

SOUTHERN BAPTIST HANDBOOK

1922

A SURVEY OF THE
TASK OF SOUTHERN BAPTISTS
AMONG THE NATIONS AND
IN THE SOUTHLAND

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THE BAPTIST SUNDAY SCHOOL BOARD
Southern Baptist Convention
Nashville, Tenn.

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SOUTHERN BAPTIST
HANDBOOK

EDITED BY THE
SUNDAY SCHOOL BOARD
OF THE SOUTHERN BAPTIST
CONVENTION

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Southern Baptist Convention

TO OUR HEROIC STATE SECRETARIES

Who bear the burdens of all the work, the
brunt of all the criticism, the best and worst
of all the confidences; and

Who seek to please only God, to push the
work and to present themselves faultless be-
fore His Throne.

**THIS LITTLE BOOK IS RESPECTFULLY
DEDICATED.**

AUTHOR'S FOREWORD

What is the task which confronts the Christian forces and Southern Baptists in particular, in the nineteen great nations where we are seeking to carry forward the work which the Lord Jesus has committed to us? And what is the task which remains yet to be accomplished by Southern Baptists in the South-land?

These are the questions—or rather this is the one question—which the author, with the generous aid of certain collaborators (whose contributions are gratefully acknowledged and presented herewith over their signatures), has set for himself in this second issue of the Southern Baptist Handbook.

We have not undertaken to present a survey of the work being carried on by our Baptist missionaries—interesting and informing as this would be—for the simple reason that no one but the missionaries themselves or some one who has visited the several fields and made a first-hand and intimate study of the progress, plans, program, problems and prospects of the work being carried on by the missionaries could prepare such a survey. Such a book was published by Dr. T. B. Ray in 1910, under the title: "Southern Baptist Foreign Missions." All that is here said of Baptist work in the several nations is an attempt to present in convenient summary the present status of Baptist work. It is believed that such a summary appended to each chapter will be helpful to our Baptist people in understanding the situation in each field.

In the present volume, we have chosen to deal with the more elementary and preliminary questions involved in our mission work at home and abroad. We have set ourselves to answer such questions as: What is the situation which confronts our work in the several

nations and in its several aspects in the Southland? What are the factors and forces which hinder or help on the Christianization of these fields? What are the tendencies of the political, social and economic movements of these fields, with respect to Christianity? How far has the task progressed? How much remains yet to be done? etc.

The author has made a deliberate effort to assemble, analyze and present in one chapter all the main facts and forces which bear upon the work of Christianizing the peoples of the nations and in the Southland. He does not, of course, flatter himself with the hope that he has succeeded. Who could make such a survey complete or present it adequately in one chapter? He does modestly hope, however, that those who study these surveys—whether dealing with the nations or the Southland—may gather some part, at least, of the information and inspiration which has come to him in preparing them.

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CHAPTER I

AFRICA—THE DARK CONTINENT

There are certain outstanding, challenging and compelling facts in the religious life of Africa today which call for profoundest consideration.

I. Africa a Vast and Populous Continent

It is difficult, for example, to realize and visualize the vastness of the continent of Africa. Authorities tell us that the area of the Dark Continent embraces over eleven and one-half million square miles.* But who can comprehend these figures? Perhaps it were better to say that Africa is three times as large as China, also three times as large as Europe, four times as large as the United States, sixty times as large as Germany before the Great War, and one hundred times as large as the British Isles. Or to put it another way: Norway, Sweden, France, Germany, Italy, the British Isles, China, United States, Argentina and India can all be laid down on the soil of Africa and still not cover this vast continent. Further comparison shows that Africa is one and one-half times larger than the whole of North America, that it is as far around the coast of Africa as around the world itself; that it has 40,000 miles of navigable rivers and lakes, some of its inland lakes being large enough and deep enough to submerge the whole British Isles; and that certain European na-

*Rand McNally places the figures at 11,510,596 square miles; John H. Harris in "Africa—Slave or Free?" holds to 11,900,000 square miles as being the correct figures; while the Statesman's Year Book seems to favor 10,686,248 square miles.

tions have seized and appropriated for themselves sections of African soil many times larger than their homelands.

The population of Africa has steadily declined, according to the best authorities, ever since the entrance of European (white) governments with their commercial and industrial corporations, into the affairs of the Dark Continent. In other words, horrible and inhuman as the facts are, the white man has made use of five instruments of torture and destruction with which to expatriate or decimate the helpless peoples of Africa.—(1) Systematic slave-raiding and slave-trading (no longer tolerated); (2) commercialized prostitution and venereal diseases; (3) government sanctioned rum traffic on a large scale; (4) a continent-wide system of forced labor or peonage; and (5) gradual dispossession of the natives, both of their lands and the fruits of their toil, leaving them penniless and half fed in a continent of prodigal opulence.

In spite of these destructive forces, however, authorities tell us that there remain in Africa today between 120,000,000 and 170,000,000 souls. Perhaps 140,000,000 very closely approximates the real number—which no one knows precisely. These 140,000,000 souls are divided as follows: 45,000,000 Mohammedans, chiefly in North Africa; 85,000,000 pagans, chiefly in Central Africa; and 9,330,467 nominal Christians, about half of which number are in North Africa and half in South Africa. Or, looking at the continent from the standpoint of its three great geographical sections, there are practically 80,000,000 people in North Africa; 50,000,000 in Central Africa; and perhaps 10,000,000 in South Africa. These people, moreover, are divided into eight distinct races—Bantus, Bushmen, Hamitics (native Egyptians), Semites (Arabs and Abyssinians), Hottentots, Pigmies, Negroes and whites. They

speak 843 languages and dialects, are politically divided and distributed into 49 distinct governments, and are ruled over by 7 foreign nations, 1 native republic (Liberia) and 1 native Kingdom (Abyssinia).

2. Africa a Rich and Fast Developing Continent

The untold wealth of Africa constitutes at once the chief cause of its marvelous development and the preeminent peril which it holds for the future peace and safety of European nations and civilizations. A partial inventory of the known natural resources of Africa reads like a fairy tale:*

Coal fields embracing 80,000 square miles.
Iron ore equal to five times the output of all of North America.

95 per cent of the world's diamonds.
Ten million dollars worth of rubber gathered yearly from the Belgian Congo alone.

Uncounted millions of gold, ostrich feathers, copper, chrome, wool, ivory, oils, copal, cotton, nuts, hides, cereals, tin, etc.

Johannesburg alone produces one-third of the world's gold supply.

Timber, fibre, and all other construction materials in vast abundance.

Cheap and abundant labor.
Exclusive government monopolies over practically all industries.

Cheap and fertile lands.
28,000 miles of railway.
40,000 miles of navigable rivers and lakes.

The Cape to Cairo Railway practically finished, which will bring South Africa within 10 days of Paris or London.

Authorities claim that the natural wealth of Africa is equal to that of any two other continents today. * *

In the eager effort to lay hold of this vast wealth, Great Britain and six of the European powers have pounced upon Africa, partitioned

*Methodist Centenary, Survey.

* * The Lure of Africa, p. 23.

out among themselves its vast domains, and inaugurated a program of material development unparalleled in modern times, save in Japan. Already the commercial interests of these nations have reached 80 per cent of the people of Africa; whereas Christianity has reached scarcely 10 per cent. The 20 or more African States which Great Britain controls, covering an area of 3,493,574 square miles and a population of 54,627,000, for example, brought total imports to Great Britain last year amounting to 192,871,000 pounds sterling and a revenue of almost 12,000,000 pounds, or \$50,000,000, above all expenditures. France, Belgium, Italy, Portugal and Spain have likewise great sections of Africa from which a constant stream of gold is pouring into their coffers. And the amazing thing is that all this development has taken place within the past 50 years!

3. Africa, a Sadly Dismembered Continent

As already indicated, Africa is a modern Babel, its people being divided into 8 distinct racial groups, 843 different languages and dialects, 49 distinct states ruled by 9 distinct nations, seven of which are foreign. Only one thirtieth of the area of Africa is under native rule; all the rest of this vast continent has been divided and subdivided among the powers mentioned. Only South Africa, Egypt, Morocco, and Tripolitana, moreover, have positively refused to submit to this program and have launched well-defined nationalist movements, though there is now rising a great ground swell of discontent and threatened upheaval.

Germany was dispossessed of more territory in Africa than the whole of her fatherland by the treaty of Versailles. The following table indicates "Who Owns Africa," according to the readjustments made by this peace treaty.

It also graphically presents the eminent danger of future wars which lurk in the present program of the competing and grasping foreign powers in Africa. H. G. Wells does not hesitate to call Africa "the next tinder-box of the world," and adds: "A muddling in Africa this year (1918) may kill your son and mine in the next decade." And H. A. Gibbons affirms: "The happiness of our children, in a world where peace and harmony reign, depends much on the new map of Africa."* The figures, for the most part, are taken from the Statesman's Yearbook, 1921:

AFRICA--WHO OWNS IT

Nation.	No. of States	Area. Sq Miles	1920 Population	Miles of Railway
Great Britain	20	3,493,574	54,627,000	19,280
France	9	3,421,737	32,004,219	17,205
**British, French & Belgian Mandates	4	931,039	11,404,023	
Belgium	1	908,664	16,000,000	169
Italy	8	484,800	7,100,000	231
Portugal	5	927,292	7,734,701	818
Spain	5	128,249	844,338	None
Liberia	1	40,000	2,100,000	None
Abyssinia (Ethiopia)	1	350,000	8,000,000	150
Totals 9	49	10,368,245	136,814,233	36,201

4. Africa, a Historic and Tragic Missionary Continent

In no continent on earth did early Christianity have greater triumphs (45 to 429 A.D.) and

*Quoted in *The Crusade for World Democracy*, by S. E. Taylor and H. E. Lucecock, p. 113.

**The former German Colonies, lost in the Great War, five times the area of the former German Fatherland.

suffer more overwhelming disaster (439 to 1830) than in Africa. The movement to Christianize Africa was begun by the Eunuch of Candace who returned, after his conversion and baptism by Philip, and published the "good news" among his people.

About 70 A.D. tradition tells us that John Mark went to Alexandria and had marvelous success in the work, being followed by some of the most brilliant leaders of the early churches—Clement of Alexandria, Origen, Athanasius and Cyril. Under the leadership of these men, Christianity passed into Lower Egypt, Thebaid, Upper Egypt, Nubia, and down the Red Sea to Ethiopia. Meantime, Roman Christians—soldiers and merchants from the church at Rome—launched another movement, with Carthage as headquarters. This movement was led by such men as Tertullian, Minucius Felix, Cyprian, Arnobius, Lactantius, Optatus and Augustine, and soon extended the boundaries of Christianity to Proconsular Africa, Byzacene, Numidia, etc.

Then, in quick succession three great disasters overtook the Christian movement in Africa. First came a number of schisms—the Christian forces dividing up into Gnostics, Monophysites, Arians, Pelagians, Manichaeans, Novatians, Donatists, etc. (150 to 425 A.D.). Next came the scourge of the Vandals, when Genseric, the great Vandal leader, landed in North Africa with 80,000 picked soldiers (all nominal Arian Christians) and carried on a campaign of plunder, persecution and devastation (429-523 A.D.) which largely laid in waste the results of all early Christian efforts. Finally when the Christian forces were showing real signs of recovery, about 640, the hordes of Islam suddenly swept in upon the helpless people like an overwhelming flood, burning and killing and driving out all Christian forces from North Africa and as far south as Ethiopia,

sparing only the Coptic Christians, who date their conversion from 341 A.D., and of whom 3,760,000 have come down to us today.*

Then followed the long, long night of more than eleven centuries, every century of which deepened with the growing darkness of ignorance, superstition, sensuality and sin which gathered over the great continent of Africa, until in God's providence, the continent had to be rediscovered! And what amazing things were brought to light in its rediscovery! How the whole world awakened, thrilled, stood aghast and then saw and accepted the challenge of Africa's limitless possibilities, her immeasurable difficulties and dangers and her appalling needs! Some of the greatest explorers and colonial statesmen of modern times have given their lives to Africa, and many of the greatest missionaries since the Apostle Paul—Moffat, Livingstone, McKenzie, Grant, Collard, Hannington, Stewart, Mackay, Pilkington, Laws, Grenfell, Good, Lapsley, Mary Slessor, Dan Crawford, etc., etc.—have felt the lure of this great, dangerous, difficult, needy continent and have given their lives to dispel its darkness and supply its needs.

5. Africa, a Difficult and Perilous Continent

If not the most difficult, Africa is certainly the most dangerous mission field in the world today. Let us glance at some of the special problems and perils of mission work in Africa.

(1) The peril of Africa's climate, unsanitary surroundings, lack of hospitals, nurses and doctors, and the natives' ignorance of the most

*For a full discussion of the Mohammedan invasion, see *The Lure of Africa* (1917), by C. H. Patton; *The Missionary Education Movement*, N. Y. City, U. S. A., pp. 34-39.

elementary means of protecting health and life—these things constitute a health peril without a parallel in the world today.

(2) The difficulties offered by the linguistic and racial barriers of the people are, next to China's, the most formidable in the world today—the missionaries having to deal with eight distinct races speaking 843 languages and dialects, with no written language for the whole people, as the people in China have.

(3) The ignorant, servile and degraded condition into which the native peoples are sunken and held down, against their own wills in many cases, constitutes a terrible barrier to the life, liberty and enlightenment which Christ offers in the Gospel. It is said that 4,000,000 are killed annually for witchcraft and perhaps that many more die annually on account of other superstitions.

(4) The domination and exploitation of the people of Africa by the several foreign and alien powers, all in the interest of national gain or glory—the program of suppression and oppression of the helpless peoples by so-called Christian nations—constitutes the greatest possible hindrance to Christian missions and one of the supreme tragedies of modern political life.

(5) Moreover, because the native peoples are helpless, so-called Christian nations have foisted upon them the most vicious and degrading forms of commercialized vice known to modern times. Commercialized prostitution has been organized among the native women on a large scale and whole tribes have become diseased and degraded. In one year (1914-1915), Boston sent 1,500,000 gallons of rum to curse and blight the poor native souls of Africa.

(6) The lack of exploration, the absence of roads and means of travel and the physical dan-

gers from wild animals and wild men constitute great obstacles and real deterrents to missionary operations.

(7) The 45,000,000 Mohammedans in North Africa are moving South with almost irresistible power and threatening to engulf and capture the whole continent. They not only dominate North Africa, but have already penetrated almost to Central Africa.* They are succeeding in Africa as nowhere else in the world, because their religious system fosters slavery, polygamy and other practices which are in line with the low moral standards and tendencies of the natives. There is no Gospel of repentance and no atonement for sin. For these reasons, Mohammedan missionaries are making three converts in Africa today to every one made by our Christian missionaries. The crisis is on. The wisest students of African affairs are freely predicting that, unless the present Mohammedan advance is stopped in the near future, pagan Africa will become Mohammedan Africa within the next 30 years.

(8) Another outstanding difficulty is the new attitude of the various Governments in Africa. Great Britain, in granting full local self-government in the Mohammedan sections, has enabled the local Mohammedan chiefs to drive the missionaries out or bar them from any real opportunity to reach the people. Italy, Belgium, Portugal and Spain all give the right-of-way to Roman Catholics and, in some cases, make successful Evangelical missions next to impossible. The strict governmental supervision and severe limitations set upon the mission workers, fol-

*See pp. 118, 119 of *The Christian Occupation of Africa*, for list of tribes in Mohammedan sections wholly untouched by Christian missions.

lowing the Great War, have greatly hindered the work, complicated the task, and increased the difficulties of the work in Africa.*

6. Africa, a Backward and Benighted Continent

No other great continent in the world today presents such gigantic problems of illiteracy and undevelopment among the native people as Africa.

Intellectual ideals and opportunities simply do not exist for 90 per cent of the people. The best figures, touching the question of illiteracy, I am able to secure stand as follows:

North Africa, 80,000,000 people with 45,000,000 Mohammedans, 85 per cent illiterate. (Zwemer and others).

Central Africa, 50,000,000 people almost wholly pagan, over 99 per cent illiterate. (S. Earl Taylor).

South Africa, 10,000,000 people with about 2,500,000 nominal Christians and 6,500,000 pagans, 90 per cent illiterate. (Loram in Education of South African Native).

Dr. Zwemer says that pagan Africa, comprising at least 80,000,000 souls, except for the influence of the mission schools, does not even know that writing, books, schools, etc., really exist. Even the Government schools which gather in a few of the native boys almost wholly neglect the girls.

The Inter-Church World Survey is authority for the statement that there are not only whole villages in Central Africa where there is not a single person who can read, but whole tribes that have no written language. Only about one per cent of the men and one-fourth of one per cent of the women in Central Africa are able to read and, except for Egypt, Algeria and

*The Missionary Outlook in the Light of the War, chap. IX, pp. 125-137; The Missionary Situation After the War, by J. H. Okham.

Tunis and limited areas along the Mediterranean coast, these figures hold good for all Africa.

The moral standards and ideals of the African people are as low as the lowest in the world today. The helpless native peoples are indeed bound down and enslaved to three great and terrible masters: (1) Paganism, with its program of ignorance, superstition, slavery, sensuality, polygamy and cannibalism; (2) Mohammedanism, with its program of slavery, polygamy, fatalism, tyranny, ignorance, and submission; (3) Government and Commercial Exploitation and Repression, carried on by so-called Christian nations or commercial organizations sanctioned or tolerated by these nations.

"I know a Name, a Name, a Name!
That will set this land on fire!"

But apart from the name of Christ and the power of His Gospel, there is no name or power that can unshackle and enlighten the millions of Africa who now sit in the dense shadows of the deep darkness of ignorance, servitude and sin.

7. Africa, a Neglected and Despoiled Continent

With the exception of Central Asia, there are perhaps more souls in Central Africa who are sunken in ignorance, superstition and sin without any opportunity to know Christ, than in any other great country in the world today. The latest and most accurate after-the-War figures obtainable indicate the following situation in Africa:

Total Population	140,000,000
Mohammedans	45,000,000
Pagans	85,000,000
Jews and Hindus	500,000
Nominal Christians	9,220,467*
Total Non-Christians	130,669,533
Percentage of Christians	1 to 14

Mr. Jno. H. Harris, in his illuminating book: "Africa—Slave or Free?" insists that at least 100,000,000 of the native people of Africa "have not the remotest knowledge of the message of the Christian faith." And what is worse, they have had no opportunity to know Christ's message and life. There are millions of these people—26,000,000 in one group in Central Africa—among whom there are no missionaries of any name or order.

The lack of education was referred to above. It remains to add that, while South Africa has made a beginning in inaugurating a system of elementary schools and North Africa has a very limited Mohammedanized system of schools under way, almost nothing is being done for Central Africa except what the various missions undertake by the help of the Governments or commercial organizations. Meantime not 2 per cent of the 140,000,000 can read. And the dearth of printed matter is complete. According to the Inter-Church World Survey** there are but two or three small printing presses in all Central Africa, and the secular press in North Africa is definitely anti-Christian.

*Whittaker's Almanac gives the number of Christians as being 9,050,000; but a careful collating from all the best sources obtainable indicates the following: Protestants, 2,893,172; Baptists, 63,887; Copts, 3,750,000; Catholics, 2,623,408.

**Foreign Volume Inter-Church World Survey, pp. 94-95.

The health conditions of Africa have likewise been referred to above. Some further facts will help us to realize the situation* in those sections where Christianity has not penetrated:

The total medical mission work being done in Africa in 1916 was as follows: missionary (foreign) doctors, 104; native doctors, 7; nurses, 141; trained assistants, 161; dispensaries, 214; dispensary treatments, 1,047,682; hospitals, 84; hospital beds, 1,866; in-patients 27,221; major operations, 1,387; total hospital treatments, 226,257; fees received, \$56681. ••

Only one child in every ten ever reaches maturity.

If the baby's teeth are irregular, it is bewitched and must be put to death.

"Bad luck" is believed to accompany deformed children, and they, too, are destroyed.

If the mother dies in child-birth the babe is buried alive with her, no matter how perfectly formed and healthful.

Twin babies are "bad luck," and are stuffed into water jars and thrown into the bush for the wild beasts.

Forced feeding and unclean food often cause convulsions.

When the parents drink rum they also feed it to the children.

The witch doctor relies upon poisonous weeds and incantations, disregards hygiene and helps spread tetanus, smallpox and other virulent diseases.

Plagues of malaria, yellow fever, smallpox, sleeping sickness, dysentery, blindness and leprosy are frequent in most sections of Africa.

There are said to be no old persons in Central Africa, because when they become sick or enfeebled with age, they are cast out on the veld, to starve or be devoured by the beasts.

Apart from the cities and industrial centers, there are no hospitals or dispensaries, or doctors, or nurses.

*See *Land of the Far Flung Challenge*, by North Methodist Centenary Movement, Foreign Volume Inter-Church World Survey, pp. 93-4; *World Statistics of Christian Missions*, p. 61.

**World Statistics of Christian Missions, 1916 Edition.

Besides these Christian medical forces, there are 73 government hospitals and a number of dispensaries in North Africa; 20 government hospitals in Central Africa and a number in South Africa.

The total doctors, Christian and all others, in 1916, numbered about 320; nurses numbered about 860, which is one doctor to every 450,000 of the population and one nurse to every 162,500 of the population, in the most deadly climate and the most unsanitary surroundings on earth.

The total Foreign Mission forces of all the Evangelical Christians and Roman Catholics, serving in Africa in 1916, were as follows:

Roman Catholic Foreign Missionaries (Priests, Lay Brothers and Sisters).....	6,746
Native Roman Catholic Workers (Priests, Male and Female Assistants).....	9,131
All Evangelical Christian Foreign Missionaries (men and women).....	4,893
Native Evangelical Workers (men and women).....	29,546
Total Foreign Missionaries.....	11,639
Total Native Assistants.....	38,677

And this handful of Christian workers are to convert 45,000,000 Mohammedans, 85,000,000 Pagans and 500,000 Jews and Hindus!

But alas! Africa is suffering as much from despoliation as from neglect. If the Christian world has shown too much of the spirit of the priest and the Levite in its attitude toward Africa, the foreign nations and the foreign commercial and industrial organizations have exhibited too much of the spirit of the thieves or bandits who fell upon the helpless man in his journey, beat him and stripped him of his raiment (and money) and departed leaving him half dead, only it seems that the foreign nations, corporations, etc., have apparently not concluded their ruthless task.

It is true that the various colonial governments and foreign corporations have developed the resources of Africa in a marvelous way and brought definite progress and great bless-

ings to the benighted peoples. It is also true that some of the foreign governments have been more humane and less repressive than others. But alas! it is too true that they have despoiled and brutalized and brought some of the greatest possible evils upon the helpless peoples of Africa and rendered far more difficult the task of the missionary. The following statement of the conditions obtaining in the Portuguese section of Africa are unfortunately being more or less duplicated in other sections of the Dark Continent.

"Commercial companies, chartered by the Portuguese Government and under governmental control, are exploiting the country for cotton, sugar, rubber and other products. The native people are forced by the Mozambique Company, the largest of these commercial companies, to work without fair wages and with no regard for their individual or racial rights. The police and soldiers are the agents of force, used in the labor propaganda. Rum is manufactured and sold by the company.

"Prostitution of the native women of the country by Portuguese officials and native police is carried on regularly.

"Taken as a whole, the moral character of the people is far below what it was in heathenism, and a deliberate and systematic opposition to the establishment of mission work among the people of the country over which its rule is carried out by the Mozambique Company."* Due to a pitiless publicity, conditions have begun to show a decided change for the better in this section, but they are still quite uncivilized, if not inhuman.

Main Features of White Man's Rule

While we must regard the conditions in "darkest Portuguese Africa" as somewhat unusual, we must also recognize the fact that the

*Inter-Church World Survey, Foreign Volume, p. 95.

following seven outstanding features have in the main marked the "White Man's Rule" in Africa:

(1) The introduction of forced labor for a mere pittance of wages, virtually perpetuating the native and Mohammedan slave systems.

(2) The gradual stripping of the country of its natural wealth of fruits, live-stock, timber, minerals, etc., with practically no return or recompense to the native people.

(3) The systematic appropriation of the lands of the natives, leaving them helpless tenants in their own rich country.

(4) The introduction, under governmental or military protection, of the lowest and most degrading forms of commercialized prostitution, gambling, rum-selling and other forms of vice.

(5) The maintaining of a policy of stern repression over the natives, often backed up by military force, which denies to them practically all rights save those of "beasts of burden."

(6) The acknowledgment of little obligation to help educate the minds, save the souls and safeguard the bodies of the Africans, except as such efforts may increase their pecuniary interests.

(7) In a word, it is not co-operation for the improvement and uplift of the African peoples, but domination for dollars, which has characterized three-fourths of foreign rule and commercial and industrial exploitation in Africa. And God knows such a program, put on anywhere in the world, ought to be called out into the light and condemned to the uttermost.*

8. Africa, a Hopeful and Opportune Continent

But are there no hopeful features to the great task of Christianizing Africa? We are glad to

*See Chapter V of *The Lure of Africa*, by C. H. Patton, for a fuller discussion of the curse of the "White Man's Rule."

say that there are very many, and very engaging and alluring features, too! Let us mention some of them:

(1) The splendid beginning which has been made toward the accomplishment of this great task. Roman Catholic missions in Africa were begun at Tunis in 1234, but not much was done until 1823 and onward, when Protestants began serious work in Africa. Nevertheless the missionary forces of Roman Catholics in Africa, in 1916, numbered as follows:

Total foreign missionaries in Africa.....	6,746
Total native assistants.....	9,131
Number of regular stations.....	812
Number of out-stations.....	5,412
Number of churches and chapels.....	4,575
Number of church members.....	873,408
Number of catechumens.....	666,573
Baptisms during the year.....	79,296
Pupils in elementary schools.....	241,669
Pupils in high schools.....	6,071
Students in Theological, Catechetical, etc., schools.....	2,116
Number of dispensaries.....	412
Number of hospitals.....	160
Number of children in orphanages.....	12,845

Evangelical Christian missions in Africa began in 1792, but little was accomplished until 1846 and onward. In fact, most of the missions in Africa, whether Catholic or Protestant, are scarcely more than 50 years old. Yet, in 1916, the various Protestant denominations reported the following forces:

Number of missionary societies.....	189
Total number foreign missionaries.....	4,893
Total native workers.....	29,546
Number of residence stations.....	1,452
Number of out-stations and chapels.....	11,855
Number of members or communicants.....	726,843
Number of preparatory members.....	477,797
Others under Christian instruction.....	533,661
Sunday Schools.....	6,161
Sunday School enrollment.....	384,427
Contributions for church work.....	\$1,217,878

Kindergarten schools	81
Pupils in Kindergarten schools.....	922
Elementary schools	12,507
Pupils in elementary schools.....	643,414
Secondary schools	306
Pupils in secondary schools.....	82,575
Colleges and universities	4
Students in colleges and universities.....	1,211
Theological and Bible schools.....	92
Students in these	12,374
Industrial schools	27
Pupils in industrial schools.....	1,006
Normal schools	21
Pupils in normal schools.....	3,102
Medical schools	2
Students in medical schools.....	74
Total schools and colleges.....	13,091
Total students in all schools.....	724,725
Fees in all schools.....	\$ 224,829
Boarders in all schools.....	13,298

We submit that few mission fields in modern times show larger results for the short period of service.

In addition to the missionary forces, moreover, there are large numbers of both Catholics and Evangelical Christians in Africa. Then there is the old Coptic Church, the membership of which dates from 320 to 341 A.D., and numbers today about 3,750,000. So that the total nominal Christians in Africa today are not fewer than 9,330,467, as follows: Protestants, 2,893,172; Catholics, 2,628,408; Copts, 3,750,000; Baptists, 63,887.

(2) The second hopeful feature of mission work in Africa is the translation of the Bible into 100 of the 843 languages of the people. This leaves 423 distinct languages and 320 dialects still without the Word of God; but the 100 native African languages which now have the Word help on the great task immensely.

(3) In spite of the greed, commercialization of vice, repression and other ills which foreign governments and foreign peoples have inflicted upon the people of Africa, let us frankly admit the large benefits which have accrued to the people and the mission cause by reason of

the "white man's rule" in Africa. Nine-tenths of Africa has been opened up to European civilization almost in one generation. The standard of living for the natives has, in many instances, been raised immeasurably. Slave raids have practically been abolished. Much has been done in combating disease and famine. The natives have been given some definite ideas of government and taught a more settled form of life. A slight beginning has been made in establishing systems of education. Much of the rigorous repression and many of the brutalizing practices of foreigners are being gradually abated. Millions of the blacks have been delivered from some of their worst superstitions. Most of the governments and trading companies have come to accept a revaluation of the work of the missionaries and to offer their co-operation. The status of womankind has been elevated in many sections. Taken altogether, God has evidently overruled most of the great evils foisted upon the helpless people and brought in a better day for the Africans, though the guilt of the nations perpetrating these crimes is in no sense excusable.

(4) The largest section of Africa is governed by England, the beneficence of whose colonial policy on the whole, perhaps, is unrivalled among the great powers. The opportunity which the natives are thus given to learn the English language, customs, civilization and liberal forms of government is of incalculable value for the future welfare of the African people. It is also a fortunate providence of God that next to England, France governs the largest section of Africa. Her policy of separation of church and state, of giving her colonies a well-organized form of government with schools, hospitals, etc., and of admitting native representatives from these colonies to seats in her Chamber of Deputies, in spite of the many

evils of her program, is bound to bring a new day to the third part of Africa which she governs.

(5) The political and military power of Mohammedanism as a world force was utterly shattered and dissipated in the World War. When the test came, the Mohammedans of Africa refused to heed the call of the Turks to rise in a religious world war, having heard the call of a new nationalism in their own homeland in North Africa. The peril of a Mohammedan uprising, as in the early days of this cult, is therefore relegated. Henceforth we have opportunity to deal with Mohammedanism as a religious propaganda. And the very speed with which Mohammedanism is gaining converts constitutes a mighty call upon the Christian forces which they will surely not fail to hear and heed.

(6) The Great War brought wonderful awakenings and far-reaching changes in Africa.*

Not only were some of the main causes of the war "made in Africa," growing out of the contentions of Germany for a larger share of territory, but some of the earliest, most extended and most hard-fought campaigns were waged on African soil. Germany counted upon certain rebellion of the Mohammedan population in the North and the Dutch in the South and a swift victory in Central Africa. When all these hopes failed, France and Britain alone drew almost a million native Africans, as soldiers or laborers, to the fields of carnage in France. Leaving their own devastated land and their dead and wounded behind, these native soldiers and workmen went with the white man, fought with him against other white and black men. Many of them suffered with him and died with him, to make the world free—for the white man!

*See *The War and Africa*, by James D. Taylor, being chapter XI of *The Missionary Outlook in the Light of the War*.

Hundreds of thousands of them returned to Africa, but not the same men. Their mental horizon had been broadened, their souls awakened with the gospel of freedom and self-determination. With the speeding up of all liberalizing movements—native education, local self-government, support of missions and constructive programs of social betterment,—these veterans of the Great War ought to be given opportunity to help lead their own people to the light and freedom of the new day which seems dawning for them.

(7) But perhaps the most hopeful aspect of the problem of Christianizing Africa today is the fact that the Christian world has clearly envisaged the nature and magnitude of the task and committed itself to its performance. The work of exploration, investigation and tabulation is practically complete. The appalling needs are now well known. All phases of the titanic task are understood. A good beginning has been made. The results are most heartening. A new day seems fast approaching. Ethiopia is stretching her hands to God. The Christian world has caught the meaning of her appeal and is now hastening with the tidings of the Great King. God speed the task!

Southern Baptists in Africa

Southern Baptists, through the Negro members of the First Baptist Church of Richmond, Va., were the pioneer Baptist missionaries in Africa, sending out Lott Carey and Collin Teague to Liberia in 1821. The Southern Baptist Convention decided to enter Liberia in 1850, and carried on a vigorous and prosperous work there until 1861. Then, after an interval of ten years, due to the Civil War, re-entered the work in 1871, only to be forced to abandon it in 1872 on account of inter-tribal warfare and difficulties. Meantime, in 1850, work had been launched in Yoruba, Nigeria, which, in spite of many hardships and frightful losses,

due to the death-dealing climate, continues to grow and prosper in a marvelous way. We now have four main stations at Ogbomoso, Saki, Abeokuta and Oyo, respectively, and the following report of the work for 1920:

Number of foreign missionaries (men and women)	27
Number of native workers (men and women)	53
Number of foreign missionary residences owned	7
Number of churches	40
Number of self-supporting churches	2
Number of out-stations	18
Baptisms during the year	951
Net gain to membership	819
Total present membership	5,752
Houses of worship owned by S. B. C.	19
Number of Sunday Schools	40
Enrollment in Sunday School	2,881
Contributions of native Christians	\$14,297

CHAPTER II

ARGENTINA, THE CHALLENGING
REPUBLIC

Joshua 5: 13-15

The Argentine Republic presents a surpassing, six-fold challenge to the forces of Evangelical Christianity today, and "the Captain of the Lord's host" who presents this challenge bids us take off the shoes from our feet, as we approach it, for the ground whereon we shall stand is holy.

1. The Challenge of Her Area and
Population

The area of this wonderful country in the South Temperate Zone is 1,153,119 square miles. That is to say, it is a little larger than the combined area of the 17 states embraced in the territory of the Southern Baptist Convention (1,081,799 square miles). It is 2,300 miles long and 800 miles wide in its greatest dimensions. Three striking features mark off its boundaries and give general description to its physical aspects—the long and splendid sweep of its maritime coasts on the east, the majestic heights of the towering Andes mountains on the west and the vast, rich, alluvial plains (Pampas) stretching out between the two borders for the whole length of the country, but divided into five sections by the water courses and arroyos. More than four times as large as Texas, it was, like Texas, destined by nature to be the home of a great cattle raising, agricultural and commercial people—the best class of people in the world in whom to build the Kingdom of God.

The population is divided into three general classes—Argentines (mixed Spanish and Indian), foreigners from a dozen different nations, but chiefly from the Latin countries, and the native Indians (Pehuenches, Tehuelches and Tsonekes).

In 1895 the population stood at 3,954,911. Of this number 2,950,884 were Argentines and natives and 1,004,527 were foreigners, as follows: Italians, 492,636; Spaniards, 198,686; French, 94,098; Spanish Americans, 91,167; Brazilians, 24,724; British, 21,788; Germans, 17,143; Austrians, 12,803; Americans, 1,381.

By 1914 the population had increased to 7,885,237; by January, 1920, it had climbed to 8,533,332, of which number about 2,000,000, or 25 per cent, are foreigners; whereas by January, 1922, the population had reached 8,698,516, the immigration in 1921 being 188,688, and the emigration 148,907. The percentage of foreigners is thus seen to be two and one-half times that of the other South American countries and twice that of the United States.* Fully one-half the population, moreover, lives in cities and large towns, one-fifth of the entire population of the country living in Buenos Aires, the capital city, the population of which is 1,594,170, as follows: 870,530 Argentines, 277,041 Italians, 174,291 Spaniards, 25,751 French, 7,113 English, and 7,444 Germans.

It is clear, therefore, that the character of the people of Argentina makes of this country one of the greatest fields for Evangelical Christianity in the world today, on account of the fact that, in addition to the Argentine people themselves, five to seven of the great nationalities of the world can be reached from the wonderful capital city of the Spanish-speaking republic.

*By the law of the land all children born in Argentina are citizens of the country, whether they are born of native or foreign parents.

2. Challenge of Her History and Achievements

The history of Argentina falls naturally into four periods—the period of discovery and early settlement, the period of the Spanish Viceroyalty, the period of independence and civil strife, and the period of stable government and steady progress.

The first period began when, in 1515, Juan Diaz de Solis entered the Rio de la Plata. In 1527-28, Sebastian Cabot ascended the Parana River to its confluence with the Paraguay River and gave the great river of Argentina its picturesque name, "The River of Silver" (River of Plate). Cabot also built a fort near the present site of the city of Rosario. Later, in 1536, Mendoza visited the country and founded the first settlement at Buenos Aires, which, however, was wiped out by an Indian massacre in 1536 and not rebuilt until 1580. In the meantime, Asuncion (1536), Santa Fe (1573), and other places were settled and horses and cattle introduced from Europe. Spanish colonists from Peru also came in and settled Tucuman (1565), and Cordoba (1573). Then in the next 200 years (1576 to 1776) four important lines of development took place which were destined to give direction and character to all future forms of civilization in Argentina, viz: (1) The "reduction" of the native Indians and placing them in the fold of the Catholic Church, then dominated by the Jesuits; (2) the miscegenation of the Spanish settlers with the natives and the production of the present mestizo (mixed) race of Argentines; (3) the incorporation, under different forms and names, of very many of the social and religious customs, forms and objects of worship, moral standards and manners of living, which the native pagan Indians had held to all the years; and (4) the launching of a

great program of material development, including cattle and sheep raising, agriculture and commerce with other nations.

In 1776, the Viceroyalty of Buenos Aires was established under the Spanish Crown, including also Bolivia, Paraguay and Uruguay in the realm. This form of government obtained until 1806, when England (then at war with France and Spain) occupied that section of South America. The people of Argentina drove out the English forces in 1808, but also refused to acknowledge Joseph Bonaparte, the new King of Spain, and on May 25, 1810, deposed the Spanish Viceroy and launched their struggle for independence and self-government.

On July 9, 1816, fifty years and five days after the United States had led the way, Argentina made formal declaration of independence and began the battle for actual independence and popular government. Like Mexico and, indeed, like all other nations or peoples long enslaved, the Argentine people drifted presently (1819) into anarchy and constant civil strife, which lasted for ten years, only to be succeeded, in 1829, by a period of dictatorship and tyranny which in turn lasted until 1852, when the movement to institute a federal government on the order of the United States was initiated and finally gained acceptance (1853).

The new constitution was amended in 1869, and again in 1886, and still again in 1898. There were also many uprisings and outbreaks of lawlessness, from time to time; but the way had been cleared and the people eagerly entered upon the present era of steady progress which has brought Argentina to the very forefront of South American nations. Politically, Argentina is divided into 14 Provinces, 10 Territories and 1 Federal District.

3. The Challenge of Her Resources and Development

Destined by the Creator to be the home of a great agricultural, pastoral and commercial people, the Argentine Republic has made a splendid beginning toward the realization of her divinely ordered mission.

Agriculture. There are said to be 994,000,000 acres of forest timber in the outskirts of this great country; whereas the great plains (Pampas) provide 401,000,000 acres of rich arable soil, only 59,116,550 acres of which were in cultivation in 1919, as follows:

16,500,000 acres in wheat.
16,000,000 acres in alfalfa.
10,500,000 acres in flax (linseed).
3,150,000 acres in oats.

There are also said to be 237,768,000 acres of government lands (good grazing and farming lands) yet unappropriated and ready to be sold or given away to prospective citizens. In 1919 the following main crops were produced:

105,000,000 bushels of wheat*
61,000,000 bushels of oats.
190,000,000 bushels of corn.
40,000,000 bushels of linseed (flax).
280,000 tons of sugar.

Live Stock. About 334,000 square miles of the territory of Argentina is given over to sheep and cattle raising, the number of the main classes of live stock, in 1917, standing as follows:

Sheep	80,000,000
Cattle	29,500,000
Horses	2,700,000
Goats	421,000
Pigs	2,050,000
Mules, etc.	920,000

Total value, \$700,000,000 gold.

*The reports of the 1921 wheat crop are just to hand, indicating 207,415,000 bushels raised last year, or almost double the 1919 crop.

"The Argentine Republic leads the world in the exportation of beef and wool."

Industry. In 1919 the number of industrial establishments was 31,988, with 229,490 employees, capital output for the year amounting to \$320,139,099 and a total output for the year amounting to \$540,121,046. There were 22,590 miles of railway in the country in 1920, 4,000 miles of which were owned by the government and the rest owned by English capitalists.

Cities. The cities with 50,000 and more in habitants in 1918 were as follows: Buenos Aires, 1,594,170; Rosario, 235,000; Cordoba, 156,000; La Plata, 119,000; Avellaneda, 105,000; Tucuman, 100,000; Santa Fe, 60,000; Mendoza, 62,000; and Bahia Blanca, 75,000. Besides these there are 20 or more towns with populations ranging from 10,000 to 50,000.

Education. Public education is compulsory (6 to 14 years of age), is splendidly organized, and is making far-reaching changes in the country. In most provinces religious instruction of any kind may be imparted after school hours; in others only the Roman Catholic religion may be taught to school children; while in one province, Entre Rios, no religious instruction is permitted.

The school population in 1911 was reported as 1,025,570, of whom 45 per cent attended school. Slightly more than half the total population at that time was able to read and write.

Commerce. Some idea of the volume and the healthy condition of Argentina's commerce with other nations may be had by a glance at the following table of her imports and exports through the years:

Years.	Imports	Exports
1891	57,207,000	98,703,000
1900	113,485,000	164,600,000
1910	351,770,656	373,626,055
1915	218,951,000	539,000,000
1916	211,310,688	453,841,507

*The Kingdom and the Nations (1921), by Eric North, p. 164.

We submit that a nation with such natural resources and with such development, most of which has taken place since 1863, presents a challenge of possible service in the Kingdom of God which Evangelical Christianity must accept and seize and utilize.

4. The Challenge of Her 15th Century Romanized Civilization

No one knows certainly how many Indians were in the Argentine country when the Spaniards began first settlement there, perhaps 1,000,000 or more. The fierce, nomadic, indolent and impulsive Tehuelches claimed all the great plains country of the North, while the equally indolent and fierce Tsonekes (later called Patagonians, that is, "big-footed fellows") held sway in the South. All were fierce, warlike Pagans, much like the Apaches and Comanches of North America.

The "Reduction" of the Natives

When the Spaniards came in large numbers (1570 onward), the ruthless program of the Conquistadores was inaugurated in all its semi-barbaric severity. The first part of the program always consisted in slaying the native chieftains, either by force or by treachery, this bloody task being executed by the sanction and often, as in the case of the great chief of the Incas, by the actual assistance of the Roman Catholic clergy.* Then followed a program of ruthless and inhuman oppression and suppression which was known as "Reduccion" (reductions), in which the Roman Catholic missions played an important part. Says the Catholic Encyclopedia:** "The territory of the Argentine Republic was originally

*The priest Valverde who assisted Pizarro in murdering this great Inca chief was elevated to the bishopric of Cuzco for his deed.

**See Volume I, article Argentine, p. 703.

inhabited by Indian tribes of fierce disposition who were 'reduced' to civilization through the Catholic religion. The missions founded in these regions were called 'Reduccioness' (reductions) by the Spaniards, to convey the idea that these establishments were intended to tame the wild spirit of the savages and reduce them to a condition of relative civilization."

The program of "reducing" the Indians, however, comprised several features, some of them not directly associated with religion, though either sanctioned or permitted by early Catholic leaders. The whole program may be summed up as follows:

(1) A system of feudalism, known as *Encomiendas*, was introduced whereby all the lands and properties of the Indians were seized and parcelled out among the Spanish settlers, and the Indians living on these tracts of land became the serfs of the Spanish settlers claiming the land, and were forced to remain and labor on this land and pay the exorbitant rents demanded.

(2) Next came the establishment of furnishing stores, called *Repartimiento*, where all the Indians were forced to buy all their necessities and farm implements at prices fixed by the Spanish landlords.

(3) Then came the system of Catholic Missions, inaugurated and carried on by the Jesuits, by means of which all the native Indians who were not forcibly detained on the farms were assembled into villages, and helped to build houses, hospitals, schools, churches and even printing establishments and theological seminaries. Beginning in 1586, the Jesuits were able to report 100,000 of these Indians gathered into the missions in four towns within seven years.

(4) As practically all the Spanish settlers were unmarried men, or men who had left their wives behind when they came to South Amer-

ica, another far-reaching development speedily began to take place—the Spanish settlers, and in some cases the priests, began to take the native women either as wives or as concubines, each man taking as many women as he could support. The results were (a) the creation of a new race—the *Mestizos*, or *Creoles*, who today form the largest element in Argentina and in all South America; (b) the utter debasing of the social and moral life of the people; and (c) the launching of a custom which still grips and corrupts the people of Argentina.

The Jesuits were expelled from practically all South America, 1767 and onward, but other Catholic orders took their places and the "reduction" of the native peoples has continued until there are perhaps not over 25,000 pure-blood Indians in Argentina today.

The Success of Catholic Missions

The success of Roman Catholic missions in Argentina (and in other sections of South America) was, from the first, quite remarkable, for the following reasons:

(1) The ruthless barbarity of the Spanish soldiers in dealing with the native Indians and the systematic and heartless oppression of the Spanish plantation owners drove the natives by the thousands to the missions as the only place of refuge and relief.

(2) The poor benighted Indians very quickly began to see that the Jesuit Fathers were really trying to help them, protect them from their oppressors and improve their lot, and they flocked to them as their only friends.

(3) The priests thought to hasten the "conversion" or, at least, the "reduction" of the Indians to civilization by adopting, renaming and christening the main Pagan shrines, ceremonies, images, saints, and many of the social customs of the Indians. The Indians therefore soon felt quite at home in the Church.

(4) In most cases the Indians were given to understand that their children could not inherit their property unless both they and their children were baptized into the Church. And this greatly helped on their "conversion".

(5) Once baptized and taken into the Catholic Church, the native Indians had two great and all-sufficient reasons for remaining, nominally at least, within the Church—the terror of the Spanish soldier and landlord and the tortures and horrors of the Inquisition, both of which took hold upon every Indian leaving or attempting to leave the Church.

(6) No other settlers than Spanish Roman Catholics and no other religious teachers, save Roman Catholic priests, were ever allowed in that section of South America until 1823, and even these could not gain a real foothold until 1853—after 267 years of sole and absolute occupation, control, and domination by Catholics.

(7) Up to the time of the beginning of permanent Protestant Missions* in Argentina (1853 onward) almost 90 per cent of the people could not read and almost none of them had ever seen a copy of the Bible in their own tongue, to say nothing of reading it.

How, then, could the people of Argentina in the early days be other than Roman Catholics? What wonder that these early Catholic missions had great success? The people had but three alternatives before them: (1) To come into the Church and stay there under a regime of absolute soul-tyranny; or (2) to come under the brutal and inhuman oppression and serfdom imposed by the Spanish landlords; or (3) to fight both the terrors of the Inquisition

*Protestant missionaries began work in Argentina in 1819 (the first moment they were allowed to enter the field), but such was the ignorance of the masses and the intolerance and fears of the Roman Catholic authorities that no permanent work could be established until 1853 onward.

and the Spanish army. They simply accepted the less brutal form of tyranny and went into the Roman Church.

Nor are we surprised to learn that when independence and self-government was established, in 1853, against the outspoken, consistent and persistent opposition of the Roman Catholic Hierarchy, this same Hierarchy turned Heaven and earth to retain a strangle-hold upon both the government and the people of Argentina—and succeeded. The Constitution of the Republic, for example, not only recognizes and supports Roman Catholicism as the state religion, paying the salaries of its high dignitaries and building its churches, at a cost of \$1,000,000.00 a year, but prevents any other than a Roman Catholic from being president or vice-president of the nation and forces every Argentine citizen, no matter what his religious scruples and conscientious convictions may be, to pay taxes in support of the Roman Catholic octopus.

The religious challenge of Argentina is, therefore, the challenge of a system of soul tyranny imposed upon the people by force and terror and retained by custom and superstition and fear.

5. The Challenge of Her Special Problems

We have already envisaged some gigantic social and religious problems which have been built up with and grown into the very fibre of Argentine life. Four of these problems are especially pressing and challenging at this time.

*Dr. Samuel Guy Inman, in his recent book: *Problems in Pan-Americanism* (1922), pp. 45-96, outlines and gives an illuminating discussion of eight outstanding problems in South America, viz: The Indians; the system of Latifundias; the problem of Caste; Suffrage; Immigration; Social Customs and Institutions; Economic and Financial problems; Education; Morality and Religion.

The Problem of Education

The general outline and main features of the educational system in Argentina are splendidly drawn and worthy of any people. The primary schools the secondary or preparatory schools, the normal schools, the industrial and technical schools and, finally, the national colleges and universities, are definitely provided for and properly articulated in the Argentine educational system, largely framed by General and later President Sarmiento (1868-1874). The inauguration of this system of public education placed Argentina far in the lead of her sister republics of South America. Unhappily this lead has not been maintained and the results of Argentina's educational system have, so far, been distinctly disappointing. For in spite of all her great educational system and her still greater private school systems (denominational schools), 35.1 per cent (some authorities say 38.8 per cent) of the people, over seven years of age, were reported illiterate in 1921. Argentina, for example, has about the same population as New York City, but New York City has more than twice the number of both teachers and pupils in the public schools.

Five things, as best we can understand the situation, account for this unhappy and unhealthful educational situation in Argentina, viz: The various Provinces (States) are financially unable to provide the funds necessary for the proper support of primary education (taking care of the children 6 to 14 years of age), and the Federal Government does not give sufficient help. (2) The technical direction of the whole system of education is in the hands of the politicians who are elected as Ministers of Public Instruction, from time to time. (3) The lack of a sufficient number of well-trained teachers, and the practice of appointing teachers on the strength of their "political pull" rather than because of their qualifications and devotion to the

task. (4) The inveterate and insistent opposition of the Roman Catholic Church to all systems of public education not dominated by her priesthood and the gigantic system of Catholic (private) schools under the Jesuit and Redemptionist Fathers who not only inveigh against the whole public school system (as in the U. S.) but who, through the co-operation and dominating influence of the priesthood, are able to cripple and hinder all public education and to select the very brightest children and young people from all over the nation and take them away from the public schools and colleges and educate them in their own schools. (5) The so-called scientific, evolutionary and atheistic teaching in the state schools and the low moral standards and the base, immoral practices obtaining in the social life and environment of most of the state colleges and universities. These five factors have gone far to vitiate, offset, and nullify the splendid educational system of Argentina and to constitute a distinct challenge to the Christian forces of the Republic.

The Problem of Morality*

One of the most difficult and far-reaching problems in Argentina (and the other progressive South American republics) is that of morality. In the first place, certain iniquitous social customs have been handed down from the very beginning of Spanish settlement in South America—such as concubinage, sexual license, the "double standard" of morals, especially for the men of high social standing, gambling of all varieties, etc.—which have corrupted the moral ideals of the people. In the second place, the Roman Catholic Church has never seriously attempted to exercise discipline

* Alfredo Corlino is quoted as saying that the two fundamental moral defects of all South Americans are (1) the habit of lying, and (2) the lack of mer—of will, morality and character.

in South America, even upon her own clergy, and there is neither teaching nor example from this Church which would tend to improve the morals of the masses. In the third place, the students in most all the leading colleges and universities are left to themselves, without any moral restraints whatever. And to make the case far worse, many if not most of the professors in these schools are agnostics and antagonistic to the Bible and of the ethics it inculcates. And, to make the case desperate, it is customary for well-to-do fathers to place long trousers on their sons at twelve, introduce servant girls into the homes for immoral purpose, and take the initiative in leading their sons into sexual sin and shame before they are sixteen to eighteen. If the mothers or the daughters in the homes remonstrate with the fathers and brothers about these evil practices, the reply is that the priests have their "Marthas" (meaning their female 'housekeepers'), and that, besides, "it is manly!"

Just what a grip the vices of gambling and drinking is getting upon the people of Argentina may be judged from the following figures furnished by Dr. Samuel Guy Inman:*

"The vices of gambling and drinking are shown by statistics in those countries where obtainable to be greatly on the increase. In Buenos Aires the amount wagered on horse racing rose from \$27,474,626 in 1904 to \$120,824,309 in 1913 (Argentine pesos). The lottery in Argentina sold tickets amounting to \$1,000,000 in 1893, and to \$38,175,000 in 1913. In the same way criminal cases grew in Buenos Aires from 9,273 in 1909, to 14,984 in 1913. All of these increases are entirely out of proportion to the growth of the population in the periods mentioned."

*South America Today (1922), by Samuel Guy Inman.

The Problem of Religious Liberty*

Freedom of worship is granted by the Argentine Constitution—perhaps as a shrewd method of securing immigrants from non-Catholic countries—but full religious liberty is unknown in the Republic. In fact, this great boon of civilization is made impossible by this same Constitution, which provides, among other things, for the support of all the Catholic churches, the Hierarchy, the leading clergy and the theological seminaries from public funds; for the readmission of the Jesuits and all other Catholic orders; for the exclusion of all but Catholics from the presidency and vice-presidency of the Republic; and for a distinct and definite alliance, offensive and defensive, with the Roman Catholic Hierarchy.

Back of the fundamental law of Argentina, moreover, are the people of Argentina, four-fifths of them nominally Roman Catholic, to whose leaders and "Fathers in the Faith" Pope Pius IX, eleven years after Argentina's Constitution was adopted, issued an Encyclical Letter denouncing liberty of conscience and liberty of speech and the press in the most unmeasured and unequivocal terms, as follows:**

"1. The Catholic Church ought fully to exercise, until the end of time, a 'salutary force,' not only with regard to each individual man, but with regard to nations, peoples and their rulers.

"2. The best condition of society is that in which the power of the laity is compelled to

*On this topic, see Religious Liberty in South America (1907), by John Lee, Jennings & Graham or Methodist Book Concern.

**See a list of other Catholic deliverances and laws and proposed laws for South American republics in the Appendices of Religious Liberty in South America (1907) by Lee, above referred to.

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*South America Today (1922), by Samuel Guy Inman.

The Problem of Religious Liberty*

Freedom of worship is granted by the Argentine Constitution—perhaps as a shrewd method of securing immigrants from non-Catholic countries—but full religious liberty is unknown in the Republic. In fact, this great boon of civilization is made impossible by this same Constitution, which provides, among other things, for the support of all the Catholic churches, the Hierarchy, the leading clergy and the theological seminaries from public funds; for the readmission of the Jesuits and all other Catholic orders; for the exclusion of all but Catholics from the presidency and vice-presidency of the Republic; and for a distinct and definite alliance, offensive and defensive, with the Roman Catholic Hierarchy.

Back of the fundamental law of Argentina, moreover, are the people of Argentina, four-fifths of them nominally Roman Catholic, to whose leaders and "Fathers in the Faith" Pope Pius IX, eleven years after Argentina's Constitution was adopted, issued an Encyclical Letter denouncing liberty of conscience and liberty of speech and the press in the most unmeasured and unequivocal terms, as follows:**

"1. The Catholic Church ought fully to exercise, until the end of time, a 'salutary force,' not only with regard to each individual man, but with regard to nations, peoples and their rulers.

"2. The best condition of society is that in which the power of the laity is compelled to

*On this topic, see Religious Liberty in South America (1907), by John Lee, Jennings & Graham or Methodist Book Concern.

**See a list of other Catholic deliverances and laws and proposed laws for South American republics in the Appendices of Religious Liberty in South America (1907) by Lee, above referred to.

inflict the penalties of law upon violators of the Catholic religion. (Emphasis here is by the editor.)

"3. The opinion that 'liberty of conscience and of worship is the right of every man,' is not only 'an erroneous opinion, very hurtful to the safety of the Catholic Church and of souls,' but is also 'delirious.'

"4. Liberty of speech and the press is 'the liberty of perdition.'

"5. The judgments of the Holy See, even when they do not speak of faith and morals, claim acquiescence and obedience, under pain of sin and loss of the Catholic profession (connection).

"6. It is false to say 'that every man is free to embrace and profess the religion he shall believe true,' or that those who 'embrace and profess any religion may obtain eternal salvation.'

"7. The 'Church has the power of availing herself of force, or of direct or indirect temporal power.'

"8. In a legal conflict 'between the ecclesiastical and civil powers,' the ecclesiastical 'ought to prevail.'

"9. It is a false and pernicious doctrine that public schools should be opened without distinction to all children of the people and free from all ecclesiastical authority.'

"10. It is false to say that the 'principle of non-intervention must be proclaimed and observed.'

"11. It is necessary in the present day that the Catholic religion shall be held as the only religion of the state to the exclusion of all other modes of worship."

So far from having real religious liberty in Argentina, therefore, it will be seen that the Catholics of Argentina who are in overwhelming majority are bound to oppose and fight this principle on penalty of eternal damnation; that every non-Catholic layman who becomes a citi-

zen of Argentina must pay taxes to support the Roman Catholic Church, which thus seeks to destroy his most sacred and inviolable right, and that every missionary of the Cross who goes to carry Christ's message to the Argentine people must contend against the whole weight of the machinery of the State as well as against the paganized Roman Catholic octopus whose tentacles are enclosed about both the people and the Government.

The Problem of the Roman Catholic Church

This leads us to pause and consider the outstanding and overshadowing problem, not only of Argentina, but of the whole of Latin America—the peculiar type of Roman Catholicism which has been developed in this section of the world. No one who has traveled or resided anywhere in Latin America or who has made a close study of religious conditions obtaining there can fail to be struck with the differences between the Romanism of the United States and that of Mexico, Brazil, Argentina, etc. Thos. B. Neely in his wonderful book, "South America—Its Missionary Problems," points out six distinguishing marks of the Roman Catholicism of South America. Robert E. Speer in his book, "South American Problems," discusses four more. We summarize all of them as follows:

First, it is a Medieval Romanism, adhering rigidly to all the forms, usages, and methods and ideas of the Church of the Dark Ages.

Second, it is an intensely anti-Protestant and intolerant Romanism.

Third, it is the Spanish and Portuguese type of Medieval Romanism—the heresy-hunting, inquisitorial, brutal type.

Fourth, it is an aggressive, militant and persecuting Romanism that does not hesitate to use force.

Fifth, it is a Jesuitic type of political Romanism—narrow, ambitious, crafty and avaricious.

Sixth, it is an isolated, backward, paganized

Romanism—shut off as it is from the rest of the world, incorporating into its life and ceremonies many distinctly pagan elements and developing its own provincial virtues and vices.

Seventh, it is a Romanism of low moral and social standards—bull-fights, lotteries, drunkenness, carnivals, Sunday holidays and desecrations, concubinage and other brutal and immoral practices, being allowed or sanctioned and in some cases engaged in by the priesthood as well as the laity.

Eighth, it is a Maryized Romanism, in which Mary is exalted as next to God and Christ is eclipsed and relegated to the Mass.*

Ninth, it is a dominant and domineering Romanism, possessing numbers, untold wealth and supreme political position and power. Of the 8,698,516 persons in Argentina, less than 10,000 are Protestants, as over against 7,760,000 nominal Catholics.

Tenth, nevertheless, it is an effete and ineffective Romanism that seems wholly unable to reform itself or elevate the people, morally or spiritually, above the Fifteenth Century ideals and manner of life of Roman Catholic countries.

"Thus the narrow and superstitious Catholicism," says Augustin Alvarez, a leading educator and writer of South America,** "the open enemy of science and the advocate of lay ignorance, develops a spirit incapable of self-government, because it is educated in dogmatic intolerance and spiritual slavery, which are the spiritual father and mother of this Spanish perverseness which we knew in 1810 and the

*Above the door of the Catholic Church in Cuzco, Peru, are these words: "Come unto Mary all ye that labor and are heavy laden, and she will give you rest."

**Quoted in *Problems in Pan-Americanism* (1927), by Dr. Samuel Guy Inman, Geo. H. Duran Co., p. 93.

Cubans knew in 1900. In the same way liberal Protestantism develops those spirits with self-rule, tolerant in conduct because they are taught to be tolerant in thought."

6. The Challenge of Her Christian Progress and Possibilities

In the face of these challenging conditions, allowing whatever credit is due to the Roman Church for forcibly "reducing" the natives to a mixed race and bringing them into a Fifteenth Century paganized Roman Catholicism and civilization, the Evangelical Christian forces of the world had no choice but to discharge their solemn obligation to the great people of the Argentine Republic by giving them the Gospel.

Reasons for Evangelical Missions

Six outstanding reasons impelled them to carry the Gospel message of life and salvation to the people of Argentina, and to all Latin America:

(1) **Low Moral and Social Standards Obtain.** Everywhere low moral and social standards are manifest, and the Roman Church seems utterly unable either to remove or to remedy the situation.

(2) **Fifteenth Century Intellectual Ideals Prevail.** The intellectual ideals, institutions, modes of thought, points of view, lines of contact and the whole intellectual atmosphere are those of Fifteenth Century Roman Catholic civilization and cannot lift the great people of South America into Twentieth Century civilization; only the light and life and uplift of the most vital and virile form of Evangelical Christianity can break the outworn Roman Catholic chrysalis and release and lead the new life of this great continent in this new day.

(3) **The Word of God Banished.** The absence and ignorance of the Bible, manifest among all classes in South America and all

other distinctly Roman Catholic lands, has wrought two of the greatest and most irreparable injuries to the people—on the one hand, it has shut them up in a Medieval, paganzed Churbanity and away from real Christianity and, on the other hand, it has robbed them of the greatest character-building force in the universe—the Word of God in the mother tongue of the people.

(4) **Priests Mostly Incompetent and Many Corrupt.** The ignorant, indolent, intolerant and corrupt priests are so numerous in all South America as to constitute a chief hindrance to the people rising mentally, morally, or spiritually.

(5) **People Mistaught, Misled and Mostly Without Christ.** The systematic misinterpretation and perversion of all the saving truths of the Gospel has proceeded so far, and the Pagan rites and superstitions of the natives have been so completely interwoven into the fabric of Roman Catholic teaching and life, that the people are, for the most part, utterly "without hope and without Christ in the world."

(6) **No Other Way to Reform Roman Church.** The only hope of causing the Roman Catholic Church in Argentina or elsewhere to relegate the Pagan elements of her worship and teaching, cease her fight on public education and welfare movements and come out of the Fifteenth Century into the Twentieth Century is to give the people whom she dominates the largest, strongest and most aggressive Protestant missionary forces possible. In no country and in no age in the world did she ever reform otherwise.

Beginnings of Evangelical Missions

It is said that the first Protestant missionary to preach the Gospel in Argentina was Rev. James Thompson, a representative of the British and Foreign Bible Society, who went to Buenos Aires in 1819. In 1823 several mission-

aries began work in this capital city, opening schools, distributing the Word of God and conducting open-air preaching services. The first Protestant church house to be built in Argentina was erected in 1829. (Northern) Methodists began work here in 1836; but nothing permanent was done or could be done—on account of Roman Catholic opposition and persecution—until 1853, when a stable government was constituted and freedom of worship was granted. So far as history relates, the first permanent achievement of Protestant missions in Argentina was accomplished by the sacrificial life and death of Capt. Allen Gardiner (Englishman), who starved to death at his post in Tierra del Fuego, September, 1851, but who previously (in 1844) established the South American Missionary Society.

Progress of Evangelical Missions

In 1911, after 58 years of more or less uninterrupted service, the following evangelical mission forces were at work in Argentina, viz:

Missionary societies	19
Foreign missionaries	109
Native workers	189
Total members of churches.....	4,800

In 1916, after 63 years of service, Evangelical forces numbered as follows:

Missionary societies	18
Foreign missionaries	278
Native workers	214
Local churches	79
Members	4,911
Sunday Schools	133
Enrollment in S. S.	7,042
Contributions from native Christians.....	\$109,134

Southern Baptists in Argentina

In 1903, Southern Baptists entered this great challenging field in Argentina, and from the first hour the work has grown marvelously. When our first missionary, Rev. S. M. Sowell, reached the field, he found the Methodists, the Salvation Army and the Christian Missionary

Alliance at work. The first church organized was the Constitution Church, Buenos Aires, for which the Foreign Mission Board granted funds to make possible a respectable church building during 1921-1922. The work spread rapidly into Rosario, Santa Fe, to Uruguay, choosing Montevideo as headquarters for that country; then to Mendoza and Cordoba. Through the Home Mission Board of the River Plate Baptist Convention, the native Christians are pushing out into the interior and, through the Foreign Mission Board of the Convention, work is being carried on in Paraguay. The foreign missionary called to this work is a native Argentine Baptist, who was one of our pastors in Argentina. He heard the call to foreign service, left his church and entered Asuncion, Paraguay.

The Publishing House of the Convention, under the direction of Rev. J. C. Quarles, is filling a great need. A semi-monthly paper is published and circulated among the churches, books are translated, published and sold, and tracts are prepared, published and distributed. During 1921, Rev. T. B. Hawkins was sent out for special Sunday-school work. When he has learned the language, with the help the Publishing House can give him, we expect to hear of remarkable progress in the Sunday schools on the field.

The Mission has taken up seriously the educational work. Their ideal is to organize a day school in connection with every church and to establish in Buenos Aires a good Boys' Academy and Theological Seminary. This Academy will grow into a College and our workers can receive training under Baptist direction and leadership from the beginning of the school period until they have received a good theological course and are ready to enter upon their chosen work. A good campus has been acquired for the joint school and our missionaries are looking forward hopefully to an ap-

propriation for their buildings. In February, 1922, a missionary couple and a single woman, the latter to act as matron of the school, sailed for Argentina to help Rev. Geo. Bowdler in this important educational institution. Mr. Sowell, our pioneer missionary, is the president of our Seminary.

The Argentine Mission caught the vision of the possibilities of the 75-Million Campaign. They launched their One Hundred Thousand Dollar Campaign and, when the pledges were taken, it was found that the per capita gifts of Argentine Baptists led the list from all the fields and was larger proportionately than the gifts of Southern Baptists.*

The complete statistics of our Baptist work for 1921 were as follows:

Number of foreign missionaries.....	22
Number of native missionaries.....	27
Total staff of missionaries.....	53
Number of churches.....	31
Number of out-stations.....	21
Baptisms during year.....	272
Total membership.....	1,644
Houses of worship.....	11
Number of Sunday schools.....	49
Number of enrollment in Sunday schools.....	1,619
Contributed by native Christians.....	\$29,049.73
Number of elementary schools.....	5
Number of pupils in elementary schools..	112
Number of high schools.....	1
Number of pupils in high schools.....	20
Number of theological schools.....	
Number of theological students.....	

*From a sketch furnished by Baptist Foreign Mission Board's office, prepared by Miss Blanche Bydner White.

CHAPTER III

BRAZIL, THE GIANT REPUBLIC

In the vastness of her area and undeveloped resources, in the inspiration and outreach of her historical development, in the bigness and complexity of her national problems, in the terrible incubus of her "Tropical Romanism," and in the rapidly developing powers of her Evangelical Christian forces, Brazil is perhaps unsurpassed among the free nations of the earth. She is the giant republic of South America who, in some respects, overtops her older sister republic of North America—the United States. Let us briefly survey these unique features of the Giant Republic.

1. Area and Undeveloped Resources

The area of Brazil is officially estimated to be 3,280,900 square miles. It is, therefore, 307,010 square miles greater than continental United States. Besides the federal district, it comprises 20 states, four of which are larger than Texas—one state being over twice as large as Texas, and another (Amazonas) being almost three times as large as Texas. It is the fourth largest country in the world, being nearly three times as large as Argentina and fifteen times as large as France. Both Germany (before the War) and Australia could be laid down on the soil of Brazil and not cover its vast territory. It is 2,500 miles long and 2,600 miles wide in its greatest dimensions, and borders every other South American country, save Chile.

Some of the unique features of the material resources of the country call for special consideration. We note the following:

(1) The equatorial or Amazonian regions of

Brazil comprise the greatest compact body of undeveloped, fertile and tillable land to be found in any part of the habitable world.

(2) No nation in the world has such a large system of navigable rivers.

(3) Few nations have such wonderful climatic conditions, even the temperature in the great Amazon valley rarely rises above 90 or falls below 75 degrees.

(4) There is more unexplored territory in Brazil than in Africa, and no substantial part of its vast interior has as yet been occupied by civilized man.

(5) Brazil is the greatest coffee-producing country in the world—in fact, it furnishes four-fifths of the world's supply. It also furnishes one-half of the world's supply of rubber and, in addition, great crops of sugar, cotton, tobacco, cocoa, corn, beans, rice, tropical fruits and vegetables of all varieties.

(6) It is also said to be the richest country in the world in its mineral deposits—gold, diamonds, iron, lead, copper, zinc, manganese and quicksilver, though like Argentina, it is greatly handicapped because of its lack of good coal. It is said that a total of \$100,000,000 of diamonds have already been mined in Brazil.

(7) Next to the United States, Brazil probably has the best form of government in the world, though it has been in operation only 33 years, needs slight changes here and there, and is poorly administered.

(8) Brazil has the largest and most unique population of any country in the Western Hemisphere, save the United States. This population is made up of five classes, as follows: pure-blood Portuguese, educated, wealthy, aristocratic; pure-blood negroes constituting one-seventh of the population, pure-blood Indians, perhaps 600,000, half of whom are savage; the mixed-blooded Brazilians, Indians, Negroes and Spanish mixed; and the immigrants, comprising about one-tenth of the popu-

lation. In 1890 the population of Brazil numbered 14,333,915; in 1900 it numbered 17,318,556; in 1908 it numbered 20,515,000, and by 1920 it numbered 30,645,296.

(9) In commerce, Brazil's unmatched river system and her 4,000 miles of seacoast with 42 seaports and her 18,662 miles of railway and 64,463 miles of telegraph give her a unique and unrivalled place in Latin America. How far she has made use of her commercial advantages may be gathered from the following table of her imports and exports covering the past six years:*

Years	Imports	Exports
1913	326,026,511	313,628,078
1914	365,746,688	321,529,099
1915	145,749,024	255,658,826
1916	194,582,182	266,801,811
1917	309,434,487	284,113,693
1918	247,353,150	254,275,000

(10) While she has no city quite the equal of Buenos Aires, Brazil has developed more very large cities than any other nation in Latin America, Rio de Janeiro having a population of 975,818; Sao Paulo having 450,000, Bahia having 348,130; Belem having 275,167; while Pernambuco has 216,484, etc.

(11) In short, Brazil has half the area, fully half the material resources, and over half the population of all South America.

(12) Careful estimates indicate that Brazil can support 20 times its present population and that only one-fiftieth of its resources have been developed.

The responsibility for the population and development of Brazil, so far, has rested chiefly with the Latin nations and the Fifteenth Cen-

*Reports for the years 1920 and 1921 show that Brazil is making even more wonderful strides in commercial development than is shown in these figures.

tury Catholic civilization which she presents; henceforth this two-fold task will call for Twentieth Century civilization and Evangelical religion.

2. The Triumph and Outreach of Her History

We wonder if there is any nation of modern origin with a more illuminating problematic but triumphant history than Brazil. Every step of her progress has been impeded by almost impossible barriers and crowded with the most momentous issues which, in spite of long delay, have finally reached a splendid culmination.

Discovery and Colonization. Eight years after Columbus discovered America, one of his companions, Vicente Pinzon, a Spaniard, discovered Brazil (January 26, 1500). Not allowed to take possession of the country, because the Pope (Alexander VI) had given that section of America to Portugal, it remained for a Portuguese commander, Pedro Alvarez Cabral on his way to the Far East, to be driven out of his course by a terrific storm as he rounded the Cape of Good Hope and to finally land on the east coast of Brazil and take possession of the country in the name of Dom Manuel, King of Portugal, on Good Friday, April 24, 1500. Cabral named the country Vera Cruz, dispatched one of his vessels to Portugal to report his discovery and arrange for colonization, and then continued his journey to India. Dom Manuel named the new country Santa Cruz and dispatched Amerigo Vespucci, a Florentine sailor, with three vessels under his command to the newly discovered country. Vespucci, however, made the second effort before he finally reached the coast of Brazil. He remained there five months, built a small fort, left a garrison of 12 men and returned with some of the Brazil wood which

grew in great abundance in that section, which fact caused the name of the country to be changed to Brazil.

The Portuguese Government, being financially unable to colonize and exploit the new country and fearing interference from other nations, adopted the policy of dividing up the country between rich and adventurous aristocrats of Portugal, to whom large land grants, consisting of not less than 50 leagues, or 150 miles, of the seacoast of the new country of Brazil, to each man, together with full feudalistic powers, or "captaincies," over all the natives in those sections. Beginning with Martinho Affonso de Sousa, who settled at S. Vicente in the present state of Sao Paulo in 1532, the entire coast line of Brazil was presently taken over by these wealthy feudalistic "captains," who imported cattle and sugar cane from Madeira and began the "reduction" of the natives and the orderly occupation of the country.

Colonial Government. By 1548, however, the pressure from the savages who declined to be "reduced,"* on the one hand, and the French and the Spanish traders, adventurers, and armed forces, on the other hand, forced the organization of the Colonial Government, which continued until 1815—267 years. Trome da Sousa was made the first governor with Bahia as the capital. In 1549, Portugal began a second far-reaching step in the building up of the new country of Brazil—the policy of sending colonists made up of soldiers and adventurers, convicts from the worst class of criminals and ordinary settlers, in about equal numbers. In 1552, the first Roman Catholic bishop arrived in Brazil, and in 1553 the Jesuit missionaries came in large numbers. The full program of

*See Chapter II above for a full description of the process and program of "reducing" the natives to semi-civilization.

internal development of the colony, described above in dealing with Argentina, was then inaugurated in full force in Brazil.

After 25 years of peace and internal development, Phillip II of Spain became also the King of Portugal, which he naturally subordinated to the interests of Spain. Accordingly all the Portuguese colonies (Brazil with the others) were grossly neglected until 1640. Meantime, 1586 to 1595, England, being at war with Spain, attacked both Spanish and Portuguese colonies. Later (1612-1618) the French, and still later (1624) the Dutch attempted to capture and occupy Brazil. Then came the war between the Dutch West India Co. and the Brazil Co. of Portugal (1645-1649), in which the Dutch were finally defeated and driven out. Then, after another half century of peace, the French returned in 1710 and captured Rio de Janeiro, but were driven out the next year. About the same time also (1710 to 1730) prodigious gold and diamond mines were discovered and opened up in Brazil. The natives and mixed Brazilian laborers thereupon left the fields and factories and went to the mines, bringing on an industrial revolution.

In 1789 the State of Minas Geraes rose in rebellion against Portugal and demanded independence for Brazil. In 1807 Napoleon threatened invasion of Portugal and the Prince Regent, Dom Joao VI, fled to Brazil with his whole Portuguese court (1808). Accordingly, Brazil became a Kingdom in 1815.

Kingdom of Brazil. From 1815 to 1822, Brazil was a Kingdom, a part of the Portuguese realm. But it was, in fact, a Kingdom only in the sense of giving shelter to King John of Portugal. In 1821 King John withdrew from Brazil, leaving his son, Dom Pedro II, in charge. Later when the Cortes of Portugal attempted

to recall Dom Pedro, the young ruler declined and instead proclaimed the independence of Brazil, September 7, 1822.*

Empire of Brazil. In October, 1822, Dom Pedro became constitutional emperor of Brazil, though the constitution of the new empire was not adopted until March 25, 1824. The next year (1825) Dom Pedro's father formally abdicated the throne of Brazil, leaving his son's title to the throne clear. Dom Pedro continued to reign over Brazil until 1889, long after most of the other Latin American nations had become republics (at least in name and constitution). In the meantime four great developments took place under Dom Pedro: the revolution of 1848 was suppressed; the importation of slaves was forbidden in 1853; the ambitious dictator, Rosas of Argentina, was overthrown; and the long and costly and futile war against the tyrant, Lopez of Paraguay, was brought to a close.

Republic of Brazil. Finally, on November 15, 1889, the reign of Dom Pedro was brought to an end by a bloodless revolution, and Brazil was proclaimed a republic. A federal constitution was adopted February 24, 1891; Marshall Deodora de Fronseca became its first president; and Brazil marched out to take her place among the free nations of earth. Facing the most far-reaching problems, and burdened with handicaps which would have borne down a less brave people, Brazil has gone forward these 33 years until she stands today at the very forefront of all the Latin American nations.

*As we go to press Brazil is making extensive preparations for celebrating the centennial of this great event.

3. The Bigness and Complexity of Her Problems

If Brazil continues the forward strides of the past 33 years, however, reconsideration and profoundest thought must be given to the outstanding problems which confront the nation at this time. These problems are agrarian, educational, financial, social and moral.

The Agrarian Problem. The fundamental problem of the material well-being of Brazil, as of every other Democracy in the world, is the proper distribution of the land, especially the tillable land, among the rank and file of the citizenship. Wherever the masses of the people who live upon the farms and ranches cease to be owners and become tenants, hired agents, or peons, there the growth of homes, schools, churches, a great middle class of citizens, and even democracy itself soon cease to exist. The system of great landed estates (Latifundios) prevalent all over Latin America must, therefore, be considered the most serious obstacle to the economic development of all South American republics, and Brazil in particular. Some progress has been made, both in Argentina and Brazil, in recent years, toward the breaking up of these great undeveloped, private estates; nevertheless, in 1916, Argentina had 1,000 of these large estates comprising over 125,000 acres each, and 1,500 others comprising from 25,000 to 125,000 acres each, and conditions in Brazil were even worse. Thus six great economic and social ills are allowed to continually prey upon the Giant Republic:

First, settlement upon the land in such numbers as to really occupy and develop the vast untouched sections of Brazil is made impossible.

*See the illuminating discussion of these problems in *Problems in Pan-Americanism* (1922), by H. G. Inman, pp. 45-95.

Second, these great estates also prevent the establishment of homes, schools, churches, villages, towns, etc., and therefore keep down the population.

Third, the building up of a strong middle class of citizens is greatly hindered if not actually prevented by these great estates, and democracy is only a name.

Fourth, the nation is thus being robbed of the keen, aggressive spirit of achievement and personal initiative which has been the main secret of development in the United States.

Fifth, experience shows that in proportion to the number and extent of these great estates there will be a large mass of very poor citizens set over against a few very rich ones—a condition which stifles democracy, prevents development and builds up a social caste.

Sixth, it creates a distaste and contempt for labor and takes away the chief incentives to production and the main character-building forces of human life, namely, personally-owned homes, personally-controlled schools, and personally-supported churches.*

The time has come, therefore when the life of Brazil demands the utter uprooting of this relic of feudalism, brought down from colonial days. It is doing more to divide and damn Brazil, economically, socially and financially, than all other causes.

The Educational Problem. The next most serious problem with Brazil is the building up of a great, effective, nation-wide system of popular education, without which a real democracy cannot long exist. At present four obstacles stand in the way of this great national desideratum. In the first place, Brazil is handicapped, educationally, by her late start. "During the three centuries of colonial rule,"

*See a good discussion of this point in *South American Neighbors*, by Bishop Homer C. Stuntz, pp. 62-72.

confesses the editors of the Catholic Encyclopedia, "Brazil made very little progress in the education of its people (though the colony was under the complete domination of the Roman Church, both in church and state). . . . After the declaration of independence, in 1822, conditions were somewhat improved; but the educational system was so crude that little progress was made until 1854, when the whole school system was reorganized. Since then there has been good progress in education. . . . In the interior education is (still) in a backward state, owing to the isolation of the inhabitants and to the lack of facilities of communication. For this reason the percentage of illiteracy for the entire country remains high (above 84 per cent)." Conditions have improved somewhat since the foregoing was written (1907), though estimates of the illiteracy of the people of Brazil vary all the way from 70 to 86 per cent.**

In the second place, the educational system of Brazil is under state instead of federal control, for the most part, and the several states lack funds for the proper support of the schools and, what is still worse, they are without any consistent, constructive and unified program of educational development.

In the third place, four-fifths of the people of Brazil are nominally Roman Catholic, all the leaders of which Church are conscience-bound to oppose all public education that is not dominated by the Church. The Roman

*See Catholic Encyclopedia, Vol. II, pp. 747 and 748.

**Dr. Samuel Guy Inman quotes *La Manana*, a leading daily of Montevideo, as giving the following figures for the illiteracy of the main nations of South America: Argentine, 33.8 per cent; Uruguay, 40 per cent; Chile, 66 per cent; Brazil, 86 per cent; Bolivia, 87 per cent; Peru, 88 per cent; Paraguay, 88 per cent; Venezuela, 92 per cent; Columbia, 92 per cent, etc. See *South America Today*, by Inman, Chapter IV. See also *Problems in Pan-Americanism*, by same author, pp. 78-86.

Catholic Church, moreover, neither builds nor allows to be built any great systems of public schools in "Catholic countries." Except for the education of its priesthood and lay leaders, it only builds great educational institutions and systems in Protestant countries where they are used for competing or proselyting purposes.

In the fourth place, the controlling ideal of the Brazilian people is not "Know Thyself" nor "Deny Thyself," but "Enjoy Thyself," and they very readily yield to their Church leaders (Romanists) and refuse to vote sufficient tax for the support of a great educational system such as the fast expanding life of the Giant Republic demands.

The Financial Problem.* Next to the problem of education, the most serious and far-reaching problem in Brazil, from 1889 to the present time, has been and is the inadequate and dangerous system of public finance. The costly wars under the monarchy left the nation bankrupt, and in these 33 years of self-government it has never quite recovered. The main causes of the continuation of this condition seem to be as follows: The lack of an adequate and effective financial system; extravagant expenditures outreaching the income of the government; unscrupulous handling of public funds by some high officials; the creation of new offices in payment of political debts; the circulating of paper money without proper restrictions, etc. The recent effort to borrow \$10,000,000 from financiers in the United States at a fancy rate of interest, for a short period, is another dangerous experiment now being tried out by Brazil—and several other South American republics. Needless to say that the development of Brazil's untold resources—eco-

*See discussion on the Economic Problem, pp. 72-78, in *Problems in Pan-Americanism* (1922), by Samuel Guy Inman.

nomie, educational, social and moral—awaits a real and effective solution of her national financial problem.

The Social and Moral Problem. Brazil, like the United States and all other nations of today, is beset with a staggering problem which we must consider as both social and moral. There are, however, certain conditions in all Latin America and particularly in Brazil, which make this problem especially serious and far-reaching.

(1) The six distinct races which constitute Brazil's population—Indians, Portuguese, Negroes, Spaniards, the mixed Brazilians, and the Anglo-Saxon immigrants—confuse, confound and complicate every movement for social and moral betterment. One-seventh of the people are pure negroes, while many of the mixed Brazilians have not only negro blood in their veins, but are descendants of the criminal Portuguese sent to Brazil as colonists in the early days.

(2) The system of concubinage and illegitimacy, begun far back in colonial days as a part of the program of "reducing" the native Indians, is still one of the outstanding social institutions of South America, and Brazil in particular. Illegitimacy in Brazil is estimated at from 20 to 70 per cent of all children born in the nation,* and no one dares to even estimate the percentage of concubinage or "kept" women. The Plenary Council of the Latin American (Catholic) Bishops, held in Rome in 1899, it is reported, found that they had 18,000 priests in Latin America "3,000 of whom were practically living in regular wedlock, 4,000 in concubinage with their so-called housekeepers, and some 1,500 in relations more or less open with disreputable women.**

*See *South American Problems*, by Robt. E. Speer, pp. 78, 79, 139, 154-164.

**Lea's *History of Sacerdotal Celibacy*, Vol. II, p. 341, Macmillan 1907.

(3) The national sports—lotteries, bull-fights, horse-racing, cock-fights, drinking, gambling, carnivals, dancing, etc.—are engaged in by priests and people and serve to greatly stimulate and intensify the demoralization of the country.

The reasons for the continued existence of these vicious immoral and unsocial conditions in Brazil and all South America are not far to seek nor difficult to analyze. Briefly stated, they are as follows:

(1) The inherited customs, habits, ideals and institutions of the Portuguese and Spanish peoples.

(2) The mixing and consequent confusion of the several races which make up the population of Brazil, and especially the downward pull of the Indians, negroes and criminal Portuguese elements.

(3) The ignorance, incompetence and notorious immoralities of the priesthood which are increased an hundred-fold by the confessional and the enforced celibacy of the priesthood.

(4) The policy of the Roman Catholic Church in stigmatizing as "concubinage" all marriages not entered into by the offices of the priests and at the same time charging such exorbitant marriage fees of the poor people as to prevent church weddings.

(5) The absolute impotence of the Fifteenth Century Romanism to either restrain or uplift any virile people; the people are in fact far ahead of the Church.

(6) The people of Brazil are consistently and continually denied the two greatest forces for moral uplift in the world—the Word of God in their mother tongue, and the unhindered appeal of the Gospel message to the open mind and conscience of the individual free citizen.

It remains to say that if the Evangelical Christian forces and message had unhindered approach to the people of Brazil for five years a moral, social and educational revolution such

as no modern nation has witnessed would come to the Giant Republic. But even until this day, the Roman Catholic leaders force every Gospel preacher in Brazil to take his life in his hand when he goes out to preach, and this in spite of the fact that Brazil has written into her constitution almost the greatest charter of religious freedom ever penned by mortal man.

4. The Incubus of Her "Tropical Romanism"

This leads us to consider the Roman Catholic Church in Brazil, without which it were impossible to understand either the great problems, the great appeals or the great possibilities of the Giant Republic.

"Conversion" to Romanism. At the outset we are confronted with a very strange paradox: The people of Brazil are from 70 to 86 per cent illiterate, 50 to 68 per cent illegitimate, without the Word or the knowledge of God; addicted to basest and most flagrant social sins and the most pernicious and brutalizing sports; and given over to the worship of Mary and the saints; and yet the Roman Catholic Church openly, persistently and vociferously insists that Brazil is a "Christian land," that there is no excuse—except to proselyte—for Evangelical ministers, schools, hospitals, etc., in any part of the Giant Republic!

In other words, according to Roman Catholic authorities, Brazil has attained, religiously! The question is: What has Brazil attained, religiously? History and present conditions in Brazil make the answer absolutely plain and inescapable—Brazil has a "Tropical Romanism" which constitutes at once an almost insuperable obstacle to the introduction of real Christianity—and a well-nigh insupportable incubus impeding national progress along all lines.

In 1549, six Jesuit priests, with Nobrega at their head, landed in Brazil. Thome de Souza

was then first governor of the colony. Immediately they set in motion their scheme of "reducing" the native Indians to semi-civilization and "converting" them to Fifteenth Century Romanism.* They labored hard at Sao Paulo and soon began to have wonderful success, due to their kind treatment of the native Indians. Their very success, however, led to their final overthrow and expulsion. For the great plantation owners saw the Indians leaving their farms and ranches in large numbers, and betaking themselves to the Jesuit missions, and they rose up and drove out the Jesuits and took possession of the Indians and hustled them back to their rigorous tasks and brutal discipline on the plantations. The Jesuits then retired to the wilderness and built up a Roman Catholic theocracy at Guayra (then Brazilian territory), only to have the great Portuguese aristocrats and feudal lords, who had been given absolute ownership to the land and absolute control over the natives, to follow them, overthrow their missions and take the Indians back once more to the serfdom of their plantations. The issue between the Jesuits and the Portuguese feudal lords finally became so acute and the envy of the other Catholic orders so pronounced that, in 1760, the Jesuits were expelled from Brazil, and the Franciscans and, later, the Benedictines, who readily fell in line with the harsh and brutal *reducciones* regime of the great plantation owners, very soon reported Brazil as a "Christian" nation!

New Leaders of Romanism. The people of Brazil, however, were naturally courteous, considerate and more or less liberal-minded. The type of Romanism developed there was, therefore, devoid of many of the harsh, fanatical, intolerant and blood-thirsty elements of the Spanish Inquisitorial Romanism prevalent in

*This program is described more fully in the foregoing chapter on Argentina.

other sections (notably the west coast) of South America. But a change came in 1905 to 1910, when Spain withdrew from the Philippines and France inaugurated her Disestablishment regime and Spanish and French priests from those sections began to pour into Brazil. From this time forth the outstanding features of the Roman Catholic policy in Brazil have been intense Clericalism and Anti-Protestantism.

Impotence of Romanism. In the meantime here are the statements of a man who served six years as a Roman Catholic priest in South America, given to Dr. Robt. E. Speer in 1912:*

"As to illiterates in Brazil, 85 per cent is very conservative. I should put it higher.

"As to illegitimacy, 68.8 per cent is, I think, untrue. The true percentage, if it could be had, would put the figure much above this. There are whole towns along the Parana (River) where there is not nor has there ever been a marriage.

"I have seen sixty couples married after a mission in Holy Cross Church, Buenos Aires, and in some cases the children attended the marriage of their parents.

"The 'cherida' or 'amada' is a regular institution and almost universal among men who can support one, and the custom is imitated by the older sons.

"I have seen irreverence in churches everywhere; but I never saw anything equal to the irreverence of men in Brazil.

"I do not think that the Church in any case reaches more than 10 per cent of the people. . . . I do not believe that of the 1,000,000 (and a half) of the people in Buenos Aires there are 200 men, on any given Sunday, at service.

*Quoted from *South American Problems*, by Speer, pp. 187, 188.

"The Church has a hold, but the grip is the grip of a dead hand, only the people do not as yet realize that the hand is dead."

Dr. Speer makes the unqualified statement that the Roman Catholic Church in South America "has held its voice and been dumb before an immorality of which China would be ashamed," and then adds: "And it is silent because it could not speak—its own leaders and priests being guilty." "Scandal in parish and town," says the (Roman Catholic) Archbishop of Caracas and Venezuela, "takes on unmeasured proportions; the dishonored priest is lost once and for all, the enemies of the Church triumph because of the shameful fall, and good souls retire and groan in secret and cry to the Lord to free them from this abomination."^{*}

Hopelessness of Romanism. The question is often raised: "Why do not the best leaders of the Roman Church in South America, all of whom recognize and deplore the backward and immoral conditions about them, launch a definite and aggressive program of internal reform?" There are two answers to this inquiry: First and historically speaking, the Roman Church has never reformed from within except under the pressure of some external force over which she had no control. Secondly, conditions have reached the point in South America where any attempt to bring about internal reform or to exercise a wholesome discipline is impossible. Note these four incontrovertible facts:

(1) The Roman Church is conscience-bound to oppose public education and all movements of social betterment not directed by the priesthood. Think of such a Church building up any nation!

(2) The vast majority of the priesthood are

^{*}Quoted from the Pastoral Letter of the Archbishop, in *South American Problems*, pp. 100, 101

not only ignorant, incompetent and corrupt; but they are bound up in a triple system of evil, foisted upon them by the Church, which makes their own case hopeless and the uplift of the community through them impossible. I speak of the system of confession and indulgence which keeps the door of immorality wide open continually, both to the priests and the people; the system of fees by which the Church forces the priests to support themselves and which opens the way to all kinds of graft and oppression; and the system of introducing handsome, young, buxom, unmarried women ("Marthas") into the privacy of the homes of the priests, ostensibly as housekeepers, but in reality to shut out the eyes of the world from the shame of a so-called celibate priesthood. Bound up in such a system, how can the priests reform?

(3) The doctrines, policies, principles, program, ideals and whole scheme of civilization presented by the Roman Catholic Church in South America today are those of the later Middle Ages and the Fifteenth Century and cannot lead, but only hold back, a people whose life belongs to the Twentieth Century and the future.

(4) The predominating numbers, wealth, power, influence, and fanatical intolerance of the Roman Church has, for almost 400 years, kept the people of South America from having a real opportunity to know the Word of God, to answer the appeal of the Gospel message, and to be partakers in a worthy program of education, social and moral uplift.

Counter Reformation of Romanism. Utterly powerless to Christianize and uplift the Brazilians, or any other South American people the Roman Catholic Hierarchy are equally determined that the Evangelical Churches shall not be allowed the opportunity of serving and saving them. Seeing that the Roman Church has been rejected and outlawed by the intel-

lectual leaders of Brazil, and all South America, and that now the great masses of the people are turning to the Protestant churches and schools and hospitals, and that there is actual danger of losing their social and political control, the Hierarchy has risen in fury, not to "clean its own house," nor to call the people to a higher spiritual life, but to inaugurate a campaign of propaganda, slander, demagoguery, force and terror to head off and destroy the work of Protestants. This opposition program of the Hierarchy includes four distinct movements, as follows: (1) a movement and an organization to try to checkmate and destroy the workingmen's and students' organizations; (2) the organization of the Catholic Union—a kind of a South American Knights of Columbus organization—which will look after all public and political questions and fight all liberal movements; (3) the organization of a so-called Patriotic League which is set for opposing and uprooting, by force and violence where necessary, all changes—whether social, economic, political or religious—which are in any way connected with or patterned after any foreign nation or people; and (4) the launching of a sinister and slanderous propaganda against all Protestant bodies and against the people and the nation of the United States. The Archbishop of Marianna (note the name), Rev. D. Silverio Gomez Pimenta, recently fulminated in a pastoral letter, which appeared in a Rio newspaper, saying, among other things:

"For a long time the Methodists and other sects of North America have been working to attract and pervert Brazilians. Repelled by the good sense of the people, they have not lost heart; driven away by hisses and hooting, they have returned again to the charge. But with all this toil of days and years, with the use of stratagems, promises and even money bribes, Protestantism has not shone in Brazil and still

less has it corresponded to the desires and fabulous sums of American millionaires . . . "Sustained by the money which poured in from North America, they have opened schools and institutions of arts and industries, and established associations for young men and young women. In order not to shock the religious sentiments of the people in the beginning, they have claimed that these have nothing to do with religion and that they give full religious liberty to their pupils.

"If we wish a country truly free, master of its destinies and self-governing, independent of any other nation, we must oppose a resistance tenacious and irreconcilable to Protestant propaganda, whose principal aim is to establish North American dominion in Brazil. What motive brings them to try to drag us down to the apostacy by which the founders of their sects became criminals worthy of death? It is not the love of religion, nor is it the desire for our salvation. . . . The desire of Protestant America is to dominate South America and beyond.

"The commercial and imperialistic aim then is that which inspires their enterprise and their missions in which they spend such fabulous sums to employ missionaries, to gain converts, to construct churches, and to ensnare a few poor ignoramus, deluded by promises or bought by money. They are spending now with lavish hand, but they would gain infinitely more if they should become masters of our mines, our coffee plantations, our rubber forests, our ports, and should have us under their 'valuable protectorate,' as they have Cuba, the Philippines and Panama.

"To protect in any manner the Protestant doctrine is a crime against faith, a betrayal of our country. Repel their preaching and their counsels with spirit. Do not confide your children or wards to Protestant schools nor to

other institutions without religion. If you cannot give your children a sound and Christian education in a Catholic school, be contented with what you can teach them at home."

Through the ignorance, intolerance, demagoguery and mendacity of this utterance of the archbishop may be seen the whole reactionary program of the Roman Catholic Counter Reformation in South America—to poison and prejudice and arouse the people in Brazil and Argentina against any and all changes; to wipe out all schools, hospitals, churches and improvements fostered by Protestant missions; and to sow discord and hate in the minds of South American people against the people and nation of the United States. The above named organizations have been effected to carry out these dire purposes, and we would not be surprised to find all our missions confronted by a new wall of opposition and a bitter program of persecution during the next few years.

5. The Possibilities of Evangelical Missions

In 1555, a French colony was sent to Brazil, led by Villegagnon, a Huguenot. Early in 1556 one of the ships was sent back to France for reinforcements and with a definite request for some Reformed ministers. Calvin's Church at Geneva responded and an immigrant ship was loaded with 12 artisans, two ministers and about 200 colonists, with Dupont as leader, and dispatched to Brazil. The ship reached its destination in March, 1556, and the ministers immediately called the whole colony together for a thanksgiving service, the first Protestant service ever held in Brazil. Very soon they began work among the native Indians and were making good progress in 1567, when the French colony was driven out by the Portuguese and the missionaries put to death.

The next Protestant work done in Brazil (269 years later) was under the auspices of American Methodists, who sent Rev. Daniel P. Kidder and Rev. Justin Spaulding to Brazil in 1836. Mr. Kidder's work was a visitation of all sections of the country and the distribution of Bibles. He found indescribable conditions in all sections—physical, intellectual, moral and religious—though it was loudly and vehemently asserted, even at that time, that Brazil was "a Christian land." Unhappily, acute financial pressure in the United States forced the Methodists to abandon their work in Brazil in 1842.

In 1855, Dr. Kelly, a pious Scotch physician, established an independent, self-supporting and permanent mission work in Rio de Janeiro. A temporary work was also done by Rev. J. C. Fletcher, Presbyterian, in 1851-1853. In 1859 the Presbyterians, U. S. A., established a permanent mission in Brazil. The next year (1860) the Protestant Episcopal Church began work and, though it was abandoned after a few years, it was re-established in 1889. In 1869 Southern Presbyterians also began work in Brazil; while Southern Methodists followed in 1875, and Southern Baptists in 1881.

Great Charter of Religious Freedom

The first great achievement of these Evangelical Christian forces in Brazil was not the building up of large constituencies, but the distinct aid given to the Brazilian people, by the sufferings, persecutions and appeals of these missionaries and the example of the United States of America, enabling Brazilian statesmen to write into their constitution (1889-1891) almost the greatest charter of religious liberty ever penned by mortal man.

The revolution of 1889 which overthrew the empire and established a republic also put an end to the conjunction of church and state in

Brazil. In 1890, the provisional government issued a decree (1) formally separating Church and State; (2) guaranteeing absolute freedom of worship; (3) forbidding any further subsidy or support to be granted to any church in any part of Brazil; (4) further forbidding any officer of the law to interfere in any way with the formation of religious societies; (5) making it unlawful to stir up religious dissension among the people; (6) granting to each individual and each church organization the right to live and work according to his or its belief; (7) secularizing the cemeteries; (8) abolishing all religious (Catholic) holidays save Sunday; (9) later, passing a civil marriage law; and (10) also providing for separation on condition that the parties were forbidden to remarry during the lifetime of the other party.

The Religious Status in 1890

But the Evangelical forces were making tremendous gains in other ways, as is evidenced by the following statistics for 1890—after the first 30 years of Evangelical missions:

Population of Brazil	14,333,915
Roman Catholics	14,179,482
Orthodox Greek Catholics	1,673
Evangelicals	12,982
Presbyterians	1,317
Other Protestants	122,169
Mohammedans	300
Postivits	1,325
Without Cult	7,257

Last Thirty Years of Marvelous Triumph

The last thirty years (1890-1920) have witnessed still more marvelous triumphs of the Gospel in Brazil. Seven distinct and outstanding achievements may be noted in this period:

(1) More complete surveys of the field have been made and a better understanding of its vast and appalling needs and its amazing and limitless possibilities and opportunities have been reached.

(2) A large increase in the number of missionaries has been made still pitifully small, however, in comparison with the needs.

(3) The inauguration of a great program of Christian education has been effected, attempting to grapple with the problem of the appalling illiteracy, on the one hand, and the problem of securing trained preachers and leaders, on the other hand.

(4) A splendid increase in equipment for the work has been provided—more modern church houses, printing presses, school and college buildings, etc.

(5) The opening up of new and wonderfully inviting and fruitful mission fields in some of the great neglected sections, such as the Amazon Valley section, etc., has taken place.

(6) The working out of an effective system of state and national organizations has been completed, by which all phases of the work are properly articulated and the impact of all the forces may be brought to bear upon the task.

(7) A great and ever-increasing harvest of immortal souls have been won to the Master.

The Task Just Begun

These figures outlining the present situation make clear to us, however, that the task of giving the Gospel to Brazil is only fairly begun.

Taking Brazil as a whole, there is but one foreign missionary to every 90,000 of the people; whereas in North Brazil, which has some 14,000,000 people and which is one and one-half times as large as the territory of the whole Southern Baptist Convention in the homeland, has less than 20,000 believers of all names and orders, and a mere handful of Southern Baptist and Southern Presbyterian missionaries. In fact, this and other sections of Brazil have only one-half the missionaries which China has.

one-third the missionaries which India has, one-fourth the missionaries which Japan has, and one-sixth the missionaries which Korea has. Seven states, we are told, the populations of which compare with Maine and New Jersey, have not a single missionary.

Oh, the destitution, the heart-hunger for the Word, the sin and superstition and shame of this unchristian Roman Catholic nation, where the people are kept in ignorance and want, where Mary has been given the place of Christ and where the only God the people know is the one made by corrupt and blasphemous priesthood in the celebration of the Mass! Whom shall the Lord send and who will go for Him, that the Brazilian people, with their great natural intelligence, splendid courage, courteous manners and deep spirit of self-sacrifice, may know Him and His power to save and come up to their God-ordained place as one of the great, leading democracies of the world!

Baptists in Brazil

Baptists were the last of the great denominations to enter Brazil, beginning our work there in 1881; but it has been one of our most fruitful fields from the very beginning. Under the leadership of Z. C. Taylor, W. B. Bagby, Sol. Ginsburg, W. E. Entzminger, A. B. Christie, F. M. Edwards, O. P. Maddox, A. B. Deter, R. E. Pettigrew, J. J. Taylor, J. W. Shepherd, H. H. Muirhead, A. B. Langston, D. L. Hamilton and their faithful wives; also Miss Voorhels and a score of other heroic men and women, a new chapter of the Acts of the Apostles, or the Acts of the Holy Spirit, has been written in the Giant Republic in the last 40 years. And the exploits of the Lord's servants in this great needy field have been not unworthy to stand beside the remarkable achievements of the apostolic age.

The first Baptist church in Brazil was organized in Bahia,* October 15, 1882, with five members—four foreign and one native. How the work has grown from this small beginning may best be illustrated by a glance at the following table showing the status of Baptist forces in 1910 and 1920—28 and 38 years, respectively, since the modest beginning in Bahia:

Items	1910	1920
Churches	142	221
Membership	9,939	20,135
Church Buildings	44	143
Out-stations	497	820
Baptisms	1,249	2,627
Sunday Schools	138	322
Sunday School Pupils	4,438	14,957
Missionaries	44	80
Native Helpers	117	197
Number of Primary Day Schools	16	51
Number of Pupils	682	2,645
High Schools, etc.	None	7
Students	None	610
Number of Colleges	1	4
Number of Students	85	677
Theological Training Schools	2	2
Number of Students	17	77
Total Number of Schools and Colleges	79	64
Total Number of Students	784	3,909
Medical Work	None	1 doctor

1 dispensary, 2,125 patients treated.

*Everyone interested in the story of Baptist work in Brazil should get a copy of *A Wandering Jew in Brazil* by Sol. Ginsburg; it reads like the book of Acts.

CHAPTER IV CHINA, THE ORIENTAL OPPORTUNITY

The one word which characterizes China, from the point of view of Christian missions, is unparalleled opportunity. Her unique and unrivaled past achievements, her almost limitless resources, material and mental, social and spiritual; her genuine and profound national awakening; her vast and overwhelming needs; and the difficulties and problems of her reconstruction, no less than her attentive and receptive attitude, and her incalculable possibilities for service in Christ's Kingdom—all these things make of China the greatest single missionary opportunity in the world today. Let us glance at the outstanding features of this opportunity.

I. The Legacy of Her Past Achievements

First of all, it is the opportunity of dealing with a nation whose unique achievements in the past prove the high character and trustworthiness of her people for the reception, development and transmission of the Gospel.

Where Chinese Excel. A recent writer* points out seven unique achievements of the Chinese people in the past: (1) "The Chinese nation is the largest in numbers of all nations on the face of the earth, and their civilization is the oldest continuous on the globe." (2) "They are the only people who have wholly absorbed the Jews, as far as we can ascertain from authentic history." (3) "The Chinese have

*The Chinese As They Are. (1921) by J. R. Saunders, pp. 15-17, 67.

been the greatest force in the Orient during the last five thousand years." (4) "They have led in industries and commerce in competition with the Japanese, Indians, Arabians, Europeans and Americans in every neutral port in Malaysia." (5) "The religion of China antedates Buddhism thousands of years and was never destroyed by it." (6) "The other great families of nations, that have played so large a part in the world's history, have acted their part and one by one disappeared, but the Chinese remains, ever increasing in numbers and power, with a continuous history dating from nearly 3,000 years before Christ. During all this history, they have successfully resisted all forces without and within, and remain today with greater potentialities than ever." (7) "China has made greater changes in the last ten years than any nation in history, with less bloodshed. The new order is not yet stable, but wonderful progress has been made."

The governmental achievements of China date from 2852 B.C. (some hold 2206 B.C.; others 1766 B.C.). From this far-off time to the fall of the last Manchu emperor in 1911, about 240 rulers of 25 different dynasties occupied the throne of Chinese empire for 4,763 years of continuous history. Throughout this long history, it has been observed, that "no other nation with which the world is acquainted has been so constantly true to itself; no other nation has developed a civilization so completely independent of any extraneous influences; . . . no other nation has ever reached a moral and national elevation so high above contemporary states"*

Some of China's outstanding industrial achievements are thus pointed out in Bishop Bashford's encyclopedic work entitled, China:

*Captain Frank Brinkley, quoted by Wm. T. Ellis.

An Interpretation.

As far back as 2738 B.C., the Chinese were raising rice, wheat, barley, millet and soy beans.

The use of tea is mentioned as early as 2,700 B.C.

Iron mines were worked and the ore was used both for money and tools and a growing iron industry built up 1100 B.C. and onward; while "hand grain mills, and hand-loom and hand-embroidery, fishing with lines and nets, buckwheat for food . . . the use of indigo for dyeing and rearing of silk worms were in use and . . . cows, sheep, swine, chickens, ducks, geese, and dogs were domestic animals a thousand years before Christ. Spinning, weaving, dyeing, . . . and the wearing of silk are claimed by the Chinese as belonging to even earlier date. Fans, metal mirrors, and irons, umbrellas, bamboo writing tablets, and hair pencils, the abacus for reckoning accounts, lamps, candles, . . . chopsticks—all were in use a thousand years before Christ."

"Between B.C. 221 and A.D. 221 porcelain, paper, some form of printing with an ink made of vermilion and oil, and a machine for sowing or planting grain are mentioned."^{43-70.}

There were no slaves in the early history of China, this system being introduced in B.C. 204 through the sale of children for debt.

The early commercial achievements of China are equally remarkable. Trading guilds began to be organized B.C. 1122 onward. Definite trading centers were established 2200 B.C. and onward. Exchanges were at first made by barter; but by 1114 B.C. or soon thereafter cash was adopted as the medium of exchange, a mint being established B.C. 1103, and "round coins with a square hole in the center for stringing

^{43-70.} *China: An Interpretation, (1919) by Bishop James W. Bashford. The Abingdon Press, pp.

on a cord were cast."^{*} Foreign trade is supposed to have begun in 2300 B.C.

"In the first century B.C., Chinese silk, cotton, pearls, and precious stones brought high prices in Rome."

The Arab monopoly on foreign commerce continued for several centuries and led to the introduction of Mohammedanism in China 628 A.D.

Paper money was introduced in China between A.D. 589 and 960.

The Mariner's compass was in use in China A.D. 1122.

"Boats with water-tight compartments came into use about 1300 A.D."

In education and literature China also led the world for centuries. As early as 2300 B.C. China.^{**} In the Book of Rites, 1200 B.C., it is stated "that for the purposes of education among the ancients, villages had their schools, districts their academies, departments their colleges, and principalities their universities. This, so far as we know, was altogether superior to what obtained among the Jews, Persians and Syrians of the same period."

"The procession of the equinoxes was discovered between A.D. 100 and 200; and in 301 the first undoubted observation of sun spots was recorded."

"A knowledge of botany, medicine, and of human anatomy existed as early as B.C. 540. The Cæsarean operation, inoculation for small-pox, and the operation for removal of cataracts on the eyes are recorded about 1100 A.D."

"The Chinese classics were cut on wooden blocks and printed A.D. 926 to 933, thus antedating by five hundred years the printing of the Bible (A.D. 1450 to 1455)."

Authorities tell us that by 1100 A.D. it rethere was a state system of education in

^{*}Ibid, pp. 73-96.

^{**}Ibid, pp. 97 f.

quired 140 volumes to catalogue and briefly describe the books on Buddhism and Taoism while 171,242 volumes on Confucianism were issued under the Manchu rulers. Besides these, the Chinese had multiplied thousands of books on history, philosophy, medicine, the drama, poetry, novels, etc. The Kang-hsi's Imperial Dictionary contains 63 volumes.*

This literature, according to Professor Giles,** is distinguished not only for its antiquity, the variety of the subjects treated, the exhaustive manner of the treatment, the accuracy of its historic statements; but "for its wholesome purity and almost total absence of coarseness and obscenity."

The constructive ingenuity of the Chinese has been noted by many authorities. Dr. W. A. P. Martin in his "Lore of Cathay," calls attention to five achievements of Chinese ingenuity: (1) The invention of gunpowder; (2) the mariner's compass; (3) the art of printing; (4) the making of porcelain; and (5) the manufacture of silk. Prof. Middleton Smith is quoted as saying:*** "There are four relics of ancient engineering genius to be seen in China. They are (1) the works of those old hydraulic engineers, chief of which is the Grand Canal; (2) the works of the wall builders, which include the famous Great Wall and the less well-known sea-wall of more than 120 miles in length, along the north bank of the Tsen-Tung River; (3) the works of the people who must have understood 'the theory of structures' and who built the bridges and the pagodas; and (4) the famous Clepsydra, or water-clock, of Canton."

"When the people in most parts of Europe," remarks an American writer, "were going about

*Ibid. pp. 147, 148.

**Encyclopedia Britannica, Vol. XI p. 222.

***Literary Digest, January 21, 1922. Special China Number.

dressed in skins of wild animals and using pieces of stone tied to sticks for tools and weapons, the Chinese were a highly developed and skillful nation."

Great as the other achievements of China are, however, the greatest achievement of the nation is the character and qualities of the people which she has produced. Bishop Bashford sums up the basic qualities of the Chinese in four pairs, as follows: virility and industry, intelligence and reasonableness, shabbiness and solidity, common sense and religion. He should have added another even higher pair of characteristic qualities, for the Chinese are distinguished for nothing more than for their love of peace and their great patience and forbearance under trial.

And now that they have at last begun to awaken to their need of God's world-changing Book and the leadership of His world-mastering Son, who knows but that China will speedily claim these as her divine inheritance and, with them, move up again to her former place of world leadership among the nations?

2. The Vastness of Her Present Resources

In the second place, China not only has a record of past achievements second to no nation in the world and a people capable of still greater achievements, but she has resources, material, mental, moral, social and spiritual, which are so vast as to be almost incalculable—resources which if consecrated to Christ and the ongoing of His Kingdom are sufficient in themselves for the winning of the world to Him.

Area and Population. There are three distinct estimates of the population of China. The Chinese Maritime Customs estimate the popu-

*Quoted in Literary Digest, p. 45, issue January 21, 1922.

lation at 439,405,000 for China proper and all the dependencies. Mr. Rockhill, formerly American minister at Peking and a noted authority, is inclined to reduce the figures below 300,000,000 for China proper and about 11,000,000 for the dependencies. The Statesman's Year Book of 1921 has taken a middle course and followed the figures which certain Chinese government officials have recently prepared and published in the Government Gazette, February 27, 1911, and which are as follows:

Chinese Republic (18 provinces) 1,532,420 square miles and 302,110,000 population.

Hain Chiang (New Dominion) 550,340 square miles and 2,000,000 population.

Dependencies (4 including Manchuria), 363,610 square miles and 12,740,000 population.

Mongolia, 1,367,600 square miles and 1,800,000 population.

Tibet, 463,200 square miles and 2,000,000 population.

Grand total, 3,913,560 square miles and 320,650,000 population.

Inexhaustible and Fertile Soil. Nor are the full capacities of the soil of China taxed to support her hundreds of millions. China's soil is not only exceedingly fertile; it has a temperate, sub-tropical and almost a tropical climate. The rainfall for North China is normally from 25 to 50 inches, while in South China it is from 50 to 75 inches annually. The great loess formation in the north and the 500,000 square miles comprised in the two great deltas constitute the greatest garden spots in the world. In addition to all these advantages the climate of China is salubrious. The people of China, moreover, 85 per cent of whom depend upon the little farms, have learned the value of a grain and vegetable diet; they have learned the relative cost and value of the various animal foods; they have learned, from centuries of experience, most of the secrets of irrigation and practically all that may be known about

the preservation and fertilization of the soil; they have likewise learned the meaning of intensive cultivation and practice it to such an extent that they are quite properly called "gardeners" rather than farmers; and then they have learned how to substitute human for animal labor, and thus relegate most of the domestic animals whose upkeep would sustain a human being; and, finally, they have learned to produce a variety of vegetables and fruits found nowhere else in the world.* In spite of primitive implements, lack of transportation facilities and many other drawbacks, the Chinese raise more food from their little patches than American farmers do from their many acres, with every modern facility.

A writer in the *Literary Digest* explains, moreover, how every inch of the soil is utilized:

"Terraces are raised on the mountainsides, and even the tops of the high hills are cultivated. In rivers one sees rafts covered with earth on which are growing crops. It has been estimated that the plains of Manchuria and Mongolia alone, when properly developed, could raise food enough to supply 300,000,000 people, and the entire country sufficient to feed a billion, and still have some left for export."

"Rice, the food staple of millions, is the principal crop in south and central China. In the north millet largely takes its place. Wheat is a secondary crop, but growing in importance; its annual yield is 200,000,000 bushels. The cotton production is 2,500,000 bales. Nearly 87,500 tons are exported, chiefly to Japan. Forty-five hundred tons, valued at \$2,225,000.

*On this subject consult *China: An Interpretation*, by Bashford, Chapter I, also Appendix.

were sent to the United States in 1919. The Chinese Cotton Mill Owners' Association is establishing experimental stations and importing American seed. The rearing of silkworms always has been encouraged, and exports in domestic and wild raw silk exceed 16,000,000 pounds. The United States in 1919 bought from China raw silk to the extent of of \$54,500,000, or more than one-sixth of our total imports, in addition to woven silk fabrics worth \$690,000. The annual soy bean production is 6,000,000 tons, and in 1919, China—including Japanese China—sent to this country ship ments valued at more than \$13,300,000.*

Vast Mineral Deposits. "In minerals and metals nature has given to China extremely liberal supplies, which await the combination of capital and transportation, on the one hand, with the great masses of native labor on the other, and when these capital and transportation facilities are supplied, in combination with native labor, China will be one of the great manufacturing countries of the world as Japan has already become, despite the fact that Japan has far less quantities of either iron or coal than China. In fact, China's coal 'reserve' exceeds that of any country of the world except the United States and Canada, our own 'reserve' being estimated by geological authorities at 4,231,000,000,000 tons, Canada, 1,361,000,000,000 tons, and China, 1,097,000,000,000 tons, though the proportion of China's supply which is classed as anthracite is much larger than that of the United States. In addition to this she has ample iron supplies lying, in many instances, in close conjunction with coal, especially in the anthracite field of Shansi, while in addition to the great supplies of coal and iron, considerable quantities of copper, tin

and antimony are found, the Yunnan Province being classed by a high authority as 'one of the richest copper districts of the world.'"

Foreign Commerce. "The recent growth of China's foreign trade is shown by the following figures in Haekwan taels (\$1.24):

	Imports	Exports	Totals
1910	...476,553,402	394,421,836	870,986,477
1920	...799,960,206	579,341,276	1,379,301,482*

China herself, however, has not yet discovered the boundless wealth and resources of her own country and the limitless possibilities of her own people. Superstition, extreme conservatism, lack of finances or credit, absence of improved machinery and proper transportation facilities and the protection of a stable central government, has kept the Chinese people ignorant of their own resources and, of course, powerless to develop them. Only since 1911 have her leaders begun to think and to plan seriously (1) how to protect her sovereignty and her vast resources from the rude encroachments and the ruthless exploitation of Western powers, and (2) how to prepare her own people to discover, develop and utilize her full possibilities. What she can do and will do—in industry, in trade, in education, in government and in religion—within the next 25 to 50 years, if she is properly assisted and not dominated, challenges the mind of man to conceive.

3 The Reach of Her Genuine Reawakening

We have been accustomed to think of China's past achievements and her unbounded natural resources, however, as assets which the nation

*Special China Edition of Literary Digest, Jan 21, 1922, p. 33.

could never hope to realize upon again. We had almost concluded, not without some reason, that China was incapable of being awakened and directed toward a great national program along modern lines. But we are now called upon to revise our conclusions and to realize that we have the peculiar opportunity of dealing with a nation, most of whose leaders and large sections of whose masses have undergone a profound reawakening, the issues of which no one can clearly foresee.

On October 9, 1911, a revolution burst forth in China which, within a few months, swept away the whole fabric of the oldest continuous empire in history and brought about the establishment, in name and prospect at least, of a progressive modern republic. This cataclysmic change, moreover, was accomplished with less destruction of property, less bitterness between the leaders of the old order and the new and less actual bloodshed than any similar struggle in any nation in history.

Factors and Forces in the Reawakening. A careful study of the origin and development of the great reawakening of China, preceding the revolution, indicates that seven distinct forces and factors entered into it, viz:*

(1) The mission schools. From Dr. Yung Wing, who headed the first educational mission from China to the United States, to Dr. Sun Yat Sen, the provisional president of revolutionary China, practically all the great men who have lent their whole strength to the task of reawakening China and pointing her to the ways of modern progress were once pupils in the humble mission schools in China.

(2) Defeat by Japan in 1894-5. Perhaps the first rude shock which led to China's reawaken-

*For a full and illuminating discussion of China's reawakening the reader should consult *China Awakened*, (1921) by M. Z. T. Tyan; 475 pages. The Macmillan Co.

ing was her decisive and definite defeat by Japan in the War of 1894-5, especially when she was forced to relinquish all claim to Korea, hand over Formosa and the Pescadores, and pay a handsome indemnity to Japan.

(3) Aggression and Exploitation of Western Powers. China's defeat by Japan, however, was followed in 1897 by the outrageous demands of Germany for one of the finest sections of China and the equally high-handed and unconscionable encroachments of Great Britain, Russia and France—these nations deliberately selecting and parcelling out the choice sections of Chinese territory among themselves and putting on a program of domination, repression and exploitation as inhuman as it was unchristian. Chinese statesmen, therefore, began to see that, unless some radical changes were made, these so-called Christian nations of Europe were not only going to utterly dispossess the Chinese people but enslave and despoil them and their great country.

(4) Japan's Victory over Russia, 1904. While Chinese statesmen were wondering what could be done to save the actual partitioning of their country among these European Powers, Japan startled the world by going to war with Russia and quickly and decisively defeating her—thus proving the ability of the Yellow man to meet and vanquish the White man. "If Japan can overcome Russia," the Chinese leaders immediately began saying, "why should we see China despoiled? We must face about and adopt a modern program," they concluded.

(5) Establishment of Foreign Relations. Meantime the forcible opening of the treaty

ports, the increased intercourse through foreign commerce, the revelations which came to leading Chinese statesmen who visited or served as ambassadors to other countries and served on various commissions in foreign lands and, above all, the wide influence of the various ambassadors of foreign nations at Peking, served mightily to awaken the Chinese to the hopelessness of the old regime.

(6) **Reaction from the Boxer Uprising.** If China needed further proof of the corruption and inefficiency of the old order, it came in 1900 in connection with the Boxer Uprising. Two courses were open to China: Either she must face about and adopt Western civilization or else drive out and keep out all Western people. The old reactionary leaders decided upon and boldly inaugurated the policy of forcible expulsion. When this was put down with such terrible cost and disaster to China, the self-revelation was complete. From that hour the far-seeing leaders of China began to work heroically for reform.

(7) **Leadership of Chinese Students.** Growing out of the disaster of the Boxer Uprising, China began sending great numbers of choice Chinese students to Western nations for education and training—especially large numbers to the United States. Dr. W. A. P. Martin was made educational adviser to the Government in China, while both Dr. Timothy Richard and Dr. W. M. Hays were called to the presidency of Chinese universities. In 1905 the old system of education was summarily abolished, and China began the building of a great system of modern schools, colleges and universities where the future leaders of China were presently gathered by the thousands. Meantime multiplied thousands of students went to the colleges and universities of Japan. In this way there was soon developed the greatest single force in the reawakening of China and the

guiding of the nation into the development of a real democracy, viz: a great army of college-bred young men—many of them educated in America.

In this connection, also, the attempted reforms of the young Emperor Kwang Su (1889-1898); the abortive revolution of 1895, led by Sun Yat Sen; the writings of such men as Liang Chih-Chiao, etc., did much to help to arouse the nation.

Aims of the Leaders in the Reawakening. It seems certain, however, that the leaders in the movement to reawaken China did not at first have in mind the creation of a republic. This does not apply to Huang Hsing, "the Danton of the Chinese Revolution," who stood unswervingly for a republic from the first. In the main the other great leaders, for many years, fought (1) for the overthrow of the Manchus—corrupt, tyrannical, and reactionary foreigners that they were; (2) for the relegation of the old educational system in China; and (3) for the adoption of the Western culture and forms of government. After struggling hopelessly for many years against the reaction, corruption and tyranny of the old regime, however, Sun Yat Sen and Liang Chih-Chiao and many others came to have well-defined convictions that nothing but a modern representative government could meet the requirements of China's future. With Sun Yat Sen as the irrepressible president, to lead; Liang, as the Cavour, to mold public sentiment and dominate all diplomacy; Tang Shao-yl, the most brilliant mind in China to organize the forces; Huang Hsing and later Li Yuan Hung, to lead the fighting forces, in the face of government troops who were superior in numbers, equipment and discipline, the whole nation presently rose and came over to the side of reform and progress, and the revolution which began

October 9, 1911, was concluded with the establishment of the Republic of China March 10, 1912.

Results of the Reawakening. No one but an ignoramus would expect a nation of 320,000,000 souls, having back of them 5,000 years of conservatism, autocracy and reaction, to be able to function as a full-grown, efficient democracy—all within ten years. It required the United States 100 years to become a united and effective democracy. Mexico has been 100 years in the effort and has not yet succeeded. The golden age of effective and efficient rule "of the people, for the people, and by the people," in China is, of course, still in the dim distance; but we give it as our deliberate judgment that no nation in history has made greater progress toward this end within the same length of time than the Republic of China.

(1) To begin with, public sentiment in China (which after a fashion has always ruled) is stronger for democracy today than ever before.

(2) The Republic of China, moreover, largely as a result of the recent Washington Conference on the Limitation of Armaments, has achieved more in ten years for the rehabilitation of China's standing among other nations and for the freeing of China from the abridgements of her national sovereignty by Japan and the European Powers than the Empire accomplished in any 500 years of its history, though there are very great obstacles along these lines yet to be met and overcome by China.

(3) The people of China, having had large experience in self-government for centuries,* have readily fallen in line with the new regime—with the exception, of course, of the selfish, avaricious, corrupt, and despotic provincial and military rulers—far more readily indeed than

*Cf. Rashford: *China: An Interpretation*, pp. 373-376. Also *The Emergency in China*, (1913) by F. L. Hawks Pott, pp. 54, 55.

any other nation has experienced under similar changes.

(4) Fortunately, the real leaders of China, barring the derelicts and obstructionists brought over from the old regime, are young men who have received modern education and training, and these, almost without exception, are heart and soul for the republican ideal in government. If we suppose, therefore, that the old selfish, reactionary and despotic leaders shall retain their power over large sections of China for ten or even twenty years longer, China will ultimately and almost inevitably come under the guiding hand of her young men of today, all of whom are democrats and many of whom are outstanding Christians.

(5) It is estimated that only one man in ten and one woman in a thousand in China can read;* nevertheless astonishing progress has been made in this line since 1905, when the old system of schools was abolished and the new order inaugurated. By 1912 the government had 57,267 schools, with 1,626,000 pupils enrolled; the private schools had perhaps an equal or still larger number; while the Catholics and Protestants were together maintaining over 12,000 schools with almost 250,000 enrolled. In this same year (1912) the government began the movement which, in 1919, resulted in the adoption of the phonetic symbols instead of the old-style Chinese alphabet. Schools are increasing in numbers and efficiency all over China. So that, in the face of the dire poverty of the masses and the great dearth of teachers, modern education in China has made great and encouraging progress in these ten years of the Republic.

(6) Thanks to the pressure and aggression of Japan and the European Powers in China in recent years and the feeling that the Chinese

*See *The Kingdom and the Nations*, (1921) by Eric North, pp. 60, 61.

government now belongs to the people, there has sprung up the greatest spirit of patriotism and national consciousness ever known in China. The boycott of Japanese goods because of that nation's infamous "Twenty-one Demands"; the reaction of Chinese students, merchants and finally the whole nation against handing over Germany's so-called "rights" in Shantung to Japan; and the pressure of public opinion upon the recent Washington Conference looking to the freeing of China from all abridgements of her national sovereignty—these are not only evidences of the new national consciousness which has come to China, but they are some of the solid achievements of her new democratic order which outweigh all the international achievements of 5,000 years of the old Chinese empire.

(7) There are also evidences galore of a far-reaching industrial and commercial awakening now coming over China. It is true that China has only 6,000 miles of railway and 4,000 more under construction; but this situation will rapidly improve henceforth. Motor car routes are already being established, and this means better roads in China. Great factories (especially cotton and silk factories) are being built; modern department stores are being incorporated; about 100 cities already have electric lights; rice, oil, flour and paper mills are multiplying; while brick, glass, and pottery factories are steadily increasing. Financial help, through the Consortium, bids fair to prepare the way for a vast expansion of the iron and steel and other industries and perhaps lead the way to a unified system of national currency and finance.

(8) Woman has already begun to occupy a higher sphere in many sections of China and great social movements are making headway.

Granted, therefore, that great sections of the ignorant and inert masses of China have not yet felt the full touch of this far-reaching awak-

ening, and granted that the old-time conservative scholars are altogether opposed to the new program, and granted, further, that the majority of China's military leaders and many of her politicians are doing their best to crush the people under their own despotic powers, keep them divided and antagonistic, and squeeze the life blood out of them in order to swell their own coffers, the nation as a whole is committed to the building of a great modern democracy, and the momentum of China's millions, like a mighty glacier, will in time override and crush all obstacles.

4. The Challenge of Her Reconstruction Program

The achievements of the past ten years of democracy in China are all the more remarkable that they have been wrought in the face of appalling difficulties and almost overwhelming obstacles. Indeed, no feature of the task in China has offered and continues to offer such unparalleled opportunity to the Christian forces of the world since 1911, as the challenge of her great reconstruction program. The internal problems of China, for example, the problems of reconstructing the anachronistic empire into a modern democracy, and of converting a Sixth Century civilization into a Twentieth Century civilization, were positively staggering. Many profound students of China frankly predicted that the task was impossible; but it is actually being accomplished before our eyes! Then the international problems of China—these were perhaps even greater. Democracy was ushered into China precisely at the time when her international relations had become abject and hopeless. War came on, so that for four years China could not give her attention to either her domestic or foreign problems. In the meantime, Japan, utterly missing the meaning of the Great War and

knowing not that a new day had come to the world, seized upon this time, when the other great Powers had their attention diverted from the Orient, to force China to yield to the "Twenty-one Demands" of her Prussianistic program. Thus the proud Chinese nation was brought to "Days of Humiliation" (May 9th and 9th, 1915).

Then, again, however, the unexpected and impossible began to happen—and they have been happening ever since!

(1) Not that all of China's problems have been solved or will be solved, as to that matter. For one thing, she has a trinity of devils to fight which will require many generations to conquer. They are ignorance, Poverty and Superstition.* How easily and how tremendously Western nations and Western Christians, in particular, could help China in this battle royal. If they would! On the success of this fight depends the whole future of China. If she loses this battle all is lost.

(2) Then China is suffering from the relics of the old autocratic regime. Practically all the scholars trained under the old régime of China will live and die autocrats and conservatives. Meantime, several of the military governors are acting the role of autocrats and military tyrants and grafters, and are literally preying upon the bodies and blood and bones of the poor and helpless in China, keeping the nation divided, dissipating as far as possible the sense of national unity and holding back the development of the whole nation. General Chang Tso-lin, one of the chief military dictators of China, recently entered Peking (December 14, 1921) and forced the resignation of the Chinese cabi-

*The Kingdom and the Nations (1921) by Eric North, p. 60.

As we go to press, it is announced that famine conditions in eastern Hunan have become acute. More than half of the animals are dead and girls are being sold for a dollar each.

net (of the North) and caused the organization of a new cabinet favorable to himself to be set up. This general is said to frankly acknowledge Japanese connections.

(3) China must also solve the problem of national unity. By this is meant not simply the healing of the breach between the North and the South in China, but the launching of such constructive measures and movements as will bring the several states and communities into co-operation with and hearty support of the national government. In other words, China needs to appoint a commission which will be thoroughly representative of all sections and all interests and which will meet and work out the basis of a constructive national program—a program which will commend itself to all classes—and begin a national effort to work out this program.

(4) Still another and perhaps the greatest problem of China is to secure the help and at the same time avoid the domination of foreign powers. For the first time in her history, China secured a hearing, before the whole world, in the recent Washington Conference, of the full extent and nature of the encroachments and aggressions of foreign nations upon her rights, sovereignty and resources. In the second place, the white light of publicity beat so fiercely upon Japan's high-handed demands and encroachments in China that she felt forced to propose to retire from Shantung and relinquish certain other claims in China. In the third place, China learned what she ought to have known in the beginning, that the United States could not and would not step in and fight China's battles for her, while she suffered her nation to be divided and the whole fabric of the new order to be imperilled, with no effective, nation-wide national protest. She has learned that she must set her own house in order and agree upon a distinct national and international policy before she has the moral

right to call upon any outside nation to lead her aid. But China's resources and sovereignty are still imperiled by Japan and the European Powers and it will perhaps require a generation to solve this problem.

(5) Finally China, like Japan, has a religious problem which must be solved before her people can again claim and hold for any length of time a leading place in the world's civilization and progress. In other words, neither China, nor Japan, nor any other nation, as to that, can continue to hold a leading place in the modern world when the bodies and minds of her people are free, but their souls are shackled. There is no agreement between Twentieth Century civilization and the hoary superstitions of China and Japan which date back to 3000 B.C.

"The primeval form of the religion of the Chinese, and its very core to this day, is animism," says Professor De Groot.* Along with this came the worship of the one God of heaven by the emperor. Beside both of these was the worship of ancestors, all three of these forms of religion reaching back to 3000 B.C. and, indeed, as far back as history and tradition extend. In 604 B.C. came Lao Tzu preaching a lofty, unselfish and moral philosophy which was idealistic, mystical and spiritual. But upon his death the ancient Wuits degraded his lofty teachings into that system of ceremonies, incantations, and superstitions, mixed with the old Animism, which we know today as Taoism. Fifty years later, or B.C. 551-478, came Confucius, China's greatest moral teacher. Upon his death he was worshiped as father and teacher and, by 57 A.D., his teachings had spread throughout the nation, conserving all the other forms of religion and superstition and destroying none. About 250

*Quoted by Bishop Bashford, *China: An Interpretation*, p. 240.

B.C., 18 Buddhist priests came to China as missionaries. In 148 A.D. a nation-wide Buddhist campaign was inaugurated, and by 400 A.D. nine-tenths of the Chinese people had accepted Buddhism, along with all their other religions. In 628 A.D. Arabian traders were able to secure the introduction of Mohammedanism, the maternal uncle of Mohammed being the leader in the movement. In 1850, and again in 1860, the Mohammedans attempted to establish independent governments in Yunan and Kansu provinces, where they are strongest, but these movements failed and Mohammedanism has, in fact, made little progress, their numbers (15,000,000) in China today, being mainly due to the natural increase of the Mohammedan population.

How China as a nation, having at least 300,000,000 pagans, 15,000,000 Mohammedans, and less than 2,000,000 Christians, expects to come out into Twentieth Century civilization and claim and hold her place as a great world Power—unless she seizes the sword like Japan—is the most difficult and far-reaching question before that nation today.

5. The Supremacy of Her Christian Opportunity

That which distinguishes China from all the other nations and peoples of our times, however, is not the legacy of her past achievements, great and unique as this is; nor the vastness of her resources, marvelous as these are; nor the reach and sweep of her profound reawakening, vital and important as this is; nor yet the challenge of her appalling needs and the perplexing problems of her national reconstruction, as urgent and imperative as these are; but the fact that all these things, along with certain other convincing and com-

pellings considerations, have converged and combined to constitute a supreme opportunity for Christianity in China.

(1) In the vast multitudes who are accessible to the Gospel in China the Christian opportunity in this nation is made absolutely unique. Placing the figures at 320,000,000, China has one-fifth of the entire population of the world, or as many people as in all of North America, all of South America and all of Africa combined. And these people are more nearly one people (homogenous) in blood, in written language, in civilization, in customs, and in basic ideas than any other non-Christian nation in the world today—unless it be Japan. Think, then, of the opportunity of planning for, praying for, and learning how to approach and to appeal to a nation of 320,000,000 souls in one gigantic multitude, the vast majority of whom are open to consider the appeal of the Gospel!

(2) The millions of China, moreover, are better qualified than any other non-Christian people in the world to receive, exemplify, develop and transmit Christianity to the world. Some things have been built into the very blood and being, into the whole life and character, of the Chinese people which, if transformed by the Life and Light of Jesus Christ, would make them the greatest Christian force in the world, viz:

Their inborn and ineradicable love of peace and brotherhood.

Their indefatigable and unconquerable spirit of industry—their consummate genius for continuous hard work.

Their great physical vigor and unending endurance.

Their capacity for utter self-denial and self-sacrifice, and for infinite patience and forbearance under trial.

Their ability to grasp, and their loyalty to hold on to, great moral ideals.

Their unquenchable love for learning and their devout esteem and reverence for the great teacher and moral leader.

Their natural tendency and long experience in organization.

Their deep and indestructible Oriental religious nature.

(3) The Chinese people are passing out from and away from the old civilization and old religious conceptions into something new. What shall it be? In this great transition period, shall China, like Japan, find Western civilization, but fail to find Christ and turn back to her five old religions—Animism, Ancestor Worship, Taoism, Confucianism and Buddhism? Or shall she imbibe materialistic philosophy, falsely called science, from our Western universities; accept the doctrine of the jungle that might makes right and the fittest must survive; borrow Japan's Prussian militarism; and lose her soul altogether, in a scramble for world power? The next 30 years will tell the story!

(4) The varied, multiplied and appalling needs of China are such as to give Christianity its fullest expression and its widest possible usefulness. The evangelistic needs, the educational needs, the need for orphanages, hospitals, dispensaries, homes for the aged, rescue homes, leper asylums, etc., and the need for social, economic and moral reform—all these needs in China are simply appalling and overwhelming. For China not only has at least 318,000,000 souls who need the message of salvation (evangelization); she has perhaps 45,000,000 children from 6 to 14 years old without the advantages of a primary education, because of the dire poverty of the parents or the dearth of teachers; she has enough orphans to fill all the orphans'

homes in the world; and enough sick people to fill all the hospitals in the world, 90 per cent of whom cannot secure the services of a doctor. There are enough girl babies thrown into the tower, or sold into slavery, or raised up for immoral purposes in China to fill all the foundling hospitals in the world. And the multitudes of beggars, lepers and outcasts, no man has been able to number! Just because of these appalling needs, however, China presents to Christianity opportunities for service along more lines, in more definite ways, and in a broader and fuller application of the whole Gospel than any other people in the world to-day!

(5) The splendid beginning which has been made by the Christian forces in China now constitutes a marvelous opportunity for furtherance of this work. The first effort to Christianize China was made by the Nestorians, 635 to 1368 A.D. Although they did not themselves have the full message of the Gospel, they seem to have gained considerable headway, particularly from 1025 to 1300 A.D., and then to have rapidly declined, perhaps because of some great persecution, and finally disappeared altogether. The second effort was made by the Roman Catholics and extended over almost a century (1277-1368), the various missions being wiped out in the fall of the Mongols and the accession of the Ming dynasty (1368 A.D.). The third effort to Christianize China came in 1602 A.D., when the Roman Catholics renewed active mission work in China. From 1602 to 1748 the various Catholic orders, particularly the Jesuits, built up flourishing missions in China and gained great political prestige and standing. Their political meddling, however, along with their brazen assumptions and their appeals to the Pope of Rome, brought on the second disaster to Catholic work in China. In 1736 the Catholic religion was officially con-

demned and outlawed, and by 1748 practically all the priests who had not left the country were massacred. Some of the priests continued to carry on work, however, in the various treaty ports and other places where they could secure protection of some foreign power; but Roman Catholicism was bitterly persecuted in China until after the Boxer Uprising, in which catastrophe the leading Catholics were slain by the hundreds.

The fourth effort to plant Christianity in China came in 1807, when Robert Morrison, the first Protestant missionary, landed in China. In 1829 the American Congregationalists began work in Macao. In 1836 American Baptists took up the work, and their example was soon followed by practically all the other Evangelical denominations in America. Great success attended the efforts of the missionaries, but the work was fraught with many difficulties and great hardships and perils until after the Boxer Uprising in 1900.

(6) The changed and most favorable attitude of many, if not the most, of China's progressive leaders has vastly increased the opportunities of the missionaries in China. Following the Boxer Uprising three great changes came to the work of Christianizing China, viz: (a) the old reactionary scholars and politicians lost their leadership in China to a set of men who were distinctly favorable to Western civilization and Christianity; (b) the Western powers exacted guarantees from China which stopped most of the persecution and gave the missionaries a large measure of protection; and (c) great sections of the masses of China began to give heed to the Gospel and to look to the missionaries, and particularly to the mission schools, for counsel and leadership. This favorable attitude was still further increased by the Government's action in abolishing the old school system in 1905.

(7) The progress of the work of Christianizing China since the establishment of the Republic in 1911 perhaps has no parallel in the non-Christian world. The simple figures for 1911 and 1924 are the best comment which we can make:

Items	1911	1924
Foreign missionaries	4,028	6362
Native workers	13,679	24,627
Mission stations	891	1,027
Churches	2,717	6,374
Members	177,943	244,974
Under Christian instruction	71,960	817,194
Contributions by natives	\$297,976	*
Primary day school students	64,732	160,779
Intermediate and high school students	45,801	48,042
Hospitals	170	396
Dispensaries	151	234
In-patients	312,400	144,437
Out-patients	1,021,002	*

The statistics covering the work and population of Roman Catholics for 1919 (latest available figures) are as follows:

Bishops	22
European priests	1,372
Chinese priests	936
Catholic population	1,966,205
Under Catholic instruction	455,169

(8) It remains to note that China still dominates the Orient in everything, except militarism and Western civilization, and the opportunity of winning her 320,000,000 to Christ is the quickest and surest way to claim the Orient for Christ. For if China meets and masters her gigantic problems and emerges 50 years hence as an enlightened Christian republic she will yet again become the teacher and the leader of the millions of the Orient and prove to be one of the greatest benefactors of mankind; whereas, if she emerges 50 years hence like Japan, armed to the teeth, with most of her leading men materialists and rationalists, and the whole nation educated, efficient, autocratic, Prussianistic and un-Christian—the old

Dragon Empire modernized and made fit—then let nations and humanity and Christian civilization itself beware!

She has heard the call of a new life and even now is struggling to break the chrysalis of her old forms and old life and come out into the new. America will have more to do with shaping this new life than all other nations combined. Whose image and superscription shall we stamp upon it? Shall we give her many millions Rationalism or Revelation; materialistic philosophy or Christianity; the passion for gain or the passion for service; hate or love; a sword or sermon; a position of unparalleled service and blessing to the needy world or a position of unrivaled power and domination over other peoples; the Kingdom of God or the kingdom of Satan?

"Whoever understands that mighty empire—socially, politically, economically, religiously," said John Hays, "has the key to the world's politics for the next five centuries." And let us add: Whoever takes Christ to the millions of China in this crucial hour, in this transition period, has immeasurably hastened that day when "the kingdoms of this world have become the Kingdom of our Lord and His Christ."

Baptist Work in China

American Baptists began mission work in China in 1836, though they had supported work for the Chinese at Bangkok since 1833, looking forward to the time when they could enter China. The first missionary was the famous John Lewis Shuck, "the boy who gave himself."* When he arrived in Macao in September, 1836, he found the missionaries of the London Missionary Society (Robert Morrison, Wm. Milne and Wm. H. Medhurst, 1807 onward) and the missionaries of the American

*See *The King's Own*, by Una Mofft Roberts, Chapter II, p. 13.

Congregational Churches (E. C. Bridgman, David Abeel, S. Wells Williams and Dr. Peter Parker, 1829 onward) already on the ground and at work, though China proper remained absolutely sealed against foreigners, particularly foreign religious teachers. But in 1842, England forced China to cede the island of Hong Kong and to open five of the chief ports of the nation. This marked the beginning, in reality, of the work of Christianizing China proper.

In 1845, when the Southern Baptist Convention was organized, J. Lewis Shuck, who was a Virginian, along with Samuel C. Clopton and George Percy, became the pioneer missionaries of Southern Baptists in China.

Of the five missions in China now conducted by the Foreign Mission Board of the Southern Baptist Convention, the South China Mission is the oldest, having been established in 1845, though J. Lewis Shuck, while still under the old Triennial Convention, had begun work in Canton and organized the First Baptist Church there in 1844. This mission, as now constituted, embraces most of the provinces of Kwang Tung and Kwang Si, with an area larger than Louisiana, Mississippi and Alabama combined, and with a total population of about 29,000,000, or more than nine times that of these three Southern States.* The great leaders in this mission, from 1856 to 1910, were Dr. R. H. Graves, E. Z. Simmons and R. E. Chambers. This Mission now comprises stations at Canton, Shin Hing, Yingtak, Wuchow, Macao, Kong Moon and Kwei Lin, and has a force of 75 heroic and splendid missionaries. Every department of the work—evangelistic, educational, colportage, medical, hospital, orphanage, associational, training school and theological—

*Laborers Together (1921) by Margurite M. Lackey, Revell & Co., p. 28.

is well organized and making splendid progress, notwithstanding the continued political unrest and upheaval.

The Central China Mission, with headquarters at Shanghai, was organized in 1847 by Brethren James Shuck, Tobey and Yates. Within a short time, however, this Mission was left in the hands of Dr. and Mrs. M. T. Yates, whose long service of over 40 years constitutes a remarkable record. The Mission was greatly enlarged from 1888 to 1911, during which time Dr. A. T. Bryan was the outstanding figure. The four main stations are Shanghai, Chin Kiang, Soochow and Yang Chow, and the missionary force now numbers about 70. The Mission is well organized and very prosperous.

The North China Mission, with headquarters at the two prefectural cities of Ting Chow and Laichow, was organized in 1860. For many years (from 1860-1890) this Mission had a rather turbulent history. For, in addition to all the political upheavals of the times, the decade from 1880 to 1890 was marked by the rise of the so-called Gospel Mission Movement, headed by Dr. T. P. Crawford, which led off a large body of the missionaries, temporarily closed down the schools and brought disaster to the work. Beginning soon after 1890, however, large reinforcements came to the aid of Dr. J. B. Hartwell, who had been the leader of the Mission from the beginning. There was another perilous hour for this Mission when the Boxer Uprising came on; but this trial really ushered in a new era in the work of the North China Mission. Reorganization of the work was soon effected, still greater reinforcements came in from America, the Chinese people assumed a new and more favorable attitude toward Christianity and, in spite of further political upheavals consequent to Japan's aggressions in Shantung, and the sad havoc of the great famines, the work has shown re-

markable progress. Stations are maintained at Teng Chow, Hwang Hsien, Pingtu, Lanchow-fu, Cheefoo, Lai-Yang, Tianfu, Tsingtau, Tainan and Tainingchow, and 75 able and Godly missionaries are pushing the work.

The interior Mission was established in 1904 by Mr. and Mrs. W. W. Lawton and Mr. and Mrs. V. E. Sallee. Although this Mission undertook work where the people had little knowledge of Western civilization and less conception of Christianity, the work has been organized in four stations—Chengchow, Kaifeng, Pochow and Kweiteh—and about 40 missionaries are at work. Famine conditions, political upheavals, civil war and brigandage and the shifting of some of the missionary force have added greatly to the unusual difficulties of this field. In spite of all the obstacles, however, definite and encouraging progress is being made along almost all lines of the work.

The newest Mission of Southern Baptists is the Pakhol—a city situated on the gulf of Tongking in the province of Kwang Tung, about 275 miles southwest of Canton. The mission has a territory which comprises a population of 5,000,000 who are sunk in the darkest superstitions and the deepest sensuality. A small church and a boys' and a girls' school have been organized; but, in addition to the great need of reinforcements, both Mr. and Mrs. Snuggs have suffered health breakdowns and have been forced to return to America, undergo operations, and see the native Christian leaders struggle on against overwhelming odds without any helper from America.

How wonderful has been the success of the work in all these five Missions may be best understood by a glance at the last 20 years' growth.

Last Twenty Years' Growth

Items	1901	1911	1921
Missions	3	4	5
Churches	24	66	196
Self-supporting churches		11	47
Outstations	36	158	360
Foreign missionaries	49	146	226
Native workers	62	302	653
Yearly baptisms	200	1,512	2,334
Membership	2,440	8,045	24,758
Houses of worship	31	120	127
Sunday schools		142	399
Sunday school enrollment	793	5,231	17,617
Primary day schools	26	146	431
Scholars	622	2,844	10,738
Higher elementary schools		21	59
Pupils		1,063	2,624
Colleges		1	1
Students		48	400
Normals and Training schools		6	6
Students		118	125
Theological schools		3	4
Students		131	142
Total number physicians		11	34
Total number of nurses			47
Total hospitals		7	12
Number of dispensaries		7	15
Number of in-patients		1,037	3,347
Number of out-patients		37,115	66,002
Contributions of native Christians	\$1,556.25	\$9,537.84	\$59,731.00

CHAPTER V

ITALY, THE MODERN LATIN KINGDOM

Two of the most momentous movements of the ages took their rise in Italy—Roman civilization and Roman Christianity or Catholicism. Strange enough, both movements took their rise from the same city, Rome; both took the form of world empire; and both passed through the same lines of development—Roman Catholicism following in the wake of the Roman Empire and borrowing most of her grave clothes.

1. The Progress of Italy

In attempting to review the development of modern Italy we must note six distinct periods of historic development, viz.

1. **The Early Kingdom of Rome (753-509 B.C.).** Because of the destruction of Rome in 390 by the Gauls, in which destruction all the early records of Rome perished, little is known of the early history of the city or the various tribes scattered over the peninsula. It is now supposed that several tribes (the Romans, the Sabines, the Luceres, and perhaps others) came together and formed the city of Rome (for mutual protection against other tribes and for trade along the Tiber), and that soon after 753 B.C., Rome had developed to such proportions that she was able to launch her program of conquering, organizing and giving laws to most of the tribes in central and northern Italy. By the year 509, however, the kings of Rome became so tyrannical and incorrigible that the people rose up and abolished the monarchy and adopted a republican form of government.

2. **The Republic of Rome (509-27 B.C.).** The Republic of Rome lasted almost 500 years, during which time the city of Rome was burned (in 390) and rebuilt, the Latin and Samnite wars gave Rome undisputed sway in Central Italy and the short and decisive war with Pyrrhus and the Greeks gave Rome control over South Italy. Rome organized the conquered peoples, gave them laws, gathered larger armies and continued her "drives" until she had conquered all the territory bordering upon the Mediterranean Sea. The very success of this program of world conquest, however, made a democracy, or a representative form of government, impossible. Accordingly in B.C. 27, the Republic was abolished, Augustus becoming the first Emperor.

3. **The Empire of Rome (27 B.C. 467 A.D.).** With varying fortunes, Rome extended her conquests until all of Europe, including most of England, all of Asia west of the Euphrates, and all of Africa north of the Great Desert came under Roman power and was governed by Roman law. Then began the disintegrating influences and the speedy collapse of the whole great fabric of empire. The excessive weight of the great structure made further conquests impossible and put a strain upon the organization which it could not longer endure. Conquests had been made faster than they could be properly organized, articulated and assimilated. The ruling classes had grown rich and rotten, morally. Other great cities and centers had forged to the front and became rivals of Rome and challenged her right to rule. The Emperor Constantine moved his capital to Constantinople and thus gave all the prestige of the Empire against Rome. His reorganization of the Empire definitely broke the power of Rome. At the death of Theodosius, the Empire was formally divided between his sons. The German tribes had already begun their invasions of Italy and when the Empire was

divided, the Visigoths rebelled and set up Alaric as ruler of Italy and the West. The Angles and the Saxons had claimed Britain, and the Romans had retired in the Fifth Century. The Vandals had conquered and were holding Spain. The Franks and Goths held Gaul. The Vandals, under Genseric, had overrun North Africa. Italy itself was finally invaded in force by the Huns, the Vandals and the Moors, and the Roman senate, having no power to resist, handed over the Western Empire to Zeno in 476 A.D.

4. **The Subjugation of Rome and Italy (A.D. 476-1183).** Odoacer, the Visigoth, ruled a large section of Italy from 476 to 489 A.D., when he was conquered by Theodoric, the Ostrogoth, who reigned from 489 to 553. In 553 Justinian, Emperor at Constantinople, drove out the Ostrogoths and inaugurated the rule of Exarchs over Italy. Seventeen of these tyrannical Exarchs ruled in South Italy, while the Lombards (Hungarians) furnished 32 kings for North Italy. Then came Charlemagne of France, who entered into an alliance with the Papacy, drove out the Lombards, accepted the crown as Emperor of the Holy Roman Empire (800) from Pope Leo III, and in return confirmed the title of the Pope to Spoleto—the first of the Papal States. Upon the death of Charlemagne, one of his sons, Lothair, was made King of Italy. But upon the death of Lothair, 962, North Italy was again merged into the "Holy Roman Empire" under Otto the Great, whose realm also included Germany and France. This regime lasted until 1024. During the reign of Frederick Barbarossa, 23 Italian cities rebelled against the German power and after nine years of war, gained their independence in the Peace of Constance, 1183.

5. **The Rule of Tyrants and Foreign Powers in Italy 1183-1870 A. D.** Three great events took place in Italy during this period. The

first was 300 years of desperate warfare for supremacy between the great City Republics of Italy, into which struggle the Papal cities and states plunged headlong. Venice, Florence, Genoa, Pisa, the Papal cities, and others fought to the death against each other, while Italy was in fact ruled by tyrants and dictators. Next came 300 years of invasions and dismemberments of Italy, instigated by the Papacy in the main, on the part of Austria, Germany, England, France, Spain and the Netherlands, the popes themselves making desperate war on various cities and sections of Italy. In 1792 the French entered the struggle in Italy in a decisive way, Napoleon Bonaparte directing the campaign from 1796 onward and having himself crowned King of Italy in 1805. Napoleon spent the next ten years in unifying Italy, giving out for Italy its first great constructive program. Then came the downfall of Napoleon in 1815, the final dismemberment of Italy between Victor Immanuel II, Austria, the Pope, of Spain and the little republic of San Marino.

This high-handed act of dismemberment on the part of the great Powers proved to be the shock which finally and thoroughly awoke Italy and led to the mighty nationalist uprising which culminated in the liberation and unification of Italy in 1870. From the crushed soul and the broken and dismembered body of Italy three immortal spirits came forth—Mazzini, the flaming evangelist and prophet of New Italy; Cavour, the far-seeing and masterful statesman and executive; and Garibaldi, the self-forgetful, sacrificial, invincible warrior-hero. By the aid of France and Sardinia, Lombardy was freed and given to Victor Immanuel. Then the "Stonewall Jackson of Italy," Garibaldi, single-handed, struck the shackles from Sicily. In 1866, Italy and Prussia combined and forced Austria out of Venice and Verona. And when

the French had withdrawn from Rome, Garibaldi delivered a quick smashing blow upon the Pope's army and entered the Eternal City in triumph. He was followed by Victor Immanuel who entered Rome as ruler of United Italy September 20, 1870.

6. The United Kingdom of Italy (1870-1922 A.D.). Victor Immanuel II reigned 18 years and, like George Washington in America, was regarded "as father of his country." He was succeeded by his eldest son, Humbert I, who was assassinated by an anarchist in 1900. Victor Immanuel III, the prince of Naples, succeeded his father in 1900, and is now in the twenty-third year of his reign, strongly entrenched in the affections of his people and highly esteemed by all other nations and rulers.

2. The People of Italy

Coming now to a close-up view of this history-making, world-changing people, six things will help us to understand and appreciate the Italian people of today:

Racial Mixtures. Of all the Latin peoples of today, they have perhaps absorbed the greatest number of racial admixtures through the ages. These racial admixtures are thus summed up by Professor Antonio Mangano,* according to the several sections of Italy:

"Piedmont. Aboriginal Celt and Germanic; later French blood.

"Lombardy. Aboriginal German; later German.

"Tuscany. Aboriginal Gothic or Norse; later assimilated with Pelasgic, and merged into Latin people.

"Central and Southern Italy. Pelasgic; later Greek, Latin, and Norman, also Albanian on

*Sons of Italy, (1917) by Antonio Mangano, pp. 55-57.

**Italian Life in Town and Country, by Luigi Villari, p. 2.

the eastern coast.

"Sicily. Pelasgic; later Spanish, Saracen, Norman, Arab, and Greek.

"As a result of this mixture of race elements Italy has the most complex and diverse psychology of any country in the world."

Community Contrasts. "In no country in Europe," writes Professor Villari, "are local differences so marked as in Italy."** Each section has its own vernacular, its own customs, its own dress and its own physical appearance and mannerism, due, no doubt, to the many racial origins above referred to, and to the many and long-continued sectional divisions, strife and wars which were fostered and maintained among the people for almost fourteen centuries. "The most sharply marked differences," observes Dr. G. B. Taylor, "are between the Piedmontese and Neapolitans, while Rome and each of the two chief islands also present distinct characteristics. . . . Piedmontese, Lombards, and Venetians are like Mount Etna, whose summit is covered with snow, while the heart is on fire. Neapolitans are gay, impressionable, superstitious, and their rapid utterance is supplemented, when not supplanted, by gestures."*

Social Extremes. Professor Antonio Mangano thus summarizes the social situation:**

"Italy is a country of striking contrasts. There is great refinement and intelligent love of beauty at one extreme and life only a little better than that of animals at the other. There are the highly educated and the grossly ignorant; rampant rationalism and crudest superstition, numberless churches with an army of clerics, opposed to the greatest indifference to religion in Europe, the churches not being nearly as well attended as in France. In North

*Italy and the Italians, by George B. Taylor, pp. 255, 256.

**Sons of Italy, p. 41.

Italy we find some of the most modern agricultural implements; in the south, the most primitive, as the wooden plow and the maltock. Great wealth and luxury live in sight of woeful poverty. Italy possesses no less than twenty-one universities, turning out highly educated men; while in the south, her primary schools are fifty years behind the times, and forty-five per cent of the peasantry cannot read or write. The finest idealism and devotion to duty are contrasted with indifference and low moral tone."

Outstanding Characteristics. Taken as a whole, the Italians are perhaps the most distinct Latins in the world today. They have all the basic characteristics, distinctive institutions and pre-eminent qualities of the Latin peoples. On the whole, moreover, they are excelled by no nation among the Latin races, though they have not the peculiar genius of the French and have had no opportunity to develop along the particular lines in which France has achieved her greatest renown.

Dr. George Boardman Taylor, 30 years our Southern Baptist leader in Italy, calls attention to more than a dozen outstanding characteristics of the Italian people whom he loved so well:

"Romans (Italians) are usually proud and stately, partly because they call to remembrance the glories of ancient Rome and partly because they are . . . of the same blood with those who made glorious the Eternal City and the Roman Empire."

"Italians are also brainy people"—quick-witted, initiative, but also reflective and constructive in their imaginations.

They gave to the world European civilization and Roman Catholicism. They have been world leaders in art and letters and have done their part in the great inventions.

In their passion for beauty, order and ceremony and in their power to perfect organiza-

tion, they are perhaps unexcelled by any people in the world.

By reason of the centuries of oppression which they have suffered, they have developed two other outstanding traits—a marvelous patience and a pre-eminent desire to please.

The real Italian, high or low, like all Latin peoples, is also distinguished for his good manners.

"Italians have a keen sense of the ridiculous, and greatly dislike to make what they call an ugly figure."

Their large number of homicides and the frequency of suicide indicate that Italians have not come to consider human life as sacred as most other peoples. The old habits and ideas, imbibed during the long ages of community antagonisms and foreign oppression, and the general ignorance of the teachings of the Bible perhaps account for this.

Unchastity, especially among the men of the upper classes, is noticeable in Italy, as in all Latin countries.

The individualistic independence, so characteristic of Americans, is notably lacking among the middle and lower classes in Italy.

Like all the Latins, they are also a pleasure-loving people in the fullest sense. Amusement is a large part of the life of every Italian. They are consequently very fond of shows, pageants, fairs and entertainments of all varieties.

Italians believe in marriage and those of the South marry quite young. And perhaps no people love children more or are happier with them.

Italians are also very fond of travel and do much of it, regardless of their wealth.*

Classes of Society. Italian society is divided into four classes—a phenomenon which does not obtain in any other Latin nation save

*Italy and the Italians, pp. 255-306.

France, viz: (1) A three-fold aristocracy, of birth, appointment and wealth; (2) a strong middle class in the North and Central sections, though small in the South; (3) the religious classes, made up of the clergy, the progressive scholars, or Modernists, the orders, the high dignitaries, and the free-thinkers; (4) the great peasantry—including the farmers, union laborers, stock-raisers, etc. The Italian middle class is, of course, unique among Latin people save in France.

Growing Nationalism. But it is not to be inferred from these racial, social and class distinctions and contrasts, which exist among the people of Italy, that the nation is heterogeneous and lacking in cohesion. In no nation on earth is there a more whole-hearted patriotism than in Italy.

"Italy has ceased to be a mere 'geographical expression,'" writes Professor Antonio Manganò, "ceased to be only a museum of past glories, and has emerged into modern life, a united nation of great potentiality and, in the future development of Europe, a power to be reckoned with. The average individual thinks of Italy only in terms of old masters, her Michelangelo, Raphael, or Dante, and is entirely ignorant of present-day Italy and the urge of her modern spirit, her aims, and her needs. . . ."

"The growing national spirit is the great driving force in Italy today. It consists in common ideals of democracy, a common interest in keeping out foreign influence and the desire to develop and govern Italy for the benefit of Italians. . . . It is this ideal which caused 70,000 Italians to return from the United States and 90,000 from South America, to fight for the liberation of their brother Italians in Trent and Trieste," during the World War.

3. The Problems of Italy

Contrary to the general supposition, no nation in the world, unless it be Japan, has achieved greater things for her people or made a more rapid rise among the other nations than has Italy since her deliverance from foreign domination and her achievement of national unity and independence in 1870. And even this comparison with Japan is hardly fair to Italy, since Japan was never oppressed and dominated by any foreign power and has had "seventy dazzling years" in which to achieve her wonders of empire; whereas Italy has had almost 1,400 years of internal strife and foreign interference or domination, with only 52 years for national constructive effort. If she can meet and master certain great problems which confront the nation today, she may again exert, along slightly different lines, of course, very much of her ancient influence and glory upon the other peoples of the world.

What, then, are the outstanding national problems which confront Italy at this time? We mention five, as follows: The excess of her population over her area and natural resources; her inability so far to overcome her lack of natural resources; the drawbacks to her great industrial and commercial advantages; the handicaps of her national system of popular education; and the antagonism between the Papacy and the Kingdom of Italy. Let us briefly review these problems:

Excess population in Italy. The excess of population in Italy is not actual; nor is it relatively great in proportion to other nations; but it grows out of Italy's lack of certain vital natural resources which, at the present time at least, hinders and holds back the great industrial and commercial expansion for which Italy is pre-eminently fitted.

The Area of Italy is 110,646 square miles,* or almost the same as that of the state of Nevada (110,690 square miles), a little greater than Colorado (103,948 square miles), but a little smaller than New Mexico (122,634 square miles), and considerably smaller than California (158,297 square miles).

The population of Italy, according to the census figures, beginning with 1872, shows the following gains and losses:

Years	Population	Percent of Annual Increase
1872	26,801,154	0.720
1882	28,459,628	0.619
1901	32,475,253	0.735
1911	34,671,377	0.658
1916	36,669,532	1.52
1920	38,099,657	0.36

In this connection it should be noted that the population January 1, 1816, was 18,383,000; whereas in 1916, the population was 36,669,532, having almost doubled during the century. But it will be noted also that the population gains for the last half of the century were relatively small and that the gains for the last 20 years were still smaller. These figures indicate that Italy has a population of 327 per square mile of her area, as compared with 375 for Japan, 390 for the British Isles, 332 for Germany, 642 for Holland, 652 for Belgium, and 679 for Shantung, China.

Emigration from Italy. Because of a lack of industrial and commercial expansion Italy's population situation, however, has become so serious that emigration on an unprecedented scale has taken place since 1900, the average yearly exodus being more than a quarter of a million of the population. From 1906 to 1910 almost a half million Italians yearly left Italy

*This of course is the Italian homeland, and it should be noted in this connection that Italy governs three African states which have a combined area of 484,000 square miles and a population estimated at 7,100,000 souls.

for other countries. From 1820 to 1920, 4,101,000 Italians came to the United States alone; and in the year 1920-21, 222,260 more Italians came to the United States. If we add to the 1,607,458 foreign-born Italians in the United States in 1920 those who were born here in America of Italian parents and those later arrivals, it will be seen that, in spite of the 45 per cent of the immigrants which have returned, we have, no doubt, more than 3,200,000 Italians in the United States at this time.

Italian Centers in United States. The following cities in the United States have over 50,000 foreign-born Italians, to say nothing of those born here, viz: Philadelphia, 63,723; Chicago, 59,215; whereas the five boroughs of New York City have a total of 777,673, there being 390,832 foreign-born Italians in New York City proper. There are, therefore, more foreign-born Italians in the five boroughs of New York City than in any commune (county) in Italy. Napoli, the greatest Italian commune, having but 697,917; the commune of Milano having 663,059, and the commune of Rome itself having only 590,960. Buenos Aires, Argentina, is also said to have 500,000 Italians. No Italian statesman, therefore, can escape the population problem. It must be met and solved or else Italy can never take her destined place among nations.

Limitation of Natural Resources. Back of the population problem of Italy, however, lies the task of organizing and developing the industrial and commercial life of the nation. Unfortunately back of this task of industrial and commercial expansion lies the problem imposed on Italy by reason of her lack of certain vital natural resources—coal in particular. We will therefore consider these problems together.

Mineral Resources Inadequate. Perhaps the greatest limitation imposed upon both the industry and commerce of Italy is her wholly inadequate supply of minerals. In 1919 the 1,023

mines of every character in Italy proper, including oil wells, employed only 55,363 workers and produced minerals valued at 308,719,749 lire, or \$61,743,949. There are no gold mines (in operation), only three silver mines, eight mercury mines and 12 small copper mines. A very high-grade iron ore is mined in Elba, but the greatest year's production shows only 456,587 tons, and a great deal of this was exported. The total output of mineral fuel of every variety—anthracite, lignite, etc.—in 1919, the year of greatest production, was 1,158,451 metric tons, valued at \$16,527,745, which was about one-half the amount necessary to cover Italy's normal needs, the other half having to be imported. Sulphur is the greatest mineral resource, the yield in 1919 being 255,316 tons, valued at \$20,899,087, of which amount considerable was exported. But in the number of men employed and the total output of her mines, the state of Pennsylvania far exceeds that of all Italy.

Agricultural Products Insufficient. Few countries possess the agricultural advantages that Italy has, though she is by no means making full use of them. Of the 71,652,592 acres in all Italy, 45,995,000 acres are under crops—that is to say, only 5,662,500 acres are now unproductive. About 46 per cent of the whole is being tilled, 26 per cent is in pasture lands, 5 per cent is in vineyards, 16 per cent is in forests, and only 7 per cent is actual waste land. In spite of this great advantage and others, such as climate, etc., Italy does not produce sufficient food to feed her own people. And this, too, when all students of her situation are agreed that by modifying her rent system, introducing new and improved farming implements, inaugurating a proper system of farm credits and a co-operative system of marketing, and the building of more railways and good highways, the farm products of Italy could be easily increased three-fold. Unhappily,

there does not seem to be any nation-wide effort to correct this shortcoming. In the meantime 64 per cent of the vast hordes of emigrants who are leaving Italy year by year are farmers! What is Italy going to do about her agricultural problem?

Shipping and Commercial Opportunities Underdeveloped. Italy has 2,100 miles of coast line and some of the greatest harbors in the world. She is also geographically placed so as to have a commanding position in the Mediterranean Sea. In the past her people have shown an aptitude in building up maritime commerce possessed by few peoples. In spite of these natural advantages, Italy has allowed her lack of coal and other minerals to impede her progress, dissipate her energies and send her people across the seas in search of work and achievement and home building. Her exports in 1920 amounted to \$1,560,758,340, while her imports were \$3,172,427,285, or practically twice her exports.

Handicaps of Her System of Popular Education. "Italy compares very unfavorably with North European countries in respect to the general diffusion of education."* The truth of this statement cannot be questioned. Four things, apparently, explain the lamentable condition: In the first place, Italy's system of public education was inaugurated in 1877, and under the most adverse conditions. In the second place, Italy's finances have, from the beginning, precluded a full development of her system of public education. Again, the system itself seems to be faulty, in placing too much emphasis upon the 21 universities of the nation—thus catering to the aristocracy—and wholly insufficient emphasis upon the elementary and secondary grades. Finally, all the weight and influence of the Papacy has been

*New International Encyclopedia, Art. Italy, p. 476, Vol. 12.

brought to confuse, confound and obstruct the development of Italy's system of free schools. The Roman Catholic Church is opposed to all education under state auspices and she has nowhere made her opposition felt more strongly than in Italy. In spite of all these handicaps, however, the general program of public education in Italy has won its way to the hearts of the people and, in the meantime, has reduced the illiteracy of the nation about one-half.

The Antagonism Between Church and State. One of the greatest obstacles which Italy has had to face in these 52 years of national unity and independence is the desperate and continuous antagonism of the Roman Catholic Church, the headquarters of which are at the Vatican in Rome. The two questions at issue are (a) the historical and official assumption of the Roman Church to hold and to exercise spiritual jurisdiction over all temporal rulers, even to the point of dethroning kings and handing over their realms to rulers who are subservient to the Pope's will, and (b) the ex-cathedra claim of the Papacy, repeated by several of the popes, all asserting infallibility, to the temporal sovereignty as earthly rulers over about two-fifths of Italy which before 1870 were known as the Papal States—one of which included the city and commune of Rome, the present capital of the nation. Pius IX not only employed an army and fought against Italy's armies for the continued possession of these States, but refused to recognize Italy or her king as owner or ruler over these States when taken away from him by force of arms. He went so far as to anathematize all who had part in making these States a part of Italy and also the king who ruled over them. He also forbade his clergy to co-operate with the State in any way, and further forbade any Catholic to accept office under

the Government. Finally, he posed as a "prisoner" in the Vatican and never allowed his feet to touch the soil of Italy. Leo XIII, the next Pope, followed the same course and reiterated the charges of Pius IX. Pius X then came on and took the same position. He, in turn, was followed by Benedict XV, just deceased, who maintained the same attitude, though he sought to find a basis for a working agreement with Italy as a nation. The present Pope, Pius XI, personally favored a rapprochement with Italy but found himself unable to change the inflexible edicts of his predecessors, and recently gave out the following statement: "Reconciliation is based upon renunciation of the rights of the Holy See. This is impossible. Therefore, there is a deadlock." (March 10, 1922.)

The king and the nation of Italy, on the other hand, have stoutly and successfully denied, disallowed and defeated both these contentions of the Papacy; and there can be no doubt that three-fourths of the leading citizens of Italy stand solidly for the king and the nation as against the Papacy in both contentions. But in addition to the great numbers of the religious orders and the regular priesthood and the great army of high church dignitaries, the vast multitudes which make up the peasant class, especially in South Italy, almost 50 per cent of whom cannot read or write, stand by the Papacy. Thus Italy is confronted with a stupendous obstacle, one which confronts no other nation in the world and one which hinders and obstructs every constructive policy of the nation. What Italy could have done and would have done but for the incubus of the Papacy, no one will ever know. From the masterly way in which she has dealt with this

gigantic problem of Church vs. State, however, we are ready to believe she can and will meet and master all her problems.*

4. The Papacy of Italy

The pre-eminent outstanding and unique phenomenon of Italy—that which rises above all other things—is the power and program of the papacy. If one asks, for example, why Italy is more backward in general education and culture than the states of northern Europe, to whom she gave civilization in the beginning, the answer is: the power and program of the Papacy has arrested the mental development of the masses of Italy, 80 per cent of whom could neither read nor write when the State took over the function of education from the Church. If one asks why Italy was for so long a time denied her rightful place as one of the great nations of the earth and was dominated by foreign powers for almost fourteen centuries, the answer is that the power and program of the Papacy called for and enforced such interference and oppression upon Italy. If one asks what is now the chief hindrance and obstruction to the free development of the Italian nation, the answer is the power and program of the Papacy. If one asks why the people of Italy, on the whole, know more about Mary and less about Christ, more about relics and less about spiritual religion, more about saints and less about sainthood, more about the sacraments and less about saving grace, more about ceremonies and less about "life in Christ," more about ecclesiastical usage and less about God's holy Word, the Bible, than almost any other people in the

* It must be confessed, however, that Italy as a nation made one gigantic blunder—no matter from what point of view it is considered—namely, in declaring Roman Catholicism the religion of the state; for neither the Church nor the State has ever acted upon this conception.

so-called Christian world, the answer is the same: the power and program of the Papacy. What, then, is the power of the Papacy in Italy today, and what is its program?

Power of the Papacy*

In summarizing the power of the Papacy in Italy the following points must be considered:

(1) The power of the historic past. The Papacy, as some one has observed, "stretches in unbroken succession back to the palmy days of heathen Rome and has outlived all the governments of Europe." Its very age, no matter its faults, gives it a unique place in the minds of many, especially those who know nothing of New Testament Christianity.

(2) The power of the most intimate associations and connections of life. From the cradle to the grave and beyond, the Papacy has contrived to take hold of every step and every connection of life—marriage, childhood, family, business, society, state, sickness, death and the hereafter.

(3) The power of popular customs and habits of life. The custom of naming every child after some alleged saint, of eating certain foods on certain days, of observing specified Church holidays, of worship at certain hours of the day, etc., etc., all have helped to hold and to mold the life and character of the people for the Papacy.

(4) The power of the great men produced by the Catholic Church—the influence of such men as Augustine, Ambrose, Bernard of Clairvaux, Frances of Assisi, etc., on the minds of the people is still very potent.

(5) The power of the many humanitarian

*See Italy and the Italians, pp. 351-373; and Southern Baptist Foreign Missions, by T. B. Ray Chapter VIII which was prepared by Dr. D. G. Whittinghill.

Institutions fostered by the Church—orphans, hospitals, etc.—is as pronounced in Italy and Europe today as in America.

(6) The power of the twin errors of baptismal regeneration and infant baptism has not only been sufficient to do away with the Gospel and salvation by faith, but has modified the life and teaching of all the Protestant bodies.

(7) The power of an "easier way" of salvation—handing over one's soul's interest to a priest rather than seeking God, giving up sin and laying hold of the ever-living Christ—makes a great appeal to the masses of Italy.

(8) The power of a stately and ornate ritual, masterful paintings and sculpture—these things make an almost irresistible appeal to all Latins and especially to all Italians.

(9) The power of the confessional and the general disciplinary authority assumed by the Papacy is as far-reaching as it is blasphemous and degrading.

(10) The power of the kindergarten methods of the Papacy in introducing images and relics and attributing to them supernatural and divine powers grips the minds and opens the purses of the ignorant and superstitious in Italy as no other device ever borrowed from heathenism.

(11) The power of the great numbers, the complete hierarchical organization, the vast wealth, the social position and the political influence of the Papacy—all these forces are made to count for the most in Italy. According to the Catholic Encyclopedia,* the forces of the Papacy in Italy numbered in 1910 as follows: The Supreme Pontiff; 31 archbishops; 275 bishops; 20,685 parishes; 60,446 churches; 69,310 priests; 30,564 members of religious orders; 21,453 students in the seminaries; 532 schools for boys with 55,870 students; 1,302

*Volume VIII, p. 236.

schools for girls with 102,491 scholars and 32,983,664 members, which comprises 95 per cent of the entire population of Italy.

(12) The power of the three-fold unity of the Papacy, the unity of conviction, unity of organization and unity of fear greatly impresses the Italian mind.

(13) The power of the most far-reaching, desperate and death-dealing intolerance known to history, if we may except certain Mohammedan and Jewish sects has been and still is used in Italy, when thought expedient, to deter any and all possible efforts and inclinations of the Italians to break with the Papacy.

(14) The power of the great cathedrals and the magnificent collections of art assembled or embodied in the churches makes an overwhelming appeal to Italians. No country in the world has churches like St. Peter's and St. Paul's at Rome, and the cathedrals at Milan, Venice, Pisa, Siena, Ovieto, Perugia, Assisi, Florence and Palermo.

Program of the Papacy

But what makes all these elements of power effective for the Papacy is the fact that they are perfectly articulated in the Roman Catholic organization, the world's greatest autocracy, and are linked together and joined up with a definite program of world conquest in all essential points similar to the ancient Empire of Rome. This program is something altogether different from the policy of some particular pope. Popes come and go, each one having his own policy or method of approaching the problems confronting his administration. The Papal program is something different, something which has grown out of the underlying principles of the Hierarchy, something which has developed from the purposes, precedents, prevailing tendencies, creeds and ex-cathedra pronouncements of the Papacy in the past, something which an individual pope

could not change if he would, something which cannot be reformed but which must be conserved and put forward at any cost. This program may be summed up in one word: To establish and maintain the absolute authority and rule of the Pope over the Temporal, Spiritual and Eternal relations of all men.

It is a mistake to suppose that God has to do with man's life in the future world only; it is also a mistake to suppose that God has to do with the spiritual man only in this life. He is equally concerned with the body, with the daily avocation, with the development of the mind, with the attitude of each man to his neighbor, with the attitude of one state to another and one nation to another. In short, God's sovereignty is not divided nor limited; the whole life belongs to Him and until we have crowned Jesus Lord of all, it is a question whether we have crowned Him Lord at all.

Now suppose that, instead of crowning Jesus Lord of all in a real and spiritual way, as the New Testament teaches, we should sinfully or ignorantly regard Jesus as having gone off somewhere beyond our possible approach, personally and directly, and blasphemously determine to recognize and crown some man, some ecclesiastical dignitary, as Christ's only earthly representative, and actually crown him Lord of all, in Christ's stead! In such case, would we not be bound to extend to this dignitary, this mere man, a triple crown, making him Lord of our Temporal, Lord of our Spiritual, and Lord of our Eternal or Future relations? We would! And this is precisely what Catholics have done—and this is the program of the Papacy! Catholic work is not finished until all men everywhere thus acknowledge the Pope as Lord of their temporal, spiritual and eternal interests—until all men join them in the deification of a church officer called the Pope.

The Pope as Temporal Lord*

Acting as the representative of God on earth, the Pope is above all kings and earthly rulers. As God's viceregent and acting for God, the Pope asserts and claims sole temporal right and authority (1) to say by whom and how marriage shall be solemnized; (2) to say how the unborn children shall be brought up in religion; (3) to indicate all or a part of the name of each child and say when and how each child shall be brought into the church; (4) to appoint the workdays, the holidays and to fix times and seasons and even the hours of the day which are to govern each man's daily work and worship; (5) to supervise and control the education of every child; (6) to say how much each man shall give, when and how he shall give and to what objects he shall give his money; (7) to regulate each man's daily conduct, indicating what is good and what is bad; (8) to sit in judgment as to how each man treats his wife, his children, his neighbors, etc.; (9) and, inasmuch as some men are more friendly to the Papal program than others, to indicate which candidate shall be voted for and which opposed; (10) to indicate which king is to be supported and which opposed and dethroned and his kingdom given to another; (11) to indicate what an offending king must do to regain Papal favor and for givenness of sins; (12) to receive ambassadors from all nations and have his own ambassadors recognized and accorded the pre-eminence among all earthly rulers; (13) to be given complete temporal sovereignty over all the states and estates bestowed upon the Papacy, together with the revenues derived therefrom, no

*Most uninformed Protestants and many American Catholics blandly assume that the Pope has nothing to do with the daily life and temporal affairs of men. Precisely the opposite is true; he has the direction of the minutest details of the daily life of every Catholic.

matter how and by whom these temporalities were bestowed; (14) to settle quarrels between kings, emperors, nations and men; and (15) to prepare men for death and burial and to appoint the cemetery in which each man must be buried. By enactments covering all these matters the Papacy is committed to uphold a definite regime of Temporal Sovereignty. There are, therefore, two laws, two rulers and two authorities in the temporal affairs of Italy. For 52 years the King of Italy has been supreme; but not an atom of the Pope's authority or rights in the temporal affairs of Italy has been surrendered or can be surrendered. It is a part of the program!

If we now recall the fact that this program of the Papacy has gripped and dominated 95 per cent of the great masses of Italy for fourteen centuries, although it is now repudiated by many if not the majority of the intellectual leaders of the nation, we can appreciate how, to use Dr. Whittinghill's summary, the Papacy has been able to subvert the primitive doctrines of Christianity; to persecute Christ's followers who attempted to follow His teachings; to withhold the Word of God from the people; to enslave the minds and consciences of this great people; to openly and brazenly sell pardons for sin, grant indulgences to sin and inculcate a corrupt system of morals; to institute and maintain a huge paganistic cult of image and relic worship; to impoverish and despoil the masses and leave them in gross ignorance and profound superstition; to oppose and obstruct the public school system and all other progressive measures of the state; and to cause Italy to know as little about real Christianity as China.

5. The Protestants of Italy

In spite of the baptized paganism, the image worship, the illiteracy and the great ignorance of the Gospel and the Bible which obtains among the masses of Italy, every effort to carry the Gospel to the Italian people has been met by the Papacy with a furious campaign of persecution, torture, expatriation, loss of goods and terrible slaughter which would have done credit to the Turks. Nevertheless, Jovinian, Vigilantius, Claudius of Turin and Arnold of Brescia, each in his own way and time, all bore their noble witness to the Truth and gave their lives in a holy endeavor to lead the people out of Papal bondage.

The Waldenses (1170 A.D.)

Soon after the martyrdom of Arnold, a wealthy merchant of Lyons, Peter Waldo, was converted and launched the movement (1170 A.D.) which bears his name and which was destined to sow the seed of the Gospel over North Italy, Spain, South France, Germany and Austria. At first, the Waldenses were simply a body of converted laymen in the Catholic Church who claimed the right to translate the Scriptures into the vernacular of the people and try to lead souls to Christ. But in 1184 they were excommunicated for this heresy (?) and forbidden to hold evangelistic meetings. Instead of stopping the work, however, the excommunication of the Catholic Church did two great things for the Waldenses: (1) It caused them to break with the Catholic Church entirely and take the New Testament as their guide; (2) It caused them to get in touch with certain other bodies of evangelical Christians who were much older and had a much purer faith than the early Waldensians. The outcome was the adoption of a Presbyterian form of church government and the rejection of practically all the errors of Romanism. But

their way was exceedingly difficult. The Inquisition took hold of them, and they suffered 33 distinct and terrible persecutions, in which men, women and children were killed by the thousands. At Easter, in 1655, by the order of Pope Innocent X and Duke Charles Emmanuel II, 7,000 Waldenses were treacherously slaughtered in one day. Finally, in 1884, Charles Albert granted them freedom. Today they have 12,160 members under 18 pastors in the 17 parishes of North Italy—their original home; whereas they have Home Mission work "from Turin down to the farthest limit of Sicily . . . with 42 churches, 203 mission stations, 6,603 members, about 40,000 adherents, 136 workers. . . . 2,192 students in the day schools and 3,140 in the Sunday schools. . . . A Faculty of Divinity, a College for Classical Studies recognized by the Government, 2 charitable educational institutions, a theological review, . . . and an evangelistic weekly paper, *The Light*."* In addition, the Waldenses have flourishing missions in South America and Africa and are doing considerable work among the Waldenses in America.

Church of the Brethren

This work began in Tuscany and has remained independent from the beginning. There are now about 90 churches scattered over Italy. This church has made a good beginning here in America also.

The Methodists

The Wesleyan Methodist Church from England was first among Methodists to begin work in Italy, taking up the task near the close of 1861. In 1913 there were 37 churches, 2,235 members, 40 ministers, 802 scholars in day schools, and 1,409 scholars in Sunday school

**The Struggle for Christian Truth in Italy*, by Giovanni Luxi, p. 220.

The Methodist Episcopal Church of America began work in Italy in 1870. They had, in 1913, 56 churches, 3,000 members, 45 ministers, 30 local preachers, 2,300 scholars in Sunday school and two good educational institutions, one in Rome and one in Venice; also a theological school and a weekly paper. Methodist work in Rome is in a prosperous condition. Methodists recently purchased Mount Mario in Rome, a beautiful site overlooking the Vatican, for the building of a great college and headquarters building. The last two popes have showed considerable alarm over the progress of Methodists, have denounced and stigmatized them and called on the Knights of Columbus in America to help the Papacy fight the Y. M. C. A. and the Methodists.

The Baptists

Baptists are not Protestants, historically speaking, but they are actually "the Protestants of the Protestants." English Baptists formed the Anglo-Italian mission in Italy in 1866. In 1913, they had 56 churches, 663 members, 20 pastors, 886 in Sunday schools.

In 1870 Southern Baptists launched the American-Italian Mission. In fact, Dr. Cote, our first missionary was already in Italy when Victor Immanuel entered Rome in triumph September 20, 1870, and hastened to Rome, being the first Protestant missionary to enter the city after this event. The first Baptist church was organized in January 30, 1871.* In 1873 Dr. George B. Taylor went out from Staunton, Virginia, to Italy, and, with the assistance of Dr. J. H. Eager and later Dr. D. G. Whittinghill, directed the work for 30 years. Upon the continued ill-health of Dr. Taylor, Dr. Whittinghill became superintendent of the work. With the assistance of Dr. Everett Gill and the local

**The Missionary Work of the Southern Baptist Convention*, by Mary E. Wright, p. 182 f.

workers. Dr. Whittinghill has led the work now for almost 30 years. The report for 1920 showed the following:

Number of churches	37
Outstations	32
Baptisms	158
Net gain	106
Total membership	1,546
Number of Sunday schools	30
Enrolled in Sunday schools	1,249
Contributed by Italian Christians	\$8,626
Total number of workers	32
Number of schools and colleges	12
Number of pupils	690

Miscellaneous Bodies

In addition to the regular denominational work carried on in Italy, a large number of miscellaneous and inter-denominational organizations are engaged in various Christian activities. The Salvation Army began work in Italy in 1890 and now has 23 centers and about 400 workers in Italy. The British and Foreign Bible Society, the National Bible Society of Scotland, the religious Tract Society for Italy, the Y. M. C. A. and the Y. W. C. A., the Italian Sunday School Union, the Italian Branch of the World's Student Christian Federation, and other organizations are helping to give the Word of God and point the way to God for the Italian people.

Religious Statistics of Italy

There have been two religious censuses taken under the auspices of the Government which disclose the following interesting and illuminating situation in Italy:

Religious bodies	1901	1911
Catholics	32,475,253	32,983,664
Protestants	65,595	123,253
Jews	35,617	34,324
Unaffiliated	795,276	874,532
Declining to give information		653,404

This table shows (1) that the gain of Roman Catholicism is very, very small; (2) that the Protestant bodies almost doubled in the 10 years; and (3) that hundreds of thousands are breaking away from the Roman Church and not affiliating with any church.

CHAPTER VI

JAPAN, THE NEW ASIATIC POWER

We now come to consider the most remarkable nation of modern times—the new Asiatic power, known as the Japanese Empire. In many ways it is absolutely unique among all the nations of the earth. We will consider its historic development, its power, its program, and its religious opportunities.

1. The Historic Development of Japan

Invasion of Alien Races. Dismissing the legendary story of Japan, which holds that the original people of the islands were descended from a divine pair and were ruled over by a grandson of the Sun Goddess, the first chapter in the real story of Japan, like the last one, reads like English history. It opens with an invasion from the mainland, on the part of the Malays, Manchurians and Koreans, who quickly overran the islands, established a feudalistic confederacy and proceeded to amalgamate with the natives. The distinct peculiarity of the civilization of Japan in this early period was the strange combination of ancestor and emperor worship, called Shintoism, which abides unimpaired to this day.

Introduction of Chinese and Korean Civilizations. The next great period (200 A.D. to 600 A.D.) marked the introduction of Chinese culture, morals and civilization and Korean religion and arts. Writing, philosophy and the teaching of Confucius were brought over from China, while the industrial arts and Buddhism were introduced from Korea. The Japanese promptly accepted and adopted them all, holding on meanwhile to feudalism and Shintoism.

Rise of the Shoguns. The next period covers more than 900 years, or from 600 A.D. to 1542 A.D. It was characterized first by the long struggle between the great nobles, the emperors being mere puppets; then secondly by the phenomenal growth of wealth, luxury and self-indulgence, and thirdly, by the rise of the Shoguns, Yoritomo seizing the supreme power and ruling Japan as military dictator on behalf of the military caste. Yoritomo's descendants were finally ousted, and the Hojo family came into supreme power, but the emperor still remained in the background.

Admission and Expulsion of Foreigners. The next period, covering more than 300 years (1542 to 1853), was marked by the admission and expulsion of foreigners. In 1542 the Portuguese reached Japan—the first Europeans to gain entrance to the country. They brought three things with them—European civilization, gunpowder and the Roman Catholic religion. The Japanese—as is their custom—promptly adopted all of them, at least for a time, only to be so outraged by the overmastering ambition, avarice and intrigue of the Jesuits, that they finally rose up and drove out the Catholics, stamped out Catholicism, and in 1638 forbade all commercial or other relations with foreigners. From 1638 to 1853, a period of over 200 years, Japan was hermetically sealed against all foreigners and foreign influences. During this period the wealth of the empire was greatly increased. The Shoguns and their favorites and the great military caste of which they were a part, literally rotted in self-indulgence, while the country as a whole apparently ripened for revolution. But the unexpected happened.

Opening to Western Commerce and Civilization. The next 41 years (1853 to 1894) witnessed seven of the most sudden, sweeping, revolutionary and far-reaching changes that ever came to any nation in the same length of

time. First, an American fleet under Commodore Perry entered a Japanese harbor and forced the chief Shogun to conclude a commercial treaty with the United States. The great European Powers immediately profited by America's example and concluded like treaties. Through these treaties Japan was not only opened to Western commerce but to Western ideas and civilization which, according to her custom from the beginning, she immediately adopted. In order to safeguard their treaty rights and to head off internal dissension and dangers in Japan, America and the European Powers forced the Emperor to sign the treaties and thus, without intending to do so, forced the Shogun into the background and out of power, and, in 1867, the office was abolished. This was followed by the resignation of all the feudal chieftains, the abolition of their fiefs and a complete reorganization of the empire under Meiji, the first independent emperor. In this reorganization the old hereditary swordsmen, called Sumari, were displaced by a national army, organized on an European basis. Finally, in 1889, the emperor voluntarily accepted and promulgated an elaborate constitution constructed on English and German lines, providing for a house of peers, a house of representatives, a cabinet responsible to the emperor, etc., and Japan marched forth and took her place among modern nations.

Achieving a First Place as World Power. Then followed 28 years of the most momentous, spectacular and astounding progress ever made by any nation. For in this short period Japan not only readjusted herself to Western civilization and the revolutionary changes she had inaugurated in her own domestic affairs, but she made a seven-fold achievement which has given her a place among the four great Powers of the world. First, came the war with China (1894), in which her victory not only

destroyed China's navy but secured the island of Formosa and the Pescadores, together with a dominating influence in China and Korea. In 1904 she engaged in war with Russia, in which she captured Port Arthur, annihilated Russia's fleet and, by the terms of the Treaty of Portsmouth (1905), was given half the island of Sakhalin, all Russia's rights in the Liaotung peninsula and other concessions, besides recognition as a first-class Power. In 1905 she assumed direction of the government of Korea, and in 1910 formally annexed that country to Japan. By 1917 she had not only twice renewed and enlarged her agreements with Great Britain, known as the Anglo-Japanese Alliance, but had so strengthened her hold upon China that the United States was induced to conclude a treacherous agreement with her, known as the Lansing-Ishii agreement, recognizing Japan's "special interests" and "paramount rights" in China. In 1919 the Treaty of Versailles gave her Germany's "rights" in Shantung and made over to her the German islands north of the equator. In 1921-22 she became a chief participant in the Washington Conference on the Limitation of Armaments, and signed the Four-Power Pact with the United States, France, and England, agreeing to sweeping reductions in naval armaments and guaranteeing the existing rights of all these nations, including China, in the Pacific and Far East.

Outstanding Characteristics. It remains to ask: What is the secret of the marvelous achievements of Japan? How may we account for her rapid rise and phenomenal development? What are the fundamental, outstanding and dominating characteristics of this wonderful people? Her history discloses seven things which must be regarded as distinctive of Japan:

(1) **Assimilative.** In no sense pioneers, the Japanese are without parallel in history in

their power to see, appropriate, assimilate and make full use of the outstanding achievements of other nations; they are the eclectics of the world.

(2) **Homogenous.** Readily receiving and assimilating the culture and achievements of other peoples, Japan holds them all at arm's length and carefully guards her country for the Japanese. They are the original and unreconstructed Sinn Feiners.

(3) **Energetic.** Taken as a whole, it may be doubted if there is a nation on earth with more restless, indomitable and resistless energy and "pep" than the Japanese.

(4) **Religiously Patriotic.** To the Japanese, the foundation of all religion is the veneration and worship of one's ancestors and the Emperor. Patriotism, therefore, is the religion of the Japanese; and woe be to that nation that violates their country!

(5) **Warlike.** Diplomatic, courteous, conventional and scrupulously careful in their dealing with the great nations, Japan is nevertheless naturally, historically, patriotically and religiously a nation of desperate and death-dealing fighters. According to one of her own writers she has a diplomacy of the head with Western Powers and a diplomacy of the hands and feet (force) in dealing with Orientals.

(6) **Imperialistic and Prussianistic.** In spite of the world-tide of democracy which is sweeping around Japan from without and the tremendous force of the several democratic movements within the empire, Japan is a great efficient, Prussianized Imperialism, and will remain imperialistic so long as her people—great and small, high and low—deify and worship the Emperor and their own ancestors.

(7) **Self-Aggrandizing.** Japan is the only remaining great nation in the world today in whose past history and present program the ambition, the obligation and the conscious effort for world gain, world achievement and

world glory are everywhere discernible; but the obligation for unselfish and uncalculating world service and sacrifice are nowhere manifest.

2. The Magnitude of the Power of Japan

Several things reveal the magnitude of the Japanese power.

(1) *Her Area and Population.* Within the past 50 years the area of Japan has increased from 136,000 square miles to 260,738 square miles; while the population has increased from 33,000,000 to 77,000,000. Contrary to the general supposition, the population per square mile in Japan is but little if any greater than it was 50 years ago, and is by no means as great as the population of certain sections in China, parts of Europe and even certain portions of the United States, as the following table shows:

	Persons per Square Mile
Japan proper	376
Shantung (China)	679
The British Isles	390
Holland	542
Belgium	652
Germany	332
Massachusetts, U. S. A.	418
Rhode Island	608

As the population of Japan is increasing but 1.3 per cent per annum, it will be seen from the foregoing table that it will require Japan almost 40 years more to become as densely populated as Holland, 60 years more to catch up with Belgium and 75 years to become crowded as densely as Shantung, China, into which Japan has been forcibly introducing some of her surplus population.

In addition to the 260,738 square miles of Japanese territory, however, we must also take into account the five large sections of the Asiatic mainland now definitely under Jap-

anese influence, viz—The Chinese provinces of Fukien, Kiangsi, Shantung and a large section of North China; also a large part of Manchuria and Inner Mongolia. Then we must add to all this Japan's military occupation of still another section of Manchuria and the north half of the Sakhalin Island.

(2) *Her Industrial and Commercial Resources.* *Farms.* Owing to the mountainous nature of the Japanese Empire, less than 15 per cent of the land is tillable, but much of it is capable of two to three crops each year. Nevertheless, 65 per cent of the people live on their little farms, three-fifths of them being owned by the farmers themselves. The principal crops are rice, barley, rye, wheat, tobacco and tea. Rice, however, constitutes about 60 per cent of the entire farm production, the amount reaching up to 250,000,000 bushels per annum.

Fisheries. Fishing is another of the chief industries in Japan, no less than a million families being engaged in the various enterprises connected with it. The value of the raw products of the fisheries, in 1918, amounted to over 170,000,000 yen per annum; whereas the manufactured products aggregated more than 310,000,000 yen (\$155,000,000).

Minerals. Japan has large deposits of both coal and copper. In fact, she ranks almost third among the copper producing nations. Petroleum is also abundant in Japan and is being developed very rapidly. Sulphur likewise abounds in large quantities, and gold and silver and zinc are mined in considerable quantities. The value of the chief mineral products in 1919 were as follows:

	Yen
Gold	9,681,494
Silver	11,131,055
Copper	67,581,475
Pig Iron	38,872,446
Steel	72,666,689

Coal	442,640,941
Sulphur	2,266,324
Petroleum	42,562,023

Silk. Another great industry in Japan is silk culture which "plays almost as important a part as rice culture." America buys 20 per cent of the total output of Japanese silk.

Forests. Still another source of wealth in Japan is her vast areas of forests—comprising 46,318,350 acres in Japan proper—all of which are carefully protected, developed and utilized to the fullest extent, the net revenues from them amounting to between \$3,000,000 to \$5,000,000 annually.

Manufactures. In 1918, Japan had 22,391 factories, employing 1,409,196 persons and turning out finished products as follows:

	Yen
Textile goods, (cottons, silks and woolens)	1,189,276,699
Japanese paper	53,932,699
European paper	102,087,117
Matches	29,689,159
Earthenware	44,214,084
Lacquered ware	16,190,745
Matting	19,272,285
Leather	34,713,374
Oil	54,404,200
Knitting	68,589,804
The raw products were valued at	171,185,081
The manufactured were valued at	139,210,466

Commerce. Japan's foreign trade has undergone a marvelous development during recent years, the figures for 1920 standing as follows: imports, \$934,469,912; exports \$799,355,784. She has a total of 16,343 commercial ships with 3,625,338 tonnage.

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*I am thinking now of such books as *Japan in World Politics* (1919) by K. K. Kawakami (Macmillan); *What Japan Thinks* (1921) by the same editor and publisher; *What Japan Wants* (1921) by Dr. Yoshi S. Kuno, and the outspoken demands of the Japanese delegates in the Washington conference.

prevent war, should this program of discrimination and domination on the part of the White races continue.

(2) The Evacuation of Asia by armies, navies, and air fleets of Europe and America," along with the giving up of all "rights" and "spheres of influence" held by non-Asiatic powers. "The expulsion of the West from the East," continues this Japanese writer who is speaking for China and India as well as for Japan, "is the sole preliminary to a discussion of fundamental peace terms; for the greatest problem before statesmen of world reconstruction in the interest of peace is that of the freedom of Asia. Every inch of Asian soil must be placed under a sovereign state of an Asian race, no matter whether sovietic, communal, republican, monarchical, democratic or autocratic.**

(3) The recognition of Japan's right to erect and protect a Monroe Doctrine for the Orient, thus closing the "Open Door," except in a commercial sense, and giving to Japan the special rights of political and military domination, industrial and commercial exploitation, and armed protection of Asiatic nations. Says Prof. Fujisawa: "The principle (of the Monroe Doctrine applied to the Far East as set out in the Ishii-Lansing Agreement) avows the political predominance of a Power (or a combination of at most two Powers) best qualified for maintaining order and for furthering progress and civilization in a region determined by geographical considerations following the line of absolute impartiality..... The Ishii-Lansing Doctrine (the Monroe Doctrine applied to the Far East) provides that the world shall look to Japan as a trustee and a guardian of peace in the Far East.....

*See *Japan and World Politics*, by Kawakami and *What Japan Wants* by Kuno.

***What Japan Thinks*, pp. 173-188.

As a matter of course, such recognition carries with it the non-interference of the other Powers, in the same spirit as that which makes it unthinkable that any Power should ever dream of contesting the Monroe Doctrine (in America.)**

(4) The removal of all fortifications in the Pacific and a fair share in the rights and privileges of the Pacific: Says Professor Kuno.** "What she really wants is to have a fair share of the rights and privileges on the Pacific. Such being the case, the strong fortification by the United States in Hawaii, Guam, and the Philippines has caused her great misgivings. She can see no reason from her own standpoint for the fortification of these islands, unless the United States regards Japan as a potential enemy. Therefore, with the exception of a few militarists, the people of Japan are united in wanting all nations to remove all fortifications from their insular may become in reality what it is already in name, a truly 'peaceful sea.'"

(5) Antagonism to Democracy and Unyielding Adherence to Autocracy. In spite of the Democratic, Liberalist, Progressive and Woman's Movements in Japan, "the land of the Rising Sun" will continue autocratic for at least another half century. The Mikado is recognized by the great masses of Japan and by all the great Conservative leaders and Militarists of the Empire—together constituting four-fifths of the population as—"an incarnation of God." And many of the Liberals and Progressives believe that he can do no wrong***, holding his office, as he does, by divine right. Two chapters in *What Japan Thinks* are given over to

*What Japan Thinks, pp. 21-48.

**What Japan Wants, pp. 24, 25.

possessions on the Pacific, so that this ocean

***See p. 140 of *What Japan Thinks* for statement of Premier Hara to this effect.

the crusade of the Conservatives against Democracy and a discussion of ways and means to completely destroy all traces of Liberalism and exalt Mikadism.* The most talked of book in Japan in recent years, perhaps, is Professor Uyesugii's *Japan's True Foundation* which, according to the author, is Mikadism. The Professor offers six suggestions for the immediate recouping of the powers of autocracy, viz—(1) suppress all liberal and socialistic utterances; (2) mobilize the whole nation for the carrying out of a Prussianistic program in the Far East; (3) encourage militarism and inaugurate universal conscription; (4) adopt a sort of state socialism under which both Capital and Labor would be forcibly enlisted to fullest capacity; (5) abolish the peerage and adopt a national Sinn Feinism—Japan for the Japanese; and (6) grant universal suffrage but overthrow Parliamentarism completely and substitute for it a highly centralized bureaucracy, on the order of the American City Manager Plan.**

(6) Increased Dominance of Militarism. In addition to the discussion of the Prussianized Army system of Japan, given above, special consideration must be given to the fact that in 1909 the Japanese Cabinet separated the military affairs of the Empire from the ordinary affairs of the Government; placed everything pertaining to military affairs in the hands of the militarists themselves, denying the Premier and the Diet any voice in the military affairs of the Empire; and hedged themselves about so that they might obtain all the funds and propaganda they might desire but give no account to the Diet and give no information to any one, save the Emperor. Japan, in this way came to have two governments, one military and the other civil—and actually has

*Chapters I and III, *What Japan Thinks*.

**What Japan Thinks, pp. 49-62.

two representatives at Peking, the military representative holding aloof from the civil representative. Also, the autocrats (militarists) have begun punishing the people, right and left, for the crime of "lese majeste"—"This tendency to keep military matters in one group and to keep them absolutely secret has grown since the Okuma Cabinet," says Prof. Yoshino, who goes on to say: "Their whole attitude is that whatever is best for Japan is the one thing that is to be done, no matter who or what is to be sacrificed. The aim is to make Japan powerful and ensure her influence as a nation. If that means China or Korea is to be sacrificed, it is unavoidable. This policy is making itself felt in Japan, Korea, and even in Formosa."*

(7) **Great Commercial and Industrial Expansion.** One reason for Japan's growing militarism is the recognition of her absolute necessity of great commercial and industrial expansion, which calls for a like increase of her army and especially of her navy—unless, as has been agreed upon, the competing nations should also disarm. If Japan can gain access to the proper raw materials, she has the possibilities of the greatest commercial and industrial expansion of any nation in the world, save the United States.

"Our best brains," says Baron Hayashi, the Japanese Ambassador to England, "understand that our future lies not in territorial and military conquests, but on the water in carrying trade and on land in our commercial and industrial expansion abroad.

"We have become a big industrial power," the Baron goes on, "but once more because we are, as you say, realists and, as such, have

*What Japan Thinks, pp. 87, 88.

noted the gigantic blunder of Germany at the climax of her industrial expansion in 1914. Believe me, we do not purpose to repeat that blunder and by a mad act of aggression to miss or mar tremendously the unique economic opportunities that should be ours for a peaceable effort."* Let us hope and pray that the Baron and others who think as he does will hold back the Prussian militarists and carry out this lofty and well-conceived purpose.

(8) **The complete, uncompromising, and when thought expedient, ruthless Japanization of the helpless peoples she dominates.** Japan has had admirable training in Prussian system and efficiency and Western tyranny over weak and backward peoples. All her present day leaders were trained at the feet of the English, French, Dutch and German statesmen who were then dominating and tyrannizing and despoiling the helpless people of the Far East, including the Japanese themselves. The national heroes, in all the so-called Christian nations, America included, in that early day when Japan was learning how to be a modern nation, were war heroes. The nations who were finally taken as patterns for the building of the Japanese Empire—England and Germany—owed their large "place in the sun" to a ruthless program of conquest, annexation and exploitation of backward and helpless peoples. Japan's own rise—swift, sweeping and dazzling—is due to three things, viz—(1) the lessons in commercial strategy and naval power which she learned from England; (2) the Prussian system of efficiency and force which she borrowed from Germany; and (3) the example of these and all other so-called Christian nations, save America, which she has followed in ruthlessly seizing, appropriating and exploiting the weaker nations about her.

*What Japan Thinks, pp. 123, 124.

When Japan went to war with Russia to protect Korea's independence and then, having won the war, claimed large sections of China and annexed Korea outright, she was but playing the role which Western Powers had taught her. For did not England, in 1842, force opium on China at the muzzle of the cannon and then extort Hongkong from her? The "Twenty-one Demands" which Japan secretly forced from China and her tenacious holding on to her so-called "rights" in Shantung are but other evidences of how well she has learned to practice the damnable doctrine of the "Survival of the Fittest," and "Might makes right," which have been the laws of the great Powers up to very recent times. Let us be patient with Japan, therefore, and try to recall the fact that the Western Powers are very far from sainthood as yet.

The ruthlessness and inhuman cruelty of Japan's program of Prussianizing the Koreans, however, goes far beyond anything ever known in a civilized nation. The barbarous, and bestial torture, butchery, burnings, ravishing and utter despoiling of the poor helpless, unarmed Koreans in 1919 and 1920, is without a parallel in history, apart from some bloody orgies of the Turks. And the worst of it is that Japan kept up this program of ruthlessness and butchery until outside nations and aroused public sentiment among her own people forced the bloody hands of her Prussian militarists.

(9) **Unhindered Access to the Raw Materials and Industrial and Commercial Assets of Manchuria, Siberia and China.** Prof. Kuno utters a plain word of warning when he says: "However, if war should come, the cause thereof will not be the Japanese question in the United States, but rather with regard to some situation in the Orient itself. Japan might take up arms should the United States adopt some policy that would stand in the way of Japan ob-

taining raw materials from China or Siberia. Interference of this sort would threaten not only the sources of national prosperity of Japan, but even her very existence."*

(10) **The Resistance of the Japanese People to Western Men and Methods in Introducing Christianity in Japan.** Most of the Japanese writers, Christian or otherwise, insist that the time has come for the control and direction of the Christian work in Japan to be turned over to the Japanese Christians. "Though Japan welcomes funds donated by foreigners, what she wants," writes Prof. Kuno, "is to have her own Christian churches and her own Christian schools, supported by her own people, and independent of foreign mission boards."* "What the Japanese need," insists Mr. Kanzo Uchimura, himself a Japanese minister of the Gospel, "is a Christianity divested of all unnecessary trappings, or the Christianity taught by Christ Himself. An independent Japanese Christianity like this is making steady progress in Japan."** Dr. Tasuku Harada, one of the outstanding Christian statesmen of the Orient, graduate of Yale, Amherst and Edinburgh universities, a Congregational minister and distinguished author, says: "Some may ask whether there is any need of increasing the missionary force in Japan at all, and to this I unhesitatingly answer: 'Yes'; but most of the additional missionaries are needed for different functions than those hitherto filled by them. The pioneer period has passed. The need for missionaries to control the management and activities of the Church has now gone by."*** These quotations might be multiplied; but they are perhaps sufficient to show that the Japanese are opposed to foreign man-

*What Japan Wants, p. 116.

**What Japan Thinks, p. 207.

***Japan to America, edited by Naohichi Masaoka.

agement and are claiming for themselves the sole right to direct the Christianization of the Empire.

4. The Religious Outlook of Japan

Japan is said to be a nation without a religion, but seeking one. That great artist, patriot and publicist, Okakura Kakuzo, said: "To those who have seen our pagodas, and heard our temple bells calling from every hill or to those who remember the great halls of learning in the various daimiates, and the chant of the reciting voices in every Tokugawa village, it must seem strange that Buddhism and Confucianism played so small a part in the Restoration. The fact is that their teaching never interfered in matters of state, and their influence was solely directed toward enforcing the ideas of submission and the love of peace. . . . The demarcation of the political from the religious life, the divorce of State and Church, is no new thing with us. Indeed, despite our temples and monasteries, we have no Church."^{*}

There are, however, three very great misconceptions presented in these statements. In the first place, Japan has a native or indigenous religion, Shintoism, which has remained unimpaired through all the changes of the centuries. In the second place, she has adopted and modified two other religions—Confucianism and Buddhism—and is nibbling at Christianity. Count Okuma was correct when he said: "A certain European critic has fitly remarked that the Japanese are eclectics. Fortunately, we are free from any racial or religious prejudices; we have collected or are

^{*}What Japan Wants, p. 116.
p. 124 f.

^{*}The Awakening of Japan, by Okakura Kakuzo, pp. 54-60.

trying to collect, what is true and what is beautiful, from all quarters of the earth. In a good sense, we Japanized Confucianism and Buddhism, and are Japanizing Christianity even."^{*} In the third place, it can hardly be said, truthfully, that Japan is seeking a religion. Complete domination of the Orient—commercially, industrially, politically, intellectually—and without hindrance or interference from Western Powers, is the one thing nearest the heart of Japan at this time. Religiously she feels quite as able to teach others as to be taught by them.

Religious Conceptions of Japan

For while Japan in fact has no church, according to our Western terminology, few nations have such a wealth of religious conceptions as Japan; and perhaps no nation is more completely swayed by the ideals and basic principles of her religions than Japan. The most illuminating exposition of the religious conceptions of Japan which has come to my notice is the lectures of Dr. Tasuku Harada delivered before Hartford Theological Seminary and published under the title of "The Faith of Japan." According to this distinguished Christian author, there are six basic religious conceptions which dominate the spiritual life of Japan. Briefly summarized, they are as follows: (1) *Kami*, the idea of deity, the old Animism of China Japanized; (2) *Michi*, the way of humanity, the belief that God endowed each one naturally with the knowledge of how to live right; (3) *Satori*, the law of enlightenment, a Buddhist modification of the Christian doctrine of conversion and regeneration; (4) *Suki*, the doctrine of salvation, formerly accomplished by works but in recent years patterned after Paul's doctrine of salvation by grace; (5) *Chugi*, the spirit of

^{*}Japan to America, edited by Masaoka, p. 4.

loyalty, the essence of Shintoism, a sort of divine reverence for one's parents and a deification of the Emperor; and (6) Moral, the future life, a composite doctrine of Shintoism and Buddhism covering the life to come.

Religious Forces in Japan

The religious forces of Japan may be summarized as follows:

Shintoism:

Officially recognized sects	13
Shrines	117,729
Priests	14,692

Buddhism: (1919)

Officially recognized sects	12
Sub-sects	39
Main temples	71,702
Minor temples	36,247
Priests and nuns	61,363
Sunday schools	Many
Social and philanthropic institutions	701
Value of property (not temples)	
yen	1,692,135

Christianity: (1919).

Total Protestant agencies at work	42
Catholic (Roman 1 and Russian 1)	2
Churches	1,692
Self-supporting churches	496
Outstations	1,151
Church buildings	1,022
Adults baptized (1919)	9,730
Full members	228,687
Under Christian instruction	32,832
Sunday schools	2,516
Enrolled in Sunday schools	169,591
Contributed by Japanese Christians	1,038,061
Hospitals	10
Orphanages	22
Kinds of schools and colleges	9
Number of schools and colleges	430
Pupils enrolled	42,308
Foreign missionaries	1,590
Japanese missionaries	4,123
Total missionaries	5,713
This is one foreign missionary (in Japan) to	35,000

Religious Problems of Japan.

In general, there are two kinds of hindrances to the work of Christianizing Japan.

anese influence, viz.—The Chinese provinces of Fukien, Kiangsi, Shantung and a large section of North China; also a large part of Manchuria and Inner Mongolia. Then we must add to all this Japan's military occupation of still another section of Manchuria and the north half of the Sakhalin Island.

(2) Her Industrial and Commercial Resources. Farms. Owing to the mountainous nature of the Japanese Empire, less than 15 per cent of the land is tillable, but much of it is capable of two to three crops each year. Nevertheless, 65 per cent of the people live on their little farms, three-fifths of them being owned by the farmers themselves. The principal crops are rice, barley, rye, wheat, tobacco and tea. Rice, however, constitutes about 60 per cent of the entire farm production, the amount reaching up to 250,000,000 bushels per annum.

Fisheries. Fishing is another of the chief industries in Japan, no less than a million families being engaged in the various enterprises connected with it. The value of the raw products of the fisheries, in 1918, amounted to over 170,000,000 yen per annum; whereas the manufactured products aggregated more than 310,000,000 yen (\$155,000,000).

Minerals. Japan has large deposits of both coal and copper. In fact, she ranks almost third among the copper producing nations. Petroleum is also abundant in Japan and is being developed very rapidly. Sulphur likewise abounds in large quantities, and gold and silver and zinc are mined in considerable quantities. The value of the chief mineral products in 1919 were as follows:

	Yen
Gold	9,681,494
Silver	11,131,055
Copper	67,581,475
Pig Iron	38,872,446
Steel	72,666,689

Coal	442,540,941
Sulphur	2,256,324
Petroleum	42,562,023

Silk. Another great industry in Japan is silk culture which "plays almost as important a part as rice culture." America buys 20 per cent of the total output of Japanese silk.

Forests. Still another source of wealth in Japan is her vast areas of forests—comprising 46,318,350 acres in Japan proper—all of which are carefully protected, developed and utilized to the fullest extent, the net revenues from them amounting to between \$3,000,000 to \$5,000,000 annually.

Manufactures. In 1918, Japan had 22,391 factories, employing 1,409,196 persons and turning out finished products as follows:

	Yen
Textile goods, (cottons, silks and woollens)	1,189,275,699
Japanese paper	53,932,699
European paper	108,087,117
Matches	39,689,159
Earthenware	44,214,084
Lacquered ware	16,190,745
Matting	19,272,286
Leather	34,713,374
Oil	54,404,200
Knitting	68,589,804
The raw products were valued at	171,185,081
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What, then, constitutes the imperial program of Japan? What are the things which this great, aggressive, keen witted, aspiring and daring nation has set its heart upon? Without attempting or assuming to qualify as an expert in things Japanese, we venture to offer the following as constituting the minimum demands and therefore the heart of the national program of Japan:

(1.) Absolute and unyielding opposition to all further discriminations against the Japanese people, and all further attempts on the part of the White races to dominate the Yellow races. There can be no sort of doubt that the Japanese people have reached the limit of endurance both as to the discriminations heaped upon them (chiefly in certain sections of the United States) and the brutal attempts to dominate them and other Asiatics (chiefly by certain European powers) and that all the powers of the League of Nations and the Washington Armament Conference will not

*I am thinking now of such books as *Japan in World Politics* (1919) by K. K. Kawakami (Macmillan); *What Japan Thinks* (1921) by the same editor and publisher; *What Japan Wants* (1921) by Dr. Yoshi S. Kuno, and the outspoken demands of the Japanese delegates in the Washington conference.

prevent war, should this program of discrimination and domination on the part of the White races continue.

(2) The Evacuation of Asia by armies, navies, and air fleets of Europe and America," along with the giving up of all "rights" and "spheres of influence" held by non-Asiatic powers. "The expulsion of the West from the East." continues this Japanese writer who is speaking for China and India as well as for Japan, "is the sole preliminary to a discussion of fundamental peace terms; for the greatest problem before statesmen of world reconstruction in the interest of peace is that of the freedom of Asia. Every inch of Asian soil must be placed under a sovereign state of an Asian race, no matter whether sovietic, communal, republican, monarchical, democratic or autocratic.**

(3) The recognition of Japan's right to erect and protect a Monroe Doctrine for the Orient, thus closing the "Open Door," except in a commercial sense, and giving to Japan the special rights of political and military domination, industrial and commercial exploitation, and armed protection of Asiatic nations. Says Prof. Fujisawa: "The principle (of the Monroe Doctrine applied to the Far East as set out in the Ishii-Lansing Agreement) avows the political predominance of a Power (or a combination of at most two Powers) best qualified for maintaining order and for furthering progress and civilization in a region determined by geographical considerations following the line of absolute impartiality..... The Ishii-Lansing Doctrine (the Monroe Doctrine applied to the Far East) provides that the world shall look to Japan as a trustee and a guardian of peace in the Far East.....

*See *Japan and World Politics*, by Kawakami and *What Japan Wants* by Kuno.

***What Japan Thinks*, pp. 173-183.

As a matter of course, such recognition carries with it the non-interference of the other Powers, in the same spirit as that which makes it unthinkable that any Power should ever dream of contesting the Monroe Doctrine (in America.)"^{*}

(4) The removal of all fortifications in the Pacific and a fair share in the rights and privileges of the Pacific: Says Professor Kuno.^{**} "What she really wants is to have a fair share of the rights and privileges on the Pacific. Such being the case, the strong fortification by the United States in Hawaii, Guam, and the Philippines has caused her great misgivings. She can see no reason from her own standpoint for the fortification of these islands, unless the United States regards Japan as a potential enemy. Therefore, with the exception of a few militarists, the people of Japan are united in wanting all nations to remove all fortifications from their insular may become in reality what it is already in name, a truly 'peaceful sea.'"

(5) Antagonism to Democracy and Unyielding Adherence to Autocracy. In spite of the Democratic, Liberalist, Progressive and Woman's Movements in Japan, "the land of the Rising Sun" will continue autocratic for at least another half century. The Mikado is recognized by the great masses of Japan and by all the great Conservative leaders and Militarists of the Empire—together constituting four-fifths of the population as—"an incarnation of God." And many of the Liberals and Progressives believe that he can do no wrong^{***}, holding his office, as he does, by divine right. Two chapters in *What Japan Thinks* are given over to

^{*}What Japan Thinks, pp. 21-48.

^{**}What Japan Wants, pp. 24, 25.

possessions on the Pacific, so that this ocean

^{***}See p. 140 of *What Japan Thinks* for statement of Premier Hara to this effect.

the crusade of the Conservatives against Democracy and a discussion of ways and means to completely destroy all traces of Liberalism and exalt Mikadoism.^{*} The most talked of book in Japan in recent years, perhaps, is Professor Uyesugi's *Japan's True Foundation* which, according to the author, is Mikadoism. The Professor offers six suggestions for the immediate recouping of the powers of autocracy, viz—(1) suppress all liberal and socialistic utterances; (2) mobilize the whole nation for the carrying out of a Prussianistic program in the Far East; (3) encourage militarism and inaugurate universal conscription; (4) adopt a sort of state socialism under which both Capital and Labor would be forcibly enlisted to fullest capacity; (5) abolish the peerage and adopt a national Sinn Feinism—Japan for the Japanese; and (6) grant universal suffrage but overthrow Parliamentarism completely and substitute for it a highly centralized bureaucracy, on the order of the American City Manager Plan.^{**}

(6) Increased Dominance of Militarism. In addition to the discussion of the Prussianized Army system of Japan, given above, special consideration must be given to the fact that in 1909 the Japanese Cabinet separated the military affairs of the Empire from the ordinary affairs of the Government; placed everything pertaining to military affairs in the hands of the militarists themselves, denying the Premier and the Diet any voice in the military affairs of the Empire; and hedged themselves about so that they might obtain all the funds and propaganda they might desire but give no account to the Diet and give no information to any one, save the Emperor. Japan, in this way came to have two governments, one military and the other civil—and actually has

^{*}Chapters I and III, *What Japan Thinks*.

^{**}What Japan Thinks, pp. 49-62.

two representatives at Peking, the military representative holding aloof from the civil representative. Also, the autocrats (militarists) have begun punishing the people, right and left, for the crime of "lese majeste"—"This tendency to keep military matters in one group and to keep them absolutely secret has grown since the Okuma Cabinet," says Prof. Yoshino, who goes on to say: "Their whole attitude is that whatever is best for Japan is the one thing that is to be done, no matter who or what is to be sacrificed. The aim is to make Japan powerful and ensure her influence as a nation. If that means China or Korea is to be sacrificed, it is unavoidable. This policy is making itself felt in Japan, Korea, and even in Formosa."*

(7) **Great Commercial and Industrial Expansion.** One reason for Japan's growing militarism is the recognition of her absolute necessity of great commercial and industrial expansion, which calls for a like increase of her army and especially of her navy—unless, as has been agreed upon, the competing nations should also disarm. If Japan can gain access to the proper raw materials, she has the possibilities of the greatest commercial and industrial expansion of any nation in the world, save the United States.

"Our best brains," says Baron Hayashi, the Japanese Ambassador to England, "understand that our future lies not in territorial and military conquests, but on the water in carrying trade and on land in our commercial and industrial expansion abroad.

"We have become a big industrial power," the Baron goes on, "but once more because we are, as you say, realists and, as such, have

*What Japan Thinks, pp. 87, 88.

noted the gigantic blunder of Germany at the climax of her industrial expansion in 1914. Believe me, we do not purpose to repeat that blunder and by a mad act of aggression to miss or mar tremendously the unique economic opportunities that should be ours for a peaceable effort."* Let us hope and pray that the Baron and others who think as he does will hold back the Prussian militarists and carry out this lofty and well-conceived purpose.

(8) **The complete, uncompromising, and when thought expedient, ruthless Japanization of the helpless peoples she dominates.** Japan has had admirable training in Prussian system and efficiency and Western tyranny over weak and backward peoples. All her present day leaders were trained at the feet of the English, French, Dutch and German statesmen who were then dominating and tyrannizing and despoiling the helpless people of the Far East, including the Japanese themselves. The national heroes, in all the so-called Christian nations, America included, in that early day when Japan was learning how to be a modern nation, were war heroes. The nations who were finally taken as patterns for the building of the Japanese Empire—England and Germany—owed their large "place in the sun" to a ruthless program of conquest, annexation and exploitation of backward and helpless peoples. Japan's own rise—swift, sweeping and dazzling—is due to three things, viz—(1) the lessons in commercial strategy and naval power which she learned from England; (2) the Prussian system of efficiency and force which she borrowed from Germany; and (3) the example of these and all other so-called Christian nations, save America, which she has followed in ruthlessly seizing, appropriating and exploiting the weaker nations about her.

*What Japan Thinks, pp. 123, 124.

When Japan went to war with Russia to protect Korea's independence and then, having won the war, claimed large sections of China and annexed Korea outright, she was but playing the role which Western Powers had taught her. For did not England, in 1842, force opium on China at the muzzle of the cannon and then extort Hongkong from her? The "Twenty-one Demands" which Japan secretly forced from China and her tenacious holding on to her so-called "rights" in Shantung are but other evidences of how well she has learned to practice the damnable doctrine of the "Survival of the Fittest," and "Might makes right," which have been the laws of the great Powers up to very recent times. Let us be patient with Japan, therefore, and try to recall the fact that the Western Powers are very far from sainthood as yet.

The ruthlessness and inhuman cruelty of Japan's program of Prussianizing the Koreans, however, goes far beyond anything ever known in a civilized nation. The barbarous, and bestial torture, butchery, burnings, ravishing and utter despoiling of the poor helpless, unarmed Koreans in 1919 and 1920, is without a parallel in history, apart from some bloody orgies of the Turks. And the worst of it is that Japan kept up this program of ruthlessness and butchery until outside nations and aroused public sentiment among her own people forced the bloody hands of her Prussian militarists.

(9) **Unhindered Access to the Raw Materials and Industrial and Commercial Assets of Manchuria, Siberia and China.** Prof. Kuno utters a plain word of warning when he says: "However, if war should come, the cause thereof will not be the Japanese question in the United States, but rather with regard to some situation in the Orient itself. Japan might take up arms should the United States adopt some policy that would stand in the way of Japan ob-

taining raw materials from China or Siberia. Interference of this sort would threaten not only the sources of national prosperity of Japan, but even her very existence."^{*}

(10) **The Resistance of the Japanese People to Western Men and Methods in Introducing Christianity in Japan.** Most of the Japanese writers, Christian or otherwise, insist that the time has come for the control and direction of the Christian work in Japan to be turned over to the Japanese Christians. "Though Japan welcomes funds donated by foreigners, what she wants," writes Prof. Kuno, "is to have her own Christian churches and her own Christian schools, supported by her own people, and independent of foreign mission boards."^{**} "What the Japanese need," insists Mr. Kanzo Uchimura, himself a Japanese minister of the Gospel, "is a Christianity divested of all unnecessary trappings, or the Christianity taught by Christ Himself. An independent Japanese Christianity like this is making steady progress in Japan."^{***} Dr. Tasuku Harada, one of the outstanding Christian statesmen of the Orient, graduate of Yale, Amherst and Edinburgh universities, a Congregational minister and distinguished author, says: "Some may ask whether there is any need of increasing the missionary force in Japan at all, and to this I unhesitatingly answer: 'Yes'; but most of the additional missionaries are needed for different functions than those hitherto filled by them. The pioneer period has passed. The need for missionaries to control the management and activities of the Church has now gone by."^{****} These quotations might be multiplied; but they are perhaps sufficient to show that the Japanese are opposed to foreign man-

^{*}What Japan Wants, p. 116.

^{**}What Japan Thinks, p. 207.

^{***}Japan to America, edited by Naotchi Masataka.

agement and are claiming for themselves the sole right to direct the Christianization of the Empire.

4. The Religious Outlook of Japan

Japan is said to be a nation without a religion, but seeking one. That great artist patriot and publicist, Okakura Kakuzo, said: "To those who have seen our pagodas, and heard our temple bells calling from every hill or to those who remember the great halls of learning in the various daimates, and the chant of the reciting voices in every Tokugawa village, it must seem strange that Buddhism and Confucianism played so small a part in the Restoration. The fact is that their teaching never interfered in matters of state, and their influence was solely directed toward enforcing the ideas of submission and the love of peace. . . . The demarcation of the political from the religious life, the divorce of State and Church, is no new thing with us. Indeed, despite our temples and monasteries, we have no Church."^{*}

There are, however, three very great misconceptions presented in these statements. In the first place, Japan has a native or indigenous religion, Shintoism, which has remained unimpaired through all the changes of the centuries. In the second place, she has adopted and modified two other religions—Confucianism and Buddhism—and is nibbling at Christianity. Count Okuma was correct when he said: "A certain European critic has fitly remarked that the Japanese are eclectic. Fortunately, we are free from any racial or religious prejudices; we have collected or are

^{*}What Japan Wants, p. 116.
p. 124 f.

^{*}The Awakening of Japan, by Okakura Kakuzo, pp. 54-60.

trying to collect, what is true and what is beautiful, from all quarters of the earth. In a good sense, we Japanized Confucianism and Buddhism, and are Japanizing Christianity even."^{*} In the third place, it can hardly be said, truthfully, that Japan is seeking a religion. Complete domination of the Orient—commercially, industrially, politically, intellectually—and without hindrance or interference from Western Powers, is the one thing nearest the heart of Japan at this time. Religiously she feels quite as able to teach others as to be taught by them.

Religious Conceptions of Japan

For while Japan in fact has no church, according to our Western terminology, few nations have such a wealth of religious conceptions as Japan; and perhaps no nation is more completely swayed by the ideals and basic principles of her religions than Japan. The most illuminating exposition of the religious conceptions of Japan which has come to my notice is the lectures of Dr. Tasuku Harada delivered before Hartford Theological Seminary and published under the title of "The Faith of Japan." According to this distinguished Christian author, there are six basic religious conceptions which dominate the spiritual life of Japan. Briefly summarized, they are as follows: (1) *Kami*, the idea of deity, the old Animism of China Japanized; (2) *Michi*, the way of humanity, the belief that God endowed each one naturally with the knowledge of how to live right; (3) *Satori*, the law of enlightenment, a Buddhist modification of the Christian doctrine of conversion and regeneration; (4) *Suki*, the doctrine of salvation, formerly accomplished by works but in recent years patterned after Paul's doctrine of salvation by grace; (5) *Chugi*, the spirit of

^{*}Japan to America, edited by Masuoka, p. 4.

loyalty, the essence of Shintoism, a sort of divine reverence for one's parents and a deification of the Emperor; and (6) Moral, the future life, a composite doctrine of Shintoism and Buddhism covering the life to come.

Religious Forces in Japan

The religious forces of Japan may be summarized as follows:

Shintoism:

Officially recognized sects	13
Shrines	117,729
Priests	14,692

Buddhism: (1919)

Officially recognized sects	12
Sub-sects	39
Main temples	71,702
Minor temples	36,247
Priests and nuns	51,363
Sunday schools	Many
Social and philanthropic institutions	701
Value of property (not temples)	
yen	1,892,135

Christianity: (1919).

Total Protestant agencies at work	42
Catholic (Roman I and Russian I)	2
Churches	1,692
Self-supporting churches	496
Outstations	1,151
Church buildings	1,022
Adults baptized (1919)	9,730
Full members	228,687
Under Christian instruction	32,832
Sunday schools	2,516
Enrolled in Sunday schools	140,581
Contributed by Japanese Christians	1,028,061
Hospitals	10
Orphanages	22
Kinds of schools and colleges	9
Number of schools and colleges	430
Pupils enrolled	42,308
Foreign missionaries	1,590
Japanese missionaries	4,123
Total missionaries	5,713
This is one foreign missionary (in Japan) to	35,000

Religious Problems of Japan.

In general, there are two kinds of hindrances to the work of Christianizing Japan

On the one side, there are a number of serious drawbacks and minor problems which can be and should be speedily remedied; on the other side, there are some very acute, difficult and far-reaching problems which will call for all the wisdom and patience and charity which the Christian forces both in America and in Japan can possibly command. The time has come, moreover, when everything for which Christianity stands in the Far East is bound up with the Japanese problem, as we are wont to speak of it, and when we should make haste to give the most thorough reconsideration to all phases of this most gigantic, most challenging and most meaningful task before the Christian forces of the world today—the Christianizing and utilizing of the marvelous powers of Japan for Christian world conquest.

Minor Problems and Drawbacks: Among the hindrances and difficulties which can be and should be speedily removed we mention: (1) The utter and hopeless inadequacy of the present missionary forces and equipment for the reaching or seriously influencing of a great and highly developed nation like Japan. Counting the men and their wives and the unmarried women, there are but 1,590 foreign missionaries, or one to every 35,000 of the Japanese people, including Protestants and Catholics of all varieties. It is estimated, moreover, that 80 per cent of the people of Japan are not only wholly untouched by any Gospel agency but are destined never to even hear the Gospel, unless our forces and equipment are vastly increased.

(2) The failure of the Christian schools in Japan to keep pace with either the needs of the people or the great progress made by Government schools and colleges, and the tragic need of a great army of the very best qualified teachers, leaders and specialists in America to occupy chairs in Christian and

non-Christian schools in Japan—these deficiencies in our Christian education forces in Japan have brought incalculable losses on the whole Christian movement. How easily we could remedy this whole educational situation, if we would! If we would! God help us!

(2) Has not the time come to place the responsibility of leadership, control and direction of the missionary work upon the Japanese Christians themselves? Is there any reason why their patriotic pride and national sense of honor should be longer wounded and a club placed in the hands of the anti-Christians in Japan to break down our best efforts by denying them these privileges?

(4) What would it mean for a representative committee from all denominations doing mission work in Japan, to make a nationwide visitation of Japan, to spend six months in the Empire, to hold meetings and discuss with the people, face to face, the purposes and plans of the work, and to have them speak out to us frankly their views, give us first hand information, etc; and then arrange for a like committee of representative Japanese Christians to visit America for similiar purposes? The misunderstandings that would be cleared up, the information gathered, the closer contacts secured, the great amount of effective and far-reaching publicity that Christianity would thus receive and the international good will between America and Japan which would be fostered—are not these inevitable results of such an interchange and are they not worth claiming for the cause of Christ?

(5) Is it not a well-known fact that Japan is preeminently a nation of students; that while they resent, being approached as if they were Africans or Turks or Indians, they literally devour every thought-provoking book they can secure, they attend the lectures of

every great specialist within their reach and they appropriate the best that is offered them with an eagerness and a capacity unequaled by any other people? Why, then, are we not giving them a larger number of the really great epoch-making productions of the best Christian writers of the world? If they prefer a great teacher to an evangelist and a great book to prayer meeting, why not give them the best teachers and the best books in the world? Have we not witnessed the coloring and complete modification of their whole civilization by their study of Mill, Spencer, Paine, Schopenhauer, Hartman, Haeckel and other scientific and rationalistic writers; while we were doing nothing to bring to them the works of the great spiritual leaders and ideal thinkers of the world? Why do we wonder, then, that many of the leading Japanese are Pantheists and agnostics.

Three Great Acute Problems: Coming now to the really great and serious problems confronting the Christian forces in Japan, we mention the three most serious problems: The Counter Reformation of Buddhism; the policy of Governmental supervision and interference; and the strained relations between Japan and America.

Counter Reformation of Buddhism. One of the most quiet and effective anti-Christian movements inaugurated, in recent years is what may be properly called the Counter Reformation of Buddhism. Its program, its propaganda and its progress, now getting under good headway, constitutes the outstanding development in Japanese life during the last twenty years. Buddhist priests, in large numbers have been quietly sent away for further study, for observation of Christian methods and for the purpose of learning how to combat Christianity. Educational, social and eleemosynary institutions have been launched

In imitation of the schools, hospitals, orphanages and the work among delinquents and defectives founded and fostered by Christianity. Buddhist Sunday schools have suddenly begun to appear all over Japan. Finally, Buddhist priests have begun timidly to sponsor public movements for social uplift—a thing heretofore unheard of. In the meantime certain great reactionary rallying cries have been set going among the people: "Japan has her religions and needs no new religion—especially from the West!" "Christianity is woefully lacking in its teachings of loyalty and filial piety and is therefore dangerous to the state!" "Our religions are Japanese, while Christianity is cosmopolitan and Western!" "Christian nations have robbed and pillaged the Far East and let loose the greatest war in history; let Japanese beware!" "Christianity stands for Democracy which according to President Wilson means the destruction of every autocratic power!" "The Throne of our Emperor, Sun of Heaven will be shattered if Christianity holds sway." These and other rallying cries were shouted from the Japanese press and Buddhist pulpits—for this priesthood has been forced into the new role of prophets by the example and success of Christian preaching. Altogether this counter reformation has constructed the greatest single obstacle to the further progress of Christianity in Japan.

Governmental Supervision and Interference.

While the Japanese Empire grants full religious liberty it nevertheless attempts to Japanize all religions. Every Christian school or college comes in for strict supervision and severe limitations. The policy of Japan for the Japanese is so stoutly maintained that nothing is to be tolerated in the Empire—not even Christianity itself—unless it is wholly given over to improving and conserving the interests of Japan (as these interests are in-

terpreted by the non-Christian, Conservative rulers)! Accordingly when Japan annexed Korea (when she should have been content with a Protectorate) she determined to thoroughly Japanize this old kingdom at any cost.

"The extent of the suffering of the Korean people last year may be judged from statistics issued by the Japanese authorities themselves (January, 1920), covering the period from March to October, 1919. These figures are manifestly incomplete.*

"They show:

Total number of Koreans arrested (March 1 to July 20, 1919)	28,938
Koreans killed	631
Koreans wounded and treated in police or Government institutions..	1,409
(There are no statistics of those wounded and treated privately.)	
Flogged and released (March 1—July 20)	9,078
Flogged by order of court and set free March 1-October 31, 1919)....	1,615
Churches totally destroyed	17
Churches partially destroyed	24

Following this torture and butchery, many of the Koreans, Christians and non-Christians, fled the country and went over into China and settled there. The Japanese, however, claimed that these unarmed and defenseless people were plotting against the Japanese power in Korea and accordingly sent an army of 15,000 soldiers into Chinese territory (Chientao district) where they butchered, burned and laid waste to 30 Chinese villages, killing men, women and children.

Strained Relations Between Japan and America

Three great wrongs have been inflicted upon the Japanese people in the United States: (1) We passed an alien immigration law against China and Japan when we were admitting

*Report of Rev. F. A. McKenzie, Korean Missionary, printed in Baptist Times, London.

great hordes of people from other sections of the world in no sense superior to these Orientals. (2) We allowed certain sections of our country to violate the plain treaty rights of the Japanese and force the so-called "Gentleman's Agreement." (3) We have allowed California to pass a land law which denies to the naturalized Japanese the property rights which every Negro in America has. Let us frankly confess—what the Japanese perhaps know—that these outrages grossly misrepresent Christianity, Americanism, justice and the honest convictions of 90 per cent of American men and women.

Religious Opportunity in Japan

There are seven distinct lines of Christian work in Japan, the opportunities in which, apart from those in China, are unique.

Sunday Schools: The whole Japanese nation is committed to the work of the Sunday Schools—the Buddhists having enthusiastically adopted them. The scope and reach of the Sunday-school opportunity in Japan, therefore, is limited only by the number of workers who can give their time to it.

Great Religious Books. Attention has really been called to the urgent need of more of the really great religious books being translated into the Japanese language. In no country on earth will such work bear more wonderful fruit or mean so much to the ongoing of Christ's Kingdom.

Use of Public Press. Some of the missionaries have already awakened to the incalculable opportunity afforded Christian workers in Japan in making use (by paying for the space) of the columns of the public press

in Japan in presenting the Christian message. Here is a nation of students, where 98 per cent of children are in school, and where everyone is reading and devouring every idea within his reach! And here are the papers ready to be utilized! What a changed conception of Christianity could be brought about in one twelve months by a worthy vigorous and thoroughgoing campaign for the Truth of God in the Japanese newspapers!

Education of Women. We have before referred to the great needs of our Christian educational program in Japan. It remains to add that the Japanese Government is doing almost nothing for the education of its women beyond the elementary grades. Even the great Expansion Program of Education which has just been concluded in Japan made no provision for the education of the women; it was all for the men! The situation in Japan, therefore, presents the greatest opportunity for the Christian education of the women of a truly great and highly developed nation in the whole world today.

Great Teachers and Specialists. Japan has reached the place, especially in her great centers, where really great teachers and specialists are accorded a position and exercise an influence not given to these classes anywhere in the world. The evangelists still have their place and their function to perform; but the teachers and specialists are the men of the hour in all the great Japanese centers.

National Good Will. In no nation in the world can God's ambassadors do more to restore national good will and prevent the death-grapple of another great war than in carrying out their holy and unselfish mission and service in the name of the Prince of Peace in Japan. If our missionaries should accomplish nothing but a restoration of good will and a better understanding of Oriental with Occi-

dental, surely it were the supreme opportunity of the lives thus given for world peace and brotherly kindness among the great nations of our day!

Japan for Christ! But the winning of Japan to Christ or even a small contribution to that glorious end were sufficient reward for any life! For the Christianization of no other ten non-Christian nations in the world today would mean so much for world peace and brotherhood as the winning of this one great, aggressive, modern Power of the East. If she were truly Christian the peace of the Far East would be assured for the next 25 to 50 years and maybe for the next century! If she were truly Christian, she could lead the whole East to Christ! And she is waiting for the Power of this new Life. Dr. Ibuka, a great Japanese Christian leader, has summed up the whole situation in these few, weighty words:*

"Japan is still in a state of transition politically, socially, industrially, and most of all, ethically and religiously. The old religions and most sanctions are losing or have lost their hold on the more intelligent of the people, and the new generation is in danger of falling into skepticism, materialism, and atheism. Japan, therefore, is in need of new ethical and spiritual ideals. But ideals alone will not avail. A new power is needed: a living, transforming power. Where is this to be obtained? . . . Shintoism, Buddhism, Confucianism, have all been tried and found wanting. Christianity is now challenged to prove its worth."

Progress of Christianity

Roman Catholic missions were undertaken in Japan about 1549 by Xavier, aided by the

*Japan to America, p. 165.

Portuguese traders; but after seventy-five years of amazing progress, the whole Roman Catholic movement was outlawed from Japan because of its Jesuitic intermeddling in Japanese politics and its foreign subserviency. By 1637 this first effort to introduce Christianity had been stamped out completely. From 1638 to 1853, Japan remained hermetically sealed against all foreigners, and it was not until about 1862, under the pontificate of Pius IX, that Roman Catholic work in Japan was resumed, and it was not until the passage of the Act of Toleration in 1872 that Roman Catholic missions, chiefly under the leadership of French priests, began to make any

Roman Catholic Forces in Japan.

Total foreign missionaries	331
Total native workers and assistants	993
Regular stations	129
diccate the following:	
Outstations	277
Churches and chapels	270
Communicants (full members)	76,134
Catechumens	2,826
Baptised during year (infants and adults)	6,426
Number of schools (all kinds)	309
Total enrollment in all schools	32,634
Dispensaries	11
Hospitals	6
Children in orphanages	969

Protestant missions in Japan date from 1859, when Guido Verbeck, an American and member of the Dutch Reformed Church, landed in Nagasaki. In the same year, however, the Presbyterians (U. S. A.) and Episcopalians of America both began work in Japan. These denominations were followed by Northern Baptists (1860), the Church Missionary Society (1869) and the American Congregationalists (1871); but not much constructive effort could be undertaken until after 1872, when the Act of Toleration was passed. The golden era of

opportunity in Japan was from 1872 to 1890. Alas that neither American nor English Christians were prepared to enter the open door and claim this rich heritage! From 1890, when the emperor issued his famous Imperial Rescript, the task of the missionaries began to be more difficult. By 1899 the Reaction was under decided headway and the work was slowed down everywhere. Most all the denominations have enlarged their work in Japan in recent years and the work is not without encouraging features but, on the whole, it presents the least fruitful and most difficult and challenging mission field in the world today!

Protestant Forces in Japan

There are 63 Evangelical Christian agencies at work in Japan at this time. Their combined forces number as follows:

Total foreign missionaries	1,123
Total native workers	3,132
Organized churches	877
Outstations and chapels	1,743
Communicants (members)	82,500
Under Christian instruction	30,000
Sunday schools	2,312
Pupils in Sunday schools	143,821
Total number of schools and colleges of all varieties	351
Total pupils	29,466
Dispensaries	8
Hospitals	10
Orphanages	10
Children in orphanages	728

Baptist Work in Japan

Jonathan Goble, the man who invented the jinriksha, was the first American Baptist missionary to Japan, 1860 to 1873. In the same year that Goble was sent out by the Northern Baptists, Southern Baptists appointed J. C. A. Rhorer, C. H. Toy and John L. Johnson as missionaries to Japan. Rhorer and his wife were lost at sea on the ill-fated

Edwin Forest, while the beginning of the Civil War in America prevented the other two men from going. In this way it happened that Southern Baptists were unable to send any missionaries to Japan until 1890, that fatal year in the history of Japanese mission work when the great reaction set in. In the meantime, Northern Baptists had sent Dr. Nathan Brown to Japan in 1873, along with some others, and a good beginning had been made. Dr. J. W. McCollum and Rev. J. A. Brunson landed in Yokohama November 5, 1889. Brunson returned to America in 1892, the same year that Dr. E. N. Walne landed in Japan. In 1899, W. H. Clarke joined the missionary forces in Japan. From 1900 to 1910 some of our noblest and best young men and women went to reinforce the workers in Japan and the work was broadened and better organized. The growth of the work, however, has been meager and every step of way has been fraught with difficulties which challenged and tried the stoutest hearts.

Ten Years Growth in Japan

The following figures will tell the story in part:

Items	1910	1921
Stations	7	8
Churches	10	10
Outstations	12	8
Baptisms	63	106
Total members	578	1,048
Houses of worship	8	10
Sunday schools	19	21
Enrolled in Sunday schools ..	1,148	1,109
Native contributions	1,017	9,807
Foreign missionaries	16	20
Native workers	17	19
Total number of schools	1	5
Total number of pupils	15	405

CHAPTER VII MEXICO, THE LAND OF TOMORROW

The Wonderland of the South

Some one has aptly and appropriately called Mexico "the wonderland of the South."^{*} It comprises 766,929 square miles in area and is therefore almost one-third as large as the United States and almost three times as large as Texas; but if there exists so wonderful a country in the whole world as Mexico we should like to find it. It has placed its spell upon every artist, every ethnologist, every archeologist, every historian, every poet, every prophet, every missionary, every mineralogist, and every big business man who has ever viewed and studied it sympathetically.

Prescott says: "Of all that extensive empire which once acknowledged the authority of Spain in the New World, no portion for interest and importance, can be compared with Mexico—and this equally whether we consider the variety of its soil and climate; the inexhaustible stores of its minerals; its scenery, grand and picturesque beyond example; the character of its ancient inhabitants, not only far surpassing in intelligence that of the other North American races, but reminding us, by their monuments of the primitive civilization of Egypt and Hindoostan; or, lastly, the peculiar circumstance of its conquest, adventurous and romantic as any legend devised by Norman or Italian bard of chivalry."

^{*}Mexico: The Wonderland of the South (1914) by W. E. Carson, London.

Nevin O. Winter declares:^{*} "In this land of ancient civilization and primitive custom, there are cities which stand out like Oriental pearls transplanted to the Occident from the shores of the Red Sea. Here in Mexico can be found pyramids which are no mean rivals to those great piles of the Egyptian deserts; crumbling ruins of tombs, and palaces, and temples, ornamented in arabesque and grecque designs, not unlike the structures along the banks of the mighty Nile; and the same primitive implements of husbandry which we have viewed so often in the pages of the family Bible. Then, as an additional attraction, there is the actual presence of the aborigines—Aztec, Zapotec, Chichimec,—speaking the same language, observing the same ceremonies, and following the same customs which were old when the foreigners (Columbus) came.

Its scenic wonders are unsurpassed in any other part of the globe for picturesqueness; and no country in Europe presents an aspect more unfamiliar and strange to American eyes, or exceeds it in historic interest.

"Vast mountains including snow-capped Popocatepetl and Ixtacohuatl, the loftiest peaks on the American continent, are seen here amidst scenes of tropical beauty and luxuriance. . . . It has all the climates from the torrid zone to the regions of perpetual snow on the summits of the lofty volcanic peaks, and is capable of producing nearly every fruit found between the equator and the Arctic circle. . . . Those regions six thousand feet or more above sea level are called the *tierra fria*, or cold land. . . . Those lands lying at an altitude from 6,000 to 3,000 feet above sea level are termed the *tierras templadas*, or temperate

^{*}Mexico and Her People of Today, (1907) by Nevin O. Winter. L. C. Page & Company, Boston, pp. 1-20.

lands. . . . Along both the Atlantic and the Pacific coasts is a more or less narrow tract called the *tierras calientes*, or hot lands, which is a truly tropical region."

"Within a radius of 300 miles," declares *The Statesman's Year Book* for 1921, "maybe produced crops of the Tropical, Semi-Tropical, and Temperate Zones, owing to the varying altitude, the land rising rapidly from the coast to the center of the country. The soil is rich in all sections. In the tropical regions (on the coasts), in the mountain valleys, and on the great central plateau are millions of acres of virgin soil and millions more which have been barely skimmed by antiquated methods of agriculture in vogue."

And such crops as this wonderful country, though a barren desert in some sections, produces even with the antiquated methods and machinery used! Corn, 1,930,121 tons; cotton, 79,653 tons, which sold for \$50,000,000; tobacco, 50,000,000 pounds; henequen (hemp) 158,066 tons; wheat, 387,522 tons; sugar, 140,000 tons; molasses, 2,600,000 pounds; coffee, 100,000,000 pounds; rubber \$21,188,000 and \$11,797,000 of guayle; bananas, exported to United States alone, 1,527,000 bunches; wool, exported to United States alone, 1,320,000 pounds, rice, 33,921,000 pounds, and agave, oranges, lemons, limes, pineapples, yuccas, mangoes, apples, peaches, pears, etc., galore—all this in the year 1919! In addition, Mexico sent to United States chicle (from which chewing gum is made) to the amount of \$4,340,000 in the same year! No one knows what Mexico could produce if the soil were really cultivated. Only 30,027,500 acres are in any sort of cultivation, while 130,444,200 acres are given over to pasturage and 43,933,200 acres are in forests.

And yet Mexico is perhaps greater in her mineral resources, if possible, than in her amazing

agricultural possibilities. She has silver mines that have been worked steadily ever since the Spaniards came in 1521 and are now yielding \$45,000,000 annually! She ranks second among the copper producing nations of the world, annually producing 175,000,000 pounds! Her gold production is about \$20,500,000 annually, which is as much as all the other 17 Latin American countries combined! She is now fourth of all the countries in the world in her output of oil, producing 92,000,000 barrels in 1919, and has the biggest single oil wells in all the world. Like all the rest of the Latin countries she is weak in coal production, the output being only about 1,000,000 tons a year. But this is due in some measure to a lack of enterprise, rather than a shortage of the mineral.

Until the long period of revolution (1910-1918), Mexico was one of the greatest cattle raising countries in Latin America. Alas, it will require ten years perhaps to replace the cattle, sheep, goats, pigs, etc., which were swept away or rushed to the markets and sold during that terrific struggle.

Mexico's commerce has but fairly begun and must wait (1) upon greater farm production and industrial expansion; (2) a more stable government and improvement in the national finances; (3) better highways and more rail ways and steamships; and (4) a nation-wide, efficient and aggressive commercial organization. In spite of these handicaps, however, in 1912-13, the imports were \$195,772,000 and the exports \$300,405,000; whereas in 1919, the imports had climbed to \$265,178,706, and the exports had mounted to \$424,462,471—figures which not only indicate the solid basis of Mexico's commerce but, when it is recalled that it has been accomplished while the United States continued to unjustly refuse Mexico recognition, it is a truly remarkable achievement.

1. Ancient Mexico (1000 B.C.-1521 A.D.)

Who were the ancient peoples of Mexico? Where did they come from? What kind of civilization, if any, did they possess? And what came of them?

"In reality," says Wallace Thompson,* "there are but four main strains in Indian Mexico, each with a long history. First are the primitive Indians of the mainland, still almost without culture, such as the Otomis; second, the 'wild' tribes of northern Mexico, such as the Yaquis, who are related to the Apaches of the United States and who apparently never had contact with the sedentary (civilized) tribes to the south; the third represented by the wonderful Mayas of Yucatan; and fourth, the great Nahua family which included the Aztecs, Toltecs, and the Chichimecs (some writers say seven tribes in all) the group whose history covers all the civilized Indian period in the Valley of Mexico." Remnants of all these strains of ancient peoples are found in Mexico today, the 1910 Mexican census showing 47 distinct language groups and 250 dialects spoken among them, though 13,143, 372, or 87 per cent of the population then spoke Spanish.

The most difficult question to determine is: Where did these ancient peoples come from? On this point, there is a radical difference between two groups of ethnologists and historians. On the one hand, it is contended that as early as B.C. 1000, or about Solomon's time, the seven great civilized Nahua tribes came from some far country, maybe Florida or maybe Egypt or Japan, and landed at Panuco on the Gulf of Mexico, traveled slowly down the coast

*See *The People of Mexico*, (1921) by Wallace Thompson, Harper Brothers, for a very learned but a distinctly prejudiced account of the Indian racial stock and civilization in Mexico.

southward for several centuries, finally landing in Tabasco and Chiapas where they built up a wonderful civilization between 300 and 200 B.C. Then later, these great tribes wandered northward up the Pacific coast and came into the Valley of Mexico about 750 A.D.

The other group of scholars and ethnologists hold that the several "wild" tribes were of the same origin as the wild tribes of the other sections of North America; whereas the Mayas, the ruins of whose wonderful villages and temples at Palenque and other places reach back to perhaps B.C. 1,000, the Toltecs and the great Nahua tribes came in successive migrations from the North, one following the other by several centuries. "It seems probable," says one authority,* "that these first immigrants to Mexico came from Asia, either by way of Behring Strait or across the Pacific Ocean. The theory that these people had some close connection with the Egyptians and other peoples of Asia and Africa has some substantiating evidence in the ruins still extant, the pyramids, the exact and complicated method of computing time, the hieroglyphics, and the costumes (almost identical with those of the ancient Egyptians) seen in the mural paintings in the ruins of Chicken-Itza." This same authority affirms that these ancient peoples had retained certain well defined Biblical traditions—of the Unity of God, the Creation, the Flood, the Tower of Babel and the Confusion of Tongues.

"They are said to have been a highly civilized race," explains a noted authority,** "to have been builders of great and handsome cities and to have extended organized commerce for hundreds of miles beyond their own territory which, at the height of their power and prosperity, stretched from the Gulf of Mexico

**The Catholic Encyclopedia*, Vol. X, p. 251

***Encyclopedia of Latin America*, (1917) pp. 444-446.

to the Pacific and far Southward to the border of the domains of the Maya and Yucatan, Chiapas and Campeche. They had a settled form of government and complicated, far-reaching codes of laws, which included military, political, social and religious regulations; and these, in their turn, were supported by racial customs and dogmas.

"While the Nahua races held the central portion of what is modern Mexico, the Maya and other kindred races occupied the south, stretching from Campeche, Yucatan and Chiapas, south and west to the Pacific and into Guatemala, where they established a civilization rivaling that of the Toltecs. Between the Maya on the south and the Toltecs on the north lay the Zapotecs and the Mixteca, almost as far advanced as they in the arts and sciences and the principles of government. All four peoples were skilled workers in metals and excellent makers of pottery and woven fabrics. They recorded their histories, traditions, religious formulas, tribute rolls and important events in complicated hieroglyphics which varied with the different races. They were good agriculturists, excellent builders and organizers and they maintained extensive and well apportioned armies and systems of public instruction. All education was in the hand of the priests and administered from the temples, thousands of which, rising from high, truncated, pyramidal structures, covered the land. These temples were specially numerous and of notable magnificence in the Aztec land and Yucatan.

"Civil wars, internal dissensions, famine and plague are given as the causes of disruption of the Toltec empire which came to an end in 1116, after nearly 400 years of existence.

"The Aztecs, Texcocans, Tepanecas, Chalcos and Tlaxcalans are the most notable of the Nahuatl tribes who took possession of the

country deserted by the Toltecs. Of these the most important are the Aztecs, who began their wanderings from Aztlan, their old home in the north, about a century after the Toltecs. Six hundred years later they arrived in the Valley of Mexico, where they eventually, after many struggles and privations, established themselves on two little islands in Lake Texcoco, and founded their capital, Tenochtitlan, the Place of Tenoch, the home of their priestly leader and mighty warrior, better known as Mexico, the Place of Mexitli, their war god.

"We cannot," says Prescott, "contemplate the astronomical science of the (ancient) Mexicans without astonishment." They were acquainted with the cause of eclipses, and they recognized some of the most important constellations. They adjusted the times of their festivals by the movements of the planets, and fixed the true length of the tropical year with great precision. An immense dial, disinterred in 1790 in the great square of Mexico, has supplied us with interesting facts. The calendar engraved on it shows that they settled the hours of the day precisely; also the periods of the solstices and equinoxes, and the transit of the sun across the zenith. The Aztecs were diligent cultivators of the soil, and had acquired respectable proficiency in agriculture, but they had no horses, oxen, or other animals of draught. Their staple productions were maize and the agave or Mexican aloe, which supplied them with food, drink, and clothing. They were ignorant of the use of iron, but found a substitute in bronze for brass, an alloy of copper and tin, of which they made weapons and tools. They also cast golden and silver vessels of large size. In mimetic art they were much inferior to the Egyptians."

Four things characterized the Aztec religion—(1) a gross polytheism of which there seems

to have been twelve main gods of the day and the upper world and nine main gods of the night and the lower world; (2) the revolting human sacrifices (said to number 20,000 a year) and the ceremonial cannibalism in honor of their war god, Huitzilopochtli; (3) the close resemblance to Roman Catholicism in the ceremonies of baptism, confession, penance, a special order of priests and nuns who had sole charge of the educational system, the King who was also Chief-high-priest; and (4) their steadfast hope and tradition of a coming bearded white man who should be their deliverer.*

2. Spanish Mexico (1521-1821 A.D.)

"From the beginning of the reign of Montezuma II, written Moctezuma (1502)" says the Encyclopedia of Latin America,** "Spanish navigators had been exploring in the neighborhood of the Mexican coast and several had touched on the mainland of Yucatan and Campeche. In 1519 Hernan Cortez, inspired by the dream of conquering a great and rich land, of which reports had been brought to Cuba, set out with a small military force on his daring expedition to the uplands of Mexico. On the way he defeated the Tlaxcalans, an independent nation, and the Cholulans, who formed a semidependent province of the Aztec empire. From these he recruited a considerable native army, with which he continued his march to Mexico City, where he was reluctantly received by Montezuma II, and quartered in one of the royal palaces. He finally succeeded in making a prisoner of the Aztec ruler, who was killed a short time afterwards

*Dictionary of Religion and Ethics, (1921), Methuen & Smith.

**Encyclopedia of Latin America, (1917) pp. 446-448.

(30 June 1520) either by the Spaniards or by the Mexicans themselves. The presence of the Spaniards in the city and the death of the of their ruler enraged the Aztecs to such an extent that they arose against Cortez and he was forced to leave the city by night. In the retreat he lost his cavalry, artillery and most of his infantry. After recruiting a new army and obtaining additional war equipment, Cortez returned and laid siege to the city of Mexico which he captured (13 August 1521) and continued the conquest of the domains of the Montezuma."

Mexico had three forms of colonial government under Spanish rule: (1) military governors known as conquistadores (1521-1528); (2) auditors, called oidores, (1528-1535; and (3) viceroys of Spain (1535-1821); but the program was the same throughout the 300 years.

Ruthlessness, Repression and Exploitation.

It is doubtful if any great race, with a higher civilization than their conquerors in some respects, ever endured such a program of ruthlessness, repression and exploitation as the mighty Nahua races—they are not and never have been Indians—suffered at the hands of the Spaniards. There are twelve counts in the Spanish indictment, twelve despicable iniquities which Spain foisted upon the proud but helpless people of Mexico, for all the 300 years of Spanish rule and for the most of the 100 years of so-called independence. Let us enumerate them, for without an understanding of the program of Spanish rule, neither the people of Mexico nor the present day problems of that wonderful country can be understood.

(1) The Spaniards destroyed all the great Nahua (native Mexican) leaders. "The Mexicans," says the Historian's History of the

World,* "conquered and degraded as they were (after the conquest) did not quietly submit to their new masters, . . . but the Spaniards, regarding these attempts to regain their liberty as rebellion: . . . put the caciques (leaders) and nobles who fell into their hands to death, and reduced the common people to the most humiliating and degrading servitude. . . . In the country of Panuco, sixty caciques or leaders and four hundred nobles were burned (publicly) at one time, and their children and relations . . . were compelled to be spectators of their dying agonies." The Spaniards reasoned that if the emperor and all the nobles and leaders in Mexico were burned or butchered or hanged, it would be at least a generation before trouble could arise.

(2) Spain dispossessed the native peoples of all lands and valuables, these being handed over to the Spanish nobles, the soldiers and the Roman Catholic Church, by the famous system of Spanish land grants (Latifundios).

(3) Spain reduced the natives—all of them whom she did not kill—to serfdom, establishing the famous system of *encomiendas* which was described in Chapter II above. By this system the Mexicans were divided out among the Spanish landlords placed upon the plantations and given worse treatment and harder service than the African slaves in the South.

(4) Spain forced the Mexicans under the yoke of the Roman Catholic Church which, in turn, helped to hold the Mexicans in Spanish slavery. And this was done with a thoroughness and a system which omitted no detail. In the first place, the Spanish Crown had exacted from two of the Popes the right to appoint, as Spain was supposed to pay, all the priests and church dignitaries who went to Mexico. In the next place, Spain selected

*Pages 534, 535, Vol. XXIII.

for the task in Mexico, not the Jesuits who were the most humane and the best teachers among the Catholic orders, but the Franciscans, and Dominicans, the most brutal, blood-thirsty and fanatical. In the third place, Spain gave these Catholic orders and the regular clergy and church dignitaries great landed estates upon which thousands of Mexicans were forced to go and remain as serfs. In the fourth place, Spain (against the policy of the Jesuits) decided to take the Franciscan and Dominican priests along with the army on the great expeditions, and force the natives to receive baptism into the Catholic Church. In the sixth place, once in the Church, Spain permitted no foreigner, except Spanish Roman Catholics, to enter Mexico or even to land on the shores for trading purposes, for the entire 300 years of Spanish rule! In the seventh place, Spain forced every child of the Mexicans to learn the catechism and go through the ceremonies of the Roman Church. Then, to hold the older Mexicans in line "Spain" as observed by certain recent authors,* brought to Mexico . . . the Holy Inquisition, which set its bloody fangs in the hearts of the people; persecution, fire, and torment quenched all liberty of conscience, and the soul of Mexico lay degraded and shackled even as her body." To cap the climax, a number of the viceroys appointed by Spain to rule Mexico were Catholic Church dignitaries and all of them were the most intolerant and fanatical Romanists. Not a living soul—man, woman, or child—therefore, could escape the yoke of the Roman Church—and any attempt to shake off the yoke brought the daring and heroic souls to the stake where they were tortured and burned.

*The Mexican People, Their Struggle for Freedom, (1914), by L. Gutterrez de Lara and Edgecomb Pinchon, Doubleday Page & Co., p. 14.

(5) Spain forbade all Mexicans the right to trade with or communicate with any people anywhere in the world.

(6) As noted above, Spain also forbade any and all people save Spaniards the right to enter Mexico, for any purpose, for 300 years.

(7) Only Spaniards could hold any office in the government of Mexico. The Mestizos—that is, men of mixed Spanish and native blood—could be office assistants to the Spanish officers, while the pure native Mexicans—the proud Nahuas—were not allowed this privilege; they could only be menial slaves.

(8) Spain forbade the establishment of any factories or any constructive measure looking toward the industrial development of Mexico as a whole.

(9) As a further precaution against a possible future uprising, Spain encouraged miscegenation of Spaniards with the Mexicans, urging the Spanish nobles to marry the noble women of Mexico whose husbands or fathers they had butchered or burned and permitting them to take the common women, as concubines; whereas the Spanish women, who came over later, were urged to marry the sons of the noble Mexicans. This policy, it was believed, would go far to make the Mexicans forget the past and become one with the Spaniards. It is perhaps one of the greatest reasons why the Roman Church has not been driven out of Mexico long since.

(10) The Spaniards exploited the people and the natural resources (the mines in particular) to their fullest capacity and destroyed everything else. "According to another authority," says J. J. Baz,* The unhappy Mexican people were distributed as slaves, used as beasts of burden, subjected to the most brutal treatment, and were often the food of their master's dogs. In three years no less than four hundred thousand of them died through

iniquitous treatment. Our hieroglyphic writings, glorious monuments of civilization, in which are contained the records of our history and origin, were destroyed by the barbarous Bishop Zumarraga (first Spanish Catholic bishop over the Mexicans), emulous of Omar and worthy imitator of Cardinal Jimenez." The effort seemed to be to completely wipe out the glorious past of the Mexican people so that the next generations would neither know nor care anything about it.

(11) The Spaniards provided schools for the children of the Spanish nobility; but made no provision for the children of Mexicans and, with very few exceptions, kept the Mexican people in total ignorance save for the catechism of the Catholic Church. It was presumably held that if these Mexican people, with a past civilization fully equal to that of Spain at the time of the conquest, should learn to read and gain a first class education—what might not happen! The risk was too great. They must, therefore, be kept as ignorant peons; nothing more!

(12) Finally Spain and the Roman Catholic the Mexican people into moral debauchery and Church, by encouragement and example, led degradation. The bull-fights, cock-fights, lotteries, gambling, drinking, carnivals and sexual orgies, so common in Mexico, where did they come from? They were introduced by the Spanish nobility and fostered and encouraged by the vast majority of the priests and friars. Concerning the secular (regular clergy) of Mexico, Bancroft, after an exhaustive first-hand study of the situation in Mexico in the early days, says*: "These were for the most part, mere adventurers, vicious,

*Speech quoted in *The Mexican People, Their Struggle for Liberty*, pp. 24, 25.
708.

and a cancer on the body ecclesiastic. Violation of the vows of chastity, impeding the administration of justice, trading against express prohibition, manufacturing prohibited liquors, collecting excessive fees, and defrauding the crown were common practices; and indeed, some of their deeds were so scandalous that decency forbids their relation.

"With regard to the private life of the friars, . . . many indulged not only in the pleasures and luxuries of the laity, but also in their vices. Instead of abstemiousness, feasting and carousing prevailed among them, as among the secular clergy; instead of humble garb and bearing, pompous display in embroidered doublets and silken hose of bright color; instead of study and devotional exercises, dice-throwing and card playing over which the pious gamblers cursed and swore and drank. Immorality too often usurped the place of celibacy, and murder that of martyrdom."^{*}

Now many of these friars, be it remembered, were members of the order of the Franciscans—the order San Francis of Assisi! To add fuel to the flames, all the orders, both of men and women, the regular clergy and especially the high church dignitaries were literally rolling in wealth and luxury. Says a noted Mexican authority:^{**} "With the exception of a certain amount of land owned by the aristocracy, almost all the valuable lands of Mexico were in the hands of the Church, and even those not so owned were under heavy mortgage to her, or were crushed with tithings and taxes which went into her coffers. The clergy, mainly the high officials, had accumulated and taken out of circulation an in-

^{*}See *History of Mexico*, Vol. III, pp. 671-682.

^{**}*Mexico a' traves de los Siglos*, Vol. IV, p. 317 f.

calculable quantity of riches. In 1809, the tithings of six bishops amounted to the sum of \$2,500,000—immense wealth for those days. There were bishops and archbishops whose salaries amounted to more than \$100,000 a year. Indeed, a careful estimate of the revenue of the Church just previous to the War of Independence reveals the enormous figure of \$50,000,000 a year." Practically all the ancient and glorious cathedrals in Mexico were built by the forced labor of the enslaved Mexican people and cost the Catholic Church nothing materially but the bodies, blood and bones of the enslaved people.

And what was worst of all, both the regular clergy and the men and women of the religious orders—who together constituted a veritable army—were for 350 years exempt from all the civil and criminal courts of Mexico by the so-called rights of the *fueros ecclesiasticos*!

What was left, therefore, for the great, proud Nahuatl (Mexican) race? Their leaders and nobles all slain; the records and most of the monuments of their wonderful civilization destroyed; their noble women married to the Spaniards; their lands divided between the Spanish nobility and the Roman Church; all their rights and privileges taken from them and their bodies and minds and souls enslaved and ground down under the ruthless despotism of the Spanish lords, the Roman Church and the Spanish army; with nothing left but work—eternal work of the heaviest, roughest, hardest kind, and with no pastimes, except the Church festivals, where under cajolement or threat they were stripped of their scanty savings as payments for masses! If perchance they still had a few centavos left, there were the lowest dives and drinking places, many of them kept by priests, where the vilest liquors were sold.

3. Revolutionary Mexico (1821-1921)

This period is most frequently spoken of as the period of Mexican Independence. It is true that Mexico attained separation from Spain in 1821; but in a large sense, Mexico has not yet attained the status of a self-governing nation. This period must, therefore, be studied from the point of view of its outstanding characteristic rather than from its ideal and prospects.

For 100 years, Mexico has been engaged in one gigantic task, namely: revolution on the one hand, toward an enlightened Democracy or government by the people, and for the people, and counter-revolution on the other hand, back toward a Spanish despotism under the direction of the Spanish aristocracy, the Roman Catholic Church, the army and, later, certain foreign powers and concessionaires.

Four Kinds of Revolutions

In the main, these revolutions were of four kinds. First there were the great nation-wide social uprisings in which the vast majority of the Mexican common people, along with a few progressive and enlightened leaders, arose against conditions which had become absolutely desperate and intolerable, the struggle being carried on until there was real or apparent triumph or else an utter exhaustion of all resources. Such were the uprisings which forced the separation from Spain in 1821; which overthrew Ignacio Comonfort and the triple despotism of the Roman Church, the Army and the Aristocracy back of him, in 1858; which drove out the French and Maximilian in 1867; which overthrew the dictator, Don Porfirio Diaz, in 1910; and which swept Victoriano Huerta from power in 1914.

Then secondly, there were the great counter-revolutions inaugurated by one or more of

the despotic powers—that is, the Spanish Aristocracy (or Land Barons, as they were called) the dignitaries of the Roman Catholic Church, and the army. In most cases the real purpose and the actual leaders of these counter-revolutions were kept carefully concealed from the people whom it was necessary to mislead. Such, for example, were the military coups which placed the ambitious and self-seeking Emperor Iturbide on the throne (1821-3) when the people expected the election of a president; which placed Vicente Guerrero in the President's chair (in 1829) and then overthrew him when it was discovered that he was a real Democrat; that installed Santa Anna as dictator again and again and then banished him (1831-1855); which made it possible for Porfirio Diaz to seize and hold the dictatorship (1880-1910); and which permitted the bloody hand of Victoriano Huerta to seize power in 1913.

A third class of revolutions were brought on mainly or altogether by the leaders and dignitaries of the Roman Catholic Church, as for example, the establishment of the Conservative Power, (1841) by which the constitution of 1824 was overthrown; the armed uprising under Ignacio Comonfort in which the Church was supported by the Army (1858); the repudiation of the constitution of 1859 by Pope Pius IX and the bringing in of the French army and the emperor, Maximilian (1859-1867); the assistance given to Huerta and the opposition offered to Carranza (1913-1918) etc.

A fourth and very notable class of revolutions in Mexico were due mainly to certain bold, ambitious, dictatorial and unscrupulous individual leaders who took advantage of the country's weaknesses or exhaustion and by means of one or more of the reactionary and

despotic powers (the landed Aristocracy, the Church dignitaries or the Army) seized and held power until the people were able to rise and overthrow them. Iturbide, Bustamante, Santa Anna, Diaz, Huerta and Villa are some of the outstanding illustrations of self-made and personally conducted revolutions in Mexico, though their efforts would have failed but for the power of the army and, in some cases, the help of the Church dignitaries or the great concessionaries.

Reasons for the Revolutions

Contrary to the general supposition, the great masses of the people of Mexico, are averse to revolution. It is true moreover, that the people of Mexico, as a whole, have never risen in revolution, until their condition became as servile as the cattle of the fields and the beasts of burden on the farms. Why, then, has Mexico had 100 years of revolution? Why is it that this wonderful country is in a state of perpetual revolution—unending unrest? In amplification of what is suggested above, we mention seven reasons why Mexico has not yet been able to cease revolutions and attain the status of a stable self-governing republic:

(1) The 300 years of ruthless repression, oppression and exploitation carried on by the Spanish nobles, the Spanish army and the leaders and dignitaries of the Roman Catholic Church in Mexico finally aroused the oppressed masses to a nation-wide revolt but left them almost wholly disqualified for self-government. In fact, when the separation from Spain occurred in 1821, Mexico, as a whole, possessed not one of the four great basic requisites for self-government—viz. an intelligent and informed citizenship; leaders who are capable and in sympathy with the masses; some actual experience in self-government; and un-

impeachable integrity among officials. The people, therefore, were in that deplorable condition where they could not longer endure the unspeakable despotism and degradation imposed upon them; while at the same time, they were not capable of a great unified constructive effort for the alleviation of their lot. Continuous revolution therefore was their only recourse.

(2) The old reactionary forces of despotism were still dominant after the separation from Spain. The Spanish Aristocracy, the Army and the leaders of the Roman Catholic Church were, in some respects, more absolute in their despotism after the separation from Spain than before; for, from 1521 to 1821, they had to deal with Spain who jealously reserved and guarded her absolutism over the colonies; whereas, when Spain's hand was withdrawn the three despotic forces in Mexico could and did come together at will, parcel out the powers, prerogatives and special privileges of the State and Church, knowing full well that they had little or nothing to fear from the great ignorant and degraded masses. The masses, on the other hand, seeing that they were under a new and more sinister form of the old despotism, could but voice their protest by rebellion and revolution, whenever occasion offered.

(3) The old system under Spain and the new three-fold despotism of Mexico soon called forth a type of strong but unscrupulous and vicious leaders who did not hesitate to grossly mislead the masses, while taking orders and rewards from the Church, the landed aristocracy of the Army. Ignacio Comonfort, for example, was placed in the president's chair by the people, but soon allowed the Church dignitaries to cause him to betray his trust. Santa Anna deliberately played

with all the great interests—the Church, the Army, the Aristocracy and the people. Porfirio Diaz, once in power, reversed his most solemn promises and became a dictator. What could the people do, therefore, when they were betrayed and their betrayers assumed the role of dictators over them, but to rise in revolt, as soon as they could find a leader to oppose the tyrants?

(4) Throughout the whole hundred years, now under review, it was the fixed rule of the Church dignitaries and the landed Aristocracy to allow no man elected by the people to remain in power—to oppose and block him or else arrange for a *cuartelazo* (armed uprising), headed ostensibly by some outstanding general, to put him out of power. Throughout this whole period of one hundred years, moreover, only one president (Benito Juarez) was able to withstand the combined opposition of the Aristocracy, the Church and the Army; all other presidents either fell in line with the program of these despotic powers or else were overthrown by the Army or assassinated, and against Juarez, the Church brought on the French intervention and Maximilian to overturn the Mexican government. Diaz, of course, maintained his long dictatorship not alone by his grip upon the Army, but by the help of the great land barons and concessionaires to whom he handed over whole states of the land which belonged to the masses whom he dispossessed.*

(5) So great and insistent and continuous has been the opposition to self-government and Democracy in Mexico that it has been impossible to establish an adequate public

*For an itemized account of how the "Old Dictator," as Diaz was called, handed over the wealth—especially oil and timber lands—to American and other concessionaries, see pp. 75-78 of *Problems in Pan-Americanism* by Inman.

school system and other necessary institutions for the development of an informed citizenship and national leaders of experience, ability and training. At the end of the long and "peaceful" reign of Czar, Porfirio Diaz, for example, five things characterized Mexico—(1) the landed Aristocracy and some foreign concessionaires had been made immensely rich; (2) the great masses of the people had been as completely dispossessed of their land as in the days of Spanish misrule; (3) from 80 to 84 per cent of the people could not read and write; (4) the common man in Mexico was working for 13c per day and was charged up with 14 1-2c per day by his landlord, and he and his family held in the worst bondage; (5) vice and crime and pauperism were the greatest known in the history of the nation except following some long and exhaustive war.

Achievements of the Revolutions

What, therefore, could the people do but rebel and arise and throw off the intolerable yoke? It is to their eternal credit that, even though they did not understand the forces against them, holding on blindly to the Roman Church, for example, and were without leaders capable of withstanding the opposition and at the same time working out a great constructive national program, they made and kept on making their revolutionary protest until finally the whole nation arose under Carranza and, one by one, brought the landed Aristocracy, the Roman Catholic Church dignitaries and the Army all in line or else drove them out of Mexico in 1914 to 1918.

4. Present Day Mexico

What, then, is the situation in Mexico today? In one word, the old regime has been wrecked and the new one is proving difficult to construct.

Reconstruction in Government

Says Dr. Samuel Guy Inman, one of the most noted authorities on the social and religious conditions of Latin America as a whole and Mexico in particular: "The Mexicans, who have been an exploited people for four centuries, have finally risen against conditions which long ago disappeared in most of the civilized world. The first part of the Revolution, the destruction of the old, has about been concluded, and Mexico now faces the more difficult part, that of reconstruction. Encouraging progress has been made. The forward looking young men who are engaged in rebuilding the nation along modern lines, although often mistaken in judgment, are working with enthusiasm and devotion to solve Mexico's problems. The country can never return to the old order. . . . If the present reform government should be overthrown, it would only mean the continuing of the struggle until another progressive government, strong enough to stand, would be set up. In the (present) difficult period of reconstruction, we shall need to have patience with a weak people and help them to speed up their process of nation building."

Reforms Accomplished

As intimated above, however, certain things have already been accomplished in Mexico, among which we mention the following: (1) The land, in large part, has been divided and handed back to the people, after 400 years of dispossession. (2) "Mexico is far quieter today, life is safer, food is more plentiful, business is more sound, the government more secure than in Russia, Austria, Hungary, Germany, Turkey, the Balkans, Syria, Korea or China." (3) Taxes have been readjusted and

*Intervention in Mexico (1919) by Samuel Guy Inman, Geo. H. Doran & Co., pp. 43-79.

more nearly equalized than ever before. (4) The right of suffrage has been vastly extended. (5) The Roman Church has been put out of political power, for the time being at least—the first time in four centuries. (6) Constitutional government has been restored—the infamous and unconstitutional *jefe politico* and other abuses have been abolished. (7) Free elections are now held, and almost for the first time in the centuries. (8) Labor conditions have been immeasurably improved.* (9) The government is in the control of all classes of citizens and not in the hands of the two or three classes who monopolized all the offices and privileges, as in the past. Dr. Inman cites the fact that the 1919 Congress comprised the following:** "Ten lawyers, twelve doctors of medicine, ten civil engineers, eighteen professors of public instruction, ten newspaper writers, two historians, seven railroad men, fifteen export office men, fourteen members of the Army, three industrialists, sixteen merchants, fourteen workmen and nine agriculturists." The remainder were men who were not specialists, but were engaged in various activities. (10) Dr. Inman also calls attention to the fact that Mexico, for the first time in the centuries, is in the hands of the young men—inexperienced in much, but forward looking and, for the most part, free from scheming and graft. (11) The system of education, if it could have been called such, followed under the old regime has been greatly improved and made more practical and efficient. (12) The development of a definite pol-

*The state of Zacatecas, before the revolution for example, was owned by a few great landlords, claiming from 60,000 to 75,000 acres each. The state of Morelos was mainly owned by seven men. Colonel Terrazas owned an estate in Coahuila nearly as large as Belgium and Holland combined, etc.

**Intervention in Mexico, p. 62.

icy of national industrial expansion is under way and bids fair to bring forth large results.

Vast Social Needs

These things, it will be admitted, constitute only a beginning. We submit, however, that they augur well for the coming reconstruction of Mexico. Banditry is still an institution in Mexico, as is political scheming and graft. The people are still in woeful ignorance, poverty, filth, disease and crime. How could it be otherwise? At least 80 per cent of them cannot read and write and never had opportunity to learn; have never owned a home and never had opportunity to own one, until recently; and have had neither teaching nor example which would lead them to moral, upright living. On the contrary, they have had centuries of examples, both priestly and political, in gambling, drinking, sexual license, swearing, cheating, grafting, oppressing and killing, centuries of starvation and degradation, physically, mentally and spiritually, during which time only three privileges were vouchsafed to them—to live, to serve and to die as beasts of burden for the three despotic powers in Mexico, the Spanish Aristocracy, the Roman Church and the Army.

Their Religious Plight

Mexico has been awakened with the call of a new life and filled with the power and thrill of new hopes and new endeavors; but she is still bound with the grave clothes of a paganzed Roman Catholicism which impedes every step she is to take and endangers every forward movement toward an enlightened progressive Democracy which she must make.

In 1910, when the entire population numbered 15,116,843, only 82,167 professed any other faith than the Roman Catholic, the figures standing as follows:

14,988,150 Catholics.
68,839 Protestants.
630 Greek Catholics.
12,698 Jews, and other faiths.
20,015 Declining to give information.
25,011 "No religious belief."

And even when political warfare under Benito Juarez and, more recently, under Carranza and Villa, was directed especially toward breaking down and outlawing the political power of the Roman Church, virtually every infant born was baptized by a priest and three-fourths of the dying soldiers called for the services of a priest. The fact is, the people of Mexico know nothing else and have had no opportunity to know nothing else than the paganzed Romanism which has been developed in Mexico these 400 years past.

The hold of the Roman Church on the 6,000,000 of Mexican people, vulgarly and ignorantly called Indians, is even greater than on either the Mestizos or the Spaniards; for the reason that the priesthood never attempted to "convert" the natives from their pagan errors by teaching them the truth, but adopted the easier way of (1) forcing them to accept baptism; (2) changing the old pagan temples into churches, often even preserving the pagan names; (3) permitting the natives to worship the old Aztec gods under slightly changed names; (4) preserving and honoring their superstitious shrines with only a rededication to Catholicism; (5) officially accrediting and vouching for miracles performed by some of these pagan shrines; (6) approving or permitting the old Aztec religious dances and other pagan ceremonies; (7) giving all the sanction of the Church to the exorcism of demons, crop pests, drought, storm, charms, sickness, plague, etc.; and (8) officially blessing the burrows, horses, dogs, cats, cows, goats, par-

rots, etc. and thus confirming the superstitious belief that such blessing by the priests will actually protect and prosper the domestic animals; etc., etc. The native Mexican people are therefore bound to Roman Catholicism as preserving the only remnant of their own religion and civilization. Indeed, a learned Mexican critic** rightly insists that there are three well-defined divisions of Mexican Catholicism today—the Pagan Catholics (which include mostly the natives), the Utilitarian Catholics (mainly found among the Mestizos and middle class) and the True Catholics (mostly the old Spanish stock).

The whole Catholic system in Mexico, however, bears all the distinct marks of Tropical Spanish Romanism, viz:

- (1) Bitter and relentless antagonism to all democratic institutions.
- (2) Unyielding opposition to all education not controlled by the Church.
- (3) Fanatical and ruthless intolerance of all other faiths.
- (4) A priesthood the vast majority of whom are ignorant, incompetent and corrupt.
- (5) A Hierarchy which is frequently rich, often learned, occasionally unselfish, always princely, and eternally political.
- (6) The toleration and practice of open and unblushing idolatry with paganistic ceremonies and objects of devotion.
- (7) An utter absence of either plan or program for reform of public morals.
- (8) Indescribable poverty, ignorance and superstitution of masses, with no program or effort for relief.
- (9) Churches filled with the masses of the

*The Virgin of Guadalupe, Our Lady of the Rains, etc., have been honored at the Vatican with miraculous powers.

**Manuel Camilo in *Forindo Patria*, p. 157, quoted in *The People of Mexico* by Wallace Thompson, p.

very poor and the wives of the few very rich.

(10) Mary and the saints and a multitude of idolatrous shrines eclipsing, enshrouding and relegating Christ and God.

(11) The people as destitute of the Bible and the Gospel of Christ as the people of China.

Evangelical Missions

The Beginning. "When General Scott marched from Vera Cruz to Mexico City in 1847, notes Wallace Thompson,* "his army was accompanied by an agent of the American Bible Society (the first missionary in Mexico) who distributed several thousand copies of the Bible in Spanish between Vera Cruz and Mexico City. He retired with the army, and the only missionaries who entered Mexico before the Reform were a few travelers (evangelists) from Texas, among them a woman, Miss Matilda Rankin, who held services (and established a school) in Monterey in the fifties. In 1862 a Baptist missionary did some individual work in Mexico, to be followed, eight years later, by his church (missionary) organization (the first missionary organization of any denomination in Mexico). Between 1870 and 1880 eight missionary organizations of the United States began the work which they have continued since."

The Progress. In 1910, there were 18 American and Canadian societies and one British missionary society carrying on work in Mexico. By 1916, in spite of the disruption of the work on account of the revolution and the withdrawal of one missionary organization, 10 evangelical Christian denominations and two interdenominational bodies were operating 17 missionary societies with the following forces:

**The People of Mexico*, by Wallace Thompson, pp. 191-4.

Foreign missionaries	224
Native missionaries	586
Residence stations	64
Churches	332
Outstations and chapels	373
Members	22,403
Under Christian instruction	7,960
Sunday schools	414
Enrolled in Sunday schools	17,635
Contributed by native Christians	127,672
10 kindergarten schools, pupils	108
133 elementary schools, pupils	6,913
51 secondary schools, pupils	5,591
1 college, pupils	20
4 Theological schools, pupils	14
3 Normal schools, pupils	270
Total in all schools	12,656
3 Hospitals with in-patients	3,637
3 Orphanages with pupils	41
6 Doctors, 4 nurses and 2 assistants ..	
8 Dispensaries giving treatments ..	15,833

The Difficulties: The work in Mexico has not been easy for the Evangelical bodies. For in addition to the general obstacles in all Catholic fields, Mexico presents some very acute problems and some very delicate and dangerous situations. These may be summed up as follows:

(1) The charge, persistently circulated by Roman Catholics, that all Protestant missionaries are in Mexico for one and only one purpose—to pave the way for the annexation of Mexico to the United States. This false charge is a legacy of the unjust encroachment of the United States upon Mexico in 1846-8; and it still stirs resentment in the patriotic Mexican heart.

(2) The Evangelical bodies all insist upon evidence of conversion and a clear understanding of the Gospel message before accepting Mexicans into the various churches. This is something wholly new and quite difficult for the Mexicans to understand and accept.

(3) So great is the influence and so implacable is the intolerance of Catholic authorities in Mexico that if one has any business, social, political or even family connection which he

must care for, he hesitates long before coming out openly and breaking with the Roman Church. It means loss of everything he has—at least everything which the Catholic authorities can destroy. So that hundreds and thousands who are convinced of Evangelical Truth remain nominally within the Catholic Church. Hence also most of the real converts who come out open and above board in Mexico are those who come from the ranks of the poor, though occasionally some brave soul places his or her all on the altar.

(4) There is the greatest difficulty in training the converts so that they can carry on their own local church work, take care of the expense of it and help in planning and pushing the work at other places. For four long centuries they have been kept as slaves, driven now by Spanish landlords, now by the priesthood and now by the soldiers. It will take time for them to learn how to be Christ's freemen and take His message and life to others. Besides they need—everything!

(5) The difficulties of travel, communications and suitable quarters for holding church services, especially in rural communities, constitutes an almost insuperable obstacle to the work.

(6) The political unrest, covering the greater part of recent years, has of course, taken people's minds and hearts away from all constructive effort and hindered the work temporarily though "In the hundred circling camps" of the Revolutionists, as in all the other trials and difficulties since 1910, our "God is marching on" in Mexico! There was never a more opportune hour than the present for a great invasion of Mexico by American Christians—an invasion of schools, hospitals, orphanages, industrial educational institutions, printing presses, etc. and the cultivation of mutual understanding and good will. God give us

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the vision of the Good Samaritan and help us not to pass by on the other side from Mexico longer!

Baptist Work in Mexico

Who was the first Baptist missionary in Mexico? So far as our records disclose the facts, Elder James Hickey, whose strong sympathies with the Union in the Civil War drove him out of Texas, began the first Baptist work in Mexico at Monterey in 1862. By January 13, 1864, he was able to lead in the organization of the first Baptist Church in Mexico. In 1870, the Baptist Home Mission Society of the Northern Convention began active work in Mexico, taking over the enlarged work of James Hickey and his co-laborers. Hickey was a Texas Baptist and his growing work was supported by Texas Baptists in the early years, so that both Northern and Southern Baptists have a part in the honor of beginning the work in Mexico. At the close of the Civil War a good number of Texas Baptists who were "unreconstructed rebels" passed over into Mexico, settled there and carried on active work in their own way. In 1880, however, the Southern Baptist Convention took up active work in Mexico. The Westrups; Mr. and Mrs. W. M. Flournoy; Dr. W. D. Powell and wife; Miss Addie Barton; Miss M. C. Tupper; Mr. and Mrs. F. M. Meyers; H. P. McCormick; Mr. and Mrs. D. A. Wilson; Mr. and Mrs. R. H. Moseley; Mr. and Mrs. A. B. Rudd; Mr. and Mrs. J. G. Chastain—these were the main heroes and heroines of the pioneer days in Mexico, though Dr. Hooker, the Watkin's, the Goldsmith's Frank Marrs, J. S. Chaveas, J. H. Benson, W. F. Hatchell, G. H. Lacy, C. L. Neal, J. E. Davis others equally worthy came on a little later. Some idea of the progress and

present standing of our work in Mexico may be gathered from the following table, covering the years of 1900 and 1920:

Twenty Years' Progress in Mexico

Items	1900	1920
Foreign missionaries	15	17
Native workers	31	65
Churches	36	51
Outstations	30	112
Membership	1,314	3,063
Baptisms	208	498
Number of Sunday schools	...	65
Enrolled in Sunday schools	447	2,320
Houses of worship	19	25
Day schools	3	9
Pupils	63	787
Native contributions	\$1,200	\$9,484
Doctors	1	1
Number of patients	not given	6,238

CHAPTER VIII

NEW FIELDS OF SOUTHERN BAPTISTS

Of the ten new fields occupied by forces of the Southern Baptist Convention in recent years three are in South America, five are in Europe, and two are in Asia. A brief review of these fields may fittingly conclude our survey of "Southern Baptists and the Nations."

I. New Fields in South America

The new fields in South America are: (1) Chile (work begun in 1908); (2) Uruguay (work begun in 1911); and (3) Paraguay (work begun through the Baptist churches of Argentina in 1919).

1. The Republic of Chile

The Republic of Chile ranks seventh in size of the South American countries, being 2,700 miles long and from 70 to 248 miles wide and comprising 292,419 square miles. It is sometimes called "the splinter republic," but it is a trifle larger than Texas in area (265,896 square miles) and a trifle smaller than Texas in population, Chile having 4,038,060 inhabitants while Texas has 4,663,228, according to the latest census. Or, to compare it with our Atlantic seaboard states, Chile is larger than the combined area of Maryland, Virginia, both the Carolinas, Georgia and Florida. The population of Chile is made up of (1) about 150,000 native Indians; (2) practically 1,000,000 Spaniards; (3) 1,000,000 other Europeans; and (4) 1,190,000 Mestizos.

Chile ranks second or a close third in the world's production of copper, operating over

2,000 copper mines and exporting 146,605,900 pounds in 1916. Chile ranks first in her production of nitrate of soda, or salitre, exporting 2,870,000 tons in 1917. Chile also has extensive deposits of iron, now estimated at 1,000,000,000 tons, and vast quantities of a fair grade of coal, producing over 1,250,000 tons yearly.

Her main agricultural products in 1919-20 were as follows: wheat, 552,652 tons; rye, 877 tons; barley, 88,825 tons; oats, 35,986 tons; corn, 42,895 tons; and beans, 60,218 tons. Besides these, Chile grows almost everything produced in the temperate zone. The cattle industry is, of course, not equal to that of Argentina and Brazil, but Chile has 5,000,000 head of sheep, which somewhat offsets this shortcoming.

The 2,320 manufacturing plants of Chile employed 70,920 persons in 1918 and turned out finished merchandise valued at 766,776,872 gold pesos. Chile also has 22,000 miles of public highways, 850 miles of navigable river and 497 miles of navigable lakes; 5,395 miles of railway; 15,830 miles of telegraph, and 40,138 miles of telephone lines.

Chile is one of the leading republics of South America, having distinct natural advantages over most of the other countries of her size and maintaining, in recent years at least, a more liberal and progressive attitude on most issues, in spite of the drawback of her conservative Fifteenth Century Roman Catholicism, which she maintains as the state religion. The government is on the same general lines as that of Argentina, though it is both more bureaucratic and more efficient. There are 23 provinces and 1 territory. Her capital, Santiago, has 424,993 inhabitants; while Valparaiso has 218,465, Concepcion 74,808, etc.

Chile, like the other Latin-American countries, however, bears the outstanding marks of the Fifteenth Century Spanish civilization

which Roman Catholicism has stamped upon the life of the republic. From 60 to 68 per cent of the people cannot read and write; 80 per cent of them are wretchedly poor; 40 to 60 per cent of them are born out of wedlock; concubinage and sexual license is everywhere prevalent; the priesthood is mostly ignorant and incompetent and often corrupt; the hierarchy is aristocratic, reactionary and political; 90 per cent of the people are without the Bible and a knowledge of the Gospel; Mary and the Saints have supplanted Christ; Sunday is not a holy day but a holiday; paganized Roman Catholic ceremonies have taken the place of the Gospel message and unselfish service to needy humanity; the great masses of people are in direst poverty and ignorance and deepest superstition and sin, while an oligarchy of high church dignitaries and wealthy landed aristocrats dominate society, Church and State for their own ends. The tillable soil in Chile is held by seven per cent of the people. Very much of the wealth of the nation is held by the Catholic Church.*

But a better day is dawning. A great liberal element is making itself felt in society and government, having succeeded in electing the present president of Chile. Education and progress are gaining over the reactionary forces. The press is daring and defying the Romanists and other reactionaries; and many forward movements are under way.

Baptist Work in Chile

Baptist work was begun in Chile in a very unusual and striking way. Rev. W. D. T. MacDonald, a Scottish Baptist, labored in Chile

*The property of the Roman Catholic church in Santiago alone is valued at more than \$100,000,000; and it is said that church dignitaries have sent \$1,250,000 to Rome within the past five years. See p. 90, Problems in Pan-Americanism, by S. G. Inman.

for many years as a colporteur for the British and Foreign Bible Society and the Christian Missionary Alliance. He labored from Temuco as a center and won scores and hundreds to Christ, organized 12 churches and taught the Christians in the way of the Lord. In 1908, at the invitation of Brother MacDonald and his co-workers, Dr. W. B. Bagby of Brazil visited them and advised with them with reference to the future of Baptist Work. The result was the organization of the Baptist Union of Chile. For several years the Argentine, Brazilian and Mexican Baptists assisted the Baptist Union of Chile to carry on the work; but in 1914 the Foreign Mission Board came to their rescue and, in 1917, sent out Rev. and Mrs. W. E. Davidson as the first missionaries from the Southern Baptist Convention, though Brother MacDonald and his wife had been definitely engaged by the Baptists since 1908. We now have the following forces in Chile: churches, 20; out-stations, 17; baptisms in 1920, 170; total members, 1,686; houses of worship, 5; foreign missionaries, 7; and ordained native workers, 17; contributions of native Christians, \$2,341 in 1920.

2. The Republic of Uruguay

Uruguay is one of the smallest and most progressive of the South American countries. State of Washington and Uruguay Compared

With the exception of the topography of the country, which comprises no real mountains but only high hills and rolling plains; also the chief industry, which is stock-raising and, finally, the Spanish civilization, Uruguay presents some striking similarities as well as some sharp contrasts with the state of Washington, as will be noted in the following table:

Items	State of Washington	Uruguay
Area (land & water)	71,418	72,150
Population	1,855,621	1,462,887
Foreign born population	365,292	200,000
Capital City, Seat	315,652	Montevideo, 361,950
Gov't. organized, 22nd February	1889	27th August 1828
House of Representatives	97	90
Senators	41	19
Counties or Departments	39	19
Railways (miles)	7,412	1,640
Livestock (head)	1,200,000	22,000,000
Main crops: wheat	25,000,000 bushels	7,500,000
barley	4,000,000 "	79,000
oats	15,000,000 "	955,000
corn	3,000,000 "	500,000
Grapes and wine	Negligible	41,000,000 kilos of grapes and 5,600,000 gallons of wine
Apples and other fruit, hops and potatoes	Vast quantities	Negligible
Illiteracy	2 percent	40 percent
Religious statistics:		
Catholics	100,000	800,000
Protestants	185,000	15,000
Other faiths	40,000	10,000
No faith	1,081,621	637,621

Both of these countries have wonderful bays opening out into the main great interoceanic highways and both countries are also faced by great seaports of other countries.

The Religious Situation

The religious situation in Uruguay is very inadequately represented in the foregoing statistics. In the first place, while Roman Catholics claim 800,000, or about 60 per cent of the population, this number not only includes the total of all the baptized Catholic population of all ages, many of whom have long since relegated the Church and turned atheists, but it is after all only an estimate. In the second place, when the Catholics are given all they

claim and to this number are added the Protestants and those of all other faiths, we are confronted with the unusual and striking phenomenon (occurring nowhere else in South America) of almost 640,000 souls in Uruguay who claim no church connection! That is to say, the people of Uruguay have outlawed clericalism and openly broken with Romanism as no other people in Latin America perhaps. A third outstanding aspect of the situation in Uruguay is the new, enlarged and compulsory educational system which the nation has recently adopted and inaugurated. It is destined to bring about still greater changes in Uruguay. Unfortunately, no one of the Evangelical denominations, save the (Northern) Methodists, seems to have realized this situation and begun an increased and heroic effort to reach these unchurched masses who are going into rank atheism. In 1916 a total of 8 Evangelical missionary societies were maintaining the following feeble forces in Uruguay: Foreign missionaries, 44; native workers, 33; churches, 16; members, 884; Sunday schools, 29; enrollment in Sunday schools, 1,451; contributions of native Christians, \$29,384. This did not include the work and membership of the Waldenses who are immigrant citizens from Switzerland and Italy. The situation is better at this time, but is still appallingly destitute. Whole sections and many towns and villages of this wonderful little nation are wholly destitute of the Gospel.

Baptist Work in Uruguay

Southern Baptists began work in Montevideo, the capital city of Uruguay (which is larger than Kansas City and a trifle smaller than New Orleans, or about the size of the combined population of Dallas and Atlanta), in the good year of 1911. Rev. and Mrs. J. C. Quarles and wife arrived in Montevideo, Uruguay, August 13, 1911. By the aid of Rev.

Antonio Gonzales, they were able to organize the first Baptist Church in Montevideo, August 13, 1911. It consisted of only six charter members, but the Y. M. C. A. secretary and his wife joined shortly, giving the Baptists one church of eight members on September 12, 1911, when the mission was formally launched. Due to the serious ill-health of Brother Quarles, which finally required a serious surgical operation and later, to the protracted illness of Mrs. Quarles, the utter lack of reinforcements in this field, the calling for the services of Brother Quarles in the publication department of the headquarters office in Buenos Aires for the last several years, the absence of any church house or schoolhouse or other equipment except rented halls, the Baptist work in Montevideo has eked out a miserable and mostly unprofitable existence during the past years. We still have only the one small, struggling church in Montevideo, though some German and Russian Baptists have recently immigrated to Uruguay and started an encouraging but needy independent mission in the interior.

3. The Republic of Paraguay

Paraguay is one of the richest and most backward nations in South America—due in part to her location in the interior and near the center of the continent; in part to the thoroughness with which the Spanish and Roman Catholic rulers of State and Church dominated the whole life and civilization of the people; in part also, to the tragic history of the nation from the time she gained her independence in 1811 to the defeat and death of her last dictator in 1870. For from 1815 to 1870 Paraguay was under the heel of three successive dictators, all unscrupulous tyrants, the last one embroiling the nation in a war with five of the South American countries, destroying 500,000 men and leaving the country

exhausted and depleted. The division of the country by the Paraguay River into two separate and distinct geographical, political and economic sections has also rendered more difficult the development and full utilization of the vast natural resources of this inland nation. Boundary disputes with her neighbor nations and the affluence and autocratic assumptions of her so-called presidents, moreover, have continued to hinder Paraguay's recuperation and constructive efforts.

Considerable progress, however, has been made in the last 50 years. Her program of bringing immigrants into the country has accomplished much. Her area, when the boundary dispute is settled, will perhaps remain about 75,673 square miles, while her population is estimated at 1,000,000, made up of five classes—Indians, (Chaco and Guaranis), Spaniards, Negroes, Mestizos and about 60,000 immigrants from Argentina, Italy, Brazil, Germany, France and Spain. Cattle raising, agriculture, and especially the growing of subtropical fruits, etc., the lumber industry, mining on a small scale, and commercial enterprises on a large scale are now engaging the attention and constructive efforts of the people.

The educational, social and religious advancement of the people have as yet received scant consideration and attention from the leaders of the nation. Uruguay is at the top of the list educationally among all South American nations, having only 40 per cent of illiteracy among her people, while Paraguay is at the bottom of the list, having from 84 to 89 per cent illiteracy. The latest statistics also indicate that only 26 per cent of the children of school age (6 to 14) were in school in 1919.* Of the 29,381 children born in 1916, the *Statesman's Year Book* is authority for the state-

*Statesman's Year Book 1921, p. 1158.

ment that 16,126, or about 60 per cent, were illegitimate, while only 13,256, or about 40 per cent, were born in wedlock. Roman Catholicism seems to have been allowed to literally rot in its own iniquity in Paraguay, at least to become hopelessly corrupt and effete. The Evangelical denominations, in meantime, have scarcely made a beginning in the midst of this appalling destitution, having in 1916 only 30 foreign workers, 22 native workers, 9 churches, and about 300 members in all the mission churches. In a recent book by a noted Spanish author, entitled: *The Pain of Paraguay*, there is a pathetic appeal for teachers to come to the rescue of the nation, both in the public and private schools.

Baptists in Paraguay

In 1919 the River Plate Baptist Convention—the national Baptist Convention of Argentina—urged one of their missionaries to visit Asuncion, the capital city of Paraguay. This missionary, Rev. Maximo Fernandez by name, made the visit, found a Baptist family in the city and favorable conditions for beginning work. Accordingly he moved from Pergamino (Argentina) to Asuncion, and he and his wife began work in 1919, being supported by the native Christians of Argentina. Good things are expected from this new work.

II. New Fields in Europe

Growing out of the London Baptist Conference, in July, 1920, Southern Baptists assumed responsibility for mission work in five European nations—Hungary, Jugo-Slavia, Roumania, Spain, Ukraine, and South Russia. The plan of conducting our mission work in these nations, however, is quite different from the general plan followed in most of the other nations. In other words, instead of sending missionaries over there and operating the various phases of mission work outright, Southern

Baptists will attempt mainly to assist and cooperate with the local Baptist forces already in each of these nations.

1. The Kingdom of Hungary

"Hungary has a national history running back a thousand years. It is the home of the Magyars. Up to the late war it was hyphe-nated with Austria and helped to form the dual monarchy of which Austria was the larger part. The Hapsburgs, the oldest reigning family in Europe, furnished the emperors. The Hapsburgs were intense Catholics and Austria was the chief prop of popery in Central Europe."

The population of old Hungary (1916) was 20,886,087, divided religiously as follows:

		Per Cent
Roman Catholics	10,888,138	52.1
Greek Catholics	2,025,508	9.7
Evangelicals (Reformed)	3,961,472	19.0
Greek Orientals	2,987,163	14.3
Jews	932,458	4.5
Unitarians	74,296	0.3
Other (Baptists mostly) ..	17,296	0.1

Since October 31, 1918, when the revolution broke out in Hungary in protest against the World War four changes have come over Hungary's government—(1) on November 13, 1918, King Charles abdicated and Hungary proclaimed her independence; (2) Hungary was proclaimed a republic and Count Karolyi was named provisional president; (3) upon the resignation of Karolyi, March 22, 1919, the Soviet republic under Bela Kun was inaugurated; (4) in March, 1920, the Soviets were swept out of power and Admiral Nicholas Von Horthy was elected regent, and, on assuming power, caused Hungary to be recognized as a monarchy. The area and population of Hungary have been reduced to about one-third of their former proportions. Some idea of the

*Dr. J. B. Campbell, *Baptist Standard* Nov. 25, 1920.

many sweeping changes made by the Versailles and the Neuilly treaties may be gathered from the following tables:*

Items	Old Hungary		New Hungary	
	Old Hungary	New Hungary	Old Hungary	New Hungary
Total area (hectaries)	28,227,466	9,409,149	20,836,487	7,000,000
Population	12,833,693	5,390,151	7,280,221	1,011,251
Arable lands (hectaries)	3,323,011	696,903	2,610,925	652,756
Forests (hectaries)	378,797	94,699	303,066	206,085
Pastures (hectaries)	6,352,000	4,446,400	7,312,000	3,656,000
Meadows (hectaries)	1,598,000	735,000	6,578,000	1,776,000
Gardens (hectaries)	35,000,000	350,000	30	12
Vineyards (hectaries)	2,850,000	2,023,500	4,180,000	478,000
Cattle (head)	2,500,000	1,400,000	14,000	5,222
Hogs				
Horses				
Sheep				
Value of paper mill products (kronen)				
Sugar refineries				
Output of breweries				
Production of saw mills				
Salt mines				
Railways (miles)				

A glance at this table indicates that Hungary lost two-thirds of her area and population, over half her arable lands, practically all her forests, pasture and meadow lands, entirely lost her paper mills and salt mines, and also most all her coal fields. But Hungary holds most of her very rich farming lands, and has sufficient breweries and vineyards left to damn three nations of her proportions. The Hungarian people are exhausted, depleted and discouraged; but they are also alert, intelligent (only 8 per cent being illiterate), progressive and heroic, and the recovery of this nation from the ravages of the war seems now well begun and definitely assured.

"Baptist Cause Here 48 Years Old"

"The Baptist cause in Hungary is forty-eight years old. The first Baptist missionary to this land was a Brother Meyer from Germany. The

*Statesman's Year Book 1921, p. 898.

**Clipped from article in Baptist Standard, Nov. 25, 1920, by Dr. J. B. Gambrell.

cause took root quickly and spread rapidly. When the war broke out there were 23,000 Baptists in old Hungary as it is today. After its dismemberment and the allotment of two-thirds of its territory and people to other lands, there are fifty Baptist churches in the new Hungary and, while they dot the land over, the great strength is in and close around Budapest. These fifty churches, with fifty ordained pastors, have 500 preaching places. Lay preachers fill many of these places. The zeal for the spread of the Gospel is truly apostolic. These Hungarian Baptists go everywhere preaching the Word. There are four Baptist churches in Budapest, two Hungarian and two German. The pastors are strong trained men from the Hamburg Baptist Seminary. There is the most cordial fellowship between them.

"One of the most encouraging features of the situation, from the Baptist standpoint, is the fact that we have here a strong, educated, devoted body of preachers and laymen for leadership. They are devoted, sane and sacrificial to a remarkable degree. They are leading now and winning conquests week by week, but they are fighting with their haversacks empty. One pastor gave up his home and lived in two rooms with his family in order to make room for homeless children. I have never seen people make edges cut in so many ways to save what has been won and to gain more. The poor are in a life and death struggle to keep soul and body together.

"Another helpful thing is, we have all the organs of cooperation now in operation—an orphanage, a home for old people, a paper, a book house, a general board, and a seminary. This last-named institution has been temporarily suspended but will reopen in a little while. A suitable house has been rented and teachers are ready, and a fine body of students is in waiting to begin work. There are also

something like fifty men ready to go out as evangelists, but they must work with their hands daily for a bare living.

"Public opinion is not hostile to the Baptist message in Hungary. There is freedom for religion under the laws, but there is not separation of church and state. All organized religious bodies can draw money from the state for their support on what would seem equal terms. The Catholics are the largest denomination here, but there are 2,000,000 Calvinists in the realm. The Baptists, true to their principles, refuse to receive state aid. These brethren are of true faith and order, not only as to state aid, but around the whole circle of apostolic teaching. There is nowhere, I judge, a riper situation."

The March (1922) issue of the *Home and Foreign Fields* carried the following report of the progress of the work in Hungary:

"Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, recently visited Hungary and reports that there is an evident religious awakening throughout the whole land. More than 300 baptisms have taken place this year. There are now 50 churches, and 332 out-stations. The work is handicapped because the churches have not been able to erect suitable houses of worship. Through the use of a Building Loan Fund furnished by the Foreign Mission Board, S. B. C., this need is being gradually met. During 1921 eight places of worship were acquired with the help of the Loan Fund and already repayments are coming in that will permit of further advance in the future. If the Board were able to increase at this time this Loan Fund, a most remarkable showing could be made in the use of Church Building Loan money, so cautiously, prudently and effectively are our Hungarian brethren using this fund.

"The Hungarian Seminary has eighteen students. Work in the Seminary starts at eight

o'clock in the morning and continues until five in the afternoon. This Seminary is being conducted in rented and altogether inadequate quarters. Southern Baptists have almost immediately to purchase land and buildings, or land and erect buildings, for this most promising institution. The number of students can be quickly multiplied if accommodations and equipment can be furnished."

2. The Kingdom of Jugo-Slavia

Jugo-Slavia, called also the "Kingdom of the Serbs, Croats, and Slovenes," now embraces the following six nations, viz:*

	Square Miles	Population
Serbia	42,098	4,955,631
Montenegro	3,538	238,423
Croatia	17,405	2,715,237
Bosnia and Herzegovina	20,709	1,931,802
Dalmatia	5,090	621,503
Slovenia	6,790	875,090
Total 6 nations	96,628	11,337,686

On December 29, 1918, the first Ministry of this new nation was formed and the nation was soon thereafter recognized by the Allied Governments, the boundaries being determined by the Treaty of Rapallo. In November, 1920, a Constituent Assembly was elected to draft a proper constitution and to set up the machinery of the Kingdom of Jugo-Slavia, as it is to be known, under the dynasty of King Peter I of Serbia. This Constituent Assembly, as might have been expected, was confronted with an almost superhuman task in attempting to adjust and readjust the functions of the new nation to the historic developments, prejudices and preconceived ideas of these six former nations, all of which have suffered from centuries of oppression, repression and exploitation, with little or no experience in real self-government. In addition to the con-

*Statesman's Year Book 1921, p. 1265.

fusion incident to the fusing of six nations into one, moreover, the people as a whole were in need and were distressed and torn with political factions and social agitations, the Constituent Assembly itself being split up into the following parties and factions, viz: 102 Radicals, 94 Democrats, 42 Communists, 61 Croatian Agrarians, 33 Serbian Agrarians, 25 Mohammedans, 21 Catholic People's Party (Roman Catholics). It is not surprising to know, therefore, that the work of the Constituent Assembly was not completed until June 28, 1921. Shortly thereafter King Peter died, and his son, Alexander, was designated as his successor. Due to a severe surgical operation in Paris, he did not take the oath of office until October 29, 1921.

The new constitution has followed the old Serbian constitution and the constitution of France; but on the rights and duties of citizens, the social and economic laws it embodies and its insistence upon public education, it is a decided improvement on the old models.

"The resistance which these people have through the centuries offered to oppression, and the way they have preserved their racial identity amidst disintegrating influences, is a mark of racial stamina which we cannot ignore in forecasting the future of any people when once they are given opportunity for self-expression and self-determination.* This applies not only to Jugo-Slavia, but, indeed, to all the continental racial groups.

Religious Divisions and Conditions

"The religious following of the country is divided between Greek and Roman Catholic, dominantly, and between Lutherans, Baptists, etc. The government gives evangelicals their rights and privileges, except as these are oc-

*Article in *Biblical Recorder*, Feb. 2, 1921, p. 5, by Dr. J. F. Love.

asionally abridged by bigoted priests and fanatics, whom the priests inspire to lawless persecution. The war has liberalized the thinking of the people, as well as left them with a sense of religious need. The views of Baptists receive respectful consideration, and their proclamation excites earnest inquiry.

"Physical suffering among the people is great. The war claimed many of the men, arrested industry and destroyed much property. The money of the country is cheap, and living expenses high. There are many war widows and orphans, and others who by the incidents of war are incapacitated."

The Serbian Orthodox Church

Conditions in Serbia perhaps fairly illustrate the difficulties confronting Baptist work in all sections of Jugo-Slavia. The Greek Catholics dominate both society and the State; in Serbia, the Serbian Orthodox Church being officially a part of the State. Recent figures are not available; but in 1910 the religious statistics stood as follows: Greek Catholics, 2,881,220; Roman Catholics, 8,435; Jews, 5,997; Mohammedans and Gipsies, 14,335; Protestants, 799; other religions, 915. Over 83 per cent of the people were unable to read and write; and moral and social conditions were almost as lamentable as the educational situation.

"Church Union in Jugo-Slavia"*

"It is said that the 480,000 evangelical Christians of Jugo-Slavia (Baptists not included) are proposing to unite in a single body. There is much persecution of the evangelical Christians there and in Central Europe in general. But, notwithstanding this, or perhaps on account of it, there is a good growth reported and the churches are filled."

*Reported in *Christian Evangelist*, St. Louis, Feb. 17, 1921.

Our Baptist Cause*

"There are 600 Baptists in Jugo-Slavia among a population of 11,000,000. There are five churches and nine preachers, only one of whom is at present able to give himself wholly to the ministry of the Word.

"Our Baptist cause is rooted in the country and has identified with it some devoted men, who, with a modest support and the heartening which fellowship with our large Baptist brotherhood will give them, may be expected to multiply believers and quickly expand the denomination in the country.

"There is a Baptist Union in Jugo-Slavia, but there is not much that it can do for the present. The lack of school buildings, literature, etc., and of the money with which to provide these constitute a difficulty which they cannot without our help overcome."

3. The Kingdom of Roumania

Roumania, which at first consisted of the two provinces of Waldachia and Moldavia (1859 onward), gained independence from Turkey in 1877. In 1881 the nation became a Monarchy, under King Carol I. Later it gained the province of Dobrudja. As a result of the Versailles Treaty in 1919, under Ferdinand I (1914 onward), Roumania was enlarged to include the following provinces and population:

Present-Day Roumania

	Square Miles	Population
Old Roumania	53,489	7,904,104
Bessarabia	17,146	2,344,800
Bukowina	4,030	800,098
Transylvania	22,312	2,678,387
Crisana	3,038	1,316,981
Maramuresh	6,258	766,666
Banat	11,009	1,582,133
Total in 1919	122,282	17,393,149

* Again quoting Dr. J. F. Love.

As now constituted, it will be seen that Roumania is just a trifle smaller than the state of New Mexico in area.

Six Outstanding Problems

Six outstanding problems confront and menace Roumania at this time. Let us review them briefly:

(1) The first problem is the effective fusion of the various new provinces and the several different races comprised in the new territory into something like national coherence. On the one hand, the six provinces which were added by the Versailles Treaty are all distinct from old Roumania; on the other hand, the conflict and confusion of the various races in Roumania is serious and, at times, alarming. For on one side of this little Kingdom are Magyars; on another side are Germans and Ruthenians; while on still another side are Bulgarians, Turks and Russians. These alien races, which constitute perhaps 45 per cent of the population, are all hostile to Roumania. Only the highest order of statesmanship can cope with this problem of effecting a real national unification in Roumania. So far the Roumanian authorities have followed a policy of antagonism and oppression of these new people.

(2) The second problem is the introduction of an adequate and effective program of industrial and commercial development. At least 85 per cent of the population of Roumania are farmers and stock raisers; and it is third in grain production in the world; but there are no organizations or transportation facilities adequate for the handling of the farm products. Roumania's commercial advantages are also in many respects almost unrivalled for a nation of its size; but here again development lags. The mines of Roumania produce salt, lignite, iron, copper, and petroleum, but

except where these mines are operated by foreign corporations, little is being accomplished. Flour milling, shipping, brewing, distilling and sugar production are the chief industries, apart from agriculture and general commerce.

(3) The third problem is public education. Over 50 per cent, perhaps 70 per cent, of the people cannot read and write. Between 40 and 45 per cent of the soldiers who fought in the World War from Roumania could neither read nor write. And, what is worst of all, the State Church and other reactionaries have so far been able to render the whole system of public education a farce.

(4) The fourth problem (reckoned as the first by many students) is to obtain adequate protection from dangerous neighboring nations without further bankrupting Roumania financially. Internally and externally, Roumania is beset by enemies, and she must have protection before a constructive program of industrial and commercial expansion is possible. How to provide this protection without oppressing the depressed and exhausted resources of the country is a problem. Meantime she is making trouble for herself by antagonizing and oppressing the religious and racial minorities in her midst.

(5) The fifth problem before Roumania at this time is to recast her present relations with the Church and learn how to treat her Minorities. At present Roumania has 1,456,147 (independent) Greek Catholics; 1,483,929 Roman Catholics; 1,344,970 Protestants (Lutherans and Reformed mainly); 834,344 Jews; 44,087 Mohammedans; 17,596 Armenians; and about 21,193 Baptists. Now, in the face of all these religious divisions, Roumania is attempting to maintain her old state church, known as the Orthodox Church of Roumania. This so-called Orthodox Church, which is simply a nationalized Greek Catholic Church,

claims 9,695,714 adherents. It is subsidized by the state, outlaws religious liberty and gives itself over to the most brutal persecution of some of the weaker minority religious groups. Armed with the authority and assisted by the agents of the state, the priests of the State Church have abused, reviled, beaten, tortured, dispossessed, harassed, driven out and disrupted the work of Baptists for the past two years. They have also been dispossessing and oppressing the Presbyterians. Promise to desist from the Medieval barbarism and torture inflicted upon our people are broken. The law which allowed this brutal and inhuman persecution was finally annulled January 17, 1922, and it is hoped that "the Churches of Christ in Roumania will now have rest."

(6) The sixth problem is the redistribution of the land—the breaking up of the great estates (many of them held by the State Church) and selling them to the peasants on easy terms. Of course, the old reactionary groups will fight this and all other democratic measures. And we are sorry to say that certain Protestant groups are opposing it. But the reactionary cabinet was forced to resign March 15, 1921; the parliament was dissolved March 27 following; a bomb was thrown under two prelates in the senate (both of whom were killed); and other disturbances have indicated that the people are coming into power, if necessary, by force, in Roumania. Meantime the Constituent Assembly has not been able to complete its task and effect a reunited nation, and the situation is full of tension, if not apprehension.

Baptist Work in Roumania

Let us hope that Roumanian statesmen will see the new day of progress and democracy which has come to the world and call Rou-

manian people to walk in its light. Our Baptist cause in Roumania is very hopeful if only the Government will put away its infamous Medieval discriminations and persecutions and give our people a chance to preach the Word. Rev. Benjamin Schlipf, writing in the February 18, 1922, issue of *The Baptist*, reports the Baptist work in Roumania as follows:

"For information's sake be it stated that in round numbers there are 14,000 Roumanians, 6,223 Hungarians, 300 Bulgarians and Russians, and 670 German Baptists living under the scepter of King Ferdinand at present. These numbers are sure to increase greatly in the next few years, as persecution resulting in widespread publicity through newspaper articles and discussions in Parliament have made us known farther and faster than we would otherwise have become, and curiosity has led many people to visit the services who would otherwise not have come. So here once more God has turned evil into good.

"A Turning Towards Religion. Then, too, we see clearly that a reaction is setting in. During the war many people turned from religion. The great and exciting events took all their interest, and the fact that so-called Christian nations were engaged in a war bloodier than any ever had been bore the fruit of skepticism. Now men seem to turn more and more to religion and our chapels are filling up again with people anxious for a satisfactory solution of the question: What must I do to be saved? In a small church in Besarabia ninety-five people were converted in six weeks last winter. The writer of this conducted services there for three weeks and the pastor continued them three weeks more. Judging from the spirit of inquiry now to be noticed, hundreds will be saved during the next four months. Will the readers of *The Baptist* remember this when they are before the throne of grace?

"A Baptist Union Formed. A step forward has been taken in the formation of a Baptist Union of Roumania, including all the Baptist churches in this country. The four groups will, of course, continue holding their conferences separately, as the four languages make meetings in common quite out of the question, but two brethren from each of the four groups have been chosen and these eight together are to represent the entire Baptist brotherhood before the authorities, discuss things of mutual interest and disburse the funds given to further the work of our churches in this country. So a united front has been achieved, and united we shall stand!

"Better trained Preachers Wanted. One great need of our churches is a trained and an educated body of ministers. The secretary for control of the sects in the Ministry of Ecclesiastical Affairs with whom I had to do in obtaining liberty for our German churches said to me: 'Why don't you people get educated ministers?' I'd pit hundreds of the Roumanian Baptist helpers against a similar number of orthodox priests and be absolutely sure of having an easy time in proving our men more spiritual, better preachers and having 95 per cent more results from their work in uplifting humanity than the orthodox priests could show. And yet—I plead for a trained and educated body of preachers! The more thoroughly trained, the better. And so I, and with me thousands of Baptists in Roumania, are happy in the thought that funds have been provided to found a seminary in Bucharest. Perhaps my next chat will contain news that a suitable building has been bought and work begun!"

4. The Kingdom of Spain

The Kingdom of Spain bears a three-fold distinction among the European Powers: (1)

While adopting a constitutional monarchy in 1876, Spain remains the most conservative and reactionary power in Europe; (2) her service to the Roman Catholic Church has been the largest and most loyal and her subservience to this church has been the most abject and complete of any nation in Europe; and (3) Spain now occupies a lower place in point of influence and power than any other European nation which once played a leading role in world affairs. In fact, so bitter, brutal and bloodthirsty was the type of intolerant Romanism which she developed and so reactionary, absolute and avaricious was the autocratic Government which she built up and maintained through centuries that other nations and other peoples let her alone and continued to let her alone, until she literally rotted in her own social iniquities and superstitions, and power fell from her hands. Almost 80 per cent of her people could neither read nor write and were living in indescribable poverty, filth, moral and social degradation when her statesmen were finally forced (1860 onward) to give heed to her downward course and cast about for some means of reform. Little was accomplished, however, and the downward course has continued. Shackled with the three-fold despotism of the Roman Catholic Church, the great landed and titled Aristocracy and the Army, three forces which have demoralized, devitalized, almost denationalized every nation adopting them, Spain has gone on her way toward oblivion. Sixty per cent of her people, even today, cannot read and write (the last census gives continental Spain 194,783 square miles in area and 20,783,844 population). Dire poverty, filth, brutalizing sports, sexual license and illegitimacy, superstition, ignorance and degradation is the common lot of the masses. They know nothing of the Word of God or the Gospel of His

Son. They have Mary and the Saints, the wonderful cathedrals, the rich and pompous church dignitaries, the fiestas, the processions and the mass; but they have as little vital spiritual Christianity and even lower moral ideals and practices than the pagans of China.

According to the 1918 census, Spain has 66 cathedrals; 20,407 parish churches; 17,424 chapels and shrines; 35,382 priests and over 20,000,000 nominal Catholics. There are also said to be 7,000 Protestants; 4,000 Jews, and 10,000 who are either rationalists or atheists. If there is need of preaching the Gospel anywhere in the world it is in Spain—10 reasons, in fact, for preaching the Gospel in Spain to one for preaching it in America. The people have largely become aware of the powerlessness and hopelessness of the Catholic Church, and are ready to hear and heed the Gospel call.

Baptists in Spain

The latest statistics indicate that Baptists have 18 churches in Spain; also 16 ministers (some of them are missionaries, while others are pastors); 700 members, and 387 in Sunday school.

5. Ukraine and South Russia

Ukraine and South Russia. The heart of Russia is South Russia and the heart of South Russia is Ukraine. Here, in a section comprising 800,000 square miles with a population of 77,870,500, is the neediest, most difficult and most opportune mission field Southern Baptists have ever entered. Out of the confusion, repression, oppression and untold suffering of the Russian people in the last few years eight outstanding facts have emerged to throw light on the present situation in Russia:

(1) About 25,000,000 people are perishing of starvation and plague, many of them with-

out any hope of relief reaching them in time, while uncounted thousands have already perished.

(2) The Soviet Government has revealed itself as militaristic and autocratic, intensely anti-Christian, anti-social and anti-national and finally repressive, tyrannical and brutal to a degree unknown in modern times.

(3) The old Russian Orthodox Church, which at first went to pieces, along with the old regime of the Czar, has thrown aside many of its autocratic assumptions and is fast recovering its former hold upon the masses.

(4) Great multitudes in Russia have gone into atheism, while perhaps still greater multitudes have turned to evangelical Christianity in one form and another.

(5) Baptists are being persecuted to the death by the thousands in many parts of Russia, much of it at the instigation of Lutherans, Reformed, Roman and Greek Catholic leaders, but are experiencing a nation-wide revival and marvelous increases. They now number perhaps 150,000 outside of Siberia.

A letter from Dr. Everette Gill, who is now in Moscow as the special representative of Southern Baptists, says:

"As I see it, the Baptists, in spite of past suffering and present difficulties have a radiant future in Russia. I feel I am too highly honored to have relations with these splendid Christians. Even in the midst of the terrible conditions—economic, social and political—of the present time, they are making great progress. During this year at one place in one day there were baptized more than 3,000. Pentecost and India (2,222) have been out-done during the days of suffering in Russia."

(6) The one thought of the great masses of Russia, as well as the great army of relief workers, at this time, is how the people are

to be fed and clothed and given aid and facilities for planting the crops and living until harvest time.

(7) While America and other nations are trying to feed and clothe the millions of suffering and starving people in Russia, Lenine and his colleagues are carefully gathering, hoarding and guarding the billions of gold which they have seized from the government and forcefully collected from the people, who are required to use paper money. The New York Tribune insists that Lenine is the world's richest man, even though he handed over to Germany \$325,000,000 in the Brest Litovsk peace, which, in fact, was his remuneration to Germany for making it possible for him to enter and plunder Russia.

(8) With the greatest army in the world at his command, if we except China's nominal army, Lenine seems destined to continue to tread Russian people under his feet until the Lord Jehovah takes him in hand. His army numbers 1,600,000 men.

In such a situation no constructive work can be seriously thought of, much less undertaken. We have much to do, if we save a good part of our Baptist people from starvation.

III. New Fields in Asia

In addition to the responsibility of mission work in Hungary, Jugo-Slavia, Roumania, Spain, Ukraine and South Russia, Southern Baptists have assumed a like responsibility for co-operative mission work in Siberia, and Syria and Palestine. It will be in order, therefore, to glance at the situation and try to envisage the task of missionary endeavor in these two Asiatic countries.

1. Siberia

Siberia embraces 4,831,882 square miles, is divided into 10 provinces and has a total population of 10,377,900 souls.* It is therefore

*Statesman's Year Book, 1921, p. 1227.

larger in area than both the United States proper and the Republic of China, though it is one of the most sparsely settled countries in the world, having only two persons per square mile. Until recently nearly 70 per cent of the people lived in the agricultural section of western Siberia, much of it low and swampy. More recently considerable settlement has taken place in eastern Siberia. Formerly two-thirds or more of the people were Russians; but immigration from China, Korea, Japan and some of the European nations have been especially heavy in the last three years.

Agriculture, cattle, horse and sheep raising and mining are the chief industries, though commerce is now developing very fast and manufacturing has begun to be considered seriously. The gold mines in Siberia produce more than two-thirds of Russia's entire supply. Coal mining is also being undertaken on an extensive scale. Deposits of iron, copper, tin, lead and almost all the standard metals are found in large areas, though comparatively little development has taken place.

The great Trans-Siberian railway has done more to develop Siberia than any other single factor in recent years. This line now has an arm extended to Port Arthur and Peking. The four great rivers—the Obi, Yenesel, Lena and Omur—afford 30,000 miles of internal navigation.

The country is almost wholly undeveloped, though it is being crowded with immigrants at this time. The climate is very severe—the winters being long and very cold, and the summers short and hot. No systematic effort has ever been made to develop the vast resources of the country. For years Russia sent her convicts out there as a place of exile. Homes and other improvements were mostly temporary makeshifts. Schools and churches were

little thought of. Perhaps 80 per cent of the people even now cannot read and write, and the religious destitution is equally appalling.

The Religious Situation

The religious statistics of 1897, when there was a total population of 5,758,822, showed that 5,201,250 persons, or about 95 per cent of the people, were identified with the Orthodox Greek Church, while almost 250,000 were Ras-kolniks, 32,530 were Roman Catholics, 13,370 were Protestants, 30,550 were Jews, 1,068,800 were Mohammedans, 224,000 were Buddhists (Chinese, Koreans, Japanese and Indians), etc. By 1910 the population had climbed to almost 8,000,000, but the same general religious alignments obtained. Three great changes have taken place in the religious situation in Siberia since 1918, viz: (1) millions have forsaken the old Greek Orthodox Church and gone into some of the Evangelical bodies of Christians, or else turned athelsts; (2) the great influx of immigrants from China, Korea and Japan, while bringing in thousands of evangelical Christians have brought in tens of thousands of Buddhists; (3) the Baptists and other aggressive types of evangelical Christians have witnessed a great national revival which has brought multiplied thousands to these faiths. The Foreign Mission Board of the Southern Baptist Convention is now assisting the Baptists in Siberia, who number perhaps 50,000 at this time, to organize their work.

2 Syria and Palestine

Syria and Palestine. What was Syria under Turkey has been divided into Syria under France, comprising an area of 106,740 square miles, with perhaps 3,133,500 inhabitants; Palestine under Great Britain, comprising 9,000 square miles, with 690,000 inhabitants, and a large section of old Syria under the Arabs. Syria, as now constituted, under France, con-

sists mainly of Mohammedans, though almost one-half the people are nominally Christians—including (1) large numbers of the old Syrian Christians who have come down from apostolic days independent of the Roman Church; (2) Greek Catholics; (3) Roman Catholics; and (4) Protestants. The Greek and Roman Catholics and Protestants all maintain extensive mission schools, orphanages, hospitals, etc., in Syria, though the Roman Catholics have now the advantage of the influence, protection and prestige of the French Government.

Palestine, now under British rule, as noted above, comprises about 690,000 souls, of whom 550,000 are Mohammedan Arabs, 76,000 are Jews, 77,000 are Christians—Greek Catholics mainly, but also Roman Catholics and Protestants—250 are Samaritans, while 5,000 or more are of other faiths or no faith. This little country, about the size of New Hampshire, is sacred to the Moslems, the Christians and the Jews, and is the birthplace of the most wonderful people in the world, the most incomparable Person in the world, and the greatest character-building and history-changing Book in the world.

Palestine is now, for the first time in 2,000 years, ruled by a Jew, Sir Herbert L. Samuel, the High Commissioner of Great Britain (July 1, 1920, onward), and is divided into seven administrative districts. A national council of 20 members has been appointed, and steps have been taken to frame a constitution for the government of the country.

There are 72 Jewish agricultural and industrial colonies now in Palestine, grouped in four main districts with a population of some 15,000, who are holding and improving 147,505 acres of land.

Besides the Christian schools, which take care of 10,000 of the 110,000 Christian children and which are being reorganized on a

large scale, with a national university projected, there is also a system of government or public schools which are attended mainly by the Moslem children (Arabs). Only 10,000 of the 100,000 Moslem children, however, are in schools of any kind; the rest are growing up in ignorance and filth.

The chief industries of Palestine are, first and largest of all, agriculture; then sheep and goat raising, then mining of the limestone, sandstone, gypsum, rocksalt and sulphur; and finally, the making of wine (by Jewish colonists), soap and olive oil. Palestine now has 625 miles of railway and 523 miles of highway.

A three-fold religious and racial turmoil is going on in Palestine at this time, the nature and intensity of which have greatly hindered and retarded all constructive and reconstructive measures, whether economic, social, political, or religious.

On November 2, 1917, the famous Balfour declaration announced that "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country." This declaration was followed by the appointment of Sir Herbert Samuel, a Jew, as British High Commissioner for Palestine.

Relying on the Balfour declaration, the Jewish Zionists, in the frenzy of a great crusade and apparently without consulting either the British Government or the Jews then in Palestine, mapped out an aggressive and far-reaching plan for the economic, social, political and religious rehabilitation of the "land of Israel," began floating a loan of \$12,500,000, and inaugu-

rated a tide of Jewish immigration to Palestine which soon mounted to 1,000 per month. These Zionist zealots made the further mistake of ignoring, holding aloof from and antagonizing both the Christian and Mohammedan people in their plans, though these peoples were as vitally concerned as themselves as to what took place in their common country. As a climax to their folly, they began threatening to blacklist the Jews then in Palestine if they did not quit teaching in non-Jewish schools in Palestine and allowing their children to attend them.

The intolerant and bloodthirsty Moslems looked on helplessly at the working out of the Jewish plans for a time and then began asserting themselves in two ways—first, by arousing the Greek and Roman Catholic populations, including the Pope of Rome, against the Jewish program and, second, by organizing bloody riots to intimidate and drive out the immigrant Jews. These Moslems (Arabs) are now demanding (1) a suspension of Jewish immigration; (2) the deportation of the undesirable (radical) Jews already in Palestine; (3) the establishment of a parliament; and (4) the removal of the Jewish High Commissioner. And they are making some headway in enforcing their demands.

No one can tell how the situation will work itself out. In the failure of the Zionists to consult and plan with the leading racial and religious groups in Palestine, they have greatly delayed, if not destroyed, their dream of centuries past, thrown the newly-liberated Holy Land into a welter of factional strife and made constructive effort along any line very difficult. In view of these conditions it is not surprising to know that Dr. and Mrs. W. A. Hamlett deemed it a useless expenditure of money for Southern Baptists to undertake to launch a mission in Jerusalem at this time, and accordingly returned to Texas.

CHAPTER IX

THE EVANGELISTIC TASK

By W. W. Hamilton, D.D., New Orleans, La.

The work of evangelism is not new; it is as old as Christianity. The need of evangelism is not new; it is needed wherever and whenever the gospel of redemption is not known. The theme of evangelism is not new; it has been, and is now, and ever shall be the wonderful story of the cross. The power in evangelism is not new; it is the same power our fathers prayed for and trusted in, it is the same power which has given unction to God's messengers through the ages. That power has broken rebellious hearts, and has regenerated the lost and perishing sinner from the day of Pentecost until now.

It is good to be living at a time when this work and this need and this theme and this power are receiving new emphasis. We are living in a day of wondrous possibilities, as well as a day which calls for men and women who will be faithful even at the cost of life. The night of skepticism, of irreverent criticism, of commercialism, of lawlessness, and license is heavy upon us. "What of the night," is the question we hear on every hand. Our answer must be, "The morning cometh," and we must climb to the mountain peaks of vision, and be ready to go down into the valleys with faith, that the bodies and minds and souls of the people can and will be delivered from the power of Satan. Already some have announced signs of the coming day, and we are standing

on tiptoe expecting to see the Sun of Righteousness as he begins a new day of conquest and blessing.

Baptist people are rejoicing in the fact that evangelism is so engaging the minds and hearts of our people today. They seem to have a greater desire than ever before to make every department of our work center at last in bringing this lost world to the cross of our Lord Jesus Christ. Individual evangelism, evangelism in the home, evangelism in our schools and colleges, evangelism in the Sunday school, pastoral evangelism, state evangelism, denominational work at home and abroad—all these are only the same throbbing, consecrated longing to win others to the Savior who loved us and died for us.

1. What Southern Baptists Have Done

(1) Home Board Department of Evangelism.

This department began making reports to our Convention in the year 1907, having been inaugurated at Chattanooga in 1906. The Home Board was asked to make evangelism a distinct and important part of its work, and the organization of this new department of the board was entrusted to W. W. Hamilton, who was at that time pastor in Louisville, Ky.

The following table will show the marvelous work which this department has accomplished under the leadership of the two superintendents, and the evangelists, and singers. Dr. Weston Bruner took charge of the work in 1909 and was with the board for seven years. About two years after his resignation Dr. Hamilton was re-elected and served until January, 1922. The work at present is in charge of Corresponding Secretary, Dr. B. D. Gray, assisted by Dr. O. E. Bryan, who is Superintendent of Enrollment.

Year	Number of Evangelists	Baptisms	Total Additions	Volunteers for Ministry and Mission Work
1907	5	699	1,047	120
1908	5	1,677	2,468	134
1909	11	1,999	3,082	146
1910	12	2,292	3,589	109
1911	18	3,082	4,577	455
1912	18	3,739	5,381	683
1913	24	4,982	7,006	1,202
1914	25	8,414	12,248	1,120
1915	27	12,673	17,057	1,301
1916	28	20,709	27,714	1,386
1917	24	15,260	20,942	1,710
1918	20	9,011	11,286	1,095
1919	28	10,496	12,417	1,727
1920	37	12,203	17,419	2,336
1921	41	15,867	22,869	4,087
Totals 15	323	124,103	169,102	17,911

(2) State Board Evangelists. The figures are not available as to the great part which evangelists in the employ of our State Boards have had in the number of additions to Baptist churches in recent years. These workers have wrought constantly under all sorts of conditions, and have been a great blessing to the stronger churches as well as the struggling and out of the way mission points. It would be impossible to estimate fully the results of their labors in founding and building up new organizations, in strengthening weak fields, in making more efficient self-supporting churches, and in sending from the hills and valleys and plains new and virile blood into the great centers of population.

New emphasis is being placed at present on this phase of our denominational program, and rightly so. The State forces and Home Board forces have cooperated in associational and district and city and state campaigns. The bringing together of such large numbers of efficient evangelists and singers has resulted in the uplift of whole communities, in putting new life into the churches, in making more in-

tense the denominational life, and in adding greatly to the membership of our Baptist congregations. In many cases new churches have been planted, church rolls have been doubled, Bible reading and prayer life have been intensified, the denominational papers have been put into the homes, and a new day of giving and of service begun. Whole cities and associations have had their membership increased by as much as 20 per cent, and in many cases the number of additions has gone beyond the 1,000 mark. In one case there were 2,611 actual additions to the white Baptist churches in about 15 days.

(3) **Independent Evangelists and Singers.** Some of the choicest pastors among Southern Baptists, impelled by a recurring conviction and by insistent calls, have turned aside from the pastorate and have devoted themselves to evangelism, without any stated salary and depending upon the gifts of the churches for their support. Their work has meant much in supplying our churches with evangelists who are in sympathy with our churches and our denominational program, and has helped in freeing us from irresponsible men, who too often have brought reproach upon the ministry and have given to evangelism an undesirable name in many quarters.

Gifted singers from our ranks have dedicated their voices and their lives to singing the gospel, to personal work, and to special services for young people. These men have gone with denominational or independent or pastor evangelists, and oftentimes have been called in by local churches to help them carry forward their own special meetings. The Department of Evangelism of the Home Mission Board has given great emphasis to evangelistic singing, and has had much to do with calling into Chris-

tian service unused talent and with making the sermon in song a prominent part of our worship.

(4) **Evangelism by Local Churches and Pastors.** Probably the most far-reaching work of soul-winning is that which is done by the local congregations, using their own forces, organizing their Sunday schools and young people and other organizations. Led by their own pastors, or assisted by other pastors, the annual meeting has been a wonderful soul-winning power in our more than 27,000 Baptist churches.

Baptists by birth and lineage and history and purpose are evangelistic, and it is strange when they do not have at least once a year some special effort in soul-winning. These meetings in our churches, in the country and the city, have probably contributed the largest part of the wonderful growth of Baptists in the territory of our Southern Baptist Convention. This in large measure accounts for the fact that Baptists have increased far more rapidly in percentage of membership than the United States has in percentage of population.

2. What Southern Baptists Ought to Do

(1) Surely the people who appeal to the New Testament more than other people do, should not be lacking in the **Apostolic love for the lost.** We are told that Jesus came to seek and to save those who were morally and spiritually in ruins, and Baptists ought never to lessen their love and energies and gifts and prayers for those who are in trespasses and sins.

(2) **This is the day of Democracy,** and so is the opportunity for those who have given democracy to the world to make use of their heritage. The minds of the people of our

own land and of other lands are more open to us, and woe to Southern Baptists if we do not take time at the flood. If we fail surely God will bring others to the Kingdom for such a time as this.

(3) We should double our membership. Our motto, "Every one win one," is reasonable and scriptural. A missionary in Japan writes, "Counting those I will baptize here next Sunday morning, this church will have more than doubled its membership in the last twelve months" (J. H. Rowe). Surely the home churches with all of their heritage and environment ought to do as much as the churches in Japan.

(4) To this end we ought to intensify every church endeavor, and make the ultimate purpose of every church organization this ideal of "Every one win one." Our A-1 standards for societies should include reports of people who have been won to Christ. The restoring of this lost chord would help in preventing discord in our churches and would give the new affection which would expel things hurtful to our work.

(5) Such an ideal would wonderfully help us to lay aside every weight and would lift the moral tone of our churches. This would give to our young people the question, "Will the thing I am about to do help or hinder me in my great desire to win the lost?" They would not so much ask the question, "What is the harm?" Love for the lost would prove a greater motive than love for the world, and would prove victorious in the time of temptation.

(6) Southern Baptists would by such an ideal and purpose hasten the time when all the world would know about our Savior and Lord. Some communities might not furnish sufficient material for every one to win one, and compassion for the lost and longing to

win them would send out extra workers into needy places and unto the ends of the earth. The great commission would become the great permission, and every saved soul would become a servant sent to bring the many from the highways and hedges to the feast prepared in honor of the King's Son.

(7) We ought of course to have uppermost in our minds the honor of our Lord. He prayed that He might be used to glorify the Father, and surely we should have this as our prayer and purpose. We ought to bring joy to the presence of God by bringing sinners to know Him who came from Heaven for their redemption.

3. Why Ought Southern Baptists to Do This?

(1) Because our Lord has commanded it. This ought to be enough for those of us who believe that God has made that same Jesus who was crucified, both Lord and Christ. He has clearly and distinctly said to us that we are to go and teach all nations, that we are to find our way into all the world and proclaim the gospel to every creature. We acknowledge him not only as Savior but as Lord, and we are not to spend our time asking what this man or that shall do, but are rather to make no delay in doing our best for Him.

(2) The material for carrying out this command is at hand. Last year we reported 27,444 churches with a membership of 3,199,006. We reported 19,485 women's societies, and also 301,873 members in 8,974 organizations of the B. Y. P. U. Our records also show 21,400 Sunday schools with an enrollment of 2,042,022. In the last thirty years white Baptists have increased 157 per cent in membership. The population of the South in that period has grown 55 per cent. Will we do less than

Baptists have done in the last thirty years? The same percentage of growth will give Southern Baptists in the next thirty years a membership of more than 8,000,000. We ought to do it.

(3) The table here given will indicate also that Southern Baptists ought to measure up to the great task of evangelism and certainly should double their membership in twelve years rather than in thirty years.

**Baptisms Upon Profession of Faith
Record of Main Denominations for the Past
Two Years**

(Prepared from official figures of denominations by E. P. Aldredge, Secretary of Survey, Statistics and Information, Southern Baptist Convention, 161 Eighth Avenue, North, Nashville, Tenn.)

Denominations	Baptisms 1920	Baptisms 1921	Member- ship 1921	Proportion of Baptisms to Members
Southern Meth- odists	95,996	113,503	2,345,077	1 to 20
Northern Meth- odists	129,640	142,373	4,292,211	1 to 30
Disciples of Christ *	100,000	120,000	1,178,079	1 to 9
Presbyterians U. S. A.	99,722	122,231	1,692,558	1 to 13
Presbyterians U. S.	20,643	24,369	397,058	1 to 16
Episcopalians**	65,999	61,764	1,077,636	1 to 15
Catholics***	No figures	35,312	17,885,646	Infinitesimal
Baptists (Nor.)	52,498	110,000	1,253,878	1 to 11
Baptists (Sou.)	173,595	260,000	3,199,005	1 to 12

*The figures for Baptisms of Disciples of Christ are very optimistic estimates—and not actual reports. The membership figures are for the United States and Canada.

**Inasmuch as Episcopalians receive new members both by profession of faith and by confirmation, we give the totals of both here.

***We have only the figures for 1921 baptism on profession of faith but no figures on confirmation.

(4) There is no question about the fact that the world needs the message of salvation as Southern Baptists hold and proclaim it. A democracy is a curse to a nation if it be not intelligent and patriotic, for it would result in anarchy and bolshevism. A church democracy which has not been born again will result in pride and self-seeking and rivalry and contention and divisions. We cannot expect divine characteristics until we have had divine birth. If the home and the church and the nation are to be saved it must be because the individuals have been saved. Truly the soul of reformation is the reformation of the soul, the regeneration of the soul. The world in our age, and in every age, needs this gospel of grace.

(5) The time is passing, and what we do must be done quickly. Southern Baptists of tomorrow cannot fulfill the tasks which belong to Southern Baptists of today. Every one of us must give account of himself, and will be held personally responsible for the pound or talent which has been entrusted to him by our Lord. Cromwell said, "Not only strike while the iron is hot, but make it hot by striking." Another has said, "There is no greater wisdom than, well to time the beginning and outset of things." The current of time is ready to serve us, and Southern Baptists ought not to fail.

(6) Three million drones would be a disgrace to us. Last year we reported 173,595 baptisms. Of course we worked together and many had a share in the preparation for the final decision of these who came on profession of their faith. However, it is reasonable to ask that one saved soul should win another

in a period of a year. If 173,595 individual Baptists had the joy of winning one soul, and there were 3,199,005 members of our churches, then there were 3,025,410 who did not have the joy of finding and bringing to Christ one perishing soul during the year. Surely we can do better than this.

(7) Providential indications are encouraging, for the above table indicates an increase in baptisms this year far beyond that of the previous year. According to a great statistician we are having every indication in the financial world that the people have reached in business cycles that stage which must bring them to increased religious interest. He says that a revival of faith and hope and integrity must come, and that these can come only through a revival of religion. Our nation, every community in our nation, needs an old-fashioned revival. Dr. Mullins says and surely we agree with him, that this is the greatest need of the world today.

(8) Baptists have the best form of church organization for enlisting the forces at hand and for meeting the definite needs of each individual community. Our evangelistic task is great, but our churches have been organized with that ultimate purpose, and are composed of people who have had a personal experience of grace. With such organizations composed of such people we would be untrue to our birth and our Bible and our Lord, if we should fail at such a time.

(9) Divine power is promised us in carrying out the command which our Lord has given us. He tells us that to Him has been given all power in heaven and in earth. He says that He is with us always, even unto the end of the world. He promises that with the power of the Holy Ghost upon us we shall be witnesses in our own land, and unto the uttermost part of the earth. In the same

prayer to the Father in which he says, "As thou hast sent me into the world, even so have I also sent them into the world." He made petition for those who were to go in His name, and for them also which should believe on Him through their word.

4. How it Can be Done

(1) Every pastor who recognizes that his ideal is to be like Jesus, and that his business is to win the world to Christ, will be a positive factor in the evangelistic task of Southern Baptists. Of course we are to be shepherds of the flock, and are to feed the sheep, and are to nurture the babes in Christ, and are to teach the great truths of the Bible, but all of this is to have as its ultimate end the preaching of the gospel and the winning of men and women and children to the Savior. Jesus says that he is sending us in His stead, and that he came to rescue the lost.

(2) The churches must be summoned to this great and worthy program of world conquest. If the pastors realize what has just been stated then the churches will catch the vision, and will seek to lay hold of the great purpose for which they have been organized. Such a spirit will free us from professionalism and surely this is one of the most subtle and persistent enemies of spiritual power. Those who hold merely the form of sound words and the forms of worship, too often hold down the truth in unrighteousness. Pastors and churches and evangelists and singers and Christian workers generally are always in danger of professionalism and need to be on constant guard against it.

(3) To do this every service should throb with spiritual fervor and a passion for the lost. This does not mean the absence of great doctrinal preaching, or the absence of the teach-

ing element, or of fellowship and social service, for all of these will be made the more powerful and helpful if as Paul says, our heart's desire is that the people may be saved, and that they may have a zeal of God which is according to knowledge and may have the true righteousness of God which is in Christ Jesus. The preaching of distinctively Baptist doctrines will have a far more acceptable hearing if preached in love, love for the truth, and love for the lost, and love for the kingdom.

(4) A survey of the immediate community will give to each church a better idea of what ought to be done. This may be made in the form of a census. Any church will intensify the purpose of its existence if in the Master's name it makes a survey of its own immediate neighborhood, and seeks to minister to the needs thus discovered. It is good to be hearers of the word, but James says that if we are only hearers we are deceiving ourselves. Jesus says that it is not enough for us to say, Lord, Lord, but that we are to do the will of our Father which is in heaven. Activity is just as essential to church health and happiness as it is for the well being of our physical bodies. A survey of need and a heart of love and loyalty to Jesus must lead to evangelism.

(5) To know our field will then enable us to set a goal and work toward it. Defaultness of aim is always an aid to efficiency in evangelism, as well as in other matters. This is one reason why special revival services are so desirable. The pastor, or the committee, may ask for volunteer workers, and then give to them definite names and homes where they can be of service. In one church the list of prospects were assigned to individuals, and they were told that so far as the pastor was

concerned they would be held responsible for bringing these to the services and under the influence of the meetings.

(6) Study classes made up of people who are interested in soul winning and who are willing to train for the task are such important factors that they are being organized and are becoming more and more helpful in fellowship by every evidence of interest in the congregation. They come to the services expectant, and by their prayers and faith they help to produce an atmosphere in which the pastor can do the best preaching and in which the Holy Spirit may convict and regenerate. Such classes will give the vision needed also for winning to Christ the members of the household, the unsaved in the Sunday school, and those whom they meet in social and business life.

(7) Prayer should be made for laborers to be thrust out into the fields so dead ripe, so white to the harvest. Such praying should be done constantly, both in private devotions and in the public worship. Such praying will not only lay hold upon the omnipotence of God and bless the one who prays and those for whom prayer is offered, but it will also enlist others who are indifferent or careless, and will add them to the positive forces in the kingdom. Preachers and workers and prayers are all needed, but the greatest of these is prayers.

(8) Have faith in God. Faith we must have in God's purpose of grace, in His Holy Word, in the atoning work of Christ, in the work of the Holy Spirit. We must have faith in people, that God made no mistake when he deemed them worthy of salvation, and competent to deal with Him aside from priests or sponsors. We must believe that in men's hearts there is a response to the gospel, that down in the human heart there are chords which have been broken, but which may be

made to vibrate once more. We must have faith in God's plan of using those of us who are saved to carry the message to others. We must have faith in ourselves and dedicate ourselves to the great endeavor for which we have been redeemed. The evangelistic task of Southern Baptists is a great and worthy one, and this very fact should enlist us and all that we have and are in order that Jesus may be exalted and the lost be saved and God be glorified.

CHAPTER X

THE CHURCH BUILDING TASK

By P. E. Burroughs, D. D.,
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Southern Baptists as Compared with Other Denominations

The table presented below is taken from the United States Census of Religious Bodies and shows the property holdings of the leading denominations in the year 1916. It will be seen that Southern Baptists rank fourth in the number of organizations, eighth in the amount invested in church property and twentieth in the average per organization.

Rank of Denominations in Church Buildings:

Rank of Denominations in Church Buildings.

Denominations	Value of Church Property 1916.			
	Number of Organizations reporting	Amount reported	Average per Organization reporting	Rank
Roman Catholic Church.....	14,489	\$174,206,895	\$12,022	1
Methodist Episcopal Church..	28,134	215,104,014	7,646	16
Protestant Episcopal Church..	6,454	164,990,150	25,564	5
Presbyterian Church in the United States of America...	8,677	150,239,123	17,315	6
Baptists-Northern Convention	7,748	94,644,133	12,215	11
Congregational Churches.....	5,526	80,842,813	14,630	7
Methodist Episcopal Church South.....	17,133	62,428,433	3,644	19
Baptists-Southern Convention	19,268	58,348,373	3,028	20
Baptists-National Convention	20,117	41,184,929	2,047	22
Disciples of Christ.....	5,597	40,327,201	7,205	17
Presbyterian Church in the United States.....	3,043	23,924,915	7,867	15

A Gratifying Record

The table below shows the value of Southern Baptist churches by states in the years 1911 and 1921, as shown by the Southern Baptist Convention Annual.

Value of Church Property by States

	1911	1921
Alabama	\$ 2,877,233	\$ 5,484,852.00
Arkansas	1,496,836	2,794,717.23
District of Columbia	745,800	1,220,172.00
Florida	1,030,750	2,944,202.00
Georgia	4,821,587	10,000,000.00
Illinois	810,066	1,794,567.93
Kentucky	3,863,456	7,980,500.00
Louisiana	895,005	3,036,835.59
Maryland	1,012,100	1,794,200.00
Mississippi	2,072,913	4,096,517.41
Missouri	4,720,529	7,239,376.00
New Mexico	No report	331,900.00
North Carolina	3,022,366	8,756,402.00
Oklahoma	1,268,763	3,145,129.25
South Carolina	2,412,199	6,880,010.00
Tennessee	2,860,875	9,357,328.46
Texas	5,477,904	12,821,695.00
Virginia	4,015,569	8,074,088.00
Total	\$43,393,899	\$97,712,893.90

The increase in ten years according to the above figures, was \$54,318,994.90. In 1900 Southern Baptists had \$19,000,000 invested in church property. Since 1900 the increase has amounted to \$78,712,893.90, or more than 400 per cent. This is a rather gratifying record in the face of the fact that for several years, on account of the Great War building operations have been largely suspended.

The Church Building Outlook

During the past ten and twenty years, Southern Baptists have spent more money in church buildings than they have contributed to all benevolences combined. There can be no doubt that they will continue to do so. One hesitates to hazard an estimate when the element of uncertainty is so large, but it seems safe to predict that during the next ten years our peo-

ple will expend no less than \$200,000,000 in the erection of church property. Some things point especially in the direction of large increases in building operations.

(1) Enlarged Vision

The Millions Campaign discovered to Southern Baptists their own possibilities. The Campaign mightily widened the horizon. "The light that shines farthest away shines brightest at home." The quickening and the vast stimulation which came from the Campaign must make themselves felt in the provisions made for the equipment of local churches.

Not only the Campaign, but back of the Campaign we found in the great War an agency for education and for broadened vision. No ten-year period perhaps in all history has been so marked by greating events and by challenging conditions.

(2) Enlarged Need.

The multiplied and intensified program of present-day church work calls for such buildings as were not dreamed of a generation ago. Buildings offering a total of 20,000 square feet and more of floor space are at present not uncommon. Buildings occupying all or nearly all of a city block are becoming increasingly frequent.

The Sunday school is now asking for its educational work just twice the floor space required for the auditorium. Its urgent request is being heeded and many buildings are now planned on this basis.

(3) A Specific Demand.

In the past dozen years Sunday-school organization has been revolutionized. The departmental graded Sunday school calls for a new type of building. Scarce any buildings erected half dozen years ago provide for the departmental Sunday school. Of those erected within the past half dozen years, a comparatively small number have taken account of the

departmental needs of the Sunday school. The efficiency of the great departmental Sunday school is such that its demands are coming to be more and more cheerfully met.

Hundreds, perhaps we should say thousands, of present buildings must be remodeled, while thousands of new buildings must be erected.

(4) Made Inevitable by Growth.

In our great cities especially and in all the newer sections of our Southland, new churches are springing up as if by magic. We are told that 5200 struggling congregations are homeless. In their own strength supplemented by such aid as the denomination can give, multitudes of new churches are going to erect for themselves suitable houses of worship.

Surely it is safe to say that church buildings in such numbers and of such proportions as scarce have been imagined will be erected in the coming years.

Type of Church Buildings Demanded

What kind of church buildings are demanded by the Baptist program in the South?

In a ringing and informing article penned by the lamented Dr. J. B. Gambrell, a short time before his death, the great leader insisted that while the New Testament is silent as to meeting houses, it is not silent on great principles underlying and controlling all Christian life. These principles Dr. Gambrell outlined as follows:

(1) Economy.

In building meeting houses no money ought to be wasted. But was not the Temple gorgeous and very splendid? Yes, and so were the priestly robes and the altar ceremonies. Christ superseded all that. Tall spires, costly domes, rich carvings, expensive windows to keep light out, do not belong in any way to the simplicity of Christ.

(2) Simplicity.

Simplicity in church architecture is the perfection of beauty. Simplicity is a good word for beauty in all things religious. Let Baptists who stand for simplicity in faith and practice cut loose from the leadership of Rome and do the beautiful and economical things by putting New Testament thoughts into their meeting houses.

(3) Usefulness.

It is the ruling principle in revelation. It ought to be the ruling principle in church architecture. Why a meeting house? To look at? No, for service. The meeting house ought to fit the church in its needs like a well-tailored suit fits the man it was made for, big enough, useful and beautiful for all of these reasons. Baptists need a special kind of church building to meet their special church life.

We may do well also to let Dr. Gambrell tell us some things we need in our church buildings.

"I would say that central in all plans should be a worthy auditorium, large enough and especially adapted to hearing. When preaching went out, Gothic architecture was brought in by Catholics. It is an abomination of desolation for Baptists.

"The windows in a church ought to be constructed to let in air and light. Both are very essential in an auditorium. And here is a good chance to show common sense by promoting comfort, utility, good taste and at the same time save money.

"But at last, thank God, Baptists are taking the teaching part of their commission seriously, and it is a plain matter of common sense, if we are going to teach, to prepare for it. The teaching idea is scriptural, and it is reconstructing the very life of the churches. Also, it is reconstructing our church architecture.

The teaching idea demands teaching facilities. Let us construct and reconstruct on and on to suit this great part of church work. We will. In many cases houses can be added to and what stands can be made useful.

"Baptist churches need baptistries. Out in the country they may not be needed. The early churches in the cities had them. The one where Constantine the Great, was immersed, is still seen in Rome and is in good repair. The baptistry should be so constructed as to allow the whole audience to see the rite when it is performed. It is a great teaching ordinance and should deliver its message to all people. A beautiful simplicity should characterize everything connected with the baptistry.

"And the choir, then, if there is one, should be close to the audience to lead the congregation in singing. When the choir is so elevated that it has no touch with the congregation, it should go on up.

"There is a large social element in religion, and this should be cared for in church houses. The arrangements will be far more extensive in some cases than others, but we do well to think of it when we plan church houses."

Church Building Problems

What are the problems in accomplishing our church building tasks?

In the vast movement for the erection of adequate church buildings, many perils and innumerable problems confront us at every turn. A chief peril lies in the fact that too many fail to recognize that perils abound on all sides.

(1) The Peril of Building Inadequately.

New buildings attract; the very struggle to build calls out all reserves of devotion on the part of the congregation all, too often, it de-

velops that new buildings are too small and that they must hamper the growth of the church activities.

As an outstanding instance of a church which dared to plan on a large scale, we may mention the Citadel Square Church, Charleston, S. C. The church projected a great building. Up to the time of the launching of the enterprise, the Sunday school had never numbered in attendance more than about 500 pupils. Before the new building was completed without special effort to increase the attendance, the average numbers were about 1,000, and on the first Sunday of the occupancy of the new building, the attendance passed the 1,100 mark. Such experiences are not uncommon, though they may not be quite so marked.

(2) The Problem of Providing for the Departmental Sunday School.

Departmental Sunday schools call imperatively for departmental buildings. It is not enough that the building shall be "nearly" departmental. The science of Sunday school building and of Sunday school management, and of Sunday school teaching cries aloud for an adapted building. But such a building is costly and it is not easy to design. This leads us to consider:

(3) The Problem of the Architect.

While we are praying for the Lord of the harvest to send us pastors and missionaries, we may well pray also that he will raise up architects, Christian architects, who know the gospel and who know how to design buildings which will embody the principles of the New Testament as set forth by our late leader, Dr. Gambrell. Millions of dollars of consecrated money are to pass through the hands of architects to be transmitted into buildings which must directly influence in a multitude of ways.

The Foreign Mission Board, with the statesmanlike vision which has long marked its policies, is sending to the Orient a Christian architect. He is not ordained; he does not feel called to be a preacher, nor in the strictest sense, a missionary. Who can tell whether W. E. Hines, the missionary-architect, may not prove to be surpassingly useful in China?

The architect who knows what church buildings ought to be and how they ought to be designed and arranged, is a gift from God. We have suffered much at the hands of architects who are not informed or who are wrongly informed as regards the designing and planning of useful church buildings.

(4) The Problem of Timely Help.

All experience goes to show that a little timely assistance rendered during the trial of the building campaign, may be a needed stimulus and may bear multiplied fruit. This is the immediate work of the Department of Church Extension of the Home Mission Board, Atlanta, Ga. We give below summary of the work of this department.

Home Board's Church Extension Department

Home Board Church Extension has aided 1,561 churches.

The names of these churches, and the years in which the aid was extended, will be published in our report to the coming Southern Baptist Convention, 1922.

Aid extended to 1,561; homeless condition reported by 5,200; and applications for aid now of record from 2,154, shows the absolute inadequacy of a Million Dollar Loan Fund.

During the first nine months of this convention year (1921-1922), our Church Extension work has resulted in payment of \$49,219 in gifts for church buildings, and \$59,306 in loans, a total of \$108,525. This is but a fraction of

former operations in this line, and but an infinitesimal fraction of what is necessary to meet the needs of our situation.

It has also become evident that apart from financial aid the churches need a clearing house of information, a bureau of guidance in the midst of the multitudes of questions which they face when they come to build. In order to meet this need the Sunday School Board, Nashville, Tenn., has established and conducts an Architectural Department. This department issues a variety of literature, sends out suggestive blue prints of floor plans and in other ways offers service to churches in their efforts to secure worthy and adapted buildings.

CHAPTER XI

THE ENLISTMENT TASK

The Meaning of the Task

Enlistment is the attainment of 100 per cent efficiency in Christian service, at home and abroad. By the enlistment task of Southern Baptists, therefore, we mean the bringing of our entire force of 3,000,000 Southern Baptists into the full possibilities of New Testament organization, life, efficiency, and cooperation, in the ongoing of Christ's Kingdom.

What has been accomplished and what remains to be accomplished, toward fully enlisting all the forces of Southern Baptists? No accurate figures are available—for Southern Baptists have never made a real survey of their forces—but taken as a whole, it is certain that not more than 30 per cent of our forces are enlisted in any real sense. Perhaps 25 per cent of our members, or 750,000, would include every man, woman and child among Southern Baptists who is actively helping on the work, either locally or denominationally, by gifts, or by actual service, or by both; whereas perhaps 20 per cent would more than include all who are fully enlisted. Some illustrations will perhaps help us to grasp the magnitude of this task and see how much remains yet to be done to completely enlist our forces.

The Magnitude of the Task

Let us look at our numbers again. As noted above, over against 750,000 who are actively enlisted, there are perhaps 2,250,000, who do

little beyond attending church now and then and occasionally placing what loose change they may have into the collection plates.

It is about the same in Sunday-school work. Southern Baptists have about 2,000,000 in Sunday school; but between forty and fifty per cent of these are not members of our churches; so that we have almost 2,000,000 Baptists in the South who are members of our churches but who are not even enrolled in our Sunday schools! In the meantime, about 7,300 of our 28,000 Baptist churches have no Sunday schools at all!

The B. Y. P. U. work is growing by leaps and bounds, but over 16,000 of our 28,000 churches have no B. Y. P. U.'s at all, and the young people are almost wholly unreached and undeveloped!

The W. M. U. work is marvelous in its intensive development, but there are 16,000 of our 28,000 churches which have no Woman's Missionary Society, and where the women are almost wholly unorganized, unenlisted and undeveloped!

In gifts and stewardship we are even more unenlisted and undeveloped. For, as we shall show in detail in the next chapter, Southern Baptists have wealth which totals at this time, not less than \$6,000,000,000; this wealth has been accumulating at the astonishing rate of \$200,000,000 a year for the past 20 years; and, in addition, God is giving Southern Baptists an income (from wages, profits, etc.) amounting to at least \$1,000,000,000 every year, a tenth of which we could and should give back to His cause! So that, Southern Baptists, every normal year, are able to give and should give \$50,000,000 to the local expenses of our churches and \$50,000,000 to all

missions, education and benevolences, instead of a total of \$35,000,000 for all purposes as we gave in 1920!*

About 30 per cent of our churches made no pledges to the 75 Million Campaign and, upon the average, over half of the members in the churches making pledges signed no cards!

Our showing in soul-winning moreover, is very little better. We have made the greatest record in soul-winning during 1921 ever made by any great denomination in America, in modern times. Our churches, last year, baptized on profession of faith over 360,000; whereas both Northern and Southern Methodists baptized upon profession of faith an aggregate of 255,876. But how was this so-called great achievement accomplished? For one thing, we know that it did not require 11 or 12 Baptists a whole year to win one soul to the Lord which this record indicates. We know that only about 2 of the 12 worked at this great task, while the other 9 to 10 were really unenlisted. Our records indicate, moreover, that many of our churches did not report a single baptism, while more reported less than 10 baptisms each, during this greatest of all soul-winning years! If Southern Baptists were really enlisted in soul-winning for one twelve months, we could easily win a half-million every year for the Master, or one for every six of our members, as our foreign missionaries are doing.

To go still further, let us consider the number of our people who read no denominational paper or magazine! In January, 1922, only about 180,000 of our Baptists' homes in the South were getting any sort of a denominational paper, against 500,000 Baptist homes, with perhaps 2,350,000 members of our churches living in them, where no Baptist

*See pages — in Chapter XII for detailed proof of the correctness of these figures.

paper was read—thus something like 2,350,000 of our 3,000,000 Southern Baptists are almost wholly cut off from all our State, Southwide and world-wide work!

It is an equally serious situation which faces us in the matter of trained and efficient pastors and lay-leaders in our churches. A careful investigation of the facts will show that not more than one in four of our ministers have full and adequate training for the great needs of the work in these difficult and dangerous times. And the laymen are equally untrained for their tasks.

To sum up, then, Southern Baptists have accomplished amazing things in these last twenty years by means of an intensive development which they have brought to the 20 per cent to 25 per cent of their numbers who were really enlisted in the work; whereas they have left a great army of over 2,000,000 Baptists almost wholly untouched. How long they can continue to look to the 750,000 for all the finances, all the active work, and all the prayers needed for our rapidly enlarging Southwide and world-wide Baptist program and how long they can continue to leave the ever-present and ever-challenging problem of our 2,250,000 unenlisted Baptists unsolved, remains to be seen. Perhaps the present difficult and testing experiences in the 75-Million Campaign is God's way of forcing us to grapple with and solve—the main features at least—of this great enlistment task.

Working Out the Task.

When Southern Baptists come to really launch a Southwide campaign to enlist their forces and work out this great enlistment task, it will be found to comprise seven distinct features or phases as follows:

1. Enlistment Units Must Be Determined

In the first place, we must settle the question as to what are the proper units for enlistment work. Shall we take the individual Baptist as a unit, as the constitution of the Southern Baptist Convention contemplates, and enlist him and others like him, then combine and direct all these individuals toward the accomplishment of our great Southwide and world-wide task? Such a plan is allowable and necessary in some cases, as in the early days when our constitution was written and when churches as such refused co-operation; but we submit that it is wholly inadequate to fully enlist even the individuals who cooperate with it and it has long since been relegated in the thought and life of our people as a working program, though left in our constitution.

The Churches as Units

For 25 years or more our people have appealed to the churches and recognized them as the units of all our programs. We do not go into a church and organize and enlist the young people in the B. Y. P. U. as something apart from the church; but we get the pastor and the whole church back of it and we place the organization and all efforts of the young people under church control. The same plan obtains in the Sunday-school work and in the various organization and development work carried on by our women and children. In every soul-winning campaign we appeal to the churches—though of course we stress the "Individuals going after individuals."

And there is perhaps not a state mission secretary in the South who would attempt any kind of a financial campaign, unless he could appeal to the pastors who in turn would ap-

peal to the churches. In fact, there can be no fully developed individual Baptists in the South, no effective or constructive local work accomplished, and no worthy denominational achievement of any character wrought out, without enlisted and developed pastors and local churches. The churches are, therefore, the logical and necessary units in all enlistment work.

The Associations as Units

No church, however, can be fully enlisted and developed apart from a genuine fellowship and partnership with other churches in all the common tasks. The most simple, natural, scriptural, necessary and when rightly used, the most effective, form of co-operation and fellowship between Baptist churches is found in the district associations. It is lamentably true, particularly in recent years, that both the work and the annual meetings of our district associations have been neglected, overshadowed by other agencies and largely relegated. But these sections of the South where the district associations have been most completely depreciated and relegated are precisely those sections where all denominational life, effort and spirit have likewise largely departed and where the enlistment task is fearful and almost appalling. In fact, when we know that practically 70 per cent of the people and fully 70 per cent of the Baptists of the South, live in the villages and country districts where enlistment work is most needed, it is absolute folly to suppose that any sort of campaign to enlist the forces of Southern Baptists can succeed or ought to succeed which does not recognize and magnify the strategical importance of both the work and the annual meetings of the district associations.

Not an up-to-date Sunday school, B. Y. P. U. or W. M. U. worker in the South today but

that insists upon associational organization. Dr. O. E. Bryan, the new Enlistment Secretary of the Home Board, placed his hand to the real task of enlistment work when he chose the district association as the denominational unit or agency through which he would direct his work.

With the churches as the local units and the associations as the co-operative or denominational units, this great enlistment task—in its main features at least—can be accomplished.

2. Enlistment Standards Must Be Fixed

After selecting the local and denominational units, the next important feature in our enlistment task is the working out of proper standards of enlistment. We must determine what constitutes an enlisted church, before we can help the churches into their full possibilities and powers. And we must determine what makes a district association A-1, before we can co-operate with the missionary and the executive board in helping the association to attain the proper standard.

Fourteen Points of an Enlisted Church

As a suggestion, therefore, looking to the working out of a standard for enlistment work in the churches, we offer the following fourteen points:

- (1) A resident pastor for each church or group of churches—15 per cent.
- (2) An adequate house of worship owned by the church—10 per cent.
- (3) Church organized with Sunday school, Woman's Missionary Society and B. Y. P. U.—10 per cent.
- (4) Pastor's home owned by the church or group of churches jointly—5 per cent.

(5) Yearly budget for all local expenses secured by every member canvass and paid weekly or monthly—5 per cent.

(6) Weekly prayer service with attendance equal to 50 per cent of Sunday morning congregations—5 per cent.

(7) Two or more observances of the Lord's Supper yearly, and the ordinance of baptism administered with dignity, order and solemnity—5 per cent.

(8) One or more revival campaigns in the church yearly—10 per cent.

(9) One or more church institutes held in the church yearly, with emphasis on the doctrinal and practical needs of the congregation—5 per cent.

(10) Three-fifths of the membership having incomes, supporting regularly the seven main causes fostered by Southern Baptists—Home, Foreign, State and District or City Missions, Christian Education, Orphanage and Old Minister's Relief—10 per cent.

(11) One or more messengers from the church attending the annual meetings of the association and state convention—5 per cent.

(12) At least one address or sermon yearly, appealing for volunteers for the ministry and mission work—5 per cent.

(13) One or more students from each church or group of churches in some one of our Christian schools regularly—5 per cent.

(14) Seventy per cent of the homes of the resident membership of the church getting regularly the Baptist state paper and "Home and Foreign Fields," and purchasing at least two good religious books every year—5 per cent.

Thirteen Points of an A-1 Association

Coming now to the standard for enlistment work in associations, we think an A-1 association, among other things, should possess the following points of efficiency:

- (1) Officers who are capable and who push the work and give full cooperation to the State and South-wide work.
- (2) An associational board member or representative from each church and either the whole board or the executive committee, meeting once a month.
- (3) Effective subsidiary organizations, such as associational B. Y. P. U., Sunday School Council, associational W. M. U., etc.
- (4) A good, capable associational missionary having real leadership and force, with his salary paid monthly.
- (5) Church-to-church institutes held throughout the bounds of the association at least once a year, to teach, inform and arouse the people.
- (6) An effective evangelistic campaign conducted every year, reaching every church and destitute place, using neighboring pastors and young preachers from our schools where needed.
- (7) Two campaigns every year, reaching all the churches in the interest of stewardship, enlistment and the support of our seven main denominational causes.
- (8) Information assembled about churches needing assistance in building or remodeling their houses of worship and full assistance extended to the churches in this matter.
- (9) A regular and active committee on Pastoral Supply, to keep in touch with and lend assistance to pastorless churches encouraging leading laymen to conduct services when preachers can not be had.

(10) Organized and active assistance given to the distribution of good literature and to increasing the circulation of the denominational state papers and our Baptist magazines.

(11) The yearly meetings planned so as to secure the largest possible attendance and give the best possible presentation to all phases of the work.

(12) Representatives from at least 90 per cent of the churches in attendance upon the regular annual meetings, and good, accurate written reports from the other churches.

(13) A careful and accurate report of the work of the churches and the proceedings of the annual meeting prepared and published in good form in the minutes within 30 days after yearly meeting has adjourned.

Some such enlistment standards as these, it is believed, will not only present the ideals and goal which the enlistment forces should seek to reach but will also largely help to make a constructive and an effective program of enlistment work.

3. Enlistment Surveys Should Be Made

A third and greatly needed part of the enlistment task of Southern Baptists is a South-wide, State-to-State, association-to-association, church-to-church survey, based upon the enlistment standards adopted and covering particularly the churches and associations. How many A-1 churches are there in the South? How many are even 50 per cent efficient? How many associations are A-1? Where do they come short and how far? Southern Baptists need nothing more than to work out the proper standards for an enlisted church and an enlisted association and then on the basis of these standards to make a thorough survey covering the whole South. In two month's

time, any summer, this task could be completed—if the whole denomination will get behind it—and it will give us facts with which we can call our people to a new day indeed.

So far as the associations are concerned, a complete survey could be made in connection with the next annual meetings of these bodies, and with very little extra expense.

The task of making a survey of the churches would require a little more effort and expense; but could easily be accomplished next year in the three great South-wide campaigns which Southern Baptists ought to conduct anyway, if we ever expect to enlist and lead our people, viz.: (1) a Southwide Evangelistic Campaign (June 1 to Oct. 1), having as its object the reaching of all our unenlisted churches with a great soul-stirring meeting and the giving out of information about every phase of our denominational work; (2) a Southwide Stewardship Campaign (Oct. 1 to Jan. 1), having as its object the reaching of every unenlisted church with a great stewardship rally and church institute; and (3) a Southwide Enlistment Campaign (Feb. 1 to May 1) making an effort to bring every unenlisted church into full partnership in our great Baptist program, and getting all enlisted churches to measure up to their full possibilities. Now if every worker in the three South-wide campaigns, here suggested, had the proper blanks with him, every needed fact about every Baptist church in the South could be obtained in connection with one or all three of these campaigns, with comparatively small expense.

4. Enlistment Campaigns Should Be Planned

This writer believes that the time has come to enlarge the name and functions of the Con-

servation Commission and to erect it into an Enlistment and Conservation Commission and charge it with the responsibilities of conducting the three campaigns annually, as above outlined, until December 7, 1924, the anniversary of the close of Victory Week in 1919. If every dollar pledged by the 30 per cent of Southern Baptists who made pledges in the 75-Million Campaign, is paid and we have our full \$92,000,000 in cash at the end of the campaign, but we still leave 70 per cent of our people uninformed, unenlisted and undeveloped, we have missed the biggest opportunity of the campaign—we have cultivated our garden and left our field to the weeds and grass—some of it Johnson grass at that. Let us do our duty by the 2,250,000 Southern Baptists who are having almost no part or lot in this great denominational program! Let us plan for two and one-half years of the greatest and most difficult and most heroic mission work Southern Baptists have ever done—informing, arousing, enlisting, developing and mobilizing our unenlisted millions of Southern Baptists for world-service in our Redeemer's cause!

5. Enlistment Forces Can Be Secured

For one, I believe it can be demonstrated that we now have sufficient forces—if fully mobilized and given a clear-cut program, with definite parts assigned to each division—to accomplish all the main features of this great enlistment task within the next two and one-half years. Take the W. M. U. part of the enlistment task, for example, with over 16,000 churches without any organized woman's work whatever. Suppose that the Southern Baptist Convention at its next session, should put on a great South-wide enlistment campaign, and should ask the W. M. U. to reach, organize

and enlist the women in all these 16,000 un-reached churches? It would be done! The B. Y. P. U. could likewise "take their objectives" in this great campaign, organizing and enlisting the young people in all the 17,000 Baptist churches where sufficient young people can be found to carry on the work. We have already learned also what great things our laymen can do. Why ask them to wait until the five-year period is concluded before giving them a chance to go afield again in a still greater campaign? Let us give them something to do! The peril of the 75-Million Campaign has been that we have given our people nothing to do since Victory Week except to wrestle with the payment of their pledges. They will make 50 per cent better payments on their pledges if we will call upon them to get into active service in a great South-wide enlistment campaign, in which every one of them could have part.

Let our Conservation Commission, therefore, become the Enlistment and Conservation Commission. Let this Commission call a South-wide conference of our leaders in all departments of our work—Sunday school, B. Y. P. U., W. M. U. and all the rest. Let this conference plan for three yearly campaigns, as above suggested, covering the two and one-half years remaining to Victory Week, 1924. Let this Enlistment and Conservation Commission be in charge of these campaigns, and let this Commission call on the Home Board to lend the services of the Superintendent of Evangelism as the Organizer for the Evangelistic Campaign (June 1 to October 1) and the Superintendent of Enlistment to be the Organizer for the Enlistment Campaign (February 1 to May 1), and call upon the Laymen's Movement to lend the services of Dr. J. T. Henderson as Organizer for the Stewardship Campaign (October 1 to January 1).

With these forces, our people will respond and we can turn a difficult and problematic situation into the greatest achievement Southern Baptists have ever known.

With such an enlistment program and such enlistment forces, the two remaining features of our great enlistment task may be difficult, but they will indeed be glorious—pushing the enlistment work, on the one hand, and keeping the enlistment records and heralding abroad the great enlistment achievements of our people.

CHAPTER XII

THE STEWARDSHIP TASK

The stewardship task of Southern Baptists comprehends three immediate and pressing duties and privileges: (1) The recognition of our special obligations as stewards; (2) the discovery of our actual ability as stewards; and (3) the rectification of our mistakes as stewards. In the light of conditions obtaining in Southern Baptist work, let us consider this three-fold task of stewardship:

1. Recognizing Our Special Obligations

What, then, are the special obligations resting upon Southern Baptists to be "excellent stewards of the manifold grace of God" (1 Peter 4: 10). We believe there are five great challenging, commanding and inescapable obligations resting upon us to be faithful and efficient stewards at this time:

First, our citizenship in the greatest and richest nation in the world requires us to recognize God's supreme gifts, both in our national ideals and in our boundless material resources, and to use these gifts in a great program of unselfish world service. Dr. Edwin M. Poteat, in his striking little book, "The Withered Figtree—Studies in Stewardship,"* after making the pointed observation that the Bible teaches a national as well as a personal stewardship, insists that God has en-

*See pp. 1-9, *The Withered Fig Tree* (1921) by E. M. Poteat, the Judson Press.

trusted the United States with four great ideals for the whole human race, viz.:—Democracy in government, freedom in religion, unexcelled money-making capacities, and a passion for world peace. In *The Mission of Our Nation*, which is the most masterly discussion of this subject extant, Dr. J. F. Love has summed up America's supreme gifts from God as Democracy, Evangelical religion and the Anglo-Saxon spirit of achievement. In the Southern Baptist Handbook of 1921 we called attention to the fact that God has given America "six peculiar and priceless possessions vouchsafed to no other nation." These are: (1) The isolation and protection and, at the same time, the commercial accessibility afforded by the unique geographical position of America; (2) the varied and unlimited natural resources of the country; (3) the overmastering spirit of achievement, invention and production, among the people; (4) the phenomenal wealth of the nation; (5) the remarkable genius, development and leadership in Democracy; and (6) the purest and most aggressive type of Evangelical Christianity in the world.

Where in all human history is the nation upon whom God has graciously poured out such preeminent gifts and blessings in such prodigal profusion? Apart from Israel of old "surely He hath not so dealt with any other nation!" In fact, God has given sufficient numbers of evangelical Christians, sufficient wealth and sufficient wisdom to America to win the whole world to Christ, if we were stewards of the manifold grace of God after the fashion of the early Christians.

Here, for example, is the marvelous and well-nigh inconceivable growth of American wealth

during the last 70 years, according to the best authorities:* In 1850, \$7,135,780,000; in 1860, \$18,159,616,000; in 1870, \$30,068,518,000; 1880, \$43,642,000,000; in 1890, \$65,037,091,000; in 1900, \$88,517,306,775; in 1910, \$134,500,000,000; and in 1920, \$350,000,000,000! In other words, the wealth of America has doubled fifty times in the last 70 years! And the staggering sum of \$90,000,000,000 of this great wealth has come into the hands of America's 27,500,000 Evangelical Christians, laying upon us a greater obligation to be "excellent stewards of the manifold grace of God" than rests upon any other half-dozen national groups of Christians in the world today.

The second and far greater obligation resting upon Southern Baptists to be "excellent stewards of the manifold grace of God" is that they have been purchased by the blood of Christ and belong to Him—all they have and all they are. "What shall I render unto the Lord for all His benefits toward me?" was not asked by a patriot, or a social reformer, or a soldier, or even a prophet; but by one whose soul had been redeemed from sin and sorrow and shame and death. Therefore he joyfully answers: "I will take the cup of salvation and call on the name of the Lord! I will pay my vows unto the Lord now in the presence of all His people! I will offer to Thee the sacrifice of thanksgiving and call on the name of the Lord!"

"For the love of Christ constraineth us," says the great Apostle, "because we thus judge that if One died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again," 2 Cor. 5: 14-15.

*See World Almanac 1922, p. 338, and Blue Book of Southern Progress (1922) p. 26.

And so every Christian, certainly every Baptist, must consider himself purchased unto God by the blood of Christ and set apart for the service of the whole needy world—keeping back nothing! As J. G. Small expresses it:

"Nought that I have my own I call,
I hold it for the Giver;
My heart, my strength, my life, my all,
Are His and His forever."

Dr. George W. Truett tells how a noted cattleman in the West was gripped by this same great obligation to dedicate all he had to Christ. The great preacher had pressed down on the souls of 1,200 cattlemen with the text: "You are not your own; you are bought with a price; therefore glorify God in your bodies which are His." When the service was over a cattleman who had not been a Christian long walked arm in arm with the preacher far up one of the canyons. Not a word was spoken until they had reached a place behind a great ledge of rocks, a mile or more from camp. Then he stopped and faced the preacher and said most solemnly: "I want you to pray a little dedicatory prayer for me." And when the preacher seemed uncertain what the cattleman wanted to dedicate, far up that rugged canyon, he said with tears: "I never knew until this morning that all these thousands of cattle I have are not mine, but the Lord's! I never knew that all this great ranch I own was not really mine, but Christ's! And I want you to tell the Lord for me that here and now I give Him all His own—these cattle, these thousands of acres of land, everything I have—and when you tell Him that, then I want to tell Him something else." Down on their knees before God the great preacher and the great cattleman knelt, and they gave the Lord the ranch, the cattle and all. Then the preacher waited while the cattleman sobbed out his own wonderful prayer, asking

God for strength to be a good steward for Him and finally asking Him to take his wicked son, whom no one could do anything with, and save him. Then the two men went back to camp. Night came on, and the great preacher stood up to preach, but he had not gone half way into the sermon when the wicked son mentioned in the father's prayer rose and rushed toward his father before the whole audience, telling him how the Lord had saved him there!

What would come to pass in the saving of our young people and the saving of our great cause if every redeemed man and woman among the 3,000,000 white Baptists of the South would give to God what belongs to Him and henceforth seek to be good stewards for Him!

Third, our great Baptist heritage calls mightily to Southern Baptists to be "excellent stewards of the manifold grace of God." God has not only given us great men, great traditions, great institutions and great numbers but He has given us ten great basic truths held in their entirety and purity by no other people in the world. If, therefore, we fail to be good stewards of these truths we shall betray the trust which He has committed to us and we shall break with the wonderful past of our people and actually help to destroy the sacred heritage which our Baptist fathers have bequeathed to us.

Who better than Southern Baptists can be good stewards of these principles and give to the world these ten fundamentals of New Testament Christianity?

(1) An unhindered individual approach to God for every soul.

*See *A Quest for Souls* (1917) by Geo. W. Truett, pp. 191-200.

(2) A salvation which is Spirit-wrought and personal.

(3) Church-membership, with the rights and privileges of the ordinances, for regenerate believers only.

(4) The ever-living, ever-present Christ the only Head or Authority in the Church.

(5) Christ the only King and Lord and every man a brother, and only a brother, to every other man.

(6) Absolute liberty of conscience for all people, whether children or adults.

(7) Each local church a self-governing, independent democracy subject only to Christ's will.

(8) The teaching and commission of Christ the only program for His people.

(9) The Gospel message made effective by the Holy Spirit the only means of bringing the world to Christ.

(10) The word of God only as the basis of all conduct for and union or comity between, Christians.

If we are not faithful and efficient stewards, what is to become of these distinctive and imperishable truths?

Fourth, the providential leadership of God in the affairs of Southern Baptists in recent years constitutes a compelling obligation for faithful and efficient stewardship on our part. Few men who know the facts question for a moment the meaning of those never-to-be forgotten hours in the Atlanta Convention in May, 1919. God Almighty gave our people such a vision of a lost and ruined world as they had never seen, and He placed upon their souls a divine urge and compassion to go out to this great, needy, broken, suffering, sinning world with a program to match the great and difficult day that had come to it, such as no man and no set of men among us thought or dreamed of before that convention. As 7,000

of us poured out of that great building near 11:30 on the night the 75-Million Campaign was voted, two of us found ourselves crowded up against the sainted Dr. J. B. Gambrell. My companion pressed the old man's hand and said: "It's a great hour, isn't it, Doctor?" And the old statesman and seer and prophet and commoner said, with a heavenly light upon his face and his eyes suffused in tears: "I had rather live and work with Southern Baptists for the next ten years, with that sort of a program, than to live any hundred years of the past!" He knew, as we all knew that God was in that movement! To our irretrievable loss, Dr. Gambrell was not permitted to go with us through the campaign; but I have sometimes wondered if Christ did not let him look back upon our Southern Baptist hosts as they are passing through these trying days. And if he and the Savior do look down upon us, I wonder how many of us they discover still "obedient to the heavenly vision" that came to us at Atlanta and still faithful to what we pledged in our churches. Oh, the unspeakable privilege of being even the humblest of God's faithful stewards under His providential and blessed leadership!

But there is a fifth and still more blessed obligation resting upon Southern Baptists to be "excellent stewards" in this great hour and great program of service—the marvelous growth and blessing which God is giving to our work and our people. From 1820 to 1920 the population of the United States increased 925 per cent; whereas American Baptists increased 2,967 per cent and Southern Baptists (including white and colored) increased 5,019 per cent! No other large denomination was so blessed of God.

From 1910 to 1920 American Methodists gained 1,255,091, or 16.9 per cent, whereas the Baptists of America, for the same period, gained 2,266,576, or 35 per cent!

In these last difficult years—1916 to 1921—Southern Baptists have been blessed with greater gains than any of the main denominations in membership, in Sunday school enrollment, in Young People's work, and in mission contributions. In 1921 there were as many baptisms on profession of faith among Southern Baptists as among both Northern and Southern Methodists. The most careful and accurate figures which our Department is capable of working out show that if Southern Baptists remain true to the trust committed to us and do not hesitate and falter before the great difficulties which now confront us and do not split up over small issues, with His good hand of blessing still upon us as it has been for the past 20 years, in 1941 Southern Baptists will have 38,421 churches, 18,500 ministers (not enough to supply the needs); 6,174,079 members, baptize yearly 374,444 persons; have 41,228 Sunday schools with 6,766,100 enrolled; have church property valued at \$476,936,991; have 40,721 W. M. U. organizations and 46,112 B. Y. P. U.'s; give annually to Home Expenses of the churches \$168,623,275 and \$224,591,067 to Missions, Education and Benevolences; and our Sunday School Board's receipts will be \$16,806,078 annually. Could any body of Christ's people in all the world have greater obligations to be "excellent stewards of the manifold grace of God" than are vouchsafed to Southern Baptists? We can hardly conceive of it.

2. Discovering Our Real Ability

The second great feature of the stewardship task of Southern Baptists is to discover the

actual ability of our people as stewards. For the measure of our obligation as stewards is what we have—not what we do not have. We have before us then, the very interesting question: What can and should Southern Baptists give to the Lord's cause, for all purposes, year by year?

Should Give \$100,000,000 Yearly

We have discovered what we regard as irrefutable and incontrovertible evidence that Southern Baptists, any normal year, can and should give to the Lord's cause for all purposes, not less than \$100,000,000. We believe we can establish this contention in any court of equity in the nation, and convince any intelligent Baptist in the South of this tremendous and pressing conclusion—a conclusion which is based upon three established facts. Let us consider these facts briefly:

(1) The Wealth of Southern Baptists

In the first place, we know (within 5 to 10 per cent) the actual wealth of Southern Baptists, and we know precisely how fast this wealth is accumulating, year by year. We know, for example, from two distinct sources that Southern Baptists are worth today not less than \$6,000,000,000,* and that this wealth in spite of the hard times, has been accumulating at the rate of over \$200,000,000 every year for the past 20 years! Here are the facts:

As pointed out above, all the great authorities place the total wealth of the United States at \$350,000,000,000 in 1920. But one person in every thirty-five in America is a white Baptist affiliated with the Southern Baptist Convention; and, in the first part of 1920, we perhaps

*My personal estimate is that we were worth \$10,000,000,000 when the "hard times" hit us in October, 1920, and that we are worth \$9,000,000 today.

had our full share of this national wealth, or \$10,000,000,000! In normal times, however, we know that the average per capita wealth in the South is only a little more than three-fifths of the average in the United States as a whole. Suppose then, that we reduce our people to 1913 conditions and then in addition deduct the two-fifths. This still leaves Southern Baptists with \$6,000,000,000 of the Lord's wealth.

Now from another set of figures,** and one of the highest authorities in the nation, we know that the total wealth of the South, including Missouri and some little part of Southern Illinois, amounts to more than \$74,000,000,000. But one person in every twelve in the South is a white Baptist affiliated with the Southern Baptist Convention. So that, here again, from another set of figures compiled by another high authority, we see that Southern Baptists have over \$6,000,000,000 of the Lord's wealth, in money, lands, cattle, etc., committed to them. It so happens also that we know how fast the national wealth has accumulated, decade by decade, since 1850 and how fast the wealth of the South has accumulated since 1880, and from both these sources it is established beyond controversy that God has not only given Southern Baptists absolute charge of at least \$6,000,000,000 of wealth, but He has been increasing this wealth upon the average of over \$200,000,000 a year for the past 20 years! And this while we have been giving to all religious purposes from a total of \$3,456,014 for all purposes in 1901, to a total of \$34,882,082 for all purposes in 1921! Receiving from God a yearly increase in the value of our property amounting to over \$200,000,000 and giving back to God less than \$35,000,000 our very best year, this is a part at least of our record as His stewards!

**See the Blue Book of Southern Progress, p. 25.

(2) The Income of Southern Baptists

We come now to the second established fact in our record as stewards: That in addition to the \$200,000,000 annual increase to the value of our property and wealth, the Lord is giving Southern Baptists a yearly income (from production, wages, etc.) of over \$1,000,000,000! Here is the proof of this fact!

There has just come from the press the results of the most thorough-going study of national and per capita incomes in the United States that has ever been made. It is contained in a little volume of 154 pages entitled, *Income in the United States*,* which was prepared by Messrs. Wesley C. Mitchell, Willford I. King, Ferderick R. Macauley and Oswald W. Knauth as the special staff of the National Bureau of Economic Research—the highest authority in the nation on the subject here dealt with. The conclusions set down in this little book were reached by two distinct methods—one set of experts figuring the income from production and another tabulating the actual incomes received (in wages, dividends, etc.). Besides presenting both conclusions (which are strikingly near the same figures) this little book cites the figures of the greatest expert in England, which closely approximates both the surveys made by the authors of income in the United States. This little book, therefore, presents the most authoritative analysis and the most accurate setting forth of the national and per capita income in the United States ever produced. The figures bearing most directly upon the income of Southern Baptists are given in the table below. The reader will bear in mind, however, that these figures have

*Published by Harcourt, Brace & Co., New York, 1921.

all been reduced to terms of prices in 1913; in other words, all wartime price inflation has been deducted from them:

National and Per Capita Incomes in U. S.*

Years	Per Capita Income	National Income
1909	\$319	\$30,100,000,000
1910	340	32,200,000,000
1911	333	31,700,000,000
1912	346	33,200,000,000
1913	354	34,400,000,000
1914	335	33,000,000,000
1915	358	35,200,000,000
1916	446	40,700,000,000
1917	523	40,800,000,000
1918	580	38,800,000,000

National and Per Capita Income in Europe

In this connection, we give the summary of Sir Josiah Stamp's survey of the national and per capita incomes of the main nations at the outbreak of the Great War in 1914.*

Country	National Income	Per Capita Income
United States	\$33,200,000,000	\$385
United Kingdom	10,950,000,000	243
Germany	10,460,000,000	149
France	7,300,000,000	186
Italy	3,890,000,000	112
Australia	1,260,000,000	263
Canada	1,460,000,000	195

Here, then, are the two sets of figures, worked out by three independent staffs of the greatest living experts on the economic situation in America. The two American authorities represented in the first table and the figures of the English expert given in the second table. Compare the two tables for the year 1914, and it will be seen what remarkable agreement obtains!

From these figures we know that the average income of every man, woman and child in America was \$345 for 1914, and \$586 in 1918 (with all the inflation deducted). Now deduct

*Pp. 143-145, *Income in the United States*.

*Quoted in *Income in the United States*, p. 85.

two-fifths from the per capita income of 1918, because the average man in the South lacks this much having the average per capita income for the whole nation, and you have left \$351 as the average per capita income of the 3,000,000 Southern Baptists—at the very lowest calculation possible. This means that Southern Baptist have a yearly income of not less than \$1,000,000,000, a tenth of which would be \$100,000,000 which they could and should give to the Lord's cause. For in addition to this yearly income God has been giving Southern Baptists \$200,000,000 yearly increase to their wealth (property) for the past 20 years!

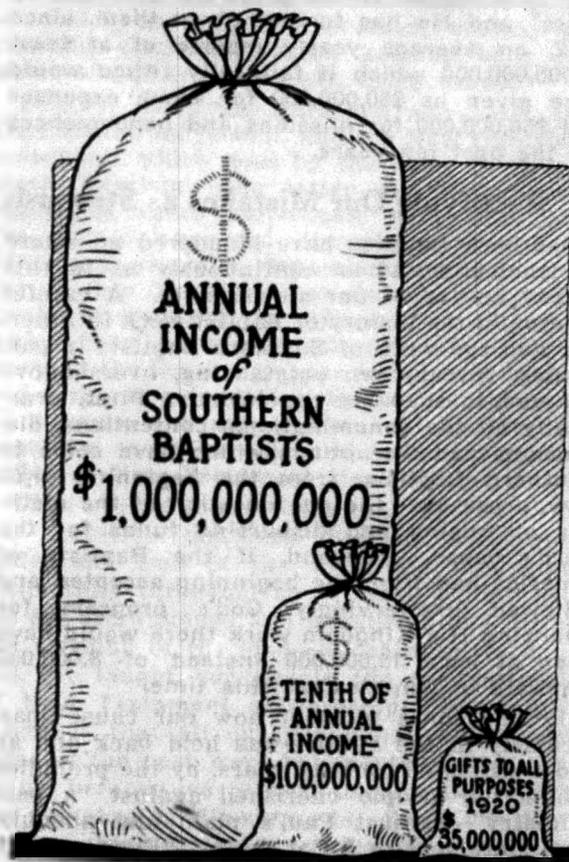
(3) Reported Income of the Adventists

We come now to the third established and uncontroversial fact bearing upon the ability of Southern Baptists as the Lord's stewards. It is the reported income of Seventh Day Adventists. These conscience-bound, covenant-obligated Christians not only give the tithe (they regard this much as belonging to God), but they give "free will offerings" in addition. Their report for 1920 is before us, and it shows that the 184,500 Adventists, the total number of them in the world being fewer than the white Baptists in Tennessee, gave tithes on a per capita income of \$388 in 1920, and then gave far more per member as "free will offerings" than the total per capita gifts of Southern Baptists.* Here, then, are four distinct lines of facts, compiled and analyzed from four distinct sources, all indicating that the yearly income of Southern Baptists can not be less than \$350 per capita, year by year, the English expert setting the figures for 1914 at \$335; the two authorities who collaborated in

*The per capita gifts of Southern Baptists for all missions and benevolences was \$4.39; Southern Methodists, \$4.00; Southern Presbyterians, \$14.91; Northern Baptists, \$10.05.

America setting the figures for 1914 at \$335 and for 1918 at \$586; and then here are the Seventh Day Adventists—who are just about like Southern Baptists in wealth—reporting and giving tithes on \$388 per capita for 1918.**

Our Stewardship Account



SOUTHERN BAPTISTS \$65,000,000
"SHORT" OUR BEST YEAR!

With these facts before us, therefore, we submit that there is but one conclusion possible: Southern Baptists now hold not less than \$8,000,000,000 of the Lord's money, land, cattle, etc.; God has given them an average yearly increase of their wealth amounting to over \$200,000,000 annually for the past twenty years; and He has further given them, since 1912, an average yearly income of at least \$1,000,000,000 which if faithfully tithed would have given us \$50,000,000 for home expenses and \$50,000,000 for missions and benevolences for the past ten years.

3. Rectifying Our Mistakes as Stewards

Southern Baptists have blundered no where so tragically and so continuously as in this sacred matter of our stewardship. A careful reading of the history of Baptist work in America, and the work of Southern Baptists in particular, reveals two outstanding, overshadowing and inescapable conclusions: First, practically all the denominational contentions, dissensions and disruptions which have come to Southern Baptists, from the beginning until now, arose over the one question of the methods of raising and disbursing funds for the Lord's cause. Second, if the Baptists of America had from the beginning accepted and followed unswervingly God's program for financing His Kingdom work there would have been at least 15,000,000 instead of 8,000,000 Baptists in America, at this time.

Reflect for a moment how our cause—particularly in the South—was held back and almost strangled for fifty years, by the prejudice which our people cherished against "a paid ministry"—against Paul's plain and unequivocal statement in 1 Cor. 9: 14: "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel!"

Then think of the weary years when Luther Rice was forced to come home from Burma and go all over the wilderness that America then was urging, entreating, praying, pleading, laboring, suffering and finally going to an untimely grave, in order to bring our people to be "excellent stewards of the manifold grace of God," instead of tight-fisted, selfish, unthinking anti-missionaries, keeping back the grace of God from a needy, dying world!

Finally, recall the Hardshell movement, the Campbellite movement, and the New Hardshell movement which goes by the name of "Landmark Baptists"—the bitter and unbrotherly agitations these movements have provoked, the antagonisms and disruptions they have developed, the new denominations they have led off into the wilderness and the staggering losses in numbers, in gifts and in efficiency which they have entailed upon the Baptist cause in the South—all over methods of raising and disbursing funds for the Lord's cause and all because our people were not taught and grounded in the simple and inescapable principles of New Testament stewardship!

Then see us today: Less than one-fourth of our 3,000,000 Southern Baptists staggering under the load of the 75-Million Campaign, while fully three-fourths or more of our people are unawakened and unenlisted and lifting not a pound of the load—all because we have not yet taught our people the fundamentals of New Testament stewardship! Personally, I believe that all our denominational dissensions of the past were judgments of God, sent on us, because we refused to stop and rectify our mistakes as His stewards. Shall, we, then, go on making the same tragical blunders until He shall say: "Baptists of the South, thou shalt no longer be my stewards in the manifold

grace of God. Like the Jews, thou hast proved unworthy of the high honor and glory which I sought to confer on thee."

(1) **Multitudes Untaught in Stewardship**

Southern Baptists face and must rectify four tragical mistakes as stewards of the manifold grace of God. In the first place, as noted above, perhaps 80 per cent of our people are untaught in the fundamentals of New Testament stewardship. They have somehow never come into that hallowed and blessed spiritual experience expressed by the poet who said:*

"The earth's the Lord's, its oils and ores,
Its fields and woods and fertile shores,
The Master's Millions;
The cotton, corn and all the grains,
The cattle on a thousand plains,
The Master's Millions.

"Our banks, marts, factories, and mines,
Tall oaks and maples, birches, pines,
Our Master's Millions;
Our brains and brawn, our bonds and gold,
Our wealth in homes and lands all told,
Our Master's Millions.

"Our Master's Millions will we keep
For selfish ends, while myriads weep
For Master's Millions?
No, no, we'll give our Lord His own,
We'll give in consecration's tone,
The Master's Millions.

We'll feed the orphans, sick ones heal,
Help aged, care-worn preachers feel,
Our Master's Millions;
We'll win the lost and train the young,
At last the chorus can be sung,
Our Master's Millions."

*Author unknown.

And what is truly tragic, Southern Baptists have not as yet launched a South-wide movement to bring our whole three millions and more into this blessed experience. The W. M. U. of the South is now giving the whole impact of that great organization to this work; but perhaps 16,500 of our churches have no Woman's Missionary Society! The B. Y. P. U. work is growing by leaps and bounds and rendering a marvelous service in training our young church members in stewardship, but 17,000 of our churches have no B. Y. P. U. The Sunday schools have made a great beginning in meeting and mastering this task of stewardship in the years to come; but almost 7,500 of our churches have no Sunday schools and 4,500 or more of those which have Sunday schools give no attention to this task! The Laymen's Movement is accomplishing wonderful things in reconstructing the conceptions, consciences and habits of the grown-up men in the grace of giving; but the present organization and field force of this movement can not reach one church in a hundred. So we are going on, making marvelous progress along certain lines and bringing about an intensive development of our main churches which is perhaps unsurpassed; but leaving 75 to 85 per cent of our people not only untaught and undeveloped in the grace of stewardship but entirely outside of all our enlistment plans and programs. Does any one doubt that God will bring our whole denomination into judgment and allow another scourge of agitation, disruption and division to overtake us, if we continue this course?

(2) **Leaving Our People Mostly Uninformed**

The grace of God in the hearts of our Baptist people would prompt most of them to real and even heroic stewardship, however, if we were not making the further and almost fatal

mistake of leaving over 73 per cent of them almost wholly uninformed about the great needs, the marvelous progress, and the amazing opportunities of our educational, missionary and benevolent work.

There are facts and forces connected with our work at home and abroad that would stir the soul of any redeemed child of God. There are appeals in the vast and overwhelming needs of our work that would break the heart of stone. There are opportunities developing in the progress of our work that would challenge the highest endeavors of arch-angels and call out the deepest sacrifices of every church in the South. But only recently in the 75-Million Campaign have we made even a beginning in a South-wide, church-to-church, home-to-home campaign to let our people and the world know about our work; and up to this hour, we have not reached four-fifths of our people!

Consider this tragic situation: In January, 1922, there were approximately 680,000 white Baptist homes in the South, and less than 180,000 of them were receiving the denominational state papers! This means that 500,000 white Baptist homes, with approximately 2,350,000 members of our churches living in these homes, were completely cut off from all information concerning the State, South-wide and world-wide work of Southern Baptists—for where the people do not take their state denominational papers, they usually do not take the magazines. It means, in other words, that we have 180,000 Baptist homes with 849,000 members of our churches who are more or less informed about our denominational

work; whereas we have 500,000 Baptist homes with 2,350,000 members of our churches who are wholly uninformed and in many cases positively and fatally misinformed! Or, to change the figure, it means that Southern Baptists have a beautiful and wonderful garden, enclosing 26.4 per cent of their field and forces, and this garden is growing so splendidly that they have made no serious effort to take in the main field which contains 73.6 per cent of their whole acreage and resources. Certainly we have not intended leaving out this great, challenging, needy field, here in the very heart of the South; but we are doing it just the same, to the peril of our present efficiency, our future possibilities and, perchance, our future peace and well-being!

(3) Placing First Things Last

Almost two-fifths of Southern Baptists have given heroically and sacrificially in recent years, worthy of any people of any age. Many of these two-fifths will have to continue sacrificing almost to blood, in order to pay their pledges. Meanwhile, at least three-fifths of our people are giving almost nothing and have nothing to give; for by the time their self-indulgent program of prodigal personal expenditures is cared for (in many cases for things wholly unnecessary if not harmful) they are "bled white" financially and have nothing left for the church and for our great benevolent, missionary and educational causes. This tendency has gripped the whole nation and is becoming positively perilous as may be seen from the following graphic representations:

Putting First Things Last

▼ *Some Items of Our Yearly Expenditures as a Nation*

For Easter Hats	\$ 400,000,000
For Candy and Gum	\$ 750,000,000
For Soda and Soft Drinks	\$ 834,000,000
For Movies and Baseball	\$ 897,000,000
For Perfumery, Jewels, etc.	\$ 959,000,000
For Cigarettes and other Tobaccos	\$ 1,151,000,000
For All Religious Purposes	\$ 400,000,000

Pledges or Pleasures ?

Per Capita Pledges

Per Capita Expenditures

TO
75 MILLION
CAMPAIGN



All Missions
Education and
Benevolences \$5.00

Candy and
Gum \$ 7.14

Soda and
Confections \$ 7.95

Baseball
and Theatres \$ 8.50

Perfumery, Jewels,
Silk Stockings and
Other Articles
for Personal Adornment \$ 9.13

Cigars,
Cigarettes and
Tobacco \$ 10.96

(4) Not Following New Testament Standards

Back of all the tragic mistakes which Southern Baptists have made and are now making in the matter of stewardship lies our failure in finding, following, and teaching to all our people, in all our churches (1) the New Testament basis of stewardship and Christian giving, viz.: the Lordship of Jesus over every redeemed soul and over everything possessed by every redeemed soul; (2) the New Testament rules for determining the amounts we should give to the cause of Christ, viz.: regular offering to be in proportion to the way God has prospered us, but sacrificial in amount, and emergency offerings to be in accordance with the emergency needs, even to all we have (See Acts 4: 32-37); and (3) the New Testament plan of making our gifts through our churches, viz.: regularly, on the first day of the week, according to some fixed percentage of our income, not less than one-tenth (See 1 Cor. 16: 1-3). For quibble as we may over the question of giving the tenth or the tithe, there is not a regenerate man in the world who can fall to find written all over and all through his New Testament these three simple and all-inclusive fundamentals of New Testament stewardship.

Without any hesitation, Southern Baptists went on record at the Nashville Convention in 1914, as to what they believed. They also went on record at the Atlanta Convention in 1919, as to what they purposed to do, under God's help and blessing, for the needy, broken world. Now let us go on record at the Jacksonville Convention, in 1922, as to what are the fundamentals of New Testament stewardship; and let us plan a 2½ year church-to-church, association-to-association, state-to-state, South-wide stewardship campaign in order that we may teach and enlist the unenlist-

ed millions of Southern Baptists, redeem the Lord's cause, wipe out our past failures and divisions and bring our whole denomination into the glorious fellowship in the service of the King.

CHAPTER XIII

THE EDUCATIONAL TASK

Albert R. Bond, D. D., Editorial Secretary, Educational Board, Southern Baptist Convention.

Education is basal to the Kingdom program. Religion and knowledge are co-operant factors in world welfare. Ignorance is an obstacle over which people must pass toward well-being. Christianity brings a message for the development of every latent power of men. It recognizes that a symmetrical culture may add to the effectiveness of a life not only in the mutual fellowships of world conditions but also in the development of the distinctively Christian graces.

The caption of this chapter by its very form gives a presumptive argument for its fulfillment. **Is there a real, commanding, educational task for Southern Baptists?** An affirmative answer is suggested by the very inclusion of its discussion in a handbook for Southern Baptists. It is the purpose here to present certain ranking phases of this task.

1. Conscience on Education

Southern Baptists have taken their place in the front line forces that are pushing the deathless kingdom of grace to the horizon of the world's need. Within the last generation there has become dominant a world conscience that has eventuated in a world program of service. There may have been a time when Southern Baptists were content to be isolated within the narrow limits of their own local

problems of growth, but now they understand that the measure of their duty, as well as the secret of their enlarging prosperity, must be found in the fact that they are to be ministers to the whole world.

Foreign and Home Missions, with their base of operation in State Missions, have by their very success and by their constantly increasing operations demonstrated the fact that Southern Baptists have become possessed with a determinative appreciation of the Great Commission. Back of the gifts accumulated from thousands of sacrificial givers, works a conscience on missions. Such a conscience was slow in appearing but is now gladly recognized. Not until Southern Baptists were willing to hear the voice of such conscience did there come glad offerings for missions.

The initial and persistent condition of an educational task among Southern Baptists is an educational conscience. The universal of grace, which declares that men everywhere are entitled to redemptive privileges of the gospel, has always been a cardinal tenet of Baptists. Not so well understood or appreciated is the corollary of this tenet—that the saved life has the inviolable right to development in every capacity. Baptists are beginning to feel the directing pains of a conscience on education. Gifts that shall measure Southern Baptist opportunities and needs in education may be expected only as a conscience on education shall find its proper development and recognition. Men do not give continuously or largely to objects that have not gripped their souls. In the program of Southern Baptists, Foreign Missions has held chief place in the list of South-wide benevolences. A conscience on education has so flowered and fruited as to secure for education in the 75 Million Campaign a percentage in gifts equal to that for

Foreign Missions. This is a far day from the time when there was no concerted action for Baptist educational purposes. It shows that at least an educational conscience has begun to function; but the task in this regard has not been finished. Thousands of our constituency do not yet sense the place that education with its Christian controls and motives should occupy in the Baptist world-program. With the prophetic pedagogy of "Line upon line, precept upon precept, here a little and there a little," the process of arousing this educational conscience must proceed until education under Christian sanction shall be commensurate with Southern Baptist abilities.

2. Numerical and Financial

Southern Baptists have 119 schools under direct denominational control or ownership. With the exception of the District of Columbia and Maryland, each of the constituent states of the Southern Baptists Convention has one or more Baptist schools. The one in New Mexico expects to begin its first session in the fall of 1922. It has already secured the property. In this list are included 37 mountain schools under the Home Mission Board. These are located in Alabama, Arkansas, Georgia, Kentucky, Missouri, North Carolina, South Carolina, Tennessee and Virginia. These 119 schools may be classified thus: 36 Senior Colleges (four year college course); 24 Junior Colleges (two year college course); 54 Academies (High Schools); 5 Bible Schools (Seminaries and Missionary Training Schools).

The distribution of these 119 schools may be given thus: Alabama, 8; Arkansas, 5; Florida, 1; Georgia, 16; Illinois, 1; Kentucky, 11; Louisiana, 3; Mississippi, 5; Missouri, 7; New Mexico, 1; North Carolina 18; Oklahoma, 1; South Carolina, 10; Tennessee, 10; Texas, 13; Virginia, 9.

The statistics for these 119 schools, sessions of 1920-21 are given thus; enrollment, male 13,097, female 18,869, total 31,966; faculty, male 800, female 988, total 1,788; ministerial students 2,466; volunteers 2,417.

Schools with more than 700 enrollment: Baylor College, Belton, Texas, (girls) 1600; Baylor University, Waco, Texas, (Co-educational) 1897; Simmons College, Abilene, Texas (Co-educational) 963; Howard-Payne College, Brownwood, Texas (Co-educational) 846; Greenville Woman's College, Greenville, S. C. 717; Union University, Jackson, Tenn. (Co-educational) 748; University of Richmond, Richmond, Va. (Co-educational) 725.

It is interesting to note that the women outnumber the men both in student enrollment and faculty. Twenty years ago in the 65 schools under denominational control the enrollment for men was 8,064, women 3,066, total 11,130. It will thus be observed that there are practically 2.35 times as many boys, 6 times as many girls and a total of 3 times as many students now as twenty years ago, while the number of schools is almost twice as many; various explanations might be offered for the wide difference between the increase for girls and that for boys.

The valuation of these schools as given by returns for session 1920-21: property and equipment \$26,161,401; endowment \$11,323,993; total \$37,505,394. Twenty years ago the valuation was: property and equipment \$5,139,000; endowment \$2,367,051; total \$7,506,051. The financial strength, therefore, is practically 5 times the former valuation.

The question frequently arises among the school men, as among others, regarding the wisdom in having this number of schools. Should the number be increased or decreased? The history of education under Southern Baptist control does not show any well defined

and articulated program. Local and regional pride and purpose have largely been the force that gave organization and location for these schools. Consequently, in the course of the years certain schools have had periods of struggle and have ceased to be. Others are yet in the struggle with wavering chances to live; while others have justified their right to continued patronage in the larger future. There is no law by which Baptist democracy shall be forbidden to engage in educational enterprises, but certainly it must be admitted that for the future Baptists should have more care in their educational plans. Would it be best for some of the schools to transfer their property and cease to be? Should other schools be organized? What should be the controlling occasion for the establishment of schools? How large a territory should any particular institution serve? What material resources should condition a school? These are problems that cannot here be discussed but they deserve increasing attention.

3. Types of Schools

In their school program Southern Baptists have been limited to a few types of schools. They have not attempted to cover the entire field of educational effort.

(1) **Biblical and Missionary**—We have five of this class: Southern Baptist Theological Seminary, Louisville, Ky.; Southwestern Baptist Theological Seminary, Fort Worth, Texas; Baptist Bible Institute, New Orleans, La.; W. M. U. Training School, Louisville, Ky.; Southwestern Training School, Fort Worth, Texas. Two periods of Biblical education among Southern Baptists may be observed. The Southern Baptist Theological Seminary was founded in 1859 and occupied the field for theological training among Southern Baptists until 1909.

when the Southwestern Baptist Theological Seminary was organized, it having been for six years the Theological Department of Baylor University. It thus appears that Southern Baptists had by 1909 come to realize that one seminary could not adequately train the Baptist ministry. About this time there also developed a demand for a type of instruction that would prepare missionaries and workers to occupy various church places of leadership. Hence in 1907 the Baptist Woman's Missionary Union Training School was organized at Louisville and in 1910 the Southwestern Baptist Training School was organized at Fort Worth. This movement also resulted in the founding of the Baptist Bible Institute in 1918 at New Orleans.

Some Biblical instruction had been given in a number of the Baptist colleges but the proper training could not be secured for the ministry and for other Christian leadership without these two types of institutions which are definitely appointed to the task of training in theological and missionary subjects. In addition to the instruction given in these five institutions practically all of the schools under Southern Baptist control now offer courses in religious education. The character of the work done in these courses is supposed to be of ranking grade with the other courses taught in the institution. The purpose of these academic courses in religious education is two-fold: (a) To provide opportunity for every student to secure such religious instruction as will evaluate true culture by recognizing its Christian element and hence bring to fruition in character some such instruction. (b) To provide preliminary technical preparation for ministerial students. The courses for these are not intended to be fully credited by the theological Seminaries. Many ministerial students

do not attend the Seminary after college days. These should have some sort of professional training.

(2) **Professional and Vocational**—In the strictly technical sense we do not have any vocational schools. It is true that certain courses are taught which bear directly upon vocational education, but we do not have distinct institutions of the vocational type such as agricultural, mechanical, engineering, etc. At the present state of Baptist educational ability and progress it would be extremely unwise and hazardous to attempt technical, vocational training in any larger way. The state has specialized upon this type of school.

Several of our schools have successfully carried forward the professional type of education. Law and medical schools have been parts of the college organization with several of our institutions which have also given pre-law and premedical courses. There seems to be a growing sympathy toward this type for our Baptist schools. Certainly the development of this type will require great financial outlay, but Southern Baptists are learning the grace of liberality.

(3) **Academic**—The main stress given by Southern Baptists upon education has naturally been academic. The large number of schools and colleges that have been organized attest the wide-spread appreciation of the fact of education though there may have been mistakes in the placement of some schools. The effort has been to provide adequate academic training under denominational control.

4. Efficiency

In the Southern Baptist educational system the state is the unit. Of course, the larger colleges draw some patronage from beyond their own state lines but this is more incidental

than primary. The chief support must come from local patronage. The schools are directly related to the state organization either by direct control and ownership or by denominational approval or censure. In addition to this state unit is the Southwide relationship established by the support of the mountain schools through the Home Mission Board and support for the Southwide institutions through the Education Board.

There is great need for correlation in the system so that schools in any particular state may mutually relate their appeals for patronage and may furnish a basis upon which students may be transferred from one institution to another without loss of credit in standing. Hitherto the schools have followed individual preferences for curriculum without much regard to a unified system. They are now, however, beginning to appreciate the advantage of at least a state-wide co-ordination. Some of the states have already perfected a state system. There should be still further coordination between the state systems for our Baptist schools.

Efficiency for our schools must also be secured by bringing them to such standards of curriculum, equipment and administration as to enable them to meet reasonable educational demands. In the matter of general culture and such technical or professional training, as may be offered by them, and in the scholarship of faculties, our Baptist schools must be able to rank with state and other denominational schools. In addition to this standard common to all, Baptist schools ought to furnish instruction and ideals distinctly contributory to Baptist life and character.

We cannot enter here into a technical discussion of standardization. It is pertinent, however, to say there are certain recognized standards of requirement for Senior Colleges.

Junior Colleges and High Schools. Each of these classes is distinguished by the curricula offered. Southern Baptist schools are addressing themselves with vigor and purpose in a federated effort to make our schools competent in the sphere of their proposed service. Care must be had lest material equipment shall be come the commanding element in any system of standardization. While there must be equipment adequate to the task, one must not forget the personality of teachers as well as scholarship, the organizing purpose of the curricula and the ideals of character fostered by the institution. All of these insistent problems are having careful study through the Education Board and the Southern Baptist Education Association. There is growing a Southwide Baptist appreciation of a need for a closer fraternity in aim and effort on the part of all our schools to measure up to a worthy standard for Christian education.

5. Student Activities

Under the authority of the Southern Baptist Convention a Committee has been raised to direct student activities in both the denominational and state schools. This committee consists of the Secretaries of the Foreign, Home, Education, and Sunday School Boards and the W. M. U. Mr. Frank H. Leavell has been selected as the Secretary of this Inter-Board Commission with Headquarters at Memphis, Tenn. The purpose of this commission will be to take care of the religious activities of the students in both state and denominational institutions. The method of this work has not yet been fully outlined but it will concern itself with promoting the religious life of the student bodies. There are probably more students in state institutions of college rank than

in similar institutions of our own. Baptists cannot neglect this feature of their educational task.

6. Rural Problem

School Population—The 1910 census gives the percentage of 65.0 per cent for native whites and 30.2 per cent for negroes. Of this the school population is 70.8 per cent for native whites and 29.1 per cent for negroes. These are the figures for 15 of the Southern states. The average length of rural school term in 15 Southern states is 130 days, while the average for the whole United States rural schools is 144. In 11 Southern states for which we have the record, the average term is 129 days. This would be 61-2 months for the school year. In the same states the term for the whites is 149 days, about 71-2 months, and for the negroes 116 days or about 6 months. In these 11 states the average number of days attended by the pupils enrolled is 100 for whites and 72 for negroes. This means that there is a loss by non-attendance of 32 per cent for whites and 37 per cent for negroes. This leaves a school term actually attended of 5 months for whites and 32-5 months for negroes. Since this is the average for both city and rural school combined and since the percentage of term is larger for city than for rural schools, one can appreciate what must be the very low term for the rural schools in actual attendance. The possibility of an education is thus woefully reduced for the rural child.

The average salary for the rural teacher for the United States is \$479, while for 15 Southern states it is \$373. It will readily be seen how great is the difference in favor of the city teacher whose average for these states is \$608. The poor salary for the rural teacher also

accounts for the low rating in the ability of the rural teacher as compared with the city.

White Illiteracy—The percentage for illiterates 10 years old and over for native whites for 15 Southern states is 10.1 per cent. for negroes 30.1 per cent. for all classes, 15.5 per cent; the average for the United States is 8.2 per cent for native whites and 8.6 per cent for all classes. The percentage for negro illiteracy in the Southern states was three times that of the native whites. The ratio of white illiteracy in the Southern states compared to that of the United States for native whites is that of 5 to 4. In general it will be found that there is a ratio existing between the short and inefficient rural term and the largeness of illiteracy since so large a part of the Southern population is rural.

Some Observations—The population of the Southern states is largely rural, hence the economic value of the rural school is proportionately large. Fitness for the various occupations and professions is determined by education. Hence the economic efficiency of the South is lower than the average for the United States and calls for serious reflection on the part of the leaders of thought and legislation.

Baptist find in these conditions problems peculiarly their own since they constitute a preponderating element of the population. They share with the Methodists the task of improving these distressing conditions.

From such a survey it is easily evident that the Southern states are not putting enough money into rural schools. It may be a matter of enlargement of school funds or a readjustment in the distribution of such funds. Certain counties are too poor in taxable property to supply from their own taxation sufficient funds for an adequate school term and equipment. One might well raise an interrogatory over the method of the state in appropriating

such large amounts to higher education to the apparent neglect of secondary education in rural communities. In many Southern sections the rural student is debarred the privilege of preparation for these higher state schools and for the church schools because the rural high schools are not competent through lack of teachers and equipment to prepare the students for college entrance. The state should recognize a state-wide duty in education rather than the need to give special advantages to selected classes of the population. The unit in state education should be the state.

Baptists through their system of denominational preparatory schools are helping to close the gap between the rural high school and the college. They must continue to serve in this way but they should also address themselves to the improvement of the state method in rural education.

7. The Dominant Motive

The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education that omits Christ from its ambitions and controls fails to give recognition to truths that are the ultimates of human worth.

Culture. This term escapes hard lines of definition. I know of no better description of culture than that which Plato gives in the Republic. I quote Jowett's translation. It sets forth Plato's idea of the philosophic character:

"A lover, not of a part of wisdom, but of the whole; who has a taste for every sort of knowledge, and is curious to learn, and is never satisfied; who has a magnificence of mind and is the spectator of all time and all existence; who is harmoniously constituted, of a well-proportioned and gracious mind, whose own nature will move spontaneously toward the true being of everything; who has a good memory, and is quick to learn, noble, gracious, the friend of truth, justice, courage, temperance." Such a character, as is here depicted, is the fruitage of a lifetime, but its gradual realization is the rightful privilege of everyone who is willing to pay the price, and that price is not marked in terms of dollars.

The educated man participates in the conscious life of the race. He lays under tribute to his own use everything that men have thought and wrought. He is "the heir of all the ages." There come, therefore, to him gracious, not boorish, manners; world-encompassing, not neighborhood sympathies; sensitized, not calloused, tastes and sensibilities. He becomes one in whom the best in the race has flowered and fruited. His eyes behold the untarnished treasures of the world's storehouse.

One step further. Culture, appropriating the best in life, must take proper regard for the very best—the message and mission of Jesus Christ. There is no genuine culture that does not approach the Christian ideal. The education that leaves out the making of the Christian character has omitted the thing most worth while.

In a Dresden art gallery may be found a silver-shelled egg. The silver is of the finest and is burnished and decorated; the touch of a secret spring bursts the shell to disclose a golden chicken; another secret touch and the chicken opens its breast to exhibit a crown of gems; yet again the touch will open the

crown, and there, nestling in sparkling glory, is seen a diamond ring which outranks all its coverings in beauty and value. So opens the culture that comes from Jesus.

Control. To master self is a wonderful art. To give unflagging direction to the intellect so that it may distinguish between truth and error and be satisfied only with the noble; to sensitize the emotions so that they may respond to every right appeal and reject that which is base and unworthy; to discover for every act a righteous motive; to sit in royal authority over the will so that it may issue commands only in harmony with the highest good for self and others; to correlate every function of self so that there may be no lost or misguided energy; to control life so that every factor may be conserved to the glory of God in the betterment of the individual and others, all this is embraced in the right education that seeks to give one control over his entire personality and influence.

No other type of educational theory except the Christian recognizes this dominant motive of control. It is not enough that a man shall master his own life's functions; there must be a purpose in so doing, and that purpose may not rightly stop short of the Christian ideal, if it would take in the whole courses of life. Only as one gives obedience to God's will can he measure up to the requirement of a truly educated man.

"Our wills are ours, we know not how,
Our wills are ours to make them Thine."

Competency. The money value of education cannot be doubted. There are those who question the high money-making value of a college education, but this number fail to look at the gathered figures on the subject. But I judge that no one would dare assert that the

wholly ignorant man has a greater earning capacity than one with at least some degree of education.

Education makes a man competent to make a living. This may be called the bread and butter side of education. Three things need recognition here:

(1) A good general education at least—if not a college course—fits a man to earn a larger salary than an unlettered man;

(2) Vocational education makes experts and specialists for the trades and arts, who can command salaries entirely beyond the reach of even the experienced but unlearned artisan;

(3) State laws set certain standards for those who would engage in the practice of medicine, law, and teaching, which is a tacit agreement with our contention of the money value of education, while at the same time it is a safeguarding restriction to protect the life and well-being of the citizens.

But to make a living, even though a good living, is not the final task of men. To make a life is infinitely more commanding than to make a living; but the two may go together. The Christian ideal takes into account the desirability of making a living, but it also adds the dominant motive in such an enterprise. It regards life as a stewardship. "Whatever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." This is good advice, this is fundamental education. The commonplace task of making a living may thus be glorified. Education for character accepts this advice as an axiom. By it the hands of the poorly-paid toiler, the skilled fingers of experts, the specialized brains of professional men, are grouped into one great fellowship of work for which sanction and blessing are found because the task is done unto the Lord and not for selfish aims.

Contribution. Education for character assumes that learning is not its own end. By the measure of his talents—every power that a man has enters into this term—is a man obligated to help others. The word service has been made to do overtime, but it still carries a freighted message. "Whosoever would be great among you shall be your minister (Greek, bond-servant)." Only that type of education that eventuates in character, that finds its passionate joy in doing good to others, can deserve unreserved approval.

CHAPTER XIV

THE COUNTRY CHURCH TASK

Making the 20,000 or more country and village Baptist churches fully effective and efficient for the ongoing of Christ's Kingdom is both the most stupendous, the most important and the most neglected single task before Southern Baptists in the homeland. In fact, it is the one God-given task with which Southern Baptists have never seriously grappled. Twice within the last twenty years, to be sure, certain leaders* pointed out the compelling importance of this task and caused a mighty urge to come upon our people for the betterment of the country churches and a great constructive program to be seriously considered, only to see some other great interest suddenly claim the attention of the denomination and divert and dissipate the movements.

Everybody realizes the bigness of the task of arousing, organizing, enlisting and fully utilizing the forces of our 20,000 or more country and village churches; but no concerted effort of the denomination as a whole has ever been put forth to remove the hindrances which obstruct these churches or to give them a chance to stand where they ought to stand—in the very forefront of our Baptist cause in the South. Everybody agrees that something worth while ought to be done for this big, overgrown, neglected, country boy in the Southern Baptist family—that it is positively

*Reference is made to the work of Dr. Arch C. Cree as Enlistment Secretary of the Home Mission Board and to Dr. V. I. Master's book, *The Country Church in the South*.

perilous to neglect him any longer; but apart from the Rural Extension work of the Sunday school forces, very little constructive effort or thought is being expended upon him. The records will perhaps show that this task has not had an hour's direct consideration by the Southern Baptist Convention in twenty-five years. We hail with gladness, therefore, the coming of Dr. O. E. Bryan to the leadership of the Enlistment Department of the Home Mission Board; for no man than he has a truer appreciation of the problems and possibilities of the country churches.

I. A Pre-eminent Task

Viewed from every possible angle the task of uplifting the country churches of the South is, for Baptists, a colossal undertaking, a pre-eminent project. We, think first of all, of the vast multitudes of human souls which this task involves. The 1920 Census reveals the fact that the United States as a whole has become mainly urban and not rural as heretofore, there being now 54,304,603 persons, or 51.4 per cent of the population, who live in cities and towns, as against 51,406,017, or 48.6 per cent, who live in villages of 2,500 or less and in the country. But what is the situation in the South? Summarizing the whole territory of the Southern Baptist Convention the population figures stand as follows: Total population, 36,824,844; urban population 11,276,597, or 30.6 per cent; rural population, 25,548,247, or 69.4 per cent. The Baptist constituency follows the same general proportions,—about 70 per cent in the country and villages, and 30 per cent in the towns and cities. The conclusion, therefore, is inevitable. The supreme task of Southern Baptists is bound up with the country and village churches which must not only care for the vast majority of our Baptist constituency but grapple with the destiny of 25,548,247 souls.

The task is preeminent, moreover, in the approach and touch which the country churches have, or can have with these unreached multitudes. If our town and city churches should win everybody within their reach only a fraction over 11,000,000, or 30.6 per cent of the people, would be brought to know Christ; whereas, if the country churches can be made effective at least 25,000,000, or 60.4 per cent, can be reached. The town and city churches have to contend against the world, the flesh and the devil and compete with a mixed multitude of Christian forces; whereas the country churches have comparatively few distractions, some times no competition, and often an intimate, neighborly touch with the people which no city church can have. The best soil in the world in which to sow the Word of God is still the hearts and lives of the 25,000,000 of people who live in the country communities of the South.

The task is also preeminent because it holds the key which unlocks the greatest storehouse of Baptist resources in the world. Where have four-fifths of the members of our churches come from, through all the years? The country churches of communities. Where did almost four-fifths of our outstanding laymen, preachers, financiers, missionaries and special workers come from? From these same country churches or communities. What would come of our work and of our cause if this reservoir of Baptist life and strength should fall? No one can say. Thank God it still abides! There are more young men and women growing up about our country churches in the South today with "empires in their vision and new eras in their brains," with greater possibilities and probabilities of achievement in church and state, than in any other section of the world. Behold our vast and uncounted "acres of Diamonds!"

The task of building up the country churches is preeminent, furthermore, because of the pronounced tendency of country people toward the Baptist faith. One out of every two persons who come to know Christ in the country aligns himself with the Baptists. Perhaps the other one would also come to the Baptists if he were not hindered by some other denomination or disgusted with the indifference and inefficiency of many of our little Baptist churches. At any rate, it is a fact that if God Almighty ever gave the Baptists any distinct field in the world it is that most neglected field about the country churches in the South. It is the easiest worked and the richest gold mine our people ever discovered. Why no systematic, South-wide, worthy effort has been made to exploit its untold resources for the furtherance of the Kingdom of God is the outstanding enigma of Southern Baptist life and work.

The task is preeminent, to go still further, because the country and village churches in the South constitute the moral foundation of the future welfare of the nation. The moral leadership of the nation has not passed to the cities; it remains in the country—or more specifically, it abides in the hearts and lives of the people who have passed their youth in country communities where they had good homes, good schools and good churches. Not the city folk, but the country people banished the saloon from America. In the North, however, the country people are being more and more dominated and overshadowed by the people of the great cities and towns. We must, therefore, look to the country churches and communities of the South, more and more, to uphold and safeguard the great moral ideals of the nation for the future. And are we to continue to withhold from these people a real opportunity to know Christ and to render this great service?

The task is preeminent, once more, because the rural sections and small towns alone can save the cause of Evangelical religion. The 1916 religious census disclosed the fact—and an alarming fact it is—that ungodliness, Romanism, and all other isms increase, while Protestant and Baptist churches decline, in our larger towns and cities.* Look at these figures and see if we can afford longer to neglect the country churches:

Decline of Protestants in Cities

"In 1916 the percentage of Protestant membership in the country and in cities under 25,000 was 28.1. In cities of between 25,000 and 50,000 it was 25.6 per cent. In cities between 50,000 and 100,000 it was 21.1 per cent. In cities between 100,000 and 300,000 it was 19.9 per cent. In cities of over 300,000 it was 10.2 per cent."

Ungodliness Increases in Large Cities

"In 1916, . . . the percentage of population not connected with any church in cities of varying sizes stood as follows:

In cities between 25,000 and 50,000, 49.7 per cent.

In cities between 50,000 and 100,000, 50.2 per cent.

In cities between 100,000 and 300,000, 54.9 per cent.

In cities over 300,000, 52.7 per cent."

Large Cities Help Catholics, Jews, etc.

"In 1916 the percentage of non-Protestant membership in the country and in cities under 25,000 was 10.7 per cent. In cities between 25,000 and 50,000 it was 24.7 per cent. In cities between 50,000 and 100,000 it was 28.7 per cent. In cities between 100,000 and 300,000 it was 25.2 per cent. In cities of over 300,000 it was 33.1 per cent."

*Nashville Christian Advocate, June 24, 1921.

Finally, the task of serving, saving and making effective our country churches is preeminent because of their appalling needs. Of our 20,000 or more village and country churches in the South, over 18,000 have preaching only once each month and, as a rule, are served by absentee pastors who spend about three days out of each month with the churches. Perhaps 250 out of the 20,000 churches have pastors' homes; 7,300 of them have no Sunday schools; 16,500 have no Woman's Missionary Society; 17,000 have no B. Y. P. U.; about 3,000 are almost continually without pastors, thanks to the "yearly call" system; 14,000 have only the one-roomed church houses, and 5,000 have no houses at all; about 7,000 do not hold one revival meeting a year on the average; about 5,000 give nothing to missions, while 5,000 others give only to associational missions and orphanage work; between 5,000 and 10,000 had no part in the 75-Million Campaign. In short, out of the 20,000 Baptist churches in the country districts and small villages of the South, 5,000 of them are practically lost to themselves, to their communities and to their denomination; 5,000 help on associational missions and orphanages, but know little of the denominational life and work; 5,000 others respond to our main great denominational causes when a special appeal is made to them; while 3,000 to 5,000 of them are rendering far-reaching and effective service—surpassing in some instances the town and city churches in proportion to their membership. Surely the task of bringing the other 15,000 to 17,000 of these country churches into their rightful heritage and place of service is a preeminent task for Southern Baptists!

2. A Problematic Task

It must be frankly confessed, moreover, that the country church task is the most problem-

matic task which Southern Baptists face today in the homeland. The conditions into which at least 15,000 of our country and village churches have fallen at this time, and the acute or chronic situations which have developed in the community life of the country districts surrounding these little churches have brought to the front an array of problems and difficulties which challenge the best statesmanship and endeavor of Southern Baptists. These problems will be found to group themselves as follows:

(1) **The Constituency Problem.** This first problem might also be called the problem of location. Thousands of our country churches are faced with the question as to whether they are located in communities of sufficient size and of the proper character of people, to make possible the building up and maintaining of successful churches. Many of these churches were foredoomed from the beginning, because they were badly located; while thousands of others, originally located in promising communities of small landholders, now find that the lands have passed into the hands of a few absentee landlords, the communities are being filled up with negro tenants or foreigners, and all phases of community life destroyed. Thousands of our country churches in the richest sections of the South are thus being wrecked by the rapid and alarming development of this economic, social and civic change.*

(2) **The Leadership Problem.** Given a proper constituency, the next and greatest problem with the vast majority of our county churches is proper leadership, both in the pulpit and in

*In Texas tenancy has increased from 43.6 per cent in 1880 to 53.3 per cent in 1920. In Georgia it has increased from 44.9 per cent in 1880 to 66.6 per cent in 1920; in South Carolina it has increased from 50.3 per cent in 1880 to 64.5 per cent in 1920; in Arkansas it has increased from 30.9 per cent in 1880 to 51.3 per cent in 1920, etc. etc.

the pew. Southern Baptists are training a larger number of Sunday-school teachers than any other denomination in America, perhaps, but we have not one trained officer and teacher in our village and country churches where we need a hundred. Southern Baptists have more young men and women studying for the ministry and mission work in our colleges and seminaries than any other denomination in America, but we do not have one highly trained and thoroughly capable pastor and pastor's wife at work in the country and village churches where we ought to have a thousand. The greatest, richest, ripest, easiest mission field on earth—the country and village churches of the South—do not seem to appeal to our ablest and best trained men and women as the more difficult and dangerous tasks in foreign lands.

(3) **The Problem of Equipment.** But the best pastor, with the best location on earth, cannot build up a great, effective church in the country without proper equipment. Even the people of Israel failed in their tale of bricks when they were given no straw; and yet we have somehow expected the country pastors, with nothing but a schoolhouse or an old-time one-roomed church building, to match the efforts of our town and city pastors in developing the Sunday School, B. Y. P. U. and W. M. U. work. Southern Baptists ought to have a Building and Loan Fund sufficient to wipe out this disgraceful situation and give the country and village pastors equal opportunity with the town and city pastors, to develop and push their work.

(4) **The Evangelistic Problem.** Contrary to the general supposition, neither the country churches nor the city churches, among Baptists of the South, have solved the problem of evangelism. We are doing better and we are far ahead of most denominations; but the fail-

ure is still lamentable. Out of over 27,400 Baptist Churches, the best information we can gather indicates that between 7,000 and 10,000 had no revival campaign at all in 1921! There are tens of thousands of country communities with millions of people right here in the South, who had no opportunity, any time during last year, to hear the proclamation of the "good news of salvation" in a Baptist meeting. Thousands of these communities are as destitute of the real Gospel as Africa, and are left, year in and year out, to the fanaticism of the Holy Rollers or to the machinations of the Mormons. It is the greatest reproach and shame that rests upon Southern Baptists today.

(5) **The Teaching Problem.** A far more difficult problem, however, faces the country churches of the South—indeed, it faces all our churches. I speak of the problem of indoctrinating our people in all the basic teachings of God's Word and in all the practical affairs of the Kingdom. With the country and village churches, however, this problem is ten-fold more difficult than it is in the town and city churches. For how can the special Sunday school, B. Y. P. U., W. M. U., and Laymen's Movement speakers get out to these little churches, when they cannot answer one in five of the calls made upon them in the cities and centers? And how can the country and village pastors hold these institutes themselves and systematically indoctrinate their own people, when at least 15,000 of these churches hold on to the diabolical custom of the "annual call" of the pastor, and the pastors of three-fourths of the other country and village churches suffer continually with a feverish desire for "another field"? About one Baptist family in ten in the membership of these churches, moreover, read a denominational paper regularly. And yet we wonder why these churches do not

grow and develop and co-operate! They do not know! They do not know! Why do we not let them know?

(6) **The Organization Problem.** Most of our churches, whether in town or in the country, are four-fifths unorganized. No church is properly organized until every member is given some definite part of the great task which Christ has laid upon the churches; whereas our best churches have only two-fifths of the membership really enlisted and engaged in actual service. Practically nothing has been done to organize our people in the vast majority of our country churches, and unfortunately not very much can be done along this line until some of the other problems are solved.

(7) **The Financial Problem.** How far are the members of these 20,000 country churches being taught and led in the grace of giving their means to the support of all the great causes committed to Southern Baptists? As noted above, our best figures indicate that 5,000 of our churches in the country give to no missions and no benevolences; 5,000 give only to associational missions and orphanages; 5,000 give to the main mission causes only when a special appeal is presented to them; and from 3,000 to 5,000 give regularly. The worst of it is, that we rarely ever hold a stewardship meeting with these little churches or try to improve their lot.

(8) **The Social Problem.** How many of our country churches utilize the social life of the members for deepening the fellowship and good will of the community, safeguarding the young people, and helping on the Kingdom of Christ in the community? Alas, that most of our country pastors, like our town and city pastors, have learned to lament rather than to lead the social life of their communities!

(9) **The Missionary Problem.** The problem of developing missionary life and activity in our country churches calls for three fundamentals: first, information—helping the people to know the needs and opportunities of world service—; second, consecrated leadership in pulpit and pew; and third, a continual deepening of the spiritual life. When our country churches are given these three fundamentals of missionary life and activity they will not only give of their means for the furtherance of Christ's cause, but they will give the precious lives of their sons and daughters freely for the extension of His Kingdom.

(10) **The Problem of Co-operation.** The greatest, most challenging and most blessed missionary task among Southern Baptists today is the bringing of these 20,000 "little independent democracies of the Kingdom of God" into a great voluntary but united army for the carrying out of the Great Commission and the conquest of the world. A great South-wide program of country church evangelism would go far to make this possible. The placing of our Baptist papers in every Baptist home would gloriously hasten it. Church-to-church institutes all over the South, twice every year, would also greatly help. Restoring to their rightful place and magnifying the meetings of our District Associations and thus giving our country churches and people first-hand experience in co-operation would rapidly improve the whole situation. And then, if all our "city preachers," and all our "great preachers" among Southern Baptists, would, for three years in succession, humble themselves, go out to these needy and hungry-hearted people, and take real "vacations" by preaching the Gospel to them, and living with them, we could enlist an additional million of co-operating Baptists every year.

3. A Practical Task

For the problems of the country and village churches, we mean to say, can be solved—solved, in fact, more readily and easily than the problems of the town and city churches. Our best estimates indicate that between 3,000 and 5,000 of these little churches have already largely solved their problems and are functioning far more effectually than many of our town and city churches. The practical question is: How can we help the other 15,000 to 17,000 of these churches into their rightful position and powers of service? What are the practical features of this preeminent and problematic task?

Things Which Will Not Help

Happily we have been blessed or cursed with many theorists, North and South, whose misguided experiments with various groups of country churches have left us a rich legacy, entitled: "How Not to Try to Solve the Country Church Problem."

It has been clearly demonstrated, for example, that we cannot save and upbuild the country churches by holding aloof from them and neglecting them. Southern Baptists have tried this plan for twenty-five years or more and the results are before us.

We have also found that we cannot help the country churches by depreciating them and withholding our services from them. Many of our preachers, young and old, sad to say, give scant consideration to calls from country pastorates so long as town or city churches are available. And many of our leading ministers allow country churches to languish and die almost in sight of their own town and city churches, refusing to give them even a week night or Sunday afternoon service, while talking eloquently to their big town churches on the glory of foreign missions!

We have learned also that we cannot help the country churches by demanding too much of them and criticizing them! This writer has sat in State Executive Board meetings with laymen and preachers who were bitter in their hearts against country churches whose main sins were that they had no adequate houses of worship, no pastor for much of the time, not even one trained Sunday-school man in the membership, never received a word of encouragement or a helping hand, and never had a visit from any missionary, member, or officer of the Executive Board, except when a collection was to be taken!

It has also been clearly demonstrated that we cannot help the country churches by unloading them and compromising their sacred convictions. Compromise where sacred convictions are involved is the crucifixion of all vital godliness and moral principle. Of the dozens of country communities within my personal knowledge, where the "Community Church" or the "Union Church" has been thoroughly tried, only disaster has followed, the stronger denomination being forced to come in and take over the wreck, within two or three years.

Finally, it has been made plain that we cannot help the country churches by socializing and thereby sidetracking them from the great spiritual task given to them by the Lord Jesus. The country churches should help on every good enterprise in the community; but they cannot exploit county fairs, conduct agricultural experiments, support special Community Centers, etc., and in so doing, lose sight of or lessen emphasis upon, the great spiritual and moral needs of the communities they are set to serve.

Ways to Really Help

There are, however, certain things which can be done and should be done to help the country churches up and out and thereby put

forward immeasurably everything for which Southern Baptists stand. Let us weigh these things for whatever they may be worth. We mention some things which we believe ought to be embodied in a program of "Country Church Betterment," to be adopted by the Southern Baptist Convention, and we believe that the impact of the whole denomination should be brought to bear upon the task thus outlined.

(1) **Rediscover and Revalue our Country Churches**, giving them a new and truer valuation, and a new and higher place of appreciation in our work.

(2) **Cultivate and Magnify a Real Fellowship With Them**, giving them a new sympathy and closer fellowship and comradeship in the work.

(3) **Supply Them with Trained Leaders**, giving to their work, as we do to the Foreign Mission work, many of our best and greatest leaders.

(4) **Help Build or Remodel Their Houses of Worship and Furnish Them**, giving them adequate equipment for their work.

(5) **Inform Them, Arouse Them and Encourage Them with Multiplied Thousands of Institutes**, giving them a chance to know and to grow and to go on with us.

(6) **Restore and Magnify the Work and Meetings of the District Associations**, giving them actual first-hand experience in co-operative mission work.

(7) **Invite Them Into Our Councils and Consult Them in Our State and South-wide Conventions**, giving every one of them an opportunity to be represented in these meetings.

(8) **Make Them Centers of a Great South-wide Campaign of County Church Evangelism**, giving them a chance to hear our best and greatest soul winners and work with them.

(9) **Work Out with Them a Worthy Constructive Program for All These Little Churches**,

giving them the personal help and counsel of some of our ablest men in all lines of our work.

(10) Co-operate with All the Great Movements for Betterment of Rural Life, giving time and thought and effort to this greatest phase of national reconstruction and conservation.

4. A Pressing Task

This brings us to consider how vital, how acute, how crucial, and how pressing is the task of rescuing, arousing, enlisting and making effective our 20,000 or more country and village churches.

Churches Cannot Wait Longer

The conditions obtaining in most of these churches make it unthinkable that they can wait longer for the whole denomination to come to their rescue. Fully one-half of them are practically lost to the denomination already; three-fourths of them are almost wholly undeveloped; while the appalling needs of at least 15,000 of them have no parallel in Baptist work in the homeland. How can they wait longer?

The South Will Not Wait

And what is even more urgent than the condition of the country churches themselves is the development, along many lines, going on all over the South at this time. The South is a great rural community today, but it will not be so thirty years hence. The South is to be cityized! In 1912 fully 77 per cent of the people of the South were rural; today only 69.4 per cent are rural. If the present rate of the growth of town and city populations continues for thirty years the South will be 53.1 per cent urban in 1952! We shall presently show, however, that this great city movement will be vastly accelerated in the South during the next

ten to twenty years, so that the South will be preeminently urban by 1942! If, therefore, we ever expect to reach the millions of people in the Southland while they are in their quiet country places, we must do it now, before the South is cityized.

Again, no force short of a national calamity can prevent the industrialization of the South in the next twenty years. No man can look over such a publication as "The Blue Book of Southern Progress," recently issued by the Manufacturers' Record at Baltimore, reflect upon the South's climate, her marvelous water-power possibilities, her vast wealth in coal and iron deposits, her unlimited supply of raw materials along many lines, and her present agricultural, manufactural and mineral output (when in fact scarcely a beginning of development has been made), and keep back the conviction that here in the South is the greatest unexploited industrial opportunity in the nation, if not in the world. It is unthinkable, therefore, that the great American industries of the future will continue to be thrust into the crowded and highly developed sections of the North and East. They will come South! They will come within the next twenty years! And they will bring a thousand difficulties and obstacles to the progress of Christianity that we know nothing of today. If, therefore, we ever expect to win the Southland for Christ, while the task is simple and comparatively easy, we must do it now before the South is industrialized.

Once the South begins intensive development and industrialization, another great movement will take place: the South, like the North and the East, will be foreignized. Go to Massachusetts, Rhode Island, New York and Pennsylvania—states which were once Baptist strongholds—and learn what will come to pass in the South unless we reach and save these

unreached millions in the country districts of the South before the floodtides of immigration fill up the North and East and begin to pour in upon us here in the South. If we ever expect to be the means in God's hands of saving the South, we must therefore act now before the South is foreignized.

And when the South has been cityzied, industrialized and foreignized—all of which will come to pass by or before 1950—we will need ten Baptist Home Mission Boards to keep us from being ismized and unionized, instead of trying to "resolute" against the heroic Board which has served and saved the Baptist cause all over the Southland for three-quarters of a century. Shame on us, that we do not know what this Board has meant to the building up of our great cause in the South, the unspeakable burdens it is now carrying and the certain disaster which we face twenty to thirty years hence, unless we conserve and strengthen it to meet the new and difficult problems of that coming day! But again, I repeat, if Southern Baptists ever expect to evangelize and indoctrinize the people of the South we must go out to the 25,000,000 and more round about our country churches, before the floodtide of isms engulfs these little churches and the unionizers compromise and eliminate them.

Finally, only a far greater South-wide effort to Christianize the vast unreached multitudes at home and abroad will save the South—and the country districts of the South as well—from being thoroughly Mammonized. In 1880 the total wealth of the South was \$9,177,000,000; in 1900 it had climbed to \$17,919,200,000; by 1910 it had reached \$26,800,000,000; and in 1920 it stood at \$70,000,000,000, conservatively

estimated.* If the same percentage of increased wealth in the South obtains for the next twenty years—and there is every reason to believe that it will be almost doubled—the wealth of the South will stand at \$287,700,000,000 in 1940, and long before 1950 the wealth of the South will surpass the present wealth of the whole nation.

And the problems and perils of a cityzied South, an industrialized South, a foreignized South, and an ismized and unionized South will be intensified an hundred-fold when the South has become Mammonized. Once more, therefore, we repeat: If Southern Baptist ever expect to go out to the vast neglected multitudes in the country districts of the South and claim them, along with our cities, for the Lord Jesus Christ they should go about the task now, before the South is Mammonized.

*See detailed summary p. 25 of *The Blue Book of Southern Progress*, (1922) by Manufacturers' Record.

CHAPTER XV

THE TASK OF PROVIDING A
TRAINED MINISTRY

By President E. Y. Mullins, D.D., LL.D.,
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Baptists have already done much in the direction of providing a trained ministry, as is indicated by the following facts:

In Bible schools and theological schools Southern Baptists have 2,405 ministers and missionaries in training, under about sixty teachers, with property valued at \$1,572,574, endowment amounting to \$1,692,463; total valuation, \$3,265,037.

The importance of a trained ministry in the work of the Baptist denomination is self-evident. It is always true among Baptists that they are largely dependent upon ministerial leadership. This is due to the fact that they depend wholly upon the Bible for their guidance, and they need wise and able interpreters. Throughout their history Baptists have made progress in proportion as they have had a trained ministry. There are two notable illustrations of this which I may mention in Europe. One of them is in Sweden. The other is in Germany. In both of these countries Baptists, many years ago, established theological seminaries. The Swedish Baptists have a splendid institution in Stockholm, and have had it for many decades. The German Baptists have a similar institution in Hamburg, Germany. In each of these countries Baptists now number sixty thousand. In all other European countries Baptist groups are much small-

er. There is only one explanation for the difference between the progress of German and Swedish Baptists and those in other European countries, and that is that in the early history of the work they appreciated fully the importance of a trained ministry. Throughout Europe graduates of these two institutions have gone, preaching the gospel, organizing churches and advancing the Kingdom.

It is peculiarly important in the present time that our ideal of a trained ministry shall be greatly stressed. We have come to a new era in our relations to world evangelization. The mission fields of Europe present great and wide-open doors, and we have one of the greatest opportunities in all our history there. These new fields call for a large increase in the number of our best trained men going forth to proclaim the gospel. Our great fields in China, Japan, Africa, and South America and other parts of the world are calling for an increasingly large number of trained men. It is well known in modern missions that none but well equipped men are fitted to do the best work on the mission fields. The missionary task is complicated and difficult and calls for much ability, great practical wisdom and the best training. It is therefore well for Southern Baptists to face squarely the great problem of providing a very much larger number of well trained men for the ministry.

1. Securing More Ministers and
Missionaries to Train

I wish, therefore, to call attention, first of all, to the importance of securing ministers and missionaries to train. At the very outset we are confronted with this question: What is God's way of leading men into the ministry? And another vital question is: How can we work with Him to this end? God calls men into

the ministry. A call to the ministry is an abiding conviction or sense of duty that the subject thereof should preach the gospel. This is coupled with evidences of divine blessing upon work for the winning of men to the service of Christ. Of course, it implies physical fitness for the work, aptness to teach, etc. No man can call another man into the ministry. God's Spirit speaks to the conscience, the heart and the mind. The man responds and yields himself to the divine call. But it is God's method to use human instrumentalities in bringing home to the heart of men this call. Most preachers testify that some human agent was instrumental in his call to the ministry. The call must be interpreted. The story of the child Samuel and Eli illustrates the principle. Samuel heard a voice calling him, but did not know whose voice it was. After repeated calls he went to Eli and inquired. Eli perceived that God was speaking to Samuel and told Samuel what to answer when the voice called again. Thus Samuel was led into the office of prophet. God's voice spoke directly to Samuel, but Samuel could not interpret the voice without the help of Eli. This, in a nutshell, is God's method as a rule in calling men into the ministry. And we may cooperate with Him in many ways in guiding the minds of boys and young men to the thought of the ministry, its possibilities, the need of ministers, and the rewards and blessings which attend the labors of a minister.

My own opinion is that we only need to voice these facts to boys and young men in our Baptist churches in order to obtain a very great increase in the number entering the ministry. The following are among the ways which I would suggest:

First and foremost, prayer to the Lord of the harvest by individual pastors, churches,

prayer meetings, Sunday schools, young people's organizations that the Lord will send more laborers into the harvest.

Second, the mention of the ministry in pastoral visiting, in the Sunday-school class, in the prayer meeting, Sunday school, young people's organizations and pulpit, the academy, college and university. And here, I believe, we may make the statement truly that the pulpit is primary. In the older days our fathers and mothers were very anxious for their boys to enter the ministry. Nowadays prayer to this end is not so frequent. But if pastors will preach from time to time, not fewer times than once a year on the subject, I believe great results will follow. A pastor of some country churches wrote me that he preached a sermon on "Pray ye the Lord of the Harvest" to his three churches and repeated the sermon the next year. Meantime, he talked about it and prayed about it in the prayer meetings. There had not been a young man offering for the ministry for many years, but within two years' time, after these sermons, there were five or six who had surrendered to the divine call.

The call to the ministry is just as potent as given by God's Spirit in our day as it has ever been, if only the human agents will cooperate. The teaching profession, opportunities to make money, law, medicine, and many other callings have been declared to be competitors of the ministry. And, of course, in a sense, this may be true; but in my judgment none of them can compete with the ministry where God's people do their duty. For God's Spirit is always trying to lead men to do their duty. And I wish it were possible in all the young people's organizations of the South, the B. Y. P. U., the Sunday schools, and in our academies, colleges and universities, to present the subject of the ministry in some form at least once a year, and, of course, there are

many special occasions when the appeal might be put where young people gather together in great numbers. I have no doubt whatever that as soon as we arise to the situation and go about the task systematically we shall soon find our schools provided with an adequate supply of men called of God to preach the gospel.

2. Providing Adequate Facilities for Ministerial Training

A second point of emphasis is the necessity of providing adequate facilities for training our ministers and missionaries. This is a large question. All the training in our Baptist Sunday schools, young people's organizations and educational institutions generally, from the academy up, should have courses suitable for young men who are to enter the ministry. At present, however, I would say there are two or three things which may be done to increase our facilities.

First of all, we should provide adequately for the general institutions for the training of ministers. The Southern Baptist Theological Seminary is just now facing the great task of erecting new buildings. Grounds have been secured and plans are being devised, and in the not distant future we hope to begin building. But we have not in prospect a sufficient amount of money to complete the task. The main building of the plant itself should be supplemented by apartment houses for married students. The faculty should be enlarged, new courses introduced. The same condition prevails largely with reference to the Southwestern Seminary in Texas and the Baptist Bible Institute in New Orleans. Adequate facilities should be provided to meet the needs of these institutions.

I am of the opinion that the Baptists of the South will be wise to defer the establishment

of another seminary until more adequate provision is made for the institutions they now have. No doubt the time will come when another seminary will be needed. But there is one almost insuperable difficulty connected with the founding of a new theological seminary for Baptists of the South, and that is the difficulty encountered by any Southwide institution in finding access to the churches to raise the necessary funds for the conduct of the work. The Southern Baptist Seminary in Louisville, in its earlier days, passed through many tragic struggles, not because of the lack of sympathy on the part of the brethren, but because of its South-wide character and its inability on that account to find favorable opportunity for reaching the people with the means necessary to maintain a school. The better plan, of course, is to provide for the financial needs of the schools in general campaigns such as we are now having. And unless a large sum of money can be raised for a new seminary, it would in my judgment be premature to undertake to found another such institution now.

Of course, it is possible to enlarge the Bible departments in our colleges and other institutions. My own judgment is that the course of study pursued in colleges in the department of the Bible should be of a kind suitable not only for the ministers but for the laymen, because all our laymen should be trained in the Bible and in subjects growing out of the Bible to fit them for efficiency in the work of the Kingdom. A theological school, in the strict sense, ought to be in advance of colleges in this training. There was in former times a tendency to create theological seminaries in connection with colleges, but usually they were small and had a hard struggle to maintain themselves, because, in the nature of the case, the bulk of the money for the mainte-

nance of the institution went to the college department. The policy of the denomination, therefore, was changed, and specialized training for the ministry was committed to the Southern Baptist Theological Seminary. Our growth and development as a denomination will determine when and where to locate a new theological seminary. Meantime, we ought to equip our colleges more thoroughly and provide for the needs of the institutions which already exist.

3. Essential Features of Present-Day Ministerial Training

The third point of emphasis is the essentials of the training which should be provided for our ministers and missionaries. It is not difficult to outline the main features of such training. First of all comes the Bible taught in the English language. The Southern Baptist Theological Seminary was founded and its curriculum organized around the Bible. Great courses in the Old Testament and the New Testament in English are most vital to any adequate theological training.

In close conjunction, of course, with the English courses should be courses in the original languages, Greek and Hebrew. No minister is fully equipped for his work until he knows something of Greek and Hebrew. Of course, there are men who can never become proficient scholars in these languages, and there are others who probably ought not to attempt to take these languages at all. Good strong English courses can be provided for such students; but the standard and ideal plan should be to provide courses in Greek and Hebrew, taught by experts who are thoroughly competent in every way to present these subjects and to awaken in students who have special fitness for the languages the vision and passion for scholarly pursuits.

Next there should be, of course, a course in Systematic Theology. A man must be grounded in the great doctrines of grace, if he is to have a clear-cut message and one that can be presented with power. Biblical Theology, also, is a special form of theological study which is coming more and more into vogue and which is in a very remarkable degree fruitful in preaching and doctrinal discussions.

Then there should be thorough courses in Church History. Baptists have a noble history, and our people everywhere should be familiar with it. It goes without saying, also, that there should be a thorough course in Homiletics and the art of sermon-making. There should also be an adequate course in Comparative Religion and in Missions. I omitted to mention Biblical Introduction, which includes all subjects preliminary to the study of the Bible. There should be also courses in Pastoral Theology or Church Efficiency, or both, and thorough courses in Sunday-school pedagogy and method. There should be a good course in Christian Ethics and Sociology, a good course in Music, and a strong course in Elocution.

In addition to the above courses, graduate courses in these various departments, providing for advanced study on the part of specially qualified students, are a great assistance, and tend to develop a group of scholarly men who become teachers, writers, editors and literary producers for the denomination.

Special courses also ought to be provided for missionaries. An increasing number of missionaries are returning from the foreign field from year to year, and an increasing number of men are looking to the foreign field as the scene of their future labors. Practical knowledge of conditions on the various mission fields, a special course in Missions and Comparative Religion, and all the preliminary

information which a missionary would find useful might be provided for in the plan and work of a theological seminary.

The above lines of study are capable of indefinite enlargement, and from time to time new courses on new subjects would be provided for. In fact, every form of activity which the minister is called upon to take part in may very well find place in the courses of study in a theological institution.

4. Contributions of Various Institutions to Ministerial Training

The fourth point to be stressed is the part of the work of training for the ministry which the various institutions may suitably undertake. Under this head I have anticipated much in the preceding paragraphs, but it may be worth while to indicate a little more in detail what might be done in institutions below the grade of full seminaries. To begin with, it is advisable that the Sunday school and B. Y. P. U. organizations should have courses which would lay the foundation for future training for the ministry. For example, there should be adequate training in Baptist history, in the duties of church membership, in Baptist church organization polity, in elementary doctrine, in Christian giving and other related branches, in so far as these could be introduced in these organizations. The same thing might be said of secondary schools. Of course, we should keep in mind that in our secondary schools the fundamental duty is to ground the student in the elements of a liberal education; but there is no reason why the Bible and subjects connected with the Bible might not constitute an important element in these courses of study. They will afford opportunity for discipline as truly as other subjects not directly connected

with religion. They would at the same time acquaint the pupil with denominational truths and needs and would thus lay the foundation of an excellent superstructure. The same general remark applies to colleges, except that in the colleges the courses would be more advanced than in the academy. To what extent colleges ought to enter into work of this kind is a question which has to be determined by each institution for itself, but it is worth the consideration of the management of our colleges.

I may close this article by calling attention to what seems to me to be the fundamental ideal in all our educational work. Christian education aims to put the Christian element into intellectual culture. The distinctive contribution which Christian education should make to general education is in this Christian element. Denominational education is included under this general description, but with the additional fact that training for denominational efficiency is entirely appropriate. The moral and spiritual elements therefore must always dominate in Christian education, and this should manifest itself in the personnel of the teaching force, in the studies included in the curriculum, in the spirit and religious atmosphere of the institution, and in the maintenance of high spiritual tone in all forms of college activities, including athletics and social life, as well as work in the class room. Of course, it is wise for our educators to correlate the work done in our various institutions in a way which will produce harmony and lead to co-operation in the great task. We can reinforce each other in many ways. Colleges can assist theological seminaries, and vice versa. There should be the heartiest and most cordial sympathy on the part of all our institutions with all others. If we can together work for these great ends, we shall

add to the efficiency of the denomination beyond the power of words to express. If we aim for a fully equipped and well-trained ministry, we shall thereby reinforce every other department of our work, adding many fold to the efficiency of our churches, and laying the foundations for the greatest missionary and educational advance. May God give to our people a great and abiding vision of their opportunities and possibilities.

CHAPTER XVI. THE HOSPITAL TASK

The ministry of help and comfort and healing for the needy, broken, suffering bodies and minds of men is a vital part of the great Christian program of world redemption. The credentials of the Christ were that the blind were made to see, the lame were caused to walk, the lepers were cleansed, the deaf were made to hear, the dead were raised and the poor had the gospel preached to them (Luke 7: 19-23). He Himself said: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted; to preach deliverance to the captives, and the recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord" (Luke 4: 18 and 19). And, in that wonderful prose poem, which we know as the Parable of the Good Samaritan, He discloses the very heart of all practical Christianity in the story of a Samaritan administering help and healing to the broken body of an unknown Jew.

The Call of the Suffering World

In this parable, for example, the three master-passions of mankind are laid bare by the Master: (1) An unholy greed for gain, on the part of the bandit, with all its dire consequences; (2) a cold-blooded desire for one's own comfort and welfare, on the part of the priest and the Levite; and (3) a self-forgetful love and service for others, on the part of the Samaritan. The three great conceptions of one's relations to one's fellowman are also

pointed out in this parable: (1) The bandit regarding the unfortunate man as "my prey!" the priest and Levite esteeming him as "no concern of mine" or as "my annoyance;" while the Samaritan goes to his rescue as "my brother!" Some one has suggested* also that the parable makes plain the three great ideas of property: (1) the bandit's idea: "What is yours is mine if I can take it away from you;" (2) the idea of the priest and Levite: "What's mine is mine, and I don't feel called upon to give it to some one else who may be unworthy;" and (3) the idea of the Samaritan—the Christian conception—"What is mine is not mine at all; it belongs to all who suffer and are in need and here is my opportunity to use it!" The three main types of religion are certainly painted in living colors in this parable: (1) The professional type, represented by the priest; (2) the theoretical type represented by the Levite who stopped and looked at the unfortunate man but did nothing for him; and (3) the practical type represented by the Samaritan who overstepped religious and racial boundaries and rescued the broken and suffering stranger. Three distinct and imperishable records are also left in this parable for our contemplation: a record of murder, a record of cold-blooded neglect, and a record of great service.

But that which stands out above all else in this wonderful parable is the four-fold call of a needy, suffering, broken world which it presents. It is a call (1) to see and understand the suffering about us; it is a call (2) to sympathize and suffer with those who are broken in body, mind or spirit; it is a call (3) to serve and save the the bodies of men and make this service point the way to a life of salvation and

*Dr. W. F. Powell, of Nashville, in a sermon at Chattanooga, Tenn., May, 1921.

service in Christ; and it is a call (4) to subscribe, in blank, whatever further help and service may be required in bringing the broken and suffering ones back to health and strength.

Beginnings of Baptist Hospitals

Notwithstanding the plain and unescapable teachings and example of the Master, relative to the care of the sick and suffering, it was 45 years after the organization of the Southern Baptist Convention before our people ceased to play the part of the priest and Levite and really began to plan seriously for the building and maintaining of a great system of hospitals as a part of our regular work. And, for almost sixty years, our people continued, for the most part, to pass by the sick and suffering, leaving this holy task to the Catholics and Seventh Day Adventists.

The movement was finally initiated by Missouri Baptists who opened the Missouri Baptist Sanitarium in 1890. Fortunately, the World's Fair was held in St. Louis in 1904, and tens of thousands of Baptists from all sections of the Southland had opportunity to see a successful Baptist hospital in operation in the City of St. Louis. Henceforth the movement spread rapidly all over the South—the Baptists in Texas, Tennessee, Mississippi, Georgia, and South Carolina leading off in a splendid way.

Growth of Hospital Work

The growth of the hospital work among Southern Baptists since 1904 has been almost phenomenal. At that time, as has been said, we had but one hospital; whereas Dr. F. S. Groner* was able to report to the Southern

*Chairman of the standing Committee on Hospitals for Southern Baptist Convention.

Baptist Convention, meeting in Chattanooga in 1921, 17 hospitals with 2,144 bed capacity; 696 students in nurses' training schools; hospital property valued at \$6,240,815.25; improvements and additions to cost over \$2,000,000 under way, and seven new hospitals definitely planned for.

Present Status of Hospital Work

As a further indication of the rapid and far-reaching developments taking place in the Southern Baptist hospital program, we call attention to the following summary of reports covering the year 1921-22:*

Total number of hospitals in operation	18
Value of hospital property	\$7,483,848.77
Indebtedness on hospital property	\$1,379,946.79
Number of hospital buildings	59
Grounds—fifty-one city blocks and acres	143.7
Capacity (in beds) of all hospitals	2,414
Total receipts (14 hospitals reporting)	\$1,716,789.89
Net earnings (9 hospitals report net earnings)	\$71,061.31
Hospitals planning extensions	6
Patients turned away for lack of room	700
Special research work carried on in hospitals	6
Number of nurses in training schools	732
Number of surgical patients	21,303
Number of medical patients	13,370
Total number of patients	39,992
Number of charity patients	3,060

*For a directory and tabular exhibit of our hospital forces and resources the reader is referred to the Directories of Southern Baptists below.

Value of services rendered to charity patients	\$ 219,233.71
Number of white patients	24,729
Number of colored patients	936
Number of foreigner patients	401
Baptist patients cared for	7,432
Methodist patients cared for ...	4,245
Presbyterian patients cared for ...	1,918
Disciples patients cared for	828
Catholic patients cared for	1,292
Patients of all other faiths	6,103
Patients not claiming any church connection	6,345
Hospitals standardized Class A ..	4
Hospitals standardized Class B ...	1
Hospitals eligible for standardization	5

Comparing this report of 1921-22 with that made by Dr. Groner a year ago, we note the following gains in hospital work of Southern Baptists during the past year:

Gain in number of hospitals	1
Gain in hospital property	\$1,243,033.52
Indebtedness on hospital property reduced	\$ 231,400.00
Gain in student nurses in training	36
Gain in hospital beds	270
Gain in number of patients	5,532

Eight More Hospitals Planned

In addition to the foregoing summary, including the 18 hospitals now being operated by Southern Baptists, eight new Baptist hospitals are definitely planned for, as follows: Winston-Salem, N. C.; Abilene, Texas; Fort Worth, Texas; San Antonio, Texas; Brownsville, Texas; somewhere in Florida; Little Rock, Ark.; New Orleans, La. Two of these new hospitals are now being operated—viz: the one at Fort Worth, Texas, and the other at Little Rock, the main building of which is going

up. Four others of these projected hospitals have purchased grounds at a cost of \$150,000.00 and accepted architects' plans which call for an expenditure of over \$2,000,000.00 and the provision of 750 additional hospital beds. In the meantime several of the hospitals now in operation are forced to turn away patients for lack of room, and six of them are arranging for repairs and extensions which will provide for 160 additional beds. The 75-Million Campaign has given to our hospitals, directly and indirectly, over \$2,000,000.00 in the last three years. The only parallel in America to the development of hospital work among Southern Baptists since 1907 is the hospital work of Northern Methodists who now have 90 hospitals, twelve new ones being built in 1921.

Only a Good Beginning

The facts are, however, that unless the Methodists and Presbyterians and Disciples in the South join in this effort to supply the hospital needs of the 36,500,000 people living in the territory of the Southern Baptist Convention, we must regard our efforts in this line so far as a good beginning, but only a beginning.

The hospital situation in the nation is not satisfactory. In 1920, for example, there were 4,013 general hospitals in the United States. If we add to this number the government hospitals, the special hospitals for nervous and mental diseases, the various State tuberculosis hospitals and penitentiary hospitals; also the homes for the aged, the blind and the incurables the number will approximate 6,200 at this time. The total hospital bed capacity is about 820,000 for the 105,710,620 persons in the United States.

If all these hospital facilities were provided in the general hospitals, this number would be ample for the needs of the whole nation. Unfortunately only 312,000 beds are provided in the general hospitals, or one hospital bed to every 339 of the population, whereas there should be 1 hospital bed for every 200 persons. Or, to figure it another way, our morbidity statistics indicate that between 2 and 3 per cent of our people are sick or injured all the time. This means we have 2,700,000 persons sick or injured continually, with 1 out of 5 of them, or 540,000, needing hospital care and attention, but we have only 312,000 hospital beds in all general hospitals.

In the South conditions are much worse. The Council of Medical Education and Hospitals of the American Medical Association summarizes its report on hospital facilities, made April 16, 1921, as follows:

"The section most lacking in hospital facilities is the South Central group of states, which has one hospital bed to 705 people, and whose hospitals are not well distributed; that Mississippi stands out as the state most lacking in hospital facilities; that the Western states, although having the highest proportion of hospital facilities, one bed to each 211 people, suffer from uneven distribution of their hospitals; and that the most adequate hospital provision is really in the North Atlantic group of states, which has one bed to every 242 people, and one hospital to an average of 148 square miles, showing a good distribution of existing facilities."*

In the face of this need of hospitals in the South, the Methodists report only three hospitals—the magnificent Barnes Hospital at St. Louis; the Wesley Memorial Hospital at At-

*Reported by Josephine Colgrove in the Survey of June 18, 1921.

lanta; and the Methodist Hospital at Memphis—negotiations are under way, as we go to press, for the sale of the Memphis hospital to the government. The Seventh Day Adventists maintain two hospitals in the South, one at Tacoma Park, Washington, D. C., and the other at Orlando, Florida. The Presbyterians are sustaining two or three small hospitals, the work being carried on in connection with certain phases of Home Mission work, apparently. In the meantime, while the various Evangelical bodies are maintaining between 25 and 30 hospitals in the South, counting all varieties of institutions, Roman Catholics have 70 hospitals and 18 homes for the aged in the bounds of the Southern Baptist Convention! Of course the Catholics do not need this number of hospitals for their own people in the South; they are taking advantage of the wholesale neglect of Evangelical Christians in order to serve the great need—and, by no means incidentally, to reap a rich reward in membership, in money, and in standing. In the meantime it is added proof of the fact that we have only made a beginning in the great task of providing hospital facilities and services for the people of the Southland.

Appalling Needs on Foreign Fields

And what shall we say about the hospital needs of the millions whom we are seeking to serve on foreign fields? In the chapters dealing with Africa and China, in this issue of the Handbook, will be found summaries of the overwhelming needs of medical aid and hospital facilities in these two great nations or continents. Two great outstanding facts emerge from the discussion of these two nations or continents, and challenge Southern Baptists for reconsideration in view of our enlarged program in these two great mission

fields, in particular, and in others to a less degree: (1) Our force of doctors, nurses, and assistants must be doubled, trebled, and quadrupled for humanity's sake and for Christ's sake, in order to somehow meet the most pressing need; and (2) we must give the sacrificial and godly men and women who attempt to minister to the millions of suffering, broken bodies in these far away lands, more adequate facilities! Just take a look at the findings of the China Medical Missionary Association which, in 1920, made a survey of the additional forces and equipment needed for their work in that great nation. Here is the present situation in the missionary hospitals in China (all denominations included):

"80 % of the hospitals had only one foreign or foreign-trained doctor.

"52 % had no foreign nurse, 34 % no trained nurse at all.

"37 % depend entirely on the patients' friends for all nursing.

"65 % have no isolation block or courtyard for infectious cases.

"37 % have no protection whatever against flies or mosquitoes.

"67 % have no screened kitchens.

"71 % have no screened latrines.

"37 % possess no bedding for the patients.

"48 % have no clean hospital garments for their patients.

"33 % neither boil nor filter the water before use.

"50 % seldom or never bathe their patients.

"9 % do not possess a bath of any description whatever.

"43 % have no adequate laundry.

"20 % do not sterilize their ward dressings.

"73 % have no means of sterilizing bedding or mattresses.

"34 % possess no pressure sterilizer for surgical dressings.

"31 % possess no laboratory.

"8 % have no bacteriological microscope.

"40 % do not examine regularly faeces and blood.

"52 % do not attempt major abdominal surgery."

In the out-patients' dispensaries:

"1-3 are unable to clean regularly and easily the floors, walls and furniture.

"1-3 use no laboratory methods for examining the patients.

"1-2 are too large to allow a careful examination of each patient.

"1-2 have no dark room for ophthalmic investigation.

"1-2 do not attempt social service and follow-up work among out-patients.

"In the face of these facts it is not surprising that those who have answered the questionnaire ask for 203 foreign doctors, 205 qualified Chinese doctors, 148 foreign nurses and 401 Chinese graduate nurses. Over 90 hospitals are in need of new or enlarged buildings; as many need new equipment and 67 hospitals are asking for increased appropriations from the home boards. These demands are only for the development and proper conduct of the existing hospitals, and are supposed to represent only urgent needs at the present time.

"The reviewer, who has personal knowledge of many mission hospitals in China and various other countries, feels that the efforts of the China Medical Missionary Association deserve to be strongly supported. It is not necessary to be a medical man to see that things cannot remain as they are. If it has been worth

while to establish medical missions, it is our duty to bring them to a reasonable degree of efficiency."

Next Step in Hospital Work

The next logical step for Southern Baptists in developing their great hospital work, at home and abroad, is the creation of a Benevolence and Social Service Commission which would function in conserving and promoting the interests of our hospitals, orphanages and social service work. Without such a commission to gather information, to offer suggestions for the general guidance of those interested in these institutions, to prevent the unwise location or faulty construction of hospital plants, etc., many of the mistakes made in establishing our schools and colleges and many of the wrecks found in the wake of our endeavors to supply educational institutions will mark the path of our progress and development in building benevolent institutions. Our hospital program alone, to say nothing of the orphanage work, is now calling for the expenditure of \$1,250,000.00 every year! And the task is all new to us! There is perhaps not one architect in 500 who knows how to draw plans for a hospital. Would it not be worth while—in dollars and cents—for Southern Baptists to secure the services of some one who does know hospital work and hospital needs and requirements and who could be consulted, as any other architect is consulted, with a view to the best and wisest expenditure of these vast funds? We believe it would. And we believe that Southern Baptists should begin now to plan for the creation of a Southern Baptist Benevolence and Social Service Commission, with headquarters say at Memphis, not later than 1924.

CHAPTER XVII. THE ORPHANAGE TASK

No one has written, or attempted to write, the story of Southern Baptist orphanage work. It is one of those engaging and alluring themes which still await the touch of the historian. What is still more unfortunate, no one has yet made a real survey of the 21 Children's Homes or orphanages which the white Baptists of the South maintain at this time—19 are affiliated with the Southern Baptist Convention. Apparently our people have been so absorbed in the task of providing some sort of a home for the countless thousands of homeless children in our midst that we have had neither time nor disposition to ascertain the facts concerning the various orphanage institutions fostered by us or to try to discover the tendencies and needs indicated in their development.

1. An Inescapable Task

From the beginning of Baptist work in the South, however, great interest has been manifested in the task of caring for helpless and dependent parentless children. Before the establishment of orphanages, or Children's Homes, godly fathers and mothers—even those with large families of their own—unhesitatingly opened the doors of their homes to children in the neighborhood who were suddenly bereft of parents, and gave these orphans the same privileges as their own children. Following the Civil War, however, when the old plantation life of the South was broken up, and particularly when the financial resources of the South were utterly exhausted and the people

were called upon to undergo the horrors of the Reconstruction, it became impossible to care for the orphans, whose numbers had been vastly increased by the ravages of the war, by the old method of finding charitable neighbors to give them homes. The godly men and women of the times were forced to establish institutions which could be supported by the whole brotherhood. Once the sacred task of building and maintaining Children's Homes was launched, moreover, it took a deep and abiding grip upon the hearts and lives of our people. As Mr. Frank Burkhalter well says: "No phase of Southern Baptist work lies closer to the heart of the average Baptist man and woman than the care of orphan children."

For many years past, therefore, Southern Baptists have been conscious of the fact that—
"A child is crying beyond our door,
In the cold and the wind and the wild down-pour,

A child is calling outside our gate,
Starving and stark and desolate.

"How many may we sit content and warm
When a child is lost in the night and storm?
How may we break our bread in ease
Hearing the cry of the 'least of these?'"

2. A Fast Developing Task

And once the task of caring for the homeless children was under way, its development became truly marvelous. By 1900 Southern Baptists had orphanages in eleven states—some of them very large institutions, viz.: Alabama, Arkansas, Georgia, Kentucky, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, and Virginia. The work continued to grow by leaps and bounds until by 1920, the number of the Children's Homes in the South had doubled. (every state in the Southern Baptist Convention having its Chil-

dren's Homes, while the equipment, facilities and services of these institutions showed even greater development.

Incomplete reports compiled April 20, 1922, showed the following challenging facts, with respect to the present status of our orphanage work:

Number of orphanages affiliated..	19
*Number unaffiliated	2
Value of property (19 orphanages) \$	3,811,935.00
Indebtedness of property	\$ 142,954.78
Acreage in orphanage farms	6,376
Buildings	156
Equipment and furnishings	\$ 695,491.80
Children in Homes	3,551
Capacity of the Homes	3,360
Children declined for want of room	2,781
Teachers employed in the Homes.	75
Expended in maintenance of	
Homes	\$1,103,463.23
Expended on each child	\$ 217.02
Surgical and dental treatments	
given	793
Medical treatments given	784
Schools maintained	11
Grades taught, from 5 to	11
Kinds of vocational training given	4 to 7
Monthly entertainments given by ..	11
Weekly religious services by	18
Children "placed out" in good	
homes	88

In this connection it should be noted that three of these orphanages maintain schools which provide for the 11 grades of the grammar and high schools, two have schools giving 10 grades, 1 gives 9 grades, 2 give 8 grades, while some others give only 5 to 7 grades and

*These are the B. M. A. orphanage in Texas and the Landmark Orphanage at the Texarkana, Ark. We have no reports of figures from these.

then enter the pupils in the public schools or high schools of the city where the Homes are located.

Much attention is given to vocational training in some of the Homes, while nearly all of them show good care of the health of the children. Some of the Homes have regular hospital wards for the sick or injured. Several have added new buildings or wards and begun to serve as foundling hospitals by taking care of the little babes which are left parentless or motherless.

All who read the foregoing summary, however will be impressed with two outstanding facts in our present orphanage situation: (1) These Children's Homes were forced to care for more children this year than they had room for; and (2) even then, they were forced to turn away almost as many children as they cared for. Southern Baptists, are, therefore, face to face with an emergency in their orphanage work. Already doing almost as much orphanage work as all the other Evangelical denominations in the South (the Methodists have 13 orphanages, the Presbyterians, the Disciples and others have about 10) we are forced to double our present orphanage facilities or else shut the doors of our Children's Homes in the face of a vast army of homeless and friendless children and leave them to their fate, or else to the Roman Catholics.

3. An Enlarged and Complicated Task

In the meantime, it is but truth to say that the task of caring for the dependent and parentless children of the South is enlarging more rapidly than our growing orphanage institutions, and is becoming withal a highly complicated task. Southern Baptists are there-

fore faced with the necessity of not only enlarging our present institutions but creating new ones to care for the new problems which are confronting the child life of the South.

Heretofore we have been content, in large measure, with the Boarding House System of herding the children together in one or two main buildings. More and more this system will be discarded in favor of the Cottage System. In the meantime, many institutions are supplementing their work by the Placing Out System, thus making it possible to care for a larger number of children with smaller capital and facilities. When properly safeguarded, this plan has much to commend it, but only the greatest wisdom and the most infinite care and patience in following up and keeping in touch with each case, can prevent the shipwreck of the children "placed out." In the meantime there are four classes of helpless and dependent children which we have but recently began to consider seriously and for whom we have made almost no provision, viz: (1) The defectives who should be segregated and given expert medical or surgical attention; (2) the children who have lost their mothers but whose fathers can pay their expenses if only proper Homes—not orphanages—can be provided for them; (3) the still more unfortunate class where the homes have been broken up by divorce or desertion and where the children are left uncared for and in vicious surroundings; and (4) the increasing numbers of little babies which are cast out upon the world, many of them born out of wedlock and all of them doomed to degradation unless the love of Christ constrains us to care for them.

Is it possible that we are going to look upon this ever-increasing army of helpless, dependent children, see them turned away from our Children's Homes for lack of room or finances

and know that we have made no provision at all for four other large classes of "these little ones," and then expect His approval Who took the little children in His arms and blessed them?

4. A Distinctly Baptist Task

We can not escape this obligation by leaving "these little ones" to be cared for by the Roman Catholics or left to their fate. They are knocking at our doors! There are a million more white Baptists in the South than Catholics and, if we add all varieties of Baptists, white and colored, then there are three Baptists in the South to every Catholic, counting the whole Catholic population. We have no moral right to seek to escape this obligation. For if God has put His favor and blessing upon any task committed to Southern Baptists it is our attempt to serve and to save the little homeless, dependent children. Already our people have given almost \$2,250,000.00 of the 75-Million Campaign funds to help these Homes pay off debts, buy needed lands, make extensions, add new furnishings and facilities, and another \$2,500,000.00 will be given by the close of the five years.

Baptists honor the individual as no other people in the world, and are therefore fitted to believe in, count upon, and give our best to, every one of "these little ones," no matter where they come from or how they came, as no other people in the world. They are God's creatures, capable of knowing His divine Son and being fashioned into His likeness. We can not say to Him: "Master send them away!" We must hear Him say: "Give you them to eat!" And then we must note the fact that they keep on coming to us! We turned over 2,700 of them away last year, but they will

come and knock again for admittance this year. Are we going to turn them away again and have a record like that to come up before Him?

We should have some of the vision and conviction which came to Ben King, the Missouri poet. After viewing the vast and growing multitudes of little outcast children in the city of Chicago, he wrote in his matchless dialect:

"Nobody knows when de col' winds am blow-
in'.

Whar all de po' little chillun am a-goin',
Nobody knows when de night time's hoverin',
How many little ones am des'tute ob coverin',
Nobody sees, but de Lo'd done see 'em,
An' bime-by de Lo'd tell humanity ter free 'em!

"Nobody knows jes' how many am in rags,
A-sleepin' in de hot blocks an' 'roun' on de
flags,

Nobody sees all dis poverty an' woe,
A-livin' on de emptyin's an' not a place ter go.
Nobody sees, but de Lo'd done see 'em,
An' bime-by de Lo'd'll tell humanity to free
'em.

"Nobody knows whar dis poverty all comes—
How many po' folks am sleepin' in de slums.
Nobody knows jes' how few am befriending'
But de good Lo'd knows dar mus' soon be an
endin'.

Nobody sees, but de Lo'd done see 'em,
An' bime-by de Lo'd'll tell humanity to free
'em."

CHAPTER XVIII

THE MINISTERIAL RELIEF TASK

By Wm. Lunsford, D.D., Corresponding
Secretary, Dallas, Texas.

Achievements

I think the fact has been demonstrated beyond all question that the Board has a good I LAN, one that is measuring up to the test of practical experience. That does not mean that alterations may not be occasionally required as to methods of procedure.

Our Annuity Department has been frequently pronounced by expert insurance men as the best thing of the kind they have ever seen. An insurance man of smart experience said to the writer the other day, "I know of nothing like your Annuity Plan in the insurance world for the money it takes, and the wonder to me is, that all your preachers have not joined it, who possibly can." Now, it is a fine thing to be able to start right in any great undertaking; to have a plan which passes muster with the experts and the test of experience. All that the plan needs is money, and more and more money, to work it.

Progress in Aid Extension

Who of us hoped, when the office of the Board was opened in Dallas, that in so brief a time the Board would be extending aid and comfort to more than eight hundred beneficiaries? The Board, this Convention year, will contribute more than \$130,000 to the aid and relief of its retired preachers, and their

widows and orphans. Of this large number, 523 are men and 284 widows. Think of the new day that has come to the widows of our Baptist preachers, most of whom are old, but some with their little families of clinging dependents, held together in an humble cottage; the little broods no longer being scattered into orphan asylums, or sinking into menial drudgery as a penalty for having been born in the home of a Baptist preacher.

Beyond the Home Base

Little did we think, at the beginning, that in so short a time we would be giving aid and comfort to a class never before provided for at all, even in the pitiable provision made for pastors in the states.

Not only are the pastors better cared for now in old age, but the men and women on the "Far-flung battle line." One year ago we placed on our South-wide list a sick and worn-out worker of the Home Mission Board. Recently he died, and his widow was immediately put in his place as a life pensioner. This was not a small thing; for, prior to the organization of the Relief and Annuity Board, there was no way by which this worthy man, or his widow, could have ever shared in the scanty provision for Ministerial Relief. Many others like him will, in due time, receive the same aid and comfort in their day of breakdown and old age. What is true of the Home Board is alike true of the Foreign Board. I believe the Foreign Board should require all of their newly-appointed young missionaries to take membership in the Annuity Fund. The Presbyterians, North, are doing that, and are helping them pay their premiums.

And, then, we are giving aid to those who live in the states which are wholly unable to provide for their own retired preachers. We are spending thousands of dollars annually in

this specific kind of aid. There was but little hope for a large class of our dependent preachers until the Relief and Annuity Board was organized.

Getting Hold of a Big Thing

To get hold of a thing that is big enough to grip the whole denomination is magnificent. We have at last done that, and are making good in the most beautiful task that has so far engaged Southern Baptists. We have already done about everything else we could think of. Is there anything worth considering that Southern Baptists have not made a try at, and taken a collection for? The preachers took all these collections. They have spent their lives taking collections for every sort of thing, and for everybody else, but they never took a collection for themselves. They have been so busy caring for others that they forgot themselves. What if they did? I think that is the greatest credential that a Baptist preacher ever had: He was always busy with a great, unselfish task. An old man who had whiskers long enough to anchor by, put both his hands into his whiskers and said, "I have been preaching for sixty odd years, and for ever fifty-eight years I never came home but that a woman I loved met me at the door; and now," he said, with a great gasp and sob, "nobody meets me at the door"; and he said, "I did not have enough money to pay for her funeral, but if I had all the money that the churches I have served owed me and did not pay me, I would have had enough and hundreds of dollars left." O, Southern Baptist Churches of the living God, we have got to be honest; we have got to be square for the sake of ordinary virtue; we have got to make it right with these old men of God and their families!

Tasks and Problems

Every task is a problem, and most problems become hard and difficult tasks.

(1) **Life Pensioners.** A matter of serious import to our Board at present, and has been for some time, is what to do with many of the applications that come in for help. From the beginning we have had any number of applications for aid from men who had received, yearly, for their work, \$25.00, \$30.00, \$40.00, and some \$60.00 per year. These brethren, obviously, have never been pastors in any real and true sense. They have never given their lives to the ministry, nor have they lived by the ministry. Is it right to put these men on the Board as life pensioners? Ought not such men look to their families and churches, and to the local community for aid? It is clearly manifest that the ministry has only been a side line with these men, and that for a living they have depended upon farming, teaching, trading, or something else, and have done but little preaching. It may strike you with surprise, as it has the Board, that the application which shows that the brother-minister has been regularly and steadily a pastor, and has received, as such, regularly and steadily, as much as \$150.00 per year, and more, for his work, is an exception. Already we have gone too far in this matter. Especially is this true in some of the states, and the Board has already begun to tighten up and to make rules and standards by which preachers are to be accepted as beneficiaries. This does not mean that many of our country preachers do not deserve aid, and certainly they are receiving it in large proportions.

(2) **Sentiment.** We need a stronger, a more unified public sentiment. Mark you, I am not talking about sentimentalism, which is nothing more nor less than the caricature and

ghost of sentiment. Sentiment should have a large place in our work, but sentimentalism has been overdone. It is too frothy and momentary, and too often fails to find expression in vigorous thought and action. One has said, "The barrenest of all mortals is the sentimentalist." There is a universal feeling that when we talk about the old preachers, we must do so in such a way as to make people cry. I have had letters asking me to prepare literature that was sentimental (emotional) in its nature, that would stir the feelings of the people. This is all right in its place, but, standing alone, it is not sufficient. We want a sense of deep and pungent justice, a sentiment that will produce thoughts and resolutions that lie too deep for tears, and that will bring us to do the square thing by the old preachers. We want more conviction and not so much affectionate indifference. Feeling is all right if it brings action, but absolutely worthless if it doesn't. A gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor, but didst thou feel in the right place—didst thou feel in thy pocket?"

(3) **The Denominational Program.** The Relief and Annuity Board should become distinctly a part of our denominational program. It is now theoretically, but not as much so actually as it should be. The program makers of our organized work often forget to give us a place. They are not accustomed to it, and I presume forget us. All this should be changed. It frequently happens in our State Conventions that the representative of the Board is confined to ten or twelve minutes in which to present the cause of the old preacher. The writer traveled a day and night to one

of our Conventions, waited around two days and nights, and was finally given twelve minutes in which to present his work. The last afternoon of the Convention several of the brethren, anxious to hear one or two features of our work discussed, protested and appealed to the chair, but the order could not be changed. This was due to no unfriendliness, but to the fact that Ministerial Relief has not as yet come into its own as a part of the denominational program. The situation is growing better, and at two State Conventions last fall the Secretary was given a half hour. We are struggling for recognition.

(4) **The Ladies Help.** The good women of the South have taken us on in a great way. The enthusiastic manner in which they espoused our cause at Atlanta, and the splendid way in which they have stood up for it since, have given great cheer and encouragement to the Secretary, and to every member of the Board.

(5) **Enlisting Our Young People.** We need a Sunday School day for Ministerial Relief, not only to get money, but to educate our young people with regard to this important feature of our work. Subtract State, Home and Foreign Mission days from our work in the Sunday Schools for the past ten years, and compute the loss, if you can.

Ministerial Relief is a new thing in the denomination. The people are not informed about it. We must teach them. In connection with the Sunday School Board there should be inaugurated Veterans' Day in the Sunday schools. Children are a mighty host among Southern Baptists. They constitute an army of millions. The greatness of this host is not in its members, but in its tomorrows—tomorrows which are already dawning. The dreams of childhood soon take form in deeds. Impressions made then endure through all the years

We must let the children become familiar with this matter. Give them a hand in it. There should be a Children's Day program for the Sunday school. On this day the children should be given a part in the service. It would be well if the service went on into the preaching service. They might, on that day, provide flowers for the church. In the Sunday school, by reciting story or by class exercises, the children may become actively interested in the cause of the old preacher. On this Sunday, or some other, the children should be given the privilege of bringing an offering for the aged minister. This is one of the best ways that we can think of for putting Ministerial Relief on the map and giving it a place with our other great objects. The result of such a campaign cannot be computed in dollars, though dollars are not the main thing in view. We must inform; we must create sentiment.

Our young people of the B. Y. P. U. should make Ministerial Relief a regular part of their program, at least once a quarter. How can they be expected to become interested in this matter as they are in Missions unless they come to know about it? And, how can they know, unless it is placed before them for consideration and study as a part of their program?

(6) **Money.** Our objective is not large enough. We must make it \$10,000,000. Nothing less than an endowment yielding an annual income of from five to six hundred thousand dollars a year will meet the adequate needs of our Board. The ministry has changed. The men who are entering the ministry now, and this has been true for years, are being trained for the ministry, and are giving all of their time to the ministry. That was not true of the men of the past. The majority of the men now being carried as life

CHAPTER XIX

THE LAYMEN'S TASK

First Conception of the Task

The conditions under which this movement had its birth will serve as an index to its chief objective. It was on March 2, 1906, that the seed thought of this enterprise was planted in the fertile mind of the late John B. Sleman, a business man of Washington City. Mr. Sleman was sitting in the Ryman Auditorium, Nashville, Tennessee, during one of the sessions of the Student Volunteer Convention, giving earnest attention to all the proceedings of that great meeting. The hour had arrived for the presentation of the Student Volunteers from the various schools of the United States and Canada; as he saw this large company of cultured and consecrated young men and women assemble on the platform and heard some of them speak burning words regarding their life purpose, his soul was profoundly stirred, and this thought came to his mind as a divine inspiration: "If the laymen of North America only had the same conviction of obligation that fires these students, they would arise in their might and provide ample funds to finance the missionary enterprise."

This business man correctly envisaged the situation. The gates were no longer barred against the entrance of Christ's messengers in any part of the world, but were thrown wide open, the Macedonian cry was making its appeal from all lands, and multitudes of zealous and capable missionaries were clamoring for an opportunity to go with the message of life

Prosperous business men, claiming to be Christians, were so obsessed, however, with business cares and with the love of money, that they were indifferent to their obligation as essential factors in this mighty enterprise. To wake up these men is the prime objective of this Movement.

Furthermore, Mr. Sleman had the conviction that a zealous Christian man who has high standing in business or professional life, could have free access to the hearts of other business and professional men and would be able to make a winning appeal. His plea would not be professional, the business bond would give him the ear of his comrades and they would give him an attentive hearing. Business men think along similar lines and have a common speech. This fact constitutes a large Kingdom asset which live laymen should recognize as stewards of the manifold grace of God, and should turn to good account for the cause of righteousness.

These two thoughts therefore were conspicuous in the conception of this Movement: First, the enterprise of world-wide redemption calls for large sums of money which must come from the laymen; second, interested and organized laymen with business standing and Christian character, are the logical agency for enlisting indifferent business men.

Organizing for the Task

The centennial of the famous Haystack prayer meeting, held by five students of Williams College at Williamstown, Massachusetts, in 1806, and which gave birth to the modern missionary enterprise, was celebrated in New York City on November 13 and 14, 1906. As the triumphs of the gospel during the past hundred years were recounted in this meeting, it was suggested that the great barrier to

the speedy evangelization of the nations was the widespread indifference of laymen. The consecration of Christian manhood was recognized as the outstanding need of the Kingdom. President Hibben says, "We need a generation of men that are deep thinking, far-seeing and self-sacrificing." We need men of vision to project, men of wisdom to plan, men of money to finance, and men of consecrated virility to execute.

This conviction prompted a few laymen of vision to make a call for a conference of laymen for the next afternoon, November 15, 1906. About seventy-five stalwart men came through a downpour of rain for this meeting, and for nearly two hours engaged in fervent prayer that divine wisdom might guide them, as they sought to organize a movement fraught with such possibilities for the Kingdom. The organization resulted in the election of Samuel B. Capen, a prosperous merchant of Boston, as President; Judge Mornay Williams, of New York, Vice President; J. Campbell White, a great layman, who had served for ten years as a foreign missionary, Corresponding Secretary. The first important step taken by this organization was a survey of foreign mission fields; more than sixty conspicuous Christian men visited these fields at their own charges, made a careful study at close range, and returned with the unanimous verdict that the foreign missionary enterprise is worthy of adequate support.

The Movement in the beginning laid special emphasis on foreign missions, but now seeks to make the layman a loyal supporter of every enterprise of the Kingdom.

Southern Baptists Facing the Task

This Movement had its genesis among Southern Baptists with the meeting of the Convention in Richmond, May 15, 1907. The two lead-

ing spirits in the launching of the organization were Hon. Joshua Levering of Baltimore and Gov. W. J. Northen of Georgia; indeed, Mr. Levering took the initial step and invited Governor Northen to join him in issuing a call for a conference of Baptist laymen to assemble in Richmond the day before the meeting of the Southern Baptist Convention. On the recommendation of this conference the Convention launched this Movement by electing an Executive Committee, of which J. Harry Tyler of Baltimore was made Chairman.

Specific Objectives of the Task

The task of the Laymen's Missionary Movement is the awakening of Christian business men to a consciousness that they are essential and responsible factors in Kingdom progress as well as the preacher, missionary, college president, or secretary. This Movement undertakes to make them feel the burden of this responsibility. It also stresses the fact that faithfulness on their part is rewarded in equal measure with that of other agencies. "As his part is that goeth down to the battle so shall his part be that carries by the staff; they shall share alike."

Perhaps the task of the Laymen's Missionary Movement will be made a little clearer by going more into detail regarding its policies.

In the first place, it honors the high calling of the pastor and would "esteem him very highly in love for his work's sake." It would not seek to be competitive but co-operative, would not supplant but supplement the pastor. The Movement advocates loyalty to and adequate support of the pastor. He is the Lord's anointed and must be relieved from business worry, that "he may give himself continually to prayer and the ministry of the Word."

In the second place, it stresses the weekly offering by every member of the church "upon

the first day of the week," as a vital feature of worship. In the financial policy of a church there should be a two-fold objective: First, to secure ample funds for all demands; second, to promote interest and spiritual growth among all the members.

The laymen should recognize their obligation to put business into religion. If Christian men will bring their business sagacity to bear on the financial problems of the Kingdom, "the children of this world need not be wiser in their generation than the children of light." The credit of a church should be equal to that of the United States Government; its obligations should be worth one hundred cents on the dollar at maturity. The promotion of Scriptural finance is a vital feature in the task of the Laymen's Movement.

In the third place, it would seek to create a more sensitive conscience regarding church attendance. It urges laymen "not to forsake the assembling of themselves together as the manner of some is." It would ring the changes on this command: "Thou shalt keep my Sabbaths and reverence my sanctuary, I am the Lord." Regular attendance on the worship of God's house solves about all the other problems in Christian living. Laymen should not only "train up their children in the way they should go" but should also train their autos to go to church.

The faithful attendant on religious worship is likely to grow in grace and to become interested in learning more of the Kingdom. He will not only recognize that "men ought always to pray," but will also "give attendance to reading." His heart will be warmed and his mind informed. This will tell mightily on his home life, making him a better husband and father.

Another element in the task of this Movement is to lead laymen to recognize the Scrip-

tural doctrine of stewardship. From the beginning this vital matter has had supreme emphasis. If all Christian men could be brought to realize that God is their proprietor and that they are in this world to represent Him in disseminating the gospel of peace, then we might look for "a new earth wherein dwelleth righteousness." It is a great step forward when the Christian man recognizes that "the earth is the Lord's and the fullness thereof," and that "he is not his own." God is the Proprietor and we are His representatives, or stewards. Our powers of body and soul, our time, education, ability to speak, teach, sing, preach, our executive ability, the prestige of official position, our financial resources, all these and more, are committed to us as sacred trusts to be administered in such way as to promote the highest welfare of our families and society, as well as the glory of God. Our children are a divine trust to be so trained that they may "serve their day and generation by the will of God." This Scriptural conception makes life a very serious proposition.

This relationship between God as Proprietor and man as steward demands that we shall invest our lives, including talents, time, and money, according to the will of the Proprietor. The Laymen's Missionary Movement stresses the idea that "God has a plan for every human life."

Since God is our Proprietor, we shall constantly look to Him for guidance. "In all thy ways acknowledge Him and He shall direct thy paths."

This doctrine also demands that we shall make our vocation, whatever it may be, a Kingdom asset and that we should seek to render expert service. God, as Proprietor, is entitled to our best. This implies conservation and development of our powers and resources, as well as diligence in business.

The Movement has also insisted that laymen should set aside a tenth of their increase as the minimum standard in their contributions to the Lord's cause. This policy promotes system, has Scriptural sanction, and has always been attended with satisfactory results.

To induce Christian men in large and growing numbers to adopt this standard has been from the beginning a vital part of the task outlined for the Movement.

This organization has also given wide publicity to the suggestion that laymen write their wills early, seek legal counsel, and bequeath at least one-tenth of their estates to the enterprises of the Kingdom. This suggestion is having a large response.

The man who honors God with at least a tenth of his income during life does well; if he then bequeaths a tenth or more to the Lord, he has perpetuated that good policy and continues to be a Kingdom factor after going to his reward.

In promoting these different features, the Movement makes large and valuable use of men's organizations in the churches, district and local conventions, and church banquets. In addition to the educational and spiritual value of these agencies they do much to promote good fellowship.

It is gratifying to note that this Movement has not wrought in vain; laymen are coming to recognize their obligation in a new and larger way.

"God, give us men, a time like this demands strong minds, great hearts, true faith, and ready hands."

CHAPTER XX

THE W. M. U. TASK

By Miss Kathleen Mallory, Corresponding Secretary of W. M. U. of the South.

Webster defines the word task as follows: Labor or study imposed by another; business; employment; undertaking; labor. The synonyms for task are: Work, toll, drudgery, lesson, stint.

The Glory of the Task

In the very beginning exception is taken in part of Webster's definition, for the Woman's Missionary Union does not feel that its task is an imposition, however urgent may have been the reason for its initial undertaking and however compelling may be the necessity for its upkeep. The Union's attitude toward its task is best expressed in its watchword: "Laborers together with God!" Remembering how Jesus said: "My Father worketh even until now and I work," and also how He said, "We must work the works of Him that sent Me while it is day: the night cometh when no man can work," and hearing Him say, "As the Father hath sent Me, even so send I you." Southern Baptist women have, like the multitude of old, asked: "What must we do that we may work the works of God?"

Main Features of the Task

1. **Organization.** The answer came very clearly in 1888: "Organize." Accordingly in May of that year, when the Southern Baptist Convention met in Richmond, Va., there was

organized the Woman's Missionary Union, Auxiliary to the Southern Baptist Convention. It was a very small beginning, to be sure, for the organization was effected by only thirty-two women delegates from twelve states. However, many of the leading men in the Convention were in hearty favor of the women's organization, knowing, as did the women, that back in hundreds of the local churches the women and little children were already successfully working in about 1,600 missionary societies. Today that number has passed beyond the 20,000 mark, about half of which are among the young people.

The organization of missionary societies among Southern Baptist young people has been one of the most interesting phases of Union work. Two years prior to the Union's organization in 1888 there existed in many parts of the South Sunbeam Bands among the little boys and girls. In 1907 the title of Young Woman's Auxiliary was given to societies already flourishing among the young women, and the following year the name of Royal Ambassador Chapter was chosen for the society of boys who had outgrown the Sunbeam age. Five years later, in 1913, the girls who had graduated from the Sunbeams were given the title of Girls' Auxiliary for their society. It is safe to say that side by side with the Woman's Missionary Societies and the Sunbeam Bands there were from the Union's inception societies among the Intermediate boys and girls and among the young women, but their uniform names were not chosen until later, as indicated above. These uniform names have greatly aided in the maintenance in many churches of the fully graded W. M. U. An added stimulus to this ideal is the fact that no Woman's Missionary Society can be an A-1 organization which does not foster in its own church a Sunbeam Band and one other W. M. U. organiza-

tion among the young people; and, likewise, no Young Woman's Auxiliary can reach its standard unless it promotes the Union's work among the young people, preferably the girls, of its own church. Naturally, with the steady increase of interest in Sunday-school work and with the popular feature of mixed groups in the B. Y. P. U., these two organizations keeping the young people busy on Sunday morning and Sunday afternoon, it has not in many churches been easy to find time and leaders for the various W. M. U. societies among the young people. However, the maintenance of over 9,000 of them is indeed cause for just pride, even though the prayer be continuously and humbly offered: "Lord, teach us what we shall do unto the child."

It is needless to say that the organization task ahead of the Woman's Missionary Union is to see that the present societies are all kept actively interested and that others are carefully but quickly organized among the unenlisted women and young people. The aim is the fully graded W. M. U. System in every S. B. C. church. The splendid total of over 20,000 societies is small indeed in the light of that far-away goal of over 100,000 organizations! However, it will be reached before the Union is fifty years old if the present ratio of increase is maintained.

Mention may well be made here of the fact that among these societies are many College Young Women's Auxiliaries, sixty-three being reported last year, eleven of them reaching A-1 on the Union's Standard of Excellence. Each of the eighteen state Unions has a college correspondent who keeps in touch with these Baptist girls in the various Southern schools, supplying them with missionary programs and striving to get them to offer their gifts, their prayers, themselves to God for His missionary kingdom. When over a year ago the

Southern Baptist Convention organized the Inter-Board Commission in behalf of the college work, the Union was given representation on the commission and will strive to see that missionary ideals in the training of college girls are recognized as fundamental in the commission's plans and policies.

2. Study. Study has been the twin sister of organization in the history of the Union. From the very beginning leaflets and programs have been prepared and freely distributed, some of the very earliest leaflets being still popular. Last year over 600,000 leaflets and programs were distributed free and many hundreds were sold. One task before the Union is to keep aflame the ardor for missionary tracts, the past influence of which reads like a romance. This ardor is enforced through the use of narrative leaflets at the regular monthly programs and during the special seasons of prayer for state, home and foreign missions. A gracious hostess of a missionary meeting recently purchased a supply of leaflets and gave them to her guests in lieu of what she knew would be unnecessary refreshments!

For the past sixteen years the Union has published in regular magazine form monthly programs for its various organizations. At first the magazine was a free quarterly, being entitled "Our Mission Fields." In six years it had become so generally in use that it was easy to put it on a subscription basis. Two years later it became a monthly under the title, "Royal Service," its monthly issue being now 50,000. Ten editors and five clerks are kept busy editing and sending forth this magazine. The immediate task is to keep it so teeming with missionary information that it will be indispensable not only in the various W. M. U. organizations, but in every Southern Baptist home. It is needless to say that this cannot be done without the aid of the women home

and foreign missionaries, to whom thanks are herewith given for their invaluable articles in the past. In passing it may be said that the Union sends the magazine complimentary to all S. B. C. women missionaries and strives in many other ways to keep in vital touch with them.

This has been possible not only through the regular monthly programs, which in a varied but carefully planned cycle cover all of our mission fields, but also through mission study classes. Since 1907 the Union has annually recommended the holding of mission study classes, no society, not even among the little Sunteams, being classed as A-1 which does not study at least one such book during the year. The record for this year shows that over 6,500 classes have been held. Some of the women's societies, especially through the circles in their societies, carry on continuous mission study throughout each year. The Union's immediate task is to get at least one class into all of its organizations. This will be accomplished in a very few years if the present ratio is maintained.

Undoubtedly the outstanding impetus to mission study was given in 1918, when the Union decided to issue certificates and seals for such study. There is a certificate for each grade of the young people's work, additional seals being awarded for the study of other home and foreign mission books. There are six books required for the first official seal which is awarded to the women and to members of the Young Woman's Auxiliary. Over 1,225 such seals have been awarded this year. The second official seal is won through the study of three home and three foreign mission books, over 300 such seals having been won since the first of last May. The women also work for another official seal, which represents the study of three books, one of them being "Talks on

Soul Winning," by President E. Y. Mullins. During the past year over 525 have won this seal. The Union has also made possible three other books which are a part of the courses mentioned above; namely: "In Royal Service," by Miss Fannie E. A. Heck; "All the World in all the Word," by Dr. W. O. Carver; and "The Manual of W. M. U. Methods," which was compiled from material furnished largely by the state W. M. U. leaders. In addition to these books there have been several written by the state leaders and other gifted W. M. U. workers, thus largely supplying a long-felt need. The Union's task is not only to get every one of its members to be the proud possessor of every available seal, but also to secure manuscripts from its talented writers in the South and on the foreign fields. Several such books are under consideration now, the Sunday School Board standing ready to publish them at a reasonable cost.

The ultimate aim of mission study is largely objective to the end that others may be enlisted. The Union, therefore, issues an Honor Certificate to those who, after they have won the three official seals mentioned above, teach a mission study class. During the year over 180 such certificates have been issued.

3. Personal Service. One of the direct results of mission study is personal service for the spiritual uplift of the immediate community. The Standard of Excellence requires that every A-1 organization must conduct some definite, organized personal service in its own community. In other words, each society is asked to do at its own door as definite missionary work as its foreign missionary is expected to do! This personal service finds expression in Good Will Centers, mission Sunday schools, home makers' clubs, cottage prayer meetings, Cheer-All Clubs, boy's clubs, industrial schools, rescue work, sewing for the poor,

Americanization classes, prison work, negro work, kindergartens and day nurseries, Dally Vacation Bible Schools, the distribution of Bibles and other good literature, nursing the sick, distributing garments to the poor, sending of flowers and food and co-operating with local welfare organizations. The personal service figures for the year 1921-22 are not available at the time of the writing of this article, but it is safe to say, in the light of previous years, that the record will show that hundreds of thousands of visits have been made, that more than half a million pieces of literature have been distributed, that many thousands of religious services have been held, and that the conversions number several thousand. Certainly, in its last analysis, the real purpose of personal service is soul winning, the various activities and the physical aid given being beneficent means to this good end. It is inconceivable that there was ever a missionary society which did not do deeds of mercy to its own community. However, it was not until 1910 that the Union created a Department of Personal Service and encouraged the societies to report such activities. The Union's immediate task is to get every one of its societies to have a Committee on Personal Service and to have those committees actively busy on behalf of the spiritual uplift of its community. Wherever conditions warrant it the Union encourages the maintenance of a Good Will Center, with its many activities in behalf of the neighborhood.

In the South there are two ever-present challenges for personal service, namely, the negro and the illiterate. In the very nature of the case, such work requires the utmost tact and patience, but in both cases victory is attainable if Christian women will give themselves earnestly to the task. The Union is represented by its chairman of personal serv-

ice, Mrs. H. M. Wharton, on the Inter-Racial Commission, so that the findings of the commission may be made known to the Union and so that its policies, as far as is deemed wise, may be followed. Last year 189 societies reported that they were helping with Americanization classes, and it is believed that this year many more societies are engaged in such work and in the teaching of the so-called illiterates. Because the states at the very bottom of the illiteracy scale are in the bounds of the Southern Baptist Convention, and because those who cannot read are not apt to know much about the Bible and the way of salvation, it well behooves Southern Baptist women to teach the illiterates in their midst.

4. **Training School Service.** The criterion for the Union's personal service is the work done by the students of the W. M. U. Training School in Louisville, Ky. Its large Good Will Center, with its many activities, has for the past ten years been the pattern for similar settlements in many parts of the South. It conducts, through the Training School students, a Sunday school, the Friendly Circle for mothers, Cheer-All Club for working girls, Blossom Shop and Campfire groups for girls in their teens, boys' clubs for the teen age, Bluebird Nests for girls from nine to twelve years old, the story hour for little children, and Americanization classes for men and women. It is not a substitute for a church, but it is a feeder thereto.

In addition to their Good Will Center and other personal service work, the students of the Training School have many duties incident to life in the school and to study at the Southern Baptist Theological Seminary. For fifteen years the school has been maintained by the Union at 334 East Broadway. The original property was the gracious gift of the Sunday School Board, the Board generously aiding also

in the purchase of adjoining property. In the fall of 1917 the present 15th Century Gothic building was completed at a cost of \$183,536, the entire amount having been paid. The building will accommodate 136, the capacity being constantly taxed. The enrollment for the past twelve years has been 1,270, the number of graduates being 322. To the foreign fields, eighty-nine have gone, while sixteen are in the employ of the Home Mission Board. Many others are city missionaries, Bible teachers, church missionaries, settlement workers, teachers in mountain schools, associational superintendents, state leaders in W. M. U. work, Sunday-school teachers and leaders of missionary societies. It is impossible to estimate the school's vitalizing power in the life of the Union. It is, therefore, not so much a task, as merely an expression of far-sighted wisdom, for the Union to continue to support the school and to encourage its choicest young women, especially college graduates, to attend.

5. **The Margaret Home Fund.** On the roll of the school this year are several who are Margaret Fund students, their Scholarships being provided by that fund. Seventeen years ago Mrs. Frank Chambers, of New York, gave the Union \$10,000 with which to buy a home where missionaries' children might live when separated from their parents. For nine years the home, called the Margaret Home, for the donor's mother and daughter, was maintained, and then it was sold and the proceeds invested in the Margaret Fund for the education of the missionaries' children, preferably of high school and college age. By wise investments on the part of the W. M. U. treasurer, Mrs. W. C. Lowndes, the Margaret Fund last May amounted to \$29,595. Each year the state Unions add to the fund, so that only the interest from the investment is used. Last year the fund helped forty-three children of S. B. C.

home and foreign missionaries. The Union's task is to administer the fund so wisely that adequate aid may be given to each applicant and so that each recipient may be as happily situated as possible while in this country.

6. **Helping to Finance the Kingdom.** In all of the foregoing sight has not been lost of the financial aims of the Union. From its very inception the Union has had a definite financial goal for each year. Each state Union accepted its apportionment of this goal and faithfully indeed did they work toward attaining the apportionment. By May of 1919 these gifts amounted to \$5,712,200, but they were over and above the Union's gifts to state missions, orphanages, hospitals, ministerial relief and state educational funds! When the Baptist 75-Million Campaign was launched the Union pledged to raise twenty-two million of the ninety-two million. Up to the writing of this article Union members have paid in \$7,904,252 of the twenty-two million! The task facing the Union is to get every member to keep her pledge paid up to date, to see that these pledges are duly credited and promptly forwarded and to get a pledge from all the women and young people who have not as yet taken part in the campaign.

7. **The Ministry of Intercession.** In the beginning of this article reference was made to the fact that Union's watchword is "Laborers together with God." This is but another way of saying that W. M. U. members are urged to look to God as the all-conquering power in the task, and to seek His constant guidance. The resultant prayer life of hosts of its members has accordingly been strengthened. The constitution of the societies calls for each meeting to be opened and closed with a devotional service, and no society can be A-1 which does not have a devotional service at each missionary meeting and does not take part in

each of the three special seasons of prayer. Almost without exception the state leaders report a quickened interest in these seasons of prayer, and certainly those who attend the associational and district meetings are impressed with the earnest prayers offered by not just a few of the older women, but by many of them and by many of the younger women also. Certainly the Union's task is to get each of its young people and women to "pray believing," to know that they are priests by the grace of God, and, as such, may intercede for others according to the Calendar of Prayer and otherwise, and rejoice that the prayers of God's children are as sweet incense in His presence evermore.

CHAPTER XXI

THE SUNDAY AND B. Y. P. U. TASK

1. The Sunday School Task

By ARTHUR FLAKE
Secretary of Sunday School Administration,
Baptist Sunday School Board

Past Twenty Years

In 1901 there were 10,115 Sunday schools in Southern Baptist churches. These Sunday schools had an enrollment of 670,569 pupils, teachers and officers. In 1921, twenty years later, there were reported in Southern Baptist churches 20,420 Sunday schools with 1,966,610 members—an increase of one hundred per cent in Sunday schools and two hundred per cent in members.

Past Six Years' Record—1916-1921.

Take a look at the record of Southern Baptists in Sunday school work, during the past six years; it is exceedingly interesting:

No. Sunday schools	1915 18,075	1916 18,394	1917 18,134	1918 17,643
S. S. Enrollment	1,760,802	1,784,992	1,835,811	1,759,208
No. Sunday schools	1919 17,686	1920 20,420	6 Year's Gain	
S. S. Enrollment	1,835,935	1,966,610	205,808	11.6%

This record shows that for the period of the World War and a year following we practically stood at a standstill in our Sunday-school

work and all the gains for the six years' period were made during 1920 or the last year of this period. Let us compare the Sunday-school record of Southern Baptists with that of other denominations during the past six years:

COMPARATIVE RECORD OF SIX YEARS, 1916-1921

Items	Catholics	Disciples	Lutherans
Sunday Schools	No report	Gain 9.9% 766	Loss 11.2% 11,566
Sunday School Enrollment	No report	Loss 9.8% 101,411	Gain 10.6% 106,859
Items	(Nor) Presbyterians	Sou. Presbyterians	Episcopalians
Sunday Schools	No report	No report	No report
Sunday School Enrollment	Gain 1.4% 20,905	Gain 11.5% 38,420	Loss 12.2% 66,661
Items	(Nor) Methodists	Sou. Methodists	Nor. Baptists
Sunday Schools	Loss 1.3% 481	Loss 5.3% 912	Loss 17.2% 1,700
Sunday School Enrollment	Loss 1.9% 89,349	Loss .16% 3,084	Loss 19.3% 235,758
Items	Southern Baptists		
Sunday Schools	Gain 12.9% 2,345		
Sunday School Enrollment	Gain 11.6% 205,808		

The above table states fairly accurately the Sunday-school record of all the denominations during the past six years. It will be noted that Southern Baptists made the greatest gains of all the denominations, both in number of schools and number of pupils enrolled. The majority of the denominations show losses, some of them being heavy.

Present Conditions

It is not so bad, when we compare ourselves in 1901 with ourselves in 1921. And we congratulate ourselves when we compare ourselves

with others during the period of 1915 to 1920; and there is real cause for gratification. But these figures do not show to us our true condition. Let us take another look at ourselves.

Two Million Baptists Not in Sunday School

According to figures compiled by Dr. E. P. Aldredge, Secretary of Survey, Statistics and Information, there are at present in the Southern Baptist Convention 29,072 white Baptist churches; 3,281,710 members of these churches. There are 21,080 Baptist Sunday schools, 2,193,591 members in these Sunday schools. There are 7,300 Baptist churches with no Sunday schools, 2,030,039 Baptist church member, who do not attend Sunday schools, 5,200 Baptist churches with no buildings, 14,000 Baptist churches with one-room buildings.

Great Multitudes Unreached.

By a conservative estimate there are at present in the South 9,697,015 white Baptist Sunday-school prospects. Included in this estimate are the 3,281,710 white Baptist church members and 6,398,010 children in Baptist homes and those of Baptist preference. Of these prospects only 1,966,610 are in the Sunday school, which would leave 7,630,405 who do not attend Sunday school. These figures would be greatly augmented if we should add to them the many hundreds of thousands of people who do not claim any denominational preference and who do not attend Sunday school. Experience teaches that these latter can be won into Baptist Sunday schools as easily as those of Baptist preference.

As we look at our past twenty years' record and see that we have grown from 670,000 to 1,966,610 members and that by maintaining the same ratio of increase for the next twenty years we would have an enrollment of 5,700,000 in our Sunday school, we are inclined to rejoice over the fine showing, but our rejoicing is short lived when we look at conditions as they actually exist. The magnitude of the task is staggering! Eight million people not in Sunday school, looking to Southern Baptists for Sunday school instruction!

Our Future Tasks.

We submit that the Sunday school task before Southern Baptists is six-fold, as follows:

(1) Sunday School Extension Work.

The preceding figures show that Southern Baptists have 21,080 Sunday schools in 29,072 churches. There are, therefore, 7300 churches without any sort of Sunday school. The pressing need is to organize and maintain a live Sunday school in each one of these churches. If this were done, it would take care of at least 700,000 men, and women and boys and girls who do not now go to Sunday school because there are no Sunday schools for them to attend. There are mighty forces at work for the accomplishment of this great task and the situation is full of hope. Let us see what these forces are and how they are doing this work:

Special Rural Sunday School Work

Practically all of these 7300 churches with no Sunday schools in them are in the rural districts. Most sensibly the State Mission Boards, through their Sunday school departments, are employing trained Sunday school men and women who give all their time to

the work of organizing and improving rural Sunday schools. A number of the states have employed two such workers. The Sunday School Board cooperates with the State Mission Boards in supporting these men and women.

Special Summer Sunday School Campaigns

During the summer months each year many of the State Mission Boards, through their Sunday school departments, cooperating with the Sunday School Board, employ hundreds of the choicest young men and women from Southern Baptist seminaries, training schools and colleges and send them into every nook and corner of these states. One of the chief duties of all these workers is to organize Sunday schools in Baptist churches where there are no schools. Reports show this method to be most effective, as many Sunday schools have thus been organized. In one state alone fifty-one Sunday schools were organized by these special workers during the summer of 1921.

Associational Organizations.

Associational Sunday School Conventions are maintained more or less in all of the Southern states. The purpose of these organizations are two-fold, viz.: the improvement of existing Sunday schools and the organization of new Sunday schools. In one of the smaller states there are thirty-eight of these conventions and in one of the larger states there are sixty-eight of such organizations. In one association alone there were twelve new Sunday schools organized as a result of the work of the associational organization during 1921.

There are other agencies at work in this direction, but this is enough to show that Southern Baptists are alive to the needs of this phase of their Sunday school task.

(2) Reaching the Multitudes for the Sunday School.

According to our figures there are now 2,020,039 white Southern Baptist church-members who do not attend Sunday school, and in addition to these there are approximately 5,610,366 Baptist-inclined people, that is, children in Baptist homes and those who express a preference for Baptist churches who do not attend Sunday school, making a total of 7,630,405 prospective members for Baptist Sunday schools. This is Big Baptist Business slipping through Baptist Sunday school fingers. Why? Because we are not organized to get and hold it.

In taking care of this situation two very definite steps must be taken:

The Task Should be Visualized.—That is to say, each church should make a list of the members who do not attend the Sunday school, take a religious census of the community, and locate all the people who are legitimate prospects for the Sunday school. Add these two lists together and put their definite information before the church as a great Sunday school objective.

The Forces Should be Enlisted and Organized. At present there are approximately 200,000 Southern Baptist Sunday-school teachers and officers. They are taking care of nearly 2,000,000 Sunday-school pupils. In doing this they have already reached the limits of their strength and ability and it is impossible for them to take care of any more pupils. The distressing, crying need now is for 400,000 additional Sunday-school officers and teachers to go out and bring into the

Sunday school and teach these 7,630,405 prospective Baptist Sunday-school pupils whom God has placed all round Southern Baptist churches.

Pastors and superintendents should enlist and put to work this year not less than 200,000 of these officers and teachers and next year 200,000 more officers and teachers should be added. If this is done instead of reaching an enrollment of 5,700,000 pupils in Southern Baptist Sunday schools during the next twenty years, we will go beyond this number within the next three years, and still not be reaching more than half our Southern Baptist constituency. This would mean the enlistment of an army of men and women in Baptist churches who are not now engaged in any worthwhile church work, and through them we would double and even treble our Sunday school attendance.

(3) Providing Trained Officers and Teachers.

Southern Baptists perhaps lead the world in the business of Teacher Training. The Sunday School Board has issued more Teacher Training Awards than all the other denominations combined. The last report of the Educational Department of the Sunday School Board showed that 86,965 Normal Course Diplomas had been issued during the past twenty-one years. During the last Convention year 17,011 diplomas were issued, which was more than all the awards given during the first twelve years of the Board's Teacher Training work, and as many awards as were made during the two preceding years. Notwithstanding this fine record it is safe to say that not more than 33 1-3 per cent of the 200,000 officers and teachers at present working in Southern Baptist Sunday schools have taken any teacher training at all, as many of the 87,000 awards have gone to those who are not now teaching in the Sunday schools.

The need for Teacher Training work may be summarized as follows:

First, those who have begun the work should continue it.

Second, the present force of approximately one hundred and forty thousand officers and teachers, who have not taken any teacher training work at all, should at once avail themselves of the help offered by the Convention Normal Course.

Third, two hundred thousand new officers and teachers should be trained at once.

There is an immediate need of an additional force of not less than 200,000 new officers and teachers to reach out and bring into the Sunday school a large number of those 7,630,405 prospective Baptist Sunday-school members who could easily be reached with a trained force. This vast army needs to be enlisted and put into training this year. This should be repeated next year and then the next. Our efforts in the work of training our Sunday school forces in the immediate future should be so intelligent and vigorous as to cause our past record to appear puny and insignificant. Southern Baptists need now 500,000 trained Sunday school officers and teachers to adequately take care of their Sunday school situation.

(4) Building Suitable Church Houses.

Our figures show that there are at least 5,000 Baptist churches in the Southern Baptist Convention without church houses; and there are about 14,000 other churches with one-room buildings, and judging from experience and observation, a vast number of the present church buildings are too small for present purposes, which would naturally preclude any possibility for future growth. The need for church buildings might be characterized as follows:

First, more houses are badly needed, as these 5,000 homeless churches will be able to do little, if anything, in a constructive way without buildings in which to do their work.

Second, larger buildings are necessary for even present needs where efforts are being put forth for building up the Sunday school attendance. Large numbers of new church buildings and buildings even now under construction are already too small to take care of the present Sunday-school situation and services of worship. This being true, what about the future of these churches? Small church buildings will hamper and retard the growth and development of hundreds and even thousands of Southern Baptist churches for the next twenty-five years and longer.

Third, buildings should be adapted to the needs of all phases of church work. It is difficult and almost impossible to maintain an efficient Sunday school in a building which is not adapted to the work of the Sunday school. The 5,000 churches which have no buildings at all, and the 14,000 churches with one-room buildings at best can maintain only fair Sunday schools.

Fourth, at a small cost many of these one-room church buildings can be over-hauled and adjusted so as to take care of the Sunday school situation in a fine way. In the next few years hundreds and even thousands of new church buildings will be erected in the Southern Baptist Convention and no matter how simple and inexpensive or how imposing and costly these buildings may be, certainly it would be little short of a crime to erect a church building anywhere and neglect to make provision for building and conducting a first-class Sunday school.

The Sunday School Board's Department of Sunday School Architecture, without cost to

the churches, stands ready to help pastors and building committees in providing for the needs of their Sunday schools, both in repairing and remodeling present buildings and erecting new ones.

(5) Winning the Lost to Christ.

Dr. B. W. Spilman says, "The Sunday school is the pastor's ripest mission field. It is his strongest mission force." There are lost people in all Sunday schools. In a vast majority of Sunday schools there are many lost people and in very large Sunday schools the number of lost people runs up into hundreds.

Statistics show that more than three-fourths of the boys and girls, nine to twelve years of age, are not Christians, that more than half of those thirteen to sixteen are not Christians, and a little less than half of the young people, seventeen to twenty, do not claim to be Christians. Above the age of twenty the number of those claiming to be Christians is much larger.

The soul-winners in every church belong to the Sunday school. They are the officers and teachers and the members of the organized classes. The intimacy which exists between teacher and pupils and between pupil and fellow-pupils contribute in a large way towards making the Sunday school an ideal soul-winning opportunity.

The need is for pastors and superintendents to keep before the Sunday-school teachers a continuous soul-winning program, and to lead them week by week in prayer and personal effort to seek and win their lost pupils to Christ.

(6) Teaching and Training in Missions and Benevolence

In one of his reports Dr. I. J. Van Ness, Corresponding Secretary of the Baptist Sunday

School Board, said: "One of the imperative needs is to denominationalize our Sunday schools . . . Through the Sunday schools we can develop the missionary spirit and the sense of loyalty to our denominational enterprises." A large per cent of the pupils in the Sunday school are not church members, nor do they belong to the B. Y. P. U., and unless the Sunday school has a constructive program for the indoctrination of the children and young people, especially in missions and stewardship, they will grow up in utter ignorance of what Baptists believe, and what they are doing.

There is then an obligation resting upon Southern Baptists to educate and train through the Sunday schools concerning all the things we are doing as a great denomination. This obligation is three-fold, viz.:

First, we owe it to ourselves as Baptists to develop our Sunday schools along denominational lines, to teach the Scriptures as we believe them, to inform the people concerning our educational and benevolent enterprises and to afford them frequent opportunities to make contributions to the support of our work.

Second, we owe it to our Sunday school pupils themselves to give them the Baptist point of view, to acquaint them with the great Baptist world program and to help each one of them to find a place in that program where he can serve best.

Third, we owe it to a lost world to give our Baptist Sunday-school boys and girls and young people the gospel message of saving grace as Baptists believe it, to acquaint them with the world's need of this message and to urge and help them to take this message of light and life to the millions of earth who "sit in darkness and in the shadow of death."

In view of this great need and obligation the Sunday School Board, in cooperation with

the other General Boards and the several State Mission Boards, for some time, has been fostering certain Special Denominational Days in Southern Baptist Sunday schools each quarter. The regular lessons are changed and an appropriate lesson for each occasion is substituted, and elaborate programs adapted to each department in the Sunday school are arranged and sent to all the Sunday schools in the Southern Baptist Convention. In each program a place is made for taking an offering to be devoted to the special cause which has formed the basis for the program on that occasion.

The Special Denominational Days which have been planned for and with which all Southern Baptist Sunday schools have been asked to cooperate are as follows:

Home and Foreign Mission Day, the last Sunday in March.

Education Day, the last Sunday in June.

State Mission Day, the last Sunday in September.

These Special Denominational Days have been far-reaching in their educational, spiritual and practical value, limited, perhaps, only by the failure of pastors and superintendents to cooperate and plan for their observance.

Where there has been neglect of this sort a wonderful opportunity has been lost and the line of march of the great Sunday-school army has been broken. Think of what it would mean to our great Baptist world program if every one of the 20,420 Southern Baptist Sunday schools observed each one of these great Denominational Days!

Two million Southern Baptist Sunday school pupils studying Home and Foreign Missions!

Two million Southern Baptist Sunday school pupils studying the Southern Baptist Education Program!

Two million Southern Baptist Sunday school pupils studying State Missions!

2. The B. Y. P. U. Task

By LANDRUM P. LEAVELL

Secretary of B. Y. P. U. of Southern Baptist Convention

Beginning the Work

B. Y. P. U. work in the Southern Baptist Convention began in 1893, just twenty-nine years ago, when a committee reported to the Convention, then meeting in Nashville, recommending the organization of Unions in local churches and suggesting that these unions "be under the sole authority of the church, without inter-denominational affiliation." This led to the establishment of "The Young People's Leader," first published as a monthly and later as a weekly, by the Sunday School Board. The paper carried a list of the weekly topics and gave a study course.

There was no other literature, and no field workers to push the organization of Unions.

Present Status of B. Y. P. U. Work

Today every state has a worker for either part or whole time. The literature is well adapted to the needs of young church members. There are three Quarterlies, instead of two, as heretofore, namely, the Junior Quarterly, for ages 9 to 12; the Intermediate Quarterly for ages 13 to 16; the Senior Quarterly for ages 17 and up; also the Leaders' Quarterly, which gives additional helps for leaders of Junior and Intermediate Unions.

The B. Y. P. U. Standards of Excellence have unified the activities of Unions in the South. There are three Standards, one each for the Junior, Intermediate and Senior Unions. The textbooks for the B. Y. P. U. furnish courses

in Christian culture and are widely studied. There are now ten of these textbooks. The Bible Readers' Course is increasingly popular and helpful. The course is in two parts of two years each. The first two years' readings take the reader through the Bible by books. The second two years' readings take the reader upon a review of Bible topics and outstanding teachings. For each of these courses of two years there has been prepared devotional comments upon each day's readings. The course is now being issued, one year at a time in the B. Y. P. U. Year Book.

1. The Growth of Unions

In 1893 there were, of course, no B. Y. P. U.'s in the South. The only young people's meetings were prayer meetings in a few churches. The present number Unions, according to reports of the year are 10,149. These represent all of the states of the Convention. The five leading states have a total number of unions as follows:

Texas, 2,450; Georgia, 1,387; Missouri, 651; North Carolina, 707; and Oklahoma, 707.

2. Growth in Membership

According to the figures of this year, there are 243,382 members of Senior Unions and a combined total of 90,876 members of Junior and Intermediate Unions. The total membership in all Unions, in the five leading states is as follows: Texas, 60,780; Georgia, 42,126; Missouri, 20,617; North Carolina, 25,665 and Virginia, 25,240; total for South 327,290.

3. Growth in Kinds of Work

B. Y. P. U. work began with a weekly meeting. The next step was the introduction of committee work to win new members and to bring back absent members. The next step was the appointing of committees to foster

the social life of the Union. Then followed an appointment of committees for missionary study and activity, and committees for fostering the Bible Readers' Course and the making of programs.

After some years, the group idea developed, and soon all the working plans of the B. Y. P. U. centered around the group idea. In 1906 the B. Y. P. U. Manual was published, setting forth the advantages of the group plan in every phase of B. Y. P. U. work. At the same time, a Standard of Excellence was erected, embodying the group idea. The year 1906, therefore, marks the beginning of the golden era of B. Y. P. U. work in the South. "The most marvelous growth which has come to any department of Southern Baptist forces and work since the Great War has come to the B. Y. P. U. in the several states," says Dr. Alldredge in his Handbook of 1921.

The place which B. Y. P. U. work now occupies in the minds and hearts of young people in the South can hardly be exaggerated. They found in the B. Y. P. U. an opportunity for activity and development which satisfies the longings of their mental, spiritual and social natures, which supplements the work of a Sunday-school class, and ushers them into the larger work of their own church and denomination.

Pastors, if at all intelligent and aggressive, are friends of the B. Y. P. U. without exception. Sunday-school superintendents depend upon the B. Y. P. U. to train up teachers and officers. The secretaries of our Mission Boards look to the B. Y. P. U. for recruits for mission fields. The seminaries and training schools look to the B. Y. P. U. for teacher-students. The work is featured in local churches, conventions, city training schools, colleges and seminaries. It has taken its place

in denominational life along with the Sunday school as having a value peculiarly its own, not overlapping with other church organizations and doing a work no other organization, or combination of organizations, in a church can do.

4. What Remains to be Done

Extension Work in the B. Y. P. U. The greatest goal of the B. Y. P. U. today from the standpoint of extension work is the establishment of a B. Y. P. U. in every church in every state of the Convention. The motto is, "A B. Y. P. U. in every church in my association." This indicates the plan upon which it is proposed to carry out this motto, namely, the associational plan. There are in round numbers 17,000 churches without B. Y. P. U.'s in the Southern Baptist Convention. These can be reached most effectively upon the associational basis. Each state secretary is pushing the associational work in his state. He is urging the Unions in each association to band themselves together into an associational convention, to hold annual conventions in the association and to prorate among themselves the churches which have no Unions for enlistment. To these churches systematic visits will be made and help given in organizing and maintaining a Union. Several of the state B. Y. P. U. secretaries report more than half of the associations in their states already organized for this purpose.

Enlistment Work in the B. Y. P. U. The purpose of organizing a B. Y. P. U. in a church is to enlist every young Christian in that church in some form of Christian service. Or, stating it another way, to develop each young Christian according to his gift for service. In order to accomplish this, our churches are organizing more than one Union, since a single Union can neither accommodate all the young

people in the church nor afford them sufficient opportunity for training. Churches with full time pastors will need several Unions of each of the three grades, namely, Junior, Intermediate and Senior. One church has just reported 17 B. Y. P. U.'s actively at work with a combined membership of 500 young people. Another church reports 4 Junior Unions, one for each year; also 4 Intermediate Unions, one for each year; and 3 Senior Unions. This is an example of graded B. Y. P. U. work.

The B. Y. P. U. Director. The most significant officer since the advent of the group captain is the B. Y. P. U. director who is appointed by the church to supervise B. Y. P. U. work in that church, just as the Sunday school superintendent supervises the work of teaching. This director will have two tasks: first, to organize a sufficient number of Unions to enlist all the young Christians in the church membership; and to inspire these several Unions to attain the Standard of Excellence and the highest percentages of efficiency.

5. Fifteen Features of B. Y. P. U. Work.

The B. Y. P. U. has as its particular field the development of young Christians into good church members. This involves two methods, namely: teaching them about church life and its opportunities for service; training them in these opportunities for service so that they may become efficient. It may be interesting in this connection, to note the fifteen distinct activities in which the B. Y. P. U. gives training:

(1) **Singing.** A good church member ought to know how to sing Gospel hymns. The B. Y. P. U. appoints one member as a chorister who is to give time and thought to songs and how to sing them.

(2) **Praying.** A good church member ought to be willing to pray in public. The

B. Y. P. U. gives the young Christian an opportunity to begin by offering sentence prayers. The group captain urges every member of his group to respond to this invitation.

(3) **Speaking.** A good church member ought to be able to speak publicly about the Lord and the Lord's work. The B. Y. P. U. provides just the right place for a young church member to begin this and also provides helps which encourage and enable him to begin.

(4) **Organization.** A good church member ought to know how to work with others in an organization. The B. Y. P. U. trains in this through its committee work, and through the work of its groups under the leadership of the group captain.

(5) **Giving.** A good church member ought to give systematically and proportionately. The B. Y. P. U. trains in giving, stressing tithing as a minimum of giving. The business of the treasurer is to approach each member personally upon this matter, give them literature, and urge them to begin.

(6) **Daily Bible Readings.** A good church member ought to read the Bible daily and love to read it. The B. Y. P. U., more than any other church organization, succeeds in training its members in this habit. It utilizes several methods to accomplish this, one of the most effective of which is the appointment of a Bible Readers' Leader who works with each group captain to this end.

(7) **Prayer Meeting.** A good church member ought to be a regular attendant upon the prayer meeting. The B. Y. P. U., more than any organization, trains its members to love the prayer meeting and take part in it. These young people become enthusiastic helpers for the pastor. In his absence, the B. Y. P. U. can conduct a splendid prayer meeting.

(8) **Personal Work.** A good church member ought to be a soul winner, constantly looking for opportunities to do personal work. The B. Y. P. U. trains its members in doing personal work. It teaches them verses of Scripture which will be effective in winning the lost.

(9) **The Ministry.** Out of the B. Y. P. U. more than out of any other phase of church life, there comes the volunteers for the ministry. Test this matter in any convention where there are many young preachers, or in any seminary or training school. The B. Y. P. U. gives lessons dealing with the ministry and the call to the ministry.

(10) **Missions.** The B. Y. P. U. stresses missions both in its weekly meetings and its study course textbooks. It is no wonder that during the 75 Million Campaign, the majority of volunteers for mission work were from the B. Y. P. U.

(11) **Social Life.** The B. Y. P. U. develops in young people the talent for hospitality. The social life provided through the activities of the social committee means for many of our young people the happiest and most wholesome experiences which they enjoy. Churches are using social opportunities of the B. Y. P. U. to counteract the evil influences of the modern day.

(12) **Stewardship.** The B. Y. P. U. teaches stewardship in the weekly meetings and in the textbooks which it offers. It urges upon young people a life of stewardship, and not simply the giving of one tenth of one's income. Most of all, it urges upon its members their stewardship of the Gospel.

(13) **Leadership.** The B. Y. P. U. develops leadership. Its officers and its group captains are particularly exercised in leadership. If they do their work well, they are actually

leaders in the B. Y. P. U. What they learn in the B. Y. P. U. gives them a vision of larger opportunities for leadership in their church and denomination.

(14) **Evangelism.** Many B. Y. P. U.'s go into the work of evangelism. They go in bands to hold cottage prayer meetings, to visit the sick, to hold open air meetings, and conduct services in nearby churches which have no pastor. Many Unions have rented tents or stores and conducted evangelistic services during a series of weeks.

(15) **Good Church Workers at Home.** The B. Y. P. U. teaches that not all Christians are called to be ministers, missionaries, or general workers, but that most Christians must find their field of service at home. It, therefore, urges upon its members that they be loyal and efficient in the work of their own church at home. After all, possibly, the best Christian is the one who is the best member of his own church.

CHAPTER XXII

RECORD OF SOUTHERN BAPTISTS
1921-22

The year 1921-1922* is unparalleled with Southern Baptists, in recent years at least, in the difficulties which have confronted the work, the far-reaching issues which have been raised and the solid achievements which have been attained. We propose, therefore, to sum up the main events and the outstanding achievements of the year, as a fitting conclusion to the Southern Baptist Handbook for 1922.

Important Events of the Year

- (1) The passing of Dr. J. B. Gambrell to his eternal reward, in the early part of the Convention year, was an event which brought sorrow and loss to Southern Baptists, and, indeed, to Baptists all over the world.
- (2) The summer months were marked by the launching of the first effort of Southern Baptists to carry on a Southwide Evangelistic Campaign. A total of 260,000 baptisms were reported for the year 1921—the greatest record of any denomination in America.
- (3) The fall and winter months saw all our educational institutions with record-breaking enrollments and our three theological seminaries with over 1,400 men and women in active preparation for the ministry and mission work—an achievement undreamed of even a few years ago.

*The year with the Southern Baptist Convention extends from May 1 to April 30 each year.

(4) The organization of Baptist student activities in the schools and colleges of the South was effected by the Inter-Board Commission, Mr. Frank H. Leavell being elected Executive Secretary with headquarters at Memphis, Tennessee.

(5) The headquarters of the W. M. U. of the South were removed from Baltimore to Birmingham, Alabama.

(6) Foreign mission work was begun in the following new fields during the year, viz.: Hungary, Jugo-Slavia, Roumania, Spain, Ukraine and South Russia, and Siberia, with a visit and exploration of Palestine and Syria.

(7) All relief work carried on by Southern Baptists was turned over to the direction of the Foreign Mission Board.

(8) The growth of Teacher Training and the Organized Class work in the Sunday schools have broken all records, and the B. Y. P. U. work has continued to lead practically all phases of Southern Baptist endeavor.

(9) The increased production of Southern Baptist authors, during the past year, has been truly remarkable. (See tabulation below.)

(10) The efforts to redeem the pledges of the 75-Million Campaign have been heroic and sacrificial, though payments have fallen perhaps one-third short. With the possible exception of last year, however, more money has been given to Christ's cause than ever before in our history.

(11) Some very unfortunate efforts have been made to insinuate that the campaign funds have not been properly disbursed. It so happens that the books of every State Executive Board in the South are kept and audited under the direction of a certified ac-

countant, and every receipt and expenditure is open to the inspection of any co-operating official or donor.

(12) The year has also been marked by the definite raising of the question of how far evolution is being taught in our schools—Christian and others—and what effect such teaching is having on the spiritual life of the students.

(13) A campaign for the enrollment of a half million tithers among Southern Baptists during the year has placed squarely before Southern Baptists the need of a great South-wide Stewardship Campaign. Let us hope that such a campaign will become a reality.

(14) Another unit in the great Tuberculosis Sanitarium which is being built by the Home Mission Board at El Paso has been completed and opened for service this year.

(15) The large attendance at the meetings of the Southern Baptist Convention in recent years has raised anew the question of cutting down the representation or providing larger and better facilities for the meetings of the Convention.

(16) The Sunday School Board entered upon a larger program of book publication work during the year, and elected Dr. Jno. L. Hill of Georgetown, Kentucky, to be editorial secretary of this department.

Unparalleled Achievements of the Year

In setting down the achievements of Southern Baptists for the year 1921-22, there is little need for discussion; the facts speak far more eloquently than any words:

1. Record of Increasing Numbers

In 1800, we numbered only 70,000, white and colored.

In 1845, we numbered over 350,000, white and colored.

In 1851, we numbered 464,070, white and colored.

In 1871, we numbered 730,400, white and colored.

In 1879, we numbered 1,478,224, white and colored.

In 1881, we numbered 1,715,749, white and colored.

In 1890, we numbered 1,235,765, the whites alone.

In 1895, we numbered 1,468,991, the whites alone.

In 1900, we numbered 1,657,996, the whites alone.

In 1906, we numbered 2,009,471, the whites alone.

In 1910, we numbered 2,332,464, the whites alone.

In 1916, we numbered 2,708,870, the whites alone.

In 1920, we numbered 3,199,005, the whites alone.

In 1921, we numbered, 3,284,634, the whites alone.

2. Record of Wonderful Soulwinning

The reports given in the tables compiled from the minutes of our district associations only show 241,642 baptisms in the South for the past year, but that is because the district associations meet from May to October and the reports of fully half of them do not cover the best part of last year's great evangelistic campaign. Besides 171 of the district associations did not send in their reports at all. So that while the reports from the district associations indicated only 241,642 baptisms in the South—which is a gain of 67, 867 over last year—the records of the state offices show that the baptisms in 1921 went beyond 260,000. The following table will help us realize the meaning of this achievement:

Baptisms Upon Profession of Faith

Denominations	1920	1921
Southern Methodists	95,996	113,503
Northern Methodists	129,640	142,373
Presbyterians (Northern)	99,722	122,231
Presbyterians (Southern)	20,643	24,369
Episcopallans (baptisms and confirmations)	55,999	61,764
Disciples (Estimates)	100,000	120,000
Baptists (Northern)	55,999	110,000
Baptists (Southern)	173,595	260,000
Catholics	No record	35,312

It will be seen from this record that Southern Baptists baptized more persons on profession of faith in 1921 than both Northern and Southern Methodists. Yet if the Southern Baptist forces in the homeland had done as well as our forces on foreign fields we would have reported 500,000 baptisms this year—one to every six members.

3. Record of Schools and Colleges

Our records for the schools and colleges are a year out of date—covering last half of 1920 and first half of 1921. Nevertheless, they show a gain of 405 in the total enrollment, a gain of 126 in the number of teachers and a gain of \$3,305,091.00 in value of school property. The records covering the fall of 1921 and the spring of 1922, when we get them will show equally good gains in school property and five times the gains here reported in enrollment.

4. Record of B. Y. P. U. Work

The B. Y. P. U. work of the Southern Baptist Convention has come into a two-fold distinction since the Great War: in the first place, it has led all departments of our denominational work in recouping the losses occasioned by the war, and secondly, it has grown much

faster, had a far greater extensive and intensive development, than any other department of our work. From 1916 to 1921, for example, there was a gain of 12.9 per cent in the number of Sunday schools and a gain of 32.9 per cent in the number of W. M. U. organizations; whereas the number of B. Y. P. U.'s showed a gain of 84.9 per cent. In membership and in the various forms of intensive development the record is the same—our young people are leading.

Beginning two years later than the Epworth League (1894), the B. Y. P. U. work of Southern Baptists, formally launched in 1896, has long since passed the organized work of young Methodism in the South, the main figures standing as follows:

Total B. Y. P. U.'s, 1922, 10,805; gain, 1,855.
Chapters Epworth League, 1922, 4,160; gain 832.

B. Y. P. U. members enrolled, 1922, 334,258; gain 32,385.

Epworth League members, 1922, 145,113; gain, 26,120.

5. Record of Architectural Department

Since the launching of this department by the Baptist Sunday School Board in 1917, a total of 2,607 churches at home and abroad have been assisted in planning church buildings, 632 being assisted during the past year. A large and growing literature has been created, and a definite educational campaign for better designed church buildings has gone forward during the year.

6. Record of Teacher Training

The marvels of the Teacher Training work of the Sunday School Board never cease. The record for the past year sounds like a fairy tale. Here are some of its main features:

Total Teacher Training books completed	53,183
Diplomas given	17,087
Red Seals given	3,487
Blue Seals given	1,555
Post Graduate Diplomas given	579
Gold Seals given	294

Of these awards for Teacher Training work, 7,778 were given in training schools and institutes; 12,827 were given in denominational schools and colleges; 23,941 were given in classes conducted in the local churches; 6,470 were given to those who took the work privately; and 2,167 were given as post graduate awards.

As an evidence of the rapid and unparalleled advancement of this work since the launching of the 75-Million Campaign, it should be noted that out of the total 86,965 diplomas issued 29,168 or over one-fourth of the entire number have been issued in the last two years; also that 17,087 diplomas were issued the past year, which is as many as any three years before the 75-Million Campaign.

7. Record of Organized Class Work

The outstanding achievements of this department of Sunday-school work, led by Mr. Harry Strickland, of the Sunday School Board, like those of the B. Y. P. U. and the Teacher Training work, have broken all records. They may be summarized as follows:

The holding of a great Southwide Conference on Organized Class work at Mobile, February 8-10.

The election of Miss Mary Virginia Lee, of Oklahoma, as field worker of the Intermediate Department.

The launching of The Intermediate Counselor, a 32-page quarterly dealing with the organization, management, activities and program of this department in our Sunday schools.

New Intermediate Classes registered this year	564
Enrollment of these Intermediate classes	7,652
New Adult and Young Peoples' classes registered	1,418
Total Intermediate classes attaining the Standard this year	27
Total Adult and Young People's attaining the Standard this year	32
Grand total Adult and Young People's classes registered	5,893
With pupils enrolled	151,791

8. Record of Sweeping Sunday School Gains

Southern Baptists have led all the great denominations in America, from 1916 to 1921, in the gains in the number of Sunday schools and in the enrollment of new pupils. We are perhaps leading all denominations in Teacher Training work, though we do not have the records of all denominations and can not say positively. We are still far behind Northern Methodists, however, in the numbers enrolled in our Sunday schools—that great denomination having now 4,292,211 full members in their churches and 4,626,642 enrolled in their Sunday schools, a record which is not even approached by any other denomination in America. But we are fast gaining on Northern Methodists. During the past three years, for example, largely as a result of the 75-Million Campaign and the enlarged vision and program of our people, we have made the following gains in Sunday-school enrollment, viz.: In 1919-20, 76,728; in 1920-21, 160,664, and in 1921-22, 234, 735; total gains in three years, 472,127! It should be noted also that the gains for the past year almost equal the gains for

the two preceding years. If there is a record in America comparable to our Sunday-school gains in 1921-1922—this year of so-called "hard times"—I have been unable to find it.

9. Record of Accumulations of Property

Perhaps not one Baptist in ten thousand knows the approximate value of the vast properties which the Southern Baptist Convention is accumulating. The latest available figures (not counting what the various State Executive Boards own) indicate the following:

Total schools and college property	\$ 37,505,394.00
Total church and parsonage property	102,216,323.00
Value of 19 orphanages and farms	3,811,935.00
Value of 18 hospitals and equipment	7,483,848.00
Estimated value of Encampment grounds, etc.	1,500,000.00
Foreign Mission Board (in U. S.)	100,000.00
Home Mission Board, (not counting schools and T. B. Sanitarium)	
Sunday School Board	776,039.00
Ministerial Relief Board	389,783.00
Total	\$153,783,322.00

10. Record of Astonishing Output of Southern Baptist Authors

For the first time, we are attempting to make a list of all books published by Southern Baptist authors during the past year. We have had great difficulty in trying to compile a com-

plete list, for the reason that our people have published a far larger number of books than in any year in their history, and they have gone everywhere for their publishers. The 75-Million Campaign and the enlarged vision and life of our people which it has created, has produced astonishing results in authorship. We beg pardon, therefore, for the omission of the name of any Southern Baptist author from the list below; we did our best to find every one and if we failed, we will include your book in the list next year. This list includes only the books published from May, 1921, to May, 1922:

Anderson, G. H., D.D.; "The Tree of Life," published privately, Selma, Ala.

Burroughs, P. E., D.D.; "Building a Successful Sunday School." Fleming H. Revell & Company.

Carver, W. O., D.D., LL.D.; "The Bible a Missionary Message," by Fleming H. Revell Company; "Syllabus and Outlines of the History of Christian Missions," by Baptist World Publishing Company.

Coleman and Reynolds; "Kingdom Songs," by the Baptist Sunday School Board, Nashville, Tenn.

Compere, Miss Amie Josephine; "Going Somewhere," Baptist Book House, Little Rock, Ark.

Cooper, Lucy; "Training in Bible Study," Baptist Sunday School Board, Nashville, Tenn.

Edwards, A. J.; "Bible Lessons and Lectures," published privately.

Gardner, T. C.; "Grading the B. Y. P. U. for Efficient Work," Baptist Standard Publishing Company, Dallas, Texas.

Ginsburg, S. L.; "A Wandering Jew in Brazil," Baptist Sunday School Board, Nashville, Tenn.

- Hamilton, W. W., D.D., LL.D.; "Bible Evangelism," by Baptist Home Mission Board, Atlanta, Ga.
- Jamison, A. T., D.D.; "Your Boy and Girl," Baptist Sunday School Board, Nashville, Tenn.
- Knuckols, Miss Elizabeth; "Handwork for Juniors," by Baptist Sunday School Board, Nashville, Tenn.
- Leavell, L. P., D.D.; "Pilgrim's Progress for the B. Y. P. U." "The B. Y. P. U. Year Book," and "The Intermediate B. Y. P. U. Manual," all by Baptist Sunday School Board, Nashville, Tenn.
- Lee, E. E.; "Intermediate B. Y. P. U. Manual," Baptist Sunday School Board, Nashville, Tenn.
- Love, J. F., D. D.; "Missionary Messages," by Geo. H. Doran & Company.
- Martin, Evangelist T. T.; "Going to Hell in Doves;" "Married Life—Its Present Day Dangers," and "The Second Coming of Christ," all published by Word and Way Publishing Co., Kansas City, Mo.
- McDaniel, Geo. W., D.D., LL.D.; "The Churches of the New Testament," by Geo. H. Doran & Co.; and "A Memorial Wreath," by the Baptist Standard Publishing Company.
- Mills, Miss Rosalie; "The Melody of God," Baptist Book House, Oklahoma City, Okla.
- Moore, Hight C., D.D., Lit.D.; "Points for Emphasis," by the Baptist Sunday School Board, Nashville, Tenn.
- Mullins, Mrs. Isla May; "Uncle Mary," by the Page Company, Boston, Mass.
- Nowlin, W. D., D.D.; "Fundamentals of the Faith," by the Baptist Sunday School Board, Nashville, Tenn.
- Potat, Edwin M., D.D.; "The Withered Fig Tree—A Study in Stewardship," by the Judson Press.
- Potat, Hubert McNeill, Ph.D.; "Practical Hymnology."

- Porter, J. W., D.D., LL.D.; "Evolution a Menace," by Baptist Sunday School Board; and "Assurance of Salvation," by Fleming H. Revell Company.
- Porter, S. J., D.D.; "The Gospel of Beauty," Geo. H. Doran & Company, New York City.
- Rayzor, J. N.; "Stewardship Born of God," Baptist Standard Publishing Company.
- Robertson, A. T., D.D., LL.D.; "Types of Preachers in the New Testament," Geo. H. Doran & Company; "Paul the Interpreter of Christ," Geo. H. Doran & Co.
- Robertson, Mrs. Ella B.; "Worship in the Home," The Abingdon Press; "The Ministry of Women in the Bible," by The Messenger Book House, Oklahoma City, Okla.
- Robertson, J. M.; "Key to Mary Baker-Eddy's Key," Baptist Standard Publishing Co., Dallas, Texas.
- Saunders, J. R., Th.D.; "Chinese As They Are;" "Men and Methods That Win in Foreign Fields;" "The Cross and the Reconstruction of the World," all published by Fleming H. Revell Company.
- Scarborough, L. R., D.D., LL.D.; "The Tears of Jesus," and "Prepare to Meet God," both by Geo. H. Doran & Co., and Baptist Sunday School Board, Nashville.
- Sprecker, Miss Lucie T.; "The Junior B. Y. P. U. Manual," by Baptist Sunday School Board, Nashville, Tenn.
- Stafford, T. P., D.D.; "Study of the Kingdom," See Word and Way, Kansas City, Mo.
- Wright, J. M., Ph.D.; "The Free Negro in Maryland," publisher unknown; the author at Georgetown College, Georgetown, Ky.
- Aldredge, E. P., D.D.; "Southern Baptist Handbook 1921," Baptist Sunday School Board, Nashville, Tenn.
- Total, 35 authors publishing 48 books.

11. Record of District Associations

The painful record made by many of our district associations last year call loudly to Southern Baptists for remedy. Three-fourths of our denominational weakness has come to pass through our neglect of the work, the meetings and the larger meaning of our district associations.

Last year we reported 967 district associations; this year we report 986—and there are at least a dozen more, making 1,000 all told. Of the 986 reported this year, the majority of the Baptists in 32 of them affiliate with the Landmarkers, the majority in 31 others affiliate with the B. M. A. in Texas, while about half a dozen affiliate with the Nunnery Convention in Oklahoma and the majority in six others are "Gospel Mission" Baptists, leaving 911 actively allied with the Southern Baptist Convention. A minority in most of the other associations, however, are in sympathy with and give some support to the program of the Southern Baptist Convention. Looking at the situation with respect to all these 988 district associations here are some facts which Southern Baptists need to ponder well: 171 of these district associations sent in no minutes for 1921 and scores of them did not print their minutes; 32 of these associations reported not a single baptism in the whole association for the whole year; and 67 other associations report less than 50 baptisms each for the entire year! That such a situation is perilous and should be speedily remedied needs hardly to be said.

12. Record of Church Extension Work

We do not have the figures of this year's report from the Church Extension Department of the Home Mission Board, but we want

Southern Baptists to look at the facts which Dr. L. B. Warren, the long-suffering and able superintendent of this department, set before us in his report a year ago. Dr. Warren is a master in marshalling facts and figures and making them eloquent with meaning. In the judgment of this writer his 1921 report is unexcelled in Southern Baptist annals for the space it occupies. Here is the summary of our denominational standing—our lamentable record in church-building. Let us ponder it! And may God help us to remedy it before another year!

"These figures, which are the latest to be secured from our brethren of the other denominations, need no comment:

"1. Cash Capital of Loan Fund—	
Southern Methodists	\$1,826,000.00
Disciples	1,815,000.00
Southern Baptists	800,000.00
"2. Number of Churches Aided—	
Southern Methodists	10,000
Disciples	2,104
Southern Baptists	954
"3. Number of Homeless Congregations—	
Southern Baptists	5,200
Southern Methodists	2,200
Disciples	900"

13. Record of Large Churches

The following is the growing list of our churches having 1,000 or more members. It is based upon the reports in the minutes of the District Associations. We reported 91 of these large churches last year. The list below includes 122 but is not complete, thanks to our faculty records:

Alabama—

Fifth-Sixth St., Birmingham, J. T. McNew, pastor

1,097

11. Record of District Associations

The painful record made by many of our district associations last year call loudly to Southern Baptists for remedy. Three-fourths of our denominational weakness has come to pass through our neglect of the work, the meetings and the larger meaning of our district associations.

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Alabama:

Fifth-Sixth St., Birmingham, J. T. Mc-
New, pastor

1,097

First Church, Birmingham, J. R. Hobbs, D.D., pastor	1,040
Southside, Birmingham, J. E. Dillard, D.D., pastor,	2,202
First, Mobile, J. W. Phillips, D.D., pastor	1,088
First, Montgomery, C. A. Stakely, D. D., pastor	1,271
First, Selma, Dr. Tucker, pastor	1,173
First, Tuscaloosa, L. O. Dawson, D.D., pastor	1,366
Arkansas:	
First, Pine Bluff, J. H. Moore, D.D., pastor	1,023
Second, Little Rock, Calvin B. Waller, D.D., pastor	1,571
Immanuel, Little Rock, Otto Whittington, D.D., pastor	1,385
District of Columbia:	
Calvary, William S. Abernathy, D.D., pastor	2,975
Fifth, J. E. Briggs, D.D., pastor	1,446
Second, Howard I. Stewart, D.D., pastor	1,063
Florida:	
First, Tampa, C. W. Duke, D.D., pastor	1,563
Lakeland, W. J. Bolin, D.D., pastor	1,476
First, Miami, J. L. White, D.D., pastor	1,326
First, Jacksonville, W. A. Hobson, D.D., pastor	1,149
Georgia:	
Capital Avenue, Atlanta, W. H. Major, D.D., pastor	1,182
First, Atlanta, C. W. Daniels, D.D., pastor	1,566
Second, Atlanta, Henry Alford Porter, D.D., pastor	1,656
Tabernacle, Atlanta, J. W. Ham, D.D., pastor	2,154
West End, Atlanta, W. M. Seay, D.D., pastor	1,328

Woodward Ave., Atlanta, T. T. Davis, pastor	1,049
First Gainesville, E. F. Campbell, D.D., pastor	1,096
First, Columbus	1,081
First, Augusta, Edward L. Grace, D.D., pastor	1,062
First, Cordele, Wallace Wear, D.D., pastor	1,021
Calvary Temple, Savannah, John S. Wilder	1,840
First, Savannah	1,231
Second, Savannah, W. A. Talliaferro, D.D., pastor	1,162
First, Macon, Wm. R. Owen, D.D., pastor	1,164
Kentucky:	
First, Hopkinsville, L. W. Doolan, D.D., pastor	1,003
First, Owenboro, W. C. Boone, pastor	1,042
Third, Owenboro, John A. Ray, pastor	1,280
Calvary, Lexington, T. C. Ecton, pastor	1,345
First, Lexington	1,653
First, Frankfort, C. Turner, Th.D., pastor	1,233
First, Mayfield, J. W. Gillon, D.D., pastor	1,326
First, Bowling Green, C. L. Greaves, D.D., pastor	1,129
First, Paducah, D. B. Clapp, D.D., pastor	1,210
Twenty-second and Walnut, Louisville, C. D. Stevens, pastor	1,391
Walnut Street, Louisville, F. F. Gibson, D.D., pastor	1,388
Louisiana:	
First, Shreveport, M. E. Dodd, D.D., pastor	2,300
First, Oakdale	1,100
Maryland:	
First, Brantley, H. M. Wharton, D.D., pastor	1,074

Mississippi:

First, Columbia, W. R. Cooper, pastor	1,196
First, McComb, Theo. Whitfield, pastor	1,147
First, Jackson, W. A. Hewitt, D.D., pastor	1,665
First, Meridian, L. R. Christie, D.D., pastor	1,265
First, Hattiesburg, W. F. Yarborough, D.D., pastor	1,075

Missouri:

Bales Avenue, Kansas City, O. P. Bishop, pastor	1,204
First, Kansas City, D. J. Evans, D.D., pastor	2,740
Calvary, Kansas City, G. Elton Harris, D.D., pastor	1,050
First, Springfield, C. B. Miller, D.D., pastor	1,353
First, Sadalia, R. M. Inlow, D.D., pastor	1,403
Third, St. Louis, W. H. Geistwelt, D.D., pastor	2,330
Euclid, St. Louis, R. B. Whitesides, D.D., pastor	1,072

North Carolina:

First, Asheville, C. S. Davis, D.D., pastor	1,535
First, Raleigh, T. W. O'Kelley, D.D., pastor	1,230
First, Charlotte, Luther Little, D.D., pastor	1,550
Temple, Durham, E. D. Poe, pastor	1,009
Tabernacle, Raleigh, Weston Bruner, D.D., pastor	1,502
First, Wilmington, Jno. Jeter Hurt, D.D., pastor	1,241

Oklahoma:

First, Tulsa, W. O. Anderson, D.D., pastor	1,289
First, Oklahoma City, S. J. Porter, D.D., pastor	2,339

First, Shawnee, J. B. Lawrence, D.D., pastor	1,023
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South Carolina:

Citadel Square, Charleston, C. C. Coleman, D.D., pastor	1,064
First, Columbia, T. C. Skinner, D.D., pastor	1,035
First, Florence, F. H. Martin, pastor	1,087
Central, Greenville, S. T. Matthews, pastor	1,058
First, Greenville, Geo. W. Quick, D.D., pastor	1,218
First, Spartanburg, W. L. Ball, D.D., pastor	1,066
First, Anderson, Jno. E. White, D.D., pastor	1,367

Tennessee:

Central, Memphis, Benjamin Cox, pastor	1,337
First, Memphis, A. U. Boone, D.D., pastor	1,102
Tabernacle, Chattanooga, T. W. Callaway, pastor	1,132
First, Chattanooga, J. W. Inzer, D.D., pastor	1,240
Broadway, Knoxville, B. A. Bowers, D.D., pastor	1,126
First Knoxville, F. F. Brown, D.D., pastor	1,115
First, Nashville, W. F. Powell, D.D., pastor	1,197

Texas:

First, Paris, W. B. Kendall, D.D., pastor	1,371
First, Fort Worth, J. Frank Norris, D.D., pastor	5,185
Broadway, Fort Worth, Forest Smith, D.D., pastor	1,410
First, North Ft. Worth, W. W. Rivers, D.D., pastor	1,352
First, Abilene, Millard F. Jenkins, D.D., pastor	1,620

Mississippi:

First, Columbia, W. R. Cooper, pastor	1,196
First, McComb, Theo. Whitfield, pastor	1,147
First, Jackson, W. A. Hewitt, D.D., pastor	1,665
First, Meridian, L. R. Christie, D.D., pastor	1,265
First, Hattiesburg, W. F. Yarborough, D.D., pastor	1,076

Missouri:

Bales Avenue, Kansas City, O. P. Bishop, pastor	1,201
First, Kansas City, D. J. Evans, D.D., pastor	2,740
Calvary, Kansas City, G. Elton Harris, D.D., pastor	1,050
First, Springfield, C. B. Miller, D.D., pastor	1,353
First, Sadalla, R. M. Inlow, D.D., pastor	1,403
Third, St. Louis, W. H. Gelstweil, D.D., pastor	2,330
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Temple, Durham, E. D. Poe, pastor	1,009
Tabernacle, Raleigh, Weston Bruner, D.D., pastor	1,502
First, Wilmington, Jno. Jeter Hurt, D.D., pastor	1,241

Oklahoma:

First, Tulsa, W. O. Anderson, D.D., pastor	1,289
First, Oklahoma City, S. J. Porter, D.D., pastor	2,339

First, Shawnee, J. B. Lawrence, D.D., pastor	1,025
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South Carolina:

Citadel Square, Charleston, C. C. Coleman, D.D., pastor	1,064
First, Columbia, T. C. Skinner, D.D., pastor	1,035
First, Florence, F. H. Martin, pastor	1,087
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Central, Memphis, Benjamin Cox, pastor	1,337
First, Memphis, A. U. Boone, D.D., pastor	1,102
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First, Fort Worth, J. Frank Norris, D.D., pastor	5,185
Broadway, Fort Worth, Forest Smith, D.D., pastor	1,410
First, North Ft. Worth, W. W. Rivers, D.D., pastor	1,352
First, Abilene, Millard F. Jenkins, D.D., pastor	1,620

First, Palestine	1,026
First, Amarillo, H. W. Virgin, D.D., pastor	1,099
First, Greenville, A. A. Duncan, D.D., pastor	1,229
First, Sherman, T. L. Holcomb, D.D., pastor	1,295
First, Houston, J. B. Leavell, D.D., pastor	2,197
First Galveston, E. F. Adams, pastor	1,000
First, San Antonio, I. E. Gates, D.D., pastor	2,500
First, Denton, Rev. W. C. McClung, pastor	1,010
First, Wichita Falls, O. L. Powers, D.D., pastor	1,500
First, Waco, J. M. Dawson, D.D., pastor	1,599
Columbus St., Waco, R. G. Bowers, D.D., pastor	1,315
Seventh & James St., Waco, W. W. Melton, pastor	1,074
First, Hillsboro, Miles B. Hayes, pastor	1,134
First, Dallas, Geo. W. Truett, D.D., pastor	3,936
Central Dallas, Wallace Bassett, D.D., pastor	2,060
Gaston Avenue, Dallas, Harold Major, D.D., pastor	1,396
First, Beaumont, A. E. Booth, D.D., pastor	2,105
Park St., Beaumont, Rev. Fred Clark, pastor	1,050
First, San Angelo, E. F. Lyon, D.D., pastor	1,050

Virginia:

First, Suffolk, G. T. Lumpkin, D.D., pastor	1,165
First, Richmond, G. W. McDaniels, D.D., pastor	1,778
Second, Richmond, S. B. Cousins, D.D., pastor	1,014
Leigh Street, Richmond	1,694

Pine Street, Richmond, L. J. Powell, D.D., pastor	2,001
Venable Street, Richmond, L. W. Swope, D.D., pastor	1,277
Calvary, Richmond, C. A. Jenkins, D.D., pastor	1,074
Tabernacle, Richmond, R. A. Williams, D.D., pastor	1,348
First, Fredericksburg, E. L. Swift, D.D., pastor	1,289
First, Portsmouth, W. M. Vines, D.D., pastor	1,188
Free Mason Street, Portsmouth, S. W. Melton, D.D., pastor	1,225
Park Place, Portsmouth, I. D. S. Knight, D.D., pastor	1,242
First, Lynchburg, P. W. James, D.D., pastor	1,168
College Hill, Lynchburg, A. B. Conrad, D.D.	1,039
Calvary, Roanoke, R. S. Owens, D.D., pastor	1,563
Belmont, Roanoke, I. T. Jacobs, D.D., pastor	1,478
First, Roanoke, J. F. Vines, D.D., pastor	1,683
Melrose, Roanoke, W. T. Wingfield, D.D., pastor	1,164

14. Record of All Our Churches

In two preceding chapters of this Handbook we have tried to make clear the fact that the marvelous achievements of Southern Baptists in the last few years are due solely to an intensive development in a few of our churches, and that we are going on leaving the largest body of our churches wholly or mostly unenlisted and undeveloped. That this condition

is becoming perilous and challenges immediate attention and remedy, we offer the following summary of facts, all of them stated conservatively:

Country and Village Churches. Of our 28,460 white Baptist churches in the South, 21,000 are village and country churches. Almost 70 per cent of Southern Baptists depend solely upon these 21,000 little churches for spiritual life and leadership. Now here is the perilous situation in these churches:

5,000 to 7,000 give nothing and do nothing for missions, education or benevolence.

5,000 to 7,000 give to orphanage and associational missions, but do not respond to other denominational causes except under a special appeal.

3,000 to 5,000 are enlisted and rendering a far-reaching service.

7,300 have no Sunday school.

16,500 have no Woman's Missionary Society.

16,500 or more have no B. Y. P. U. work.

5,200 or more have no church house.

14,000 have only the little one-room church house in which to carry on their work and worship.

3,000 are continually without pastors due to the miserable custom of a "yearly call."

17,000 or more have preaching only once per month by absentee pastors who spend not more than 3 days per month with the churches.

Surely, surely, Southern Baptists will not allow this condition to continue!

Baptisms: Of the 28,460 white Baptist churches in the South, 5,200 reported not a

single baptism for the year, and there were, perhaps, 1,000 more who did not report; about 7,200 had no revival meeting during the year; less than 600 in the whole South reported 50 or more baptisms each, while about 250 reported 100 or more baptisms each, for the whole of last year! The great gains in the number of baptisms made last year—far greater than were made by any denomination in America—were due to two things: (1) a small group of highly developed churches led by pastors who have the passion for souls and (2) the Home Board's triumphant and undoubted staff of evangelists and special singers. If we could mobilize and organize our evangelistic forces so as to reach all our churches, and especially the unenlisted and neglected churches, our baptisms would easily reach a half million yearly.

Helping on the 75-Million Campaign. Our records show that the 75-Million Campaign for subscriptions to the enlarged program of Baptists was never finished; that over 7,000 of our churches have been left out of the Campaign altogether, from the beginning; that but little more than two-fifths of the members of our enlisted churches, upon the average, are carrying the burdens of the whole campaign; and that the outstanding need of our churches and cause over the South is not conservation but enlistment which is in fact the best form of conservation. All the marvels of this most marvelous Baptist Campaign in the world, if we take into account all it has accomplished, have been wrought by the prayers, efforts, gifts and sacrifices of less than a million Southern Baptists, while over 2,000,000 remain yet to be enlisted!

Record of Convention 1921-22

Record of Whole Convention.

The figures compiled from the association minutes covering all phases of Southern Baptist work show the following as compared to reports a year ago:

Items	1921	1922	Gains
Associations.....	967	986	19
Churches.....	27,444	28,256	812
Baptisms.....	173,595	161,462	67,794
Membership.....	3,199,035	3,284,634	85,629
Sunday Schools.....	20,420	21,121	701
Pupils Enrolled.....	1,966,619	2,201,345	144,715
B. Y. P. U.'s.....	8,974	10,829	1,825
B. Y. P. U. Mem- bership.....	301,873	334,258	32,385
W. M. U. Organiza- tions.....	19,485	20,075	590
Contributions of W. M. U.....	\$ 3,144,855	\$ 3,794,408	\$ 649,553
Home Purposes.....	20,843,421	22,470,621	1,626,599
All Missions, etc.....	14,037,011	11,416,960	1,2,620,650
Total Contributions.....	34,882,082	35,336,982	1,995,099
Value of Church Property.....	97,732,990	102,216,323	4,672,948

16. Record of Home Missions

This has been a year of distress and trial for the Baptist Home Mission Board. With unmeasured opportunities for service which it could not seize, with great obligations outstanding which it could not pay, and with huge sums of money, sufficient to relieve all its difficulties and to make possible the utilization of all its opportunities, due and past due the board but which it could not collect, it has been the most testing and trying year which has come to the Home Mission work in 30 years.

After waiting until the last possible moment, we were unable to secure the figures summarizing the Home Board's report before going to press with the Handbook.

17. Record of Woman's Missionary Union

Last year the W. M. U. of the South was able to report 3,564 new organizations effected; a total of 19,485 organizations altogether; 1,195,495 pieces of literature distributed; a total of 5,924 mission study classes conducted and 17,109 seals issued; 848 societies actively engaged in the White Cross work and furnishing 98,042 articles to the needy; and total gifts to missions and benevolences amounting to \$3,144,865. This year the W. M. U. reports 3,473 new organizations effected; a total of 20,878 organizations altogether; 666,000 pieces of literature distributed; 8,982 mission study classes conducted and 58,222 seals issued; 738 societies doing White Cross work and furnishing 83,000 articles to the needy; and total gifts to missions and benevolences amounting to \$3,794,408.

This summary enables us to see at a glance the tremendous and far reaching services rendered by the organized Woman's Work of the South and the large gains which the work has made this year.

18. Record of Foreign Mission Work

Last year the Foreign Mission Board reported 542 churches; 6,834 baptisms; 49,659 members; 336 Sunday schools; 40,000 pupils enrolled and total gifts of the native Christians amounting to \$242,460.83. This year the report stands as follows: 622 churches; 7,891 baptisms during the year; 64,251 members in foreign churches; 971 Sunday schools; 53,691 pupils enrolled; and \$454,235.85 given by native Christians.

Last year there were a total of 305 foreign missionaries and 978 assistants; this year the report shows 459 foreign missionaries and 1,137

native assistants. A year ago, the Foreign Mission Board reported a total of 632 schools and colleges on foreign fields with 22,866 pupils; this year the report shows 694 of schools and colleges and 26,507 of pupils. Last year, the Foreign Mission Board's report showed 21 foreign physicians and 8 foreign nurses and 17 native physicians and 42 native nurses, operating 12 hospitals with 563 beds and 18 dispensaries with aggregate treatments numbering 154,070. This year, the report shows 23 foreign physicians and 9 foreign nurses and 14 native physicians and 56 native nurses, operating 14 hospitals and 16 dispensaries and administering 160,656 treatments during the year. Last year the Foreign Mission Board reported receipts from all sources amounting to \$2,404,988.52; the receipts the year just closed (May) amounted to \$2,224,713. This summary makes it plain that the year 1921-22 has been by far the greatest year for progress in Foreign Missions ever witnessed in Southern Baptist work.

19. Record of Sunday School Board

Four outstanding achievements are credited to the Sunday School Board during the year 1921-1922:

First, the form and content of the Sunday school and B. Y. P. U. literature was revised and enlarged and the prices materially reduced.

Second, the Board witnessed and helped mightily to realize the greatest Sunday-school gains ever made by any denomination in the South in any one year—an increase of 701 in the number of Sunday schools but a gain of 234,735 in enrollment.

Third, the Board increased its forces, developed its work and laid plans for a new

building to make possible still further advances, especially in assisting all the States in the South to maintain effective book houses.

Fourth, the Board not only published the largest number of books in its history, but elected Dr. Jno. L. Hill, of Kentucky, to be regular book editor, looking to still further developments of its book publication work.

The receipts of the Sunday School Board last year aggregated \$1,133,472.60; the receipts for the year just closed, in spite of the fact that all the periodicals were enlarged and otherwise made more costly and, at the same time, were greatly reduced in price, amounted to \$1,289,489.07, a net gain of \$117,767.34.

20. Record of 75 Million Campaign

(1) Total received on 75-Million Campaign since the beginning of Campaign \$35,365,708.96.

(2) Total received for all purposes, 1921-22, \$10,008,209.30.*

21. Record of Ministerial Relief

In spite of the fact that the current receipts to Ministerial Relief, during the year, were only 45 per cent of what they were last year (though the final round-up will perhaps make up most of this deficiency) the fourth annual report of the Ministerial Relief Board presents the greatest record of service in its history, thanks to its handsome reserve fund. Here are some outstanding features of service rendered this year:

Paid to aged ministers and widows as relief over \$130,000.00.

* Both these figures on 75 million campaign receipts are preliminary, the final tabulations not having been completed at the time of going to press.

The reserve which is set apart for relief could not be increased this year but no part of the invested reserve fund has been used.

The Annuity reserve fund has been increased \$134,000 this year.

A total of 515 aged ministers and 295 widows have been helped with the relief funds this year.

Of those heretofore helped by these funds, 89 ministers and 17 widows died during this year.

Help has been extended to 95 additional ministers, 61 widows, and 95 dependent children, not aided heretofore.

The invested funds of this Board now include \$425,000.00 endowment, \$200,000.00 for the Annuity Fund; \$225,000.00 for the Relief Fund; total \$850,000.00.

CHAPTER XXIII

DIRECTORIES OF SOUTHERN BAPTISTS

Note. 1. Because this book is published before the Southern Baptist Convention meets (at Jacksonville, Fla.) it is impossible to give the complete list of officers of the Convention. We are, therefore, leaving blank spaces which can be filled in by those who purchase the book, after the Convention meets.

Note: 2. We are forced to leave out the list of Southern Baptist ministers from the Handbook, because the list takes up 132 pages of the little book and almost doubles the cost. This list, moreover, is printed in the Southern Baptist Convention Annual. Also some separate copies of the statistics and roster of our ministers have been printed separately for free distribution.

PART I. SOUTHWIDE DIRECTORIES

1. Officers of the Southern Baptist Convention

- President E. Y. Mullins, D.D., LL.D.,
Louisville Ky.
- Vice-President
- Vice-President
- Vice-President
- Vice-President
- Secretary..... Hight C. Moore, D.D., Lit.D.,

Nashville, Tenn.

Secretary J. H. Burnett, Macon, Ga.
 Treasurer ... Geo. W. Norton, Louisville, Ky.
 Auditor W. P. Harvey, Harrodsburg, Ky.

EXECUTIVE COMMITTEE, consisting of the President and Secretaries of the Convention, one member from each of the Boards of the Convention and the following State members, viz.:

P. C. Ratliff, Alabama.
 P. C. Barton, Arkansas.
 W. P. Flannagan, District of Columbia.
 N. B. O'Kelley, Florida.
 A. R. Willingham, Georgia.
 J. L. Hill, Illinois.
 George E. Hays, Kentucky.
 W. A. McComb, Louisiana.
 E. W. Pickering, Maryland.
 B. G. Lowrey, Mississippi.
 E. W. Stephens, Missouri.
 T. C. Mahan, New Mexico.
 Livingston Johnson, North Carolina.
 J. C. Stalcup, Oklahoma.
 Z. T. Cody, South Carolina.
 J. R. Johnson, Tennessee.
 M. H. Wolfe, Texas.
 J. Calvin Moss, Virginia.

2. Boards of the Convention

FOREIGN MISSION BOARD. Headquarters
 6-8 North Sixth Street, Richmond, Va.

R. E. Gaines, President of the Board.
 W. A. Harris, Secretary of the Board.
 J. F. Love, D.D., Corresponding Secretary.
 T. B. Ray, D.D., Associate Secretary.
 George N. Sanders, Treasurer.
 W. D. Powell, D.D., Field Worker.
 Rev. W. Y. Quisenberry, Field Worker.
 Board meets monthly.

HOME MISSION BOARD. Headquarters,
 1004 Healey Building, Atlanta, Ga.

J. F. Pursor, D.D., President of the Board.
 Rev. W. H. Major, Recording Secretary of
 the Board.

C. S. Carnes, Treasurer of the Board.

B. D. Gray, D.D., LL.D., Corresponding Sec-
 retary of the Board and Superintendent of
 Publicity.

L. B. Warren, D.D., Superintendent of Church
 Extension.

O. E. Bryan, D.D., Superintendent of Enlist-
 ment.

....., Superintendent of Evangelism.

B. C. Hening, D.D., Superintendent of For-
 eigners, Indians and Negroes.

A. E. Brown, D.D., Asheville, N. C., Super-
 intendent of Mountain Schools.

Rev. M. N. McCall, Templo Bautista, Havana,
 Cuba, Superintendent of Cuban Work.

Board meets Thursday of each month, 3 p.m.

SUNDAY SCHOOL BOARD. Headquarters
 161 Eighth Avenue, North, Nashville, Tenn.

W. F. Powell, D.D., President of the Board
 A. B. Hill, Recording Secretary of the
 Board.

F. P. Provost, Auditor.

I. J. Van Ness, D.D., LL.D., Corresponding
 Secretary and Treasurer.

E. C. Dargan, D.D., LL.D., Hight C. Moore,
 D.D., LL.D., Editorial Secretaries.

Arthur Flake, Secretary Department of Sun-
 day School Administration

P. E. Burroughs, D.D., Secretary of Teacher-
 Training and Architecture.

Harry I. Strickland, Secretary Department
 of Organized Class Work.

Miss Mary Virginia Lee, Intermediate Field
 Worker.

Miss Lillian S. Forbes, Secretary Elementary Department.

Landrum P. Leavell, Secretary Department of B. Y. P. U.

M. E. Dunaway, Secretary Mailing and Order Departments.

Rev. H. C. McGill, Secretary Accounting and Sales Departments.

E. P. Alldredge, D.D., Secretary of Survey, Statistics and Information.

B. W. Spilman, D.D., Kinston, N. C. Sunday School Field Secretary.

Rev. Harvey Beauchamp, Dallas, Tex., Sunday School Field Secretary.

Rev. W. S. Wiley, Muskogee, Okla., Sunday School Field Secretary.

E. E. Lee, Dallas, Tex., B. Y. P. U. Field Secretary.

Miss Annie L. Williams, Birmingham, Ala., Elementary Field Secretary.

Miss Margaret A. Frost, Louisville, Ky., Elementary Field Secretary.

Board meets Thursday after first Sunday in each month.

RELIEF AND ANNUITY BOARD. Headquarters, 618 Slaughter Building, Dallas, Tex. Wallace Bassett, D.D., President of the Board.

Robert H. Coleman, Recording Secretary.

J. Stewart Beckley, Treasurer.

Wm. Lunsford, D.D., Corresponding Secretary.

Geo. W. Truett, D.D., Chairman of Executive Committee.

Board meets quarterly, or oftener, if called.

EDUCATION BOARD. Headquarters, Jefferson County Bank Building, Birmingham, Ala.

F. S. White, President of the Board.

J. E. Dillard, D.D., Recording Secretary.

Will H. Manly, Treasurer.

Ed. S. Moore, Auditor.

W. C. James, D.D., Corresponding Secretary.

A. R. Bond, D.D., Editorial Secretary.

Board meets first Thursday in each month.

3. Woman's Missionary Union Officers

Mrs. W. C. James, 2768 Hanover Circle, Birmingham, Ala., President.

Miss Eliza S. Broadus, Vice President Emerita, Louisville, Ky.

Mrs. H. M. Wharton, Recording Secretary, 224 W. Lafayette Avenue, Baltimore, Md.

Mrs. Darby Brown, Assistant Recording Secretary.

Mrs. W. C. Lowndes, Treasurer, 2114 Mt. Royal Terrace, Baltimore, Md.

Miss Kathleen Mallory, 1111 Jefferson County Bank Building, Birmingham, Ala., Corresponding Secretary.

Miss Juliette Mather, Young People's Secretary and College Correspondent.

Vice-Presidents:

Mrs. Wm. H. Samford, 202 South Lawrence St., Montgomery, Ala.

Mrs. John L. Hawkins, 1414 Marshall St., Little Rock, Ark.

Mrs. W. E. Mooney, 1544 First Street, S. W., Washington, D. C.

Mrs. S. B. Rogers, 2045 Oak St., Jacksonville, Fla.

Mrs. W. J. Neel, Cartersville, Ga.

Mrs. L. C. Biggs, Dupon, Ill.

Mrs. Janie Cree Bose, 205 East Chestnut St., Louisville, Ky.

Miss Georgia Barnette, 1220 Washington Ave., New Orleans, La.

Mrs. Eugene Levering, 1303 Eutaw Place, Baltimore, Md.

Mrs. A. J. Aven, Clinton, Miss.

Mrs. C. E. Graham, 601 Center St., Hannibal, Mo.

Mrs. M. D. Schumaker, 201 S. Edith St., Albuquerque, N. M.

Mrs. W. N. Jones, 522 Fayetteville St., Raleigh, N. C.

Mrs. R. T. Mansfield, 1011 N. Phillips St., Oklahoma City, Okla.

Mrs. J. D. Chapman, Anderson, S. C.

Mrs. Hight C. Moore, 2112 Belmont Boulevard, Nashville, Tenn.

Mrs. F. S. Davis, 1904 Ross Ave., Dallas, Texas.

Mrs. John F. Vines, 410 Third St., S. W., Roanoke, Va.

4. Laymen's Missionary Movement

Headquarters, Holston National Bank Building, Knoxville, Tennessee.

J. H. Anderson, Knoxville, Chairman.

L. T. McSpadden, Knoxville, Secretary.

W. R. Hamilton, Knoxville, Treasurer.

J. T. Henderson, Knoxville, General Secretary.

5. Southern Baptist Assembly

Headquarters, Ridgecrest, N. C.

J. E. Dillard, D.D., President, Birmingham, Ala.

Albert R. Bond, D.D., Corresponding Secretary, winter address, Birmingham, Ala., summer address, Ridgecrest, N. C.

6. South-Wide Institutions

The Southern Baptist Theological Seminary, Louisville, Ky. E. Y. Mullins, D.D., LL.D., President, Norton Hall, Louisville, Ky.

Southwestern Baptist Theological Seminary, Seminary Hill, Texas. L. R. Scarborough, D.D., LL.D., President, Seminary Hill, Texas.

The Baptist Bible Institute, New Orleans, La. B. H. DeMent, D.D., President, 1220 Washington Ave., New Orleans, La.

Southern Baptist Tuberculosis Sanatorium, El Paso, Texas. H. F. Vermillion, D.D., Superintendent, El Paso, Texas.

7. South-Wide Papers and Periodicals

(1) *Home and Foreign Fields*, 161 Eighth Avenue, North, Nashville, Tenn. G. S. Dobblin, D.D., Louisville, Ky., Editor.

(2) *Royal Service*, 1111 Jefferson Co. Bank Bldg., Birmingham, Alabama. Edited by the Woman's Missionary Union.

(3) *Review and Expositor*, Norton Hall, Louisville, Ky. Edited by Faculty of Southern Baptist Theological Seminary, E. Y. Mullins, D.D., Managing Editor.

Southwestern Journal of Theology, Seminary Hill, Texas. Edited by Faculty of Southwestern Baptist Theological Seminary. L. R. Scarborough, D.D., LL.D., Editor in Chief.

Sunday School and B. Y. P. U. Periodicals, published at 161 Eighth Avenue, North, Nashville, Tenn. Hight C. Moore, D.D., LL.D., Managing Editor. Noble Van Ness, Assistant Managing Editor, and Miss Marian Phelps, Editors' Assistant, as follows:

Quarterlies:

Adult Bible Class Quarterly; E. C. Dargan, LL.D., Editor; lessons prepared by Editor.

Senior Quarterly; E. C. Dargan, LL.D., Editor; lessons prepared by J. B. Weatherspoon, Th.D.

Intermediate Quarterly; E. C. Dargan, LL.D., Editor; lessons prepared by Charles L. Greaves, D.D.

Junior Quarterly; E. C. Dargan, LL.D., Editor; lessons prepared by Miss Margaret A. Frost.

Children's Quarterly; E. C. Dargan, LL.D., Editor; lessons prepared by Miss Willie Jean Stewart.

Home Department Magazine; Hight C. Moore, LL.D., Editor.

On the Wing With the Word; (pocket quarterly) Hight C. Moore and Noble Van Ness, Editors.

B. Y. P. U. Quarterly; L. P. Leavell, D.D., Editor.

Intermediate B. Y. P. U. Quarterly; L. P. Leavell, D.D., Editor.

Junior B. Y. P. U. Quarterly; L. P. Leavell, D.D., Editor.

The Leader's Quarterly for Intermediate and Junior B. Y. P. U.'s; L. P. Leavell, D.D., Editor.

Monthlies:

The Teacher; E. C. Dargan, D.D., LL.D., Editor.

Sunday School Builder; Hight C. Moore and Arthur Flake, Editors.

Organized Class Magazine; Hight C. Moore and Harry L. Strickland, Editors.

Weeklies:

Kind Words; Hight C. Moore, LL.D., Editor.

The Boys' Weekly; Hight C. Moore and Noble Van Ness, Editors.

The Girls' Weekly; Hight C. Moore and Miss Falry Dillard, Editors.

Child's Gem; Hight C. Moore, Editor.

The Baptist Survey Bulletin, published occasionally by the Department of Survey, Statistics and Information, E. P. Alldredge, A.M. D.D., Secretary, 161, 8th Ave. N., Nashville, Tenn.

8. Commissions of the Convention

Conservation Commission of 75-Million Campaign. Headquarters, 161 Eighth Avenue, North, Nashville, Tenn., L. R. Scarborough,

D.D., LL.D., Chairman, Forth Worth, Texas; Frank Burkhalter, Publicity Director, 161 Eighth Avenue, North, Nashville, Tenn.

Inter-Board Commission of the Southern Baptist Convention. Headquarters, Bank of Commerce Building, Memphis, Tenn., having charge of Baptist Student activities in the colleges and schools of the South.

B. D. Gray, D.D., Chairman.

J. F. Love, D.D.

I. J. Van Ness, D.D.

W. C. James, D.D.

Miss Kathleen Mallory.

Frank H. Leavell, Memphis, Executive Secretary.

Commission on Negro Theological Seminary, O. L. Halley, D.D., Secretary, 161 Eighth Avenue, North, Nashville, Tenn.

Commission on Social Service. A. J. Barton, D.D., Chairman, Alexandria, La.

Committee on National Baptist Memorial (at Washington, D. C.). B. D. Gray, D.D., LL.D., Chairman, 1004 Healey Building, Atlanta, Ga.

Standing Hospital Committee. F. S. Groner, D.D., Chairman, Slaughter Building, Dallas, Texas.

Committee on Legal Status of the Boards of the Convention. Hon. Clifford Walker, Chairman, Monroe, Ga.

Sunday School Lesson Committee. E. C. Dargan, D.D., LL.D., Chairman, 161 Eighth Avenue, North, Nashville, Tenn.

9. Names and Locations of Missionaries of the Foreign Board

SOUTH CHINA

Canton—Mrs. R. H. Graves, Mrs. G. W. Greene, R. E. Chambers, Mrs. Chambers, John Lake, Mrs. Lake, P. H. Anderson, Mrs. Anderson, Miss Mary Anderson, J. T. Williams,

Mrs. Williams, J. R. Saunders, Mrs. Saunders, Miss May Hine,* Miss Flora Dodson, W. D. King,* Mrs. King,* Victor V. McGuire, Miss Laura Coupland, George William Greene, Mrs. Greene, Miss Mary Alexander, M. T. Rankin, Miss Valeria Greene, W. H. Tipton, Mrs. Tipton, C. A. Hayes, M.D., Mrs. Hayes.

Shlu Hing—Miss H. F. North,* Miss Margie Shumate,* Miss Alvada Gunn, Miss Mollie McMinn.

Yingtak, via Canton—Miss A. M. Sandlin, Ben Rowland,* Mrs. Rowland,* A. R. Gallimore, Mrs. Gallimore, Miss Grace T. Elliott, I. T. Thomas, Mrs. Thomas, Miss Ruth Pettigrew, M. J. Scott, Mrs. Scott, Roscoe Etter, M.D., Mrs. Etter.

Wuchow—Miss E. E. Rea, G. W. Leavell, M. D., Mrs. Leavell, Miss Leonora Scarlet, R. E. Beddoe, M. D., Mrs. Beddoe, Rex Ray, Mrs. Ray, Miss Mae Morton, Uilin Leavell, Mrs. Leavell.

Macao—J. L. Galloway, Mrs. Galloway.

Kong Moon—John Sundstrom, Mrs. Sundstrom, Miss Lora Clement, Miss Sarah Funderburke.

Kwei Lin—C. J. Lowe, Mrs. Lowe, Dr. R. E. L. Mewshaw, Mrs. Mewshaw, Miss Hattie Stallings, R. L. Bausum, Miss Mattie Vie Summer, Edwin Dargan Smith, M. D., Mrs. Smith, Miss Reba Stewart.

PAKHOI

Pakhoi—E. T. Snuggs, Mrs. Snuggs.

CENTRAL CHINA

Shanghai—R. T. Bryan,* Mrs. Bryan,* Miss Willie Kelly, Miss H. F. Sallee,* Miss Pearle Johnson, J. M. Rogers, Mrs. Rogers, Miss Catherine Bryan, Miss Mary N. Lyne,* Miss Sallie Priest, Mrs. W. E. Crocker, Eugene E. Steele, Eph Whisenhunt, Miss Rose Marlowe, Miss Mina Garrett, Jas. Hamilton Ware, Mrs. Ware.

Shanghai Baptist College and Seminary—C.

H. Westbrook, J. H. Webster,* Mrs. Webster,* J. B. Hipps, Mrs. Hipps, Miss Elizabeth Kethley, J. Hundley Wiley, Mrs. Wiley, Gordon Poteat, Mrs. Poteat, Miss Ida Patterson.

Soochow—T. C. Britton, Mrs. Britton, C. G. McDaniel, Mrs. McDaniel, Miss Sophie Lanneau, P. W. Hamlet, Mrs. Hamlet, H. H. McMillan, Mrs. McMillan, Miss Olive Bagby, Miss Blanche Groves, Miss Carrie E. Owen, Miss Hannah J. Plowden, J. E. Jackson.

Chinkiang—C. C. Marriott, Mrs. Marriott, A. Y. Napier,* Mrs. Napier,* L. B. Olive, Mrs. Olive, D. F. Stamps, Mrs. Stamps.

Yang Chow—L. W. Pierce, Mrs. Pierce, Miss Alice Parker, Miss M. E. Moorman, R. V. Taylor, M. D.,* Mrs. Taylor,* Miss E. E. Teal, Miss Hazel Andrews, E. F. Tatum, Miss Mary C. Demarest, Dr. Carl F. Jordan, Mrs. Jordan, Ethel M. Pierce, M. D.

NORTH CHINA

Teng Chow, Shantung Province—Florence Lide,* Miss Ada Bell, T. F. McCrea, Mrs. McCrea.

Hwang-Hsien, Shantung Province—T. W. Ayers, M. D., Mrs. Ayers, Miss Anna B. Hartwell, W. C. Newton, Mrs. Newton, W. B. Glass, Mrs. Glass, C. W. Pruitt, Mrs. Pruitt, Miss Clifford Hunter, C. N. Hartwell, W. W. Stout, Mrs. Stout, Miss Blanche Bradley, Miss J. W. Lide, Miss Lila F. Watson, N. A. Bryan, M. D., Mrs. Bryan, Frank P. Lide, Mrs. Lide, Emmett Ayers, Mrs. Ayers.

Pingtu Shantung—W. H. Sears, Mrs. Sears, Miss Florence Jones, A. W. Yocum,* M. D., Mrs. Yocum,* Miss Pearl Caldwell, David Bryan,* Mrs. Bryan,* Miss Bonnie Ray, George N. Herring, M. D., Mrs. Herring.

Laichow-Fu, Shantung Province—Miss Mary D. Willeford, Miss C. A. Miller,* Miss Alice Huey, J. McF. Gaston, M. D., Mrs. Gaston, C.

A. Leonard, Mrs. Leonard, Miss Bertha Smith, Dr. Jeanette E. Beall, Miss Doris Knight, Robert A. Jacob, Miss Aida Grayson.

Chefoo, Shantung Province—Peyton Stephens, Mrs. Stephens, James W. Moore, Mrs. Moore, Miss Pearl Todd, Miss Ida Taylor.

Lai-Yang, Shantung Province—T. O. Hearn, M. D.,* Mrs. Hearn,* I. V. Larson, Mrs. Larson, W. W. Adams, Mrs. Adams, Mrs. Jewell L. Daniel.

Tsingtau, Shantung Province—S. E. Stephens,* Mrs. Stephens,* E. L. Morgan, Mrs. Morgan.

Tsinan, Shantung Province—P. S. Evans, M. D., Mrs. Evans, J. W. Lowe, Mrs. Lowe, Miss Ethel Ramshotom, J. V. Dawes, Mrs. Dawes.

Tsinichow, Shantung Province—Frank Connely, Mrs. Connely.

INTERIOR CHINA

Chengchow, Honan—W. W. Lawton, Mrs. Lawton, D. W. Herring, Mrs. Herring, Wilson Fielder, Mrs. Fielder, Samuel O. Pruitt, M. D., Mrs. Pruitt, J. T. Fielder, Mrs. Fielder, L. O. Wilkerson, M. D., Mrs. Wilkerson.

Kaifeng—W. E. Sallee, Mrs. Sallee, H. M. Harris, Mrs. Harris, Miss Loy J. Savage, E. M. Poteat, Jr., Mrs. Poteat, Miss Blanche Rose Walker, Milton L. Braun, Mrs. Braun, Miss Addie Estelle Cox, I. D. Eavenson, Mrs. Eavenson, Gordon K. Middleton, Mrs. Middleton, Miss Zemma Hare, Miss Viola Humphreys, Miss Grace Stribling, Miss Minnie Alexander, Jos. Lee, Jr.

Pochow—Wade D. Bostick,* Mrs. Bostick,* G. P. Bostick, Mrs. Bostick, Miss Olive Riddell, Mary L. King, M. D., Miss Clifford Barratt.

Kwelteh—Sidney J. Townsend, Mrs. Townsend.

AFRICA (NIGERIA)

Ogbomoso, via Lagos—George Green, M. D., Mrs. Green, Dr. E. G. MacLean,* Mrs. MacLean,* Miss Ruth May Kersey, G. W. Sadler, Mrs. Sadler, W. H. Carson, Mrs. Carson, Hugh P. McCormick.

Saki—Miss Nannie David, Miss May Perry, Miss Neale C. Young, A. S. Patterson, Mrs. Patterson.

Abeokuta, via Lagos—Mrs. W. T. Lumbley, S. G. Pinnock, Mrs. Pinnock, Miss Olive Edens, Miss Cora Caudle, Miss Susan Anderson.

Oyo, via Lagos—Miss Clara Keith, J. C. Powell, Mrs. Powell, Miss Lucille Reagan.

Lagos—L. M. Duval, Mrs. Duval.

ITALY

Rome—D. G. Whittinghill, Mrs. Whittinghill, via Del Babuino, 107.

SOUTH BRAZIL

Rio De Janeiro—Calxa 352—W. E. Entzinger, S. L. Ginsburg, Mrs. Ginsburg, Calxa, 828—J. W. Shepard, Mrs. Shepard, A. B. Langston, Mrs. Langston, S. L. Watson,* Mrs. Watson,* C. A. Baker, Mrs. Baker, Miss Ruth Randall, L. T. Hites, Mrs. Hites, J. J. Cowser, Mrs. Cowser, Miss Edith Ayers, Miss Bernice Neel, W. E. Allen, A. R. Crabtree, Mrs. Crabtree.

Porto Algere—A. I. Dunstan, Mrs. Dunstan,* R. A. Clifton, Mrs. Clifton, Miss Pearl Dunstan.

Sao Paulo—Calxa 572—W. B. Bagby, Mrs. Bagby, F. M. Edwards, Mrs. Edwards, J. J. Taylor, Mrs. Taylor,* E. A. Ingram, Mrs. Ingram, Miss Ara Dell Fitzgerald,* Miss Alice Bagby, R. B. Stanton, Mrs. Stanton.

Curityba Parana—R. E. Pettigrew,* Mrs. Pettigrew,* A. B. Deter, Mrs. Deter.

Campos—L. M. Bratcher, Mrs. Bratcher, Rua Dr. Alberta Torres, No. 99, Miss Nora Hawkins.

Campo Grande—Matto Grosso, Calxa 78, E. A. Jackson, Mrs. Jackson, Geo. E. Goodman, Mrs. Goodman, W. B. Sherwood, Mrs. Sherwood.

Bello Horizonte—D. F. Crosland, Mrs. Crosland,* O. P. Maddox,* Mrs. Maddox,* J. R. Allen, Mrs. Allen, F. A. R. Morgan, Mrs. Morgan.

Victoria—L. M. Reno, Mrs. Reno, Miss Edith West.

Nova Friburgo—A. B. Christie,* Mrs. Christie.*

Santos—Rua General Camara 164, T. C. Bagby, Mrs. Bagby.

NORTH BRAZIL

Bahia—M. G. White, Mrs. White, F. Willard Taylor, Mrs. Taylor, J. L. Downing, M. D. Mrs. Downing.

Pernambuco—H. H. Muirhead, Mrs. Muirhead, D. L. Hamilton, Mrs. Hamilton,* L. L. Johnson, Mrs. Johnson, W. C. Taylor, Mrs. Taylor, Miss Pauline White, Robert S. Jones, Mrs. Jones, Miss Easie Fuller, Miss Bertha Lee Hunt, E. G. Wilcox, Mrs. Wilcox, A. E. Hayes, Mrs. Hayes.*

Manaus—E. A. Nelson, Mrs. Nelson.*

Corrente, Plauhy, via Cidade de Barra, Bahia—A. J. Terry, Mrs. Terry.

Aracaju, Sergipe—C. F. Stapp, Mrs. Stapp.

Maranhao—James B. Parker, Mrs. Parker.

Macelo—John Mein, Mrs. Mein.

MEXICO

Toluca—Avenida, Juarez, No. 54—C. L. Neal, Mrs. Neal.

Saltillo—G. H. Lacy, Mrs. Lacy.

Chihuahua—D. H. LeSueur, Mrs. LeSueur

On Border, but Superintending Work in Mexico—Frank Marrs, Mrs. Marrs, J. E. Davis, Mrs. Davis, Mrs. J. S. Cheavens, W. F. Hatchell, Mrs. Hatchell, El Paso, Tex.; J. H. Benson, Mrs. Benson, Eagle Pass, Tex.

On Enforced Furlough—Miss Laura Cox.

JAPAN

Fukuoka—C. K. Dozier,* Mrs. Dozier,* G. W. Bouldin, Mrs. Bouldin, Miss Sarah Frances Fulghum, J. G. Chapman, Mrs. Chapman, M. A. Treadwell,* Mrs. Treadwell,* Roscoe Smith, Mrs. Smith.

Kumamoto—Norman F. Williamson, Mrs. Williamson.

Nagasaki—E. O. Mills, Mrs. Mills.

Shimonoseki—E. N. Walne,* Mrs. Walne,* Miss Florence Walne.*

Hiroshima—J. Franklin Ray, Mrs. Ray.

Tokyo—W. Harvey Clarke, Mrs. Clarke.

Kokura—J. H. Rowe, Mrs. Rowe, Miss Effie Baker, Miss Naomi Schell, Miss Florence Conrad, Miss Cecile Lancaster.

ARGENTINA

Buenos Aires—Casilla Del Correo 1571—S. M. Sowell, Mrs. Sowell, Robert Logan,* Mrs. Logan,* J. C. Quarles, Mrs. Quarles, G. A. Bowdler, Mrs. Bowdler, R. F. Elder, Mrs. Elder, T. B. Hawkins, Mrs. Hawkins, A. R. Phillips, Mrs. Phillips, Miss Emily Virginia Beck.

Mendoza—F. J. Fowler, Mrs. Fowler,* Z. Paul Freeman, Mrs. Freeman.

Cordoba—M. S. Blair, Mrs. Blair.

Montevideo, Uruguay—L. C. Quarles, Mrs. Quarles, B. W. Orrick, Mrs. Orrick, Casilla Del Correo, 136.

CHILE

Santiago, Casilla 3388—W. E. Davidson, Mrs. Davidson.

Temuco—Casilla 191—W. D. T. MacDonald, Mrs. MacDonald, Miss Agnes Graham, J. L. Hart, Mrs. Hart, Miss Cornelia Brower.

Concepcion—R. Cecil Moore, Mrs. Moore.

NEW EUROPEAN WORK

Lausanne, Switzerland—Avenue D'Ouchay No. 77—Everett Gill, Mrs. Gill.

Moscow, Russia—Hoyt E. Porter.

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*At present in this country.

PART II. STATEWIDE DIRECTORIES

State Missions, Education, Sunday Schools and Benevolences

ALABAMA. The Alabama State Convention. Headquarters 127 South Court St., Montgomery.

L. O. Dawson, D.D., Tuscaloosa, President.
M. M. Wood, D.D., 517 North 22nd St., Birmingham, Ala., Recording and Statistical Secretary.

A. S. Barnes, Montgomery, Assistant Statistical Secretary.

D. C. Cooper, Oxford, President Executive Board.

W. R. Seymore, Montgomery, Recording Secretary, Executive Board.

D. F. Green, Montgomery, Secretary-Treasurer Executive Board.

Rev. S. H. Bennett, Montgomery, Superintendent of Field Work.

Emmett Moore, Montgomery, Sunday School Secretary.

Miss Clema Wiley, Montgomery, Elementary Secretary.

J. E. Lambdin, Montgomery, B. Y. P. U. Secretary.

Mrs. J. E. Lambdin, Montgomery, Junior and Intermediate B. Y. P. U. Secretary.

State Convention meets at Cullman, Ala., November 14-17, 1922.

ARKANSAS. The Arkansas Baptist State Convention. Headquarters, 405 Donaghey Building, Little Rock, Ark.

Allen Hill Autry, Little Rock, President.

Ben L. Bridges, Paragould, Recording Secretary.

E. J. A. McKinney, Little Rock, 1220 W. 10th St., Statistical Secretary.

J. P. Runyan, M.D., Little Rock, President of Executive Board.

G. E. Owen, Conway, Recording Secretary of Executive Board.

J. S. Rogers, D.D., Little Rock, General Secretary.

J. P. Runyan, Little Rock, Treasurer.

F. M. Masters, Little Rock, State Mission Secretary.

H. V. Hamilton, Little Rock, Sunday School and B. Y. P. U. Secretary.

State Convention meets at Fayetteville, Wednesday, Dec. 6, 1922.

DISTRICT OF COLUMBIA. Columbia Association of Baptist Churches, Washington, D. C.

E. Hilton Jackson, 3207 Nineteenth St. Northwest, Washington, Moderator.

S. G. Nottingham, 734 Eighth St., N. W. Washington, Clerk.

James C. Hering, 3743 McKinley St., Northwest, Washington, Treasurer.

Association meets.

FLORIDA. The Florida Baptist Convention. Headquarters, 205-213, Peninsular Building, Jacksonville.

C. W. Duke, D.D., Tampa, President.

C. L. Collins, D.D., Ocala, Recording and Statistical Secretary.

W. A. Hobson, D.D., Jacksonville, President of the Executive Board.

S. B. Rogers, D.D., Jacksonville, Corresponding Secretary and Treasurer.

C. M. Brittain, D.D., Jacksonville, Assistant Secretary.

Rev. W. W. William, Jacksonville, Sunday School Secretary.

State Convention meets December 5, 1922, place not yet fixed.

GEORGIA. Baptist Convention of the State of Georgia. Headquarters, 317 Palmer Building, Atlanta.

J. D. Mell, D.D., Athens, President.

B. D. Ragsdale, D.D., Macon, Recording and Statistical Secretary.

E. J. Forrester, D.D., Sparta, Treasurer.

A. J. Cobb, Athens, President of Executive Board.

T. H. Robertson, Gainesville, Recording Secretary Executive Board.

Arch C. Cree, D.D., Executive Secretary, Treasurer, Executive Board of the Georgia Baptist Convention.

R. S. Ralley, Superintendent Field Work.

L. D. Newton, Superintendent Publicity.

Geo. W. Andrews, Sunday School Secretary

J. W. Merritt, Sunday School Field Worker

H. L. Batts, B. Y. P. U. Secretary.

State Convention meets in Monroe, December 7, 1922.

ILLINOIS. The Illinois Baptist State Association. Headquarters, Du Quoin.

Rev. G. W. Danbury, Du Quoin, President.

Rev. R. A. Morris, Pinckneyville, Recording Secretary.

W. P. Throgmorton, D.D., Marion, President of Executive Board.

Rev. A. E. Prince, D.D., Marion, Recording Secretary Executive Board

B. F. Rodman, D.D., General Secretary-Treasurer.

Miss M. Alice Bilby, Du Quoin, Sunday School and B. Y. P. U. Secretary.

State Convention meets at Herrin, October 30-November 2, 1922.

KENTUCKY. The General Association of Baptists in Kentucky. Headquarters, 205 East Chestnut St., Louisville.

W. A. Frost, Wingo, President.

W. E. Hunter, Somerset, President of Executive Board.

Rev. E. C. Stevens, Louisville, Recording Secretary of Executive Board.

C. M. THOMPSON, Louisville, Corresponding Secretary and Treasurer.

W. A. Gardiner, Louisville, Sunday School Secretary.

Mrs. W. A. Gardiner, Louisville, Elementary Secretary.

Lyman P. Halley, Louisville, B. Y. P. U. Secretary.

Association meets at Middlesboro, November 14, 1922.

LOUISIANA. The Louisiana Baptist Convention. Headquarters, 415 Milam Street, Shreveport. P. O. Box 12.

L. L. Bebout, New Orleans, President.

Rev. J. P. Durham, Ringgold, Recording and Statistical Secretary.

W. H. Managan, Westlake, President of the Executive Board.

Hurren Smith, Shreveport, Recording Secretary of Executive Board.

Edgar Godbold, Shreveport, Corresponding Secretary.

J. B. Moseley, Shreveport, Sunday School and B. Y. P. U. Secretary.

State convention meets at First Church, Bogalusa, December 5, 1922.

MARYLAND. The Maryland Baptist Union Association. Headquarters, 41-45 Bible House, 10 East Fayette Street, Baltimore.

Chas. M. Ness, Baltimore, President.

Samuel H. Gressitt, Baltimore, Recording Secretary.

J. Milton Lyell, Baltimore, President of Executive Board.

Jas. M. Jacques, Baltimore, Treasurer.

W. H. BAYLOR, D.D., Baltimore, Superintendent of Missions.

Rev. R. E. F. Aler, Baltimore, Sunday School and B. Y. P. U. Secretary.

Association meets in Baltimore, Brantly Baptist church, October 25-27, 1922.

MISSISSIPPI. The Mississippi Baptist State Conventions. Headquarters, Jackson.

A. V. Rowe, D.D., Winona, President.

Walton E. Lee, Como, Recording Secretary.

P. I. Lipsey, D.D., Clinton, President of Executive Board.

R. B. Gunter, D.D., Corresponding Secretary and Treasurer.

N. T. Tull, Jackson, Statistical Secretary.

J. E. Byrd, Mt. Olive, Sunday School Secretary.

J. E. Sweaney, Jackson, Assistant Sunday School Secretary.

Miss Minnie Brown, Pontotoc, Elementary Sunday School Worker.

Prof. D. M. Nelson, Clinton, Secretary of Baptist Education Commission.

Auber J. Wilds, Oxford, B. Y. P. U. Secretary.

State Convention meets at Grenada, November 14, 1922.

MISSOURI. The Missouri Baptist General Association. Headquarters, 1107 McGee Street Kansas City, Mo.

David H. Harris, Fulton, President.

S. E. Ewing, St. Louis, 206 Metropolitan Bldg., Statistical Secretary.

Lex McDaniels, Kansas City, Treasurer Permanent Funds.

David H. Harris, Fulton, Chairman of Executive Board.

Hugh Stephens, Jefferson City, Secretary of Executive Board.

O. L. Wood, D.D., Kansas City, General Superintendent.

J. C. Hockett, Jr., Kansas City, Secretary Sunday School and B. Y. P. U..

State Convention meets at Kansas City, Bales church, October 17-19, 1922.

NEW MEXICO. The Baptist Convention of New Mexico. Headquarters, Albuquerque.

Rev. Buren Sparks, Santa Fe, President.

Rev. T. C. Mahan, Carlsbad, President of Executive Board.

Rev. Wm. Park, Albuquerque, Recording Secretary.

Rev. J. W. Bruner, Corresponding Secretary.

Rev. S. S. Bussell, Box 485 Albuquerque, Sunday School and B. Y. P. U. Secretary.

State Convention meets First Baptist church of Tucumcari, November 7-10, 1922.

NORTH CAROLINA. The North Carolina Baptist Convention. Headquarters, Raleigh.

B. W. Spillman, D.D., Kinston, President.

Rev. W. M. Gilmore, Sanford, Recording Secretary.

Walters Durham, Raleigh, Treasurer.

I. M. Mercer, D.D., President of Executive Board.

John D. Berry, Secretary of the Executive Board.

Charles E. Madry, D.D., Raleigh, Corresponding Secretary.

T. W. O'Kelley, D.D., Raleigh, President of Board of Education.

Carey J. Hunter, Raleigh, Secretary Board of Education.

R. T. Vann, D.D., Raleigh, Corresponding Secretary Board of Education.

E. L. Middleton, Raleigh, Sunday School and Statistical Secretary.

Perry Morgan, Raleigh, Secretary of B. Y. P. U.

Miss Elma Leigh Farabow, Raleigh, Junior B. Y. P. U. Secretary.

State Convention meets at Winston-Salem December 12, 1922.

OKLAHOMA. The Baptist General Convention of the State of Oklahoma. Headquarters, 126½ West Main Street, Oklahoma City, Okla.

J. C. Stalcup, Oklahoma City, President.

E. D. Hamilton, Elk City, Recording Secretary and Secretary of Executive Board.

Dan Curb, Nash., Assistant Recording Secretary.

J. C. Stalcup, Oklahoma City, President of Executive Board.

Rev. J. B. Rounds, Oklahoma City, Corresponding Secretary.

Fred A. McCaulley, Edmond, Sunday School Secretary.

Blount F. Davidson, Oklahoma City, B. Y. P. U. Secretary.

The State Convention meets at Altus, Okla., Wednesday, November 15, 1922, at 10:00 a. m.

SOUTH CAROLINA. State Convention of the Baptist Denomination in South Carolina. Headquarters, 1301 Hampton Ave., Columbia.

J. J. Lawton, Hartsville, President.

W. C. Allen, Dillon, Recording and Statistical Secretary.

W. J. McGlothlin, D.D., Greenville, President of Baptist General Board.

E. S. Reeves, D.D., Union, Secretary of General Board.

C. E. Burts, D.D., Columbia, General Secretary-Treasurer.

W. T. Derieux, D.D., Columbia, Mission Commission Secretary.

Charles A. Jones, D.D., Columbia, Education Commission Secretary.

Rev. Thomas J. Watts, D.D., Columbia Secretary Commission on Sunday School and B. Y. P. U.

State Convention meets at Rock Hill, December 5-7, 1922.

TENNESSEE. The Tennessee Baptist Convention. Headquarters, 161 Eighth Avenue, North Nashville, Tenn.

W. A. Owen, Covington, President.

Rev. Fleetwood Ball, Lexington, Recording Secretary.

N. B. Fetzer, Nashville, Statistical Secretary.

Ryland Knight, D.D., Nashville, President of Executive Board.

Mrs. N. B. Fetzer, Nashville, Statistical Secretary and Recording Secretary of Executive Board.

Lloyd T. Wilson, D.D., Nashville, Corresponding Secretary and Treasurer.

Harry Clark, Educational Secretary, Nashville.

W. D. Hudgins, Tullahoma, Sunday School Secretary.

W. M. Preston, Knoxville, B. Y. P. U. Secretary.

State Convention meets at Knoxville November 15-17, 1922.

TEXAS. Baptist General Convention of Texas. Headquarters, 720 Slaughter Building, Dallas.

J. D. Sandefer, D.D., Abilene, President.

Rev. J. L. Truett, Whitewright, Recording Secretary.

Rev. I. J. White, McAllen, Recording Secretary.

D. R. Graham, Dallas, Treasurer.

R. E. Burt, Dallas, President of Executive Board.

D. A. Graham, Dallas, Secretary of Executive Board.

F. S. Groner, D.D., General Secretary.

B. W. Vining, D.D., Conservation Secretary, Dallas.

W. P. Phillips, Hillsboro, Sunday School Secretary.

T. C. Gardner, Dallas, B. Y. P. U. Secretary.

Rev. J. P. Boone, Jr., Student Secretary.

State Convention meets in Waco, Thursday, November 9, 1922.

VIRGINIA. The Baptist General Association of Virginia. Headquarters, Old Dominion Trust Co., Building, Richmond.

George W. McDaniel, D. D., Richmond, President.

Hugh C. Smith, D.D., Bedford, Recording Secretary.

Rev. T. S. Dunaway, Richmond, Statistical Secretary.

Frank T. Crump, Richmond, Treasurer.

W. W. Moffett, Roanoke, President of Executive Board.

H. P. Galsgow, Roanoke, Secretary of Executive Board.

R. D. Garland, Richmond, Corresponding Secretary.

J. W. Cammack, D. D., Richmond, Field Secretary.

Joseph T. Watts, D. D., Richmond, Sunday School Secretary.

Rev. E. J. Wright, Richmond B. Y. P. U. Secretary.

State Convention meets First Baptist Church, Newport News, Tuesday, November 14, 1922.

State Periodicals

ALABAMA. The Alabama Baptist, J. C. Bank Bldg., Birmingham; Rev. L. L. Gwaltney, Th. D., Editor and Business Manager; J. E. Dillard, D.D., Chairman of Board of Directors; founded 1835; circulation, 11,800; organ of Alabama Baptist State Convention and owned by the Convention.

ARKANSAS. The Baptist Advance, 405 Donaghey Bldg., Little Rock; J. S. Compere, D.D., Editor and Business Manager; owned by Arkansas Baptist State Convention; founded 1902; circulation 7,000; organ of Arkansas Baptist State Convention.

FLORIDA. Florida Baptist Witness, Jacksonville; J. W. Mitchell, D.D., Editor and Business Manager; W. A. Hobson, D.D., Chairman Board of Directors; owned by the State Board of Missions; founded 1887; circulation 5,200; organ Florida State Convention.

GEORGIA. The Christian Index, Georgia Baptist Headquarters, Atlanta; Louie D. Newton, Editor; Arch C. Cree, D.D., Secretary-Treasurer; F. M. McConnell, Chairman Board of Directors; owned by Baptists of Georgia; founded 1821; circulation 26,500.

ILLINOIS. The Illinois Baptist, Marlon; W. P. Throgmorton, D.D., Editor, Business Manager and Chairman Board of Directors; owned by Illinois Baptist State Association; founded 1905; circulation 5,500; organ of Illinois Baptist State Association.

KENTUCKY. Western Recorder, 205 East Chestnut St., Louisville; Victor I. Masters, D.D., Editor; James E. Stallings, Business Manager; owned by Kentucky Baptist General Association; purchased in 1919; circulation 20,000.

LOUISIANA. The Baptist Message, Box 12, Shreveport; Rev. F. W. Tinnin, Editor; Edgar Godbold, Business Manager; organ of Louisiana Baptists; circulation 5,500.

MARYLAND. Maryland Baptist Church Life, Bible House, Baltimore, John Kastendike, General Editor; Irvin Gorman, Business Manager, published by B. Y. P. U. Publishing Co., founded 1917.

MISSISSIPPI. The Baptist Record, Jackson, P. I. Lipsey, D.D., Editor; R. B. Gunter, D.D., Business Manager; owned by Mississippi Baptist State Convention; founded 1878; circulation 10,400; organ of the Mississippi Baptist State Convention.

MISSOURI. (1) World and Way, Kansas City; S. M. Brown, D.D., R. K. Maiden, Editors; a private ownership; a special Committee to co-operate with all State interests; founded 1896.

(2) Missouri Baptist Bulletin, Kansas City.

NEW MEXICO. The Baptist New Mexican, Albuquerque; Wm. Park, Editor; J. W. Bruner, Business Manager; T. C. Mahan, Carlisbad, Chairman of Board of Directors; owned by New Mexico Baptist Convention; founded 1915; circulation 1,850; organ of Baptist Convention of New Mexico.

NORTH CAROLINA. (1) Biblical Recorder, Raleigh; Livingston Johnson, D.D., Editor; Rev. J. S. Farmer, Business Manager; Carey J. Hunter, Chairman of Board of Directors; owned by Biblical Recorder Publishing Co., founded 1833; circulation 17,600; organ of North Carolina Baptist State Convention.

(2) Charity and Children, Thomasville; Archibald Johnson, Editor; Fuller B. Hamrick, Business Manager, F. P. Hobgood, Chairman of Board of Directors; owned by Trustees Thomasville Baptist Orphanage, founded 1885; circulation 19,206, Orphanage organ of Baptists of North Carolina.

OKLAHOMA. The Baptist Messenger, Oklahoma City; Rev. C. P. Stealey, editor and business manager; R. L. Davidson, Ardmore, Chairman of Publication Committee; owned by the Baptist General Convention of Oklahoma; founded 1912; circulation 7,000; organ of Baptist General Convention of Oklahoma.

SOUTH CAROLINA. The Baptist Courier, Greenville; Z. T. Cody, D.D., Editor; J. S. Dill, D.D., Circulation Manager; owned by Baptist Denomination in South Carolina; founded 1869; circulation 12,000; organ of State Convention of the Baptist Denomination in South Carolina.

TENNESSEE. Baptist and Reflector, Nashville, Rev. J. D. Moore, Editor; owned by State Convention; Lloyd T. Wilson, D.D., Chairman Board of Directors; founded 1834; circulation 6,500; organ of Tennessee Baptist Convention.

TEXAS. The Baptist Standard, Dallas, E. C. Routh, D.D., Editor and Business Manager; J. M. Dawson, D.D., Chairman Board of Directors; owned by Baptist General Convention; founded 1888; circulation 30,000; organ of Baptist General Convention of Texas.

VIRGINIA. The Religious Herald, Richmond Va., R. H. Pitt, D.D., Editor and Business Man-

ager; owned by R. H. Pitt; founded 1828; circulation, 11,600; represents in a general way the Baptists of Va.

State W. M. U. Organizations

ALABAMA. Headquarters, 127 South Court Street, Montgomery.

Mrs. Wm. S. Samford, 202 S. Lawrence St., Montgomery, President.

Mrs. W. B. Crumpton, Recording Secretary, Montgomery.

Miss Mary Northington, 127 South Court St., Montgomery, Corresponding Secretary-Treasurer.

Miss Hannah Reynolds, Montgomery, Young People's Leader and College Correspondent.

Next annual meeting, First Baptist Church, Dothan, November 21-23, 1922.

ARKANSAS. Headquarters, 404 Donaghey Building, Little Rock.

Mrs. O. O. Florence, Conway, President.

Mrs. J. L. Hawkins, Little Rock, Recording Secretary.

Mrs. J. G. Jackson, Little Rock, Corresponding Secretary.

Mrs. Una Roberts Lawrence, Little Rock, Young People's Secretary.

Miss Elsie Harrison, Little Rock, Treasurer.

Place of next meeting First Church, Jonesboro, April 4-6, 1923.

DISTRICT OF COLUMBIA. Headquarters, 1738 Que Street.

Mrs. O. W. Howe, 434 Park Road Northwest, Washington, President.

Miss Katherine Stickney, 1443 Chapin Street, Northwest, Washington, Secretary.

Mrs. E. A. Muir, Washington, Treasurer.

Next annual meeting Temple church, October 31, 1922.

FLORIDA. Headquarters, 205 Peninsular Building, Jacksonville.

Mrs. N. C. Wamboldt, Jacksonville, President.

Mrs. Wm. Bashlin, DeLand, Recording Secretary.

Mrs. H. C. Peelman, Jacksonville, Corresponding Secretary.

Miss Cecilia Nolan, Jacksonville, Young People's Secretary.

Miss Jennie Camp, White Springs, Sunbeam Secretary.

Mrs. Carrie H. Baer, Jacksonville, Field Worker.

The next annual meeting December 4-9, 1922, place not fixed.

GEORGIA. Headquarters, 320 Palmer Building, Atlanta.

Mrs. W. J. Neel, Cartersville, President.

Mrs. E. C. Laird, Atlanta, Recording Secretary.

Miss Laura Lee Patrick, Corresponding Secretary-Treasurer.

Miss Beatrice Barnard, Atlanta, Young People's Leader.

Next annual meeting, Second Baptist Church, Atlanta, December —.

ILLINOIS. Headquarters, Egyptian Press Building, Marion.

Mrs. I. E. Lee, Herrin, President.

Miss Katherine Edwards, Marion, Recording Secretary.

Miss Ren Lay, Marion, Corresponding Secretary-Treasurer.

Miss M. Alice Biby, Pickneyville, Young People's Leader.

Next annual meeting, Herrin, Tuesday November 1, 1922.

KENTUCKY. Headquarters, 205 East Chestnut Street, Louisville.

Mrs. C. W. Elsey, Williamsburg, President.
Miss May Gardner, Louisville, Recording Secretary.

Mrs. Janie Cree Bose, Louisville, Corresponding Secretary.

Miss Sallie Morton, Louisville, Young People's Leader.

Next annual meeting, Cynthiana, November 8, 1922.

LOUISIANA. Headquarters, 1220 Washington Avenue, New Orleans.

Mrs. T. E. Stephenson, Shreveport, President.
Mrs. A. W. Johnson, New Orleans, Recording Secretary.

Miss Georgia Barnette, New Orleans, Corresponding Secretary.

Miss Lillian Sims, New Orleans, Young People's Leader.

Next annual meeting, Bogalusa, December 5-7, 1922.

MARYLAND. Headquarters, 4421 Park Heights Ave., Baltimore.

Miss Clara M. Woolford, 409 No. Carey St., Baltimore, President.

Miss Lucretia Ness, Baltimore, Recording Secretary.

Mrs. Samuel R. Barnes, 4421 Park Heights Ave., Baltimore, Corresponding Secretary.

Mrs. O. G. Levy, Baltimore, and Miss Lucy Cleaveland, Baltimore, Young People's Leaders.

Next Annual meeting, Franklin Square Baptist Church, Baltimore, December 25-27, 1922.

MISSISSIPPI. Headquarters, Baptist Building, Jackson.

Mrs. A. J. Aven, Clinton, President.

Miss M. M. Lackey, Jackson, Corresponding Secretary.

Miss Fannie Traylor, Jackson, Young People's Leader.

Next annual meeting, Columbia, April 10-12, 1923.

MISSOURI. Headquarters, 1107 McGee St., Kansas City, Mo.

Mrs. J. G. Reynolds, Kansas City, Corresponding Secretary.

Miss Aretta Beswick and Miss Fern Gates, Kansas City, Field Workers.

Next annual meeting —.

NEW MEXICO. Headquarters, 38 Barnett Building, Albuquerque.

Mrs. M. D. Shumaker, Albuquerque, 224 South Edith St., President.

Mrs. J. E. Ellison, Recording Secretary.

Miss Lillian May, Box 485, Albuquerque, Corresponding Secretary-Treasurer, and Young People's Leader.

Next annual meeting at Tucumcari, Nov. 7-8 1922.

NORTH CAROLINA. Headquarters, 215-216 Recorder Building, Raleigh.

Mrs. Wesley N. Jones, Raleigh, President.

Mrs. J. D. Boushall, Raleigh, Recording Secretary.

Miss Elsie K. Hunter, Raleigh, Office Secretary-Treasurer.

Miss Mary Warren, Raleigh, Corresponding Secretary and Mission Study Superintendent.

Mrs. R. N. Sims, Raleigh, and Miss Elizabeth N. Briggs, Raleigh, Young People's Leaders.

Next annual meeting, Durham, March 27-29, 1923.

OKLAHOMA. Headquarters, 126½ West Main St., Oklahoma City.

Mrs. R. T. Mansfield, Oklahoma City, President.

Mrs. C. A. Richards, El Reno, Recording Secretary.

Mrs. Bertha K. Spooner, Oklahoma City, Corresponding Secretary.

Miss Helen Warford, Young People's Leader
Next annual meeting at Altus, November 13-14, 1922.

SOUTH CAROLINA. Headquarters, 1301 Hampton Street, Columbia.

Mrs. J. D. Chapman, Anderson, President.

Miss Jessie King, Columbia, Treasurer.

Mrs. I. W. Wingo, Columbia, Corresponding Secretary.

Mrs. Geo. E. Davis, Miss Azile Wofford and Mrs. W. J. Hatcher, Young People's Leaders.

Next annual meeting, Florence, November 7-9, 1922.

TENNESSEE. Headquarters, 161 Eighth Ave., North, Nashville.

Mrs. Albert E. Hill, Nashville, President.

Mrs. H. E. Mullins, Nashville, Recording Secretary.

Miss Margaret Buchanan, Nashville, Corresponding Secretary.

Mrs. J. T. Altman, Nashville, Treasurer.

Next annual meeting, Knoxville, November 14-15, 1922.

TEXAS. Headquarters, 711 Slaughter Building, Dallas.

Mrs. F. S. Davis, Dallas, President.

Mrs. W. J. J. Smith, Dallas, Recording Secretary.

Mrs. A. F. Beddoe, 711 Slaughter Building, Dallas, Corresponding Secretary-Treasurer.

Miss Bernice Green, Dallas, Young People's Leader.

Next annual meeting, Waco, November 7-8, 1922.

VIRGINIA. Headquarters, Commercial Bldg., 216 No. 2nd St., Richmond.

Mrs. H. B. Cross, Clifton Forge, President.

Miss Alta Foster, Richmond, Recording Secretary.

Miss Elizabeth Savage, Richmond, Corresponding Secretary.

Mr. F. T. Crump, Richmond, Treasurer.

Miss Katherine Harris, Richmond, Young People's Secretary.

Next annual meeting, First Baptist Church, Roanoke, October 31, 1922.

B. Y. P. U'S OF SOUTHERN BAPTIST CONVENTION
1921-1922

STATES	Senior Unions	Seniors Enrolled	Intermediate Unions	Intermediates Enrolled	Junior Unions	Juniors Enrolled	Total B. Y. P. U's	Total Members Enrolled	Total Reaching A-1 Stand.	Awards for Bible Reading	Number of Paid Workers	Amount Expended on B. Y. P. U. Work
Alabama.....	512	15,352			247	7,490	759	22,762	101	7	2-0	3,100
Arkansas.....	294	9,702	0	296	76	2,312	378	12,810			1-1	5,000
District of Columbia.....	10	350			6	250	16	000			None	
Florida.....	220	5,272	18	370	64	1,848	322	7,490	22	1	1-2	3,200
Georgia.....	951	29,571	40	1,436	382	11,310	1,307	42,126	275	51	2-3	8,000
Illinois.....	229	5,225	0	200	00	5,675	317	11,900	18		1-2	1,500
Kentucky.....	272	9,220	12	242	109	2,576	393	12,000	09	52	2-35	3,500
Louisiana.....	185	4,320	79	1,678	00	1,844	460	8,253	17	15	1-1	1,200
Maryland.....	60	2,100	4	00	38	760	102	2,900			1-1	500
Mississippi.....	350	10,500	50	1,500	100	3,000	500	15,000	61	5	1	2,400
Missouri.....	550	18,260	50	1,100	51	1,177	651	20,617	27	0	1	2,500
New Mexico.....	50	1,100	14	200	15	320	79	1,621	0	0	1	2,100
North Carolina.....	545	21,600	17	585	145	3,400	707	25,665	62	19	2-1	4,857
Oklahoma.....	515	17,800	55	2,200	137	4,640	707	24,640			1-1	3,000
South Carolina.....	465	14,000	85	3,000	15	550	565	17,350	64	33	1-4	4,300
Tennessee.....	374	13,280			100	1,770	474	15,050	26	1	1-3	3,000
Texas.....	1,500	45,130	600	18,500	350	7,150	2,450	60,780	125	19	5-60	20,000
Virginia.....	503	20,120	100	3,500	35	1,400	638	25,240	103	14	1-15	5,000
Totals 1921-22.....	7,585	245,382	1,148	35,175	2,072	55,701	10,805	334,250	1,004	237	23-141	72,500
Totals 1920-21.....	6,786	241,615			2,158	60,236	8,974	311,873			None	
Gains.....	899	1,747	1,148	35,175	1,014	4,517	1,831	32,377			L. 7	

SOUTHERN BAPTIST HOSPITALS

NAME AND LOCATION	SUPERINTENDENT	Opened When.	Value of Hospital Property.	Indebtedness.	No. Buildings	Grounds.	Capacity Beds.	Total Receipts.
Alabama Baptist, Selma.....	Louis J. Bristow, D. D.	1922	222,000		2	6 acre blk	80	
Birmingham Baptist, Birmingham	Rev. J. M. Long	1921	245,000		1		150	
Baptist State, Little Rock, Ark.	E. E. King	1920	106,350	50,025	6	300x300	76	55,550
Davis, Pine Bluff, Ark.	Miss Coral M. Page	1920	150,000	3,000	1	160x240	50	22,194
Georgia Baptist, Atlanta.....	W. B. Summerall	1914	799,022	346,385	4		150	245,892
Louisiana Baptist, Alexandria	J. E. Oliver	1917	142,981	67,000	5	1 square	60	70,000
Miss. Baptist, Jackson.....	Dr. R. S. Curry	1910	150,000	67,500	1	1 block	75	42,374
Mo. Baptist Sanitorium, St. Louis	Dr. B. A. Wilkes	1890	589,510	110,000		1 block	300	
New Mexico Baptist, Clovis.....	Mrs. W. B. Taylor	1920	50,000	10,000	1	1 block	23	15,620
Oklahoma State Okla. City.....	J. C. Stalcup		50,000		3	175x140	31	40,000
Oklahoma Baptist, Muskogee.....	T. J. McGinty	1919	114,974	68,236	3	1 block	54	57,005
Miami Baptist, Miami, Okla.	C. M. London	1919	150,000		2	4 blocks	80	31,299
South Carolina Baptist, Columbia	W. M. Whiteside	1914	312,000	125,800	5	1 block	100	150,410
Baptist Memorial, Memphis.....	Dr. W. R. Bethea	1912	1,500,000	300,000	2		425	399,259
Baylor Hospital, Dallas, Texas.....	J. B. Franklin	1909	1,500,000	7,000	12	750x500	400	330,309
Central, Texas Waco.....	J. B. Coston	1920	400,000	200,000	1	2 blocks	100	60,175
Baptist Sanitarium, Houston.....	Robt. Jolly	1907	402,000	125,000	5		110	196,698
So. Bapt. Sanitarium, El Paso.....	H. F. Vermillion, D. D.	1919	550,000			143.7 acres	150	
Totals (18).....			\$7,483,848	\$1,379,946	54	51 1/2 blocks 143.7 acres	2414	\$1,716,789

SOUTHERN BAPTIST HOSPITALS - Continued.

Net Earnings.	Planning Extensions.	No. turned away for lack of room.	Research work carried on.	No. Nurses in Training.	No. Surgical Patients.	No. Medical Patients.	Total No. of Patients.	No. Charity Patients.	Expended on Charity Patients.	No. of White Patients.	No. of Colored Patients.	No. of Foreign Patients.	Baptist Patients cared for.	Methodist Patients cared for.	Presbyterian Patients cared for.	Disciples Patients cared for.	Catholic Patients cared for.	Patients of other faiths.	Patients belonging to no Church.	What Standard.	
\$ 2,356	yes	50		30	704	724	1,428	83	\$ 6,750				312	244	79		48	604	366	Eligible	
1,979		no		18	416	115	675	34	1,401	548	99	28	250	181	56	35	32	27	33	93	
10,596		no		94	2,864	793	4,203		18,020	3,825		125	1399	844	253	83	32	273	1058	Class A	
11,951		no		23	990	428	1,418	100	2,844	1,064	54		460						958	Class B	
5,940		no		20	1,053	194	1,247	176	4,625	1,227			750	200	150				147	Eligible	
3,190	yes	yes		88	3,092	1,398	4,792	454	19,002	4,042	75	237	660	500	640	203	820	788	1345	Eligible	
		no		13																	
	yes	yes		18	773	340	1,113	20	2,400				234	207	111	106	49	71	332	Class A	
4,339	yes	no		10	369	197	596		2,000												
26,577		no		63	1,118	1,200	2,318	306	15,270												
4,140		yes		120	6,922	2,717	9,639	1346	70,904	8,034			2015	1872	780	353	305	966	1741	Class A	
	yes	yes		140	2,047	4,629	6,676		43,485											Eligible	
		no		35	775	342	1,157	114	8,070	1,146		3	487	197	47	46	5	51	310	Eligible	
		no		60			4,377	413	17,459	4,377			865					2412	1100	A-1	
21,061	6	700	6	21	303	13,370	39,992		219,233	24,729	830	401	2432	4245	1918	828	1292	6103	6445	Eligible	

**SOUTHERN BAPTIST ORPHANAGES
1921-1922**

ORPHANAGES & STATES	SUPERINTENDENTS	Value of Property.	Indebtedness on Property.	Acres in Orphanage farms.	Buildings.	Equipment and Farm fixtures.	Children in Homes.	Capacity of Homes.	Children declined for want of room.
Louise Short Baptist Widows & Orphans Home, Evergreen	Jnall Stewart	\$ 181,900		1,087	9	\$ 5,000	189	189	165
Ark. Baptist Orphans' Home, Monticello	C. R. Pugh	30,000	1,600	280	4		71	80	200
Baptist Home for Children, Washington	Mrs. S. J. Broadus	25,000		1	2		29	26	many
Fla. Baptist Orphanage, Ocala	J. E. Trice	61,140	14,031	80	8	10,710	111	125	
Ga. Baptist Orphans' Home, Hapeville	T. S. Scoggins	250,000		72	15	60,000	335	275	
Carmi Baptist Orphanage, Carmi, Ill.	J. D. Mathias	115,000	26,000	160	5	10,000	52	140	
Ky. Baptist Children's Home, Glendale	M. Geo. Moore	132,267		309	1	12,267	147	125	50 or 60
La. Baptist Orphanage, Lake Charles	F. C. Flowers	131,000	52,000	446	1		130	100	100
Baptist Children's Home, Baltimore Md.	W. M. McCormick								
Miss. Baptist Orphanage, Jackson	Rev. J. R. Carter	125,000		112	5	10,000	180	200	
Mo. Baptist Orphan's Home Pattonville	Miss Lou Cole	150,000		20	7	150,000	175	200	
New Mex. Baptist Orphanage, Portales	J. W. Bruner	9,214		40	1	2,214	58	50	80
Thomasville Bp't Orphan, Thomasville	M. L. Keeler	615,354		450	32		531	530	724
Okla. Baptist Orphan's Home Okla. City	Rev. J. B. Rounds	106,059	49,322	195	3	5,300	140	125	many
Connie Maxwell Orphanage, Greenwood	A. T. Jamison	450,000		650	29	35,000	350	350	112
Tenn Baptist Orphan's Home, Franklin	W. J. Stewart	130,000		264	5	20,000	135	130	many
Buckner Orphan's Home, Dallas, Texas	J. D. & H. F. Buckner	1,050,000		2000	17	350,000	693	500	1,200
Baptist Orphanage of Va., Salem	C. L. Corbitt	250,000		210	12	25,000	225	225	100
Totals (19)		3,811,935	142,954	6,376	156	695,491	3,541	3,360	2,781

SOUTHERN BAPTIST ORPHANAGES—Cont'd.
1921—1922

ORPHANAGES & STATES	SUPERINTENDENTS	Teachers employed in Homes.	Expended in Maintenance of Homes.	Expended on each child	Surgical and Dental treatment given.	Medical treatment given.	Schools maintained.	Grades Taught.	Kinds of Vocational Training given.	Monthly Entertainment given	Weekly Religious Services.	Children Placed out.
Louise Short Baptist Widows & Orphans Home, Evergreen, Ala.	Jual Stewart	3	30,307	192	4	10	1	1-6	J	yes	yes	4
Ark. Baptist Orphan's Home, Monticello	C. R. Pugh	1	18,779	245		20	1	1-5	J	yes	yes	18
Baptist Home for Children, Washington, Fla. Baptist Orphanage, Ocala, Fla.	Mrs. S. J. Broadus I. E. Trice		13,981	230						yes	yes	4
Ga. Baptist Orphan's Home, Hapeville.	T. S. Scoggins	5	25,688	264			1	1-8				
Carmi Baptist Orphanage, Carmi, Ill.	J. D. Mathias	1	68,591	190	40	30	1	1-7	J	yes	yes	
Ky. Baptist Children's Home, Glendale	M. Geo. Moore	1	61,000	221		4	1	1-8	J	yes	yes	
La. Baptist Orphanage, Lake Charles.	F. C. Flowers	1	26,303	178					J	yes	yes	1
Baptist Children's Home, Baltimore Md.	W. M. McCormick		65,383	216	17				J	yes	yes	
Miss. Baptist Orphanage, Jackson.	Rev. J. R. Carter	6	21,000	120	6	150	1	1-9	6*	yes	yes	
Mo. Baptist Orphan's Home, Pattonville	Miss Lou Cole	1								yes	yes	
New Mex. Baptist Orphanage, Portales.	J. W. Bruner		15,534	245						yes	yes	
Thomasville Baptist Orphanage, Thomasville.	M. L. Kerlet	20	252,789	214	19	80	1	1-11	7*	yes	yes	
Okla. Baptist Orphan's Home, Okla City	Rev. J. B. Rounds		46,861	200	61	20				yes	yes	46
Connie Maxwell Orphanage, Greenwood	A. T. Jameson	13	69,000	228	41	179	1	1-11	1*	yes	yes	
Tenn. Baptist Orphan's Home, Franklin	W. J. Stewart	4	37,000	185	2		1	1-10	6*	yes	yes	16
Buckner Orphan's Home, Dallas.	J. D. & H. P. Buckner	11	260,000	300	57	75	1	1-10	3*	yes	yes	100
Baptist Orphanage of Va., Salem.	C. L. Corbett	6	91,269	222	18	225	1	1-11	3*	yes	yes	
Totals (19)		72	1,108,868	247	293	784	11		45	16	16	88

SOUTHERN BAPTIST SCHOOLS

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment	1920-21 Faculty	Valuation		
						Property	Endow't	Total
Howard College	Birmingham, Ala.	John C. Dawson	S	250	15	\$ 200,000	\$ 400,000	\$ 600,000
Judson College	Marietta, Ala.	Paul V. Bomar	S	292	34	276,040	130,181	407,021
Ala. Central Fem. Col.	Tuscaloosa, Ala.	M. W. Hutton	J	157	13	500,000		500,000
Baptist Collegiate Inst.	Newton, Ala.	J. A. Lowry	A	211	11	50,000		50,000
*Beeson Academy	Pisgah, Ala.		A			3,000		3,000
*Eldridge Academy	Eldridge, Ala.	J. H. Longcrier	A	71	5	35,000		35,000
*Gaylesville Academy	Gaylesville, Ala.	A. E. Cross	A			3,000		3,000
*Bridgeport College	Bridgeport, Ala.	E. O. Thompson	A	115	6	50,000		50,000
Ouachita College	Arkadelphia, Ark.	Chas. E. Dickes	S	325	20	150,000	120,000	470,000
Central College	Conway, Ark.	D. S. Campbell	S	207	19	120,000		120,000
*Hagarville, H. S.	Hagarville, Ark.	Chas. F. Wilkins	A	135	3	15,000		15,000
*Maynard Academy	Maynard, Ark.	R. M. Baster	A	82	4	15,000		15,000
*Mt's Home Institute	Mt's Home, Ark.	H. D. Morton	J	146	11	90,000		90,000
John B. Stetson Uni.	DeLand, Fla.	Lincoln Hulley	S	534	39	450,052	1,023,000	1,473,052
Mercer University	Macon, Ga.	Rufus W. Weaver	S	485	41	677,218	665,593	1,342,811
Bessie Tift College	Forsyth, Ga.	J. H. Foster	S	501	36	462,090	20,000	482,090
1Cox College	College Park, Ga.	W. S. Cox	S			237,000		237,000
1Shorter College	Rome, Ga.	A. W. Van Hoose	S	267	25	375,000	100,000	475,000
*Beckley Institute	Clayton, Ga.	E. M. Snow	A	73	6	20,000		20,000
*Blairsville H. S.	Blairsville, Ga.	J. M. Cochran	A	44	4	25,000		25,000
Brewton-Parker Inst.	Mt. Vernon, Ga.	L. S. Barrett	A	119	9	85,000	2,000	87,000
Chattahoochee H. S.	Clermont, Ga.	J. W. Adams	A	132	4	30,000	1,000	31,000

SOUTHERN BAPTIST SCHOOLS--Cont'd.

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment	1920-21 Faculty	Valuation		
						Property	Endow't	Total
Gibson-Mercer Academy	Bowman, Ga.	A. B. Greene	A	135	6	75,000		75,000
Hearn Academy	Cave Springs, Ga.	J. B. Sullivan	A	73	3	65,000	7,000	72,000
*Hiwassee Academy	Hiwassee, Ga.	C. L. Carter	J	75	3	20,000		20,000
Locust Grove Institute	Locust Grove, Ga.	Claude Gray	A	253	11	120,000		120,000
M. P. Willingham I. S.	Blue Ridge, Ga.	W. L. Cutts	A	221	14	75,000		75,000
Norman Institute	Norman Park, Ga.	L. H. Browning	A	175	12	132,600	50,000	182,600
*N. Ga. Bap. College	Morganton, Ga.	J. L. Bryan	A	190	5	20,000		20,000
Piedmont Institute	Waycross, Ga.	W. C. Caritor	A	130	11	80,000		80,000
Ewing College	Ewing, Ill.	August Geiscl	S	190	10	200,000		200,000
Sou. Bap. Theol. Semi.	Louisville, Ky.	E. Y. Mullins	S	585	10	422,521	1,530,000	1,972,521
Georgetown College	Georgetown, Ky.	M. B. Adams	S	324	27	245,000	473,749	718,749
Bethel College	Russellville, Ky.	Geo. F. Dasher	J	183	14	222,000	78,000	300,000
Bethel Woman's College	Hopkinsville, Ky.	J. W. Gaines	J	152	16	200,000		200,000
*Barbourville Institute	Barbourville, Ky.	L. E. Curry	A	310	11	50,000		50,000
Cumberland College	Williamsburg, Ky.	C. W. Elzey	J	457	20	309,250	329,335	638,585
*Hazard Institute	Hazard, Ky.	L. E. Strickland	A	105	5	50,000		50,000
*Magoffin Institute	Salysville, Ky.	M. T. Tanner	A	72	5	50,000		50,000
Onida Institute	Onida, Ky.	T. L. Adams	A	261	11	126,000	10,000	136,000
Russell Creek Academy	Campbellville, Ky.		A	310	12	10,000	91,000	101,000

SOUTHERN BAPTIST SCHOOLS--Cont'd.

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment	1920-21 Faculty	Valuation		
						Prop-erty	Endow't	Total
W. M. U. Tr. School	Louisville, Ky.	Mrs. Maud R. McClure	H	167	14	300,000	\$ 35,000	\$ 335,000
Baptist Bible Institute	New Orleans, La.	B. H. DeMent	H	301	11	250,000		250,000
La. Baptist College	Pineville, La.	C. Cottingham	S	261	23	475,000	12,500	487,500
Acadia Academy	Church Pt., La.	L. U. Comalander	A	173	8	25,000		25,000
Mississippi College	Clinton, Miss.	J. W. Provise	S	391	17	450,000	230,000	680,000
Miss. Woman's College	Hattiesburg, Miss.	J. L. Johnson	S	500	34	350,000		350,000
Blue Mt. College	Blue Mt., Miss.	W. T. Lowrey	S	392	29	300,000	100,000	400,000
Clarke Memo. College	Newton, Miss.	J. F. Carter	S	100	10	75,000		75,000
*Hillman College	Clinton, Miss.	W. T. Lowrey	J	110	10	40,000		40,000
*Mountview Institute	Blue Eye, Mo.	Miss. Lou Ella Austin	A	103	4	20,000		20,000
William Jewell College	Liberty, Mo.	J. P. Greene	S	247	18	530,559	502,763	1,033,322
Hardin College	Mexico, Mo.	S. J. Vaughn	S	213	25	250,000	106,000	356,000
LaGrange College	LaGrange, Mo.	J. W. Crouch	S	196	10	90,000	70,000	160,000
Stephens College	Columbia, Mo.	J. M. Wood	S	526	42	416,000	40,000	456,000
*Southwest Bap. College	Bolivar, Mo.	J. C. Pike	S	196	11	90,000	14,800	104,800
Will Mayfield College	Marble Hill, Mo.	A. F. Hendricks	S	144	9	47,000	150,000	197,000
Montezuma Bap. College	East Las Vegas, N.M.	J. M. Cook	S			1,000,000		1,000,000
Wake Forest College	Wake Forest, N. C.	W. L. Potent	S	577	40	321,022	697,477	1,018,499
Meredith College	Raleigh, N. C.	C. E. Brewer	S	428	36	392,074	278,120	670,194
Bolling Spgs. H. S.	Bolling Springs, N. C.	J. D. Huggins	A	309	10	140,000	1,200	141,200

SOUTHERN BAPTIST SCHOOLS—Cont'd.

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment	1920-21 Faculty	Valuation		
						Property	Endow't	Total
Buie's Creek Academy	Buie's Creek, N. C.	J. A. Campbell	A	100	10	\$ 75,000		\$ 75,000
Chowan College	Murfreesboro, N. C.	P. S. Vann	S	97	14	200,000	\$ 5,000	205,000
DeB Academy	Delway, N. C.	H. L. Swain	A			50,000		50,000
*Fruitland Institute	Hendersonville, N. C.	N. A. Melton	A	225	14	35,000		35,000
*Haywood Institute	Clyde, N. C.		A			35,000		35,000
Liberty-Piedmont Inst	Wallburg, N. C.	Frank Here	A	110	6	35,000		35,000
*Mars Hill College	Mars Hill, N. C.	R. L. Moore	J	434	13	125,000	15,656	140,656
*Mitchell Institute	Bakersville, N. C.	W. E. Wilson	A	80	5	20,000		20,000
*Mt. View Institute	Hays, N. C.	J. A. Carmack	A	140	6	75,000		75,000
Oxford College	Oxford, N. C.	F. P. Hobgood	J	201	17	60,000		60,000
*Round Hill Academy	Union Mills, N. C.	M. L. Skaggs	A	150	5	75,000		75,000
South Mt. Ind. Inst	Bontic, N. C.	Miss Ora Hail	A	76	6	4,500		4,500
*Sylva Collegiate Inst	Sylva, N. C.		J			75,000		75,000
*Wingate High School	Wingate, N. C.	C. M. Beach	A	250	9	75,000		75,000
*Yancey Collegiate Inst	Burnsville, N. C.	I. N. Carr	A	303	17	150,000		150,000
Okla. Bap. University	Shawnee, Okla.	J. A. Tolman	S	656	25	309,231		309,231
Furman University	Greenville, S. C.	W. J. McGlothlin	S	399	29	1,000,000	200,000	1,200,000
Anderson College	Anderson, S. C.	J. P. White	S	318	12	250,000		250,000
Coker College	Hartsville, S. C.	E. W. Sikes	S	326	25	500,000	500,000	1,000,000
Greenville Woman's Col.	Greenville, S. C.	D. M. Ramsay	S	717	16	500,000	1,000	501,000
Limestone College	Gaffney, S. C.	L. D. Lodge	S	268	26	150,000	100,000	250,000

SOUTHERN BAPTIST SCHOOLS—Cont'd

NAME	LOCATION	PRESIDENT OR PRINCIPAL	Class	1920-21 Enrollment	1920-21 Faculty	Valuation		
						Property	Endow't	Total
Edisto Academy	Severn, S. C.	W. H. Canada	A	112	7	\$75,000		\$75,000
*N. Greenville Academy	Tigerville, S. C.	H. C. Hester	A	144	7	75,000		75,000
*Long Creek Academy	Mt. Rest, S. C.	J. H. Raines	A	83	4	25,000		25,000
*Six-Mile Academy	Central, S. C.	F. S. Childers	A	200	7	60,000		60,000
*Spartan Academy	Wellford, S. C.	E. R. Crow	A	139	7	60,000		60,000
Union University	Jackson, Tenn.	H. E. Watters	S	743	44	460,000	\$140,000	600,000
Carson-Newman College	Jefferson City, Tenn.	O. E. Sams	S	178	21	240,205	325,092	574,297
Hall-Moody Normal	Martin, Tenn.	J. T. Warren	I	493	19	137,000	34,625	171,625
Tennessee College	Murfreesboro, Tenn.	Geo. J. Burnett	S	106	27	384,465		384,465
*Cosby Academy	Cosby, Tenn.	R. L. Marshall	A	80	4	15,000		15,000
*Doyle Institute	Doyle, Tenn.	Prof. Maskelly	A	288	5	40,000		40,000
*Harrison-Childowee Inst.	Seymour, Tenn.	J. L. Barton	A	208	8	50,000		50,000
*Stouton Valley Acad.	Heleas, Tenn.	Miss Vesta Odell	A	130	4	20,000		20,000
*Smoky Mt. Academy	Sevierville, Tenn.	B. P. Roach	A	125	5	15,000		15,000
*Watauga Academy	Butler, Tenn.	L. Q. Haynes	A	123	5	1,500		1,500
S. W. Bap. Theo. Semi.	Seminary Hill, Tex.	L. R. Scarborough	B	691	36	1,200,331	389,624	1,589,955
S. W. Bap. Tr. School	Seminary Hill, Tex.	Mrs. J. W. Byars	B					

SOUTHERN BAPTIST SCHOOLS—Cont'd.

NAME	LOCATION	PRESIDENT OR PRINCIPAL	1920-21		1921-22		Valuation	
			Enroll.	Prop.	Enroll.	Prop.	Endow't	Total
Baylor University	Waco, Tex.	S. P. Brooks	1,397	1,152,993	46	666,717	1,819,710	
Baylor College	Belton, Tex.	J. C. Hardy	1,600	1,250,000	79	.....	1,250,000
Burleson College	Greenville, Tex.	F. M. McConnell	315	232,300	10	.....	232,300
Decatur College	Decatur, Tex.	J. L. Ward	217	150,000	8	10,000	160,000	
Howard-Payne College	Brownwood, Tex.	L. J. Mims	845	528,850	28	21,150	550,000	
Jacksonville College	Jacksonville, Tex.	B. J. Albritton	100	50,000	8	3,700	53,700	
Marshall College	Marshall, Tex.	M. E. Hadison	298	300,000	15	.....	300,000
Rusk College	Rusk, Tex.	M. W. Robinson	300	150,000	17	.....	150,000
San Marcos Academy	San Marcos, Tex.	J. V. Brown	631	300,000	30	.....	300,000
Simmons College	Abilene, Tex.	J. D. Sandefer	963	398,000	34	107,511	505,511	
Wayland College	Plainview, Tex.	E. B. Atwood	215	300,000	15	.....	300,000
University of Richmond	Richmond, Va.	F. W. Boatwright	725	1,500,000	43	1,300,000	2,800,000	
Averett College	Danville, Va.	I. P. Craft	190	100,000	15	.....	115,000
Va. Interment College	Bristol, Va.	H. G. Noffsinger	275	325,000	21	.....	325,000
Blue Ridge H. S.	Buffalo Ridge, Va.	H. B. Jordan	112	20,000	6	.....	20,000
Buchanan Mission Sc.	Council, Va.	R. A. Henderson	185	30,000	8	.....	30,000
Chatham Training Sc.	Chatham, Va.	A. H. Camden	161	200,000	9	.....	200,000
Fork Union Academy	Fork Union, Va.	N. J. Perkins	172	130,000	13	.....	130,000
*Lee Institute	Pennington Gap, Va.	T. W. Skinner	125	60,000	7	.....	60,000
*Oak Hill Academy	Kindrick, Va.	M. M. Barnett	28	35,000	2	.....	35,000

31,956-1,788 \$26,181,401 \$11,323,993 \$17,505,394

S. W. Training School included in S. W. Seminary.
Wm. Jewell College co-operates with Northern and Southern Conventions.

*—Home Board Mountain Schools.
†—Not under direct denominational ownership.

Last year 13,551 1,662 34,206,303
Increase during year 13,551 1,662 3,805,991

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