A STRONG SMALL CHURCH.—(Continued from page 9) from a standpoint of members, having only fifty-eight resident members, nor rich in the material wealth required for the needs of the kingdom. But there is nothing more impressive than having the best woman’s organization in the Presbytery of Florida, and at an age when some communities have no organization. It now has a “Student Volunteer Band,” not like any other, but worthy of emulation, and is addition to these, and others, it now has at the Montreat Normal School, it is beginning her preparation for mission service.

At all times the church has been noted for its fortunate gift of leadership in the ministers who have served there. We note the call from them to the frontier work of the West; Rev. R. S. Sanders, who came from Kentucky, whereRev. R. H. Rieves, a consecrated missionary, who served some time in Africa; and now Rev. William Dosker, a Scotch-African, a godly man, who came from the Dutch Reformed Church, in the city of Amsterdam, and who is most acceptably carrying on the work in which his predecessors were engaged, and for which this church, found in the faith, has ever stood.

DESERVED COMMENDATION. The name of D. H. Appleton, of the City Bible Conference was Rev. Dr. Henry E. Douker, professor in Louisville Theological Seminary. A writer in the languages on Cincinnati, and Rev. E. Ream, has this to say of him, which we are sure is well deserved:—

“Even in the city of Cincinnati, D. H. of the Louisville Theological Seminary, are the words printed on the program. I wonder what the boys call that, when they have heard the things that they have heard and in that tone in which they speak the truth, whether men hear or whether they forbear. It is a brave thing on Church History there is less opportunity to be bold that forceful courage that is so compelling in him, but when reporting the events, and in the city of Cincinnati, and while in Korea a year ago, there is an utter contempt for all those replies with the Far East in mind, it is a sad story and yet glorious in the awakening it has brought to that nation, and has talked about Republic iron grip of the government of Japan. We should know the facts. It is too much; a man who does not see God’s hand on Church History he lifts the darkest and most tedious periods up into the light of the day, with a remarkable vision, so that the dews of heaven seem to have fallen upon the dry cinders and set it on fire. Nothing is dark, nothing is cloudy, for God is in His world, piercing every column of darkness with shafts of renewing light and baptizing all with heaven’s showers.

“When suggested to Dr. Doke, that his Holland ancestry and my Scotch ancestry were much the same, he replied: “Not similar, but identical.” In psychology he insists that the two cultures are far more like people from the distant little veldt, than to any other land sitting with open mouths in the presence of discussion of Calvary and the brain-rafts of today. Even in his account he recalls Sir William Ramsay and makes one feel that the great man is Anglican rather than Teutonic. Why introduce one’s grandfather in a lecture on Church History? Answer: Because there are fathers who do not to make Church History a very lively and continuous experience, robbed of all monotony and effeminacy.”

YOUNG PEOPLE. (Continued from page 11) destination was the mission stations of the State of Sao Paulo. Along its principal railway from the city of Sao Paulo to Campinas great areas of land rested from Australia, and now they are one of the destruction of the virgin forests of this tropical land.

That is the oldest Southern Presbyterian station in Brazil, and the location of the Theological Seminary of the General Assembly with the Rev. Dr. James P. Bunyan, is the professor representing the Southern Presbyterian Church, succeeding his illustrious predecessor, the late Rev. John Bailey, a great pioneer of the gospel in Brazil. This young minister has an immense field in which he is the only Protestant minister, but as the son of his father, he is “carrying on” bravely.

Rev. Alva Hardie, Desalvado, Brazil. In my last report I said that he was my great disappointment at that time was Cambry. So prosperous was it that I knew it would not be long before the devil got to work, and with the help of weakness of some of the members, or from without, in persecutions and matters, the church is not in a strong position. The instrument of the evil one was the judge of the local court, who is also the political boss of that region. So, Mr. Cambry, all the poor and ignorant people under his control. He began to threaten the people, and to call himself a professor of theology, by political persecutions, saying they would be forced to move away from town if they continued to attend the church, and attempted to force the people into the house of one of the members. The result was as we might have expected. The weakly ones bowed before him in fright, and ceased attending, but we thank God there were a number of the professoring members of the church who were not frightened, and services were continued, and still continue.

There is great need of workers for this most important part of the Master’s vineyard. The commercial world is not forsaken, but there are old before. Immigrants are pouring into South America from all parts of the world. Brazil will be the leading nation of the South in years to come. Shall the Church of Christ not do her part in this great move south?

ILLITERACY EXTRAORDINARY. Rev. J. M. Sydenstricker, Lavras, Brazil.

Mr. Baker started the mission at its recent meeting when he said that there are many places in Brazil where it was reported that they had seen a census taker taking out of one thousand people only thirty-four who found who could sign their names, and in another district of seven hundred and thirty-four only eight were able to write. Perhaps this is not enough to constitute a formal condition and perhaps it is, but illiteracy reaches the awful proportion of twenty per cent, and upwards, such appalling statements are not to be wondered at.

In some places Protestant parents refuse to send their children to Catholic schools, deeming it better that their children grow up in ignorance than that they grow worshippers of Mary and such conditions as these are a great challenge to our Church.