his followers became so distasteful to a large portion of the membership of the First church of Nashville, of which Dr. Graves was a member, as to occasion an open rupture. Charges were preferred against Graves accusing him with "grossly immoral and unchristian conduct," and a public trial ordered by the church. The bitterness resulting between the two factions spread over

Tennessee and into adjoining states. As Graves found arrayed against him a formidable host of Baptists, including particularly practically the whole Baptist press, led by The Western Recorder, his determination to force matters to an issue was but increased, and he fought and wrote as in the full belief that he was a modern Luther. His paper now became wholly and unreservedly

the organ of his factional propaganda, exerting an incalculable influence over the Baptist of the South. To offset

THE BAPTIST
STANDARD.

this, the conservatives of Nashville established in November, 1858, The Baptist Standard, with L. B. Woolfolk as editor. In his "Salutatory," the editor frankly gives the reason for undertaking the publication. For a long time, he says, the Baptists of Tennessee have borne with The Tennessee Baptist in a spirit of Christian forbearance. "But this palliation of the temper of The Tennessee Baptist has ceased to exist," he declares. "It can no longer be considered an exponent of Baptist principles. From its erroneous teachings, subversive of teachings held by Baptists, and destructive of the polity of our churches; from its unconcealed coldness, and disguised hostility towards our denominational enterprises, it has ceased to subserve the ends for which the paper was instituted. In this state of

fact, regard to the best interests of the denomination, particularly in the middle and western portions of the state, imperatively demand the establishment of a publication devoted to Baptist views and interests."

Woolfolk was no match for Graves, yet he succeeded in making the paper interesting and attractive aside from its controversial features. The Standard obtained a wide reading, and was highly effective in its opposition to Graves and Pendleton and their "Landmark" followers. By the outbreak of the War the ardor of the "Landmarkers" had begun to cool, and, as has been observed, this issue was completely overshadowed by the great sectional controversy which resulted in the Civil War. The Standard was discontinued at the outbreak of the War, and never revived.

Just prior to the War Tennessee became the field of greatest activity in the South in journalistic enterprises. In addition to the papers mentioned above, The

OTHER TENNESSEE PAPERS. Baptist Watchman was established at Knoxville in 1856, with M. Hillsman as editor, one year later S. H. Smith becoming associate editor. Financial difficulties, together with lack of printing facilities, forced discontinuance November 12, 1858.

The Baptist Messenger began publication at Memphis

in 1859. It was edited by Rev. M. Lyon, who twenty-two years previously had been editor of The Baptist of Nashville. The avowed policy of the paper was to pursue a mediating course, taking sides neither with Graves of The Tennessee Baptist, and his "Landmark" followers, nor with Woolfolk of The Standard. The paper was edited with ability, and from a present-day standpoint was far more worthy of support than either of the other two. In May of 1861, its plant was destroyed by fire, but publication was resumed three months later. It ceased to exist before the close of the year on account of the War.

We have traced the evolution of The Biblical Recorder of Raleigh, North Carolina, to 1843, when it came under the control of Rev. Thomas Meredith. Mr. Meredith was a man of scholarly attainments, high ideals, and splendid editorial ability. During his editorship we find The Biblical Recorder pursuing a steady, constructive policy, attracting to itself but little attention, but rendering invaluable service to the denomination in North Carolina as a medium of general intelligence, and as the champion of Baptist principles and institutions. Mr. Meredith died in 1851,

THE BIBLICAL
RECORDER.

and the paper became the property of his widow, who secured the services of Dr. T. W. Toby as editor. Dr. Toby had been for several years a missionary to China, and afterwards held several professorships in Alabama and Kentucky. He was a man of scholarship, but a journalist only by necessity. After three years of service he gladly turned the editorship over to Rev. J. J. James, the paper having been purchased from Mrs. Meredith by a stock company. Two years later Mr. James became sole owner, and associated with himself Rev. J. S. Walthall as co-editor. The paper continued to exist thus until 1861, when Dr. J. D. Huffham purchased it and continued its publication throughout the War, one of the very few Baptist journals to be published during these bloody and fearful years.

The failure of Baptist journalism in South Carolina up to 1838 has been recorded. In 1843 Rev. T. W. Haynes undertook the publication of a Baptist monthly magazine in Charleston, The Carolina Baptist, but was soon compelled to give it up. In May, 1846, The Southern Baptist was launched by Mr. Haynes, but the burden of issuing the paper with insufficient patronage soon became too great for him to bear. Appeal after appeal was issued for more liberal financial support. "Money," he writes, in an urgent appeal, "will be sufficient to give

efficiency to the whole enterprise, by permitting the editor to study and read and write, devoid of so much vexatious care which paralyzes head, hand and pen and palsies the heart."* In 1847 James Ryland Kendrick, a young preacher of Vermont, who had served as pastor for five years in Macon, Georgia, was called to the First church of Charleston. Assisted by James Tupper, Esq., a noted lawyer, lay-preacher and deacon of Charleston, he became editor of The Southern Baptist, and a vigorous effort was made to give to South

THE SOUTHERN
BAPTIST.

Carolina a good denominational weekly. On the advice of his physician James P. Boyce was induced to forego his intention of prosecuting further study in Madison University, Hamilton, N. Y., and returned to his home in Charleston. Here he was at once pressed into service as editor of The Southern Baptist. "The young editor," writes Dr. Broadus, "threw himself earnestly into the undertaking, and produced a paper of real value. To a much greater extent than was then common among religious weeklies, it is seen to have given copious and well collated news, foreign and domestic, secular as well as religious."**

Dr. Boyce continued as editor only five months. Editor Baker of The Christian Index was the eagle-eyed

* The Southern Baptist, Aug. 25, 1847.

** Broadus, "Memoir of James P. Boyce," pp. 60-65.

critic and self-appointed censor of the Baptist press of this period, and the young editor did not escape his caustic criticism. This, together with much evident indifference and lack of appreciation on the part of some of his readers, caused him soon to weary of the task, and in May he surrendered his charge. On re-suming control, on May 9, the committee state that "During five months the paper has been gratuitously and efficiently edited by Rev. James P. Boyce."

This editorial committee continued in charge of the paper until 1852, when Dr. E. T. Winkler, who in 1845 had been associated with Editor Baker on *The Christian Index*, became editor. Under his management *The Southern Baptist* grew in popularity and influence. Of him Cathcart writes: "Dr. Winkler is distinguished for scholarly accuracy, broad culture, clear and forcible style, courtly and dignified personal bearing, and the most elegant language and the finest literary allusions."*

Dr. Winkler was succeeded by Dr. J. P. Tustin, who seems to have served but a short while as editor, and in 1859 Dr. W. B. Carson took ~~the~~ charge of the paper. Dr. Carson was a vigorous writer, and soon won for himself a high place among Baptist journalists. He was opposed to secession, incurring severe criticism on the part of many of his Southern brethren for taking this

* Cathcart, "Baptist Encyclopaedia," Vol. II, p. 1262.

position, but when the War broke out he enlisted as a private in the Confederate army, afterwards, however, being made chaplain. The paper was suspended during the War.

Passing mention here should be made of The Confederate Baptist, published at Columbia, South Carolina, with J. L. Reynolds and J. M. C. Breaker as editors. With sanguine assurance the paper was launched
 THE CONFEDERATE BAPTIST. October 11, 1862. "The title of the paper," says the salutatory, "indicates our position. In regard to our civil and religious status, we may remark that we regard the establishment of the independence of the Confederate states as a foregone conclusion, and we expect to live and die in the enjoyment of the blessings of our glorious Confederacy." The files of the paper for the next three years tell a sad story of suffering, privation, bouyant hope that gradually succumbed to disappointment, and with the surrender of Lee, went out in despair. The chief efforts of the paper were directed toward the provision of religious advantages for the Confederate soldiers.

The Alabama Baptist Advocate continued to be published until 1851, when A. W. Chambliss became editor and changed the name of the paper to The Southwestern

Baptist. The following year the paper was sold to a stock company, moved to Montgomery, and placed under the editorial control of A. Williams and Samuel Henderson, the latter being pastor at Tuskegee. In the same year the paper was moved from Montgomery to Tuskegee. Shortly before the outbreak of hostilities, in 1861, the paper was purchased by the Alabama Convention, Dr. Henderson continuing as editor. Publication was continued under great difficulties until the close of the War. Dr. Henderson was a secessionist of the most vigorous and pronounced type, and when the federal authorities assumed control of affairs in Alabama, he was forbidden to issue the paper, and placed under a \$20,000 bond not to do so. For eight years following Alabama was without a Baptist paper. Dr. Henderson was a Confederate patriot and a scholar, a preacher of great gifts, and a clear, forcible writer. For a period of years he made his paper one of the most influential religious journals in the entire South.

Dr. William C. Buck, who for so many years was editor of The Baptist Banner and Western Pioneer, in 1859 established The Baptist Correspondent, at Marion, Alabama. He was assisted by his son, C. W. Buck. The paper was well edited, and continued for three years;

but was discontinued during the Civil War.

Of the two veteran papers, The Religious Herald of Virginia and The Christian Index of Georgia, little need be said further than has already been brought out in showing their policy and contribution. William Sands

continued in charge of The Herald
 THE RELIGIOUS throughout the entire period, though
 HERALD. from 1857 to his retirement in 1865
 his position was largely nominal, Dr. Shaver having become associate editor, owing to Sands' feeble health. The Herald during all these years held a steady, constructive, conservative course, and rendered great service to the cause of the Baptists in Virginia.

Georgia was given another paper in 1860 by Jesse M. Wood and H. C. Hornady, published at Atlanta. The original title of the paper was The Landmark Banner and Cherokee Baptist, but in July, 1861, when loss of support forced retrenchment, the paper was issued in smaller form, and the title changed to read The Banner and Baptist. Mr. Wood followed Graves in his "Landmark" contention, vigorously opposing The Index. Both editors were native Georgians, and both men of education. Mr. Wood is described as a man of strong character, with strong likes and dislikes. Later James Nathan Ellis became chief editor, with H. C. Hornady, J. M. Wood,

A. C. Dayton, and D. P. Everett of Florida, as associates. This was a strong staff, and had it not been for the War the paper might have prospered. It was an inauspicious time for the founding of a paper, yet its supporters managed to keep it alive during the whole of the War, but were forced to give up the venture when peace was restored, after a hard struggle to re-establish it.

Dr. Joseph S. Baker became editor of The Christian Index in 1843. That Dr. Baker was an excellent journalist none can doubt. But one is at a loss to understand the man's psychology--his point of view. Though a man of undoubted piety, thoroughly acquainted with Baptist history and practices, and a trenchant and vigorous

THE CHRISTIAN INDEX. writer, he was given to fault-finding to a most regrettable extent. Frequently he would rail at his brethren of the press in an unaccountable manner, much to their uneasiness and chagrin. Yet he was a sound thinker, and his policy was distinctly constructive. In December, 1844, Henry Keeling became associate editor, he and Dr. Baker doing the editorial work, while the business management was in the hands of an executive committee. The editorial mantle fell upon B. M. Sanders, chairman of this executive committee, in 1848, and he

conducted the paper with marked ability for one year. In 1840 the paper had been transferred from Washington to Penfield, the original site of Mercer University, of which Dr. John L. Dagg had become president in 1844. Dr. Dagg in 1850 assumed editorial charge of The Index, in addition to his duties as president of Mercer, and under his wise management the paper was not only self-sustaining, but brought a substantial profit to the convention. On account of increasing age and infirmities Dr. Dagg gave up his task in 1855 to T. B. Martin, who one year later, January, 1856, was succeeded by Joseph Walker. The paper was now moved to Macon, the convention having decided that it would be of greater influence if published in a large city. Mr. Walker continued as editor for over two years, and for a brief time after his resignation Dr. Sylvester Landrum, of sainted memory, who was greatly interested in the success of The Index, served as editor until the services of Dr. E. W. Warren were secured. Dr. Warren, who was in his day one of the most famous preachers of Georgia, served for less than a year, when, in 1859, Rev. Samuel Boykin became editor. Not since the resignation of Editor Baker had The Index been in the hands of a journalist, properly speaking; all those mentioned above to the time of Boykin were pressed into service because of the exigencies of the situation, and

did not leave any lasting impression by reason of their editorial labors. Boykin, however, possessed a high order of journalistic ability. The paper grew rapidly in favor, so that in 1861 he was enabled to purchase it from the Convention, becoming sole owner and editor. He struggled desperately to keep the paper alive during the War, but was forced to abandon it in 1865. Subsequently he sold the plant to J. J. Toon, who transferred it to Atlanta, where it continues to be published.

In Missouri efforts to sustain a Baptist paper proved futile during this period. The Missouri Baptist, mentioned in the preceding chapter, was merged with The Illinois Baptist in an effort to save both papers, but in vain. The enterprise was abandoned in 1844. The

Western Watchman was begun four years
IN later as the successor of The Mis-
MISSOURI. souri Baptist, but soon succumbed.

Files of these papers have not been preserved. In 1860 Dr. S. H. Ford, who had been associated with John L. Waller in editing The Western Baptist Review, began the publication of The Missouri Baptist anew, but was forced to abandon it early in the War.

Baptist growth in Louisiana was exceedingly slow during the first half of the nineteenth century. Yet the Domestic Mission Board was quick to recognize New Orleans as a strategic point, and made every effort to establish a strong church there. In 1853 J. R. Graves

was appointed by the Board as pastor at New Orleans, and served to attract much attention through his paper to this undeveloped field. The year following, Rev. Hanson Lee, a distinguished educator and preacher, came to Mt. Lebanon, where he established The Louisiana Baptist.

Mr. Lee was a man of excellent education, and soon made his paper widely felt. He made a lasting impression on the Baptists of Louisiana. On his death in 1862 Rev. Franklin Courtney succeeded to the editorship. Mr. Courtney was likewise an educated man, having been a physician of high standing. He succeeded in keeping the paper alive until the close of the War, when he sold it to Dr. A. S. Worrall, then president of Mt. Lebanon University, Louisiana. Courtney soon regained control of the paper, associating with himself Dr. W. E. Paxton, a noted writer and educator of the state. The Louisiana Baptist was small and unpretentious in size and appearance, but Dr. Courtney used it with much effectiveness during these years to promote Baptist interests in that state.

Of considerable^y less importance was The Southwestern Baptist Chronicle, afterwards The New Orleans Baptist Chronicle. It was begun in 1847 by Mr. William C. Duncan the year after he came to New Orleans, but was

suspended in 1850 on account of Dr. Duncan's failing health. In 1853 the paper was revived and changed to The New Orleans Baptist Chronicle. Dr. Duncan was assisted by his brother, Alexander Duncan, a prominent layman and Sunday school worker. The paper was improved, and an effort was made to put it on a paying basis, but in 1855 it was forced to suspend.*

The Mississippi Baptist Convention determined in 1857 to have a denominational organ of its own, having heretofore depended largely on The Alabama Baptist, with a correspondent for The Baptist Banner and Western Pioneer supplying a medium of news and announcements. Rev. J. T.

Freeman, president of the convention
 THE MISSISSIPPI that year, was appointed editor, and
 BAPTIST. The Mississippi Baptist was established
 at Jackson. Mr. Freeman, before his
 conversion, had been the editor of a political paper,
 hence was not without experience in journalistic work.
 His efforts proved highly acceptable to the Baptists of
 the state, and the paper exerted a great deal of in-
 fluence, standing for sound doctrine and denominational
 progress along all lines, serving as a medium of general
 intelligence among the churches. The paper was flour-
 ishing at the outbreak of the War, when it was forced
 to cease publication.

* Paxton, "A History of the Baptists of La.," pp. 528-30.

As already noted, The Baptist Telegraph of Florida, begun in 1847, soon failed. An effort was made in 1860 by Revs. N. H. Bailey and W. N. Chaudoin to found a Florida Baptist paper, but nothing came of the attempt. Not until 1872 did Florida succeed in getting a denominational organ.

The Texas Baptist was started at Anderson, Texas, in 1855, with Rev. Geo. W. Baines as editor.* No files are discoverable. The paper continued in existence until forced to suspend by the Civil War.

F. S. G. Watson began the publication of The Arkansas Baptist in 1859. It continued with inadequate support until 1861.

C. R. Hendrickson began in 1850 the publication at Elizabeth City, North Carolina, of a vigorous semi-monthly styled The Baptist Messenger. In 1859 the name was changed to The Baptist Telescope, Mr. Hendrickson remaining editor. It suffered the fate of nearly all its contemporaries at the beginning of the War.

The Baptist Champion, a small controversial sheet, was begun by Joseph Walker at Macon, Georgia, in 1859, but soon succumbed.

A few other journalistic enterprises were undertaken in this period by Baptists, but were short-lived, of no influence, and so scarcely worthy of mention here.

* Newman, "A Century of Baptist Achievement," p. 274.

In August, 1847, there appeared the prospectus of The Family Guardian, to be published at Richmond, Virginia, "a semi-monthly newspaper devoted to the interests of Sunday Schools, Education and Religious Literature." It is interesting to note this as the beginning of Southern Baptist publications in which Sunday school interests are given a paramount place.

It was with great difficulty that the promoters of the Southern Baptist Sunday School Union effected its organization, and when, after much opposition, success crowned their efforts, they began in 1860 the publication of The Christian's Friend, a Sunday school monthly. It was pronounced "a paper of high intrinsic worth, worthy of patronage, and well adapted to Sabbath schools."*

SUMMARY.

An oft-used expression of writers of this period is that it is "the age of the press." By 1865 journalism had come into its own. The great names in the history of secular journalism appear during this era--James Gordon Bennett of The New York Herald, Horace Greeley of The New York Tribune, William M. Swain of The Philadelphia Ledger, and others. With the railroad, the steamboat, and the electric telegraph a marvelous new era in journ-

* The Baptist Telescope, April 4, 1860.

alism was begun. In 1835 the penny press was originated. The journalists of the United States became the most powerful factors in its politics. Fortunes were made in great independent newspaper enterprises. Journalism became a distinct profession, drawing into its service by its romanticism and the unlimited opportunity afforded for genius many of the most brilliant writers and thinkers of this country. The Associated Press had its origin in 1846, and has had a history of continuous development from that time to the modern newspaper period,-- one of the most marvelous organizations in the world. Newspapers of every description sprang into existence until they became literally innumerable. All sorts of cheap literature began to be produced. Truly, it was "the age of the press."*

It is but natural, therefore, that the number of religious journals should have greatly increased during these twenty years. It was a period in which great issues were agitating the public mind, and not the least of these issues was religion. The Methodists particularly were contesting every inch of the Southern territory, boldly advocating their views, and unhesitatingly denouncing and ridiculing the Baptists. The Presbyterians likewise became aggressive, and in some states the fol-

* Frederick Hudson, "Journalism in the U. S." Chapt. 27-35.

lowers of Campbell struggled mightily to overthrow the Baptist cause to their own advantage. In all this the press was a chief weapon of attack; hence Baptists felt called upon to defend the faith by the same means as was being used to attack it. Another reason for increase of Baptist papers was the constant internecine controversy which lasted throughout this period.

(1) Controversy. The predominant note of practically all Baptist papers from the formation of the Convention to the Civil War was controversy. Much of this controversial writing was directed against Pedobaptists, but still a great deal was within the denomination. For the first time the Baptist press began to create opinion, not simply reflect it. Many of the issues which from this time onward confronted the denomination were creations of the Baptist press.

(2) News. The news service was greatly improved. A few editors caught the real journalistic spirit and endeavored to collect and interpret the news of the denomination and of the religious world.

(3) Missions. All too little interest was manifested by press and people alike in foreign missions. Home, or domestic missions, on the other hand, received much attention from the papers. Missions among the Indians,

the Negroes, and the inhabitants of the undeveloped states of the South, were fostered and greatly encouraged by most of the papers.

(4) Education. It is a significant fact that several of the leading editors of this period were likewise noted educators. Every encouragement was given to education and a number of denominational schools and colleges were founded and supported largely through the publicity given to them by the papers. It is gratifying to note that the press was a unit in the support of Sunday schools.

(5) Literature. The term "literature" in its best sense can scarcely be applied to the great mass of writing which filled the Baptist papers of this period. However, the poetry is less of doggerel, and the stories far more healthful and wholesome. The features of chief literary worth are the expository essays and sketches, many of which give evidence of scholarship and original thought. The editorial matter is for the most part controversial, of momentary interest, and so worthless as literature.

(6) Politics. Many of the papers displayed a keen interest in politics. Their attitude during the crisis which culminated in war was that of consistent loyalty to the principle which became the South's watch-word--

"Equal rights, or independence." What of the Northern Baptist press? The following from *The Herald of Virginia* is in answer: "Not the least unhopeful aspect of the present crisis, is the tone of the religious press generally throughout the North. The spirit of alienation and discord seems to possess it. If the clouds that darken the land are not to pass over us as a disquieting shadow, but to break upon us as a desolating storm, that press will be largely answerable for the failure of counsels looking to conciliation, or, when this hope fails, to peace. Its influence tends to cast the country loose from the restraints of justice and moderation. It brandishes the sword, where it should wave the olive branch. It treads under foot the re-kindling torch of sympathy between the sections, and tramples it out. Alas, that such things should be, among the followers of Him who hung upon the cross, but reared it not for others!"* However true such a spirit may have been of the Northern press, it was certainly not so of Southern Baptist journals. They were loyal to the South in every expression, but were conciliatory in tone, and did everything possible to avert war. Some were not in favor of slavery as an institution, but held that it was justified as a temporary expedient until emancipation could be procured on conditions that would not be dis-

* *The Religious Herald*, Feb. 21, 1861.

astrous, financially and socially, to the South; others justified slavery unconditionally, both from reason and from Scripture. A few opposed the thought of separation; the majority were for secession, and advocated it boldly. None was for war, nor can we find more than occasional inflammatory utterances, and these are directed against the "abolitionists" as a fanatical party, not representative of the North as a whole.

These twenty years witnessed some gratifying successes in Baptist newspaper enterprises, as well as many deplorable failures. The reasons for success are not easily discoverable; the reasons for failure are more apparent. The wonder is that so many continued to survive to or throughout the War. In the case of one or two papers success was the result of the personality and propaganda of a single man. In the majority of cases success was due to (1) a sufficiently large field, without competition; (2) good business management separate from the editorial department; (3) a constructive editorial policy; (4) fresh denominational news and interesting, attractive correspondence. Some papers survived that were devoid of these requisites, but it was a sort of life in death. Had not the War come, discontinuance in many cases would

have been inevitable. Poor business management, lack of a field sufficient to support the publication, lack of real service to the denomination and so adequate excuse for existence, doomed many papers to the grave. The multiplicity of secular papers and their increasing cheapness were also a contributing cause to failure. The experiment of convention ownership was made in several instances, with varying success, but for the most part the results were disappointing.

Yet the service rendered by the denominational press during this period is of inestimable value. It brought a measure of unity that could never have been obtained without its assistance. Over-insistence upon certain debated points, it is true, brought discord at times, but in the end it served a great purpose--the air was cleared and a sounder basis for true union established. The service of the press to denominational institutions proved invaluable. The stamp of the great editors of the forties and fifties on the Baptists of the South will be long in disappearing.

CHAPTER FIVE.

RECONSTRUCTION AND PROGRESS.

"1864!

"All hail to the new year!

"He comes clad in mourning, but he shall put off his weeds and yet wear the smile of gladness. He finds us a people stricken and distressed by the ravages of war, but he will leave us a land smiling with hope and joy.

FROM THE
CHRISTIAN INDEX,
JANUARY 8, 1864.

"Sorrow endureth for a night, but joy cometh in the morning; the night of our sorrow is passing away, and the glory-light of success will soon beam on our country.

"Not in vain has been all our struggles; not in vain our sacrifices; not in vain our fixed determination to be free. Never shall it be said that the bones of our glorious dead moulder in vain--that their hearts' blood flowed but to make us the tamer in the presence of insolent conquerors!

"Never! Never!

"While the incense of a hundred battle fields ascends to heaven, a sacred holocaust to Southern liberty, independence and valor; while that proud spirit which ever existed in the Southern Cavalier's bosom still burns and blazes; while wives and husbands and little ones remain to be defended; while arms are left to wield the sword and unblinded hearts to guide our councils, never will it be said that Southerners yielded to the base invader!

"But it may be that we shall have a sea of trouble yet to pass through. Our only course will be to go forward. He who led Israel through the Red Sea has surrounded us with such difficulties as force us onward through a sea of blood and suffering to the promised land. Ahead of us still gleams that pillar of fire which ever yet has lit up our hearts with hope and encouragement--success and independence still lure us on to victory.

"Behind us are the red-handed pursuers with subjugation and desolation in their rear; on each side devastation, banishment and thralldom, worse than Egyptian bondage, await us. Nought remains for us but to fight for freedom till freedom is achieved, as achieved it will be,

For Freedom's battle oft begun,
 Bequeathed from bleeding sire to son,
 Tho' baffled oft, is ever won.
 --Byron.

"O ye Southerners, arise in your might and let the would-be Despot see who it is he dares attempt to subjugate! And ye, while your hearts are all iron and your nerves all steel, forget not that God is your help-- that He it is who will trample down your foes for you! Go to Him in meekness and in penitence and from His councils shall issue orders for your enfranchisement. Let self-aggrandizement cease, and let our country claim all our hearts. By deeds of glory that shall rival Marathon and Thermopylae, wrench victory from a cruel foe. Let 1864 prove, indeed, the year of our deliverance. Then shall we prove ourselves worthy sons of worthy sires, and fit for freedom's wreath of glory.

"In characters of living light let 1864 be written upon our nation's history, as the year wherein we forgot all else but our country's good and for her welfare surrendered all our wealth, our comfort and ourselves.

"Hail, then, 1864! To your faithfulness and honor and valor and patriotism a nation commits its destiny."

"Hail to 1865--Its Counsels.

"All hail to the young year!

"What bring you to us, young year? Do you come with joyous presage of victory and success on your beaming countenance? Or do sad auguries of evil becloud your youthful face? Do you bring us joy and happiness, victory and glory, triumph and independence? Do you bring cessation from cruel and bloody strife--an end to scars and wounds and agony and death--a conclusion to exposure, hardships, midnight marches and gnawing hunger--a termination to heart aches, tears, disappointments and sad separations? Or do you come laden with continued war and weeping and wailing? Do you bring us the cannon's roar, the fierce onset, the shriek, the groan, the sulphurous smoke, the rushing, blood-red tide of battle sweeping remorselessly over homes and hearts and hopes, and crushing out the life of our young nationality? Do you bring us more orphanage, more widowhood --more sickness, more sorrow, more distress--more devastation?

FROM THE
 CHRISTIAN INDEX,
 JANUARY 5, 1865.

"Do you bring black drapery wherewith to garb our heavens; or the glorious sunshine of joy for the nation's great heart? Whatever you bring, we welcome you nevertheless--ALL HAIL TO YOU!

"From amid the stars on the midnight breeze comes sweeping down from the orient heavens the response:--

"I come from the courts of Omnipotence with such as He chooses to send. I do, indeed, bring you trials and troubles--bloodshed and agony--sorrow and distress. I lift up for you still the banner-flag of freedom, beneath whose folds you are to march through blood and suffering to victory and renown. Learn the lessons which the History of the Past teaches!"

"Duties of the Hour.

"We see scattered all around us in the wildest confusion the wrecks of our former fortunes. The flowing tide of prosperity, upon which we have been borne, has suddenly ebbed and left us wrecked upon the beach.

"This is true, not only of our secular prosperity, but also to some extent as churches. The business man paused for only a moment to look upon the ruin that lay at his feet, then with a 'heart for every fate,' laid hold, and with a resolution and energy commensurate with the task to be performed, went to work.

FROM THE CHRISTIAN INDEX, NOVEMBER 9, 1865.

"Men of God, what shall we do? 'The children of this world are wiser in their generation than the children of light.' Come then and let us take a lesson from them. Did you ever see such business energy displayed? No man sits down now to weep over his misfortunes, none despair of rebuilding themselves. Every facility is sought, every method adopted which is likely to insure success. Does the spirit of the age demand new methods of business, enlarged views, a wider enterprise? the demand is met. Does it require new combinations, a larger outlay of means, or new channels of business, or all of these? Then are they at once adopted. Work! Work! WORK!! is the practice of every one. No one dreams of success without labor, and if he has not all the facilities at hand which he may desire, he uses such as he has; if he can't do much he does a little. He begins and asks for help to do what he fails to do by himself--and thus we are astonished at the progress made

--the results greatly surpass the means which seem to be at hand.

"Here then is our example--here is our starting point. The times, the age demand new energies--the desolate condition of many of our churches calls for new vigor, more fervent prayer, enlarged contributions, a vigorous cooperation of all the pious elements of the churches."

These editorials, the first two from the pen of Samuel Boykin, the last from J. J. Toon, tell the story of 1864 and 1865. By the dawn of 1865 hope deferred had made the Southern heart sick. Despair began to settle over the South. Mercifully, the end came quickly. Richmond fell on the third RECONSTRUCTION. of April. General Lee, with his starving army, now cut down to thirty-five thousand men, after a last desperate attempt to escape, found himself hopelessly cut off, and on April 9 the despairing Confederates raised the white flag of surrender.

The desolation and ruin that the returning Confederate soldiers met on every hand is indescribable. The conditions and problems that they faced were appalling. The South was utterly poverty-stricken. Men who, before the War, were rich and prosperous, now found themselves penniless. Every house was a house of mourning for loved one who would never return. The country lay devastated, the cities and farms alike in ruins. The schools were

broken up, churches in many cases destroyed, preachers and congregations scattered. In the face of such a situation as this these Baptist heroes of the Reconstruction period turned their faces towards the future, and led by men such as the editors of The Christian Index, The Religious Herald, and The Biblical Recorder, commenced the work of re-organization, rebuilding, re-enlistment. There was no gloomy holding of the hands in despair. With a courage no less than Lee's or Jackson's or Davis', with a faith in God that over-leaped every barrier, Jeter, Dickinson, Toon, Shaver, Butler, Tucker, and Huffham--names that ought ever to be enshrined in the hearts of Southern Baptists--set themselves to the task of gathering the scattered Baptist forces, inspiring into the downcast new hope and courage, and building upon the ruins of the Lost Cause a New South and a new Southern Baptist organization.

Nowhere, perhaps, was there greater devastation than in Richmond, Virginia, the home of The Religious Herald. The last issue of The Herald appeared on February 9, 1865, two months before Richmond's evacuation. Not until the following October was its publication resumed. In concluding the editorial of greeting "To the Patrons and Friends of The Religious Herald," Dr. Jeter says:

"***We live in an eventful period. We are just emerging from a great revolution, and a fearful civil war, with an almost entire change in our social condition. Many new and important questions, affecting our social intercourse, and our religious interests, must grow out of this change in our relations. Our intercourse with Northern Christians must be maintained only so far as it can be done consistently with our self-respect, and the consciousness of the rectitude of our past course. Let us be firm in the support of our principles and in the vindication of our character; but kind, conciliating and forbearing towards those who reproach us. Our duties to the freedmen, we have stated in another place.

"To repair the mischiefs and desolation brought on our country by the late unfortunate war shall be our earnest endeavor. Our Southern institutions must be fostered. Our seminaries of learning, literary and theological; our missions, foreign and domestic; our Sunday-schools, and our publication schemes, all are entitled to our liberal support, and shall have the zealous and unintermitted advocacy of this paper. All information promotive of their interests, and all considerate appeals on their behalf, shall find ready admittance into our columns....

"The principles by which we will be guided in conducting The Herald, may be briefly set forth: It shall be our aim to preserve a kind, frank, conciliatory and independent spirit in our intercourse with the readers and correspondents of the paper. They will be our friends and patrons, and entitled to our unvarying courtesy. We must, however, prefer truth to popularity, and usefulness to profit. All offensive personalities, and unprofitable discussions, will be carefully excluded from our columns. Accepting the present political status of the country, we will advocate submission to legitimate authority, and seek to heal sectional dissension, and restore a friendly intercourse between all parts of our common country; avoiding the discussion of politics, except so far as they may affect the interest of morality and religion. We do not expect to be guided by public opinion, except so far as courtesy may require, but by the dictates of our own judgment. We will permit our opinions to be controverted; but not by every scribbler who may wish to employ our columns for the diffusion of his crude notions, or to gain notoriety. We shall be pacific and conservative in our course; but, by no means, tame and submissive. We shall keep our sword in its scabbard; but shall be ready to draw it, and wield it with such strength as we may, to repel aggression, or to vindicate truth." *

* The Religious Herald, October 19, 1865.

With resolute purpose these Baptist heroes set about the work of denominational and religious reconstruction. With a spirit such as is breathed in the above they faced the tasks of re-organization, rebuilding of houses of worship, gathering together the scattered Baptist flocks, providing preaching for destitute communities, caring as best they could for the helpless, healing the wounds of bitterness caused by the four years of fratricidal strife, finding and defining their duty towards the four millions of slaves now set free and forced as the political equals of their masters upon the people of the South by the conquering arm of the North. Soon order began to emerge from chaos, and with courage and wisdom such as cannot but excite our highest admiration, these Baptist leaders set themselves steadily to the tasks, not only of reconstruction, but of constructive progress.

An editorial in The Religious Herald of December 14, 1865, on "Reconstruction," makes truly inspiring reading:

"***That there is a sad and general disorganization or enfeeblement of our churches and religious societies, none can deny or doubt. Large districts of country, in this State, in which, before the war, churches, Sunday schools, and Associations for the diffusion of Christianity were numerous and flourishing, are now moral wastes. Houses erected for the worship of God have been burned, pulled down or rendered unfit for use; churches and Sunday schools have been scattered--and almost every vestige of organized Christianity has disappeared. This description is true of the Peninsula: bounded by the

James and York rivers, and extending from Richmond to Old Point Comfort; and what is true of this region is equally true of other portions of Virginia, and, indeed, of large territories in every Southern State. Nor has the moral blight of the war been limited to the tracts of country which have been desolated by the presence of armies. The whole land has been impoverished, paralyzed and prostrated by the war; and our religious institutions have experienced their full share of these evils. But we need not dwell on this gloomy topic--our readers have received from their own observation and experience a more vivid impression of the moral desolation around them than our feeble pen can possibly impart.

"What can be done to reconstruct our Christian institutions? to restore our beloved Southern country to its former religious prosperity?"

"We must not yield to despondency. God has chastised, but not forsaken us. Our afflictions are equally marks of his love and displeasure. They should fill us alike with gratitude and repentance. In the furnace of affliction, God prepares his people for usefulness. It is doubtful whether any man, or any people, were ever ennobled and fitted for eminent success without passing through the fire. Be of good cheer, Christians. God is your Father. He has your cause, and the cause of the church, in his hands, and it cannot fail. A brighter day awaits us. Watch, and pray, and labor, and wait, and hope--'in due season you shall reap if you faint not.'

"Do you inquire, What can we do to promote the cause of Christ? Let the members of scattered churches come together again. They may be few, poor, feeble and cast down. No matter. In the name of Christ, let them assemble, and unfurl his banner. If they have a pastor, they should gather around him, and strengthen his hands. To support him, they should practice economy, and contribute unitedly, systematically, and liberally. It is surprising how much may be accomplished by combination and a resolute purpose. Mole-hills become mountains before the irresolute, and mountains become mole-hills before the energetic. You are called to labor and make sacrifices for him who, 'though he was rich, became poor, that ye through his poverty might be rich.' If you have no pastor, and cannot obtain one, hold regular prayer meetings--preach yourselves--exhort your children and neighbors with tears in your eyes to turn to God. Determine to do the best you can to rebuild the Lord's house. If you have no pastor, and no house of worship, have, at least, a Sunday school. Procure a school room, or a shanty, or a parlor, and call together the children, that

you may instruct them in the word of God....

"Upon our ministers rests a solemn responsibility in this crisis. Let there be no needless complaining among them. They should willingly bear their full share of the privations of the times, and bear them manfully. They should waste no time in looking for inviting spheres of labor. They may lift up their eyes, and behold the fields already white to the harvest. Let them work--work all the time--work in humble dependence on God. If need be, let them hold the plow with one hand, and the Bible with the other. Paul was probably never more useful than when he supported himself by tent-making. We need ministers who, in the spirit and power of Elijah Baker, shall rebuild the churches which he founded, in the now desolated Peninsula below Richmond--ministers richly imbued with the apostolic spirit, willing to toil, make sacrifices and suffer in the Redeemer's cause--ministers, who, as burning and shining lights shall go everywhere to enlighten, warm and bless their sin-blinded and perishing race.

"Brethren, we are called to do a great work. Our churches, our Sunday schools, our missionary associations, our literary institutions, must all be reconstructed. Let us commence to work promptly--and prosecute it diligently, faithfully, and in humble, cheerful dependence on God. In this sublime, God-like work, our greatest need is piety, earnest, consistent, aggressive piety. We need pious pastors--pious missionaries and colporteurs--we all need to be baptized afresh in the spirit of our divine Master....And, lastly, we owe it to the Redeemer, who has cleansed us in his precious blood, that his cause shall suffer no detriment at our hands for lack of heartiness, diligence, fidelity and perseverance in its support. Listen! who it is that says, "Be thou faithful unto death and I will give thee a crown of life."

Is it any wonder that with a spirit such as this animating the Baptist press, which alone could reach the masses of the people at such a time of confusion--is it any wonder that preacher and layman alike responded with reconsecrated lives and sacrificial spirits to advance the Baptist cause?

So far as the writer has been able to ascertain no Southern Baptist journal continued publication without interruption from 1861-5. The great majority suspended publication on or soon after the beginning of hostilities. A few struggled on into '62 and '63, and five continued to the close of the War,--The Index of Georgia, The Herald of Virginia, The Recorder of Kentucky, The Biblical Recorder of North Carolina, and The Southwestern Baptist of Alabama. The Western Recorder was forced to suspend from July 13, 1861, to October 31, 1863, but continued uninterrupted publication thereafter. The suspension of the other four occurred at or near the close of the War. ✓

Finding himself unable to revive The Index, Samuel Boykin sold the subscription lists and good will of the paper to J. J. Toon, who began its re-publication in Atlanta, November 9, 1865. In the first issue of the new series he announces that "measures are in progress to secure a pilot whose name, when announced, will give assurance that whatever storms may arise the good ship will be skilfully handled and that all will be right."* But the finding of such a "pilot" proved a difficult matter. The services of Dr. H. H. Tucker were secured for a period of six months, at the

* The Christian Index, Jan. 8, 1866.

close of which time the paper was again upon the hands of the proprietor, Mr. Toon. In the meantime Dr. Henderson, having been forbidden by the federal authorities to issue The Southwestern Baptist of Alabama, turned the subscription books over to The Index, which now assumed the title, The Christian Index and Southwestern Baptist. After a short interval Dr. W. T. Brantly, Jr., was induced to take the editorship, but he too surrendered the task after six months of editorial labor. In 1867 Dr. David Shaver became editor, continuing as such until 1874. Dr. Shaver had for years been associate editor of The Herald of Virginia, and when the staff of that paper was reorganized after the War he continued to serve as senior editor. Dr. Shaver brought to his task much valuable experience, which, combined with his extraordinary talents as journalist and writer, made him one of the leading editors of the time, and gave to The Index a place of commanding importance, not alone in Georgia, but in adjacent Southern states. Considering the difficulties which beset both editor and publisher in this reconstruction period, it can with all fairness be said that at no time in the history of The Index was it more ably edited than during these seven years of Dr. Shaver's service, nor perhaps was its influence ever more powerful.

The circulation of The Index had by the close of Dr. Shaver's term of service been greatly increased, because of the intrinsic worth of the paper, and also because of the great territory for which it became the chief Baptist organ. We have noted the consolidation of The Southwestern Baptist of Alabama with The Index in 1865. In April, 1872, The Christian Herald of Tennessee, which had been established in 1866 by J. M. D. Cates, was united with The Index, having been compelled to abandon publication through lack of support. "To the interests of this new field," writes Dr. Shaver, "we address ourselves with unfeigned zeal. The General Associations of Middle Tennessee and North Alabama we place side by side with the Baptist State Conventions of Alabama, Georgia and Florida....With this accession of territory (if the will of the brethren confirms it), there are in the field of our paper 250,000 Baptists. As our thoughts rest on their number we are profoundly impressed with a sense of the responsibility of the journal which seeks, if not to guide their counsels, yet to combine their energies."*

In April, 1873, Dr. Shaver had attempted to resign as editor, but in June, after the Convention had endorsed in strongest terms his editorial services, he resumed the task.** With him were now associated Rev. D. E.

* The Christian Index, April 18, 1872.

** Ibid, January 19, 1873.

Butler and Dr. J. S. Lawton. At this time the proprietorship of the paper passed from J. J. Toon to James P. Harrison & Company. On April 23, 1874, Dr. Shaver turned over to his colleague, David E. Butler, the managing editor's chair.

For four years Dr. Butler guided The Index. While not so gifted a journalist as Dr. Shaver, he was a man of strong personality, of a practical rather than theological turn of mind, and exerted a tremendous influence in denominational affairs. Cathcart says of him that since the War "he has almost been the central figure around which Georgia Baptist interests have gravitated. As the friend of education and missions, the friend and supporter of Mercer and the Convention, he stands out in bold relief in the denomination."*

On the retirement of Dr. Butler from the editorship of The Index, October 17, 1878, he was succeeded by Dr. H. H. Tucker. Dr. Tucker, it will be recalled, had served for a few months as editor of The Index in 1865, "just enough," he says, in his salutatory, "to convince him of the difficulty of his task, and not enough to inure him to its hardships, or to educate him to experience in it."** But Dr. Tucker's modesty, characteristic of the man, deceived none who knew him as to his real fitness for the task. He had been a leading educator

* Cathcart, "Baptist Encyclopaedia," Vo. II, p. 1170.

** The Christian Index, October 17, 1878.

of Georgia for many years, and from 1866 to 1871 had served with distinction as president of Mercer University. After an extensive European tour, he had returned home and served four years as chancellor of the University of Georgia. Thus equipped he entered upon a career of great usefulness and influence as editor of The Index, serving in this capacity with two interruptions until his death.

Somewhat after the manner of his predecessor, Dr. Butler, Dr. Tucker did not write from the theological or ecclesiastical viewpoint. Carrying his scholarly habits of thought with him from the school room to the editor's office, his chief aim was to instruct, to make clear, to bring out the hidden meaning of things. Much of his editorial matter sparkles with vivacity. He would neither take a dull subject, nor write upon a good subject with tediousness or dullness. He was constantly advocating some worthy denominational cause, and delighted to aid in movements that looked to practical ends of service for the helpless and needy. One instance may be noted illustrative of his practical turn of mind. An epidemic of small-pox broke out in the country near Atlanta, and Dr. Tucker, providing himself with the necessary vaccine and instruments, vaccinated free of cost all whom he found willing to submit to the operation. He was

interested primarily in men, rather than dogma or doctrine. During his long term of service The Index attained great popularity among the Baptists of Georgia, and the influence of Dr. Tucker's policy on the denominational press, which had been too much inclined in the opposite direction, was highly salutary.

It was noted above that Dr. Tucker's connection with The Herald continued from 1878 to his death save for two interruptions. The first of these occurred in 1883. So powerful had The Index grown, and so attractive did the opportunity appear for making it a still greater influence, that in 1882 Dr. M. B. Wharton and Dr. G. A. Nunnally purchased each a fourth interest in the business of the paper from James P. Harrison. Drs. Wharton and Nunnally then became editors and managers, associating with themselves the former editor, Dr. Tucker, and that venerable veteran who had once before served so faithfully and well, Dr. David Shaver. This made indeed a strong staff, and with great ambitions they set about making The Index "the best Baptist paper in the South." Years before The Index had changed in form from the "blanket sheet" to a five- and six-column quarto. Now a great improvement was made by having the paper printed in magazine form, with sixteen pages of four columns each. The Florida Baptist, established in 1872, having

failed, The Index was adopted as the organ of that state, and vigorous efforts were put forth to secure its increased circulation in the three states which it served other than Georgia, that is, Alabama, Tennessee, and Florida. Though nominally an associate editor, H. H. Tucker, or "T", as he signed himself, was the editorial power of the paper.

But once more was illustrated the impossibility of providing a Baptist paper that is better than Baptists demand. For a year The Index continued, typographically correct, neat and clean in appearance, full to overflowing with the cream of the news, replete with devotional reading, with vigorous, virile editorial matter, and well-conducted departments for Sunday schools, woman's work, etc. But the people were not willing to pay for it. By the spring of 1883 retrenchment became necessary. Dr. Nunnally found himself forced to sell his interest in the paper, which was bought by Jas. S. Lawton and Samuel Henderson. The proprietors were forced to dispense with the services of Dr. Tucker. " 'No more "T" in The Index,' said one in our office. 'That is,' said another, 'no more Gunpowder "T"! ' ".*

While we miss the racy and enlivening editorials of Dr. Tucker for the next two years, still the ambition

* The Christian Index, May 10, 1883.

on the part of its editors and publishers to make The Index a religious journal of the highest rank was in large measure realized. During these two years Dr. M. B. Wharton was editor-in-chief, assisted by Drs. Samuel Henderson and David Shaver, and Revs. J. S. Lawton and Paul Miller.

Having been called to the pastorate of the First church of Montgomery, Alabama, Dr. Wharton retired from his post on The Index, December 11, 1884. His interest was purchased by Rev. Harvey Hatcher, who now took charge of the paper, and called to his assistance Dr. H. H. Tucker, who, two years before, said that he "had laid down his pen forever," and who spoke of this last issue as his "editorial death-bed."

"About a year and a half ago," he now writes, "in the providence of God, my labors (if that can be called labor which was my joy and my delight), were suspended, and now in that same providence, I am called on to resume my former position. I had learned to love my readers. Most of them, it is true, I have never seen, yet there seemed to be a tie that bound us tenderly together; and I have had many touching evidences that my affectionate feelings were reciprocated. Now, after a period of absence, I return like a father to his children, desiring to clasp them all in one loving embrace. Grace be unto

you, and peace from God, our father, and from our Lord Jesus Christ!"*

In 1887 James S. Lawton and James P. Harrison became sole proprietors of The Index, and again thought to economize by dispensing with the services of Dr. Tucker. The Index, however, did not prosper financially, and on December 27, 1888, Dr. Tucker took charge of the paper as sole editor and proprietor. J. C. McMichael was secured as business manager.

Dr. Tucker celebrated his seventieth birthday in May, 1889, and on September 9 following passed to his eternal home. His death was the result of a sudden fall from the second story of his residence in Atlanta. The Index for several issues following was filled with tributes from grief-stricken friends, testifying to the great worth of the man and to the loss the denomination sustained in his going.

Dr. Tucker was survived by his widow, from whom her husband's interest in the paper was purchased by J. C. McMichael, his business partner, and Dr. I. R. Branham was secured as temporary editor. On December 19, 1889, it was announced that there had been engaged as editors Dr. G. A. Nunnally, president of Mercer University, and at one time editor of The Index; Dr. Lansing Burrows, pastor of the First church, Augusta; and Dr. Henry McDonald,

* The Christian Index, January 1, 1885.

pastor of the Second church, Atlanta. This triumvirate represented the highest scholarship and soundest Baptist thinking of Georgia. Under them the high standing of The Index was fully maintained.

Mr. McMichael died intestate in 1895. By order of the court The Index was sold, and was bought by Dr. T. P. Bell. Dr. Bell was assisted by Dr. J. J. Van Ness until 1900, when the latter became editorial secretary of the Sunday School Board. B. J. W. Graham then became joint editor with Dr. Bell, and The Index has continued under this management to the present time. It is owned by The Index Printing Company, which operates a general printing and book-selling business. The business of the company has been conducted with remarkable ability. The stock last year (1913) yielded a handsome dividend, and the proposition was made to the Georgia Convention to take over the property in order that its profits might be directed into denominational channels. The Index ranks to-day among the very best of our Southern papers.

The career of The Religious Herald of Virginia, since it resumed publication after the War, has not been so eventful as that of The Index.

The Herald suspended publication with the issue of Thursday, December 29, 1864. On October 19, 1865, the paper again made its appearance. The printing plant had

been destroyed in the fall of Richmond, but the subscription books had been saved. These, with the good-will of the paper, were purchased by Dr. J. B. Jeter and A. E.

Dickinson, and Dr. David Shaver was retained as associate editor. William Sands, the founder of the paper, then retired from service, his death occurring three years later, August 30, 1868.

THE RELIGIOUS HERALD.
In the issue of The Herald of September 10, 1868, the following worthy editorial tribute was paid him:

"As an editor he was remarkable, not for the brilliancy of his thoughts or the elegance of his style, but for the soundness of his judgment, the wisdom of his counsels, the conservatism of his views, and the kindness of his spirit. Others might sow the seeds of discord; his aim was to heal dissensions and promote brotherly love. He was a sound and earnest, but not a bigoted and intolerant, Baptist. He duly appreciated intelligence, piety and good works in all communions. He was well instructed in Baptist history, principles and discipline, and was frequently consulted by individuals and churches on questions of faith and practice, and his answers were freely given, and generally satisfactory. He prided himself on the accuracy of his historical, and, especially, his statistical knowledge. His head was an encyclopaedia. Facts, dates, numbers were at his tongue's end, and his memory was rarely at fault concerning them. In all our denominational enterprises, he felt a lively interest, and took an active part in Sunday schools, missions, education, temperance; in short, every good cause found in him an earnest and consistent advocate. He lent his influence and his earnest efforts to the formation of the Young Men's Christian Association in this city, when the institution was just rising into notice.

"It would be difficult to estimate the usefulness of Mr. Sands' editorial labors. We know that their influence was good, always good, and only good. In what degree the piety of individuals, the harmony and effi-

ciency of churches, and the intelligence and success of ministers, may be traced to his editorial efforts, only eternity can reveal. About two years ago we heard one of our most intelligent and able ministers affirm, in the presence of a large audience, that the Baptists of Virginia were more indebted for their prosperity to William Sands, and another brother, who, recently, to the grief of many, removed from the state, than to any two living men....

"His departure could not have been more kindly ordered. He was old, infirm, feeble, had finished his work, had but little more to hope from this world, was ready for the summons, and was spared the pain of a parting conflict. He shut his eyes, and opened them in heaven."

The Herald now entered upon a career of still greater usefulness. It would have been difficult to secure three men better fitted for the guidance of a denominational journal at such a time than Drs. Jeter, Dickinson, and Shaver. Dr. Jeter had already established for himself a reputation as one of the leading preachers of the South, first as pastor of the First Baptist church of Richmond, where he served for fourteen years, then as pastor of the Second church, St. Louis, Missouri, and again in 1852 in Richmond as pastor of the Grace Street church. Dr. Dickinson, while a considerably younger man, had by the close of the War gained for himself a high standing in the denomination. On completion of his studies in the University of Virginia he became pastor at Charlottesville, then for nine years was superintendent of the Sunday school and colportage work under the direction of the Board of the General Association of

Virginia. He was then called to the pastorate of the Leigh Street Baptist church, Richmond, where he was laboring with much success when impelled to take up the joint editorship of The Herald.

The watch-word of The Herald for the next decade is "reconstruction." Never did men face an overwhelming task with more energy or hopefulness than did these editors as they sought to rebuild the broken fortunes of the denomination. We find no shirking of the labor, no evasion of the real problems. The attitude of the Northern Baptists towards the South is fearlessly set forth, and the basis of future relationship between the two bodies clearly outlined. The duty of Baptists towards the freedmen is discussed in the highest Christian spirit, and with much sound statesmanship. The problems of the reorganization of churches, the support of pastors, the maintenance of Baptist institutions of learning, the carrying on of missionary work, are faced not simply with determination but with genuine enthusiasm. The Herald, in truth, becomes a mirror during these years reflecting the appalling hardships and almost insuperable difficulties of the reconstruction period, but at the same time mirroring forth the wisdom, heroism, and self-sacrifice of some as noble spirits as this world has ever seen.

Dr. Shaver severed his connection with The Herald December 20, 1866, to assume the editorship of The Index of Georgia. Drs. Dickinson and Jeter continued unaided until January 21, 1869, when Dr. Richard Furman became associate editor. At this time the subscription lists of The South Carolina Baptists were turned over to The Herald, the former having failed because of inadequate support. The South Carolina Baptist had been established in 1866 by Rev. W. E. Walters at Anderson Court House. Dr. Furman was perhaps the leading Baptist of South Carolina. He was of course to represent the South Carolina constituency. "While his articles will be read with great profit in every portion of the country," the announcement reads, "he will give special attention to the interests of his own state."*

As a further means of strengthening The Herald Dr. Richard Fuller was added to the staff February 4, 1869. "This brother," reads the announcement, "whose name is a household word among the Baptists of America, accepts the position of associate editor of The Herald with this issue." Dr. Fuller, though a native of South Carolina, had since 1846 served as pastor in Baltimore. His defense of slavery in the celebrated debate with Dr. Wayland had made of him a national figure. His association with The Herald gave to that paper an enviable prestige.

* The Religious Herald, Jan. 21, 1869.

The connection of Dr. Furman, however, was brief. In July of the same year, his health having failed, he was compelled to withdraw from editorial duties. In March, 1871, W. D. Hill of South Carolina and Theodore Whitfield of Mississippi were added to The Herald's staff as corresponding editors, and in April Dr. W. Carey Crane of Texas became the paper's representative in that state.

The growth of The Herald in popularity and influence continued without interruption. On the acquisition of Dr. Jno. A. Broadus in January, 1877, and Dr. W. T. Brantly, Jr., in November, 1878, as associate editors, the paper came into the fullness of its power. It is doubtful if a Southern Baptist paper was ever edited so brilliantly as was The Herald from 1877 to 1880. The master hand of Jno. A. Broadus is readily recognized, and the reader of these files is made to feel that many of these editorials ought to be reproduced and given to the present and future generations.

Dr. Jeter died Wednesday, February 18, 1880, being in his seventy-eighth year. Fifteen years of his long term of service had been spent as editor of The Herald. During these years he had impressed himself indelibly upon the Baptists of Virginia, and, indeed, to a large extent, of the South. He had the highest conception of

the function of a religious paper, and never once do we find in his paper any lapse from Christian journalism. Just before his death his associate, Dr. Dickinson, called at his home to advise with him as to replying to a criticism of The Herald in one of the exchanges. Dr. Jeter's words in answer are characteristic of him as a high-minded Christian editor: "State the case fairly, and maintain firmly, but courteously, what you believe to be right."* He believed that people are interested in the deep and true things of life, and that the discussion of great themes would bring appreciation and response. He stood for the highest interests of the Kingdom, and seems more than any other Baptist journalist of his time to have possessed a true Kingdom consciousness. While he championed the cause of all worthy denominational enterprises, he was particularly the friend of the Seminary, having in common with his colleague, Dr. Broadus, a vision of the future when this institution should have become the great Baptist theological university of the South. In his death The Herald, as well as the entire denomination, suffered an irreparable loss.

Dr. H. H. Harris was chosen to fill Dr. Jeter's place. Dr. Harris had for fourteen years been professor of Greek in Richmond College, and since 1876 had been editor of The Foreign Mission Journal. "He is no

* The Religious Herald, Feb. 26, 1880.

hermit nor book-worm," says the editorial announcing his connection with the paper, "but a warm and tender-hearted Christian man, full of human sympathy, practical sense and fervent zeal. He is a diligent and reverential student of the word of God, a thorough Baptist in his convictions, an earnest supporter of our denominational and missionary enterprises, and withal a courteous and modest Christian gentleman. With such a combination of gifts and graces, we feel assured that he will fill acceptably the position to which he has been chosen."

The session of 1882-83 witnessed the establishment of the Southern Baptist Theological Seminary on solid ground. Dr. Broadus, who since 1859 had been professor of New Testament Interpretation, and Homiletics, in the Seminary, "though fifty-five years old, was in his prime and glory now,"** and press of duties therefore compelled him at this time to sever his connection with The Herald.

After two years of editorial service Dr. Harris laid down his pen, surrendering the editorial chair to Dr. William E. Hatcher. Speaking of Dr. Hatcher, Dr. Harris says in his "Valedictory," "He is known wherever the paper goes as a genial Christian gentleman, a versatile and graceful writer, a sound exponent of Baptist principles and practices, and an enthusiastic supporter of every good enterprise. He has two peculiar qualifica-

* Robertson, "Life and Letters of Jno.A.Broadus," p.336.

tions for the position: a habit of looking at what is good in his brethren, and therefore feeling kindly towards them; and an unusual supply of tact, of practical common sense."*

As pastor of the Grace Sreet church, Richmond, Dr. Hatcher soon found his duties so pressing as to make it impossible for him to continue his journalistic work. Accordingly in May, 1885, he resigned as associate editor of The Herald, the entire burden devolving upon Dr. Dickinson. From 1885 to 1900 Dr. Dickinson continued as sole editor. The widow of Dr. Jeter had retained the interest in the paper which came to her at the death of her husband, but plans having been formulated for the improvement of the paper, her interest was purchased by a company formed for this purpose, with Dr. R. H. Pitt as president. Dr. Pitt then became junior editor, in which capacity he served until Dr. Dickinson's death, November 20, 1906.

In The Herald of November 29, 1906, Dr. Pitt thus writes of his departed colleague:

"Alfred Elijah Dickinson.

"***The length of the term of his service was remarkable. It extended from 1865 to 1906--41 years. This made him senior among all the Baptist editors of the world, and we do not know of any editor of any religious journal in the land who has been continuously in service for a like period. The period of this service

was momentous in the history of the country. It began in the year in which the War closed. The whole country hereabouts was desolated. In large sections of Virginia the churches had been destroyed, congregations had suffered woefully by the death of many of their strong and useful men in the War; general religious work had been almost entirely suspended, and plantations had grown up in bushes and weeds. Richmond was in ashes, and The Religious Herald office had been in the track of the fire.

"At such a time, when defeated and depressed, our people confronted the task of rebuilding their wasted homes and fortunes, Jeter and Dickinson bought the "remains" of The Religious Herald, and entered upon the formidable task of making these dry bones live. Dr. Jeter brought to the paper a mind singularly well furnished and well balanced. His command of vigorous and virile English, the clarity of his written style, and, above all, his high character and level head, made him eminently useful and influential in re-establishing the paper.

"But not less valuable was Dr. Dickinson. In the very prime of life, stalwart in form, energetic and enterprising, capable of enduring any amount of fatigue, he entered at once upon a campaign of the State. He gathered subscribers by scores and hundreds; he wrote back to the paper breezy and entertaining letters describing his campaigns; he kept track of the news of the churches; he was instrumental in gathering and generous in giving money for rebuilding scores of churches. Now and then he would come back to The Herald office, turn his pockets inside out and leave handfuls of money and lists of subscribers, and then away he would go on another flying trip to some other religious gathering....

"In the general policy of The Herald Dr. Dickinson was, of course, greatly influential. He had been an ardent and loyal Confederate, doing a work in the Army of Northern Virginia, of which his life-long friend, Dr. John William Jones, will tell in another issue of the paper. But from the day of the resuscitation of The Religious Herald until he became too ill to hold his pen, he pleaded constantly for the abatement of passion, for the restoration of brotherly love between the sections. He frequently attended the Northern anniversaries, and was widely known and sincerely loved by hundreds of Northern Baptists of his generation.....

"It took courage and manhood in those days to hold the position which The Religious Herald held. That it never faltered; that with charity towards all and malice towards none; that with loyalty to the old traditions

and sentiments, it recognized clearly the inevitable changes that had come and accepted them without murmuring or repining--this is the glory of the paper in that period of its history, and to this Dr. Dickinson made large and notable contribution."

Dr. Dickinson's death brought no change in the personnel of The Herald's staff. Dr. Pitt has continued as chief editor, and most worthily has he proved himself the successor of such great editors as Sands, Shaver, Jeter, and Dickinson. Of him Dr. W. W. Landrum, for many years an intimate associate, writes:

"Dr. Pitt has strictly followed the broadly constructive school of journalism in which he was reared, and of which to-day he is perhaps the most conspicuous example. As a denominational statesman he stands for the large things of the Kingdom of God. Petty concerns on the part of those content, in his judgment, to be a mere party of protest, he believes to be unworthy of those whose mission is to pass on, in a generous way, 'the faith once for all delivered unto the saints.' "

It is the writer's judgment that The Religious Herald, during its eighty-five years of existence, has made (the greatest contribution to the life and progress of the denomination of any Southern Baptist journal,) and that to-day it is our most valuable as well as most representative paper.

In strange contrast with The Index and The Herald during and after the War, in which the country's torn and bleeding condition is so clearly reflected, The Western Recorder of Kentucky is almost wholly silent as to the political, social or religious significance of the epoch-making events of these years. To the outbreak of the War the cause of slavery had been championed, and the sympathies of The Recorder were clearly with the South, but not to the point of secession. On resuming publication in 1863, after a suspension of fifteen months, the attitude of The Recorder was that of complete neutrality. One would scarcely suspect, from reading the paper, that a terrible war was in progress, nor after its close that the South was in the throes of a life and death struggle to regain her lost prestige and repair her broken fortunes.

The committee of brethren who had edited The Recorder since the death of Dr. Waller in 1854 turned the paper over to Joseph Otis in February, 1858. Mr. Otis possessed no marked ability as a writer, but was earnest and industrious. As the War approached he found it constantly more difficult to sustain the paper, and was finally compelled to dispose of it to Charles Y. Duncan

in June, 1861. Forced to suspend after a few issues, Mr. Duncan succeeded in reviving The Recorder in October, 1863, but was unable to continue publication, and the following February, 1864, transferred the paper to A. C. Graves. In May of the same year Mr. Graves associated with him Rev. J. C. Waller, who in August became sole editor. The problem of support was never more serious than at this time. The experiment was now tried of running a book store in connection with the paper. A committee of three brethren, M. W. Sherrell, Gad Davis, and J. A. Shuttleworth undertook the financing of the enterprise, continuing the book store, which gave promise of supplementing the paper's income. Amid the greatest difficulties the paper was kept alive.

In February, 1866, Rev. J. M. Weaver, pastor of the Chestnut Street church, Louisville, became associate editor, serving in this capacity until November. At this time Mr. Waller gave up the editorship of The Recorder, Rev. R. M. Dudley succeeding him.

To J. C. Waller belongs great credit for his loyalty and devotion in keeping The Recorder alive at such a time. On the great political issues Kentucky Baptists were widely divided. The only course open to a paper that attempted to represent the denomination was that of neutrality, and this position was fraught with great

difficulties. "We do not wish to sound our own trumpet," writes Mr. Waller in the beginning of the year 1866, "though a little boasting is forced upon us by those who would see us die with gladness. But The Recorder does not intend to die. It enters upon the year 1866-- a year of prophecy, a year, doubtless, to be crowded with great events bearing upon the great interests of the Kingdom of God--with more vigor, more vitality and more hope than any of the past. Believing that the Kingdom of Christ is not of this world, we have studiously in the past kept ourselves out of the 'world' of Caesar, and attended to the things of the Kingdom. For this we have been charged with 'horrible crimes,' 'treason,' and many terrible things, but have kept on the 'even tenor of our way,' as we expect to do in the future."

Associated with Dr. Dudley was Prof. J. W. Rust, for four years president of Bethel College. Dr. Dudley had been compelled to give up the pastorate of East church, Louisville, because of the failure of his voice, and Prof. Rust had resigned the presidency of Bethel because of ill health. Both were men of consecration and ability, and from 1868 to 1871 they conducted The Recorder with credit and success. Dr. Dudley was an admirer of his great predecessor, John L. Waller, as well he might be, and we find the policy of the paper pat-

tered after that of *The Recorder* of the early fifties.

With the issue of January 8, 1870, Dr. L. B. Woolfolk became associate editor. Mr. Woolfolk, it will be recalled, was editor of *The Baptist Standard of Tennessee*, the organ of the opposition to J. R. Graves and *The Tennessee Baptist*. Both papers had suspended during the War, but *The Standard* was never revived. Dr. Graves had resumed publication in 1866, styling his paper now *The Baptist*. Already he and the editors of *The Recorder* were in heated controversy. Dr. Woolfolk was now to find in *The Recorder* a medium for the expression of dissent from "Landmarkism" and its implications, voicing the sentiment of the anti-Graves party in Tennessee, and also appealing to the more liberal Baptists of Kentucky. Dr. Woolfolk was considered especially strong in his exposure of Campbellism, and wrote a notable series for *The Recorder* on "Campbellism Put to the Proof." W. W. Gardner, professor of theology in Bethel College, was added to the editorial staff at the same time as Dr. Woolfolk. The addition of Geo. Varden, Th.D., to *The Recorder's* staff in June following brought to the paper the services of one of the most noted classical scholars in the South, who in his early writings gave promise of great usefulness to the denomination as a contributor to the press. Thus manned, it seemed quite likely

that The Recorder should attain a preeminent place in Baptist journalism.

But again the problem of support came in, disarranging all these well-laid plans. On June 24, 1870, The Recorder passed into the hands of Rev. A. S. Worrell of Lexington, who had served as editor of The Baptist Sentinel, and had for many years been principal of Lexington Female College. A few weeks later Mr. Worrell sold a half interest in the paper to Rev. A. C. Caperton, a native of Kentucky, a graduate of Mississippi College and Rochester Theological Seminary. Mr. Caperton resigned the pastorate at Evansville to undertake this, as he calls it, "new departure." The Sentinel, a Baptist monthly, now in its third volume, was continued by the editors of The Recorder.

In this "new departure" the aim of the editors is thus stated: "Aside from those matters which are more intimately connected with our denominational interests, we shall strive to make The Recorder a complete family paper."* To this end theological discussion is minimized, and much space given to general devotional reading. The form of the paper is changed from the old eight-column "blanket-sheet" to a neat five-column quarto. An earnest effort is made to adopt the point

* The Western Recorder, August 12, 1871.

of view of the Baptist layman, rather than that of the preacher, in the selection of subjects for discussion and the choice of material for printing. Unquestionably the "departure" was along the right line, and we can see the result reflected in the files of The Recorder, viz: First, increased advertising; instead of a few questionable patent medicine readers scattered about, there is an average of twenty columns of high-class advertisements. Second, increased circulation; where one man is interested in alien immersion--a live and much-discussed topic at that time--a hundred men and women, boys and girls, will read with pleasure wholesome temperance stories, stories of sacrifice and heroism, of loyalty and devotion, editorials that tend to deepen the spiritual life or that deal with the practical problems of extending the Kingdom, news of the churches, notes of personal interest concerning men and women whose lives are counting for God, missionary intelligence, and the like. Without doubt these men had in their minds a great idea, which, if they did not fully work it out, was bound to come to recognition more and more.

In January, 1872, Dr. J. S. Coleman bought a third interest in The Recorder and became co-editor with Worrell and Caperton. Dr. Coleman had served for years as

state evangelist, but the failure of his voice compelled him to give up the work, and in looking for a place of usefulness, as he explains, he was led to attach himself to The Recorder. In announcing the connection of Dr. Coleman, the editors specify it as "another departure." The new editor's gifts are those of an evangelist: he will now employ his gifts through the paper in journalistic evangelism. The domain of the paper must be enlarged--it must be made a great evangelistic agency. "For most of the time," the plan is, "Dr. Coleman will be in the field, strengthening the things that remain, distinguishing between things that differ, and putting to flight the armies of the aliens." Dr. Coleman, partly because of his failing health, and partly because of his later connection with the Louisville Library Lottery, proved a disappointment, but the idea was none the less a worthy one.

Mention should be made here of the effective work of The Recorder in aiding to secure the removal of the Southern Baptist Theological Seminary from Greenville, South Carolina, to Louisville. As early as 1872 this removal began to be agitated, though at first it did not meet with a very enthusiastic response. The chief objection was that the Seminary would detract from Georgetown College. The Recorder met these objections

promptly and effectively, and urged with great vigor that the Baptists of Kentucky seize this opportunity at once. The assistance of The Recorder was of much value in meeting the conditions prescribed for the removal of the Seminary to Louisville.

In March, 1873, Dr. Caperton became sole proprietor of The Recorder, and Mr. Worrell retired. Rev. A. B. Gates was employed as office editor, and a book department again established. Dr. Caperton gathered about him some of the most able writers in the denomination as contributing editors, among them being J. M. Pendleton, Samuel Boykin, J. C. Burkholder, Norman Robinson, and Mrs. Leora Robinson.

The policy of the paper continued largely the same, though the ambitions of the editors were realized only in part. For one thing, they were cramped financially; and the other obstacle that stood in the way of making the paper a popular family weekly, devoted to the Baptist cause, but at the same time attractive to the lay reader, was that those who wrote for the paper thought so exclusively in theological terms as to make it practically impossible to secure from them articles written in terms of life. It is far easier to dogmatize than to be interesting. And, too, Dr. Caperton and Mr. Worrell were not journalists by choice or training; they were

preachers whom physical disability had turned to editorial labor. Yet they laid hold on two great ideas in religious journalism--the aim to reach the family rather than the preacher, and to make the paper a force for evangelism.

As Dr. Caperton continued in service he grew in power, both as a writer and as a skilled newspaper manager, and also as a force in the denomination. In January, 1874, T. B. Craighead became assistant editor, and with an active field agent, A. B. Cabaniss, energetically looking after the interests of the paper, The Recorder went forward with new life.

It is doubtful whether even under John L. Waller The Recorder had ever exerted a wider influence than it did when this management was in control. In the farewell of Dr. Caperton, who surrendered the editorship to T. T. Eaton in 1887, we are given a glimpse into the heart of a man who was dominated by a great idea--the worth of a good paper to the denomination--and who literally gave himself a living sacrifice to the task of sustaining The Recorder, even as Buck had done long before. "The Baptists of Kentucky will never know," he writes, in simple earnestness, "what labor we have performed and what hardships we have endured to build up their paper. We have expended on the paper many thousands of dollars

out of our own pocket, and, in addition, have spent nearly seventeen of the best years of our life, much of the time laboring for the denomination at our own expense and without compensation."*

In October, 1887, the Harvey-McFerrand Company, organized for this purpose, purchased The Western Recorder and installed T. T. Eaton as editor. The name of the new editor was not unknown to Kentucky Baptists. His father, Rev. Joseph H. Eaton, was founder and for many years president of Union University, Murfreesboro, Tennessee. In 1861 young Eaton left Colgate University to enlist in the army, where he served with distinction. At the close of the War he taught school one year, then entered Washington and Lee University, and was graduated in 1867. After teaching in Union University for a number of years, he studied law, and was admitted to the bar. But the call to the ministry became so compelling that in a short time he determined to give his life to this highest form of service. Ordained in 1870, he was pastor at Lebanon and Chattanooga, Tennessee, Petersburg, Virginia, and finally, in 1881, at Louisville, Kentucky, where he served the Walnut Street church until his death.

On entering upon his duties as editor, Dr. Eaton's aims were clear and definite. He proposed, first of

* The Western Recorder, October 6, 1887.

all, to make The Recorder interesting and attractive. Then, he wanted it to be representative. He had an intuitive faculty for recognizing the interesting, and a judgment of men that seldom failed him in the selection of contributors. He did not propose to write a great deal himself; rather his conception, in this first era of his editorial career, of the function of the editor was that which the word in itself signifies--one who edits. Accordingly, from 1888 onward we find The Recorder the forum for many of the most brilliant Baptists in the land, from the North, the South, and even from England. Dr. W. P. Harvey as business manager possessed rare ability in this capacity, and vigorously pushed the claims of The Recorder. The circulation of the paper increased rapidly, and it began to look as if the Southwest were going to possess at last a great cosmopolitan Baptist journal.

But the mind of Dr. Eaton was of a conservative mold, and as his powers ripened, and he came into more and more influence in the denomination, the idea of contending earnestly for the faith, "once for all delivered unto the saints," took possession of him. He saw with great legalistic and logical clearness Baptist doctrine and practice, as he understood it and had been taught to conceive of it, as a "mould of doctrine,"

within which was soundness and orthodoxy, outside of which was weakness and heresy. In this view he represented a great host of his people, who looked with dread upon any change or the advocacy of any opinion that seemed to involve an attack on the faith. His vigorous championship of conservatism, therefore, brought forth hearty and unfeigned commendation from many quarters. Thus encouraged, and no doubt with entire sincerity, he entered upon the latter part of his journalistic career as "defender of the faith."

This position was the source both of strength and of weakness: of strength in that it made *The Recorder* the most widely read Baptist paper of the period, and gave to Dr. Eaton room for the display of his splendid powers; of weakness in that, in the very nature of the case, the cause of reaction cannot be permanently maintained, hence the paper that champions it is bound to suffer decline as men's minds are broadened with the progress of the truth.

The reactionary policy of *The Recorder* began to find expression in 1893, and gradually crystallized in its opposition to all forms of organization auxiliary to the church. Under the caption, "An Untoward Tendency," Dr. J. H. Spencer opened fire on the movement for organized woman's work, and *The Recorder*, taking it up,

soon planted itself immovably in opposition to all efforts to give to woman any part in church activity which did not accord with its literalistic interpretation of certain injunctions of Paul's in this regard. From this it was a logically necessary step for the paper to oppose the B. Y. P. U. movement, which Drs. Kerfoot and Whitsitt were championing, and because of their position in the Seminary it followed naturally that the Seminary should become the object of The Recorder's attacks.

The writer has gone through the evidence as exhibited in the columns of The Recorder with much care, and believes that he is fully warranted in his conclusions when he connects the opposition of The Recorder to woman's work and the B. Y. P. U. with the famous "Whitsitt controversy," in which The Recorder played so prominent a part, and which secured to it its greatest fame as "contender for the faith."

After considerable discussion of the whole matter of auxiliary organizations, Dr. Eaton set forth his position in the following words: "But when it comes to the development of Christian character, that being the one object of redemption, revelation and providence, God has appointed the means to be used, and God's work cannot be improved by man. To say that any new means for this result can be wisely introduced is to say that

God made a mistake and omitted something which ought to be included. Therefore...there can be nothing added to the means God has appointed, and no improvement can be made upon those means."* Planting himself upon this position, Dr. Eaton undertook in earnest to defeat the woman's movement and the B. Y. P. U. organization. The files of The Recorder from 1894 to 1896 show with most unmistakable clearness the determination of the paper to effect this end, and one is amazed at the amount of specious argument and special pleading employed by Dr. Eaton to further his cause.

Up to 1896 the attitude of The Recorder had been that of warm friendship for the Seminary, but when Drs. Kerfoot and Whitsitt took issue with it on the B. Y. P. U. question, its ardor was cooled. When Dr. Whitsitt succeeded Dr. Boadus as president The Recorder spoke editorially in highest terms of the new incumbent: "We congratulate Dr. W. H. Whitsitt and the Seminary on his elevation to the presidency. The conviction was deep and general that he is the man for the place...He has during his long connection with the Seminary abundantly shown the qualities needed in a president. The trustees have done well."* But when Dr. Whitsitt's article in Johnson's Cyclopaedia was "discovered," The Recorder seized upon it with remarkable avidity and eagerness,

* The Western Recorder, May 16, 1895.

and relentlessly pressed its warfare against Dr. Whitsitt as an arch-heretic. In this sort of thing Dr. Eaton was at his best, while Dr. Whitsitt was weakest in controversy. The denomination throughout the entire South was aroused, and a crisis in the life of the Seminary avoided only by the timely resignation of Dr. Whitsitt. Never was the power of the press when misdirected more keenly felt.

Dr. Eaton succeeded in gaining for The Recorder a wide circulation, and for the advancement of those ideas for which he stood he used his paper most effectively; yet it is quite probable that his place in Baptist history will not be that of a really great journalist. Even before his death the causes that he so bitterly opposed triumphed, and his influence was on the wane.

Dr. Eaton's death occurred June 30, 1907. The positiveness of his convictions, the personal purity of his life, the magnetism of his personality and the warmth of his friendship for the people whom he served, all had combined to endear him to a multitude of Baptists not only in Kentucky but in the entire South, and many and beautiful were the tributes paid him. In the providence of God he was used to bring to an issue some matters of vital interest to the denomination, in the clearing up of which the foundation was laid for greater progress in the future.

For three months Dr. J. M. Weaver served as acting editor. Drs. C. M. Thompson and J. G. Bow were then secured, and conducted the paper with ability for the next two years, maintaining in general the policy of Dr. Eaton. In July, 1909, Dr. J. W. Porter succeeded to the chief editorship of The Recorder, Dr. Thompson having been called to the pastorate at Hopkinsville, Kentucky. Dr. Bow continued as associate editor until November, when Dr. Porter became sole editor.

The Daily Press of Newport News, Virginia, where Dr. Porter had long served as pastor, said of him on his departure: "No man in any walk of life has ever had a greater hold upon the people of this city than Dr. Porter....Journalism is to be congratulated upon his acquisition. He is a powerful, energetic writer, as well as an eloquent speaker, and always accomplishes results in anything he undertakes."*

In the editorial page of The Western Recorder of October 7, 1897, occurred the following paragraph:
"The Rev. J. N. Prestridge has resigned the pastorate of the Williamsburg church and the presidency of the Williamsburg Institute. We are told that he and the Rev. M. P. Hunt are to take charge of the new paper to be started in the interest of Dr. Whitsitt's side of the current controversy. It is a free country, and if

* The Western Recorder, July 1, 1909.

Dr. Whitsitt's partisans want a paper and are willing to pay for it, they can have it, of course."

The paper thus stigmatized made its appearance on October 28, 1897, as The Baptist Argus. It consisted of sixteen pages, magazine form, of un-
 THE usually readable and interesting matter,
 BAPTIST ARGUS. made up in departments, one of which was devoted to the B. Y. P. U., and one to woman's work. Strange to say, the Whitsitt matter is scarcely mentioned. Stranger still, in this time of war, the editor, in his "Greetings," declares for peace: "We bespeak for ourselves and The Baptist Argus a welcome among our Baptist brethren. We have come to live and work among them, peaceably if we may, and if we may not, then peaceably anyway. We hold, however, that having opinions and expressing them will not conflict with this assurance which we give to our friends.

"Our paper is to be an organ for all departments of our State work, and for all enterprises of our Southern Baptist Convention. All of these things are ours and we love them, and will stand for them.

"The Baptist Argus will be constructive.

"So far as we may be enabled, it will carry the Spirit of Jesus Christ into all the homes into which it may find access."

The origin of The Argus has been a matter of considerable dispute, and the writer has gone to some pains to get the facts. Perhaps no man living is better qualified to state the facts than Dr. M. P. Hunt, pastor of Twenty-Second and Walnut Street Baptist church, Louisville, who was chiefly responsible for the establishment of The Argus, and who was more instrumental than any other individual in securing Dr. Prestridge as editor. Dr. Hunt referred the writer to the following article, published in The Western Recorder on March 16, 1905.

"A CORRECTION.

"By M. P. Hunt.

"***First, The Baptist Argus did not have its origin in a desire to uphold the views of Dr. Whitsitt. As touching this question I am in a position to speak with authority. Those who have spoken and written to the contrary have done so in the face of the facts, which could have been had at any time for the asking, or could have been found stated in the first issue of the paper. This charge was distinctly disclaimed in the first meeting of the Board of Directors. Conferences looking to the starting of another Baptist paper in Kentucky were had prior to the rise of the 'Whitsitt controversy.' That the paper did heartily and loyally stand by Dr. Whitsitt is a fact of history, and of that history no one who helped to make it is, so far as I know, ashamed. But that the paper 'had its origin in a desire to uphold the views of Dr. Whitsitt, and especially his claim that immersion was invented in England in 1641,' is not true, nor is such generally conceded, save among those who wish to have it thus in spite of the facts.

"The Baptist Argus had its origin in a desire for a paper in Kentucky that would support and give proper place to the work of the B. Y. P. U., and Women's Work and the Organized Work of the Southern Baptist Convention."

If The Recorder's contention that The Argus was started "in the interest of Dr. Whitsitt's side of the current controversy" is true, then its editors were strangely false to their purpose. In Volume I, Nos. 1 and 3, there are editorial references to the Whitsitt matter, favorable, of course, to Dr. Whitsitt. In Volume II the following numbers contain editorial references to the controversy, not one of which is as much as two columns in length, the majority being single paragraphs: Nos. 6, 11, 13, 20, 22, 25, 26, 28, 29. The last reference is to Dr. Whitsitt's resignation. No better proof of the attitude of The Argus could well be found than the brief editorial commenting on Dr. Whitsitt's resignation as follows:

"Dr. Whitsitt's Resignation.

"***We sincerely hope that Dr. Whitsitt's resignation will stop at once all the unpleasant and harmful discussion and conflict growing out of his relations to the Seminary. Those who contended for his resignation have occasion to drop the matter, and the object Dr. Whitsitt had in resigning, the desire for peace between the Seminary and its Trustees on the one hand and a part of the denomination on the other hand, is object enough to cause his friends to drop it. Twice was Dr. Whitsitt sustained by the trustees, and yet he resigns. It would seem that the acknowledgment of these two facts gives grounds for both sides to be measurably satisfied. Anyway these are the facts in the case and there is no way to change what has become history.

"We regret some things that have been said and done. Sometimes Baptists forgot what spirit they were of. We have brought no little opprobrium upon our cause. The denomination has been wounded from without and from within.

We can survive what is past provided we have not brought to the front men who have delighted in the conflict, men who would profit in notoriety and otherwise by its continuance. There are such men on both sides. May the sea of oblivion kindly tender its services.

"We feel that all Baptists who love our common cause, whatever may have been their positions, will feel relieved because it is all over. It has been painful indeed for brethren to meet who have always honored and loved one another, brethren who needed and longed to join hands in uplifting their schools and in planning and praying for missions, who were forced to feel that a hindering obstruction had crept between them. The saddest part of the whole matter is that spirituality and friendships have suffered, that the cause of a lost world and a loving Saviour has been injured.

"Looking back over the long controversy, we can see that the struggle has not been fruitless.

"1. The right to pursue historical research has been granted to the professors of the Seminary.

"2. Freedom of speech within proper limits has been maintained.

"3. It has been shown that no new tests of orthodoxy will be made by Southern Baptists. Points of dispute among Baptists themselves will not be tests of loyalty among us.

"4. The policy of Boyce, and Broadus, has been maintained. The Seminary as such takes no position on matters lying outside of the Fundamental Articles of the Seminary, and therefore allows proper liberty to each teacher on non-essential points.

"5. It has been shown that the Seminary has hosts of friends who have stood by it in stress and struggle. Indifference from many and opposition from others have followed it through all its history, but its friends were never more numerous nor more loyal than now.

"6. It will never be possible for local influence to dominate the Seminary. It belongs to the Baptists of the whole South."*

On the other hand, beginning with the corresponding issue of The Recorder, from that date to the date of Dr. Whitsitt's telegraphed resignation (July 13, 1898), the writer has counted thirty-six distinct ed-

* The Baptist Argus, July 21, 1898.

itorial utterances directly antagonistic to Dr. Whitsitt and the Seminary, many of which covered practically the whole of the editorial page, to say nothing of lengthy communications, among which were Dr. John T. Christian's ill-timed and universally condemned attacks on Dr. Whitsitt's veracity and honor.*

That the attitude of The Recorder was reactionary during all these years, and that there was ample reason for the establishment of a more progressive and representative paper in Kentucky, may be seen from the following editorial in The Texas Baptist Standard of December 15, 1898, which was written notwithstanding the fact that the two papers were agreed in their opposition to Dr. Whitsitt:

"Information or Defamation.

"The Western Recorder, in a lengthy editorial, labors hard to make a point against those of us who are heartily supporting the organized work of our denomination. The attitude of The Recorder concerning the organized work has for several years been one of uncertainty. For a long time it retained on its staff the leader of the disorganizing forces in the South (J. N. Hall, field editor, Fulton, Ky.). No man among us has striven harder to annihilate our boards and conventions than this former Recorder editor. While he is not now on the staff of that paper, he is the recipient of frequent fulsome commendations from the remaining editor of The Recorder.

* The Western Recorder, Vol. 71, Nos. 45, 46, 47, 49, 50. Vol. 72, Nos. 2, 5, 6, 7, 8, 9, 10, 12, 14, 15, 17, 18, 20, 21, 22, 23, 24, 28, 29, 30, 32, 33. See Vol. 72, No. 12, "Did Dr. Whitsitt Write More than Four Independent Editorials," by Jno. T. Christian; No. 15, "Dr. Whitsitt Denies Some More," Ibid.

The earnest friends of the Southern Baptist Convention and of our work in the various states who have kept in touch with The Recorder have not been ignorant of the dual policy of that paper for several years concerning our boards and conventions. While always giving a nominal support to our boards, it has at the same time been manifestly pandering to the annihilationists. Its phraseology is that of the Crawfordites. The attitude it assumes in discussing the boards reminds one for all the world of those who are fighting with might and main to destroy the work the boards are attempting to do....

"The Recorder is, and has been for years, trying to carry water on both shoulders. It has been trying to shoot a gun with two barrels--a Crawfordite barrel and a convention barrel. No wonder the gun has kicked! Everything that has to do with Crawfordism kicks. It was born in a kick, and will die in a kick. Meantime, those papers and editors that sympathize with it have partaken of its spirit, and the cry of 'information' is not made because anybody lacks information, but is made because those who are raising the fuss want to continue their meretricious course of defamation."

The avowed policy of The Argus, therefore, that it would be "constructive," was no mere idle phrase. Dr. Prestridge set himself to the task of bringing peace and harmony to the warring factions of Kentucky Baptists, and amid misrepresentations and in spite of enormous difficulties he held The Argus steadily to its constructive, unifying course. All semblance of bitterness he avoided, both in editorial utterance and in contributed articles. The pages of the paper were made sweet and clean, so that one comes from their scanning as if he had drunk from a spring of pure, fresh water. Added to this spirit was a vigorous policy of development of Baptist resources. The Argus not only supported

every good cause of the denomination, but the prophetic eye of its editor looked into the future, saw the coming opportunity, and with trumpet call summoned his people to be ready for the larger task and equal to the God-given occasion.

After ten years of unceasing toil to found and sustain The Argus, Dr. Prestridge at length came to be appreciated for his remarkable worth by leaders of the denomination everywhere. It was felt that he had at last given to the world a sane, practical ideal for a religious paper. The feeling became irresistible that the scope of The Argus must be enlarged.

In accordance with this sentiment a stock company was formed, to be known as The Baptist World Publishing Company, with a capital stock of \$50,000, and with the issue of May 7, 1908, The Argus became The Baptist World.

Here, then, with ample means for its development, and with the most capable editor in the South in charge, is undertaken an enterprise which has as its aim the publication of a world-paper devoted to the interests of the Baptist denomination.

For five years Dr. Prestridge, assisted by Dr. W. P. Harvey as business manager, and since May, 1910, by

Thos. A. Johnson, gave himself without reserve to the splendid task set before him. But just as The World was coming into its own and the prospects ahead were bright and shining, Dr. Prestridge, on October 29, 1913, was suddenly stricken with heart failure, and passed to his reward.

Not since the death of Jno. A. Broadus has a Baptist leader been so mourned as Dr. Prestridge. For days after the announcement of his death had gone forth there poured forth upon his relatives and colleagues telegrams and letters of sorrow and appreciation from North and South, East and West, and from almost every foreign country where Baptists dwell. Perhaps no one of those who wrote in tribute to his memory knew him better or loved him more than Dr. A. T. Robertson, who in a way sums up all that was written in the following words:

"Dr. Prestridge's Courage.

"I have known Dr. Prestridge in the closest ties of fellowship and service. I have seen him tried by all sorts of influences to make him compromise his convictions, but I have never seen him falter. People always noticed his genial disposition and courteous manner. He was gracious, winsome, optimistic, but he was also brave and true as steel. He endured opposition and misrepresentation as most men do who accomplish things. Many small indignities were offered him here and there because he stood in the path of men who disliked his views, but he also bound men to him with hooks of steel. Dr. Prestridge's chief work was done as editor of The

Baptist Argus and The Baptist World. He was called to work in the midst of stress and storm, but he fought in the open for his views of the Kingdom of God. He was not always careful to make himself understood. Those who opposed him loved to pick at what he said, but that itself was a compliment. He and his paper have done a great work for our Baptist people, and he has left his mark upon his generation. Southern Baptists will never cease to bear the stamp of his work. The Baptist World Alliance will always stand as a monument to his vision and zeal. He made Baptists catch the vision of a world mission as they had not seen it. He led our people out of a corner into the wide field of the world. He was not afraid of new problems and new tasks, and had confidence that God was guiding our people into a world mission. Dr. Prestridge made a paper that was unique. He made people love his freshness and suggestiveness. This paper to many was like the ozone of the hills. He was loyal to Christ, to the Bible, to the Baptist cause, to the world. A great influence for all that is highest is gone. But his work will go on through the world. I thank God for Dr. Prestridge."*

Since Dr. Prestridge's death The World has maintained its high standard, and awaits the wise choice of a great editor to fulfil its manifest destiny as the South's foremost Baptist journal.

The Biblical Recorder of North Carolina fought bravely for existence during the first two years of the War, but with the issue of June 10, 1863, was compelled to surrender to the inevitable. At the close of the War, however, The Biblical Recorder was among the first of the Southern Baptist papers to be revived. The files of 1865 are not available, but The Religious Herald of November 23 comments in its exchange column upon the

* The Baptist World, November 13, 1913.

improved typographical appearance of The Recorder, and expresses sympathy with the editor, J. D. Huffham, for the hard necessity that has compelled a reduction in the paper's size. Dr. William Wingate became associate editor in 1866. In 1867, with the issue of August 7, Dr. Huffham sold the paper to W. T. Walters and T. M. Hughes, who retained the services of Dr. Wingate as associate editor. The connection of Mr. Walters with The Recorder was, however, brief, his interest being purchased by J. H. Mills in May, 1868. A few months later Mr. Mills became sole editor and proprietor, and continued in charge of the paper until 1873. Mr. Mills was a man of unselfish purposes and motives, but was little versed in the art of journalism. The paper, while useful, exerted no great influence under his management.

On September 17, 1873, Prof. A. F. Redd became editor of The Recorder. Prof. Redd kept in intimate touch with the affairs of the denomination, and in many respects improved the paper. In October, 1874, Dr. Huffham became again connected with The Recorder as associate editor. For two years the paper was continued thus, when the place of Prof. Redd was filled by Dr. C. P. Bailey. In March, 1878, Dr. T. H. Pritchard was chosen as associ-

ate editor, and under this management The Recorder advanced rapidly in power and usefulness. Two years later Dr. Harvey Hatcher succeeded to the place occupied by Dr. Pritchard. Dr. Bailey was enterprising and energetic, and Dr. Hatcher combined the qualities of a good writer with a wholesome humor and refreshing vivacity that gave to The Recorder a place and charm all its own. Rev. C. S. Farris was added to the editorial staff in September, 1881. Ill health forced Dr. Hatcher to give up his place on the paper in November, and for the next six years Drs. Bailey and Huffham and Rev. C. S. Farris were in charge. In July, 1887, Dr. Bailey surrendered the chief editorship to Mr. Farris, and devoted himself to the business department of the paper. This arrangement proved a most excellent one. The enterprise of Dr. Bailey in furthering the interests of The Recorder and the vigorous, aggressive policy of the chief editor in his support of all worthy denominational enterprises and institutions--particularly in his devotion to Wake Forest College--brought the paper into universal favor. "The Recorder in July, 1875," writes Dr. Bailey, "had on its list of subscribers about 1,800 names....Thousands of new names have been recorded on our books."* And from this time on the popularity and usefulness of The Recorder have steadily increased.

* The Biblical Recorder, July 13, 1887.

"The chief desire of my heart," declares Editor Farris on assuming control of the paper, "has been the unity and progress of the North Carolina Baptists." This aim was steadily kept before The Recorder, and to a remarkable degree realized.

With the beginning of the fifty-fifth volume, July 3, 1889, Rev. J. A. Speight became associate editor, Mr. Farris having resigned some months previously. "Brother Speight has had considerable experience in newspaper work," writes Dr. Bailey in introducing him, "and comes to the office well prepared for its labors and sacrifices." The form of the paper was changed to a five-column quarto, and many improvements made. Mr. Speight continued as associate editor until April, 1891, when he was succeeded by J. C. Caddell. Most of the editorial labor now devolved on Dr. Bailey, who, though growing old, lost none of his freshness and vigor as a writer.

In the spring of 1895 Dr. Bailey turned The Recorder over to his son, J. W. Bailey, and retired from the active duties of editorship. For twenty years Dr. Bailey had guided The Recorder, and with the exception of Thomas Meredith, whose control of the paper extended over seventeen years, he wielded an influence in North Carolina greater than any other one Baptist leader.

The son was a worthy successor of his father. At

first he was inclined to be reactionary, and looked with suspicion on some of the expressions of life which took the form of auxiliary organizations, but as the true import of such organization became apparent and the dangers that were feared were avoided he became a vigorous supporter of all denominational activities. While disagreeing with Dr. Whitsitt on some points in the memorable controversy ever to be associated with the Seminary president's name, he was nevertheless most careful and considerate in expression, and loyally stood by the Seminary.

Mr. Bailey continued as editor of The Recorder until May, 1897, and during his twelve years of service he produced a Baptist paper of great worth. He had a broad conception of the function of the religious journal, and made his paper felt not only in denominational affairs, but in the life of the people of North Carolina of every denomination. He believed above all things else in the power of the Bible, and lent every encouragement and argument at his command to further more general reading and study of the Book. He believed in civic righteousness, and boldly took his stand against the evils with which his state was infested. He was a sound Baptist, but as we follow his career we find him emphasizing those things which pertain to life rather than

form. He expressly avows his purpose time and again to make The Recorder a paper not for preachers, primarily, but for the home.

In May, 1907, Mr. Bailey retired from the editorship of The Recorder to take up the practice of law. "I am leaving it (the field of journalism)," he writes in his valedictory, "because it seems to me that I have done all in it under the present limitations that I can well do, and because, moreover, I have always felt that I was meant for another field of endeavor." It is worth while here to quote his parting words in leaving The Recorder:

"***In the first place all the religion that I have is expressed in my hope for the Kingdom of God on earth. A religious people, I hold, must not content themselves with maintaining preaching, teaching, missions and charities. These things they must indeed maintain; and they must maintain them to one high purpose, namely, the Kingdom of God on earth. To this same purpose they must maintain a direct and jealous interest in public affairs, politics, if you so choose to call it. There is a great distinction to be made here between a church or a religious convention and a religious newspaper. The religious body cannot discuss political questions unless these questions either directly affect that body or are of paramount--clearly paramount--moral importance. But a religious paper speaks for a people, its constituency, rather than an organized body; its voice is not binding as is the voice of the organized religious body; and, moreover, it has distinctly the functions of general intelligence and the direction of Christian impulses to the service of the Commonwealth. It has the best opportunity to apply Christianity to public affairs; indeed it has the only opportunity to direct Christian impulses in politics--for the churches of God and the secular papers are disposed, for the most part, to treat of politics in a political way.

"As it is right, in the interest of the Kingdom of God on earth, right and necessary, to view events from the Christian standpoint and apply the Christian impulses of religious peoples to public questions, so is it right and necessary that the religious newspaper undertake the

task; for it alone has the opportunity. In bringing in the Kingdom of Heaven in public affairs the religious paper has a supreme call."*

From May, 1907, to February, 1908, The Recorder was edited by Rev. C. W. Blanchard, who displayed excellent judgment as an editor, but whose inexperience as a practical journalist proved too serious a handicap for permanent success. His successor was sought and found in Hight C. Moore, who had served the denomination in North Carolina for a number of years as Sunday school secretary, and whose writing for the press had brought him into favorable notice. Of him his predecessor said, in announcing his selection: "Throughout the whole Southland he is known and esteemed for his personal character as a man, and his literary capabilities. If the field had been canvassed his superior could not have been found, if his equal, to mount the tripod to be the leader of the great Baptist hosts of North Carolina."**

Mr. Moore has continued to the present as editor of The Biblical Recorder.

The story of The Baptist and Reflector is one of consolidation and evolution, illustrative of one great tendency among Southern baptist journals since the War.

Dr. J. R. Graves, of Tennessee Baptist fame, resumed his editorial labors February 1, 1867, styling his paper

* The Biblical Recorder, May 1, 1907.

**Ibid, February 5, 1908.

The Baptist. But the J. R. Graves of ante-bellum days had disappeared, and The Baptist of 1867 following resembles far more the lamb than the lion. One could scarcely find a more mediocre publication. Gradually, however, its circulation increased. In 1886 The Baptist Gleaner, a small paper published at Fulton, Kentucky, was consolidated with The Baptist, and its editor, Dr. J. B. Moody, became Graves' assistant.

In 1874 Dr. O. C. Pope of Morristown, Tennessee, established The Baptist Reflector, which he continued to issue for four years, selling it in 1878 to Dr. W. D. Mayfield. The paper was removed to Nashville, and Dr. W. B. Womack became associate editor with Dr. Mayfield. Three years later Rev. J. B. Chevis purchased the paper and became sole editor.

Rev. G. A. Nunnally, who in 1876 had become pastor at Rome, Georgia, had undertaken the publication of a small Baptist weekly, The Baptist Sun. In 1881 Dr. J. M. Robertson bought the paper and moved it to Chattanooga, Tennessee, where he published it as The American Baptist. The following year Dr. Robertson bought The Baptist Reflector and consolidated it with his paper, styling the resulting publication The American Baptist Reflector. The struggle for existence that ensued

terminated in 1885, when the paper was turned over to Drs. R. J. Willingham and A. W. McGaha, pastors in Chattanooga.

Neither The American Baptist Reflector nor The Baptist of Memphis was receiving such support as to insure success or make effectiveness possible. Consequently
 ✓ When Dr. E. E. Folk became editor and proprietor of the former paper in 1888 he sought and secured a consolidation of the two publications. Both papers were removed to Nashville and issued as The Baptist and Reflector. Dr. Folk served as chief editor, and associated with himself Drs. Graves and Moody as assistants. Dr. Graves, however, soon tired of his unremunerative task and turned his interest in the paper over to his son-in-law, Dr. O. L. Hailey, who took over the share of Dr. Moody and became joint editor with Dr. Folk. In 1891 Dr. Folk bought out Dr. Moody, becoming sole editor and proprietor, and continues in charge to the present. The paper has been gradually improved both in substance and in form, but has never risen to preeminence.

The Baptist Courier of South Carolina was begun as The Working Christian, which was established at Yorkville, South Carolina, in July, 1869. Rev. Tillman R. Gaines was the first editor. In May, 1870, Rev. L. H. Shuck became associate editor, and the paper was removed

to Charleston, where it was published until October, 1871. At this time Rev. W. A. Gaines, brother of T. R. Gaines, became joint editor and proprietor, and the paper was again removed, this time to Columbia, South Carolina. Drs. Reynolds, Furman, and Manly were secured as editorial contributors, and the paper became a fairly effective Baptist organ. In May, 1872, C. J. McJunkin bought an interest in the paper, and three months later became sole proprietor. He was assisted by J. L. Reynolds.

The Working Christian did not flourish. Col. James A. Hoyt, a prominent layman of Greenville, came to the rescue in 1878, purchased the paper, changed its name to The Baptist Courier, and proceeded to put it on a sound business basis. He removed the paper to Greenville and placed it in the hands of A. W. Lamar as editor and Drs. J. A. Chambliss and J. C. Hiden as associates. Mr. Lamar soon exchanged places with Dr. Hiden, the latter becoming chief editor, and the former associate. After a brief time Dr. Chambliss became chief editor, remaining such until 1882, when W. W. Keys became joint proprietor with Col. Hoyt, and Dr. J. C. Furman was secured as editor. For nine years Dr. Furman, in the midst of his arduous duties as professor in Furman University, wrote for The Courier, exerting a

wide influence throughout the state. His death occurred March 3, 1891.

Soon after the death of Dr. Furman Col. Hoyt sold his interest in The Courier to Dr. A. J. S. Thomas, who took charge of the paper on the first of June. In his address to the readers of The Courier Dr. Thomas says: "It is the desire and interest of those now having control of The Courier that it shall continue to be in the future the power for good that it has been in the past. It will continue to advocate and push every interest of our people which has for its aim the advancement of our Redeemer's kingdom at home and abroad."* The foundation that had been laid by Col. Hoyt, Dr. Furman and their helpers was a solid one, and now it only required the right man to make the paper grow in power and usefulness.

In Dr. Thomas such a man was found. He was not a brilliant writer, nor an especially profound thinker; but he was a thorough Baptist, with every good cause of the denomination on his heart, and with indefatigable labor he worked for Baptist progress through the medium of his paper. For nearly twenty years, aided by Mr. W. W. Keys, his business associate, he edited The Courier, and brought it to a high standard of efficiency. In his death, April 1, 1911, Southern Baptists lost one of

* The Baptist Courier, June 1, 1891.

their most honored leaders. Of him The Courier said: "He guided his paper with a wise head. All that he wrote was for the peace and edification of the cause whose interests were so largely in his keeping. He was the uniform, staunch supporter of all the work of the denomination, and gave his influence always to the things that make for a conservative progress. If he ever wrote a word of bitterness we do not remember to have seen it. He was moderate in all things; but in matters of civic righteousness his words were as clear and true as the ring of a steel hammer."

Dr. Z. T. Cody, who for nine years had been pastor at Greenville, and who for some time previous to Dr. Thomas' death had assisted in the editorial work, was now chosen as joint editor with J. C. Keys. Under their control The Courier has maintained its old standard, and is doing highly effective service for the denomination.

The Missouri Baptist was commenced at Palmyra, Missouri, January 1, 1866, by Revs. J. H. Luther and R. M. Rhoads. The Baptist Record was begun in October of the same year at St. Louis by Dr. A. A. Kendrick. Both papers had secured a fairly good support by August, 1868, when their consolidation was determined upon, the resulting publication being styled The Central Baptist, and pub-

lished at St. Louis; Revs. J. H. Luther and Norman Fox were editors, with A. A. Kendrick as associate. Mr. Fox soon severed his connection with the paper, and in July, 1870, W. Pope Yeaman became joint editor with J. H. Luther, taking the place of Dr. Kendrick. In December, 1877, Dr. William Ferguson became proprietor of the paper, and associated Dr. J. C. Armstrong with himself as editor. Dr. William H. Williams bought the paper in 1882, and he and Dr. Armstrong were editors until 1893, when Dr. Williams' death occurred. The property reverted to the widow of Dr. Williams, whose ownership continued, Dr. Armstrong remaining editor. Later a stock company was organized and the paper purchased from Mrs. Williams. The form of the paper was changed to the four-column magazine style, and the policy instituted of securing signed contributions from leading preachers and writers of the denomination. Dr. Armstrong continued to serve as managing editor.

In July, 1895, The Word and Way was commenced at Kansas City, Missouri, by S. M. Brown and E. K. Maiden. Associated with them as assistants were B. W. Wiseman, W. S. Pierce, and A. C. Rafferty. From the first the paper was neatly printed, well edited, and filled to an unusual extent with news of the churches in Missouri.

It rapidly gained in circulation, but the very fact that there were two papers in the state, each well conducted and worthy of support, made it impossible that either should attain the highest usefulness. At the close of the year 1912 negotiations were entered into looking to the consolidation of the two papers, and in January, 1913, this was effected. The plant of The Central Baptist was purchased and removed to Kansas City, where the combined publication is issued as The Word and Way, incorporating The Central Baptist, published by The Word and Way Publishing Company. The consolidation gave to the paper a subscription list of 22,000 names. It was determined to put the company's business on a strictly cash basis, enlarge and improve the paper, and issue it for \$1.00 per year, as opposed to the price of \$1.50 and \$2.00 almost universally charged by other leading Baptist papers. It remains to be seen with what success the venture will meet.

Correspondence with the editor of The Alabama Baptist disclosed the fact that Rev. James T. Murfee had written a careful and exhaustive history of "Journalism of the Baptist Denomination in Alabama," published in The Alabama Baptist in the issue of December 2, 1908. I have made liberal use of this article in tracing the

history of journalism in this state.

In 1865 The Southwestern Baptist ceased to exist, as has been noted, having been merged with The Christian Index of Georgia, and the denomination in Alabama was left without a state paper for eight years. The Index, however, was taken by many Baptists in Alabama, and thus served as a denominational medium. During this period, from 1865 to 1873, according to Dr. Murfee, all denominational interests suffered so much from lack of a state organ that the subject was seriously considered by the Alabama delegates to the Southern Baptist Convention at Mobile in the spring of 1873, and when the state convention was held in Tuscaloosa on the seventh of November of the same year, the subject that elicited the greatest interest was that of establishing a Baptist organ for the state.

Many of the delegates felt a deep sense of need for a state organ, and full appreciation of its worth towards building up the interests of the denomination. Others argued that it would require at least \$10,000 to found the paper, and were unwilling to risk placing the convention under so heavy an obligation. This sentiment prevailed, and the convention adjourned with the general impression that the enterprise was

financially too hazardous to be undertaken, however desirable it might be.

"Accordingly, after returning to Marion, Dr. W. W. Wilkerson advanced \$2,500 for the enterprise and Rev. E. T. Winkler^{D.D.} became editor. Mr. D. G. Lyon, a recent graduate of Howard College, and now the distinguished professor of Semitic languages in Harvard University, was selected as local editor and business manager. With such union of financial ability, business sagacity, and literary talent the new journal immediately won distinction. The masterful editorials by Rev. E. T. Winkler were copied throughout the United States, and by his pen our people were enlisted as one soul in supporting all our denominational enterprises. The superb administration of the finances by Dr. W. W. Wilkerson soon repaid the \$2,500 advanced to start the paper, and insured it a permanent and adequate revenue. The paper was then presented to the convention by Dr. Wilkerson. The signal success of the paper was due also in no small degree to the able work of Mr. D. G. Lyon. His industry and diligence, his conscientious scholarship and love for learning, which were displayed to a marked degree at Howard College and on the work of the paper, have since made him the foremost Semitic scholar in America.

"In 1878 The convention met at Talladega, and a

committee was appointed to define the relation of The Alabama Baptist to the convention. A permanent transfer of the editorial and financial management was made to Rev. E. T. Winkler and Rev. John L. West. In April, 1881, the editing of the paper was transferred by Dr. E. T. Winkler and Rev. John L. West to Rev. W. C. Cleveland. Later the paper was purchased by Rev. W. C. Cleveland and Rev. John L. West. In March, 1884, Dr. Cleveland severed his connection with The Alabama Baptist, and Rev. John L. West became sole editor and proprietor. Later Major John G. Harris purchased the paper from Rev. John L. West, and employed Br. Renfroe as editor. In the spring of 1887 Dr. Renfroe retired as editor and Rev. C. W. Hare succeeded him. In 1893 W. B. Crumpton became associated in the editorial management of the paper. Later Rev. E. F. Baber, a skilled journalist, became connected with The Alabama Baptist.

"Rev. Frank Willis Barnett bought the paper of Major John G. Harris on January 1, 1902. It then had a circulation of about 5,000. This number was soon more than doubled. When the recent regulations of the postoffice department went into effect, the law required that nearly 2,000 names be dropped from the mailing list; and the circulation of the paper for 1908 was about 8,000."

Mr. Barnett has continued as editor to the present

time, making of The Alabama Baptist an ever-increasing force in the affairs of the denomination of the state. His editorial policy, he writes, is "to upbuild our Baptist enterprises," and the chief function of the paper, he considers, is "to serve the Baptists of Alabama."

Prior to the War efforts had been made to establish a Baptist paper for Florida, but had uniformly failed. In 1872 resolutions were adopted by the Florida convention in favor of such an enterprise, and in February, 1873, the publication of The Florida Baptist was begun at Lake City by Rev. W. D. McCallum. It was impossible, however, to secure sufficient support, and in 1876 it was sold to The Christian Index, which was for a number of years the official organ of Florida Baptists. An effort made in 1884 to revive The Florida Baptist proved unsuccessful, but in February of that year The Baptist Witness was begun, with A. P. Ashurst and C. C. Hill as editors. During the first year the paper was published at Lake City, but in June, 1885, was removed to DeLand. Rev. S. M. Provence, a prominent Georgia minister, purchased a half interest in The Witness, and became joint editor with Mr. Ashurst. Soon afterwards M. F. Hood purchased the paper and moved it to Ocala. In August, 1891, J. C. Porter purchased the paper, be-

coming chief editor, with Prof. C. S. Farris and Rev. L. D. Geiger associate editors. The paper was then moved back to DeLand, and in January, 1886, Dr. J. H. Griffith became editor and W. A. S. Northrup proprietor. Dr. Griffith remained editor for one year, when his place was taken by Revs. N. A. Bailey and W. N. Chaudoin. In October, 1887, The Witness Publishing Association was organized, with Rev. L. D. Plumer as editor of the paper.

Minutes of the Florida Convention show that The Witness was in the hands of Brethren Bailey, Chaudoin, Geiger, and Porter during the next ten years. Its support was never great, and its publication largely a labor of love on the part of the devoted editors. From 1895 onward Rev. J. C. Porter was chief editor, and gradually placed the paper on a self-sustaining basis, so that by 1898 it had begun to compare favorably with its more prosperous contemporaries in other states.

In January, 1904, after some fifteen years of self-sacrificing service, J. C. Porter laid down his pen, and two months thereafter entered into his eternal rest.

Since April, 1903, The Southern Baptist had been published in Jacksonville, Florida. On June 1, 1904, this paper and The Witness were consolidated under the name of The Southern Baptist Witness, under the management and editorship of Revs. J. B. Holly and W. A. Hob-

son, and its re-publication was continued in Jacksonville. Soon after the consolidation of the two papers conditions arose which made it impracticable for The Witness to be longer published under the contract of consolidation, and a temporary management was arranged for by the two interests.

Through the generosity of Mr. John B. Stetson, a wealthy Florida Baptist, both interests in the paper were purchased, and in addition the subscription lists of the Baptist Messenger, a struggling little weekly published at Pensacola. Mr. Stetson now made a gift of the entire property to the Florida State Convention, which was accepted in its annual meeting at Jacksonville, 1905. Rev. W. A. Hobson was appointed editor and C. S. Farris and W. L. Mahon associates. A few months later the paper was transferred to Orlando, where it was issued for the convention by C. S. Farris and C. H. Nash. Soon thereafter, by order of the convention, The Witness was placed in the hands of F. C. Edwards, who had served efficiently as office editor previously, and Ocala again made the place of publication. Mr. Edwards now began a vigorous campaign to place the paper on a cash basis, and by the meeting of the convention in 1907 was able to report considerable progress.

The health of Mr. Edwards having failed, he surren-

dered the work in January, 1908, and J. H. Tharp was made editor and manager. Convention ownership had thus far proven unsuccessful, and the new management assumed control with a heavy deficit.

Mr. Tharp found the task too burdensome and uncongenial, hence when the convention met, January, 1909, he tendered his resignation. F. C. Edwards, the most successful of all the managers of the paper until his health had failed, had by this time sufficiently recovered to resume work, and was chosen by the convention as editor, with Charles M. Brittain as assistant. Diligent labor did not enable them to place the paper on a self-sustaining basis for the next year, and in April, 1911, they surrendered their task to E. Z. F. Golden, of Georgia, whom the convention chose to edit and publish its paper. For one year Mr. Golden labored with much zeal to make The Witness self-supporting, but when the convention met in January, 1912, he was forced to report a debt of \$2,000. The convention, tired of its burden, offered to sell the paper for the amount of its indebtedness. Dr. W. D. Nowlin became the purchaser, and with D. C. Nowlin has been issuing the paper since. Dr. Nowlin has gained for himself a place of trust and honor in the denomination, and as editor of The Witness he has been accorded the hearty support of Florida Baptists. The paper has been

considerably improved within the past year, and gives promise of continued improvement. Its limited opportunities and financial handicap still keep it in the class of mediocre Baptist weeklies.

The Baptists of Arkansas have experienced great difficulty in maintaining a state paper from the close of the War even to the present.

In 1867 the state convention determined upon the establishment of a paper, and chose Rev. P. S. G. Watson as editor. The convention ownership experiment proved unsatisfactory, however, and at the next meeting of the convention Mr. Watson purchased the paper. Finding himself unable to maintain its publication, in 1870 he sold out to The Baptist of Memphis. For four years the state was without a Baptist paper of its own. In 1874 The Western Baptist was begun by Rev. P. B. Espey, but soon collapsed, and was taken over by The Baptist of Memphis. Dr. Eaton gives as follows the subsequent history of journalism in Arkansas, which, in the absence of files of the papers mentioned, and in view of Dr. Eaton's wide acquaintance in this field, I am persuaded to accept as accurate:

"In 1880 J. P. Eagle, J. M. King, W. D. Mayfield, Benj. Thomas, and T. B. Espey formed a stock company and

began to issue at Little Rock The Arkansas Evangel. In a few months Drs. B. R. Womack and J. B. Searcy were made editors, and the paper was moved to Dardanelle. In two years the stockholders, tired of the burden, turned the paper over to Dr. Womack, who sold a half interest to Dr. Searcy, and two years later Dr. Womack retired, Dr. A. S. Worrell taking his place. Next year we find Dr. Womack again in charge, with Revs. M. D. Early and O. M. Lucas as associates. The next year these last two are dropped, and in one year more, 1886, we find Dr. W. A. Forbes as sole editor and proprietor, with M. D. Early as field editor. Two years later Revs. J. N. Hall and J. H. Milburn became associated with Dr. Forbes, and in a few months he sold out to them. In November, 1888, Allen W. Clark became business manager, buying out Milburn; and on March 1, 1889, Dr. W. A. Clark bought out Hall, and in the next January he became sole proprietor. On October 1, 1899, the paper was sold to Dr. O. L. Hailey and Rev. R. E. Drake, but on the 16th of April, 1900, Dr. Clark bought back the paper, associating with him Dr. J. H. Milburn.*

For some time earnest efforts had been made to unite the "Landmark" Baptists, who had their own association, with the Arkansas Convention. One of the leaders of the Landmarkers was Dr. Clark, who, on assuming control of

* Newman, "A Century of Baptist Achievement," p. 275.

The Arkansas Baptist, pledged the convention that he would make no attack on it or its employees. This pledge was not kept, and the convention of 1901 withdrew its recommendation of the paper. A stock company was formed soon thereafter, and The THE BAPTIST Baptist Advance established, edited ADVANCE. by Dr. A. J. Barton, with E. J. A. McKinney and Sam Eaton associate editors. This the convention heartily endorsed in its session of 1902. Bitter war on the paper and the convention ensued on the part of Dr. Clark through his journal. A "peace committee" was appointed to put a stop to this deplorable state of affairs, but after long negotiations reached no satisfactory conclusion.

In form and in matter The Advance now came rapidly to the forefront as one of the best and most progressive Baptist journals. John Jeter Hurt became junior editor in June, 1903, and added much strength to the paper. One year later, Dr. Barton, having accepted the field secretaryship of the Home Mission Board of the Southern Baptist Convention, retired from his position on the paper, and Mr. Hurt became chief editor. In January of the following year Rev. J. F. Love succeeded to this position, but in March accepted the call to become assistant secretary of the Home Mission Board at Atlanta. His place was

taken by Benjamin Cox and E. J. A. McKinney, who during the year associated with themselves A. H. Autry and A. P. Scofield. From this date, 1908, to the close of 1912, these men, under the leadership of E. J. A. McKinney, gave to Arkansas a paper of much merit. The old motto, adopted when the paper was born, "For Christ, the Churches, and Cooperation," formed a suitable index to the policy of the paper, which but for financial handicaps would have no doubt become a great Baptist journal. But this inveterate foe of success, inadequate support, forced a reckoning, and with a debt of \$6,000 The Advance was forced to capitulate. The paper had proved itself of too great value, however, for Arkansas Baptists to allow its suspension, accordingly the publication board of the state convention agreed to liquidate the debt and assume ownership. Mr. McKinney was retained as editor and Miss Anna Bass employed as business manager. Under this arrangement The Advance has maintained itself to the present, a live, efficient, well-edited paper, lacking only sufficient support to take its place as one of our best Baptist publications.

Dr. H. L. Winburn, for many years one of the leading preachers of Arkansas, gives succinctly the subsequent history of The Arkansas Baptist:

"Dr. Clark and his paper led a revolt from organized work. The revolt made a strong appeal to that

large element in the denomination which does not care to do aggressive work. The revolt was followed by a short period of unusual prosperity in the life of the paper, lasting probably three to five years. This was succeeded by a period of decline, which has continued steadily until now. Dr. Clark was succeeded by Ben.M. Bogard as editor, and after a few years he was succeeded by C. L. Powell, who was in turn succeeded by J. H. Newman. Each change marked a downward step in the vigor and usefulness of the paper. The name of the paper was changed to The Landmark Baptist, and later changed once or twice more. Today the paper barely exists, and it is practically lost as a real force among the Baptists of the state."

It was with much difficulty that the weakened denominational forces of Mississippi were reorganized at the close of the War. The Mississippi Baptist ceased to exist soon after hostilities commenced, and the state was without a Baptist paper until 1887. During this time The

THE BAPTIST RECORD. Baptist of Memphis, Tennessee, served as a medium of news and communication for Mississippi.

The narrow and reactionary views of Dr. Graves were not pleasing to the leaders of the denomination in Mississippi, and in 1877 it was determined that they should have a paper of their own. James B.

Gambrell, pastor at Oxford, Mississippi, had acquired considerable reputation as a writer, and was chosen to be The Record's first editor. Mr. Gambrell was called as pastor of the church at Clinton, the home of Mississippi College, whence the paper was issued. M. T. Martin, professor of mathematics in the college, was owner and business manager.

The services of Editor Gambrell proved so satisfactory to his brethren that he was urged to become sole editor and proprietor, in order that he might devote his entire time to the work. Negotiations to this effect with Prof. Martin proved disappointing until July, 1881, when terms were reached whereby Gambrell took over the interest of the former, and announced the purpose of his life-work "to make The Baptist Record a paper worthy of the hearty support of all our people, and a great power for the development and direction of the armies of Israel....The Record will resolutely set its face towards the future, and grapple with the living questions of the day."*

The Record was moved to Jackson, and for ten years Dr. Gambrell gave to Mississippi Baptists a strong, progressive paper, a force for good throughout the state, and a unifying factor of great influence in the work of the denomination. During these years he was assisted

* The Baptist Record, July 7, 1881.

from 1884 to 1885 by Prof. George Wharton, and for a brief period in 1886 by Dr. L. S. Foster. The paper was then moved to Meridian. A consolidation was effected with The Southern Baptist, a small weekly which had been started in 1875 at Meridian by Rev. A. G. Gessett, and the whole interest was owned by a stock company and known as The Southern Baptist Record. Soon after this Dr. J. A. Hackett of San Antonio, Texas, a former Mississippian, returned to the state and was made associate editor. The editorial work of The Record now devolved almost wholly on Dr. Hackett, Dr. Gambrell being employed outside the office, and writing only as contributor. At the close of the year 1891 Dr. Gambrell retired from all connection with The Record.*

Lacking both the experience and the ability of Dr. Gambrell, Dr. Hackett found his task as editor of The Record beset with great difficulties. A heavy indebtedness had accumulated, and his only recourse was to cut expenses in every direction, serve almost without remuneration, and live from the income of his preaching. The struggle was a long and heroic one, but he succeeded at last in removing the debt. In doing this, however, the efficiency of the paper was sacrificed to such an extent as to call forth a resolution of remonstrance from the committee on periodicals in the convention of 1896.

* Foster, "Mississippi Baptist Preachers," pp. 291, 292.

Dr. W. A. Hurt had undertaken the publication of a small monthly at Winona, The Baptist Layman, which by this time had been made a weekly with Dr. J. L. Johnson editor for a while, and then T. J. Bailey. With the two papers dividing the patronage of the state it was impossible that either should be of much value, hence the recommendation of the convention that a consolidation be effected. Efforts were made looking to this end, but were unsuccessful until 1898, when a stock company was formed and both papers purchased. The Southern Baptist Record of Meridian and The Layman of Winona then gave way to The Baptist of Jackson, with Drs. J. B. Searcy and T. J. Bailey as editor and manager respectively. The income proved insufficient for the support of both, so Dr. Searcy retired after a few months and Dr. Bailey took both offices. The name of the paper was then changed back to The Baptist Record, Dr. Bailey continuing as editor and manager to March, 1912.

At this time Dr. Bailey's interest was purchased by Dr. P. I. Lipsey and Rev. J. C. Parker, the former as editor, the latter as business manager. In November, 1912, Dr. Lipsey bought Mr. Parker's stock, and J. J. Lipsey, his son, became managing editor.

Nothing in the history of journalism in Mississippi, nor, perhaps, in the South, has ever equalled the success

with which The Record has met under this new management. Dr. Lipsey, a graduate of the University of Mississippi and of the Southern Baptist Theological Seminary, had for a number of years been pastor of the church at Clinton, and was known throughout the state as a scholarly and effective preacher, but his abilities as journalist were to most of his brethren unsuspected to the time of his assuming charge of The Record. Though not a brilliant writer, Dr. Lipsey has shown himself alive to every interest of the denomination, and has infused new life into the organized work of the state. From a circulation of less than 3,000 when he took charge of the paper it has grown to more than ten thousand. The future of The Record seems now to be assured.

The Mississippi Baptist was begun in 1891, by Rev. N. L. Clark at Newton as organ of the General Association. Publication has been sustained to the present, but the paper has been of too little consequence to makes its history worth the tracing here. Recently (January, 1914) a reorganization has been effected in an effort to put new life into the paper, with Revs. R. L. Breland as editor and James E. Chapman associate editor, and W. P. Chapman field editor.

At the close of the War The Louisiana Baptist was revived, Dr. A. S. Worrell becoming editor and proprietor.

In a short time, however, Dr. Worrell sold the paper back to W. F. Wells and Dr. Franklin Courtney, from whom he had bought it in 1865. The effort to sustain it proving hopeless, the paper was sold to The Baptist of Memphis, 1869. This paper and The Mississippi Baptist Record served in turn as denominational organ for Louisiana until

1886, when The Baptist Chronicle was
 THE BAPTIST established at Shreveport. Dr. W. S.
 CHRONICLE. Penick, a Virginian, and graduate of
 Richmond College, was the first editor.

Rev. R. M. Boone, a native Louisianian, bought the paper in the fall of 1888, and continued to publish it in Shreveport for a year or more, after which it was removed to Ruston, where publication was continued until December, 1906. At this time it was removed to Alexandria, where it has remained. In 1903 a stock company was organized and the paper placed in its hands, Mr. Boone continuing as editor. About a year later the paper was sold to Rev. Bruce Benton and Rev. J. B. Lawrence, who became joint editors. Mr. Boone again became owner in 1910, and continued as editor until April, 1912. The paper was then purchased by E. O. Ware, the present editor. Mr. Ware is a native of Kentucky, educated at the Kentucky University, and A. & M. College of Kentucky. In this difficult field, a large part of which is strongly

Catholic, he reports some progress, though the success met with, he admits, has not been very encouraging.

In "Flowers and Fruits, or 46 Years in Texas," Z. N. Morrell, a pioneer Baptist preacher of Texas, tells of the beginning of Baptist journalism in Texas after the War as follows:

"Elder J. B. Link, who went out from Missouri with the army and served among the soldiers during the War as a minister, was in Texas at the time of the surrender, looking after the army mission work, under the appointment of the Domestic Mission Board. Seeing the vast resources of the great state and the Baptist strength to be developed, he conceived the idea of starting a denominational state paper. A few brethren of intelligence and enterprise encouraged the undertaking, and about the close of 1865 he issued the first number of The Texas

Baptist Herald, from the city of

THE TEXAS

Houston.

BAPTIST HERALD.

"He was entirely without means, as was many a man who had served with the army. Traversing a large part of the state, he made many friends to the enterprise he so fondly and resolutely cherished. Facilities at that time for traveling were by no means good. When he could not conveniently get a horse he walked from one locality to another, and by his prudent

course, sound sense, and indomitable perseverance, he convinced the Baptists that he meant work as a means of success. Such men rarely fail to get help if they need it. His case was not an exception. Capital was soon furnished to start the enterprise. His ability as a financier was soon apparent. Economy was most rigidly practiced. His dress, as many of us remember, was very plain, consisting for some time of what he had worn in the army....He labored hard, and after his day's work was done his bed at night was a pile of carpenter's shavings in the corner of his office, and his covering his soldier's blanket. His very life-blood was thrown into the paper....During these years past (1865-1886) the paper has done a great work in developing Baptist principles and organizing Baptist strength."*

The story of the struggle of The Herald for existence forms one of the most interesting chapters in Texas Baptist history. The difficulties in the way of success were almost insuperable, but J. B. Link was possessed of the true Texas spirit, which, in the face of a great task, counts everything but loss in its accomplishment. In 1867 a fearful yellow fever epidemic swept Houston, and The Herald was forced to suspend. Publication was resumed near the close of the year, and the paper issued once a month throughout 1868. It was then enlarged and issued

* Z. N. Morrell, "Flowers and Fruits, or 46 Years in Texas," pp. 366, 367.

weekly. In 1877 Jonas Johnston bought a half interest in the paper and became joint editor. In February of the following year Dr. O. C. Pope of Tennessee, who had been connected with the newspaper work of the denomination in that state, assumed charge as office editor. Mr. Johnston's death occurred in 1881, and Mr. Link again became sole proprietor. Two years later the paper was moved to Austin, and in January, 1886, to Waco. In July, 1886, it was purchased by Dr. S. A. Hayden and consolidated with The Texas Baptist of Dallas. The paper at this time had a subscription list of 6,000.

On January 3, 1874, Dr. R. C. Buckner commenced the issue of The Baptist Messenger at Paris, Texas. In 1875 Dr. Buckner changed his place of residence from Paris to Dallas, thence issuing The Messenger. Purposing to enlarge the scope of the paper and devote more of his time to it, in 1879 he changed its name to The Texas Baptist. In the issue of December 7, 1876, Dr. Buckner addressed the first of a series of letters "To the Deacons of the Texas Baptist Churches," on the practical duties of their office, and for the first time urged the importance of founding an orphanage in the state. As a result, a convention of deacons was called to meet in Paris, July 7, 1877. It was resolved that efforts be made to establish an orphans' home, and Dr. Buckner was placed in

charge of the undertaking. The chief purpose of the paper from this time forward was to further the interests of the orphans' home, to which Dr. Buckner devoted himself with great earnestness and much self-sacrifice. The paper

THE TEXAS BAPTIST. rapidly grew in circulation, bringing to its owner sufficient income to defray much of his personal expense and thus relieve the orphanage work of this item .

On June 1, 1883, Dr. Buckner sold The Baptist to Dr. S. A. Hayden. A half interest was then sold by Dr. Hayden to Dr. S. J. Anderson, who became joint editor. Three years later (1886) Dr. Anderson sold out to Dr. Hayden, but continued as associate editor in the latter's employ. At the same time when he purchased The Baptist Dr. Hayden became owner of The Baptist Standard, a small weekly which had been started a little more than a year previously by C. C. Parroch, at Glen Rose. The two papers were consolidated.

Dr. Hayden was now owner of The Baptist as consolidated with The Standard, and also of The Herald. The two papers were united and issued from Dallas as The Texas Baptist and Herald. Two years later Dr. A. J. Holt bought a half interest, but about one year after he resold to Dr. Hayden.

The Baptist News, published at Honey Grove, made its

first appearance on December 6, 1888, with Rev. Lewis Holland as editor. Rev. J. H. Boyett soon became joint editor and proprietor. In the following year, 1889, the paper was enlarged and improved, and Mr. Boyett sold his interest back to Mr. Holland, who became sole editor and proprietor. The paper was then moved to Dallas and R. T.

Hanks, a Seminary graduate and a man of exceptional ability and influence, bought a half interest. Vigorous efforts on the part of the management and a liberal, constructive editorial policy met with ready approval and appreciation. Before the close of the year its circulation was about 3,000. The name of the paper was changed to correspond with its increased scope of usefulness, The Western Baptist being its new title. Its form was changed from the old seven-column folio to a five-column quarto. In 1890 Mr. Holland sold out to his partner, Mr. Hanks, who, however, continued the services of Mr. Holland as associate editor. In May, 1891, Mr. Holland bought back his former interest.

The Western Baptist had by this time reached a circulation of 6,500. It stood for the organized work of the denomination, and was progressive and constructive. On the other hand, The Baptist-Herald (the "and" having

been displaced by a hyphen), Dr. Hayden's paper, was a curious mixture of aggressiveness and reaction. Claiming as his mission the uniting of the Texas Baptists, he set himself as the logical leader of the denomination, whose word should be law. Possessed of much natural ability, combining the zeal and eloquence of a religious fanatic with the shrewdness and cunning of a politician, he drew about him a large following, and through his paper was exerting a tremendous influence.

In March of 1892, Drs. M. V. Smith and J. B. Cranfill bought The Western Baptist, enlarged and improved it, and changed the name to The Baptist Standard. After a few numbers were issued the paper was moved to Waco. It is doubtful if, in the state of Texas, there was a Baptist preacher more thoroughly identified with the best interests of the denomination, or who stood higher in the denomination, than Dr. Smith. Dr. Cranfill since 1900 had been superintendent of missions. He was suffering very greatly at this time from his eyes, and was probably guilty of certain inaccuracies in his books and reports, due no doubt to this physical defect.

No sooner had these brethren, who represented the convention and mission board both officially and in

sentiment, become proprietors of the paper above mentioned, than Dr. Hayden's attitude became that of open, vigorous opposition to the board, with unconcealed bitterness towards The Standard and its editors. That jealousy of The Standard and fear of loss of his self-constituted leadership were large factors in inducing this attitude perhaps few at this time would deny; that pure fanaticism, all the more dangerous because of its sincerity, played a large part, is undoubtedly true. At any rate, one of the most remarkable struggles in the annals of Southern Baptist history, continuing over the greater part of ten years, now ensued, the forces in the controversy gathering about The Standard and the board on the one hand and The Baptist-Herald and opponents of the board on the other.

Dr. Smith died February 1, 1893, after a brief illness of pneumonia. In his death Texas Baptists lost one of their greatest leaders, and lost him just at a time when his wise counsel and conservative good sense were most needed. The editorship of The Standard now devolved on Dr. Cranfill. He was not the equal of his lamented colleague in practical wisdom and statesmanship. Though championing the cause of right and progress, he nevertheless allowed himself sometimes to be controlled by expediency rather than by principle. His foresight was lim-

ited, and in the midst of the struggles that were stirring the denomination he at times seemed confused and doubtful. Yet for the most part he kept The Standard steadily in the course of progress, and sought consistently to upbuild and unify.

In 1892 Dr. J. B. Gambrell of Mississippi had visited Texas, and had been urged to become connected with The Standard. He admitted frankly his desire to identify himself with the people of Texas, but on his return home found it impracticable to sever his connections in that state. In 1893 he was inaugurated president of Mercer University, Georgia, but the call to Texas came stronger and stronger, and so, in 1896, he accepted the position of superintendent of missions and moved to the Lone Star state, where he was destined to be one of the chief factors in the great struggle there in progress for the development and unification of the Baptists.

Dr. Gambrell immediately threw himself into the struggle to enlist the churches of Texas in the work of the convention and its boards, particularly, of course, the mission board. He became a regular contributor to The Standard, and in addition issued The Texas Mission Worker, a monthly magazine designed to counteract the baneful effects of anti-missionary influences and enlist the churches in the organized work of the convention.

This little magazine went into thousands of homes, and accomplished untold good.

Open trouble with Dr. Hayden had not begun until April 9, 1894, when he presented his famous "Reform Paper" before the mission board at its regular quarterly session. In this paper he made serious charges against J. M. Carroll, at that time superintendent of missions, alleging extravagance and misappropriation of mission funds. The charges and counter-charges which now filled the columns of The Standard and The Baptist-Herald aroused feeling to a fever heat, so that when the convention met in San Antonio in November, 1907, it was generally felt that the crisis had come. In a stormy session of the convention, a document, which had previously been prepared, was read, challenging the right of Dr. Hayden to a seat in the convention. The challenge was sustained. The bitterness of Dr. Hayden and his followers knew no bounds. A charge of conspiracy was filed in the courts against J. B. Cranfill, J. B. Gambrell, J. M. Robertson, Dudley G. Wooten, Geo. W. Truett, C. C. Slaughter, T. J. Walne, J. B. Riddle, and others, and suit entered for damages in the sum of \$50,000 as actual damages and \$50,000 as exemplary damages.* The case dragged itself through three long and weary trials, and was finally thrown out of court. From the close of the third trial onward Dr. Hayden and his party suffered a rapid decline in power and

* Hayden-Cranfill Third Consp. Trial, Tex. Docs.

influence. The Baptist-Herald never regained its lost standing, and after a lingering struggle ceased to exist.

With the issue of January 6, 1898, Col. C. C. Slaughter, known as the "Texas Cattle King," became half-owner of The Standard. Dr. Cranfill continued in sole editorial charge. For nearly five years this arrangement was maintained, and The Standard grew in power and circulation. Dr. Cranfill steadily rose in the esteem of his people, and with dearly-bought experience increased in ability as editor. At the close of 1902 J. M. Carroll purchased the interest of Col. Slaughter and for three years was joint editor with Dr. Cranfill.

En route to the Southern Baptist Convention, 1904, a most deplorable altercation occurred on the train between Dr. Cranfill and an aggrieved brother, the details of which need not be recited here.* Dr. Cranfill felt himself so compromised in the eyes of his brethren that he determined to give up his connection with The Standard. Joel H. Gambrell, brother of Dr. J. B. Gambrell, had recently purchased an interest in the paper, and he and J. M. Carroll now became proprietors, with J. B. Gambrell editor-in-chief. In leaving the paper Dr. Cranfill wrote some words of profound wisdom as bearing on the problem of the religious newspaper: "It is easy to write. It is not hard to acquire an easy, flowing

* See The Standard, May 26, 1904.

style of composition. Newspaper writers of ability abound in many places, and if writing good articles were the only test of successful journalism, we might have many more successful Baptist papers than we have now. The heart of the matter, however, is with the business manager. To have the money to pay the printers, the pressman, and the company that furnishes the blank paper on which the paper is printed, etc., and then have something left to feed the families of those who devote all their time and energies to its enterprise--this is the most crucial point of all." * But for the most part The Standard had succeeded, and when Dr. Cranfill gave it up was valuable newspaper property. Its publishers claimed for it then, as now, the largest circulation of any Southern Baptist paper.

A stock company was then organized, with T. B. Butler president and business manager. Joel H. Gambrell was continued as managing editor. With the issue of August 22, 1907, Rev. J. M. Dawson became managing editor, and upon his resignation April 16, 1908, J. Frank Norris was chosen to succeed him.

Notwithstanding its large circulation, The Standard had steadily lost money. Propositions to put it under the ownership of the convention met opposition, and so at length, in November, 1909, the plan was determined

upon of putting the paper in the hands of leaders of the denomination, who should act as trustees of the convention in its management, but who should not hold the convention responsible for its debts. A canvass of the paper's constituency brought forth the almost unanimous request that J. B. Gambrell be made editor. He had molded the paper's policy in large measure for years, and was undoubtedly the ablest man in Texas for the place. He has edited The Standard since that time, and, considering his age, has manifested most remarkable vigor and vitality. He has come nearer, perhaps, than any other editor in the South to getting his paper read, and has succeeded in making it interesting and attractive to all classes of readers. Yet the financial problem remains unsolved, as witnessed by the \$30,000 deficit reported at the last convention. It is doubtful, however, if any one thing in Texas is doing so much for progress and unification as The Standard, and so long as Dr. Gambrell lives The Standard will be maintained at any cost.

It would be of no practical value to enumerate the long list of twenty-two Texas Baptist papers that came into existence and have died or been swallowed up by contemporaries from the close of the War to the present time.* With the discontinuance of The Baptist-Herald the field was left almost undisputed to The Standard. Of the several small Baptist weeklies now published in

*See Texas Baptist Statistics, 1895, pp.19-22.

the state may be mentioned The Western Evangel of Abilene; The Western Star of Houston; and The Central Messenger of Brownsville. The policy of all three of these is constructive, and though small they are well edited and worthy of support.

Much difficulty has been experienced in establishing and maintaining a Baptist paper in Maryland. "Before the War The True Union was published there, edited first by the Baptist pastors of Baltimore and afterwards by Dr. Franklin Wilson. Years afterwards Dr. H. M. Wharton started The Baltimore Baptist, associating with him Dr. A. C. Barron. The name of the paper was changed to The Evangel, and ere long it was sold to The Commonwealth, published in Philadelphia. It had shortly before absorbed The Atlanta Baptist, published at Norfolk, Virginia, by Dr. J. A. Speight."* The Maryland Messenger was established January 1, 1909, by Dr. John Roach Straton. The function of the paper, according to Dr. Straton's statement, is "to furnish a medium of exchange to the Baptist forces of the state, and to assist in educating them by the printed page." He attributes the comparative failure of the work in Maryland to "lack of enthusiastic cooperation." The Messenger is published monthly.

A great and growing field of Baptist opportunity

*Newman, "A Century of Baptist Achievement," p. 279.

is the recently admitted state of Oklahoma. As yet there has been but little newspaper history there. This can appropriately be recorded in the words of the editor of The Messenger, who writes as follows:

"The Baptist Messenger was established in May, 1912, C. P. Stealey editor continuously.

"As to the editorial policy, the paper stands first of all squarely for the verbal inspiration of the Bible, for the preaching of the Gospel to every creature, for the gathering of the saved into scriptural churches, where they may be trained and developed in the work of making more believers and more churches. The THE OKLAHOMA BAPTIST MESSENGER paper seeks to be newsy and spiritual, standing firmly by conviction, but in love, and avoiding all unpleasant personalities. We have no sympathy for the modern cry for union, federation and cooperation. At the same time we recognize that there are good Christian people in most denominations with whom, personally, our people can cooperate in many ways. We stand for a vigorous state mission policy. In one year and a half our circulation has gone beyond three thousand. Our great business is to unify and inform our 80,000 Baptists; among the chief difficulties encountered is the fact that our people are new, coming from other places, bringing with them, naturally, sentiment for their home paper."

Brief mention should be made of the work of the Board of Publication of the Southern Baptist Convention. Prior to the establishment of the Board, in January, 1866, a small Sunday school paper had been issued from Macon, Georgia, by the Sunday School Board, created in 1863 for the purpose of promoting the establishment, enlargement, and greater efficiency of Sunday schools in the jurisdiction of the Southern Baptist Convention.*

The affairs of the Board did not prosper, however, and in May, 1872, it was consolidated with the Domestic and Indian Mission Board, THE BOARD OF PUBLICATION OF THE S. B. C. But the publication of Kind Words continued, and about it centered the struggle for the continuation of Sunday school work as a separate enterprise of the Southern Baptist Convention, resulting, in 1891, in the creation of a Board of Publication to "be entrusted with the Convention Sunday school series, and authorized to use their best efforts to improve the series and to increase the circulation."** The creation of this Board of Publication marked a new era in Sunday school work in the South, and no department of the convention's work has proved so phenomenally successful as this. The Board was located at Nashville, where, under the guidance of Dr. J. M. Frost, it has developed an immense publishing business,

* S. B. C. Minutes, 1863, p. 451.

** S. B. C. Minutes, 1891, p. 221.

issuing a great variety of Sunday school literature and supplies, B. Y. P. U. publications, mission journals, etc., the names and forms of which need not be detailed here. Of nothing are Baptists more proud than of their Sunday school literature, and with reason, for it is beyond question the peer of that issued by any board in the world.

The limitations of this thesis necessarily exclude publications issued monthly or quarterly, the contents of which are chiefly of literary or theological value. Otherwise it would be both pleasant and profitable to review the history and contribution to the life of the denomination of such magazines as Ford's Christian Repository, The Seminary Magazine, The Southern Baptist Preacher, The Review and Expositor, etc.

Journalism among Negro Baptists of the South has so far developed slowly, with results that are of but little consequence. The Negroes are not a reading people, and much educational work must precede any successful undertaking to provide them with religious newspapers. In only a few states are Negro Baptist papers published, the most important of these being The American Baptist, Louisville, Ky.; The National Baptist Union Review, Nashville, Tenn.; The Baptist Vanguard, Little Rock, Ark.; The Georgia Baptist, Augusta, Ga.; The Herald, Austin, Texas; The Missouri Messenger, Jefferson City, Mo.

In addition to the papers whose histories have been

followed in the foregoing, there has been a vast number of Baptist newspapers, church papers, college magazines, mission journals, and the like, even to enumerate which would be irksome and unprofitable. They have for the most part been short-lived, have made little or no contribution to the progress of the denomination, and have often only added to the problem of the accredited paper in whose field they were issued.

SUMMARY.

1. In the chaos and confusion following four years of one of the most destructive wars in the world's history, the Southern Baptist press, revived under great difficulty, proved itself the most potent of instrumentalities in reorganizing the scattered forces of the denomination. One of the noblest chapters in all journalism is that which tells of the heroism and sacrifice and heavenly-guided statesmanship of the editors of the Baptist papers of the South just after the War.

2. Multiplication of publications has not been so rapid, and a few really worthy papers have strengthened themselves to such an extent as to make less easy the invasion of their territory by irresponsible newspaper adventurers. Along with this has been the growing tendency to consolidation.

3. As the New South emerged from the ashes of the Old, the tendency was towards the strengthening of the state organizations and the centralizing of authority in specially-created boards. This met with much opposition on the part of the non-progressive or anti-missionary faction in almost every Southern state, with much consequent controversy and division. A state paper, representing the convention and its boards, has apparently become a necessity in each state, and in most cases an opposition paper has been started. History has repeated itself with much exactness in the case of these reactionaries as in the preceding periods, leaving to-day but a few weak, inconsequential, doomed newspaper representatives of the non-progressive element of the denomination. In the struggle, however, state lines have been sharply drawn, and the state paper now seems to be a fixture.

4. Along with the birth and death of a number of newspaper enterprises a few really effective papers have been developed. Their contribution to the life of the denomination has been immeasurable. Their support and continuance are matters of vital importance to the future of the denomination.

5. Almost every controversy that has rent the denomination in the past fifty years has had its center, if not its origin, in some Baptist newspaper office.

Untold harm has been done by ill-timed criticism and over-zealous heresy-hunting. This has led serious-minded Baptists to ponder the question as to the function of the denominational journal, and out of costly mistakes and dearly-bought experiences conclusions have been reached which make it quite certain that Baptist journalism of the future must be more constructive, more vitalizing, more spiritual, in a word, more Christian, than in the past, if it is to secure the support of enlightened and Christianized Baptists.

6. Along with the increasing realization of the value of the denominational paper and the determination on the part of far-seeing leaders to develop its immense resources for good, have presented themselves, often in acute form, the problems of support, of ownership and control, and of circulation. These are as yet unsolved problems, and among the most serious that the Baptists of the South are called upon to face.

CHAPTER SIX.

THE FIELD, THE FUNCTIONS, THE PROBLEMS.

I.

THE FIELD.

Let us look briefly at the field of the denominational journal in the South.

It is, as has been shown, at least state-wide. There is no reason why the influence of any given paper should be confined to the state in which it is published, and, in fact, such will not be the case if it fulfils its mission as a representative Baptist organ. But as conditions now exist within the bounds of the Southern Baptist Convention the average Baptist paper is shut up very largely to a state-wide circulation. As we have seen, many factors have contributed to this sharp and in some respects unfortunate demarkation. Political conditions have been in large measure responsible for the situation. To this must be added the slower industrial development of the South, as compared with the North, with the result that the South has no great metropolitan centers such as are to be found in the Northern and Eastern states. Where there is a great metropolis,

such as Philadelphia, or New York, or Chicago, it becomes the center of an entire section, and from it go out influences that make for cosmopolitanism. State lines are naturally more or less obliterated. But not so in a section of country that is for the most part without large cities. State lines become sharply drawn. Furthermore, the diverse social and economic conditions in the South serve to make the state divisions more distinct than in the North and East. Conditions of life are more varied in the Southern States, and there are fewer interests in common. Isolation has served to deepen local peculiarities, so that the typical citizen of one Southern state is likely to be in strange contrast with the typical citizen of another. Religious types of thought, even in the same denomination, are often widely differentiated.

Consciously or unconsciously this state exclusiveness has always been recognized by our denominational leaders, and all organized activity centered in the state convention. The Baptists of no Southern state, since the War, at least, have ever felt quite satisfied to depend upon the paper of another state as their organ. Now every state in the Southern Baptist Convention has its own Baptist journal or journals, and it does not seem likely that, in the near future, any state convention will be content,

for any considerable length of time, to adopt as its organ a paper published without its borders. The paper that secures a circulation beyond its own territory must do so by enterprise and sheer intrinsic merit.

Yet, granting this limitation, the field becomes one of immense possibilities. Few preachers address congregations averaging more than five hundred weekly, while the denominational journal of any Southern state ought to be made to reach from 10,000 to 50,000 readers each week. The local preacher is necessarily limited in his message and ministry to those who are accessible within a given community, while all the local congregations of the entire state are possible readers of the denominational paper.

The sphere of the Southern Baptist journal is, definitely and avowedly, religion. More definitely, it is religion from the Baptist viewpoint. Still more definitely, it is religion from the Baptist

THE SPHERE: viewpoint as shaped and colored and
RELIGION. given expression by local conditions
 within one of the states of that political and geographical territory known as "the South." Such a journal must stay in its field, faithfully reflecting the life and thought of the people to whom it appeals for hearing and support, or else it will never

grip vitally the hearts of its readers.

The sphere of the denominational journal is religion; and it will do well to stay within that sphere. But this is not to circumscribe and limit its field in such a way as to impoverish and narrow. Rather will it open up for its use the richest territory of any in the whole realm of thought and activity. The old idea of the world once found significant expression in the division of the religious paper into two departments, one "religious," the other "secular." Gradually this conception has been discarded as narrow and misleading. Men are coming to see that either the whole of life has religious significance, so that there can be no sharply-defined departments labelled "religious" and "secular;" or else all is material, and religion an outworn thing. As Blewett points out, "either we must be able to believe that nature, in all her system and through all her history, is a manifestation of the divine love, and her ways ways of the grace of God, or else the religious consciousness must be shut up to a definitely limited sphere. And for the religious consciousness, thus to be limited is to begin to die....If religion is to have any place at all, it must have a commanding and universal place, taking in not man alone, but man and nature as a single organic whole."*

* Blewett, "The Christian View of the World," pp. 174,175.

To say, therefore, that the sphere of the Baptist paper is religion is not to exclude any great section of human interest, but to include every department of human life and thought. The question frequently occurs on the editorial page, "To what extent should the religious paper deal with secular matters?" Or, "Should the religious press discuss politics?" If by this is meant that such things and events as vitally concern human life and human interests must either be discussed and interpreted in an irreligious way, or else they cannot be mentioned, then of course the Baptist paper must close its columns to their admission. But if there be a Christian view of the world that is in any wise adequate, the field of the religious journal, and especially so if it be a Baptist journal, is inevitably and as a matter of course enlarged to include the dealing with every event and every interest that is vital to the welfare of the human race, and therefore of consequence to the progress of the Kingdom of God.

As the editor looks out over his field, realizing its peculiarities and being thoroughly acquainted with its needs, possessed of a Kingdom-consciousness and an adequate Christian view of the world,--as he thus faces his unseen and for the most part personally unknown readers, to whom is he to address himself chiefly? Whom shall

he, for the most part, keep in mind? The theological watch-dogs who are alert to detect or suspect a lapse in orthodoxy? The preachers who are on the look-out for sermon material? The agents of the organized work? The "busy pastor"?

Possibly all of these will be present in the fringe of consciousness, and one or the other brought to the focus of attention as occasion may require. It seems to me, however, that the province of the Baptist paper is primarily the home, and that the interests of the average family, as the social group unit, ought constantly to occupy the focus of attention. Four institutions in our Southland exert the most powerful formative influence upon the life of every individual, namely, the home, the church, the school, the press. Let the home fail and there is failure at every point; whatever strengthens the home elevates and ennobles all else. A writer in the Homiletic Review tells of how, some years ago, when a large group of churches were stirred by a sharp theological controversy, a widely-honored pastor thus wrote to him: "Through concern for the morals of my children, I have stopped The ----- and The ----- (naming two religious journals) from coming to my house." The right conception of the purpose and province of these

papers would have made such a ruinous policy impossible.

What, then, is the field of the Baptist journal? It is its own section of country as marked off by political or geographical divisions, and, after that, the world. It is the whole of life, including the spiritual realm, the social and political spheres; education, industry, art, literature, science, philosophy; history, past and in the making: all interpreted in terms of the Kingdom of God and addressed primarily to readers who rightfully belong to a home circle, that the building up of Christian home life may strengthen the church, the school, and the press for their common task of hastening the coming of the day when it shall be true that the kingdom of the world is become the kingdom of our Lord and of his Christ.

II.

THE FUNCTIONS.

One of the fundamental laws of organic development is the specialization of function. When life appears and progress begins, then certain functions begin to be assigned to specific organs, that the work of the whole may be carried on more perfectly.

This principle holds good in the development of the life of the church, for the church is an

organism. There ought to be in the work of the church one great aim and purpose--the establishment of the Kingdom of God among men. Yet within the broad scope of this great purpose there are many departments of labor, and within these departments a variety of functions.

Among these departments of labor in the Kingdom, religious journalism takes a high and important place. Of the mighty instruments used of God in the carrying out of his purposes, few have greater potentialities of power and effectiveness than the modern religious journal. Our denomination is rapidly awakening to a realization of the tremendous value of the denominational journal as a Baptist asset.

This is a reading age--an age in which the man with a message is depending more and more upon the printed page with which to reach the hearts of the masses. Granted that it can and ought never to take the place of the spoken word in the preaching of the Gospel, yet the religious press stands next to the pulpit in the dissemination of religious truth, and as an organ of the church performs some services which preaching cannot render.

Before attempting to determine what the functions of religious journalism are, it is well to get before us a clear and true idea of what journalism is. Dr. Whiton expresses it concisely when he says: "It is simply

thought and speech exhibited by cold type and ink. Him who thus communicates to fellow-men what the living world is doing, hearing and thinking, together with what he himself thinks about it all, we call a

WHAT IS
JOURNALISM?

journalist, and his occupation and product, journalism. This, then, is not an impersonal thing, but is thoroughly alive with personality. Journalism is simply a man or men journalizing, each putting his very self into his product. Just what the man is, that will it be, whether bright or dull, generous or cynical, scrupulous or unscrupulous, religious or irreligious. Just so far, then, as the journalist is a genuinely religious man--loyally caring for the interests which he believes that God's righteousness cares for--so far will his journalism be religious, whether under the name of The Daily Gazette or The Christian Register. Only on this principle of judgment can the reality of religious journalism be discriminated from the name and profession of it--a matter surely of no small importance both for the journalist and for his readers."*

Since, therefore, journalism is simply the editor or editors functioning, it becomes of fundamental importance to inquire what sort of man is best fitted for the task. Much has been written describing the model editor, but

*The Homiletic Review, "Journalism, Religious and Irreligious," by J. M. Whiton, Ph.D., N.Y., April, 1912, pp. 259, 260.

as a rule these descriptions fail to make him a man of actual flesh and blood. When J. B. Jeter, A. E. Dickinson, James Upham, and Jno. A. Broadus were editors of The Religious Herald there appeared an editorial on this subject, written, I am led to believe, by Dr. Broadus, which would repay the most careful study on the part of every religious journalist:

"A Model Religious Editor.

"The chief end of religious journalism should be usefulness. A journal, to be useful, must be read; to be read, it must be fresh, racy and instructive; to have these qualities, it must be prepared with care, skill and taste; and the editor who can do the work well has no common qualifications. To point out these qualifications, is the principal object of this article.

"A model editor may or may not be learned, in the popular sense of the term. He will have use for learning, and the more of it he has the better; but without eminent scholarship he may be able to gather the fruits of learning. By means of a well-selected and well-digested library, he may readily find the knowledge essential to his purpose. Most learning is second-hand, or farther still from the original source. The advantage of learning lies not so much in the knowledge which it includes as in the means which it supplies of obtaining all needed information. This facility of acquiring knowledge the model editor must, in a good degree, possess. He must withal be well-informed. Genius, the capacity for learning, and the means for acquiring knowledge, are not sufficient to make a good editor. He must have knowledge of men and books--must be well informed on the subjects concerning which he proposes to instruct his readers. He must descend to particulars.

" A model editor is an independent thinker. Of course, he is a man of settled principles and of well-matured opinions on religious subjects. His views are clearly indicated and well understood by his denominational connection. He is what he professes to be. In his

professional career, many new and unsettled questions will arise concerning doctrine, discipline and policy. Old opinions, too, may need to be re-examined, modified, set aside or vindicated, by the new lights of experience or exegetical science. The model editor is not a vane to show the current of public or denominational opinion. He is not the echo of some learned professor or of the association or convention of which he is a member. He does not follow, but aspires to lead, or at least to keep fully abreast of, public opinion. If his age, knowledge, experience, piety and standing do not fit him to share in moulding public sentiment he has mistaken his vocation. He aims to lead, however, not by dogmatism, but by calm discussion and fair argument; and is quite as ready to receive as to give instruction.

"Candor is another important element in the character of a model editor. He prefers truth to victory. He is sincere in his own convictions, but accords to others equal credit for honesty in their opinions, when proof of their disingenuousness is not apparent. He is not unwilling to have his views controverted in the columns of his journal. He may reject replies because of their feebleness, irrelevancy or bad temper; but he will never do it on account of their strength and conclusiveness. He will resort to no artifice to blunt the arguments of an antagonist. If his views are refuted, he has but one course to pursue: and that is to make a square retraction of them and a grateful acknowledgment of his indebtedness to his opponent. The model editor is not perfect. His judgement, as that of other men, may be biased by education, interest or party spirit; but he aims to judge fairly.

"The model editor is not only candid in his judgement, but courteous in manner. He respects all men, not notoriously evil, and all men's opinions, honestly entertained. He is the more careful not to offend his correspondents, because, having control of the columns of his journal, he not only has the opportunity of dealing unjustly with them, but is in danger of being suspected of doing so when there is no ground for the suspicion. It is, however, impossible that he should wholly avoid giving offence, without renouncing his independence and yielding himself to the control of popular sentiment. Even then he would be likely to learn the truth of the old adage: 'He that tries to please everybody will please nobody.' As he publishes his paper for readers, and not for writers, the editor is compelled to consult the tastes and necessities of the former, and not the wishes and views of the latter.

"The model editor is laborious. He is engaged in ever-beginning but never-ending work, which taxes his mind and body, day and night. He must read, that he may obtain matter for his columns; and study, that he may select the best and put it in the most attractive form. Multum in parvo, is the rule by which he works. It would be easy to fill a sheet as large as a bed-blanket with original matter of various qualities and with choice selections; but, from the mass of materials, to supply the columns of an ordinary weekly with a proper variety of the most attractive and useful articles and information taxes to the uttermost the powers and time of the most gifted editor.....

"The crowning excellence of the religious editor, as of the pastor, is his disinterestedness. He may be dependent on his profession for a support; but far above his personal interests he places the success of the cause for which he pleads. In him every good work has a friend and advocate. Churches, pastors, missions, Sunday schools, moral reform, and good order are sure of support from him. If success crowns his labor and his income exceeds his necessities, he divides his means generously with all the worthy applicants for his bounty, private and public, and they are not likely to be few nor wanting in importunity."*

Having defined journalism and described the ideal religious journalist, our next question is, What are the fundamental functions of a Baptist journal? In a letter addressed by the writer to all the editors of our Southern Baptist papers this question was asked. Answers from a large number were received, and for the remainder expressions were found in their editorial utterances covering the point. In the light of the history of Baptist journalism, and of the information in hand expressive of the views of living editors, let us state the chief functions of the denominational journal.

* The Religious Herald, April 4, 1878.

In the genesis of Baptist journalism we have seen that the tract--the forerunner of the weekly or monthly paper--had for its purpose, first, the defence of the Baptist position; and, second, the propagation of distinctive Baptist principles. So long as the editor is a true Baptist and there is religious error in the world, this will remain an important function of the Baptist press.

The next step towards journalism was the statistical register, such as Rippon's and Asplund's, in which the chief purpose is to record current denominational history, unifying and strengthening the churches by acquainting them with each other. Herein is found a vital function of the journal of to-day.

Baptist journalism, in its modern form, however, had its birth in the missionary enterprise. The avowed purpose of The Massachusetts Missionary Magazine and The Latter-Day Luminary was to promote missions. The Columbian Star, which, more than either of the other two, was a real religious newspaper, sought chiefly to arouse interest in missions. The secondary purpose of The Star was closely related, that is, to foster Christian education as a vital part of the missionary program. That education and missions go hand in hand has been amply demonstrated by the history of the missionary movement,

and the judgment of Luther Rice fully vindicated at this point. Strange to say, few of our papers in later years have been gripped by the missionary purpose, nor have they seemed in any large measure to recognize the absolute primacy of the missionary enterprise in the Baptist program. The fact presents itself with startling clearness that whenever a paper forgot for any considerable length of time to put first these two first things--missions and education--and devoted itself to controversy, it always suffered a great decline, and in most cases died a painful death. As missions is "the law of the life of the church," so is it likewise the law of the life of the Baptist newspaper.

Few principles are dearer to the loyal Baptist than that of the complete autonomy and independence of the local church. At the same time, no intelligent Baptist will deny that in the operation of this principle there is inevitably a loss of the strength that lies in union. We stand unalterably opposed to any other headship or authority than that of Christ's, yet we are bound to admit that there is necessarily lost by reason of this independence a certain kind of efficiency which is gained in a compact ecclesiastical organization. A primary function of the Baptist journal is to aid in making up for this loss, without interfering with the cherished principle.

Another great function of the denominational journal is to create and maintain "the unity of the spirit in the bond of peace." Here, indeed, is a difficult task, requiring all the wisdom, tact, and special preparation a man may possess, together with genuine love of men, and the guidance of the Spirit. Much of the bitterness that arises among Baptists of different sections is due almost wholly to misunderstandings. Many of the vagaries that mar the unity of the faith among Baptist churches arise almost wholly out of isolation. Without dogmatism, nor with so much as a thought of self-imposed authority, the Baptist journal that fulfils its mission will seek to prevent misunderstandings among brethren, and will strive so to bring the local churches of every section into living touch with each other that the common bond of interest will serve to create and maintain true, vital unity.

Another important function of the Baptist journal is to supply Baptist homes with good reading matter. The menace of the sensational newspaper, the trashy magazine, the cheap novel, is a terrible one. Our young people are going to read, and if we do not supply them with attractive, wholesome literature, they are absolutely sure to be poisoned by reading that which vitiates the taste, destroys ideals, sneers at religion, and in so many ways undermines character.

Again, it is the business of the denominational journal to promote healthy denominationalism. As Baptists, we believe that we possess truth of which the world is in sore need. It becomes, then, our sacred duty to give this truth to the world. This does not imply controversy. Rather it makes necessary a spirit of patient tolerance such as the Master had, and at the same time his uncompromising loyalty to principle. In answer to the question, "What is the chief function of your paper," Dr. Gambrell of the Baptist Standard writes with point and emphasis: "One of the most important functions of a Baptist paper is to promote healthy discussions of vital denominational matters. It is not specifically the function of the paper to initiate denominational enterprises, but so awaken the minds of the people that they themselves will initiate the movements which they themselves carry out. In other words, the denominational paper must make and preserve conditions favorable to progress."

As we examine the best of our so-called "secular" journals and note their great work of public service, shall we deny to the "religious" journal any of these functions? I do not think we ought. Civic righteousness, social morality, fidelity to public trust, the suppression of vice, the alleviation of suffering, the uplift

of humanity,--all these things and many more come within the province of religion. Dr. Frederick Lynch, editor-in-chief of The Christian Work and Evangelist, writes thus: "The press has a function all its own to play in our varied life...It is the leadership of the nation in social, economic, ethical and political reform, the insistence on social righteousness. Back of all our social evolution and revolution stands the press. And even if in a pulpit a voice lead in this redemptive process, it is only through journal and book that the word reaches the great world. Let the press also catch the vision of the new neighborhood, the dawning sense of that good will that knows no boundary lines." But instead of public honor and humanitarianism as motives, as is so often the case with the secular press, the religious paper ought to be shot through with evangelical zeal, with its dominant motive, as one of our papers expresses it, "Christ for the World, the World for Christ." The line of demarkation between the religious and the secular in the work of making this world more like the Kingdom of God must be removed.

In an interview with Dr. J. N. Prestridge, editor of The Baptist World, just before his death, he said to the writer, summing it all up with characteristic comprehensiveness: "The primary function of the Baptist journal is to be a newspaper. It should gather and disseminate

intelligently the news of the denomination. Then it should be a trumpeter to call the forces of the Kingdom to battle against the forces of unrighteousness everywhere. Finally, it should be an interpreter of new thinking in the interest of enlargement."

I have a deep conviction that a religious journal can be produced which will fulfil its mission in the work of the church and of the Kingdom, and at the same time fill a great popular need, and so be sought after, read, appreciated, and supported. What will be the characteristics of such a paper?

CHARACTERISTICS OF THE SUCCESSFUL JOURNAL.

First, it will be interesting. It will lay hold on that greatest of all forms of conveying truth, the story form, which Jesus used so marvelously. Its utterances will be vivid, graphic, compelling. It will stand for truth, for Baptist principles, but constructively, not destructively, and in heart-gripping message, not stale polemics. It will, I repeat, be interesting.

Then, it will be religious, in the true sense; not sanctimonious, nor concerned alone with churchly interests, but an interpreter of the events and movements of the world in terms of the Kingdom of God. At the heart, man is religious. He has a great hunger which nothing but religious

truth can satisfy. But alas, the futility of trying to feed him on the husks of creed and dogma, when what he wants is life. The reality and value of religious truth must be impressed upon him in every phase of life. Jesus Christ, "the magnet of the world," must be lifted up; and he, being lifted up, will draw all men unto himself.

Finally, such a journal must be Christian. It must tell the truth, it must serve unselfishly, it must practice the Golden Rule. What a shame it is for a paper which purports to stand for Jesus Christ to open its columns to the attacks of brethren on brethren! What a travesty on the ministry of Jesus and the spirit of the Master when the editor crouches like a snarling watch-dog ready to spring upon the first intruder whose theology does not square with his own! No wonder the humble Christian, no less than the man of the world, will have nothing to do with it. No wonder the paper fails.

In our denominational journals we have a great, undeveloped Baptist asset. In *The Standard of Texas* there appeared recently an illustration which showed a great dynamo, running from which were a number of wires attached to machines labelled "Home Missions," "Foreign Missions," "Sunday School," "Education," etc. The dynamo represented the denominational paper, which was furnishing the power to keep all the machinery of the denomination in motion.

It is not, perhaps, an altogether adequate representation, but it graphically pictures the great part this mighty religious power could be made to play.

III.

THE PROBLEMS.

In these concluding pages the writer's effort has been, first, to look at the problems through the eyes of men of actual experience and proven wisdom; and then to sum up what steps are being taken and plans suggested looking towards a hopeful solution.*

There are three great considerations involved. The first is as to support, the second as to ownership and control, the third as to circulation.

Clearly the financial consideration at present overshadows every other. This phase of the problem is complicated in several ways. There seem to be no means whatever that Baptists can use to prevent

THE PROBLEM the multiplication of papers except by
OF SUPPORT. the creation of public sentiment against
 it, and this is not very effective. So
long, therefore, as there are several weak papers struggling for existence within a limited territory, the suc-

* See The Biblical Recorder, April 10, 1907, "The Baptist Newspaper Problem;" The Texas Baptist Standard, Nov. 11, 1909, "Concerning Denominational Papers;" The Word and Way, Dec. 11, 1913, "Some Plain Newspaper Talk;" Minutes S. B. C., 1912, p. 21, "The Denominational Press."

cess or highest usefulness of any one of them is inhibited. If one paper does succeed in gaining the whole field without a competitor, any real measure of success is the sure signal for ~~for~~ one to a half-dozen rivals to spring up, contesting its right to undivided support. Another serious complication is the state limitation that is put upon the paper by the very nature of the Southern situation. It is quite impossible that every state in the Southern Baptist Convention should have a thoroughly effective paper. Not only is support inadequate, but great journalists are too rare. For this evil there seems no remedy in existing circumstances. Some have conceived the idea of a great paper, centrally located, edited and managed by the ablest men among Southern Baptists, which should have a separate section for each state in the Convention. Editorial and general matter would remain the same for all, while the state section, edited by a representative in each respective state, would be changed with each edition. Theoretically this appears to be an ideal plan, but practically it is doubtful if it could ever be put into operation. Such a plan, however, is being used by The Watchman-Examiner since the consolidation of The Watchman of Boston with The Examiner of New York, there being a "New England Edition" and a "General Edition." It is hoped by this arrangement to cut down the expense of management and pub-

lication to such an extent as to make the combined paper self-supporting, and by retaining the Boston staff at the old office of The Watchman to maintain the representative character of the paper. We shall watch with much interest the outcome. In the South the only practical solution of the financial problem so far has been to run the paper in the full realization of a loss, and in connection with the publication of the paper to operate a printing or book business that will meet the deficit out of its profits. It is needless to point out that such an arrangement is unsatisfactory, and will never make for the permanent success of any paper that is forced to resort to it.

The question as to ownership and control, while mentioned as a separate consideration, cannot be discussed apart from the financial problem, though it involves more than that. There are inherent weaknesses in private ownership. As Dr. Gambrell puts it, "There is no way known under Heaven or among men, whereby we can be religious for financial gain." At the same time there are serious difficulties in the way of convention ownership. Experiments along this line have been very unsatisfactory. The editor in these cases was chosen by the convention and became its employee. Frequently special ability was not the chief consideration in his choice, but the fact that he was a good man without work, or his voice had failed, or something of the kind, was

THE PROBLEM
OF OWNERSHIP
AND CONTROL.

the determining factor. If he happened to be an able, aggressive man with an independent mold of mind and a purpose to accomplish something, he inevitably ran athwart the reactionary faction that exists in almost every Baptist body, and was generally deprived of his place for the sake of peace; or else an opposition paper was started. It is, too, a serious question as to whether there is greater support accorded a paper owned by the convention than one owned by private parties. Of course it is owing to the paper, but no convention, so far as I have been able to find, has ever owned a paper for the continuance of which it did not have to meet a deficit with such regularity as to force surrender to private individuals.

It is not worth a great deal to us in the solution of our problem in this connection to point out how it is met by other denominations, for those with congregational polity have the same problems exactly, while such denominations as the Methodists, Presbyterians, and Episcopalians have an ecclesiastical organization that makes denominational control of their papers necessary and natural. Their problem becomes far less complicated, and a limited number of papers makes possible better support; yet it is very doubtful if the majority of these journals could be maintained were it not for annual appropriations from

the general treasuries of these bodies.

The question of circulation involves both the financial consideration and the question of ownership. How to get the paper circulated and read becomes, in existing conditions, an appalling problem. Taken as a whole, the Baptists of the South are not a reading people. The scarcity of good books in the home of the average Baptist family is a cause of grief on the part of every true pastor, teacher, and editor. Over against these facts is that of the deluge of cheap, trashy, sensational printed matter which the mails are daily pouting in upon our people. With this worse than worthless trash, with its insidious attractiveness, the religious paper must compete. Its excuse for existence is that it is religious, and therefore is seeking to promote righteousness; by its very nature it is bound to deal with themes that are deep and thought-provoking, and is necessarily shut up to that which is ennobling and uplifting. But to the ignorant, whose thoughts seldom rise higher than their round of daily toil; to the careless, to whom religion is a matter of little importance; to the worldly and material--and there are untold thousands of this class in Baptist churches--to whom much of the paper's teaching, if it be true to its task, is positively distasteful--to

all this mighty host among our people the Baptist paper, be it ever so excellent, makes scarcely any appeal whatever. As the journalist faces the task of reaching and enlisting this host of unenlisted and ineffective Baptists he is tempted to cry out in despair, "Who is sufficient for these things?"

Yet the greatness of the task is but the measure of the opportunity that accompanies. Of all the people to whom God has ever given a charge, none ever rested under a heavier weight of obligation and responsibility than the Baptists of the twentieth century. Of all the agencies that God in his wisdom ever provided for the spread of truth, none since the world began has ever equalled the press. To awaken and enlist the nearly five millions of Baptists in the South to a realization of their responsibility and God-given opportunity is a task that might well thrill the heart of an arch-angel. To the Southern Baptist press has a leading part, under God, been given in bringing the world back to the Book, back to Jesus Christ. With such a field and with such a function, I have faith that the problems, however great, will be met and solved. Just how, time alone will reveal. There comes to me, as a sort of prophecy, the vision of a few, strong, ably-edited papers, each issued from a

strategic point within a group of states whose interests are most nearly in common, endowed as our Seminary and denominational colleges, and bearing the same relationship to the Southern Convention and the respective state conventions. The editorial chairs will be filled by men whose salaries are adequate to secure the best talent the South affords, and they will be paid independently of the earnings of the paper. The receipts of publication will then be used to pay expenses, for enlargements, and for the distribution of Baptist literature. Such a paper can be issued cheaply enough to admit of its being placed in the homes of practically every Baptist family in the South, both by private subscription and by subscription from local churches for their entire membership. Such a paper, moreover, will be of so great real value, of so great intrinsic worth and vital interest, that it will be read with eagerness by all classes of our people. God alone can estimate the power for good of three or four such papers in the Southern States.

As we face the future, with its tasks, its opportunities, its problems, we may take courage as we realize that the best thought of our Baptist leadership is being directed as never before to the solution of difficulties that lie in the way of progress. We will do well to ponder the closing words of the notable deliverance on

"Christian Union" recently made by the Texas Baptist General Convention, which rings like a trumpet call to renewed zeal and devotion, remembering that in the accomplishment of our tasks there is no
 FACING mightier agency granted us from God
 THE FUTURE. than a consecrated, efficient denominational press:

"This is an auspicious day for Baptists. It is a day when the whole world is turning towards democracy, both in religion and in government. Individualism is everywhere the battle-cry of progress.

"There has never been such a time for the free preaching of the simple messages of Jesus and his apostles. Cumbersome ecclesiasticisms are falling away; only the simple truth as it is in Jesus can either interpret or satisfy the heart-hunger of the multitudes of earth who have long been enthralled by over-government in church and state. The day for which our Baptist fathers waited and suffered and died has dawned. What they died for let us live for in worthy fashion. The marvelous blessings of God are upon us. The time we live in, the boundless opportunities before us, the insistent calls from every part of the world for light, ought to move us mightily to redouble our energies and multiply our activities in the world-wide spread of the full Gospel of peace and liberty. We would ourselves lay to heart and would commend to our

fellow-Baptists everywhere the assuring and moving words of the Apostle to the Gentiles: 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.' Amen."

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