

HOME *and* FOREIGN FIELDS

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FEBRUARY, 1925

No. 2



THE CATHOLIC CONCEPTION OF MAKING CHRIST "KING OF MEXICO"

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HOME AND FOREIGN FIELDS

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THE MISSIONARY PILOT

SENIOR B.Y.P.U.

- Feb. 1—Topic, "Cultivating the Grace of Sincerity." Read the article by Mr. and Mrs. David Appleby, two young people recently sent to Argentina, and show how sincerity in profession demands appropriate action.
- Feb. 8—Topic, "The Bible—Its Authority." Glean from the stories from missionaries in Catholic lands, (pages 11, 12, 14, 19, 20, 21) incidents illustrative of the transfer of authority from the Bible to the Church; then contrast the principles of Baptists as set forth on pages 4, 6, 7.
- Feb. 15—Topic, "Bible Teachings about Church Meetings." Close the meeting by reading the account of a B.Y.P.U. training school in Argentina, page 19.
- Feb. 22—Topic, "Brazil and Argentina." A wealth of supplementary material of the highest value is provided for this topic. The questions raised in the Quarterly will find thrilling answer by reference to these fresh and stirring stories from the field.

SUNBEAMS, G.A., R.A., AND INTERMEDIATE B.Y.P.U., AND OTHER CHILDREN'S MEETINGS

The great principles of religious liberty for which Baptists have historically stood ought to be property and conviction of every Baptist child. Make use of this material in the meetings

this month. Also plan a meeting on Brazil and Argentina, and use the stories from the missionaries.

W.M.S. AND Y.W.A.

For the missionary program, "Baptists' Struggle for Religious Liberty," an abundance of supplemental material has been provided. See especially Dr. McDaniel's article, page 6, and Dr. Barnes' historical sketch, page 7. See also the editorial on page 4. An excellent outline program is given on page 26.

SUNDAY SCHOOL

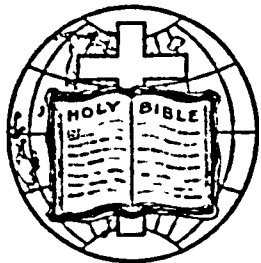
Be sure to introduce to the school our newest missionaries, pictures and sketches of whom appear on pages 28, 29. The sketch of each missionary might be read by members of a Young People's class, and special prayer offered for their safety and success.

PRAYER MEETING

Let the leader read with care the editorial, page 2, "Stepping Stones in Baptist Progress," and lead the group in prayer and discussion regarding the incomplete canvass made for the 1925 budget. Remember that it is of utmost importance that this canvass be made in every church during the first weeks of the New Year.

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I. J. VAN NESS, D.D., CORRESPONDING SECRETARY
G. S. DOBBINS EDITOR

FEBRUARY, 1925

Stepping Stones in Baptist Progress

While the cash receipts on the 75 Million Campaign, just concluded, amounted to approximately \$59,000,000—thus failing to attain the cash goal that had been set—this is so much more money for missions, Christian education and benevolences than Southern Baptists have ever raised in any corresponding period of time before, the campaign can be truthfully declared a great financial success, to say nothing of the great achievements in other lines.

During the period of the Campaign Southern Baptists put about \$11,000,000 into missions and benevolences a year, on the average, while for the five years preceding the Campaign the total contributions to missions and benevolences amounted to slightly more than \$15,000,000 or an average of \$3,000,000 per year. In other words, although Southern Baptists did not pay everything they pledged to the Campaign by a great deal, they increased their offerings to missions and benevolences three and one-half times, which is no mean gain in the brief period of five years. That the Campaign helped local church objects as well as missions and benevolences is shown in the fact that the contributions to these objects were doubled in that time. The gain in the value of local church property during the five years of the Campaign was four times as much as that of the five years preceding this forward movement.

But the financial advances represent only a portion of the achievements of the 75 Million Campaign. The gain in new churches for that period was more than three times that of the preceding five years; the gain in baptisms was more than 200,000, or an average gain of 40,000 per year; the net increase in church membership for the period was 532,841; seven times as many new Sunday schools were formed as during the pre-Campaign period, and over ten times as many new pupils were enrolled; while even greater advances were made in the work of the B.Y.P.U. and the Woman's Missionary Union.

If these advances were made possible with only 37½ per cent of our church membership co-operating, it is easy to speculate on what we might have done had all our more than 3,000,000 white Baptists in the South been fully enlisted in the task. And it goes without saying that those who made no subscription to the Campaign and made no cash offerings to it are just as much obligated to help carry out the Great Commission of Jesus Christ as are those who had a share in

this, the greatest undertaking in the history of Southern Baptists.

But our people do not feel that their duty is done, now that the 75 Million Campaign is a matter of history. If we evaluate the Campaign properly we will consider it only as a stepping stone to still larger things. Pressing forward in all our work is exactly what is contemplated in the 1925 Program which embraces the same general causes that were fostered by the previous Campaign. And is it too much to hope that the next five years will witness as large advance over our present achievements as did that of the Campaign period over that of the five years immediately preceding that effort?

Detailed reports on the every-member canvass in support of the 1925 Program are not yet available, as thousands of the churches were delayed in the projection and completion of their work in this connection, but one church that took its task seriously reported four times as many individual subscribers to the 1925 Program as pledged to the 75 Million Campaign, and many of them report increases of 200 and 300 per cent in the number of regular contributors enlisted. This is the type of enlistment work that Southern Baptists need most of all, perhaps, just now, and if it is followed up all along the line throughout the year we will come to the close of 1925 with a much more efficient denomination, greatly replenished treasuries, greatly enlarged activities, and a greatly enriched spiritual life on the part of the individual members of our churches.

The primary task of the Commission on the 1925 Program is one of enlistment, and the chief consideration at its recent session in Nashville was given to how this task can be most successfully performed. It is very necessary that every church be informed on what this Program means and what it is seeking to accomplish. Much of the responsibility for the giving of this information rests logically upon the pastors, but there are thousands of pastorless churches among us, many pastors themselves are not adequately informed and enlisted, and if the situation is adequately met there must be large co-operation on the part of the state and associational forces in organizing for the task to the end that every church is informed on the plan and purpose of the 1925 Program, and, after this information has been given, enlisted in a systematic financial support of that Program. The ideal of the Program—"Every member of every church giving every week to every cause, according to his ability, through his local church"—should become so thoroughly imbedded in the minds and hearts of our people that eventually every one of our 3,500,000 white Baptists of the South will have a definite share in the support of every cause, local and general.

Imaginations are not being fired by the appeal of the 1925 Program as they were by that of the 75 Million Campaign. We are passing through a period of reaction that is marked by radicalism in politics, perhaps, and by great extravagance in spending money upon ourselves, but an extreme conservatism in the support of religious causes. This spirit has gripped the whole country and is not peculiar to Southern Baptists. What we do in the promotion of our causes in 1925 must be done, not with blare of trumpets and the applause of the world, but through a stern sense of duty and out of our love for God and his cause.

In the 1925 Program Southern Baptists have a movement worthy of their best effort and their most loyal, sacrificial devotion. May they prove equal to the task, and employing the achievements of the past five years as a stepping stone, go forward to still larger things!

Making Mission Study Vital

All are agreed that mission study is of fundamental importance in growing a missionary church. Yet all are equally agreed that successful mission study is comparatively rare, and always difficult of achievement. Many methods and devices have been tried, to be rated as good, bad, and indifferent, and out of the experience of success and failure some lessons are emerging well worth passing on.

The reading of mission study books has been urged as a worthy objective. There is no lack of good books, many of them thrillingly interesting, yet it must be confessed that few churches, or missionary societies, have secured the widespread reading of such books. For one thing, it is hard to get these books into the hands of those who ought to read them. Again, life is so crowded that the reading of other than newspapers and magazines has been almost abandoned by multitudes. The incentive of interest is often absent, and no book has much attraction when one is not interested in the subject.

Realizing all this, classes have been formed for special mission study, in the hope that personal contacts and the social element would serve to bring people to vital interest in missions. Sometimes the book chosen is divided into sections, and each member of the group is made responsible for leading in the study of a given section. Sometimes an attractive teacher is chosen, who assumes responsibility for teaching the course; or a speaker is selected who lectures on the subject. Sometimes the subject is presented in "program" fashion, various phases being assigned to different members of the group. Sometimes the material is worked up in dramatic fashion, and presented in the form of pageantry. Lacking time and opportunity for this, programs are prepared in which pictures, posters, music, and other forms of appeal to the senses, are employed.

Usually capable leaders have utilized all these and other methods with fair success. Undoubtedly there is merit in them all. But a distinct sense of disappointment in the plans and fruits of mission study is causing many of those deeply concerned to inquire as to whether or not a more universally effective and acceptable method may not be possible.

Why do we want mission study? Clearly it is not an end in itself. The gathering of ever so large a group to listen to the presentation of subject matter dealing with missions would in and of itself have little significance. We want people to study missions, obviously, that their increased interest and information may lead them to certain definite *attitudes* and *activities*—sympathy with the workers, understanding and appreciation of the task and its objectives, more love for the unsaved; prayer that is intelligent and effectual; giving that is generous and meaningful; personal service that is unselfish and practical. Unless these results are measurably attained mission study may degenerate into a species of ethical culture and pious entertainment.

We have been observing in this connection that mission study—or any other study, for that matter—means most to those who participate. Mere passive listeners seem to get little out of the process. For this reason most of our best methods have centered about the problem of securing the largest possible participation. But "putting people on the program" for this purpose has often proved disastrous—to them and to the program! The principle is sound, but its application has been unsatisfactory.

Why not approach the situation from the "discussion group" standpoint? Essentially this method is that of the study of a worthwhile, living, interesting *human problem*, using the material of a book, or books, or any other printed sources, together with the experience and judgment of the group, in finding the solution and putting it into effect. Good leadership is necessary for the highest success, but the leader is not

a lecturer, or teacher, but a guide who helps the party find its way in a collective search for truth. Care must be exercised in the choice and statement of the problem, in keeping the discussion confined to the main issue in enlisting the largest possible number in the discussion, in making available the needed data, in summarizing progress made and decisions reached, in opening up avenues for practical application; the supreme concern of the leader, however, is not in imparting information and arousing interest, but in arriving at a solution or decision which represents the actual thinking and co-operation of the entire group.

It is a truism that we really act on decisions which we have reached for ourselves. Another may have helped us reach the conclusion, but unless we have come to it through the process of personal thinking it has little influence on conduct. This neglected truth accounts for much of the sterility of teaching, lecturing, preaching. We sorely need some means by which interest may be aroused, participation secured, decisions reached, and plans put in operation for practical results. It is suggested that the discussion method contains elements of real solution to the difficult problem.

Concretely, this would mean the statement of topics rather in the form of questions and problems than as abstract subjects. Take, for example, the W.M.U. missionary topic for February, "The Struggle for Religious Liberty in America." The discussion method would propose this in the form of a problem, namely, "How did we achieve religious liberty in America? What is the meaning of the principle? What shall we do to maintain and perpetuate it?" The B.Y.P.U. topic is "Brazil and Argentina." Stated for discussion purposes, the problem might be, "What are the religious needs of the people of Brazil and Argentina? How are these needs to be met? What are we going to do about it?" In the study of a book, the approach would be similar—the selection of a central problem which is involved in the author's discussion, and the raising of questions on subsidiary phases that bring out the necessary facts, clear up difficulty and misunderstanding, and lead to group decision based on group thinking.

It may be objected that there is nothing startlingly strange about this method. No; Jesus employed it with remarkable effectiveness, and all good teachers have used it more or less. It is not a cure all for mission study ills, but it points to possibilities that are sometimes overlooked in the pursuance of the rather stereotyped "program" plan of missionary meeting, and is worthy of consideration and experimentation.

Those who are interested in a fuller discussion of the subject are referred to Laura E. Boyer's "Method of the Discussion Group," Prof. Sheffield's "Joining in Group Discussion," H. S. Elliott's "Why and How of Group Discussion," and M. P. Follett's "Creative Experience." For the purposes presumed in this article perhaps the best single volume is Miss Boyer's, published by the National Council of the Protestant Episcopal Church, 281 Fourth Avenue, New York City.

* * *

Growing a Missionary Church

A church, no less than an individual, grows by what it feeds on. Let a church be fed on criticism, suspicion, jealousy, and inevitably it becomes fault-finding, bickering, divided. Let it be fed on negations rather than a positive message, and directly it becomes harsh, unsympathetic, cold, indifferent. Let it be fed on minor issues and petty matters, and before long it becomes narrow, selfish, mean, little. On the other hand, let a church be fed on the great truths of God's Word, on major issues, on fine idealism, on daring challenges to noble enterprises, and after a while it emerges a church with power and conquering spirit.

A church, no less than an individual, needs a varied diet. A church may be fed so exclusively on one or two great doctrines that it grows lop-sided and feeble. The well-rounded church needs to be strong at many points, rather than over-developed at a few. Yet there are a few constants in a well-balanced diet, without which meals are incomplete. These constants are the great doctrines of grace, the Christian way of life, the propagation of Christian truth. Let any one of these essentials be omitted, and the spiritual diet of a church becomes unbalanced, no matter what the subject under immediate consideration may be.

A church, no less than an individual, demands exercise as well as food. The richer the food, the more necessary the exercise. A church fed on great preaching and teaching, but not set to work, grows dyspeptic, gouty, lazy, good-for-nothing. A church fed on lean preaching and teaching, but set to work, develops an appetite which makes it consume its plain fare with relish and enjoyment! And a church at work will eventually demand a varied and balanced diet by virtue of the needs developed.

The very meat and bread and drink of New Testament Christianity is missions. Every book in the New Testament was written for missionary purposes. Every great doctrine, every principle of living, was revealed to be propagated. There is no truth in the Christian religion which does not have a missionary bearing. To leave out the missionary spirit and application in preaching and teaching is to serve a meal in which the silver and china and garnishments and confections are substituted for the substantial food.

It is characteristic of divine wisdom that the food which gives most strength to the Christian is the food which sends him out ready and willing to work. The doctrine of missions demands exercise. It means that whatever one does for his livelihood may be done as religiously and devotedly as the work of the missionary, for through the money thus earned the gospel of Christ may be spread around the world. It means that new avenues are opened up for prayer, study, service, generosity. It means that the church goes from strength to strength as it feeds on the great truths of Scripture and then goes forth to spread those truths among all men everywhere.

A missionary church grows in the soil of great preaching. George W. Truett once said: "Nothing can take the place of the Christian ministry. The progress of civilization, the making of many books, the increase of schools and learning, the marvelous triumphs of the press—mighty as are all these agencies, they can never supersede the divinely sent preacher.

As in the past, so shall it be in the future, that God's foremost instrument is his preacher, in both the civilization and the evangelization of the world." A study of master-preachers reveals scarcely one who was without the missionary passion. By "missionary" we do not mean over-emphasis on some phase of the task—as fanatical insistence on foreign missions to the exclusion of other forms of missionary service—but passionate devotion to the spreading of Christianity to the ends of the earth, beginning in one's own community. A church led by a preacher of such vision will be lifted out of its narrowness and meanness, and will grow a spirit which no difficulties can defeat.

A missionary church is the outgrowth of effective teaching. Our theories as to what constitutes effective teaching have undergone many radical changes within recent years. Once it was thought that the storing of the memory with facts was good teaching; but we discovered that these facts are often soon forgotten, and make little difference in the life of the individual even when remembered. Then emphasis was placed on the meaning of the facts, and much stress was put on teaching children to think; but somehow thinking in a class-room situation failed to carry over very effectively when real situations were met, and we grew discouraged over this method. Now the emphasis is on learning by doing, the children be-

ing placed in concrete situations and given "projects" to work out. There is much to be said in favor of this theory. It is the one which Jesus most frequently practised. He did not set his disciples verses to memorize nor difficult Bible passages to explain. He set them at work on great missionary projects, in the development of which their minds were stored with the truths he wanted made clear, and the deep meaning of Scripture revealed. A missionary church will inevitably be the outcome when teaching "projects" gather about the tasks of spreading the gospel at home and abroad. No other enterprise is so far-reaching and filled with possibilities for making effective our teaching in Sunday school and young people's meetings.

A missionary church grows in the atmosphere of prayer. It is small wonder that some people pray so little. They have nothing to pray about! Life for them runs on with reasonable smoothness. They face no difficulties that are insuperable. They are possessed of no great longings which human agencies cannot measurably fulfil. Such people need to be faced, stunned, dazed, made to cry out in helplessness, by the stupendous task of world-wide missions, responsibility for which has descended upon their hearts and consciences. No Christian can honestly and intelligently face the appalling need of the world, its ignorance and misery and sin, and not be driven to his knees in prayer. We cry, "Who is sufficient for these things?" and the answer comes back, "Only God, through Jesus Christ." Then we lay hold on God through prayer for this worker and that, for this cause and that, for this need and that—and the glory of it is that God hears and heeds, and marvelous, impossible things begin to happen. The church leaps forward in its money gifts. Souls are saved through its ministry. Its services are crowded with eager people. Its influence is shed abroad in the land, and reaches to other lands across the seas. In a thoughtful observation of many churches characterized by missionary spirit, the writer has yet to discover one in which prayer was not real and vital. On the other hand, he has never seen a prayerless church which was notably missionary—and there are many prayerless churches, where earnest, specific, personal, believing prayer for great spiritual objects is almost if not quite unknown. A church grown in the atmosphere of genuine, world-embracing prayer cannot help but be missionary.

If all this means anything it is that a church to be truly missionary must meet the conditions and pay the price. It must be fed on missionary preaching, nurtured with missionary teaching, and surrounded by the life-giving atmosphere of missionary praying. Such a church cannot be grown overnight, but under the guidance of him who purchased it with his own precious blood it can and will approximate his ideal, and against it the gates of hell shall not prevail.

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Liberty, License, and Lawlessness

If called upon to name the one greatest, unique, most valuable contribution which Baptists have made in the history of America and the modern age, it is quite probable that those best versed in the history of our land would unite in saying, "The principle of religious liberty." A free church in a free state has become one of the axioms of modern democracy, yet for the advocacy of this principle our forefathers laid down their lives.

This principle of religious liberty has always been misunderstood, and remains misunderstood to this hour. At first it was interpreted as tolerance—the willingness of the established church to permit within limits the existence of dissenters. Later, under the influences of French infidelity, it was interpreted as license to commit all sorts of extravagance, both in

thought and conduct, for the discrediting and overthrow of religion. In our day the interpretation tends to lawlessness—the disregard of all authority in matters of religion.

Needless to say, none of these interpretations do justice to the great conception of which Baptists have been the historic champions. We spurned the offers of toleration in Colonial days, boldly asserting that we were not seeking it, nor would we accept it. We set ourselves resolutely against the license of the free-thinkers, and made the Scriptures our touchstone of truth and final seat of authority. To-day we are face to face with the perversion of the principle which would deny any authority save that of individual interpretation and private conscience.

Liberty, rightly understood, does not mean the overthrow of authority. Liberty exalts authority of the right sort. The physician does not conceive of his liberty as freedom to disregard the known laws of medicine. The lawyer does not consider himself free from the codes and statutes and precedents which govern in modern jurisprudence. The mathematician is not free from the multiplication table. Somewhere, outside the subjective opinions and desires of men, there must be authority, or all will be confusion and chaos. The free man is not he who disregards law, but he who understands and obeys it. The slave is the anarchist, the rebel, who forfeits his freedom because he submits to the bondage of the lower when confronted by the demands of the higher.

This modern revolt against authority in the name of liberty is of immense significance in our missionary enterprise. Suppose we grant that the Bible is not authoritative, as some boldly claim, what then? We must fall back on an authoritative church, or board—which is a direct reversion to Catholicism; or we must depend upon each individual to become an authority within himself—which leads straight to religious anarchy. There seems to be no alternative.

Liberty does not mean license or lawlessness. It means that coercion may not be used in matters of religion. It means that a man may choose whatever religion he pleases, or he may please to choose no religion whatever, so long as he does not interfere with the rights of others. It means that the principle of persecution for the sake of religion is wholly wrong and to be abandoned. It means that no man's conscience is to be compelled in matters of religion, no matter how small the minority which he represents.

The importance of these principles cannot be overestimated, and their acceptance in ever-widening areas of the world to-day is a trophy won by Baptists more than any other religious group. But let us not nullify them by a spirit of lawlessness. True liberty does not mean the right of minister or missionary to preach and teach that which is not commonly accepted by his denomination, or is subversive of their tenets—*so long as he remains a member of the group, and secures his maintenance from them*. If he finds himself in vital disagreement he is fully at liberty to withdraw, and no man can restrain him, but to reject the authority of those whom he serves is not liberty but lawlessness. By the same logic, a minister or missionary may reject the Scriptures and their fundamental teachings, and no man can forbid him—*provided he steps out of the ranks of those who do not thus reject them*. But to classify himself as one of those who historically have built the very foundations of their faith on the authority and validity of the Bible and its plain teachings is to sail under false colors—to become a buccaneer, not an exponent of the principle of liberty.

We need occasionally to remind ourselves that the victory for religious liberty has not yet been fully won. Here, as at other points, the price of liberty is eternal vigilance. Let us be constantly on guard lest this liberty, purchased at so high cost, be turned into license or lawlessness, and the treasure thus lost.

Dr. Charles H. Parkhurst recently spoke a searching word when he said: "From my own experience and observation I am prepared to say that there are very many, of adult age, in our churches, who, if they would frankly state their own condition, would confess that Christianity means to them personally nothing less and nothing more than it did on the day of their conversion; that Christianity, as exemplified in their own condition, means a certain status, not spiritual progress; introduction to the Saviour, not going on to know the Lord." Such Christians—and they are legion—need a great passion, a gripping conviction, a task that shakes them up and leads them on. And nothing will serve this purpose quite so well as full-hearted commitment to the missionary enterprise of Jesus.

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Do we make enough of the missionary significance of the Lord's Supper? This beautiful symbol of his death and resurrection, and of our spiritual union with him, finds its chief meaning in the renewing of our determination to go forth to take the good news of his death for sinners to all the world. To impress this a thoughtful pastor has cleared the communion table of its flowers and other decorations, and placed in the center a small globe representing the world. "This do in remembrance of me" is inscribed on the table; and across the globe are the correlative words, "Go ye into all the world." Do not the symbols strikingly supplement each other?

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What a mistaken conception of missionary service that it is all sacrifice, hardship, the throwing of one's life away! Read the story of John W. Shepard's return to Argentina after a brief furlough, and ask yourself if a man of your acquaintance has so fully realized the purpose of God in his life. And Dr. Shepard is representative of a host of others who have lost their lives in daring service on the foreign fields, only to find them with immeasurable increase. It is doubtful if any career on earth can compare with that of the true missionary in genuine and lasting satisfaction.

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"Make your chart before you start," advises a great business man. How applicable to the work of a church! Let us not leave to chance the results which ought to be achieved during 1925. Great missionary giving depends upon information, inspiration, conviction. A worthy program for a missionary church will include the placing of HOME AND FOREIGN FIELDS in the homes of representative members; preaching and teaching that inspires to loyalty and enthusiasm; and conviction that provokes generous, systematic, sacrificial giving. Has your church such a program?

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Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfect communion between my soul and God.—J. H. Jowell.

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What do you know about Argentina? Your eyes will be opened in surprise and your heart thrilled with anticipation as you read Robt. F. Elder's descriptions of the "unique and complex" mission field. Make this remarkable story the basis of a prayer-meeting hour, and note the glow of life and interest the meeting assumes!

The Meaning of Religious Freedom

Rev. Geo. W. McDaniel, D.D., President Southern Baptist Convention

Political freedom is a broad term. It means exemption from arbitrary domination or direction, freedom from control by external force or authority; it means the right of self-determination, government based on the consent of the governed. It is a broader term than independence, for, conceivably, one might own no master abroad and yet be under the mastery of one at home. Over political freedom there is but one master—the *law*.

Religious freedom is a narrower term than political freedom and refers to the soul. However, the two, political and religious freedom, or civil and religious liberty, are really inseparable. One does not exist in its full sway without the other.

God created the soul with the capacity for choice, with the right of free exercise, with obligations which could be discharged only by voluntary action. Therefore, religious freedom is rooted in the very constitution of man, is inherent in the nature of the soul. Over religious freedom there is but one master—the *divine law*.

There is a vast difference between religious toleration and religious freedom. Toleration is a conceded privilege; freedom is an inalienable right. Toleration is a grant conferred; freedom is a principle recognized. Toleration is the unsightly half-way house between tyranny and liberty. Freedom is the spacious temple built for the occupancy of the soul.

Because of the constitution of the soul, religion must be voluntary. Each soul decides and acts for itself. Coercion is an infringement of the highest individual right and a violation of the inherent nature of religion. Therefore, there can be no true religion without freedom.

This implies the right "not to believe" equal with "the right to believe." It embraces infidels, agnostics and atheists, if such there be. Robert Ingersoll was as free to proclaim his agnosticism as was Henry Ward Beecher to preach his faith. A principle so broad necessarily includes all faiths. Romanists have the same religious rights as Evangelicals—no more, no less. What one claims as an inherent right for himself he must not deny to another.

President Harding, accompanied by Secretary Hughes, was on a trip to Yorktown escorted by their guest, President Chandler of William and Mary College. Dr. Chandler remarked: "The three of us are Baptists." Mr. Harding said: "We are members of the freest of all the denominations." That is true in two senses; (1) The voluntary principle upon which Baptist churches are founded produces a membership of volunteers. There is not a conscript among them. (2) Our historic position on soul-freedom concedes to every human being the right to make his own choice in religion and to exercise himself without molestation or hindrance of any sort from any source.

Out of this truth of religious freedom grows the theory of separation of Church and State. Since the soul is free, the State must not touch the conscience. Indeed, the State has no religious function save to guarantee to every citizen and group the right to free exercise in religion. It cannot properly contribute to or aid any. Its sole duty is protection.

There is one limitation to all freedom, viz: the rights of others. One man's rights end where another's begin. Hence, no one has the right so to exercise himself as to disturb the peace of others. Hilarious worshippers could justly be restrained if they annoyed a neighborhood and made sleep and rest impossible. Nor has an individual or group the right to affect injuriously the public weal. If it became evident

that any group owed and owned supreme allegiance to another earthly power and that they were turning the hearts of the people from loyalty to that foreign power, then it would not only be the function but the duty of government to intervene, and this for three reasons: (1) The hypothetical group in such a case would have violated the principle of religious freedom and could not invoke its own wrong in self-defense. (2) The law of self-preservation is the first law of nations as well as of nature. The government is bound to protect itself. (3) The religious freedom of all not included in the hypothetical group demands protection by the government.

Paul was the first expressly to state the autonomy of the conscience. He said his conscience was free to eat or not to eat. An idol was nothing to him and the meat left over in the sacrifice was ordinary, palatable meat. Nevertheless, he chose to exercise his soul freedom in such a way as not to cause the weak to stumble. That, I judge, is the highest exercise of soul freedom, of any human right—voluntarily to restrain that freedom, generously to forego that right, for the good of another.

Religious freedom as a matter of principle was first incorporated into law in Rhode Island. In Maryland, under Lord Baltimore, it was a matter of expediency—to facilitate the settlement of the colony and increase the wealth of the Baltimores. Religious freedom is, therefore, an American and a Baptist trophy. Of all people, Baptists should have clear conceptions of the principle and should be consistent in its observance. They should be the last to deny to others what is an imperishable part of their history. Never should they abuse the freedom which they purchased at great price. Paul admonishes us: "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak."

In the New Testament, the principle of freedom applies within a religious group just as it does in the realm of State and Church. One enters a Christian fellowship upon his voluntary action and the consent and vote of that fellowship. He abides there so long as he does not trespass upon the rights of other members and does not injure the welfare of the whole. Positively, he is obligated to co-operate with his fellow members and to promote the best interests of the group. Should he find himself out of harmony in faith or practice he can no longer remain in the group, either conscientiously or consistently. "How can two walk together except they be agreed?" The apostle, with weeping eyes, admonishes us to mark them among us which walk as the enemies of the cross of Christ (Phil. 3: 17-19). He lays down the law for elimination: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us" (2 Thess. 3: 6). The one limitation, therefore, upon the freedom of a church member is the New Testament. He has no right to do anything contrary to that Book, nor has the group such a right.

It should be apparent, then, that all freedom has its limitations. God is Sovereign, but even God is limited by his attributes. He can not do something which is in violation of his nature. For instance, God is just and could not perpetrate an injustice. This limitation is more than self-imposed; it is inherent.

The State is sovereign in civil affairs, but even here there are boundaries beyond which the State cannot go. It cannot touch any citizen except by due process of law.

The soul is free to worship or not to worship according to its own dictates, but it cannot exercise this freedom to the injury of other souls who are equally as free. That would be the committal of a wrong and no one has the right to wrong others.

The local church is self-governing, but it has scriptural relations with other similar groups and is bound by solemn

obligations properly to observe those relations. It is autonomous but not independent: it is dependent upon God and interdependent upon its sister churches for usefulness in the kingdom.

The individual is free to unite with a church or not to unite as his choice decides, but once in a church he is bound by the covenant of that church to whose rules he voluntarily subscribes. He cannot claim exemption from the obligations or license to practice what the covenant forbids. Covenants in Baptist churches are summaries of New Testament teachings and are largely composed of quotations from the Scriptures. Every Christian's freedom is regulated by the New Testament law. Where there is no law there is no real freedom.

A good text for those sons and apostles of freedom, the Baptists, and an appropriate conclusion to this article is those words of Paul in Gal. 5: 13: "For, brethren, we have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." And another like unto it is 1 Peter 2: 16, as translated by Moffatt: "Live like free men, only do not make your freedom a pretext for misconduct; live like servants of God."

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The Struggle for Religious Liberty in the United States

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The principle and practice of religious liberty is a commonplace in American life to-day, and, according to the habit of the human mind, the average American considers that it has always been thus. Our custom is to consider what is now as having always been. It is with difficulty that we realize the tremendous struggle and the multitudinous sufferings necessary, even in America, to secure the boon of human liberty.

The honor of pioneering for religious liberty, not only for themselves but also for others, belongs without doubt to the Baptists. It is true that others enter their claims. A Presbyterian records naively that in Virginia the Presbyterians took the lead and were "vigorously supported by the Baptists."¹ Even the Romanists (*mirabile dictu*) enter their claim. "The love and pursuit of religious liberty led to the foundation of Maryland." Lord Baltimore "was the first to establish by law a *modus vivendi* between conflicting worships, which since obtained in all civilized countries where Christendom is divided."² A casual reading of O'Gorman, however, will show from his own discussion that it was not complete religious liberty. It was liberty for trinitarian Christians only. That is miles away from the Baptist interpretation of the principle.

It was in New England, the scene of the closest alliance of church and state and of the worst form of religious intolerance America has known, that the first great experiment in absolute religious liberty was projected. Civil and religious persecution in England had driven many Englishmen to Holland, the freest country in Europe. But in Holland they were in the midst of a foreign atmosphere—foreign speech, customs, etc. They determined to seek a new land, untrammelled by tradition and institutions already established in church and state. Hence the journey of the Pilgrims in the Mayflower, 1620. The much vaunted and widely heralded religious and civil liberty of the Pilgrim Fathers is one of those historical fictions which only the opening of the books at the last day will dissipate. The Pilgrim Fathers believed in liberty. Of

course they did. So do Romanists—for themselves. Religious intolerance is unscriptural and antichristian, whether inflicted by Romanist, Anglican or Puritan. Eleven years after the Pilgrims landed Roger Williams fled to the new world, hoping to find the liberty in New England denied him in old England. He ministered acceptably to the people in Plymouth two years and in Salem two years. But the authorities of the General Court finally secured his condemnation—to conformity or deportation. He preferred life with the savage Indian to religious bigotry in New or in Old England. He fled in the dead of winter, 1636, wandering for fourteen weeks, "not knowing what bread or bed did mean" (his own words). He arrived on the shore of Narragansett Bay and named the colony he founded "Providence," because he believed that Providence had guided him thither. He founded a civil government, embodying his fundamental principle of religious liberty. He and twelve "loving friends and neighbors" formed a civil compact. "Such others as the major part of us shall admit into the same fellowship of vote with us" could enjoy the same privileges. They agreed to be obedient to all regulations that should "be made for public good of the body in an orderly way, by the major consent of the . . . inhabitants . . . only in civil things." A charter was secured from the English government in 1643. Another embodying the same principle of civil and religious liberty was secured from the government of Charles II in 1663. Under this charter or constitution Rhode Island was governed until 1843. John Clarke, founder of Newport, was as influential as, if not more so than, Williams in securing this charter. To him also belongs the honor of firmly planting the principle of religious liberty on American soil.

The fight in Massachusetts for religious liberty was long and bitter. In 1638 the General Court enacted that "every inhabitant who should not voluntarily contribute to all charges, both in church and commonwealth proportionately, according to his ability, should be compelled thereto by assessment." From then on for nearly two hundred years Baptists suffered and led the fight for religious liberty. If the iniquitous taxes were not paid by protesting Baptists, their property was seized. Spinning wheels, pewter plates, cows, cradles, steers, andirons, shovels, tongs, carpenter's tools, household goods, are among the articles seized from Baptists because they would not pay the tax to support Congregational ministers. The Warren Association was the official body through which Baptists spoke. By voice and pen they made their principles known.

Isaac Backus was the great leader. In 1774 he wrote Samuel Adams: "I fully concur with your grand maxim, that it is essential to liberty that representation and taxation go together. Well, then, since people do not vote for representatives in our legislature from ecclesiastical qualifications, but only by virtue of those which are of a civil and worldly nature, how can representatives thus chosen have any right to impose ecclesiastical taxes? . . . I am bold in it that taxes laid by the British Parliament upon America are not more contrary to civil freedom than these taxes are to the very nature of liberty of conscience, which is an essential article in our charter." When the Continental Congress met in Philadelphia, September 5, 1774, Mr. Backus, at the request of the Warren Association, attended and called the attention of the members of the Congress to the importance of the principle of religious liberty for every one. It was in the discussion that followed Mr. Backus' presentation of the subject that John Adams said "that a change might as well be expected in the solar system as that the great Puritan State would abolish its ecclesiastical laws."

We know now that there are changes in the solar system. The Congress, of course, had no authority in the premises, but some of the leaders promised to use their influence. The fight in Massachusetts went on. A state convention met in Cambridge, September 1, 1779, to draft a new constitution. John Adams submitted the draft of a new one, the third article of

¹Thompson: "History of the Presbyterian Church in U. S.," p. 60.

²O'Gorman: "History of the Roman Catholic Church in U. S.," pp. 217, 226.

which authorized the legislature to provide for a suitable worship of God. The Baptists opposed this. They were not able to secure the constitutional recognition of religious liberty, but Adam's article was changed so that the various political subdivisions—towns, precincts, etc.—could elect the minister. This at any rate gave communities in which the Baptists were in the majority the privilege of having a Baptist minister. They went on the principle that a half loaf was better than none. This compromise was not what they desired and it did not stop the fight for freedom. Even after the national constitution was adopted and the first amendment guaranteeing that the national Congress should not interfere in religious matters was added thereto, even after that was secured, Baptists in Massachusetts suffered from the State-Church system. They continued to memorialize the legislature and fight for liberty in constitutional conventions. Among those against whom they had to contend was Daniel Webster (as in the constitutional convention of 1820). It was a struggle between fundamental principles, and no compromise was possible. In spite of the opposition of able men like Mr. Webster the Baptists made steady headway until November 11, 1833 (another Armistice Day signaling the triumph of liberty), a constitutional amendment was adopted by the people of Massachusetts and church and state were forever separated.

Old Isaac Backus did not live to see the triumph. He had passed on a quarter of a century before. For fifty years, from 1756 to his death in 1806, he was pastor of the Baptist church in Middleboro, Massachusetts. During all those years he fought for liberty of conscience, not only for himself and his fellow Baptists, but for everybody. He saw the principle incorporated in the national constitution and saw progress made in Massachusetts. He died in the faith, not having received the promise, but having seen it and greeted it from afar.

In Backus' native state Connecticut, the same story is told. The Baptists carried on the same fight against the same conditions. They won earlier in Connecticut than in Massachusetts. In 1818 the constitution was adopted by the people of the state, guaranteeing liberty of conscience and separating church and state. The article which guaranteed this principle was drafted by the Rev. Asahel Morse, a Baptist minister of Suffield. Dr. Lyman Beecher expressed the feelings of the opponents of the Baptists. "It was as dark a day as I ever saw . . . The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell." But Dr. Beecher lived to write that it was "the best thing that ever happened to the state of Connecticut. It cut the churches loose from dependence from state support. It threw them wholly on their own resources and on God." So much for the testimony of an enemy to the Baptist principle of liberty of conscience.

It is necessary now to consider the struggle and triumph of the principle of liberty of conscience in another section of the colonies. In the middle colonies there was no serious struggle. The liberal sentiments of William Penn and others prevailed and permitted Baptists and others to enjoy a measure of freedom not known elsewhere in the world. But south of the Potomac River there was a long and bitter contest. In Georgia and in South Carolina there was no serious interference with the Baptists, although the effort was made in South Carolina. In North Carolina there was much interference. There was a court record in Newbern of the persecution of Baptists by Church of England authorities in the colony. Dr. Thomas Meredith, founder and first editor of the *Biblical Recorder*, called attention to the record in the first part of the nineteenth century. An Episcopalian later denied the existence of it. When some one went to the book and page cited by Dr. Meredith, the record was not there. The page cited was gone, torn out. Comment is needless.

It was in Virginia that the great struggle with the Episcopalians occurred. Massachusetts and Virginia were the leading colonies in the struggle for political freedom from England.

Massachusetts and Virginia were the scenes of the great battles for freedom of conscience. The Baptists led, in the former against the Congregationalists, in the latter against the Church of England (Episcopalians). The victories for freedom in those states meant victory for freedom in the nation. The example of the United States powerfully influenced the republics of Latin America, and during the past century has influenced the world. How pregnant with consequences were those years of suffering and strife for principle in Massachusetts and Virginia! The spheres of activity were local, and, as history is reckoned, the years of struggle were few, but the issues were for humanity and for eternity. All honor to those plain Baptist heroes who suffered and fought and won.

Early in the eighteenth century Baptists began to establish churches in Virginia. But they were looked upon by the authorities as beneath their notice. "None but the weak and wicked join them; let them alone, they will soon fall out among themselves and come to nothing." The first Baptists to arrive in Virginia were of two types in England—particular (Calvinistic) and General (Arminian). About the middle of the eighteenth century the separate Baptists from New England made their appearance in the south. They were a combination of the theology of the particulars and the generals, united to the zeal and the methods of the great awakening. The enthusiasm of the Separates increased both the numbers of the Baptists in Virginia and the attention which they received from the authorities. They were molested in various ways. The first actual imprisonment was in 1768, when John Waller, Lewis Craig and James Childs were arrested in Spotsylvania County for the crime of preaching the gospel without license from the authorities. Technically they were accused of disturbing the peace. The prosecuting attorney, in what he thought was the worst thing that he could say against them, paid them a high compliment. "They cannot meet a man upon the road, but they must ram a text of Scripture down his throat." No wonder Baptists grew in numbers in Virginia! The Word of God brings forth after its kind. From then onward the fight was on between special privilege and liberty of conscience. The issues involved in the political struggle against England filled the minds of men with the thought of liberty. The Baptists rallied to the support of the struggle for political liberty. They received this testimony from no less a personage than George Washington: "While I recollect with satisfaction that the religious society of which you are members have been, throughout America, uniformly and almost unanimously the firm friends of civil liberty, and the persevering promoters of our glorious Revolution, I cannot hesitate to believe that they will be faithful supporters of a free yet efficient general government." Consequently, the Baptists in Virginia had the support of leading statesmen like Jefferson, Madison, Mason and Henry in their fight for liberty of conscience. Step by step they had the privileges of the Episcopal establishment removed. General assessment failed in the state legislature in 1786, "and an act was passed, drawn up by Jefferson, lucidly expounding the doctrine of religious liberty."

In 1787 a convention, presided over by Washington, prepared and submitted to the states a federal constitution. It prohibited the Congress from imposing any religious test as a condition of holding "any office or public trust under the United States." Some of the Baptists were afraid of the power given to the general government, even with the above prohibition. But the majority recognized in Madison, the Father of the constitution, and in other advocates of ratification, the friends of liberty. They were willing to trust them to make liberty more sure by amending the constitution after its ratification. Through the influence of John Leland, prominent Baptist minister, Madison was elected to the Virginia convention to consider the new federal compact. It was Madison's influence that led Virginia to ratify. It was Virginia's ratification that led other states to do likewise. Hence it was by active Baptist support that the federal constitution was

adopted and our national government established on a firm basis. But the constitution did not guarantee liberty of conscience as absolutely as Baptists desired. During the course of ratification by the states the General Committee of Virginia Baptists met in 1788 and decided that the document needed strengthening. John Leland wrote a letter, addressed to Washington and signed by the officers of the committee, in which Washington's attention was called to the need. Washington acknowledged the communication and, after referring to the support Baptists had given to civil liberty (quoted above), said: "Under this pleasing expectation, I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity." Their confidence in the Father of his Country was not misplaced. Under direction of the President James Madison prepared several amendments to the constitution for the consideration of congress. The first one forbade congress to make any law respecting an establishment of religion or the free exercise thereof. This amendment was bitterly opposed in congress by the representatives from Massachusetts and Connecticut, in which states the state churches were bitterly oppressing Baptists at the time. The congress approved, however, and the states, except Massachusetts and Connecticut, ratified the amendment by the year 1791.

Thus the tiny stream of teaching, flowing from its fountain-head in the person of a somewhat erratic Baptist in Salem, Massachusetts, and enlarged by the contributions of others down the passing years, though hindered here and attempted to be dammed there, became after a century and a half a mighty river. During another century and a half it has continued to pour its flow of blessing into the life of the world, until after three centuries it is nourishing a large portion of the globe. Its mission is not yet accomplished, however. There are yet deserts to be made productive by the waters of soul-freedom. The stream flows on with ever-increasing volume. All honor to the memory of those plain men from the ranks of the common people who grasped the truth that the soul of man is competent and free under God.

* * *

The New Orleans Southwide Baptist Hospital

Frank E. Burkhalter

Large, distinctively missionary results are expected by the promoters of the new Southwide Baptist Hospital, now under course of construction at New Orleans, to follow the completion of that institution in this metropolis that forms the natural gateway from the great Mississippi Valley to Latin America in particular, and the world in general.

At the recent exercises attendant upon the breaking of ground for this institution, the note was sounded by several of the speakers that this hospital would not only carry on a regular healing ministry, such as is common to all our hospitals, but would have a special research department that would seek to discover new medical information that would be placed at the disposal of all hospitals in general and Baptist hospitals in particular, and give special emphasis to the discovery of remedies for combating such tropical diseases as exist in the Latin Republics immediately to the south of us. It is confidently believed that if through the agency of this Baptist hospital tropical diseases in Latin America can be combated, it will result in greatly reinforcing the Baptist testimony to the gospel of Jesus Christ in those countries where a good beginning has been made in missionary effort.

Dr. B. D. Gray, for 21 years secretary of the Home Mission Board of the Southern Baptist Convention, whose organization took the initiative in the establishment of the hospital,

expresses the belief that this new project would constitute the crown of Southern Baptist work in its healing ministry, and voiced his delight in the fact that it was to be located in such a strategic center both as related to the Mississippi Valley and as an outlet to Latin America and the world as New Orleans affords.

Speaking more specifically as to the significance which the establishment of the hospital affords for the promotion of the Baptist cause in New Orleans and Louisiana, Dr. R. G. Lee, pastor of the First Baptist Church at New Orleans, said he regarded the launching of this institution as comparable to that day when, in 1799, Rev. Baylor Chaney preached the first Baptist sermon in the state of Louisiana, and to that day in 1812 when the first Baptist church in that state was organized. The mastery of nature is dangerous unless it is held in subjection to spiritual principles, Dr. Lee pointed out, and in this connection declared that the hospital would give itself not only to the healing of the bodies of man but to the leading of men in bringing both their bodies and their souls under subjection to Jesus Christ. New Orleans in its long and eventful history has existed under the flag of five different nations, but this hospital, he said, will make a distinct contribution in the direction of holding up the banner of Jesus Christ in the Crescent City to the blind, the deaf, the sick and the mistaught. The institution will be a constant testimony to the fact that somebody has heard the cry of suffering humanity and has responded in the name of Jesus Christ.

The beautiful site of two blocks of ground on which the new project is being erected was contributed for the purpose by private citizens of New Orleans at an expense of approximately \$85,000; and speaking on behalf of the Association of Commerce, which organization took the initiative in securing and collecting the subscriptions, General Allison Owen, himself a Catholic, expressed the gratification of the citizenship of New Orleans upon the fact that Southern Baptists were coming into that great city to assist in ministering to the hundreds of thousands of people along physical and spiritual lines. He said the people of New Orleans believed at the time the project was first mentioned that Southern Baptists were able to project in that city a really great, worth-while institution, and that now they have every confidence that Southern Baptists will complete the task to which they have set their hands.

The initial unit of the hospital will represent an outlay of approximately \$900,000, including a modern 8-story building with all modern equipments and space for 250 beds, along with a nurses' home, heating plant and adequate equipment for all of these. The contract calls for the completion of the initial buildings by December 1, 1925. Ultimately it is planned to increase the capacity of the hospital to 600 beds and inaugurate the research department to which the speakers made special reference. The nurses' training school will also maintain a high standard.

Dr. Louis J. Bristow, formerly superintendent of the Baptist hospitals of South Carolina and Alabama, is the superintendent of the New Orleans institution and will supervise its erection. His little daughter, Katherine, turned the first spade of dirt at the ground-breaking.

Inasmuch as the Baptist cause in New Orleans and that immediate section of Louisiana was greatly set forward by the launching there of the Baptist Bible Institute, six years ago, it is confidently believed that an even larger contribution in this direction will be made by the establishment there of the Baptist hospital. It is expected also, that the influence of the hospital will greatly help the Baptist cause throughout the state of Louisiana and, in view of this consideration, the Baptists of Louisiana will contribute \$100,000 to the first unit of the institution over and above their share in the regular proceeds of the Southern Baptist Convention which will go to this project.

Fulfilling Our Debt to the Red Men

Rev. Robert Hamilton, Westville, Okla.

The earliest effort put forth for the evangelization of the Indians, perhaps, was by the Pilgrims. Their first Thanksgiving festivities, to which the Indians were invited, must have been in part to impress them with the beauty of the Christian faith; as one year later it was reported to friends in England that "many of the Indians, especially their youth, were found to be of a very tractable disposition toward religion and humanity." Fifteen years later the Government of Plymouth Colony enacted laws providing for the preaching of the gospel to them. After ten more years the legislature of Massachusetts passed an act for the same purpose. It is significant that the first known missionary to settle among them was a Baptist, Roger Williams. During the fifty years that followed many notable men and women devoted their lives to this work, until it was said at the time that the knowledge of the religion of Jesus Christ had permeated large sections and twenty-five or thirty churches had been constituted, and the membership numbered some two thousand. The men became farmers and the women learned to sew and weave. Then came wars which destroyed and scattered most of the Christian Indian settlements.

WORK AMONG THE CHEROKEES

Of the Southern Indians the Cherokees seem to have been the first to receive attention. In 1801 the Moravians opened a school and mission among them, and fifteen years later the American Board began the first extended effort. A year after, the Baptist Board appointed Rev. Humphrey Posey to labor among the Cherokees in North Carolina, his native state. A few schools were established and a number of preaching stations opened. To meet the need in any adequate way, reinforcements were imperative. This necessitated his absence from the work for a time, during which a loss of interest in the schools caused the suspension of some of them. He returned with "four wagon loads of missionaries," including women and children—twenty-four in number. Among this company were some excellent teachers and Christian workers whose long and faithful lives were given to Indian work. Among others were Thomas Roberts, Evan and Elizabeth Jones.

Mr. Roberts translated "The Philadelphia Sunday School Spelling Book," containing nothing but the pure Word of God into Cherokee. About this time Sequoya invented the famous Cherokee Alphabet, which revolutionized and greatly simplified the task of producing a literature and diffusing knowledge among them, as it was readily learned by all, old and young. During this period Thomas Roberts baptized his teacher, Evan Jones, who became the greatest missionary, perhaps, of all who ever lived and worked among them. Troublous times came with the agitation in Georgia and the demand for their removal from the state. The missionaries were arrested for preaching to the Indians. Two of the American Board missionaries were confined in the State prison, in stripes, at hard labor for one year. Mr. Jones moved over into Tennessee and from there continued his labors, traveled thirty to ninety miles, preaching to the Cherokee churches and one day each week giving instruction to native preachers.

Then came the dark period of removal, "the trail of tears." A Baptist missionary or native preacher accompanied each division. The two, accompanied by Mr. Jones and Jesse Bushyhead, were delayed by ice on the Mississippi River for one month, during which time 82 died, 66 of whom were Baptists. There were 500 Baptists in the two companies. Preaching services were kept up on Sabbaths throughout the journey, and prayer and song services often lasted long into

the night. Hundreds were converted and baptized; at one place in Tennessee 55 were baptized in one day by Revs. Jones and Bushyhead.

Evan Jones settled with them in their new home. A few miles from my home in Westville, Okla., stand two old Catalpa trees said to have been planted by Mr. Jones from seeds brought from Tennessee, and a well dugged by himself and his son continues to supply water to the Cherokee family living there, as does also the fountain of the Water of Life to which he led their forefathers. There are now some forty Baptist churches, each with good substantial buildings and a host of consecrated, godly pastors.

The Baptist State Convention of Georgia resolved in 1822 to attempt a mission to the Creek Indians living in that state. Rev. Lee Compere was the missionary appointed. A mission and school were established, which prospered for seven years, when it was discontinued on account of the unpromising state of public affairs. A few were converted, among them John Davis, a fullblood, who later became a missionary of the Board in the new land and for three years was the only religious teacher. His efforts were attended with some success, but not being ordained, no effort was made to organize a church. Later an ordained minister came from the States and a church was organized near Ft. Gibson in September. Fifty new converts were added to it by the beginning of the year. A church house, schoolhouse and other buildings were built at the mission the following year.

During the year many Indians were brought from the east chained in pairs. It was the end of the bitter war with the whites, and their consequent defeat. Many of the chiefs became opposed to missionaries remaining in their country. Mr. Mason, appointed by the Board in 1838, was attacked by three Indians, two hundred yards from his home, a shot passed through his clothes within two inches of his heart, and another Indian rushed toward him with a bowie knife. He escaped them and soon removed with his family from the Creek Nation. Two Negro men, one an ordained preacher, continued the preaching and several hundred were converted and baptized by them and a new church was organized with 117 members. The Creek Council then enacted a law forbidding preaching within the Nation by any Negro or Indian, with penalty of whipping. White ministers could only preach by special permission from the Council. Two brush arbors were built near the line just across in the Cherokee country where great revivals were held, many of the Creeks attending. They could not but tell of the things they had heard and seen in their own country, and five were cruelly whipped for praying and preaching. The principal chief came one Sabbath morning to one of their church houses and ordered the people to strip and whip the two preachers. They refused. After this there were no more whippings. Some time afterward a Mr. Hay, a white missionary, was requested by the Council to preach before that body, which he did. Dr. H. F. Buckner was appointed in 1844 and labored among them twenty-eight years, and was perhaps the most effective and best loved of all the men who ever worked among them. The Creek (Muskogee) Association was organized in 1872 with twenty churches and two thousand members, all of whom had been converted and baptized in about forty years.

WORK AMONG THE CHOCTAWS

The Baptists do not seem to have undertaken any work among the Choctaws until after their removal to the west. In 1832 Rev. Charles E. Wilson of Philadelphia was appointed by the Triennial Convention and he, with a native preacher, Rev. Sampson Burch, opened a school at the Agency on the Arkansas River. But on account of an epidemic of smallpox the school was discontinued and they gave themselves to preaching.

Rev. Ramsey D. Potts and his Indian wife were appointed and did splendid work for many years, organizing the first Choctaw Baptist Church ten miles west of Ft. Towson; the church prospered so that in four years they were able to report a revival in which eighteen were baptized, and a few months later twenty-one more were added to them. Reinforcements were secured and Mr. Potts gave considerable time to instructing native preachers. Converts and churches multiplied, and in four years they were able to report twelve preaching places and one hundred sixty members. About this time the American Mission Association was formed, and as the enlarging work was taxing the resources of the Board, by common consent Mr. and Mrs. Potts were commissioned by the new association, and under this Board they established Armstrong Academy, which had a very successful career until, a few years past, it was destroyed by fire. This writer baptized eight young men at this school only a few days before it burned.

WORK AMONG THE SEMENOLE

The Seminoles are a branch of the Creek tribe, and the entrance of the gospel there would naturally affect them. There were a few converts among them when in 1857 Rev. J. S. Murrow was appointed by the Southern Board, and coming from Georgia settled among them. He organized the first Baptist church among them. The church grew rapidly and baptisms were frequent. Then came the war and everything was disorganized. Mr. Murrow remained with them and religious services were kept up on Sabbath during all the period of the war. Mr. Murrow was appointed Sustenance Agent by the Confederate Government for the refugees. Rev. A. J. Holt was also appointed by the Southern Board and settled with his family among them, but after two years took up work among the Wichita Indians at Anadarko. There are several churches and some great and good men and women have been saved, but Christianity has not influenced the tribe as had been hoped.

OUR INDIAN WORK TO-DAY

The Cherokees who remained in the mountains of North Carolina themselves carried on the good work begun by the white missionaries before the removal of their brethren to the west until some six or seven years ago the Home Board sent to them Rev. and Mrs. Joseph N. Lee, who have been and are doing an excellent work. They found fourteen Baptist churches, but poorly equipped with native pastors. It is their hope and prayer that God may soon call into this ministry some consecrated young men as pastors.

The Home Board has but recently appointed a missionary to the eight or nine thousand Croatan Indians in North Carolina. The work among the Western or blanket Indians was largely left to the Northern Baptists until in 1904 the Oklahoma Baptist State Mission Board opened a mission at Pawhuska, Okla., among the Osage Indians, and appointed Rev. C. W. Burnett as missionary, and a year later a church was organized. The next year the mission was transferred to the Home Board, which has erected good buildings. A very good though difficult work has been maintained during the years. Mr. Burnett is now the missionary. He was absent from the field some years, but has returned.

Rev. J. G. Brendle was appointed by the Home Board to labor among the Pawnee Indians at Pawnee, Okla. He found there a small but poorly equipped Methodist Mission which the Home Board purchased and afterwards erected good buildings. The work prospered from the beginning. We have now a church with nearly three hundred members, all denominational activities organized and working. Rev. Thomas D. New is the missionary.

The Otoe mission at Red Rock, Okla., was an outgrowth of the Pawnee mission. Rev. M. B. Hurt is the

missionary. Here the Home Board has a fairly good equipment and the work is prospering.

The work among the Iowa Indians and the Sac and Fox Indians are both under the leadership of native pastors. Each has a very good church house and good work is being done.

* * *

Complete Indulgence Given to Catholics in Mexico

Rev. C. L. Neal, Toluca, Mexico

In the month of October, the Catholics of Mexico had a Eucharistic Congress which thousands of bishops, priests and people attended. The following is translated from one of the daily papers:

"The illustrious Archbishop of Mexico, Dr. Jose Moro del Rio, authorized the reporter of *El Universal*, the great daily, to make known to the Catholics the indulgences granted to the faithful:

"1. To all the faithful who have been to confession and have taken the Lord's Supper, and who visit some church or chapel while the Eucharistic Congress is in session, and recite prayers for the destruction of heresy, etc., will be granted the apostolic blessing and complete indulgence.

"2. To all the faithful who pray in a church during the Congress or worship the holy sacrament (that is, worship the wafer they use in the Lord's Supper, because they think it is the real body of Christ), or pray according to the mind of the church, will be granted *seven years of complete indulgence* (that is, pardon for all sins committed during that time) and an additional indulgence for 280 days.

"3. To the faithful who, during the Congress, do any religious work, such as penance, will be granted 100 days of indulgence.

"4. To the faithful who do work of piety and pray for the success of the Congress will be granted 300 days of complete indulgence; that is, if they have confessed and taken the eucharist and prayed according to the teachings of the church.

"In all Mexico where there are sanctuaries dedicated to the Virgin, the children must pray for the good success of the Congress."

Some of the faithful Catholics were arrested because they did not stay within the bounds of the law with their worship.

In all parts of Mexico there are shrines where you find a decree granting so many days of indulgence to those who recite so many Lord's prayers, or so many prayers recited to the Virgin or to the wounds of Christ.

Such doctrines as I have mentioned are degrading instead of uplifting; they damn the soul forever.

When we know that 80 per cent of this people can neither read nor write, we can understand why so many follow such doctrines, but it is unbelievable how so many of the educated would believe them. It is a question of the blind leading the blind, and the educated have no knowledge of what religion really is.

I would not have the plea to the people in the homeland any less fervent for poor heathen China, Japan or Africa, but I would that our people remember heathen Mexico. They use the name of the Lord, God, and Saviour, but do not know what they mean; they are without hope and without God in the world. How we pray for the gospel of the Son of God to be preached to every creature!

* * *

"When nations and individuals become subjects of the Prince of Peace, desiring only that his principles of justice be carried out, then, and then alone, will come to them the full measure of Peace's blessings."

An Upper Room

Rev. Selden R. McCurdy, D.D., Jerusalem, Palestine

It was outside the walls, not far from the Jaffa Gate, in the office of the missionary for Palestine of the Southern Baptist Board. It was Sunday afternoon. The sun shone bright and clear. The outlook from the window was south, out towards the west end of the valley of Hinnom, and the Hill of Offence, where is pointed out to you the tree on which Judas hanged himself. The Bethlehem and Hebron road shone glaringly white in the afternoon sun which bathed the Judean hills beyond in warmth and glory even in the dull brown of these October days.

It is a mixture, this building and this view. It is of the past, the present and holds great promise for the future. It is the office of the missionary. It is also the place of meeting for the groups and classes for Bible study and instruction through the week and for the Sunday congregation to worship in. Alongside the tables for the week-day activities is the pulpit for the services for worship and preaching on Sunday. At the door as you come in you are greeted by the "Chamber of Commerce" sign. Next door is the office and stock room of the Nile Press, that institution which for years has sent out the printed page and colporteurs from the Nile Valley to Syria, in all the various languages and racial groups. On the door of the Baptist office is the English-American name of the missionary along with that of the Americanized-Syrian of "John," the Syrian pastor.

Out of the window, across the road, the half-century old two-horse "Victoria" or the ubiquitous Ford ravenously await your patronage for a drive round the city walls or out to Bethlehem or to the Mount of Olives. A little further on you can hire a donkey and driver for the trip down into the valley of Hinnom and the Pool of Siloam. Or just beyond in the hollow you can bargain for a camel caravan for a journey to Bagdad. Across, further on, on the dusty white highway to the railway station a motley stream of camels, automobiles, carriages, donkeys and foot passengers passes along endlessly as tourist, merchant, government official or peasant, Jew, Gentile, Mohammedan, Greek, Latin, English or Arab hasten on in a true western rush.

To the right are the foundations and rising walls in concrete or stone of the new business centre of modern Jerusalem, a new Jerusalem indeed, fast inclosing the north and west of the old city. The east and south, owing to the precipitous walls and the deep valleys of Jehoshaphat and Hinnom, will always challenge attention as they have for forty or more centuries past. Past the southwest corner of the old city wall you get a side glimpse of the alleged "Palace of Caiaphas" and down into the valley near the Pool of Siloam. Out beyond is the "Hill of Offence," and still beyond is another, from the top of which a sweeping view can be had with the Dead Sea and Jordan valley almost nestling at your feet and the purple hills of Moab beyond. Up there is a whole suburb of new buildings, some almost palatial, built by rich Jews from all over the world for their own residences.

The old, the medieval, the present, and the promise of the future greet you everywhere as you look out of this Upper Room window.

The group gathering within for the afternoon service of worship, prayer and Bible exposition is suggestive as well. They are waiting for and praying for the Spirit's power as of old. Seemingly this is a slower age than the first days. Or possibly our ears are dull of hearing and our spiritual senses not as sensitive to the Spirit's leading as then. Yet faith is here uppermost. It seems strange indeed that with the evangelistic zeal so characteristic of Baptist leadership in so many fields we should be so late in entering the Holy Land. But as I sat

there that afternoon, after having had a few days to study the rapidly changing Palestine of the present with its arousement of the people to new life, new ambitions and new plans, I wondered if, after all, this was not the "fulness of times" when the distinctive Biblical, spiritual and evangelical, as well as the democratic and independent, note of the Baptists would have the largest effect in moulding the new forces now at work in the regeneration of this people and land, which we all hope to see dominated by the living Christ. And I wondered whether we as a denomination have not been saved the semi-fossilizing and "institutionalizing" effect of years of Turkish rule with its endless restrictions, and have now been set down here for a new enterprise, unhampered and unfettered, to inaugurate a characteristic, aggressive, Biblical, evangelical and spiritual ministry for the great mass of village life, where the bulk of the population of Palestine lives, and for the increasing number of youth who are coming in so dominated by the spirit of freedom in thought, in investigation, in decision, free from the domination of past hierarchy, priest, sect or custom. Some phases of the rapidly opening Baptist work in Palestine suggest that we have the message and the spirit for the times, which is already and will in the future appeal to this new spirit of the youth of the land, whether they be sons of the soil or a transplanted group that has come from the various lands of oppression and poverty into this which is replete with hope and possible prosperity with freedom. Already a new line of work of great promise and unique possibility has opened among the young men of the land. So distinctive and so successful is it that already the experience is coming as it did in those notable first days when "Herod stretched forth his hand to vex." Southern Baptists, as well as Baptists the world over, may well give themselves to special prayer that God may lead very clearly and give special grace to their representatives in Palestine in the work now opening before them and in the perplexities and the trials already opening on account of the practical success of their work, especially among the young men of the land. All hail its immediate efficiency. May missionary, indigenous worker, constituency and the home churches seek and find the will of God in these formative experiences of what may well grow to be a mighty spiritual ministry for the lands made sacred forever by the ministry of our Lord. There has been and is a great danger that western Protestantism may be content with a sort of institutional ministry for the economic and intellectual betterment, to other neglect of the deeper things of the soul.

It was a small group that gathered this Sunday afternoon. The missionary and his wife, and the bright lad of three summers; the Syrian pastor with his Texan wife, the one with his native boyhood and young manhood training in the atmosphere of Palestine and finishing his education in the United States, while the other with her teaching experience in Texas making a worthy helpmeet in the rapidly developing work now coming to their hands; a converted Jew, one of the workers, the young man whose success in personal work and in forming clubs among the young Jews to study the New Testament in Jerusalem, Lydda, Joppa and other towns, has already created a problem with almost a crisis which has marked him and these clubs and the Mission for positive opposition by the leaders of the old regime; another man, converted from Judaism, whose shining face suggested the joy he was having in fellowship with his new-found Messiah; and by his side the dear old father, who when the son wanted to be baptized threatened to turn him out of house and home, but now has come along so far that he attends the Baptist meetings to hear for himself the "good news"; a laywoman, a Christian worker, who brought along with her an "inquirer" after truth from the native village on top of the Mount of Olives; four others from the city and the stranger from the East. No, not many. But the Master met us there. We had gathered in his name. And the stranger within the gates could not but see in vision the future of that little band in conquering service down along the years to

come, doing their share in a large way to win back the land and the people to him, our Saviour, Jesus Christ.

We sang the hymns of Zion. Then read his Word. How fresh and how meaningful they seemed to the stranger after the few days of visiting the sacred places where the Master had trod, and even now sitting where he could look out on the scenes upon which he looked during his earthly ministry. Then we prayed. But before we prayed, in thoughtful consideration the whole work was reviewed and specific objects for special prayer were mentioned. There was a young man, not present to-day, recently baptized, who was now undergoing a great trial of faith, surrounded by special temptations and beset by friends and relatives to give up his new-found faith. There were some complications and delays in securing a piece of ground at Nazareth in the center of the town for the enlargement of our work there. It was necessary to consummate the matter soon so that the cistern might be built ready to catch the winter rains, else a whole year is lost. There is delay and some complications in securing some land and a building for the worker in a northern village. There are complications and serious difficulties arising in the Jewish work where these clubs of intelligent young Jews now studying the New Testament may be broken up by the opposition, public and private, of the elders. There are a number of individuals seriously considering being baptized but who are as yet not able to brook the opposition of relatives or former fanatical religious connections. These all, of course, are not known in detail to the stranger that afternoon, but the recital of these requests for special prayer gave to him such views of the inner workings of the Mission as he could have gotten in no other way. They all reflected a live and growing work. Then we "waited on the Lord." And the fervor and tone and phraseology revealed the fact that the individuals of this company were not unfamiliar with the approach to the Throne of Grace. It was a blessed experience.

Then the stranger was asked to speak of his work in far-away Burma. Thus it was his privilege to bring greetings from the land of the labors of Judson, yea, even from the scenes of his imprisonment, and to tell of the triumph and growth of the work in this our banner mission field, and especially of the gracious work among the Karens and of the great recent ingatherings at Kengtung and Bana. The long seven years of Judson's waiting for his first convert was in vivid contrast to the rapid start of the work in Palestine. And the wonderful results in Burma but lent inspiration to this little group as they thought of their numbers and the task before them. But he who wept

over this great city on which we gazed from the windows of this upper room because "it would not" is vindicating his promise of his presence to those who obeyed his "Go ye into all the world." So would it be to them if they were but faithful.

I could not but feel that here again in this upper room there might well be received the power that would send these throughout the land to win it to him, and that this time he may "come to his own" and they receive him through the instrumentality of these who now wait for power and guidance. What Palestine needs to-day is a missionary service in a flaming zeal and evangelical fervor which will send the disciples as at the first to tour the villages, preaching the Word, bearing the "good news" to the people. The pre and post-resurrection touring of those first days needs to be repeated just now when afresh the country villages and hamlets are open and safe and awake to just such a propaganda. The Baptists are peculiarly fitted for such a ministry. And none better than the Southern Baptists whom God has led to take up this work.

It was my privilege to go with the missionary the following week through the north country, Nazareth (where we have a Baptist pastor), Cana of Galilee (where a fine Christian young man is Mayor, and who wants to devote his whole time to Christian evangelistic touring), Tiberius, Capernaum, Sea of Galilee and over to Mt. Carmel. It is going to be a wonderfully prosperous country up through there. The new Jewish Colonies and the rejuvenation of the present inhabitants under the better conditions are going to make that country blossom again. The Southern Baptists can well congratulate themselves that they have in charge in Palestine a man with a broad vision making constructive plans for the future, who is marking out new pathways of service rather than duplicating those already being followed by others. I could well suggest that if there is among them some far-seeing business man who has fifty or so thousand dollars which he might desire to invest in a specific work to give large spiritual returns in an as yet untouched realm of service in the land of our Saviour's earthly ministry, he could do no better than to get in touch with his representative in Jerusalem. Now, with the rapidly developing prosperity, with the changing attitude of mind on the part of the people at large, with the new vision, the new sense of freedom, now is the time to press vigorously the work so that we may have a vital influence in moulding the new Palestine so rapidly unfolding and building up.

Remember in prayer and in gifts the Baptist work in Palestine, a new enterprise with wonderful possibilities and immense potentialities.



NEW ORLEANS SOUTHWIDE BAPTIST HOSPITAL, NOW UNDER CONSTRUCTION

Unique and Complex Argentina

Strange Combinations of Opportunity and Difficulty, Good and Evil

Rev. Robt. F. Elder, Buenos Aires

That title just expresses it. As an evangelical mission field Argentina is unique and complex. It is not an old nation in decadence; it is a new one in construction. It is not teeming with millions of cramped human beings sighing for expansion and elbow room; its vast areas of virgin soil invite population and heroic enterprise. Its nearly nine million inhabitants could be increased to one hundred million. Broad acres invite the plough and the spade. Great rivers invite engineering enterprise for irrigation and mechanical power as well as navigation. Majestic mountains and the adjacent river beds invite the prospector for mineral wealth and rare stones. Everything seems to point to the fact that to Argentina has been destined "the rejuvenation and perpetuation of the Latin race," and it would almost seem the new home for the overflow of the Teutonic peoples.

In writing of Argentina it is impossible to generalize. Climatic, geographic, racial, educational, moral and religious characteristics vary in most confusing complexity. In southern Santa Cruz the Antarctic cold makes clothing be worn for comfort, whilst in northern Jujuy and the Chaco tropical heat makes it be worn for decency and as a symbol of civilization. Between the extremes are samples of every climatic variety. In the east and center vast plains extend in tiresome monotony, and the people talk about horses, cattle, sheep, wheat, oats, maize, and wool. Over west the lofty Andes cast their evening shadow on lower mountains and hills, and the people discuss mules, goats, grapes, fruit, wine and irrigation. Up north where some provinces are bordered by great rivers the conversation, carried on by many in Guarani instead of Spanish, is about boats, launches, timber, cotton, sugar and yorba-mate. Each is a world to itself, with other worlds within each world.

The people are just as varied. There are the Indians, some of them still living the primitive life, others semi-civilized, often exploited by whites and degraded by civilization's vices. There are the half-castes, quarter castes, and those with just a tinge of Indian blood, to be found in each social stratum. There are the descendants of Europeans with only the red blood of white people in their veins. Those of Spanish and Italian ancestry predominate, but there has been much intermarriage between those of all nations, the descendants of northern and southern Europeans being strangely intermingled. Lastly come the foreigners, both Gentiles and Jews from every land.

A babel of tongues may be heard anywhere any day, the dominant note of course being Spanish. Italian will mingle with French; German with Danish or Dutch; Yiddish with Arabic and Russian, and through it all English English; Cockney English; Scotch, Irish and Colonial English; with an occasional bit of American English to vary the Argentine English of the Anglo-Argentine. Right down south heavenly Welsh makes a set-off against the native Guarani of the north.

The religious situation is just as variegated. Roman Catholicism still has the support of the state. Other religions are tolerated, and freedom to worship guaranteed officially by the government. Roman Catholics as I know them may be divided into three classes, sincere Christian Roman Catholics, fanatical and superstitious Roman Catholics, and nominal indifferent Roman Catholics, the last named being in the majority.

It would be folly to deny that not a few Roman Catholics have put their faith in Jesus Christ as Saviour and strive to live the simple, sincere Christian life. Behind what we would call the "trappings" is real faith in the real Saviour. Although

Romanism as a system is an amalgam of paganism and Christianity, some souls have found the gold and treasure it. However, there are others, many others, who have never penetrated behind the veil that has been hung over the crucified but risen Son of God. They pin their faith to the material image and the outward ceremonies and not to the Invisible but real Person behind it. Iconology takes the place of theology. Faked miracles delude the credulous into a soul-destroying misdevotion to and worship of the images of saints. Amongst this class are to be found rogues and rakes who have been encouraged "to bribe the rage of heaven" by the purchase of indulgences through giving large donations to the church. A stifling ecclesiasticism forbids individual investigation and the result is fanatical intolerance; a glittering religious veneer over a worm-riddled, decaying, spiritual foundation and moral corruption; and worst of all a deaf ear and steeled heart to the pure, regenerating and soul-elevating gospel of Jesus Christ.

Nominal Roman Catholics hold first place as to numbers. Their religion is part of their inheritance, but not of their experience. They were marked Roman Catholic at their christening, and when a census is taken they write R. C. as their religion. They are married in the church. They have their children christened and confirmed in the church as part of a social tradition and "good form." They may or may not be buried by the church. Some will openly declare that they do not believe certain dogmas of their religion and that they neither go nor allow their children to go to confession. They do not oppose Romanism nor Christianity; they are simply indifferent to it. They have a name but not a spiritual life. Their religion does not affect their business transactions, their social relationships and pleasures, or their moral conduct. A recent writer in Argentina's great daily paper, *La Nacion*, said that in Argentina nowadays, for a man to be a good Catholic simply meant that he did not prohibit his wife going to church. Probably in the parts of Argentina most in touch with the European influence ninety per cent of the men who profess to be Roman Catholics belong to this class.

Then there is a strange unorganized but surprisingly ubiquitous cult which almost deserves the name of religion. It had its origin in a *criollo* called Pancho Sierra, who evidently possessed mesmeric powers himself, made an amalgam of some phases of spiritism and certain suitable Biblical incidents and teaching and initiated a sort of faith-healing cult.

Pancho Sierra has been succeeded by a wonderful woman whose name is a household word all over the republic. She is known as "La Madre Maria." Her center of action is Turdera, a suburb of Buenos Aires adjoining the one in which I live. There is a constant stream of pilgrims from all over the country to her simple temple. They are mostly suffering from physical maladies. There is no gainsaying the fact that some go away healed or improved. Others go as they came. We sometimes preach to some of these pilgrims who lodge in the house of some people who attend our services and lend us their dining room for a cottage meeting. The doctrine of reincarnation is taught by her to the accompaniment of some Biblical morality and the stories of Christ's healing miracles. Candidates for healing place their hand on their head and pray to God and the Madre Maria (not the Virgin Mary), and this when they are far away from where she is. In scores of towns people who believe in her visit *mano-santos* (men with holy hands) to whom the Madre Maria seems to have

communicated her secret and who represent her. I understand that they pay her periodical visits to be "recharged."

Many of Madre Maria's adherents are those who, having abandoned Rome, had not lost the religious instinct, and groping in the darkness were drawn to that dim light, but almost exclusively for physical healing. It is not a movement. It is not an organization, nor a church, nor a sect. It is not even a philosophy. It has many elements of superstition. It is purely Argentine, though it has borrowed from Christ and Kardec. Without special advertising it is leavening the whole republic and has many more adherents than there are evangelical Christians.

Foreign Protestants and their descendants perhaps present the most complex problem of all. Services in English, Danish and German are held in convenient centers for each respective community. But scattered all over the country are to be found descendants of Protestants who are almost if not absolutely devoid of religion. They only know enough of Protestantism to make them shy clear of Romanism.

As I traveled in the train a few months ago from Chascomus, where at the beginning of the year we started a work, I had as fellow travelers a theological student of our Baptist Seminary, an orphan boy whom I was taking to our school in Buenos Aires, and an unknown man with whom we entered into conversation. They are typical. The student is of Welsh parentage. Near where they live is a mission station where they attended the services in Spanish, with the result that the son was converted, heard the call to preach, and is being prepared. He scarcely spoke any English before entering the seminary.

The orphan boy is of Scotch descent of the third generation. He does not understand any English. He had never been to any religious service till he came to the tent evangelistic meetings we held to launch the new work in Chascomus. His uncle, an Argentine citizen of Portuguese descent, married to the boy's aunt, is paying for his schooling, as the result of our meetings. The other man turned out to be of Scotch extraction also. His father had married an Argentine. I suggested that perhaps he was a Protestant. "Yes," he assented, "they tell me I was christened in the Presbyterian church, but as I do not understand English I have never been to a service." The tragedy of it is that the poor fellow is really pagan. I meet his like all over the country, though some of them are being won for Christ.

Just after the above incident I was up north in Corrientes. After a service I spoke to a dark-skinned young woman whom they told me had been recently baptized. She showed unmistakable signs of Indian strain. She introduced me to her grandmother, a Christian English lady, now nearly eighty years of age, who looked and spoke as though she had just come from her native Dulwich, in spite of more than fifty years' residence in Argentina. She blessed God for our mission where she had been brought back to the Lord, and her children and grandchildren had been taught Christ's good news.

Over west in Mendoza it was a hefty son of Swedes who took my fancy most amongst a group of converts during a mission held there. Two of my spiritual sons who are preachers are of Dutch descent. For these of Protestant heritage alone we need Spanish-speaking evangelical work, even if we left the equally needy people of other origin out of our reckoning. Worst of all is the fact that an unscrupulous priestcraft, unyielding bigotry, degrading superstitions and impossible pretensions have so disgusted a large section of people that they have made jetsam of religion altogether, and shut their minds and steel their hearts to God. Religious absolutism in a democratic country is rightly considered an anachronism. Reliable authorities claim that ninety per cent of the studious men have no religion at all. Unbelief seems to be coextensive with modern learning here. Scholars express surprise at finding intelligent, educated men who believe in God. The influence of most of

the universities has been anti-Christian and rationalistic during the past thirty years. In the press, the schools and universities, men who are practically atheists are moulding the thought of the people and the policy of the nation. Evolution is taught as a fact and not as a hypothesis. Renan's theory of Jesus is current. The naturalistic view of the Bible holds sway. The same views are echoed amongst the masses. The general drift is towards a civilized paganism. The pleasure lust is weakening moral and intellectual fibre. Selfish money-making ambition is grinding down human sympathy. Chastity amongst men is considered impossible, or at best a sign of bloodless effeminacy. The municipalization of prostitution gives national sanction to libertinism and causes the physical, moral and spiritual ruin of thousands of girls. The national lottery has produced a nation of gamblers, and that spells national dry rot.

There has been a grave danger of an undisciplined, godless and anti-Christian democracy, maddened to despair by the apparent futility of constitutional methods against bribery and political corruption, proclaiming a helpless rabble rule. Perhaps the immediate danger has been averted, but the causes of it are still a working force.

Argentina has civilization. Few parts are uncivilized, some are semi-civilized, but the greater part of Argentina is as civilized as Europe. Increasing schooling facilities are greatly reducing illiteracy. In commercial life all the latest inventions of modern civilization are utilized. Material prosperity abounds.

But—civilization, instruction and commerce are not enough. Civilization produces drink and drugs, practices gambling, winks at dishonesty and impurity, entraps, outrages and ruins upsophisticated girls who are immolated on the ghastly altar of "civilized" men's lusts, sticks veneer over corrupt hearts, and snaps its finger at God! Godless rationalistic education leaves young people unanchored in the darkness with rocks ahead. Materialistic commercialism enriches the few but leaves the flotsam and wreckage of exploited, embittered and despairing lives on the beach of the nation's life. Mere civilization, human instruction and commerce without God and his Christ have been weighed in the balances and have been found wanting.

Argentina's greatest need is to see and know God through Christ. The people need to learn that God was in Christ reconciling the world to himself. God's servants must recognize that unto them "is committed the ministry of reconciliation. If the Reformation message was needed in Europe in the sixteenth century, it is needed in Argentina in the twentieth. The people must learn that papal infallibility, priestly dominance, auricular confession, image worship, saint mediation, indulgences, baptismal regeneration, transubstantiation, purgatory, masses for the dead, etc.; these dogmas that delude many and disgust others, are all excrescences of the Christian religion. Those who have broken with Rome must learn that Romanism is not a synonym of real Christianity. Materialists must be taught that the nations that forget God shall be turned into hell. Spiritualists and their kin ought to know that not disembodied spirits but the great Holy Spirit of God is the One who guides into all truth. All must learn the positive fact that the Word was made flesh and dwelt amongst men; that there is one mediator between God and man, the man Christ Jesus; that the regeneration of society can be effected only by the spiritual regeneration of individuals; that "the blood of Jesus Christ his Son, cleanseth us from all sin"; that neither philosophy, nor human reason, nor intuition, nor a majority vote, any more than the Pope of Rome, but the Lord God as revealed in his Word, is the infallible guide for a moral and spiritual life.

During the past twenty-five years there has been a great extension of evangelical missionary work. Bibles and Christian literature have been placed in homes in almost every corner of the republic. Missions have been established and churches organized in almost all the large cities and many of the towns. God has raised up some keenly evangelistic and

gifted spiritual preachers from amongst the converts. Each mission has a group of perhaps the best men yet produced, under training for the ministry. Philanthropic institutions, locally originated, sustained and directed, have been the outgrowth of the spiritual life engendered. Evangelical schools have been established, but the educational problem is as unique and complex as the country, and is far from a satisfactory solution from our evangelical standpoint. Seed has been sown that will yield a surprising harvest before long. The declared policy of all the missions is to foster self-supporting indigenous churches and have them independent of outside help as quickly as possible.

Our Baptist policy is to relieve every missionary of a pastorate as soon as we have a national pastor ready to take his place. The missionary is to be essentially a pioneer, opening up new fields and organizing new churches, and a trainer of workers. The River Plate Baptist Convention is local, though including Argentina, Uruguay and Paraguay, and is entirely independent of foreign jurisdiction. Missionaries only have voice and vote in its assemblies when they are delegates sent by the church where they hold membership. Responsibility is purposely placed on the local brethren in order to develop leaders. A River Plate Missionary Board, the daughter of the Convention, supports an Argentine missionary in Paraguay and another in Corrientes. The chairman and treasurer are business men in Buenos Aires, converted as boys in our work, and the secretary is pastor of a Buenos Aires church. Knowing that home resources are inadequate to undertake the full evangelization of these countries, we are doing our best to tap local resources.

Yes, great advance has been made. And yet we are faced by the startling fact that there are more people outside of evangelical churches than there were twenty-five years ago. The growth of converts has not been commensurate with the growth of population. We must

"Arise to triumphs yet unwon,
To holier tasks that God has willed."

* * *

Dreams that Come True

Mr. and Mrs. David P. Appleby, Rio de Janeiro, Brazil

At the twilight hour of this beautiful Lord's Day, we climbed to the top of a Tijuca range, and looked out across the city of Rio to the mountains on every side, covered with a purple mist. If a spot in all the world declares the glory of God, and sheweth his handiwork, it is here. In the twilight, we dreamed dreams of our sister nation, so like the homeland in material resources and opportunities. The task of the evangelization of Brazil confronted us anew. Dr. Ginsburg last week presented the Goyaz field, in the west—the most backward of Brazil where the Indians live. This great, good man of God with a few native preachers tries to care for this territory larger than the state of Texas. Then came the call of the Minas field with an equal stretch of territory, and only four missionaries for the five millions who need Christ. Sao Paulo state called loudly with its four million, to be reached by seven missionaries. The task looked so humanly impossible, it reminded us of the Dutch fisherman's cry, "Lord, help me, the ocean is so large and my boat is so small."

Our hearts turned back to the homeland—to the young people in school, who are dreaming dreams for to-morrow, building plans. Some of them are beginning their last year—and then *life* with its great opportunities, its challenging programs, its many calls, its rich promises. The last cry of Matthew Yates from China came to our lips for them: "*There is so much to do, and so few to do it—God needs men.*"

We saw about us the realization of dreams that came true through the consecration and vision of far-sighted, godly men and women. Under the beautiful Tijuca range building after building greeted us, marked, "*Collegio Baptista.*" The campus and hillsides were covered with splendid young men, and bright-faced girls. Nearly eight hundred students here will go out in the to-morrow to preach Christ, to teach, to be Christian business men, and to make Christian homes in Brazil. From between the palm trees we could see the home of Dr. Shepard, president of this school. Twenty years ago he was finishing school at home, and dreaming dreams. Thousands have gone out better equipped for life because of his dreams, and "*Collegio Baptista*" stands there a monument to his useful life.

On a plateau below, we saw the girl's dormitory, throbbing with beautiful young girl life. A vision came to us of those ninety girls dressed in white—who lined up a few days before to make a path for us to pass into the dormitory, and cheered the arrival of new missionaries. Over this girls' home Mrs. Soren is the reigning queen—the girl of Kentucky who came out many years ago as a sweet bride dreamer. She has become indeed "a mother in Israel," for she mothers not only seven lovely, talented children of her own, but all those girls, in addition to being a pastor's wife. She whispered cheerfully, "I do this work because I can care for my own family around me, and yet help these others."

We had sat in the large audience at First Church, and listened to Dr. Soren—cultured, educated—who for so many years has made his vision of service come true. Over on the wall was a large picture of a modern, well-equipped church building that is to be erected in Rio immediately—a church any city would be proud to own. Not only is Dr. Soren's life written there, but he is father to all those girls, besides teaching the missionaries the Portuguese language. Brazil is giving back to Americans the contribution of William Jewell and Louisville to the life of this great Brazilian.

We thought of Dr. Bagby who was first to come and welcome us in a new country. He laughed at the trials of the new workers, as memory took him back to 1881, when he, a young man with his bride, was a few months at sea, instead of a few days. His dreams are nearly all dreams of the past as he has watched the development through the years. He organized the first Brazilian Baptist church in this republic in Bahia in 1882, and Rio's first Baptist church in 1884, where Dr. Soren has been pastor for many years. Now there are 320 churches, with 860 other places of worship, and over 25,000 members, one-half of which are self-supporting. In Rio alone there are 18 Baptist churches and several missions. He has contributed four of his children to the mission work of Brazil.

Darkness covered the Tijuca mountains, until the peaks about us looked misty and mellow. Stars came out above the hills and seemed to lift us on their bosom back to our Alma Mater in the homeland, where young men and women are fresh in their dreams of a rich, abundant life. In their hearts they desire to live the *life beautiful*—they desire to spend the one life where it will count for most. The stars seemed to re-echo Daniel's promise: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Through the darkness we felt anew the power of one missionary's statement, "I have but one candle of life to burn, and would rather burn it out where people are dying in darkness than in a land which is flooded with light."

The beautiful dream in the heart of God is that "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." God's love-dream for the world cannot come true except through us. In bringing true his dream for the nations, we will find the fondest realization of our most cherished dreams, and know the sweetest happi-

ness that can fill a human heart. The call of the Cross is to the most chivalrous, the most heroic. Mary Slessor, the white queen to Africa, said: "If missions are a failure, it is our failure. When Sir Kitchener, going out to conquer the Soudan required help, thousands of the brightest of our young men were ready. Where are the soldiers of the Cross? In a recent war in Africa, in a region with the same climate and the same malarial swamp as Calabar, there were hundreds of officers and men offering their services, and a Royal Prince went out. But the banner of the Cross goes a-begging. Why should the queen have good soldiers and not the King of kings?"

God's call is to the dreamer. His call is to the heroic, to the best. Go forth in the might of your manhood, tall, sun-crowned "with empires in your bosoms" and world dreams in your hearts. And the most beautiful dreams ever born in the soul of God will be yours, when the shadows gather about you some future day.

* * *

Veterans of The Cross

Rev. J. E. Hicks, D.D., Baltimore, Md.

[The offer of \$100,000 by John D. Rockefeller, made since this message was written, on condition that Southern Baptists will raise \$400,000, comes as a direct realization of the vision and prayer of the writer.—*Ed.*]

The pilots of progress are its pioneers. Many of these old preachers of whom I am thinking have certainly been God's pilots in the pioneering crusade for Christ in our Southland. I take off my hat to them and salute them with my heart's love and admiration, and I say: "Well done, good and faithful servants." My hope is that I may do my work as well as they did theirs. And my prayer is one of thanksgiving to God for the inspiration that comes to me in my work from the lives and labors of those heroes of the yesterdays.

The names of many of these men deserve to be written in letters of gold upon the pages of the book of progress, if progress means standing and living for the best in family, in social and religious life.

These retired veterans of the cross have fought bravely the battles of righteousness, they have carried magnificently both their own cross, and the cross of Christ; they have suffered and sacrificed, they have prayed and plodded; they have tried and trusted; they have wrought and won.

They have transformed the wilderness and the solitary places into fruitful fields for our denomination. They have prepared the soil and sowed the seed that have made possible the golden harvest we are reaping to-day. By their prayers and sacrifices they have contributed largely to the glorious fulfillment of our latter-day dreams—dreams that had their beginnings in their hearts, but which have been growing, and waiting for their larger realization upon the efforts of a new generation that could command greater material resources. These men have done yeoman service in the cause of the King. They wear the untarnished insignia of royal sacrifice. They bear in their bodies the marks of the Lord Jesus. Our denomination to-day is materially rich because of their spiritual contributions.

Many of them are still with us. What are we going to do for them? We are going to take care of them, we are going to provide for their material needs, and, bless God, we are going to try to give them a few of the comforts of life in the last days they spend in this earthly house of their tabernacle. We are going to see to it that "at eventide it

shall be light for them," a little lighter than it was for some who passed away before we thought to make provision for them.

But our task and our privilege is to provide not only for our retired and incapacitated preachers of yesterday, but for those of all the to-morrows.

But whether we grow old or not, it is sweet to be assured that if we have to lay down the armour before the battle is over, if we have to be given an honorable discharge from service, if we have to retire to private life, it is sweet and reassuring to know that we can retire without being the humiliated objects of charity, that we can still hold up our heads and walk with self-respect among our brethren of the other professions, because there has been provided by the gratitude and thoughtfulness and generosity of the people we serve, at least a small competence to supplement our own meagre means, so that in the closing days of our earthly life we will not have to eke out a bare existence. Oh, how I do sympathize with anybody who never gets anything more out of life than a mere bread and butter existence! I have no apology to make this afternoon for this appeal, for I am making it in behalf of the good, true and faithful ministers. They are God's noblemen, God's prophets.

The biographer of Dr. Sylvester Horne said that "It is the function of the minister to keep alive the soul of the world." Where is there a higher, a nobler function than that? To keep the soul of the world alive is to keep everything else alive that is worth keeping alive. And when the soul of the world dies, everything else dies that ought to live.

Our ministers and our churches do as much to conserve commercial values as the business men and bankers to create them. Suppose it were possible to blot out all the churches of this fair city to-night. What would your real estate be worth to-morrow? Who would want to live here?

The ministry is the great sacrificial calling. Men go into it not to make money, but to make manhood and womanhood. No one is fit to enter this high calling who enters it from any other than sacrificial motives and considerations. The appeal of the ministry is the challenge of the rugged cross and not the lure of the easy way.

Only a few ministers are so fortunate as to command salaries large enough to enable them to provide a support for the latter and unproductive period of their life.

In asking that this provision be made for our incapacitated and dependent preachers, I am only asking that our denomination do for its faithful servants in the ministry what the U. S. Government does for its retired employes, what many of the municipal governments are doing for theirs, what the United States Steel Corporation, the Standard Oil Company, and every great business corporation that has the social vision are doing for their retired workers. I am only asking that we do what the public school system is doing for its faithful teachers.

Are we going to do less than these for our ministers?

What is the plan? The pension plan—the only dignified, worthy, and business-like plan. I want to see Southern Baptists provide within the next ten years, a Ministers' Perpetual Retirement Pension Fund of Ten Million Dollars. The income from that at 5 per cent would be five hundred thousand dollars a year. That would be at least a step toward the right goal.

This is my vision of what Southern Baptists are going to do in the next decade for their retired ministers, and Maryland Baptists are going to do their part to make this vision a reality.

"Them That Honor Me I Will Honor"

DR. JOHN W. SHEPARD'S RETURN
TO RIO DE JANEIRO

*Solomon L. Ginsburg, Missionary to
Goyaz, Brazil*

Nearly all the pupils of the three schools that go by the name of the Collegio Baptista, about 700 strong, and all the teachers, about 60 or more, as well as a great number of the 2,000 Baptists of the Federal District, came to the docks to give Brother Shepard and his good family a welcome back to Brazil.

Joy and good will were stamped on all faces—all were happy and all tried their best to show how much they loved him and appreciated what he, through the help of the Lord and the good Baptists in the great Southland, had done for them.

It was a touching scene and to us missionaries it was a scene never to be forgotten, proving to us that the natives, especially the converts, know how to appreciate the sacrifices of those who work and toil for the Master in this land.

When you come to think of it, J. W. Shepard deserves this royal welcome. He certainly has done a great work; and that in spite of great opposition from foes and so-called friends. He has had to fight every inch of the way and has won.

I still remember his start in that line of work with only a dozen pupils, half of them seminary boys, with his good wife as chief cook.



BAPTIST EDUCATIONAL LEADERS IN BRAZIL

President J. W. Shepard is in the center, Dr. A. B. Langston on the left, and Dr. Noronda, Major in the Brazilian Army, on the right.

Even then his faith was great, for although he had only a dozen students he had rented a building that could accommodate three or four hundred and, before the contract had finished, he had to look for another building, for the number of students had gone beyond the four hundred.

To-day, if the reader could have been present at the reception given him on the evening of Brother Shepard's arrival and watched the rows upon rows of boys and

girls, young men and young women, far beyond the number of seven hundred, not counting the teachers and friends, he, too, would have realized the work accomplished, the dreams realized, the objects obtained, and all this because of the hope and faith and perseverance of the man called J. W. Shepard.

This impression would have been greatly deepened if the reader could but have a glimpse of the buildings that stand as silent testimonies to the dreamer of dreams, or rather to the perfecter of plans, that seem to fill the heart and mind of him whom God has chosen as an instrument for the accomplishing of a work that is blessing Brazil and Brazilian Baptists more than anything else, unless it is the preaching of the gospel.

There is the administration building, simple yet majestic. A little farther up the hill you will find a dormitory, capable of accommodating hundreds of boys. Beyond that you will find the seminary building, the old palace in which the owner of the surrounding land lived, but never dreamed of such a possible use of his property.

A new three-story building is being finished which will be used as a normal department where hundreds more will be trained as teachers.

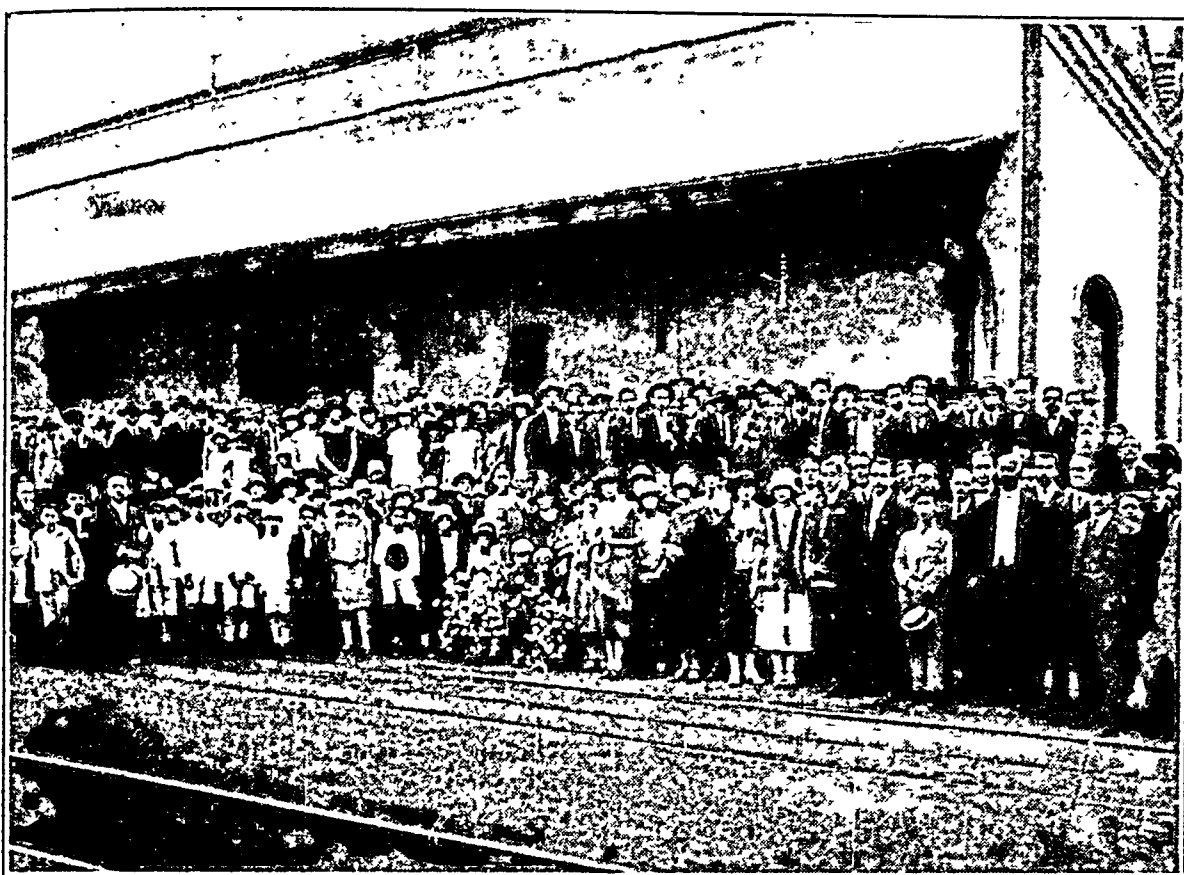
A little beyond this property is the college for women where about 300 young women, coming from all kinds of homes, are being taught and some of them trained for the Master's service.

Then there is the day school near where the college had its beginning, where there are families still anxious to have their children trained in our institution. It is all wonderful—all surpassing every ex-



PRESIDENT SHEPARD AND MEMBERS OF THE BOARD OF TRUSTEES

"The Lord's blessings be upon him and all who have stood by him and enabled him to make this great institution what it is to-day."



PUPILS AND TEACHERS WELCOMING BACK PRESIDENT SHEPARD

"No one has done more to draw closer the people of Brazil to the United States than the President of Collegio Baptista Brazellero."

pectation, and I was almost saying imagination, did I not know that J. W. Shepard dreamed all of this and more, for, as I understand him, he will not be satisfied until he sees a real Baptist University with every useful department in good working order, built and established in this wonderful center.

What is it that makes him so successful? What is it that, in spite of opposition, misunderstanding, makes J. W. Shepard realize his dreams and accomplish his object?

Some have said that it is because the Board has stood by him; others because of his persistence and perseverance.

But from what I know of him I attribute his success to one thing and one thing only, and that is *his absolute dependence upon God*.

Shepard believes in God and is a man of prayer.

Just an illustration:

Once he made an appeal for the seminary boys who were in great need, but he met with uncalled-for and thoughtless opposition, and things were said that must have cut deep into the heart of Brother Shepard. He did not say a word in self-defense, although one could see in his face what he felt. We returned home together, and alone on the ocean steamer I heard him pour out his soul into the ears of his Master. I had heard him pray before—but never as on that occasion.

That is the secret of his success.

Such a man cannot lose, nor can any power on earth stop him. No man that trusts in the Lord can be confounded!

This is the man that is honoring the name of the Baptists in this far-away land, and that is accomplishing a work that is telling upon the people more than all the politicians have ever dreamed of accomplishing.

Honor to whom honor is due. Amongst the Americans who live in Brazil, not one has done more to draw closer the people to the United States than J. W. Shepard, the great president of the *Collegio Baptista Brasileiro*.

The Lord's blessing be upon him and upon all who have stood by him and enabled him to make this great institution what it is to-day.

* * *

An Advance in the B.Y.P.U. Work in Argentina

Miss Minnie D. McIlroy, Buenos Aires

The young people of the Once Baptist Church, of Buenos Aires, recently completed a week of study of the B.Y.P.U. Manual. (The church takes its name, "Once," meaning eleven, from the name of a nearby Plaza, or park—and the plaza is named in honor of a celebrated educator and former president of the country, who was born on the eleventh of the month. Many streets in Buenos Aires are given "dates" as names, the twenty-fifth of May—Independence Day—being favorite).

We were a little afraid to plan for an every-night-for-a-week study, as this was the first time that such a class had been tried in this city, but, deciding that young people south of the equator were very much like those north of it and knowing how successful our weeks-of-training are in our own Southland, we made the venture, and we were very proud of the result. The unusual ability of our teacher, Mrs. S. M. Sowell, helped a great deal



RECEPTION TO PRESIDENT SHEPARD IN RAY HALL

"All tried to show how much they loved him and appreciated what he, through the Lord and the Baptists of the Southland, had done for them."



B.Y.P.U. TRAINING CLASS, BUENOS AIRES

The young people south of the equator are very much like those north of it, and show marked ability in Christian leadership

in making the course a success. Her many years of missionary experience has surely given her a thorough understanding of her young people. The young president of the B.Y.P.U. also worked untiringly to make our class the success that it was.

Of course we could not hope to have all of the frills of a homeland training school; one reason being that the young people work until seven o'clock and could not reach the church before seven-thirty. We began at that hour with a fifteen-minute devotional; next a class; then lunch; and a second class after lunch. Everybody enjoyed the sandwiches and coffee each night, as they did also the B.Y.P.U. social which followed the examination on Saturday night. I was very proud of my "passing grade" (the teacher forgave me my errors in Spanish), for it was my very first Spanish study class. I hope in the future to be able to help out in the teaching part, at least when we shall be ready to put on a real study course with several Baptist books to choose from.

The Once B.Y.P.U. has been re-organized along the lines suggested in the Manual and we expect to be A-1 very soon. As you doubtless know, we get all of our literature from the Baptist Publishing House in El Paso, Texas.

There are only three B.Y.P.U.'s in this great city, but we are looking forward to having a B.Y.P.U. in each of the ten Baptist churches and a fine city organization. We ask the young people of our Southland to pray with us that we may be able to overcome the many difficulties in the way. The young people of this country lend themselves very readily to the B.Y.P.U. work, for they are not timid as are many of our young people in the United States.

The young native pastor of the Once Church has the work of his young folks on his heart and loses no opportunity to encourage them. He gave his morning preaching hour to the recent installation service. Such pastors are our greatest asset in making a success of this very important part of our Master's work here.

* * *

Hymn of Thanksgiving

"Not for battleships and fortress,
Not for conquests of the sword,
But for conquests of the spirit,
Give we thanks to thee, O Lord;
For the heritage of freedom,
For the home, the church, the school,
For the open door to manhood
In a land the people rule."



NATIVE ARGENTINE PASTOR PREACHING IN THE PARK

"Pray that the young men and women who have heard the call of Argentina may be supplied with the means necessary for their going."

First Impressions in Argentina

Rev. Erhardt Swenson, Buenos Aires

First impressions are not always correct, and it is a blessing they are not. When coming a stranger to a strange land with a strange tongue and strange customs, one is not very favorably impressed. But as time passes and one begins to understand the people, the language and their customs, the aspect takes another angle.

Aside from the strange and funny things which first register on one's impressions, and which might be of interest, but which we feel we cannot take the valuable space for, one is aware of the fact that sin in all its varied forms has a strangle hold on the people, damning and blasting their lives. This in spite of the Roman church, which has operated here unhindered, and, until comparatively recent years, alone. The representatives of the Pope came to this continent more than one hundred years before the Pilgrims landed at Plymouth and could have moulded the life of these republics for good to a great extent, had they so desired. But they came here with their crucifixes and superstitions. Christ was left out. What is the result? The Roman church has lost its hold upon the thinking people. Many of them despise it. Some years ago Dr. Robert Speer toured the countries in order to gain first-hand information about their moral and spiritual condition, with this question always in mind, "Are Protestant missions justified in South America?" He sought contact with people from all walks of life to get an unbiased viewpoint. His answer to this question can be summed

up in the words of a professor in the University of Uruguay: "Protestant missions are justified, because: (1) The Roman Catholic Church here is not in any respect like the Roman Catholic Church in the U. S. A.; (2) the church has given its people no true knowledge of religion; (3) it forbids the Bible to the people; (4) its moral influence is not good; (5) the great mass of leading people in Uruguay in government, society and intellectual life despise it; (6) it hates inquiry and intellectual progress. It would prefer clubs of infidels to Protestant churches. I speak strongly but soberly with full knowledge of the facts."

It is no wonder that large numbers have tired of the exploits of such a church and have become suspicious of all that has to do with religion, not being able to discern the difference. "The pendulum swung violently to the right because it had been pulled too far to the left." The missionary's calling is to combat this influence by preaching the gospel, and by demonstrating its power in their lives, being "epistles read by all men." Considering the short time that the mission has been established, the few missionaries and small means employed, we have every reason to thank God and take courage.

Argentina is divided into fourteen provinces and ten territories. We have work in seven of the provinces and in none of the territories, with little hope of opening new work, except in one. What are we to do with the other six provinces and ten territories not reached? Some, to be sure, have small populations scattered over large regions, but nevertheless there are souls which ought to be reached with the gos-



THE PROCESSIONAL TO THE NEW CHURCH HOUSE

Organized a little more than a year ago, this flourishing church in Rio now has about 100 members, with many others interested.

pel. The missionaries are all having as much work and more than they can do. Some have whole provinces to evangelize, others still more. Two families have the Republic of Uruguay, and one native family the Republic of Paraguay. Until men be sent from home, or raised up here, these vast areas will be uncovered as far as we are concerned.

South America is still the Neglected Continent. Statistics from the international Sunday School Convention in Glas-

gow, 1924, give South America 133,667 in Sunday schools to 19,976,290 for the United States, 769,567 for Africa, 1,564,475 for Asia, etc. Figuring the difference in populations, Africa has about 4 to our 1, while Asia and South America are on a par and the United States about 75 to our 1. May not this comparison set us thinking of the great need that exists? We came out eight months ago for evangelistic work, and when able to use language sufficiently well, will go to a new field. But it is like a drop in the bucket.

Lovers of missions, pray especially the Lord of the harvest that these young men and women who have heard the call may be supplied with the necessary means for their going. And perhaps if you pray earnestly enough you will feel that he wants you to answer your own prayer.

* * *

Moving Into a New Church Hall

Mrs. Solomon L. Ginsburg, Rio de Janeiro, Brazil

Quite a big discussion has been going on in the daily papers recently, as to whether a statue of Christ should be put on the top of one of the mountains in Rio. The evangelicals protested against Congress appropriating two hundred thousand milreis for a religious purpose, as the constitution states clearly that there is separation of church and state. Of



THE NEW CHURCH AND SCHOOL HALL

With a seating capacity of 300, it is already overcrowded by the eager Brazilians who come to learn the truth first-hand.

course, the Catholics will insist on it being done.

The discussion has attracted a good deal of attention, and many are writing to the Protestant leaders approving of their attitude. Several priests have become converted through this means. One of them was at our church last week and is very much interested in our work.

Here in our little suburban church we have been very much blessed. As you may know, the church was organized last March a year ago, with about forty members. Now we have ninety-nine members and one waiting for baptism. We have been having a series of meetings and forty-two have given in their names for visits and instruction. They stood up in the meetings when they were asked who had decided to follow Christ. They will all be visited now, and all who prove to be really converted will be advised to present themselves for baptism, if they so desire. A number are already working to bring in others. *

On November 4 we left the little grass hut where we have been holding our meetings and moved into the new church building. The whole church goes to Sunday school, so that morning they met in the old house for the last time. They held a little meeting where all were very much touched by the testimonies of what the Lord had done for them in that place. Then they all marched to the new building which is about ten minutes walk from the old place. As they went along the road singing hymns all the neighborhood knew that we had moved into the new house. There were 165 present and on time that morning. But before the Sunday school was over there were more than two hundred. It was Rally Day for the Sunday school, so it was a special day in more ways than one. The church seats about three hundred, and at the night service every seat was taken and many standing, while many others were looking in at the windows and doors. In all there must have been about five hundred who heard the message that night.

All these blessings have disturbed the enemy, and they have been trying to interfere with our work. They planned a big demonstration on the square right near our church. The priest wanted to have Mr. Ginsburg there and sent him a letter, written on a leaf torn out of a blank book, telling him to come and discuss with him publicly. But that is not what he really wanted, and Mr. Ginsburg wrote an open letter in the daily paper offering to discuss with him publicly, but according to the regular rules of public debate. He knew that he only wanted a pretext to set the mob on our new building and damage it or destroy it. He let the police authorities see the letter, and they promised to guarantee the constitution. So when they held their meeting the chief of police was there and insisted



THE OLD PREACHING PLACE

Here the church was constituted, with manifest blessings of God upon it.

on order. He said he was a good Catholic, but he had sworn to hold up the constitution and would see that the law was obeyed.

The Lord's hand is in all this, and he has answered our prayers. He has removed from this world one man who wrote against us in the daily papers. He died very suddenly. One can't go against the Lord's elect without having to reckon with the Lord himself. Pray for this work now, as many are looking on and thinking seriously.



FROM THE OLD TO THE NEW

Some 200 in Sunday school made this a memorable day for the new church.

Mr. Ginsburg held a meeting in one of the other churches of the city, helped by the same preacher, and about forty decided there also. There is a movement on in the city that will bring many souls to Christ if we are faithful to him.

Mr. Ginsburg is writing a series of open letters explaining our position and doctrines to the people. It reminds me of those exciting times we had in Pernambuco when the people all found out that there was a Baptist church in the city. It is the best advertisement we can get, a little persecution. People all want to know what it is all about. The more they are told not to go, the more anxious they are to see what it is. The Lord works in many ways to get the attention of those he wants to save. The more the enemy gets worked up, the more the people come to hear. Pray that the work may be blessed here like it was in Pernambuco.

* * *

Our Most Flourishing Mission Field

Rev. Arnold E. Hayes, Pernambuco, Brazil

There are a few facts that every consecrated church member should know about Brazil and the missionary work that Baptists are supporting there. Brazil is the most flourishing missionary field that Southern Baptists have. There are more churches and more Baptists in Brazil than any other of the seventeen countries to which we send our missionaries, although the work is not as old as in some other lands.

The twenty United States of Brazil (*Estados Unidos do Brasil*) are larger than the forty-eight United States of America, plus Germany, plus Portugal. In this vast area live 30,000,000 people, descendants of the original Indian owners of the country, ingrafted with Portuguese whites and African negroes. These lovable, hospitable, fun-loving people live mostly along the sea coast and water courses, leaving enormous tracts of interior land unoccupied save by occasional tribes of aboriginal Indians. Here we find the largest area of unexplored land on earth. Primitivity in all of its pristine wildness can be found clasping hands with the most advanced civilization and culture in the land of the Southern Cross. One glimpse of Brazil's capital, "the loveliest city in the world," Rio de Janeiro, and a glance at the amazing "sertao," Brazil's great plateau wastes, will prove this remarkable fact.

No part of the world is more richly endowed naturally than Brazil. Her mines, forests and soil furnish a potential wealth beyond comprehension. The gold

and diamond mines are apparently inexhaustible. The mine at Ouro Preto (Black gold) has been in operation since the middle of the sixteenth century. The Amazon Valley is not only famous for being the bed of the largest river in the world, but also for bearing the world's largest virgin forests of mahogany, rosewood, and ebony. Its fertility outstrips that of the Nile.

It is not uncommon to read and hear of the unhealthy climate of tropical Brazil. To one who lives in North Brazil this is sheer "buncome." Let me raise my feeble voice in protest against this unjust verdict rendered by hurrying, pleasure-seeking globe-trotters who never visit the north country. Brazil, north or south, is no more "feverish and unhealthy" than Alabama or Virginia. Not that climate would deter a Spirit-called servant of God from taking the gospel to a sinful, priest-ridden people wherever they may be, but for truth's sake let's tell the truth. Ignorance and carelessness are the causes of man's sickness and not climate. "We have just as much climate in Kentucky as anywhere in the world," recently said Dr. Mullins. Brazil has her share, too, but not unhealthy climate.

Into this nominally Roman Catholic nation went T. J. Bowen, Baptist missionary, in 1859. However, owing to ill health, he left the field after one year. God then spoke to T. C. Bagby twenty-one years after, and on March 8, 1881, he began what now constitutes the Baptist work in Brazil. In the following year went our Z. C. Taylor. Brother Taylor joined Brother Bagby, and the work began in the city of St. Savior, Bahia. Their first convert was Joao Gualberto Baptista, baptized May 11, 1882. Since that momentous occasion, there have entered 25,111 members into the 320 Baptist churches in Brazil. Just about 100 missionaries have dedicated their lives to work in this nation, in the two mission fields; namely, the South Brazil Baptist Mission and the North Brazil Baptist Mission. In the South there are about two-thirds of the population. In the North Brazil Mission's territory lies two-thirds of the areas of the largest republic in the Americas.

Baptists are not the only evangelicals working with these Portuguese-speaking people. Southern Methodists, Northern and Southern Presbyterians, Congregationalists, and the Protestant Episcopal denominations have successful missionary enterprises in operation. Other minor sects and organizations are also working.

The Baptists are happy in having the largest body of evangelicals south of the Rio Grande, and this is to be expected. The logical place for one leaving the Roman church is at the opposite pole, not midway between, and it seems Baptists occupy this polar position. What Dr.

Gambrell said of Southern Europe, is true of Brazil. Plant a Bible and reap a Baptist Church—because a Baptist Church is a New Testament Church.

Immigration has added to our Brazilian Baptist ranks. Dr. W. E. Entzinger, missionary in Brazil, published the interesting fact that there are 7,000 German Baptists in the far south of Brazil. These are not included in the 25,111 members of the 1923 statistics.

Thus, when you hear of Brazil—

Think not of coffee and rubber and gold,
And tropical forests, wealth untold;
But pray for the millions yearning for him,
And those he has harvested away from their sins.

* * *

Some Aspects of Child Life in Brazil

*Rev. C. A. Baker, Rio Baptist College,
Rio de Janeiro, Brazil*

I am somewhat of a student of child life and education, and for that reason have a personal and professional interest in their problems. It is my purpose, therefore, to indicate some of the problems which we face in dealing with children in Brazil.

THE CHILD AND THE HOME

Without doubt Brazilians love children and want them in their homes. It may be true, also, that they do not wisely plan for all who enter, and are certainly not prepared to care for them properly and give them the best possible prospect for the future. We do not believe in extremes in this question any more than on other questions, but neither is the very large number of children in Brazilian homes for the best interest of all concerned, nor is the total lack of them good for the homes in France. But the Brazilians evidently love their children, for they have a great many.

But if it is true that a home is built around love and order, then I fear that some homes in this fair land are not true to the ideal. While we unquestionably have in the United States one of the greatest problems and evils which afflict mankind, divorce, Brazil has another of a very dangerous order. Unfortunately a considerable number of homes do not begin well, for the father and mother may only love each other and decide to live together without any marriage ceremony. The law demands a civil ceremony before a competent official of the law; but many times have I seen the account of one "amante" (lover or lover-husband) killing another who came into the home, although perhaps neither had a right to be in that home or found it, since they

had entirely ignored the law. Naturally such a situation becomes delicate for persons of fine sensibilities later on when the children grow up and come to know something of their family history. And, if we mistake not, the Brazilian law makes no provision for such children in the property rights and inheritance, except where they are legitimated, which exposes whatever irregularity may have gone before. Another distressing situation arises at times where the persons have been married by a religious ceremony but not by the civil, which leaves the couple in the same position before the law and morality. It was due to such irregularity and also to exorbitant prices for marriage ceremonies that marriage was made exclusively civil at the establishment of the Republic. It must be a sad day, then, when the parents let the children know that they have been disobedient to the law of the land and are thus encouraging lawlessness.

But there is another phase of the home life and the child which interests us. We have no statistics on per capita wealth and cannot therefore say a definite word as to Brazilian ability to provide for children, but observation leads us to believe that per capita wealth is considerably low. Salaries are low, as, for example, a teacher in a school may get about the equivalent of \$30, while the cost of living is about the same in Brazil as in the United States. So we find the children inadequately provided for. This, however, is not so much of a handicap as we might think, provided there is sufficient ambition.

THE CHILD AND EDUCATION

I am keenly interested in education—all kinds of education, and education for all persons. What is the situation of children educationally? We cannot go into detailed statistics, but we have them at hand. The general situation of the country is that there is around 80 per cent illiterates. That means, of course, that many adults help to increase the percentage of illiterates; but evidently there must be a considerable number of illiterate children. Unfortunately there has not been adequate provision made in the various States and by the National Government to school these children. Private education helps to a great degree, but even then a great army of children is left without even the rudiments of learning. Plenty of agitation has been given to the idea of Federal aid for the State school systems, but here, as in the United States, the people are blind to the decided advantage of Federal aid for schools. We are constantly face to face with children and adults in our churches who cannot read and write, and are thus handicapped for the higher culture of life.

Someone might suggest that the country should have compulsory laws and that would solve the question within a few years. But such would not solve it unless there were corresponding provision for teachers, schoolhouses, books, etc. The question of compulsory attendance was agitated here in Rio a few years ago, and a Brazilian writer said that we could not compel the children to go to school when we did not have schoolhouses, nor teachers, prepared teachers, nor books, etc. It is a question of vast import both for the present and future. Our schools need to be strengthened and doubled in number to help in so serious a situation.

THE CHILD AND RELIGION

Our friends of the Roman Catholic faith are quite secure for the next generation at least, if they can control the children and get them in line with their religious ideas and practices. And that is what is being done. Of course not all parents have to swear to send their children to the Catholic church and school now as was formerly the case, but wherever there is a Catholic ceremony it is evident that the church expects children born in the new home to go to the Catholic church. And I suppose that is natural and as it should be, at least from their point of view. But we believe that we have a superior and ultimate message for all mankind in the gospel of Christ, and especially for women and children who must ever be the hope of religion and civilization. There still exist traces of subordination of women in this fair land, and while such may not be due to Catholicism, yet we can say that wherever Christianity has entered, the homes are better in many respects and there is more consideration for one another and more equality. The question then is: What should be the relation of the child to religion? We do not hesitate to declare that with the winning of the children, our cause is secure for all time. And it is distressing to see children trained in a soulless form of religion and one which does not touch and change their character and destiny! I once heard Dr. McGlothlin declare that the ultimate cause of the Great War was infant baptism! If that is true, and I believe it is, then we are certainly not preparing for peace in Brazil; nor are we improving character for the general problems of life which we have to face. It is a firm belief and declaration of mine that if we can change the religion of this people, all will go well.

THE CHILD AND THE SOCIAL ORDER

The children are in this world, and are growing more and more into it. Each country has serious menaces to the social order. In the United States we still have the divorce, a few liquor cases, horse-racing in Kentucky, and a general rush for fashion and a good time. Down here

the child must sooner or later face at least these evils: corruption in office, gambling in various forms, drinking everywhere, low moral standards in many persons, a serious disregard for truth. How can the child be prepared to meet and change this social order, for it must evidently be changed? There are three things which will help in this: First of all, he must be given a deep and abiding faith in Christ as a personal Redeemer; then an adequate education under the best of moral conditions, and, finally, must be given every opportunity to make good without lowering his character before God and man.

Such is our task and ideal. We believe in Brazilians, especially those who have come into saving relation with Christ. We cannot and will not diminish our efforts to reach the aged, but we must bend more and more our effort to the saving and training of the children of this country. All Brazilians are optimistic for the future of this country. We agree with them, and declare that Brazil is destined to be the first South American country. But it will all depend upon the children who are in training now, and are saved to Christ now.

* * *

Rainbow-Taps

Rev. and Mrs. Ben Rowland, Shiuchow, China

It was a day of strife and confusion in changing China. While Peking was threatened by the Manchurian war lord and Shanghai was trying to readjust herself to a new regime, Canton was trembling from the terrors of tyranny and smoking from the arson of autocracy. Some kind friends in America, a bit over-anxious for our safety, had urged us to remain in the homeland. They had intimated that in our native country there was no danger of being run down by the reckless multitude of prodigal speeders or of being held up by the growing army of screen-trained bandits who now rule the Land of the Free! We had better assurance for China, however, because he who commanded us to "Go" promised also to be with us "all the way, even unto the end of the world." We knew that "The place of safety was the place of duty."

The streets of Canton were still swarming with the victorious Bolsheviki; many of the shops remained closed from fear of looting; a troop train on the North River Railroad had just been wrecked; the atmosphere was saturated with uncertainty. On this Friday morning, finding all the coaches packed with soldiers for a northern expedition, we climbed into the baggage car and settled ourselves upon one of our trunks for the all-day journey. This car also was soon crowded to the

limit of its capacity with a mixture of baggage and humanity and tobacco smoke! The trip was uneventful, except for packing in more soldiers from place to place, inhaling more second-hand fumes, and spilling a man off the train, without even stopping to ask if he were killed or only at his destination! A little after dark we arrived at Shiuchow, up among the Hakka Hills. After the usual bargaining with baggage coolies, we made our way across the pontoon bridge to the city and along the bank of the river to the temporary residence of our missionaries, the Rankins and Misses Pettigrew and Putney, where we also took up our abode.

At dawn we were awakened by the long, quavering tones of the morning watch at the matshed barracks across the river. Within a few moments the air was vibrating with the strains of "taps," issuing from all directions. Before long we heard the tramp, tramp, tramp of thousands of feet, as an almost endless procession of Dr. Sun's Hunanese mercenaries filed past, in front of the house, on their way towards Kiangsi Province. War! Bloodshed! Agony and sorrow unspeakable! Poor, dumb sheep for the slaughter, blindly and vainly obeying the mandates of an insane or ambitious despot! Ignorantly serving for a mess of pottage, while well and strong; but lightly cast aside when sick or wounded, to suffer and die like dogs! O, that they knew the Prince of Peace and his gracious love which overcomes all strife and makes all men brethren!

As we stood thus thinking and praying, we looked across the river at the matsheds which were almost daily being vacated by northbound troops and refilled by new arrivals. Then on the hill above these emergency barracks, we saw the buildings in process of construction on our new mission compound—a center from which will soon go forth the light and love that alone can bring peace and prosperity to a bleeding and helpless nation. Presently, as if the Saviour himself would speak a message of assurance, the sun peeped over the hill at one side and shone gloriously through a rift in the clouds. And suddenly, just above the mission buildings, a section of a rainbow (though no rain was in evidence) burst upon our vision, a veritable heaven-smile! For an instant, it held us entranced as it blended with the sound of taps from the matsheds under the Rainbow Flag, and was gone. Yes, indeed, he who had promised was now with us and was speaking through the clouds to us really as to Noah or Abraham or Paul. With the fading of the rainbow and cessation of taps, the words of his message quietly dawned in our hearts:

"Day is come. Shines the sun
On the stream, on the hill, 'cross the sky.
To the work! All is well. God is nigh."

From the Woman's Missionary Union

MISS KATHLEEN MALLORY

Preparing to Pray

There is much in the Bible concerning preparation for prayer. For instance, Matt. 5: 23, 24; 6: 6. Refreshing the heart with these admonitions, the Woman's Missionary Union desires to be ready for the observance of the March Week of Prayer for Home Missions, March 1-7 inclusive. The January issue of this magazine is replete with helps for such an observance. Be sure to save and use your copy, especially pages 10-18. Doubtless much help will be found in this present issue, but you are particularly urged to save and use the following articles by Mr. Gartenhaus and Mr. Frost as well as the list of mountain schools under the direction of the Home Mission Board.

As you will doubtless know, five-sevenths of the Thank-Offering of this particular Week of Prayer will go to the mountain schools as a memorial to Dr. E. A. Brown, who devoted at least twenty-five years of his life to the development of mountain schools. The other two-sevenths will be used by the Home Mission Board for its Good-Will Center work among the Cubans in Tampa, Florida, and the Italians in Pratt City, Ala., and the Mexicans in Waco, Fort Worth, Bastrop, El Paso and Laredo, Texas. It is earnestly hoped that the offering will be at least \$35,000.

The programs for the Week of Prayer have been sent to the different state W. M. U. headquarters for distribution to the societies. If your organization does not receive its supply by the middle of February, please notify your state W. M. U. headquarters so that the package may be sent you, and so that every possible preparation may be made for prevailing prayer.

A Jewess Accepts Christ

Rev. Jacob Gartenhaus, Atlanta, Ga.

About a year ago it was my privilege to spend several weeks in one of our large southern cities in the interest of the evangelization of the Jews. During this period I made personal visits in many Jewish homes and places of business, speaking also in some of the churches. Many of the Jews attended these services. At the close of a service I was introduced to a Jewess by one of her Christian friends. During our conversation she appeared to have been deeply impressed by the service. The subject to which I had given special emphasis was "Some Causes for Jewish Unbelief." Among such causes I mentioned an ignorance of the teach-

ing of the prophets. My contention was that a careful study of the Old Testament prophecies and of the New Testament Saviour would coincide perfectly.

During an interim, while I was busy about my work in other cities and towns, a lady called at the office of the Home Mission Board and asked to speak with me. Being told that I was out and asked to call again, she left her phone number, requesting that I call her. This I did, and to my great joy ascertained that it was the same Jewess, now a happy believer in Christ and desiring to confer with me about this and other matters. By request she called at the office and related to me her experience. She said that though I had called at her mother's home and left some literature, her mother was not pleased by my visit. She recited how she had heard many other Jews talk about the missionary who was trying to persuade all Jews to renounce their religion and become Christians. She informed me that the reading of my tracts had deeply interested her, and upon a personal invitation to do so she had attended the church to hear me speak. This led her to a careful study of the Bible and to attendance upon other church services, naturally resulting in her conversion. She acquainted me with the fact that her younger brothers attend church when they can do so without incurring the censure of their parents and neighbors. Persecution by her own people on account of her professed faith in Christ drove her from home and from her own city to Atlanta, seeking safety and support. Of course, I busied myself in aiding her in finding a suitable place to live and to secure fit employment.

It is sad that this Jewess did not have a circle of Christian friends to whom she could go for counsel and cheer, but instead she was left to fight her own battle. What a great service Christian people could render by a cordial and friendly interest in Jewish Christians! Those who are persecuted for Christ's sake as soon as they profess their belief in him certainly need the sympathetic interest and the helping hand of those who claim allegiance to Christ.

Seaman's Institute

Chaplain Karl J. Frost, Jacksonville, Fla.

This work was taken over by the Baptist Home Board, September 1, 1919, and, therefore, has been under the direction of the Board for over five years. The work is organized to promote the gospel among seamen that enter port of Jacksonville and, therefore, stands for spiritual and moral welfare and uplift of the men of the sea. The southeastern section of the United States is furnishing about twenty-five per cent of our merchant seamen of to-day and a large per cent of them are our own Baptist boys from our beautiful Southland.

Evangelism is what we stand for, as it is the foundation of our work, laid upon the solid rock Christ Jesus our Lord, upon which the church is built. Our religious services and activities have shown splendid results during the past five years. The record shows that 5,786 decided to begin to live Christian lives and that out of that number 2,488 were enrolled as members in our Fellowship Bible Class, where they were taught the inspired Word of God. The class has grown to a membership of 3,695, representing every state in the Union, 68 different nationalities being enrolled in our class, which is the largest seaman's class in the world. From this number of sea-

men we have baptized on confession of faith in the Lord Jesus Christ 285. These have been received into membership of the First Baptist Church of this city.

Through the courtesy of the American Bible Society and the Bible Institute of Los Angeles, California, we have been able to supply 56 ships with Bibles, as well as distributing at our meetings 7329 Testaments and parts of Scriptures to the seamen to take with them on their voyages. This work has proved a great blessing to hundreds of men, as they have been able to read the inspired Word of God for themselves. To the men who have visited the Institute 49,789 tracts and other reading matter have been distributed.

Our reading room has been visited by 179,412 seamen, who availed themselves of the facilities of reading matter which was provided free of charge. The number of letters written home to loved ones has been 53,135 and about as many have been received and distributed to the men, when they have come from their voyages and eagerly looked for news from their homes. "First aid" has been administered to 225 men, who came to us sick and distressed. Many have been sent to hospitals for further medical attention, where they were restored to health and able to resume their work. Temperance meetings have been conducted by various temperance organizations, and as a result 634 seamen have signed the Temperance Pledge, through which a large number are making splendid progress and are to-day in responsible positions with a bright outlook for the future.

The young people's organizations from the various churches, especially the B.Y.P.U.'s and the W.M.U.'s, have conducted religious services and musical entertainments and socials, which have proved very helpful and beneficial to the large number of young men who had the opportunity of attending these meetings. This is always highly appreciated by the seamen and their friends.

All these combined forces are put forth in order to present to the men the practical side of Christianity, as all of them have left home. Statistics show that eighty-five per cent have been reared with religious instructions and church influence. This has all been left behind when they come to strange cities and come in contact with strangers and are often called to go with their ships to foreign lands.

Therefore this Seamen's Institute stands for the church influence and the home influence, as well as the social environments which we endeavor to throw around them. By these we try to shield them from pitfalls and snares, that they may meet with in every seaport throughout the world.

For March Week of Prayer

W.M.S. LEAFLETS

Cents

| | |
|--|---|
| Sunday: At Life's Daily Crossings | 2 |
| Monday: How Can We Help the Negro? | 2 |
| Tuesday: A Clarion Call | 2 |
| Wednesday: Little Ann of Lost Gap | 2 |
| Thursday: Won Through His Children | 2 |
| Friday: The Story of the Indians | 2 |
| Saturday: Outgoing Missionaries | 2 |
| Y.W.A. LEAFLET | |
| They Come Bringing Gifts | 3 |
| G.A. LEAFLET | |
| Rachanny of the Southern Mountains | 2 |
| R.A. LEAFLET | |
| Zelig Arnovitch, Immigrant Boy | 2 |
| SUNBEAM LEAFLET | |
| A Little True American | 2 |

Kindly place your order early for any or all of the above leaflets to use during the observance of the March Week of Prayer for Home Missions, sending the order to W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Alabama.

Program for February

TOPIC—STRUGGLE FOR RELIGIOUS LIBERTY IN AMERICA

Piano Solo—"Star Spangled Banner"

Prayer of Thanksgiving that America was founded by Christians

Scripture Lesson—Bible Pioneers: Genesis 12: 1-9; 15: 5-7; Joshua 1: 1-11; 3: 14-17; Acts 10: 34-48; 13: 44-49; 19: 21; 16: 9-10

Hymn—"Lead On, O King Eternal"

Talk—The Meaning of Religious Freedom (see page 6)

Reading of Poem—Landing of the Pilgrim Fathers in New England (Hemans)

Talk—The First Thanksgiving

Talk—Pioneer Missionary Work Among the Indians (see page 10)

Prayer for Present Day Missionaries to the Indians

Talk—Puritan Intolerance (see page 7)

Biographical Sketch—Roger Williams (see page 31)

Hymn—(by American Baptist)—"America"

Reading of Leaflet: An Historic Handkerchief (Order for 2 cents from W. M. U. Literature Dept., 1111 Age-Herald Bldg., Birmingham, Ala.)

Talk—Coming of Huguenots to South Carolina (see bottom page 8, first column)

Talk—Persecution of Baptists in Virginia (see page 8, second column)

Hymn—"Faith of Our Fathers"

Prayer of Thanksgiving that our forefathers stood the test

Talk—Religious Liberty Through U. S. Constitution (see page 8, bottom second column)

Discussion—(1) Is the fear of being too Puritanical breaking down our Christian Sabbath? (2) Do we Baptists really know what was the "faith of our fathers"? (3) What is our society doing to train the young people to defend the faith?

Hymn—"America the Beautiful"

Business Session—Minutes; Offering; Plans for Observance of March Week of Prayer; Distribution of March Thank Offering Envelopes; Reports from: (1) W.M.U. Young People's Organizations; (2) Standing Committees; (3) Every-member-enlistment in Unified Program of Southern Baptists; New Business

Jude's Benediction—Jude 24, 25.

Suggested Leaflets—Supplement to Program

FEBRUARY—STRUGGLE FOR RELIGIOUS LIBERTY IN AMERICA

| | Cents |
|--|-------|
| A Whip of Roses | 2 |
| The Woman Who Went Back | 2 |
| An Historic Handkerchief | 2 |
| The Barred Door—(Exercise for W.M.S. and G.A.) | 3 |
| The Torch of the Pioneers ("A Little Pageant") | 5 |

Note—Order early any of the above leaflets for help with the month's program from W.M.U. Literature Department, 1111 Age-Herald Building, Birmingham, Alabama.

Home Mission Board Mountain Schools

| Name | Location |
|--|-----------------------|
| Lee Institute | Pennington Gap, Va. |
| Barbourville Institute | Barbourville, Ky. |
| Hazard Institute | Hazard, Ky. |
| Magoffin Institute | Salyersville, Ky. |
| Cosby Academy | Newport, Tenn. |
| Chilhowee Institute | Seymour, Tenn. |
| Doyle Institute | Doyle, Tenn. |
| Stoctons Valley Academy | Helena, Tenn. |
| Smoky Mt. Academy | Sevierville, Tenn. |
| Watauga Academy | Butler, Tenn. |
| Fruitland Institute | Hendersonville, N. C. |
| Haywood Institute | Clyde, N. C. |
| Mars Hill College | Mars Hill, N. C. |
| Mountain View Institute | Hays, N. C. |
| Round Hill Academy | Union Mills, N. C. |
| Sylva Institute | Sylva, N. C. |
| Yancey Institute | Burnsville, N. C. |
| North Greenville Academy | Tigerville, S. C. |
| Blairsville Institute | Blairsville, Ga. |
| Hiawassee Academy | Hiawassee, Ga. |
| North Ga. Baptist Institute | Morganton, Ga. |
| Eldridge Academy | Eldridge, Ala. |
| Tennessee River Institute | Bridgeport, Ala. |
| Mountain Home College, Mountain Home, Ark. | |
| Carroll County Institute | Blue Eye, Mo. |
| Hagarville Academy | Hagarville, Ark. |
| Newton County Academy | Parthenon, Ark. |
| Maynard Academy | Maynard, Ark. |
| Mt. Ida Academy | Mt. Ida, Ark. |
| Southwest Baptist College | Bolivar, Mo. |

"honor the Lord with his substance." As a preparation for this campaign it is gratifying to this writer to learn that two classes were conducted by Dr. Dodd in the study of "Financing a Church."

Sixty thousand dollars of the budget is set apart for the 1925 Program and the church has decided to remit to the State Treasurer five thousand dollars each month. We shall expect scores of other churches soon to adopt this just and reasonable policy. There are several pleas that can be offered for it.

1. It provides a definite and dependable income, relieves the secretaries of much worry, and saves the boards a large sum of money in interest charges.

2. It stimulates a church to conduct a more thorough canvass and improve its financial methods.

3. If a church should fall a little short any month, it is a simple matter to secure a temporary loan. A church should feel responsible for any interest charges that are due to its tardiness.

4. Every self-respecting church pays its pastor and other local bills promptly each month; is there any less obligation to pay the missionary and secretary?

5. Is there not an element of selfishness in a policy that makes prompt provision for Jerusalem but neglects Judea, Samaria and the uttermost part of the earth? Do we love our neighbor as ourselves? Is this the spirit of our Saviour?

LET OTHER CHURCHES TAKE THIS ADVANCED STEP

Since writing the above, information has reached us that the First Baptist Church of Roanoke, Virginia, of which Dr. J. F. Vines is the successful pastor, has adopted this policy. The First Baptist Church of Knoxville, Tennessee, has this matter under consideration.

Covington, Kentucky

This city is located on the South bank of the Ohio directly across the river from Cincinnati.

The first engagement for December was with the First Baptist Church of this city; it has about seven hundred resident members and for more than seven years Dr. L. L. Henson has been the successful pastor. Before coming to Covington, Dr. Henson had held important pastorates in Pueblo, Colorado; Brooklyn, New York; and Providence, Rhode Island. He is a native of Kentucky, a loyal supporter of the Southern Baptist Program, and is glad of the opportunity to serve in the land of his nativity.

The General Secretary was invited to assist the church in its annual Every Member Canvass; he spoke to a small company of the canvassers on Friday night, December 5, and on the Sunday following had the opportunity of addressing a fine company of men and women, both at the Sunday school and the preaching hour. Harry Shafer, Chairman of the Finance Committee, had done fine preparatory work; the weather and some other conditions, however, were unfavorable, and yet the pledges the first afternoon were said to have been an advance over former years. The church has some very capable and zealous laymen.

From the Laymen's Missionary Movement

Secretary J. T. HENDERSON

The Ideal

In 1922 the Executive Committee of the Laymen's Missionary Movement, in its annual report to the Southern Baptist Convention, recommended that churches be encouraged to pay monthly one-twelfth of their annual obligation to the Baptist Program. On June 28 of the same year, this recommendation was approved by the Conservation Commission. More than two years ago the Laymen's Committee published and circulated a leaflet advocating this policy.

BEING REALIZED

The gratifying news comes from Hampton, Arkansas, that this church has

covered its quota in pledges for the 1925 Program and that one-twelfth of this amount will be forwarded to Little Rock each month. Pastor Swinney and his church are to be congratulated.

Equally cheering news comes from Dr. Dodd of the First Baptist Church of Shreveport, Louisiana. The Press clippings, giving a report of the wonderful campaign, in which two hundred earnest workers were engaged, were most interesting and suggestive.

At the end of the first week the goal of \$125,000 had been more than covered, 1,102 members had signed the tithing covenant, and the number of pledges increased about 50 per cent. The good work is to continue until every member shall have had an urgent solicitation to

South Carolina

It was a great pleasure to attend the afternoon session of the South Carolina Convention on December 9 at Spartanburg. The attendance was large and representative, the reports and addresses stimulating, and a fine spirit of harmony and aggressiveness characterized all the proceedings.

The Secretary was grateful for the good hour and sympathetic hearing accorded the Laymen's Missionary Movement. It was a matter of deep regret that he could not remain through all the sessions. The Convention recommended the holding of a Men's Convention at some time next spring when Stewardship shall be the leading topic for discussion.

South Carolina Baptists had just learned of Mr. Duke's munificent gift to Furman University and were rejoicing in their good fortune. The Baptists of South Carolina take high rank in the number and grade of their schools.

Florida

It is always a joy to visit this land of sunshine and flowers in the heart of winter. The chief objective of this visit was to attend the annual meeting of the Florida Baptist Convention, which met on December 9, with the Southside Baptist Church of Lakeland. This church is only two years old, has a membership of about two hundred fifty, and has erected a magnificent meeting house worth at least a hundred thousand dollars. Pastor Barkley and his loyal membership are to be congratulated on this notable achievement. Lakeland claims a growth of 153 per cent in population during the past three years.

Florida Baptists were jubilant over their victory in passing their goal in the 75 Million Campaign and over the large achievements in their state work during the year. They are to be congratulated also on the completion of their attractive Headquarters Building in Jacksonville. The Convention fixed a very much higher objective for 1925 than the average for the past five years and Florida Baptists face their enlarged task with courage and hope. An extra \$100,000 Centennial Fund for Church extension is a vital feature of this program.

The rapid growth of towns and cities, the wonderful development that is taking place, and the tide of immigration that is flowing this way, place a heavy responsibility on the State Mission Board. It is alive to the situation and is seeking to measure up to the demands of the hour.

Competent judges pronounce the recent meeting the very best in the entire record of Florida Baptists. It should be remarked that the Convention set apart a good hour for the Men's work and some Florida laymen were heard with great delight.

ST. PETERSBURG

This city, which claims a permanent population of 37,000, will perhaps register double that number of visitors this season. The growth of the Sunshine City and the activity of its real estate are a marvel to conservative tourists. The churches show a spirit of aggressiveness that is a close second to that displayed by the Chamber of Commerce and the local press.

The Baptists are hardly keeping step with another enterprising denomination in the establishment of missions in new and growing suburbs. Drs. Poulson and Hobson, pastors of the First and Grace Baptist Churches, thoroughly appreciate the situation, but are short on funds to equip the missions already planted. The First Church has just completed a fine building, but Grace is facing a building enterprise that will call for sacrifice on the part of this small but heroic band. The State Board will no doubt keep its eye on this strategic situation and render all the help that is practicable.

It was a pleasure to speak in the two churches of St. Petersburg to large audiences, in which there were a great many tourists, representing

perhaps every Northern state as well as the Dominion of Canada. The Secretary had some encouraging echoes from laymen of means.

DAYTONA

This beautiful and thrifty city is one hundred ten miles south of Jacksonville on the east coast. Separated from Daytona by the Halifax river is Daytona Beach, a growing town of four thousand people; it borders on the Atlantic and is very attractive to tourists.

Richard H. Edmonds of the *Manufacturers Record* has an attractive home in Daytona and spends his winters here. The winter home of John D. Rockefeller is at Ormond Beach, only six miles north.

Dr. Robert Stuart McArthur, for more than forty years the pastor of the Calvary Baptist Church of New York City, rendered the closing service of his illustrious career as pastor of the Calvary Baptist Church of Daytona Beach. Dr. Webber, who is a native of Nova Scotia, is now serving this church in a very satisfactory way.

The invitation to visit this community came from the First Baptist Church of Daytona, of which the Rev. H. F. Loomis is the aggressive pastor. Delightful fellowship with this pastor and his church at Cumberland, Maryland, a few years ago, rendered the invitation to Daytona the more appealing.

The audiences at both hours on Sunday, December 14, were large and sympathetic; a considerable number of tourists worship with this church and are helpful in its support. The membership numbers only three hundred, but is growing at a very encouraging rate.

The attendance of men at the Banquet on Monday night was a gratifying surprise; the goal was fixed at seventy but there were seventy-five present, exceeding the adult male membership of the church. A brotherhood was organized, which it is hoped may function in securing a larger attendance at the Men's Bible Class, in the study of Stewardship and Missions, and in different forms of helpful service.

Southern Baptist Annual

We hereby repeat the announcement made a few weeks ago concerning this compendium of fresh and reliable information. Every layman who aspires to be informed regarding the progress of Southern Baptist affairs, needs to have this Annual. Send ten cents to cover postage and let our office forward you a copy.

Wise Use of Tracts

A great deal of money is wasted through the injudicious distribution of tracts. The follow-

ing plan is suggested: Let the pastor announce on Sunday morning that a certain leaflet will be handed out at the door by the ushers to all who are willing to take and read it before the next Sunday. It should also be made clear that a call will be made the next Sunday evening for a show of hands by all who have read it. From five to ten minutes may be given to brief reports regarding any point that especially impressed the readers.

Study Classes

It is gratifying to learn that pastors in different sections of the South are conducting study classes with their men. Our office has just had an application for certificates for a class of laymen at Walters, Oklahoma, who had completed the study of "Financing a Church" under the direction of their pastor, Rev. V. M. Cloyd.

Evangelistic Brotherhood

One of the most zealous and active bodies of men in all the South is the Evangelistic Brotherhood of Jacksonville Baptist Association, Florida. This organization sends out gospel teams to accessible points every Sunday, and these workers have greatly strengthened the cause in many places.

The following data, which are taken from their last annual report, indicate the nature and scope of the service rendered: Number of meetings held 349, points visited 58, professions of faith 201, and requests for prayer 801. These laymen supply pastorless churches and conduct worship in communities that have no meeting houses. The Brotherhood meets each Monday at a noon luncheon to hear reports and to confer regarding future activities.

While the work of this Brotherhood has been chiefly evangelistic, as the name indicates, it is gradually extending its activities to cover all the important features of the denominational program.

Miscellaneous

In a democracy everybody is somebody.—
J. B. Gambrell.

Five years ago there were two republics in Europe, now there are eleven.

About 37 1-2 per cent of Southern Baptists made pledges to the Seventy-five Million Fund.

Southern Presbyterians, who number 438,818 members, have adopted a benevolence budget of \$4,750,000 for 1925.

Missionary Miscellany

Secretary T. B. RAY, D.D.

Death:

It is with profound sorrow that we announce the death of Brother F. M. Edwards of Sao Paulo, Brazil, who passed to his reward on December 11, 1924. He died of heart failure.

Brother Edwards was born near Corinth, Miss., December 8, 1877. After the death of his mother when he was still a small child, his father moved to Texas. Brother Edwards was a graduate of Baylor University and of the Southern Baptist Theological Seminary. He was appointed missionary of our Board in 1907, and since that time has labored with great success in Sao Paulo and the country round about. He was one of the most devoted missionaries we had in Brazil, self-sacrificing, faithful and efficient. The last letter he wrote the Board contained a proposal that he and his good wife would give

our Board \$400 towards paying the salary of a missionary to be sent to Brazil. He saw the needs and had the spirit of sacrifice with which to meet them.

Our tenderest sympathy and condolences go out to his bereaved wife and loved ones.

The First Baptist Church of Rio de Janeiro sends us a very fitting expression of the love and esteem in which Brother Edwards was held by the Brazilian Baptists:

"The Lord graciously lent him to Brazil for a season, and we lift our hearts in gratitude for the great and noble work he was permitted to accomplish here. We are glad to have had fellowship with this dear brother. He was our friend. We shall never forget him, nor cease to miss him. We sorrow with the Board at the loss of this dedicated missionary and beloved friend."

Births:

We have received announcement from Dr. and Mrs. W. P. Meredith, Ogbomoso, Africa, of the arrival of W. P., Jr., on November 13.

Also an announcement from Rev. and Mrs. L. E. Blackman, Yangchow, China, of the arrival of Mildred Frances on November 21, 1924.

Arrivals on Furlough:

Miss May Perry, Abeokuta, Africa. Home Address, Canton, Ga.

Miss Lucile Reagan, Lagos, Africa. Home address, Big Spring, Texas.

Appointment of New Missionaries:

The Board was very much gratified to be able, at its meeting on December 5, to appoint Rev. and Mrs. Roy K. Mason, Rev. and Mrs. H. A. Zimmerman, both to North Brazil; Rev. W. W. Jones to South Brazil, and Rev. and Mrs. V. L. David to our mission in Spain. Special provision had been made for the salaries and expenses of these missionaries by a good friend and two or three churches.

Sailings in January:

January 3, on S. S. America, Mrs. Everett Gill, to Europe.

January 10, on S. S. Caronia, Miss Ruth Kersey, Rev. and Mrs. J. S. Richardson, and Rev. and Mrs. I. N. Patterson, all for Ogbomoso, Africa.

January 15, on S. S. President Jackson, from Seattle, Wash., Miss Sophie Lanneau, for Soochow, China.

January 24, on S. S. Vestris, from New York, W. W. Jones, for Rio de Janeiro, Brazil.



MISS PEARL JOHNSON,

of South Carolina, who goes to Wuchow, China, to do educational work.

Receipts of Foreign Mission Board to December 31

| | 1923 | 1924 |
|----------------------------|--------------|--------------|
| Alabama | \$ 27,710.03 | \$ 32,006.71 |
| Arkansas | 15,992.45 | 8,100.00 |
| District of Columbia | 11,082.73 | 1,831.80 |
| Florida | 12,303.25 | 23,906.53 |
| Georgia | 73,116.20 | 84,747.86 |
| Illinois | | 200.00 |
| Kentucky | 71,091.88 | 60,700.91 |
| Louisiana | 13,026.63 | 10,762.73 |
| Maryland | 16,360.00 | 12,428.25 |
| Mississippi | 37,032.81 | 44,383.57 |
| Missouri | 20,265.71 | 23,406.55 |
| New Mexico | 2,522.00 | 1,307.60 |
| North Carolina | 101,373.41 | 108,962.87 |
| Oklahoma | 11,032.12 | 13,839.55 |
| South Carolina | 117,595.79 | 21,333.50 |
| Tennessee | 44,005.00 | 22,930.50 |
| Texas | 60.00 | 18,153.39 |
| Virginia | 91,887.05 | 89,445.51 |
| Total | \$666,457.06 | \$578,447.83 |

Our New Missionaries

Miss Olive Allene Lawton

When the Foreign Mission Board appointed Miss Olive Allene Lawton at its October meeting in 1924, it appointed the second of the children of Mr. and Mrs. W. W. Lawton of Chengchow, China, to be missionaries in China. Miss Mary Lawton, the other missionary in the service of our Board, is located at Hwanghsien, Shantung Province.

Miss Olive was born February 15, 1901, at Chinkiang, China. Her parents at that time were serving as missionaries of the Central China Mission. At the age of eleven she was converted and baptized into the Baptist Church at Chinkiang, Honan Province. From the time when she first gave her heart to God she has felt the call to labor in China as a missionary. She says that the need of the Chinese for Christ's love has always been upon her heart.

When she was ready for high school she entered the American School at Shanghai. In 1918 she came to America and entered Winthrop College, from which institution she graduated in 1922 with A.B. degree. In the fall of 1922 she entered the Woman's Missionary Union Training School at Louisville, Ky., from which institution she graduated June, 1924.

On October 16 she was appointed missionary of our Board, and at that time she was in Shanghai en route for her home in Chengchow, but was asked by the Board to serve for the present in the Eliza Yates Girls' School, Shanghai.

"On October 16, 1924, the board appointed me to work in Wuchow in the Wang To Girls' School and I sailed on S. S. *President Grant* on Nov. 28, 1924."

Miss Pearl Johnson

"I was born near Jonesville, South Carolina, July 26, 1898. I was converted at the age of fourteen and joined the Jonesville Baptist Church. My early education was received in the little one-teacher country school near my home. Later I went to the high school in Jonesville and graduated in 1916.

"The following fall I entered Limestone College, and the missionary impressions that I had had for years grew deepened. I had the privilege of attending several State Volunteer Conventions and the Y.W.C.A. Conference at Blue Ridge.



MISS ALLENE LAWTON,

of China, who goes to Shanghai to do educational work.

In my heart I had already decided to be a missionary, and yet I wanted some definite 'vision' as I heard others say. God did not answer my prayer for such a vision but greatly impressed me with 'Come let us reason together.' That reasoning resulted in my signing on Oct. 20, 1919, the Volunteer Declaration. That was just a few days before the 'calling out of the called' of the 75 Million Campaign.

"In June, 1920, I received my A.B. degree from college, and the next two years were spent in teaching in public school. In the fall of 1920, I entered the Training School in Louisville, Kentucky.

"I applied along with nearly a hundred to go out in the summer of 1924, but as heart breaking as it was to the candidates as well as the Board, it was necessary to say 'Wait!' In a few weeks God laid it on the heart of an earnest, consecrated country pastor in Spartan Association of my state, Mr. C. B. Prince, to present the matter to his people to see if they wanted to help meet the emergency. Most heartily, yet sacrificially on the part of many, they decided that above their pledges they would 'adopt a missionary'."

John Spurgeon Richardson

"I was born near Maynard, Arkansas, January 2, 1896, and lived there the first twelve years of my life. I was the sixth child in a family of eleven children.

"In 1908 my family moved to Bradley, Oklahoma, where my parents still live. I attended the public schools in Maynard, Ark., and Bradley, Okla., but, being needed to work on the farm, my attendance at school was very irregular.

"I was converted in the summer of 1907 in a meeting near Maynard, Ark., and joined the Maynard Baptist Church by baptism soon after my conversion.

"In the summer of 1914 I surrendered to the call to preach. At the same time I felt the call to go to Africa as a missionary and determined to prepare myself for this work. I continued in school the following session at Bradley, completing the ninth grade.

"In December, 1915, I went to Shawnee, Okla., and enrolled in the preparatory department of the Oklahoma Baptist University, and continued in school there until May, 1917, when I enlisted in the medical department of the U. S. Army.

"My service in the army lasted from May 14, 1917, to Feb. 26, 1919. During this time I was stationed at Fort Logan, Colo., Fort Robinson, Nebr., and Camp Joseph E. Johnston, Jacksonville, Fla. Besides being trained in the military drills, I was employed at different times as fireman, ambulance driver, nurse and office clerk. At the time of my discharge I held the rank of sergeant, first class.

"In September, 1919, I again entered the Oklahoma Baptist University and continued there until August, 1922. In September, 1922, I entered the Baptist Bible Institute in New Orleans, and continued there until May 9, 1924. I received the A.B. degree from the Oklahoma Baptist University May 29, 1923, and the Th.B. degree from the Baptist Bible Institute, May 9, 1924.

"During the last four years of my school work I have done pastoral work, having served the Friendship and the Deer Creek churches in Pottawatomie Association and the Bradley Baptist Church in Chickasaw Association in Oklahoma.



J. S. RICHARDSON.
Arkansas; to Nigeria, Africa.



MRS. J. S. RICHARDSON.
Oklahoma; to Nigeria, Africa.



I. N. PATTERSON,
Alabama; to Nigeria, Africa.



MRS. I. N. PATTERSON,
South Carolina; to Nigeria, Africa.

and the Mt. Zion and the Broussard Grove churches in Ascension Parish Association in Louisiana.

"I am so happy to be entering this great work to which I believe the Lord has called me. I was appointed to Nigeria, West Africa, July 10, 1924, and sailed for that field January 10, 1925."

Mrs. Della Black Richardson

"I was born near Wakita, Oklahoma, September 1, 1898. This has been my home until my marriage. I attended the district school. Having completed my high school course at Medford, Okla., in the spring of 1920, I taught in the grade school at Consolidated No. 1, Grant County, the two winters following, attending summer school at Oklahoma Baptist University the intervening summers.

"I was converted in the winter of 1911 at the little country church near my home. Here I received my early religious training.

"While attending Oklahoma Baptist University I surrendered to the call to definite work on the foreign field, and I have never known such peace and happiness as I have experienced since I have decided to let the Master have his way.

"While attending Oklahoma Baptist University I met and became acquainted with Mr. Richardson. This acquaintance became more than a friendship, and one of the happiest moments of my life came when we were united in marriage on August 10, 1924.

"We are happy to be numbered with the few who were chosen to be sent to the foreign fields this year. We were appointed to Nigeria, Africa, July 19, 1924, and sailed January 10, 1925."

I. N. Patterson

"I was born May 30, 1898, in Tuscaloosa County, Alabama. When seven years of age our family moved to Fayette County, where the remainder of my boyhood days were spent. At twelve years of age I joined the Baptist church in my home community, and it was very soon after this that I decided to be a missionary. My mother had consecrated me to the Lord at birth, and had thrown around me the best of Christian influence, but the thing which caused my attention and interest to turn to the foreign field was reading the "Foreign Mission Journal" which came regularly into our home.

"At sixteen I went away to boarding school, finishing at the Baptist Collegiate Institute at Newton, Alabama, in 1916. For the next two years I taught in rural schools. Then in the

fall of 1918 I entered Harvard College where I remained for three years. In September of 1921 I went to Southern Baptist Theological Seminary at Louisville, returning to Harvard College at the end of my first year there, to receive my A.B. degree with my class. Having secured my Th.M. degree in the class of '24, I soon thereafter was married to Miss Sara Lee Bobo of South Carolina. During the summer months I have been supply pastor of the First Baptist Church of Fountain Inn, S. C.

"Mrs. Patterson and I are expecting to do general missionary work in Nigeria, Africa. We were appointed July 10, 1924, and sailed January 10, 1925."

Mrs. Sara Lee Bobo Patterson

"I was born on July 4, 1900, on a farm in Laurens County, South Carolina. At the age of six I entered rural school near Owings, South Carolina. My high school education was completed at Gray Court, Owings high school.

"At the age of fifteen I gave my heart to God and united with Friendship Baptist Church, but there were no definite impressions then that God wanted me for Christian work. But my heart was strangely moved by missionary stories and I continually prayed for foreign missionaries.

"I was graduated from Anderson College in 1921, after having completed a four-year course there. During my sophomore year there I surrendered to God's call for foreign work, and Africa always came first in my interest.



WILLIAM WALTER JONES,
of Tennessee; to South Brazil.

"After teaching one year I entered the W.M.U. Training School in Louisville, Kentucky. I finished the two-year course there in April, 1924. While there God gave me two of the greatest blessings of my life—the man whom I married on June 16, 1924, and the firm conviction that Africa is really our field.

"We are going simply because God wants us there, and because he is our Shepherd we shall not want. We were appointed to Africa, July 10, 1924, and sailed for our future field January 10, 1925."

William Walter Jones

"I was born Oct. 20, 1899, on a farm in Robertson County, near Mitchell, Tenn. My parents moved to Orlinda, Tenn., when I was five years of age. After living in Orlinda some eight years they again moved to the farm where they stayed for six years. At the end of that time they returned to Orlinda, which has been our home since that time.

"My eighth grade school work was completed while on the farm. I finished at the Orlinda high school in the spring of 1920. That fall I entered Mercer University, from which Institution I received my A.B. degree in June, 1924. For the most part I worked my way through Mercer—laboring during the vacation months and serving as Student Assistant in Biology for more than two years through the school months.

"At the age of fifteen I accepted Christ as my Saviour. Nearly two years later I joined the Methodist Church in Orlinda. Shortly afterwards I was appointed steward in that church. I soon discovered, however, that I was not a Methodist, though I dearly loved the people. In the spring of 1919 I joined the Baptist Church at Orlinda. That fall I surrendered to the work of the ministry. On August 12, 1923, the Orlinda Baptist Church ordained me to the ministry. In the fall of 1922 I surrendered my life to mission work—which call I had fought for a long time. In the spring of 1923 I became engaged to Miss Lucia M. Rodwell, who, through agreement on our part, sailed as a missionary to Brazil in August, 1923. I was to have gone out in the summer following, but due to the financial condition of our Foreign Mission Board, we, as many others, have endured long months of uncertainty and heartache.

"Since September of this year I have taught at Hall-Moody Junior College, Martin, Tenn.

"On December 3, 1924, I was appointed missionary to South Brazil, and expect to sail January 25, 1925."

Home Mission Paragraphs

Rev. B. D. Gray, D.D.

Miss Grace Clifford, Pawnee, reports a busy month in preparation for Christmas entertainments at the school and the church. She says: "The children were sent to their home for the holiday season very happy as each was given a treat. The month also completes seventeen years of missionary effort among the Indians for me. I thank God for the privilege of service though this work means sacrifice and privations. I am also thankful to God for the many dear friends he has given me, as little gifts have come pouring in from both white and Indian friends from here, Fairfax, and many states as tokens of appreciation."

Baptist Hospital Work at Oteen, Rev. J. A. McKaughan, Chaplain: "Baptist friends sent me enough money to present each patient with a handkerchief for a Christmas present, and two to those getting no compensation. We had the best Christmas at the hospital since I have been in the work."

Captain Karl J. Frost, Chaplain, Seaman's Institute, Jacksonville, Florida, reports for November and December, the following: "The religious work and activities for the month of November have been the best in the history of the Institute, both in attendance and good results. Thirty-two men were received into the membership of the First Baptist Church, Wednesday evening, November 26. This makes a total of 322 seamen that have been received into the membership of this church. We have had a record attendance in all the departments. The hotel has lodged 2,150. It has kept filled up and in some cases we had to send seamen away for lack of room. This constant growth shows we will require larger facilities in order to accommodate the seamen that come annually to this port."

"The past month, with its Christmas and holiday season, the work has progressed very satisfactorily, and as carried on by the Baptist Home Mission Board is beginning to bear fruit. With the Eighteenth Amendment to the Constitution and prohibition forces at work East Bay Street is taking on a new appearance. This is the soberest holiday season I have witnessed in this city, especially in Bay Street, where in years gone by there were a number of saloons, and as a result caused a large amount of intemperance, which in my judgment is being eliminated steadily and the drinking among sailors I hope will eventually be exterminated."

* * *

From the Hills

Miss Emma Leachman

Never were the mountains more beautiful than last fall. Truly it seemed that God used colors he had long hidden away. Not only were the trees lovely but they bore an abundance of fruit—hundreds of bushels of luscious apples, while on the ground were chestnuts and other good things that come from God to those who live in the hills.

But best of all, and most of all, were the hundreds of children coming out of the woods like bees from the hive. Happy children they were just from nature's heart. How I thanked God for each one of them as they were making their way gaily toward school.

What kind of schools are these children attending? Are we interested enough to care?

There is no doubt in my mind but that the greatest asset, not only of Southern Baptists today but of America, are these Anglo-Saxon boys and girls from the hills.

Throughout the mountain section where the highways are built you see the county schools, state schools, splendid buildings, well-equipped busses to bring the children to and from school. What effect have these had on our mountain

Christian schools? Without exception the enrollment in every Baptist school visited in North Carolina, where there was room to take more, is larger than last year.

Oh, but I wish Southern Baptists would put their ears close up to hear the heart cry of the principals and teachers of our mountain schools—more, more room, better equipment, more teachers!

We put our splendid men and women in our schools and leave them to struggle with little money and lack of equipment. We Baptists must realize that we are competing with schools that are commodious, equipped with modern appliances and have the necessary means. Shall our schools offer less? So far the fathers and mothers have said, "We want our children to go to Christian schools." Shall we back them with our co-operation? I find myself wondering just how long we will play at the job of making our Christian schools A-1 in equipment.

It was a grief, indeed, to find no place for the sick boys or girls—not a separate bed, nor room. Where a school could spare a room they had not a spare sheet, bed, pillow case nor the many things which go to make comfort in illness. Even where there is contagion, not a place to isolate the sick one. Is this the fault of the principals? I should say not. One splendid man with his head bowed said: "You don't know how I dread January. That is the time when the students are likely to get sick and not a place to care for them." God has been good to Mars Hill and given them a wonderful Christian nurse, but her hands are tied because of lack of the equipment she so much needs.

The time has passed when just anything will do for our mountain people or when anything but the best will hold them. We must give them the best or our opportunity will be gone. God grant that we may get these millions of jewels on our hearts and prize them above any jewels money can buy.

* * *

Baptist Mountain School News

Rev. J. W. O'Hara, D.D., Associate Supt.

Hagarville Academy, Hagarville, Ark., reports a 36 per cent increase in the high school this year. A splendid Lyceum course has been arranged by Principal Burl A. Ramay.

Magoffin Institute, Salyersville, Ky., has had a most successful session. Dr. Paul Thompson, the principal, reports all dormitory space engaged for the spring term. A new dormitory is contemplated the coming year.

Material for the new dormitory of Smoky Mountain Academy, Sevierville, Tenn., is being cut, and the contract will be let for the new building early in 1925. They hope to have it in readiness by the opening of the school for the session 1925-26.

A number of revival services have been reported in the mountain schools. At Haywood Institute, Clyde, N. C., a revival burst out spontaneously and continued quietly among the student body until a large number had been led to Christ. Revival services are reported at Eldridge Academy, Eldridge, Ala., with fifteen baptized, and a deep work of grace at Harrison-Chilhowee Institute, Seymour, Tenn. Practically all of the student body were led to Christ at Hazard Baptist Institute, Hazard, Ky. A large number were baptized in a meeting held at Mars Hill College, and everywhere the deepest religious influence prevails. Scarcely does a session close with any unconverted pupils in the mountain schools.

The enrollment of Mars Hill College is 490, of whom 175 are in the college department and 315 in the academy. Fourteen states and three

foreign countries are represented. There are 49 young ministers in the school, who have a ministers' conference, and 19 men and women are preparing for service in foreign missions. The new Melrose dormitory is now in service and the other boys' dormitory will be ready for occupancy by January 15. The athletic building is now in use, but only partially equipped. Faculty and students are raising \$4,000 to better equip the building. The rapid growth of the school demands other enlarged facilities. Adequate endowment is greatly needed. A high standard of morals and religious life in all the departments of the school is maintained.

* * *

Don Felipe, the Vatican Representative to the Catholics of Mexico

Rev. C. L. Neal, Toluca, Mexico

(See picture on cover page.)

Don Felipe, as he was called by the Mexican press, came to Mexico as the representative of the Vatican to the Catholics of this country, but just what his especial work was did not seem to be known to the people. The work which he did that caught the attention of the people was to try to establish a throne for Christ and make him King of Mexico. For about eight years before Don Felipe came to Mexico the question had been agitated often. They would have processions with banners on which they declared Christ King, but it seemed that the Catholics were not as enthusiastic as the priests wanted them to be.

Soon after Don Felipe came to Mexico he let it be known that he was going to establish Christ's throne on the top of the mountain *El Cubilete* in the State of Guanajuato, near the city of Silao, which is near the center of Mexico. He worked for several months agitating the question. Finally his plans were worked out to make a great spectacular show of the beginning of building the throne and enthroning the image of Christ as King of Mexico. A call had been made for the faithful Catholics to gather at the city of Silao, so they could march in procession from the city to the mountain about six miles away. Five thousand people had gathered to take part in this grand parade, but before the time came for them to march Don Felipe received notice that this parade was against the constitution, which he evidently knew beforehand. The law says that no religious service can be held in the open air. But since Don Felipe had orders from Rome, he felt it his duty to carry out his plans. However, in the act of doing so he received orders from the governor of the State, sustained by the federal government, to leave Mexico and return to the country from whence he came. The picture which I send with this article was to be carried in front of the procession, and it is also the model for the throne and model for the image of Christ as King of Mexico. Over on one side of the picture you can see the mountain on which the throne was to be built.

For a long time the Catholics have been very much stirred up because of our opposition to image worship, and it seems that they want to counteract this by proclaiming Christ as King of Mexico, but when you look at the picture, which gives you some idea of the image they were going to place on the throne, you have to confess that they have not left off image worship, but have established one more shrine for the worship of images. The Catholics must have something before which they can kneel, and something visible to adore, or it is not worship to them.

This people need a living Christ to worship, a Christ who can touch their hearts and transform their lives. The Catholic people are as truly idolaters as are the Chinese, Japanese or the Africans. Are we not debtors to this people also? Will we not send the light to them?

Young People's Department

MRS. T. M. PITTMAN

Hymn

By Laura Wade Rice

(Tune: "My Country, 'Tis of Thee.")

Here in this glorious land,
Firmly we take our stand,
Great Son of God,
Battle right valiantly
Till hosts of evil flee,
Grant us the victory,
Strong Son of God.

Here where our fathers came,
Seeking in thy great name,
Blest Son of God,
Freedom to worship thee,
Oh, may all men be free,
Free from sin's slavery,
Pure Son of God.

Fortresses may we raise
Founded by love and praise,
Strong Son of God,
Kept by a chosen band,
Sworn to obey command,
Led by their Captain's hand,
Great Son of God!

And if our lives we give,
Dying that men may live,
Risen Son of God,
Heaven's gates will open wide
And at the Conqueror's side
We will for aye abide,
Crown'd Son of God.

Baptists and Religious Liberty— The Prophet of Religious Freedom

On February 5, 1631, there landed in America a young preacher and his wife. Though an exile fleeing as others had done from religious persecution in England, he brought with him a new standard of true religious liberty. This "Apostle of Soul-Liberty," as he has been called, was Roger Williams.

Born in London, the son of a tailor, he had won the friendship of the great Sir Edward Coke, who assisted him to secure a good education. He entered the ministry of the Church of England and through his patron, Coke, was offered opportunities of advancement.

Just at that time persecution of the Puritans grew to the extent of great cruelty and life imprisonment for some of the leaders. Williams' own beliefs were so well known that he was in great danger, so took ship for the new world.

Landing in the New England colony, he soon became assistant minister in the Church of Salem. Finding here that the magistrates were used to force religious beliefs on the people, Williams left for Plymouth.

Here he preached and worked among the Indians for two years. Then he returned to Salem to reach the Indians of that section. Here again he taught that religious matters belonged to the church; matters of law to the magistrates. He urged also that because people are Christian and discover land, they have no right to take it from the Indians. He even went so far as to say that the king of England had the right to grant only such lands as had been bought from the Indians.

For these and a number of less important views, Roger Williams was banished from the colony. Many years later he wrote: "I was sorely tossed

for one fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean . . . I bear in my body to this day the effect of that winter's exposure."

He settled at one place, planted a crop and was joined by his wife and a few friends. Then he was told that this lay within the colony of Plymouth. He moved on, losing the growing crop. Approaching a little cove, they were met by a band of Indians with the friendly greeting, "What cheer?" The little party went ashore here, but shortly after moved farther up the bay and established a town. Williams called it Providence in gratitude to God for his providence over them.

The land was purchased from the Indians and unbroken friendship maintained with them. In the City Hall of Providence, R. I., are kept two precious documents. One is the deed from the Indians to Roger Williams. The other is the "Providence Compact," a paper signed by the little group of settlers. They promised obedience "only in civil things." This was the first government agreement with absolute religious freedom.

Shortly after the town was begun, Williams and others of the settlement avowed themselves Baptists, and organized a Baptist Church, of which he was first pastor.

"He was the herald of a time yet more modern than this laggard age of ours. . . . His conclusions belong to ages yet to come."—Eggleston.

Roger Williams was a man of most forgiving spirit. When three powerful Indian tribes joined to wipe out the New England colonies, Williams went among them, secured peace and saved the lives of those who had banished him.

In 1683 Roger Williams died—eighty-four years old, a poor man, yet loved and honored by those of his town of Providence and hailed now as the first "Prophet of Soul-Liberty."

MASSACHUSETTS

Though Roger Williams was banished from Massachusetts, Baptist beliefs continued to grow. There were persecutions for those who held to them. One man was tied up and whipped because he refused to have his child baptized. An order was passed banishing all who opposed the baptizing of infants. In 1644 the General Court banished the founders of the Boston Baptist Church. Service in a private home in Lynn, Mass., was broken up by constables, and the Baptist minister imprisoned until heavy fines were paid. One minister refused to be paid out, and was publicly whipped with thirty lashes from a three-corded whip.

In 1680 the doors of the Baptist meeting house in Boston were nailed up by order of court. Freedom was finally granted to these Boston Baptists, but denied to others in the State. Isaac Backus and James Manning appealed to the Massachusetts delegates at the Constitutional Congress for separation of Church and State. This was refused by John Adams, but in 1833 the full religious freedom was written into the laws of that State.

VIRGINIA

Virginia was settled largely by people who belonged to the Established Church of England. They set up the same establishment in the New World. Laws were passed against the Roman Catholics, and against those who refused to have their children baptized. The Quakers suffered severely under this, and later the Baptists came into notice. In 1768 three Baptist preachers were imprisoned. The lawyer in court said: "These men are great disturbers of the peace; they cannot meet a man in the road, but they ram a text of Scripture down his throat."

The three ministers were offered freedom if they would not preach for a year and a day. Refusing this, they were sent back to prison, and soon thirty Baptist ministers were under arrest. They preached from prison windows and crowds gathered to hear them. Drummers were employed to drown the preaching; high fences built before the windows and other means used to stop the preaching. Yet the Baptists worked with unbroken determination until full religious liberty was obtained in the Old Dominion.

PENNSYLVANIA

Under William Penn, the founder of Pennsylvania, Baptists had more freedom of worship. Some one has suggested that Penn's father was a Baptist and his mother of Baptist descent, thus giving him Baptist ideals upon which to build. Yet the liberty of his colony was granted only to those confessing faith in Jesus Christ.

SOUTHERN STATES

In almost every Southern State there were difficulties to overcome before absolute religious freedom could be established. In Maryland there was a form of religious toleration, though it was surrounded with Roman Catholic requirements.

North and South Carolina, beginning as free colonies, later had a State Church fixed on them. Hardships of imprisonment and public punishment were meted to the Baptists in their attempts to overthrow these laws dealing with matters of religious beliefs. How appeals were finally made to England and the difficulties overcome in getting back the freedom of the original charters are matters of Baptist history every boy and girl of the Southern Baptist Convention should know.

(NOTE—Make a Study of Baptist Beginnings and Baptist Struggles in your own State.)

NATION-WIDE RELIGIOUS LIBERTY

The first Constitution of the United States provided in Article VI, "No religious test shall ever be required as a qualification to any office or public trust under the United States." This was not enough for the Baptists and they proposed to change it to prevent religious tests for any civil purposes. Isaac Backus, John Leland and others of equal zeal began to spread the sentiment which should make religious toleration national. They argued that it was as wrong to pay taxes to support a church in which they did not believe as to support a government in which they had no representation. The principle of the tax and not the mere fourpence was what they fought against.* Appeals were made by the Baptists to President Washington. He assured them that his beliefs were the same in this matter. It was with his approval that James Madison offered the first Constitutional Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

WORLD-WIDE RELIGIOUS LIBERTY

"True political liberty is the child of religious liberty."—A. B. Strickland.

"We are approaching the Baptist age of the world, because we are approaching the age of the triumph of democracy," said President E. Y. Mullins before the World War.

"It is Baptist principles that we are fighting for in this great struggle. All that Baptists count dear is at stake in this issue."—Message of Premier Lloyd George to Northern Baptists, 1918.

"As a nation we cannot walk the ways of selfishness without walking down hill."—Dr. J. B. Gambrell.

"The supreme contribution of the new world to the old is the contribution of religious liberty. This is the chiefest contribution that America has

*Presbyterians and Quakers with others joined earnestly in the final stages of this fight.

thus far made to civilization. And historic justice compels me to say that it was pre-eminently a Baptist contribution. . . . Our American historian, Mr. Bancroft, says: 'Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists.' . . . Noble John Locke said: 'The Baptists were the first propounders of absolute liberty, just and true liberty, equal and impartial liberty.' Ringing testimonies like these might be multiplied indefinitely. . . . O, my fellow Christians, if we are to be in the true succession of the mighty days and deeds of the early Christian era, or of those mighty days and deeds of our Baptist fathers of later days, then selfish ease must be utterly renounced for Christ and his cause, and his every gift and grace and power utterly dominated by the dynamic of his cross."—*Dr. George W. Truett, address form steps of National Capitol, 1920.*

How Did You Spend Christmas Day?

Mrs. Edith Ayers Allen, Rio de Janeiro, Brazil

It was real old-fashioned hot summer time when we left Rio de Janeiro the first week in December for Nova Friburgo, a beautiful little town up in the "Blue Ridge" mountains of Brazil, four hours' run from the capital city. We went to spend six weeks teaching in the first summer school for pastors and workers the College and Seminary in Rio ever had. Fourteen of our missionaries were there, seven of them teaching one or more classes a day, six days a week. About twenty choice men and women were there: pastors who had not had the opportunity to study in the Seminary, others who because of sickness or other reasons did not complete their course, school teachers and Sunday-school teachers, and young women eager for more seals on their S. S. Normal diplomas. One of these young women sails for Portugal in a few days.

Christmas time came very soon after we settled down to hard work. Some of the students went home to be with their churches for that time, but twenty-seven of us stayed in the school. Naturally, we Americans wanted to

make it as Christmasy a Christmas as we could, but it seemed everything was against us: the weather was hot, the funds not sufficient to provide the Christmas spread we wanted, and worst of all the radiant atmosphere of Christmas which permeates every nook and corner of the States at Christmas time was woefully lacking.

However, American ingenuity triumphed, and that night we sat down to a feast which Brazilian and American alike enjoyed.

But what of the students who did not go home? Seven of them spent practically the whole of that day reading—*Genesis* and *Exodus*. All of them did some visiting in the homes of interested friends who lived in the community, explaining the beautiful meaning of Christmas in all its simplicity. Do you wonder that their faces shone with more than the reflected light of the chandelier when they seated themselves at the table that evening? Was it my imagination that made me think the thanks were a little more fervent and the amens more sincere? They were simple men, many of them unaccustomed to the niceties of etiquette, but their complete dedication to God's cause and their willingness to sacrifice everything for the spread of his gospel in this great and needy land puts them in the front ranks of God's noblemen. By such, God is building his kingdom here in your sister republic of the South.

Our Puzzle Corner

PUZZLE No. 1

A Missionary in North China

FIRST NAME

1. The husband of Herodius.
2. The first man to go to heaven without dying.
3. The father of Aaron.
4. Jacob's oldest son.
5. Noah's father.

LAST NAME

1. The son of Eunice.
2. The daughter-in-law of Naomi.
3. A king who captured Babylon from Belshazzar.

4. Rebekah's nurse.
Sent by Mrs. M. G. Mosley, Hickory, Okla.

PUZZLE No. 2

A Missionary in Mexico

FIRST NAME

1. One of the three Hebrew captives.
2. The son of Lamech.
3. A son of Aaron.
4. Who was called the evangelical prophet?
5. Mother of John the Baptist.

LAST NAME

1. The brother of Rebecca.
 2. Joshua's other name.
 3. An architect long ago.
 4. The son of Levi.
- Sent by Grace Dryden, Fayetteville, Tenn.

ANSWERS TO JANUARY PUZZLES

PUZZLE No. 1

First Name: 1. Ahab; 2. Naaman; 3. Nicodemus; 4. Ittar; 5. Elisha (Annie).

Initial: Micah (M.)

Last Name: 1. Solomon; 2. Abraham; 3. Nebat; 4. Dorcas; 5. Lazarus; 6. Isaac; 7. Nehemiah (Sandlin).

Answer—Annie M. Sandlin.

PUZZLE No. 2

First Name: 1. Flute; 2. Rachel; 3. Enoch; 4. Diamond (Fred).

Initial: Basmath (B).

Last Name: 1. Parmenas; 2. Ethan; 3. Adriel; 4. Rome; 5. Shechem; 6. Ozem; 7. Naboth.

Answer—Fred B. Pearson, Palestine.

Answers have been received from the following:

Ky.—Mrs. C. A. Hefley.

Okla.—Mrs. Chas. May; Mrs. M. G. Mosley.

Texas—Mrs. W. P. Blair.

N. C.—Mrs. J. F. Woodall.

Send answers and puzzles to Mrs. T. M. Pittman, Henderson, N. C. All puzzles sent should have correct answers in full sent with them.

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(Continued on Third Page of Cover)

NAMES AND LOCATIONS OF MISSIONARIES

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(Continued from Last Page)

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